

OUR CONTRIBUTORS.

ROME STRIVING FOR THE ASCENDENCY.

Since Rome has thus been shown* to be the great Antichrist, one of the chief hindrances to the conversion of the world and the establishment of Christ's universal kingdom, let those Protestants who, from false views of Christian duty, allow themselves to be deceived by the pretended liberality of Romish ecclesiastics in Protestant lands, mark the solemn warning of the Spirit of God in 1 Thess. ii. 9-12; Rev. xiv. to xix.

Rome claims to be infallible—she cannot change. Her destiny is not to be reformed but destroyed. (Rev. xvii. 16, 18.) Then let all who desire the divine favour, or care for their own eternal welfare, hear the warning call of God: "Come out of her, my people," etc. (Rev. xviii. 4.) Men may call earnest Christians fanatics or bigots; so were the apostles called by those who knew not the power of religious conviction. There is a power in religious principle stronger than the fear of death. Yea, stronger than the love of Mammon, in whose temple so many worship, regard less of any other God.

Infidelity and secularism, enemies of the religion of Jesus, readily ally themselves with Popery in order

TO PUT DOWN LIBERTY OF CONSCIENCE,

and destroy the influence of evangelical religion. There are many so-called Protestants that, if danger came, would sell their birthright for a mess of pottage. Rome has been making almost superhuman efforts to repair in England and the United States the losses she has suffered in France and Italy. She has more than doubled her numbers and influence in Great Britain and the United States during the last thirty years. Here are the words of one of her most remarkable priests, Father Hecker, a pervert from Protestantism, respecting the United States: "If the Catholic Church shall increase for the next thirty years as it has for thirty years past, in 1,500 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be the Roman Catholic." To this prophecy which comes from Rome, the present archbishop of St. Louis adds: "If Catholics ever gain an immense majority in this country, religious freedom is at an end; so our enemies say—so we believe."

The Philadelphia *Christian Instructor*, 24th June, 1884, says there are indications of a determination on the part of Roman Catholics, as soon as it may be deemed prudent to take advantage of their strength, to exercise the balance of power in the political field. A notable instance of this occurred in an election in New York last fall. The only candidate of the Democratic party who was defeated was Mr. Maynard. His republican opponent, who was elected by 10,000 majority, was a Roman Catholic. No cause can be assigned for the result but that he was a Catholic, and the Catholic voters deserted their own political party and Mr. Maynard, and voted for his opponent because he was a Catholic. Mr. Maynard was a popular man, a prominent leader, a man of unimpeachable personal integrity, and a member of the Presbyterian Church. The mass of the Catholics vote usually with the Democratic party, but they care far less for any political party than for the interests of the Church of Rome. She holds still, as a fundamental principle, that it is the duty of the Church to control the State; and wherever she has the power or can attain it, to control public education so as to advance its interests. Hence she seeks to establish

SEPARATE SCHOOLS

all over the land; claims that the Church and State should be united, and that the State should be governed in subserviency to her interests. Though the political revolutions of this century have very much diminished the civil control of the Romish Church and deprived the Pope altogether of his civil dominion in Italy, yet, in many countries of Europe, the Catholic religion is the State religion. Britain and her colonies, and the United States, on account of the freedom of their institutions, and the fact that there are no restraints upon the Catholic Church to prevent the exercise of her powers as such upon political parties, furnish a tempting field for its exertion in this direction. There are movements in progress at Rome

that should excite, on the part of the friends of free institutions, the utmost vigilance that they may be ready to counteract any plans she may adopt for obtaining the control of the governments of these countries. A general council of the magnates of Rome is soon to be held in the United States, with a cardinal at the head of it, clothed with official powers from the Pope.

The Pusylite movement in England, which was partly a revolt of earnest Christianity against the prevailing secularism and mammon worship of our age—but which, instead of drawing its inspiration from the Word of God, the pure fountain of divine truth and life, went back to the fourth, fifth, and sixth centuries for its models of Christian life and work, and in some cases followed the more fully developed apostasy of Rome. That movement has resulted, as might have been expected, in restoring in full blast, in the Church of England, the baneful influence of a most unscriptural and degrading ritualism which has led hundreds of her ministers and people over to Rome.

Some of her superior minds, like Newman, have been led to take this step through the wonderful char which antiquity combined with absolute power has for some minds. Some of the nobility have gone over to Rome through one of the tendencies of human nature to commit the matter of salvation to the care of a priesthood, while they are permitted to indulge their indolence and evil passions. And in this they are followed by their retainers and a crowd of the ignorant and unthinking. As a rule, the Pusylites are weak-minded aristocrats, fond of parade and millinery, and the ignorant, superstitious multitude who ever follow such leaders. But the great body of intelligent, self-reliant Englishmen are still strong Protestants.

