

of Popery over the mass of the population is increased. On the contrary, we believe that nothing is more certain than that it is dying out, and nowhere more thoroughly than in the very Roman States themselves. But such is the effort which, according to divine prediction, she is making to regain her lost ascendancy over the Governments of the earth.

But she is here represented as going forth to the Kings of the whole world. In those countries of Europe which retain representative institutions, she is making a desperate effort, through the influence of her priests over the people, to decide the elections and thus control the Government. The ruler of France, whatever his own inclinations, is at the mercy of the Jesuits. And what is more sad, Holland, once the home of freedom, the refuge of the oppressed, and great through her Protestantism and her Bible, has so far yielded to intrigue, that from the 1st January, 1858, the Bible and everything distinctive of her Protestantism has been banished from her schools. In England and the United States, and in almost every British Colony, the efforts of the Papacy are directed to securing political power and rendering the civil government subservient to the advancement of her influence. This she commonly manages by holding the balance of power between those parties which are apt to arise in free states. In her missionary operations she relies much upon the civil power, in some instances, as in Tahiti, employing the power of a Papal Government for the establishment of her influence, in others using intrigues with the native Governments for the same end.

This is a very important phase of Popery in the present day. We have indeed some men among us, who proclaim themselves good Protestants, who think we should only oppose the errors in doctrine of Rome, and leave her to rule our political and social affairs as she pleases. We beg humbly to tell such, that they are very imperfectly acquainted with the system either as exhibited on the page of history or as delineated in the Bible. There it is exhibited as a beast—a tyrannical political power—having seven heads and ten horns. It is in this character that it makes war upon the saints. The Church of Rome is represented as an harlot, the emblem of a false Church, but in her power and progress through the world, she is represented as riding upon the beast, or through her possession of political power. The Kings of the earth are represented as giving their power and strength unto the beast, until the times be fulfilled, and the beast and the false prophet are alike to be destroyed. "They both were cast alive into the lake that burns with fire and brimstone."*

We must also here notice as a peculiar feature of the Papal system in the present day, the immense development of Ultramontaniam. The whole power of the Church centres more than ever in Rome. The Churches of France, Germany and Spain were formerly national Churches, enjoying certain rights and a certain measure of self-government. The Gallican liberties, as they were called, were long zealously maintained by the Church of France. But all this has passed away. The influence of the various Churches and their Bishops is every day becoming less, all power and authority centre in the Chair of Peter, and the Romish Pontiff is more than ever absolute master, or rather the Jesuits through him wield the entire influence of the Church.

But the passage already quoted indicates that there should be an extension of the teaching of the errors of Rome. "The unclean spirits come out of the mouth of the False Prophet." And have we not abundant indications of this, wherever we turn our eyes? The missions of the Propaganda extend

* Rev. xiii. 1-5, xvii. 8, &c.