

'much people' like her, in the millions over whom Roman Catholicism claims jurisdiction ; otherwise it could not be said, 'Come forth *my* people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues.' If, among us, Rome retains in her bosom devout and noble women not a few, and intelligent men who *will* read the Bible, she does so on the same principle that leads the expert angler to give all the line on his reel to a game fish. You have fished for 'rock' on the Potomac, Lawyer B——, and know that a taut line means a broken line. Moreover, such devout members and readers of the Bible are useful to the Romish church, as 'decoy' ducks are to the hunter for 'canvas-back ;' but do not represent her attitude to the Bible. This is to be learned from the *Syllabus* (since become law), in which the Pope who presided over the Vatican Council characterizes the British and Foreign and the American Bible Societies as '*moral pests.*'"

Twenty-one years have passed since, in the city of Baltimore, I was put on the defensive and obliged to "glorify my office" of missionary to a Roman Catholic country by the attitude of the eminent lawyer, who was also a vestryman in the Episcopal church. So astutely does the Romish church play her *role* that not a few "good men and true" in other churches are in the same attitude to-day, inasmuch that, carried away with their delusion, a member of the Presbytery of New York, "who seems to be somewhat," is credited with saying that he "regrets that we have missions to Roman Catholics, who are already in possession of the gospel."

Such brethren would do well to ponder the significance of the following sentence, occurring in another connection (*Pope and Council*, James, p. 29): "This will not, of course, be so openly stated ; . . . its allies will say, what has often been said since 1864, that the church must, for a time, observe a prudent economy, and must so far take account of circumstances and accomplished facts as, *without any modification of her real principles*, to pay a certain external deference to them. . . . But this submission, or rather silence and endurance, is only provisional, and simply means that the lesser evil must be chosen in preference to a contest, with no present prospect of success."

What the *real principles* of the Romish church are may be gathered not only from past history and such medals as that struck off in Rome, by order of Pope Gregory XIII., to celebrate the massacre of St. Bartholomew, with his effigy on the one side and on the reverse the inscription, "*Ugonottorum Strages, 1572,*" but they are to be read on the living page of the actual *status* of the nations which have acknowledged her sway and been moulded by her during centuries of undisturbed possession.

For three centuries Rome held in her motherly arms the South American Continent. She might have sung, "I am monarch of all I