

Protestantism is weakened by divisions and mutual jealousies. It is the policy of Rome to stir and inflame such divisions among us. No doubt the Jesuits have much to do, secretly, with the quarrel that threatened to split the English Church into three parts at the appointment of the Bishop of Exeter. No doubt the Jesuits strive to provoke jealousies and hatreds between Episcopalians and Presbyterians. Already have they seen the Irish Church disestablished: and now they long to see the English and the Scottish Churches in the same sad state. Ah, what joy may all this cause at Rome! "Tell it not in Gath."

The reason why the Pope is so anxious to gain possession of England seems to be this: He is weak in his own "Catholic" countries, having driven some of them to the brink of infidelity. But if he could get possession of Britain's wealth and Britain's influence, he would be able to "scatter the spoil, and prey, and riches," over the world for his own advancement during "many days" and years to come. Then he could enact terrible laws against Protestantism, and thunder furious bulls against the Greek Church. Then indeed might he enforce his claim of Infallibility, and crush out the embers of private judgment and liberty of conscience far and near. It is dreadful to think what a man, declared infallible by the Church, might do, if he became insane! The like has been, Nero, honoured with divine titles, burnt his city, and butchered his people, yet none durst challenge him or stay his hand!

Britain has hitherto been the strong fort of freedom, both civil and religious. But now the Jesuits have fixed their basilisk eyes upon our nobility. They beset them as visitors and nurses in the family, and as tutors in the study. As the most lovely birds soaring in their joy are fascinated by the gaze of the charming serpent, and, sinking helpless and headlong into his remorseless jaws, are crushed alive in his abominable throat; even so one after another of our nobles, fascinated by Jesuitical craft, sinks down into the devouring gorge of Rome, where their freedom of thought and conscience are crushed out!

How, then, shall we deal with this most dangerous adversary? Should we "agree with him by the way?" He will make no agreement with us except on condition that we surrender our conscience to his will as infallible, and as "the sole and supreme judge of right and wrong." So Archbishop Manning teaches. He will have us believe that "the Church is stronger than heaven itself!" So he declared in Council.

We can never agree with such conditions. They would prostitute our souls and consciences to a mere human paramour, so that we could not be a chaste bride or faithful spouse for the Lord of Heaven and Earth.

What, then, must we do? Are we able to withstand the power of Rome? Or must we bestow all our diligence to be delivered from this our adversary?

This is an awful problem, and we must consider it calmly and speak the truth plainly. Those who idly despise the busy power of Rome are blind leaders of the blind. Rome is now forming its gigantic plans, marshalling its forces, its spies, and its secret auxiliaries. In a few years these will startle us and try to ruin us if we sleep on in ease and negligence. Rome cannot be opposed on equal terms by the masses of our people, divided into sects and undisciplined to united thought and purpose. Jesuitical cunning and treachery will make short work with them, outmanœuvring and befooling the simple honesty of Protestants, as usual, unless we learn unity, order, and co-operation, by true Christian wisdom, and charity. If we would successfully withstand the power of Rome, we must learn to absorb and improve everything that is really good in its system.

Rome is a power, but not the highest Power. The Church is not stronger than Heaven. If the Pope thinks otherwise, he is already insane, and will find his fall: (Mat. xxiii. 22, with 2 Thess. ii. 4.) *Quem Deus vult perdere, prius dementat.*