

mas of the same kind, are propagated and maintained as the real and essential doctrines of christianity. We do not think it necessary to direct your attention to such topics as these. What we purpose is to review a few of those arguments which at the present day, and considered peculiar to the present time, are so frequently urged, why we should earnestly contend for the faith.

One of these arguments is, *the apathy and indifference of Protestants*. Immediately after the revolution in England, Popery was held forth in her true colours. Men, newly escaped from her toils, and smarting under her tyranny, were thoroughly awake to her genuine character. For a generation or two, she was watched with the keenest jealousy, and sometimes rather roughly handled. But such times seem, like the ebbing tide, to be gradually receding and passing away. Men are comparatively asleep. The Pope and his cardinals do what they please, and thousands who should be wakers heed them not. They treat them as non-entities. To awake men from this indifference, to arouse them from this apathy, ought we not "earnestly to contend for the faith?"

Another argument is, *the policy adopted by our statesmen*. In all free countries government is generally carried on by two parties—the ruling party and the opposition. Frequently these parties are about equally divided. In such cases when the catholics have a purpose to accomplish—some benefit or privilege to secure for their church—they pretend to assume a neutral position—to occupy a neutral platform. Politicians then begin to court catholics for their support; and to whichever party bids highest—promises the greatest privileges—these catholics unanimously lend their influence. It is a shameful abuse of power on all sides and to endeavour to get such an abuse corrected as soon as possible, ought we not "earnestly to contend for the Faith?"

A third argument is, *the countenance and support which Protestants give to Catholics*. This is a woful evil and one that is daily increasing. Protestants send their sons and daughters to be educated at catholic seminaries, boarding schools and even nunneries; they vote for catholics to be their representatives in their corporations and legislatures; they not unfrequently repair to their chapels and cathedrals to listen to their gorgeous music and to wonder at their theatrical pageants. Does not all this tend to weaken the hands and sadden the hearts of their fellow-Protestants, and to encourage the onward movements of catholics? Ought we not zealously and unceasingly to contend against such evil practices?

A fourth argument is, *the change of tac-*

*tics*, of late resorted to by Catholics. Formerly their diplomacy was carried on with the rich and powerful. It was with prime ministers—ambassadors and secretaries of state. Now, however, they have turned to the middle classes and the masses. Every effort they are plying to bring them under their control, and to fix them fast and sure within the pale of the church.—Looking impartially at these arguments, if we allow them to have their legitimate influence, they cannot but lead us all to the conclusion, that we ought "earnestly to contend for the Faith?"

There is, however, still another argument perhaps the most popular and the most telling at the present time,—and to which we must advert for a moment. It is *the rapidity with which of late, Popery has been spreading, especially in Protestant countries*. In proof of this many facts are given. Is not her civil power, in these countries, greatly augmented, and still augmenting? Within a few years, have not her priests doubled, her chapels and cathedrals tripled, and her convents and nunneries and monasteries begun everywhere to dot the landscapes of Europe and the rich valleys of America? Do we not read every day of perverts passing over to her ranks, and these men of knowledge, learning and influence? Are not princes and nobles and wealthy men laying aside their Protestantism, and with full hearts and enthusiastic souls, publicly embracing her mysteries? Has not one of Britain's noble,\*—one of the most earnest patriotic and far-seeing of her sons, declared with unfettered tongue, that "the reformation in England can be saved only by a miracle?" May not the day, therefore, come, when again Popery may rule the wide world? May not the period arrive when once more she may sit on her seven hills queen of the nations? Why, then, should we not be up and buckle on our armour? Why should we not endeavour to stem the stream ere it become a mighty and an irresistible torrent! why should we not sound the tocsin far and near, and have the brave and the valiant summoned to the conflict?

There is no doubt but in all these statements there is a large amount of truth; and that in some quarters Rome is making progress, and there is just as little doubt that on none of these movements ought we to look with indifference. If we do so, the day may come, and that day not be distant when we may have to pay the penalty in a way and to an amount, of which we think but little. Let us, then, be awake; let us be vigilant, let us be zealous, let us "earnestly contend."

But while we are vigilant and active,

\*Lord Shaftesbury.