

namely, the conviction shared by not a few leading men in the Church that the time has come when we should be on the lookout for some new field in heathendom wherein to begin a new mission. There ought to be some definite deliverance locating the authority to establish new Indian, French, or Foreign Missions. The authority to establish new Domestic Missions is properly committed by Discipline to the Annual Conferences, and there is a tacit understanding, if no more, that authority to establish other missions rests with the General Board; but in view of the growing extent of the work, it is desirable that the authority of the General Board should be clearly defined, as well as the limits to be observed in establishing new centres. For the peace and harmony of the Church, as well as the success of the work, it is important that friction be avoided and the sympathy and confidence of all classes maintained. To this end let prayer be offered throughout the entire Church for the Spirit of Wisdom to descend upon those to whom is committed the consideration of missionary affairs at the General Conference.

MISSIONS TO ROMAN CATHOLICS.

THERE are some Protestants, and even Protestant ministers, who have serious doubts about the propriety of establishing missions among Roman Catholic people. The plea is that Roman Catholics have already some knowledge of Christianity, defective it may be, and mixed with error, but sufficient to show them the way to heaven; and it is argued that preaching the Gospel among them by Protestants is only an attempt to proselyte from one form of Christianity to another, a course which stirs up bitterness, and destroys the peace which should prevail among all Christians. Without waiting to discuss the question how much or how little truth there may be in Romish teachings, or whether there is enough of it to show the way to heaven or not, we wish to call attention to the fact that Rome, so far from having any scruples on the score of proselyting, is at this moment engaged in a crusade against Protestant missions in every part of the world, and that the avowed aim of Jesuitism is the annihilation of Protestantism. Everywhere Rome throws down this challenge, and we must meet it. The aims and efforts of Romanism and Protestantism are not the struggles of two forms of Scriptural Christianity, emulating each other in evangelistic work. The two systems are hopelessly antagonistic, the success of the one means the overthrow of the other; but with this difference, that while the triumph of Rome means the extirpation of Protestantism by fire and sword, the

success of Protestantism means the enlightenment, the conversion, the uplifting of Roman Catholic peoples.

Popery is not Christian, but anti-Christian. It teaches not the Gospel as it was taught by Christ and His apostles. Its great aim to-day is not the conversion of the heathen, but rather the extirpation of heresies and heretics. Evangelical missions are its pet aversion, and against these it is directing its mightiest energies. Since the time of the Vatican Council and the expulsion of the Jesuits from Germany, there has been a widespread intrusion of Catholic missionaries into evangelical mission fields, and this intrusion is organized and directed from Rome. For the carrying on of this crusade Rome has unlimited resources, and employs them without stint. True to its crafty Italian origin, Popery pursues a sinuous policy. It plots in secret, approaches its end by tortuous methods, and it is only by sleepless vigilance that Protestants can detect its real purpose and unmask its designs—this last is a duty we owe to society. Romanism not only antagonizes evangelical teaching, but is a standing menace to human liberty, and it is a sacred duty to drag its plottings into the light. The aims of Rome are vast and comprehensive. It seeks to rule in every sphere—social, educational, religious, political—and to subordinate every human interest to the advancement of the Church. Upon this dark conspiracy we must let in the light of history, still more the light of the Divine Word. "To the law and to the testimony." By this test every work must stand or fall.

But we are getting away from the root-idea of this article, namely, the duty of planting Protestant missions among Catholic peoples. To put it on the lowest ground, such a policy is necessary in self-defence. To protect our own liberties we must extend the blessings of freedom to others. In the past our timidity has been our weakness. We are called to an aggressive warfare against every form of error, and should not be content with acting solely on the defensive. An army that does this and nothing else is sure to be beaten. We must go out to meet the foe, not with carnal weapons, not with the weapons of intrigue and falsehood, which Rome so freely employs, but with the weapons of truth and love, the "armor of righteousness on the right hand and on the left." If the Church of Rome is right, it is at our peril that we touch it; if it is wrong, it is at our peril that we let it alone. The duty of preaching the Gospel to "every creature" is not limited by any boundaries, civil or religious. Rome contends that we preach a false Gospel, and to hesitate to bring it into competition with the Gospel which Rome preaches is to confess that the charge is true. Systems so diametrically