Popery holds a strong position in Canada, which, unless Protestants awake to a sense of duty, will endanger the liberty, peace and prosperity of this otherwise happy land. The Government of Canada, both general and local, have long been, to a large extent, under the influence of Romish bishops. Popery is not merely a religious system, it is

A GREAT POLITICAL CONFEDERACY

against the rights, liberties and happiness of mankind. There is at present a movement on foot to increase the power of the separate school system of Ontario, advocated by the twin organs of the Roman Catholic hierarchy, the *London Record* and the *Toronto Tribune*. There is danger that either political party will yield to the demands of Archbishop Lynch through a desire to gain his support and that of his church followers. Let Protestants then be faithful to themselves and their children, and send men to Parliament pledged to resist the farther encroachments of Rome. Let them show that whatever political party, allies itself with Rome by granting its demands will do so to its own political ruin; and that the truest political expediency is to stand aloof from all improper conspiracy to that sworn enemy of liberty and justice, and then government will be taught the danger of that unholy alliance. The liquor party at New York kept themselves in power for a time by such alliance, and by making grants of hundreds of thousands of dollars to the various institutions of Rome. But a day of reckoning came, Protestants and friends of good government arose in their might, and hurled from power the parties that had enriched themselves at the public expense, and made several of them disgorge their ill-gotten gains.

Let all Protestants only unite, and they can compel Rome to keep her hands off their hard-earned money and support their own institutions. Let them see that the Word of God be read in their public schools as well as in their households; and let it be freely circulated throughout the land. Let the cause of God—Scriptural Christianity—be liberally sustained (Prov. iii. 9, 10; Mal. iii. 8, 10; 1 Cor. ix. 14; Gal. vi.; Heb. iii. 16, 17); and let the darkness of Popery be everywhere counteracted by the light of Divine truth. The Sword of the Spirit is the weapon which Rome most fears, and well she may, for it is the weapon by which she is to be destroyed—the breath of Christ's mouth. At the same time show Romanists that you are their friend and desire their well-being; that though you hate the system of Popery, as opposed to God's truth, the Divine glory and salvation of men, you cherish no ill-will against the deluded votaries of that false system. Imitate the founders of Protestantism in efforts and sacrifices to do good, and thus advance the cause of truth and righteousness. This

is to be true Protestants. Without this we have only the name not the reality. Avoid quarrels with those that differ from you. They do no good, but a great deal of harm, to the cause of Protestantism. Accord the right of private judgment to others, which you claim for yourselves. All good Protestants are substantially one in faith, though slight differences may exist in rites and forms. They have all one Lord, one faith, one hope, and one home. Therefore, love the brotherhood, fear God, and honour the Queen. In maintaining the cause of Protestantism, or Scriptural Christianity and liberty, we should inscribe on our banners, the motto of the immortal Hampden: "*Vestigia nulla retrorsum*"—no steps backwards, i. e., towards Rome. And, notwithstanding the boast of Popish writers that Protestantism has been a failure, and of infidel writers that Christianity has become effete and will soon disappear, if Protestants do their duty, we have nothing to fear for the future of evangelical religion. Nay more, we believe there never was a time when there were so many living earnest Christians as at the present period; nor when the conversion of the heathen and the evangelization of the world advanced so well as during the present century. Let Christians grow discouraged for the Ark of God, and forget that there is a God in Israel, let us look at a few plain facts in the case:

1. The earth is the Lord's. Its surface is rapidly passing into the control of Christian government. Three-fifths of the area of the earth now acknowledges Christian rulers.

2. The people are the Lord's. 680,000,000 are under Christian rule, nearly one-half of the people of the globe. 480,000,000 are under Protestant nations. Great Britain sways one-third of the surface and one-fifth of the population of the earth. In 1800 there were only 200,000,000 of professed Christians, now over 400,000,000, in eighty years the number under Christian rule has tripled.

3. Christian churches are rapidly increasing; in this century they have wonderfully increased. In 1,500 years the number of professed Christians had risen to 100,000,000; in 300 years more another 100,000,000 were added; but during the past eighty years the figures of the past eighteen centuries have been more than doubled, and to-day there are said to be 400,000,000 of adherents of the cross. No other religion has grown like this during the century.

ALPHA.

(To be concluded next week.)

THE AGED AND INFIRM MINISTERS FUND.

MR. EDITOR,—Next to the Augmentation Scheme, securing a *minimum* stipend of \$750 and a manse or its equivalent, is the establishment of the Aged and Infirm Ministers' Fund on a basis that will secure a fair and equitable retiring allowance for ministers. The bank, government, army, navy officials are all provided for in this way; and it is not unreasonable that a similar provision should be made for them, who, though secured as to a modest income, can hardly be expected to do much in the way of providing for the future.

According to present arrangements a minister paying his rate of one-half per cent. on income—(50cts. on \$100)—will secure after ten years \$150, and \$5 for every additional year up to 40 (including the ten) should the fund permit, making a possible retiring allowance of \$400.

There is no condition as to a congregational rate running contemporaneously with the ministers, although one would expect so; for it seems unfair that a retiring allowance of \$400 should be given to one man whose congregation has given little or nothing for forty years, and that another man should receive \$400, and nothing more, whose congregation has been regularly contributing all that time to the extent of \$10 to \$15 a year. If it were made obligatory for congregations to pay double the ministerial rate, a great step would be, taken towards placing the fund on a strong and permanent basis.

A minister receives a stipend of \$1,000. His rate at one-half per cent. (\$5) for forty years would yield the handsome sum of \$2,321, or if we make our calculation at ten per cent.—a rate not unlikely—seeing the fund is benefited by bequests and the contributions of many who never profit by the fund, some suddenly removed by death, others declining to take any thing—we have \$3,746—a sum that would purchase a

* See PRESBYTERIAN for March 19, 26, and April 9.