

in both the one and the other, it was rather internal quarrels that engaged them. Rome has been for two centuries contending against a remnant of truth and life, which sought to establish themselves within her borders, under the names of Jansenism and Gallicanism; but, in this intestine struggle, by her very victories she has met with two disasters, which have brought her lower into the abyss of apostacy. By her triumph over Jansenism she has reached the complete Pelagianism of the bull *Unigenitus*; by her success against Gallicanism, the entire ultramontaniam of the bull *Unam Sanctam*, the Marianism of *St Liguori*, and the immoralities of *Probabilism*. In the Protestant camp, too, strength was spent in domestic contentings, first, against Arminius, then against Socinus; and, later, against the teaching of men who professed no doctrine.

In the meantime the result has been, that, during this twofold internal struggle, Protestantism has become divided and weakened, while Romanism (whose weapons are carnal) has been extended and established. In the first camp you hardly see a national Church which can be called living, organized, aggressive,—life has taken refuge either in Dissent or Individualism; more and more is an isolated Christianity professed,—it seems to be confessed, that the believer can fulfil his Christian profession by confining it, if not to the closet, at farthest, to the narrow circle of his family and friends.

Doctrine, on the subject of the Church, is everywhere relaxed; and if the new sect, which strives to overthrow the sacred ministry, has found so many adherents in those countries, it is because the heresy has been found to correspond with the evil tendencies of the times. In Romanism, on the other hand, individual feeling gives way to corporate. You shall see no more Jansenists,—soon no more Gallicans; henceforth the Alps are no more,—all is ultra-montane; and it is France herself who gives the impulse to all Europe, with the “Society of Jesus,” to throw herself at the feet of the Pope, and array herself for new combats.

From this condition of the two armies, we may with certainty conclude, that the preparation goes on for a great struggle, when the Roman army encouraged by our disunion, will come to rush upon us.

Her first victory will be an easy one; entering our camp, as did Cæsar that of Pompey after the battle of Pharsalia, she will find us in disorder; and we shall soon be trodden under foot. I speak not here, my friends, of a war of arguments and controversy, but of a contest of violence against the patience and faith of the saints. It seems plain to me we are very near the time when, like our fathers, we must take our life in our hand, to offer it to Jesus Christ. The Church, apparently conquered, dispersed, reduced to but a few, must again begin to overcome by the preaching of the Cross,—by patience and faith.

In the twelfth chapter of the Apocalypse when “*the great dragon, the devil, who deceiveth the world,*” is cast out into the earth, John hears a loud voice, saying, “*they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*” Such are the three forces by which we are to come out conquerors from the struggle: a spirit of self-denial, of sacrifice, and, if needful, of martyrdom (they loved not their lives unto the death),—a