

Employers, urge upon your employes, above all, a religious life. Go to heaven yourself, O employer! Take all your people with you. Soon you will be through buying and selling, and through with manufacturing and building, and God will ask you: "Where are all those people over whom you had so great influence? Are they here? Will they be here?"

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS.

By REV. J. A. WYLLIE, LL.D.*

(Concluded from last week.)

ONE TREMENDOUS MECHANISM.

THERE is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportionate to its transcendent importance—I refer to the Infallibility. The Infallibility it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionalists. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes, he has a master, and that master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funeral of popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it, for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

PROGRESS IN GREAT BRITAIN.

After this bird's-eye view of the Papacy in Europe, let us inquire, What position has it obtained among ourselves? Great Britain is the head of the world; if the Papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the Papish population of the future. (3) As if Rome's own action were not enough, we ourselves have grafted a Papish administration on every department of the public service. Paid Papish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy; these various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to Canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

(5) If the Papacy has created an imperium in imperio in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

(6) Moreover, Papish Provincial Councils are of frequent occurrence. What is the function of these Councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the housetop what the Council had previously planned in secret.

THE IRISH FULCRUM.

(7) Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will

be again resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The Irish system of education has been revolutionized, and well-nigh wrecked. First, the Kildare schools were put down; next the National schools and the Queen's colleges were denounced as Godless, and abandoned by the Government, to be refashioned and refitted by the priesthood. And, last of all, a Popish University was established, the effect of which has been to place the education of Ireland in the power of a Popish conclave, and the schools in the hands of the Christian Brothers, who educate their pupils on the principles of the Syllabus; or, as Lord John Russell expressed it, ministered poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our Statute Book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of Popery to place and power in the State, but has been weeded out and swept away. Upwards of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1839, with one exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the Crown, the English woollack excepted, are now open to Romanists. The oath of the Royal Supremacy has been swept away. The oath recognizing the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a Popish reign. If that solitary Act were to share the fate of the others, we should speedily see a vassal of the Pope on the throne of Britain.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strife in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the Papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

POPEY AND SOCIALISM.

The situation is further complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church-rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern state, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet, it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,000 such votes were tendered, and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast, void at the heart of the German nation, and what can rush in to fill that void, but just some such atheistic system as we see filling it.

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other; Communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitable roll in and overwhelm you."

If the governments of Europe, in the hope of escaping the danger, should cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigour. The Church of

Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

A CATAclysm APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm; a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even the rapid diffusion of the Gospel in Europe. But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for petty, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up, I do not very well see. They have the Commune beneath them, they have Rome above them, and between these nether and upper mill-stones, it may yet happen that they will be ground to powder.

TEMPERANCE ITEMS.

THE SALOON AND THE BOYS.—A saloon can no more be run without using up boys than a flouring mill without wheat, or a saw mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbours?—N. W. Presbyterian.

THE CRAPY IS IN DANGER.—The Wine and Spirit Review—there is such a review—says that the progress of prohibition sentiment "threatens the annihilation of the liquor trade as a legitimate calling." Good. We are glad to have this assurance, and to have it on so unimpeachable an authority. Assurance is made doubly sure by the fact that in the present week "a National Convention of Distillers, Brewers, and Wholesale and Retail Wine, Spirit and Beer Dealers" is meeting in Chicago. "Politics," it is announced, "is to form no part of its deliberations. It is to confine itself to the work of defending the trade against its calumniators and protecting its vested rights against the designs of a fanaticism whose inspiration is vengeance and whose watchword is hate."—The Presbyterian.

A TEMPERANCE HORSE.—He belongs to a baker. His master went into a restaurant to deliver some pies. I was sitting at a window opposite. He staid so long in the place that I thought he had forgotten his faithful beast. After a while he came out carrying a great mug full of foaming beer. There were two other men with him. All their faces were red, and they walked unsteadily, and they were laughing loud, and shouting. Then the baker went up to his beautiful horse, and offered him the beer to drink. Do you suppose he took it? No, indeed! He gave it one sniff from his smooth, brown nostrils. Then he turned his head away with a jerk so sudden that he knocked the glass, beer and all, upon the pavement. He looked at his master as if to say, "Don't insult me again in that way, sir!" So his bad master had to pay for both the beer and the glass. Wise old horse, he was not afraid to give his opinion of beer.—Our Little Ones.

