

rock to be other than the faith of Peter and the truth he uttered in reply to Christ. This he proved by quoting from St. Cyril, St. Hylary, St. Jerome, St. Chrysostom, and others. And he adds further:

"Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on first epistle of St. John; what do the words mean, 'I will build My church on this rock? On this faith, on that which said, 'Thou art the Christ the Son of the living God. . . . On this rock which thou hast confessed I will build My church, since Christ was the rock.'"

And further, said this Apostle of truth, "That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time." Therefore, to resume, I establish—

1. "That Jesus had given to His Apostles the same power He gave Peter.

2. "That the Apostles never recognized in St. Peter, the Vicar of Jesus Christ and the infallible doctor of the church.

3. "That St. Peter never thought of being Pope.

4. "That the councils of the first four centuries, while they recognized the high position which the bishop of Rome occupied in the church on account of Rome, only accorded to him a pre-eminence of honor, never of power or jurisdiction.

5. "That the holy fathers understood the rock in the famous passage to be not Peter, but his faith and confession."

And finally this brave man shows, by exhaustive research and logic statement, that the imperfect and even infamous course, in doctrine and practice of many of the Popes has been such that the dogma of the infallibility of the Pope is a disgrace and stigma to the Catholic church.

During this remarkable address, which must have occupied nearly two hours, Bishop Strassmayer was frequently interrupted with cries of Anathema and apostate; but amid their bitter invectives a Divine arm supported him, and he finished by saying "I have spoken; may God help me."—*B. A. Sherwood in Intelligencer.*

WESTMINSTER CONFSSION.

An indisposition to be bound by the declarations of religious faith, made long centuries ago, is held to be a characteristic of the times. There is a growing tendency to deny infallibility to the good men and divines who, in all zeal for the true faith and in stern sincerity, drew up the confession of faith, the articles and creeds binding on the churches. These men, it is allowed, diligently searched the Scriptures, generalised what they conceived to be their true teachings, and arrived at their conclusions after long debate which sometimes ended in a compromise. They were under the inspiration of the Spirit in the sense that they were animated by zeal to make plain the will of God as revealed in the Scriptures. They had no supernatural guidance in the formulating the confessions and articles. They were led by the light of their reason, strengthened by patient study, but awayed by the opinions of their times.

The present, in fact, is a time of theological doubt, and of religious doubt, though there never was, some think, a time when there was a greater desire to believe and to gain a clear conception of the essentials of the truth. Great interest has been taken in the discussions of the New York Presbytery on the Westminster confession of faith, which showed a remarkable divergence of belief in central doctrinal points. It shows that the United Presbyterian church, of the United States, whose re-union took place in 1869, there is strong doctrinal divergence. In it there are the old school men, who adhere to the confession in its stern integrity and the new school men who are imbued with the modern spirit and are repelled by the doctrines

that seem to them totally inconsistent with belief in the universal fatherhood of God. They object that His love and mercy are not set forth, whereas it ought to promote the confession. They decline to accept a proposition that God's love be put in a foot-note in the next edition of the Westminster confession.

The doctrinal war in the New York Presbytery has grown warm over the third chapter, "Of God's Eternal Decrees," that sets forth that a certain and definite number of men and angels have been unchangeably predestinated unto everlasting life, and the rest of mankind, the non-elect, have been passed by, *foreordained unto everlasting death, dishonor and wrath.* And over the sections of the tenth chapter, "on Effectual Calling," which declare the saving of elect infants and elect persons who are incapable of being outwardly called by the ministry of the world, and the damnation of non-elect infants and other persons, and all men not professing the Christian religion, however diligent, to frame their lives according to the light of nature and the law of the religion they profess.

The committee appointed to consider the confession made their report, and on the clauses of it calling for revision the clergymen and elders divided 93 for a change, 43 against. These clauses were as follows:

1. We desire that the third chapter of the first section be so recast as to include these things only. The sovereignty of God in election, the general love of God for all mankind, the salvation of Jesus Christ provided for all and to be preached to every creature.

2. We desire that the tenth chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or so as to omit all reference to them (section 3), and so as to preclude that explanation which makes it teach the damnation of all heathen, or makes it deny that there are any perfect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.—*Telegraph.*

A BAD SHOWING FOR ROME.