THE SALOON AND THE SOT.—The Bar, a liquor organ has come to the defense of the saloon, none to soon and none too strongly. It says—"It is not the saloon that makes the sot; it is not the saloon that wants him. He is out of place in it, in the way of the patrons who go there to rest and be refreshed. When one sees the troops of men of all grades of society who patronize the saloons, men who edit great newspapers, men who conduct great schemes for the improvement of the country, men high in political power, judges, lawyers and medical men, carpenters, bricklayers, blacksmiths, storekeepers, bakers, butchers and shoemakers, the conviction grows that the saloon is the true republic." If it is not the saloon that makes the sot, it is the sot that makes the saloon. The two are so intimately connected that neither can get along without the other. The great men, the men high in society, who patronize the saloons are generally very solicitous not to have it known.—N. Y. Independent.

CHILDREN'S DAY.

THE American Presbyterian Church as well as some other Presbyterian Churches has that fine institution known as Children's Day. Referring to the Church's duty and work in looking after the children, The Interior recently showed how well such work pays:—"Two-thirds of the additions to our churches come from the households of believers. And these are our most valuable additions. They are, as a rule, intelligent and active Christians. They understand the doctrines of the Church. They are familiar with its benevolent operations. They regard it as their Church, because it was the Church of their parents, the Church in which they themselves were early consecrated to God." Hence, it argues, "The best material for strengthening and extending our Church is in our homes. If we can secure the early conversion of all our baptized children, we need not fear for Presbyterianism in the next generation."

The Interior closes its article with the following appeal:—

"Who can tell," it asks, "what these children may do for Christ and the world if they enter early upon a consecrated life? When the Scottish elder said, 'We received at the last communion only one little slip of a boy, named Robbie Moffat,' he had no idea that the 'slip of a boy' would become one of the most useful missionaries of the day. When the Sabbath school teacher in London, found Jack Morrison playing in the street, and persuaded him to enter her class by the promise of a new suit of clothes, she little dreamed that he would translate the Bible into the written language of 350,000,000 people. The thing that hath been is the thing that shall be. The great preachers, the faithful missionaries, the eminent workers for humanity and God, whose power the next generation shall feel, are in our homes and our Sabbath schools to-day. In praying for their conversion we are praying, 'Thy kingdom come.' Let us pray in faith, knowing that we ask what is in accordance with the will of our heavenly Father."

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER. WORSHIPPING GOD AND THE LAMB.

LESSON X., December 5, Rev. v. 1-14; memorize verses 11-13.

GOLDEN TEXT.—Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. v. 13.

TIME.—See last lesson.

INTRODUCTION.—Following our last lesson are two chapters containing the messages of warning and encouragement to the churches. Then with chapter iv. begins the series of visions; chaps. iv. and v. are introductory pictures of the glory of the heavenly Guardians of the Church, and of their watchful care over her destiny.

HELPS OVER HARD PLACES.—1. And I saw: see the vision in chap. iv., of which this is a continuation. A book: in the form of a roll; containing the future history of God's people, unfolded in the Revelation. 2. To open the book: to reveal what was written therein, and to bring it to pass, to guide the Church in its conflict to the triumphant end. 4. No man: no human being or angel could know or guide the future. It would take divine wisdom and power. 5. Lion: typifying courage, strength, victory. Of the tribe of Judah: from whom Jesus sprang. Root of David: shoot from the stock of David. 6. In the midst of the throne, etc., i. e., between the throne and the living creatures. Four beasts: living creatures, described in chap. iv. They typify either creation or Providence, or, more probably, the great body of Christians, who have the qualities represented by these living creatures. Elders: representatives of the Churches, leaders. They were twenty-four, as many as the patriarchs for the Old Testament Church, and the apostles for the New taken together. A Lamb: signifying Christ as the atoning sacrifice. Seven horns: types of power, seven signifying that the power was omnipotent. Seven Spirits: the Holy Spirit in his manifold works, sent by Jesus. 8. Golden vessels: bowls or censers. Odours: incense, type of prayer, only fragrant to God when, like incense it is burning in the love of the heart. 10. And we shall reign: or do reign, as in Rev. Ver. Their principles are beginning to rule on earth, and shall yet entirely prevail.