That Romanism is making but very slow growth when compared with other religions, is clearly shown by the following figures from a well-known European statistician:

One hundred years ago there were in Europe 37,000,000 Protestants, 40,000,000 of the Greek church, and 80,000,000 Roman Catholics. Now there are 85,000,000 Protestants, 83,000,000 of the Greek church, and 154,000,000 Roman Catholics. The Roman Catholics have increased by less than twice their former number, the Greeks a little more than twice, the Protestants nearly two and a half times. We ought to take into account the descendants of European people in America and Australasia, and the growth of Protestants is prodigious. The number of Roman Catholics in the United States and in the British Colonies has grown from 190,000 in 1790 to 9,930,000. The 2,700,000 Protestants have multiplied to 47,000,000. So that when we put together the populations of Europe and their descendants beyond the seas, we find that the three great churches have grown as follows: The Protestants from 37,000,000 to 134,000,000; the Roman Catholics from 80,000,000 to 163,000,000; the Greek church from 40,000,000 to 83,000,000. That is to say, while the Roman Catholics and the Greek church have increased less than twofold, the Protestants have increased nearly fourfold.

This figuring is fairly within the facts. Fifty years ago, in the British Isles, one in three of the population adhered to the Roman Catholic faith. To-day not more than one in five can be counted upon by the Pope. There were as many Roman Catholics in the United Kingdom in 1846 as there are to-day.

DEAN STANLEY ON BAPTISM.

The following summary is given as the views of the late Dean Stanley on the subject of baptism:

1. Immersion was wisely selected, not only because it was "a most delightful and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated "immersion."

3. Christ Himself was immersed.

4. The apostles uniformly practised immersion.

5. Immersion was the invariable practice of the primitive church.

6. It was the almost universal practice of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

8. Even in some of the old countries (Russia, for instance), the innovation has been, up to the present time, successfully resisted.

9. Immersion, "even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric, in the 'Public Baptism for Infants,' enjoins that, unless for special cases, they are to be dipped, not sprinkled."

The change from immersion to sprinkling is greater than that which the Roman Catholic Church has made in administering the sacrament of the Lord's supper in the bread without wine.—*The Christian Leader.*

UNBELIEF AND SECTARIANISM.

We have frequently insisted that the existence of the uncalled-for and sinful divisions of Christendom contributes to the infidelity of the age, and stronger testimony to the truth of this position perhaps could hardly be adduced than that furnished by the famous Mr. Spurgeon, in a sermon preached by him in his "Tabernacle." He is reported to have said:—"To-day the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of the faith at all, but promoters of unbelief. *The modern pulpit has taught men to be infidels.* Think not that I am aiming at the church of England. With all my objection to a state church, I am not so unjust as to conceal my belief, that I see in the Episcopal Church at this time *LESS of unbelief than among certain dissenters; in fact, Unitarianism, less tolerant than Unitarianism itself.* So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of many a chapel to ask the question, "Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?" I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. *I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection.*—*Selected.*

Died.

STEWART.—At her home in South Boston, Oct. 21, 1888, Mrs. Eliza J., beloved wife of W. W. Stewart, and daughter of the late Lawrence M. Soren, Esq., of Brudenell, died, aged 35 years, leaving her husband and one little boy and many friends in loneliness and sorrow. She has left the transitory things of earth for the things which are eternal. No more sorrow or pain. The former things are passed away. Her dear little boy is with her mother, Sister McLaren, on the Brudenell, and will have almost a mother's care. May the hearts of the sorrowing be comforted. O. B. E.

POOLE.—Mrs. Maria C., beloved wife of Brother J. Bonson Poole, and daughter of the late John D. Campbell, Esq., died at their home, near Montague, February 4, 1890, aged forty-three years, leaving her husband, two daughters and two sons to mourn the loss of a loving wife and mother. About twenty-four years ago Sister Poole and her husband were baptized by Dr. John Knox, united with the church at "Cross Roads," Lot 48, where her membership remained till her death. Being kind and gentle in her intercourse with others, she had many friends. But she has gone, and, we trust, to a brighter home. O. B. E.