SUBJECTS FOR SPECIAL REPORTS.—The vision of the opened heaven (chap. iv.).—The sealed book.—The lion of the tribe of Judah.—The four living creatures.—The representation of Jesus in vs. 5 and 6.—The golden vessels.—The new song.—The chorus.

QUESTIONS.

INTRODUCTORY.—What is the subject of the two chapters following our last lesson? In what chapter did the visions of St. John begin? Where is the scene of to-day's lesson laid? (chap. iv. 1.)

SUBJECT: WORSHIPPING GOD AND THE LAMB.

I. A SCENE IN HEAVEN (vs. 1-4).—What had John seen in heaven? (chap. iv.) What was in the hand of him that sat on the throne? What was the form of this book? How was it sealed? What did it represent? What is meant by opening the book? What proclamation was made? Why did John weep?

Meaning of the seven seals? Why was no man worthy to unseal the book? Does the Book of Revelation reveal what was in the book? Was opening the book much more than merely revealing the future?

II. THE ONE TO BE WORSHIPPED (vs. 5-7).—Who came forward to open the book? Why was he worthy? Why is he called "the lion of the tribe of Judah"? Why "the Root of David"? Why a Lamb? Where was he? What did he do? What is represented by the seven horns? By the seven spirits? What idea of Christ do you obtain from this picture?

III. THE WORSHIPPERS (8, 11, 13).—What three classes joined in the worship? What was the form of the four living creatures? (iv. 7, 8. Ezek. 1.) Who are represented by them? By the twenty-four elders? How many angels joined in the new song? (v. 11.) Why? (Luke xv. 7-10.) Who else joined in the song? (v. 13.) How does creation praise God? What was the difference between their song and that of the redeemed ones?

IV. THE WORSHIP (vs. 8, 9, 10, 12, 14).—What instrument of music did the elders have? For what purpose? What were the golden vessels? What reverential position did the elders take? Why? What was the new song? Who can sing it? What would seem to be the number of the redeemed? What had Jesus done for them? What did they wish for him? (v. 12.) Who took part in a responsive service? (When is singing well pleasing to God? (Eph. v. 19, 20.) What do you learn from this scene about true worship?

PRACTICAL SUGGESTIONS.

I. Heaven has great interest in what takes place on earth.

II. It is a great comfort to know that God knows and controls the future.

III. The four living creatures show the qualities that should be in all Christians: patient toil, wise intelligence, kingly power, far-sighted and swift-winged obedience.

IV. Prayer like incense is sweet fragrance to God when it comes warm from the heart.

V. New mercies demand new songs of praise.

VI. All the universe joins in praising God.

VII. Worship, as here seen, is from the heart, consists of prayer and praise, is joined in by many, is responsive, is in reverential forms, expresses grateful love, is pleasing to God.

REVIEW EXERCISE. (For the whole school in concert).—4. What did John see in heaven? ANS. The sealed book of the future. 5. Who alone could open it? ANS. Jesus, the Lion of the tribe of Judah. 6. Who joined in his praise? ANS. The redeemed, the angels, and all created things. 7. What was their song? ANS. (Repeat the Golden Text).—Petoulet.

THE AFFLICTIONS OF THE PERFECT.—The following paragraph from a "Holiness Journal," confirms a suspicion that has long haunted some ordinary Christians that the "flaming experiences" paraded in "The Holiness Meetings," are not strictly honest. This is the way our contemporary pours out its soul—"It is an inexplicable affliction, to all the true possessors of perfect love that some who live very bad and wretched lives at home—idle, lazy, refusing to work, complaining and exhibiting the very worst tempers—should persist in giving such flaming experiences in the Holiness Meetings."

* A paper partly read at the meeting of the Evangelical Alliance at Ryde, September 21st, 1886.