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PRESIDENT OF THE PAULINE PROPAGANDA.

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FIGHT WITH ROME

BY

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Element in American History;" "Washington in the Lap
of Rome;" "The Way Out; or the Escape of a
Nun;" "Rome in America;" "Show Your
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of Rome," etc.*

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TO
MEN AND WOMEN READY TO DARE
FOR
GOD'S TRUTH,
AND TO DO RIGHTEOUSNESS,
THAT CHRIST MAY
BE GLORIFIED,
AND THAT COWARLS, WHETHER PROTESTANTIS
OR ROMANISTS, MAY BE DELIVERED
FROM THE THRALDDOM
OF A CRUSHING
DESPOTISM,

THIS BOOK IS DEDICATED

BY THE AUTHOR.

(RECAP)

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PUBLISHERS' NOTICE.

Justin D. Fulton, D. D., is the son of Rev. John J. Fulton, and was born at Earlville, N. Y., March 1, 1828. The father was of North-of-Ireland stock and the mother of Pilgrim descent. Justin removed with his parents to Michigan in 1836, and at the age of eleven united with the Baptist church.

In 1847, he entered the University of Michigan. He was graduated from the University of Rochester in 1851, and entered the Theological seminary. In December, 1853, he became editor of the Bible Union paper, in St. Louis, which immediately sprang into a large circulation.

In 1854, he organized a church in Biddle Market hall, St. Louis, with twenty-four members. In 1855, this church had grown so large that it required two pastors.

He stood for freedom in a slave city and was driven out. Was settled in Toledo and Sandusky, O. Thence to Albany, N. Y., and in 1863 to Tremont Temple, Boston. In 1873 he built a large People's church, at Brooklyn, N. Y. In 1887, he gave up all to devote himself wholly to the new Reformation. He has the faith and courage of Elijah. He is the leader of the Pauline Propaganda.

Dr. Fulton has exerted a mighty power through the press, both in newspapers and books. He realizes, as few do, the grand sweep of this modern influence. He is a constant contributor to the newspapers.

Of his books, "Why Priests Should Wed" and "Rome in America" have had immense circulation.

This new book, "The Fight with Rome," was born while Dr. Fulton was under the fiercest fire of criticism from angry Romanists and cowardly Protestants.

An examination of the table of contents will show that every chapter was written to meet the overwhelming emergencies today.

These thoughts, fearlessly expressed, are the ripe fruitage of a mature mind, that has made this greatest of all national and religious problems a life study. Not a chapter here that has not been rewritten many times, and bathed in tears and consecrated by many prayers, before it was given to the public.

Dr. Fulton delights to tell the truth. He is the most fearless man we have ever known. At the same time, he is the most tender and loving of Christian leaders. Love begets love. No person of our acquaintance has ever shown such love for God and man as the author of this book. May the Lord bless it abundantly, now and evermore, is the sincere prayer of

THE PUBLISHERS.

INTRODUCTION.

“The fear of the Lord is the beginning of wisdom ;” the fear of Rome is the beginning of folly. The most inexplicable fact connected with our American life is the indescribable fear which permeates the community concerning Romanism. It infects the air. It pervades society. It creeps into churches and shuts the doors against the uncovering of the errors of Romanism and delivering the bondmen from the chains of its galling despotism. It holds the ruler or millions in its thrall, and awes the humblest citizen. It lays its embargo on free thought. It dominates the press. It makes many of our noble ministers dumb in the pulpit. It excludes from the platforms of political parties all utterances that would warn the people of their peril or outline the path of safety, and fills the minds of the million with apprehension and alarm. East of the Mississippi, there are here and there newspapers not afraid of Rome, but west of it there is hardly one that dares publish a report prejudicial to Rome.

The causes of this fear are apparent, and deserve to be enumerated and explained.

1. Men fear Romanism because, it being the incarnation or error, its votaries are without a conscience and without honor. Kindness wins no recognition. Relationship proves no defense against the devilish hate.

2. Romanists are ruled by a power utterly indifferent to public opinion.

Rome tramples on decency and virtue. Her priests can drink to drunkenness, in conversation they can be foul-mouthed, in private they can be abusers of themselves, they can outrage virtue and bring scandal on homes, separate husbands from wives, and use language with young and inexperienced girls which would not be tolerated in the professedly good and which could only characterize the infamously abandoned and the utterly vile ; and yet society

tolerates all this, and when the priests are berated and denounced for it they simply laugh at the indignation of the community, and push on as if they were masters of the situation. They pass from the brothel to the altar and celebrate the mass, and from a state of utter inebriety to perform the most solemn sacraments; and all this is borne with because they are Romanists. Have the people forgotten that the standard of morality in every community finds its rule of measurement in what it tolerates? In this fight with Rome, the greatest possible victory will be achieved when the American people shall demand that the priest who ministers to a Romish parish shall in conduct be as clean as the minister who occupies a pulpit in the evangelical world. It is not an answer to say that there are bad ministers as there are bad priests. True, but where is there a bad minister upheld by a church or a denomination? He cannot be pointed out; and yet unnumbered priests bring disgrace upon the community, and are sustained by the church and kept in their places by the powers above them. To all this priests assent, and jeer at those who demand that in life and practice they conform to the teachings of the New Testament. It is yet to be ascertained whether auricular confession, the sea of infamy and pollution in which priests swim and revel, shall not be broken up by legislation, and whether the children now taken out of the public school and shut up in the parochial school shall not be compelled by law to attend the public school, that the state may live even if Romanism shall die.

3. Romanists are a unit in action, no matter about conviction or individual choice.

Seven millions of people are compelled to vote as the cardinal, archbishops, bishops and priests may command. Parents are compelled to take their children out of the public school or have the sacraments withheld. Shall this be tolerated, or shall a law be passed and be enforced making it a criminal offense for any one to tamper with the right of the people to have their children educated in the schools provided for them by the state? These questions enter into the fight with Rome. Roman Catholics must see that they cannot afford to have their children fall behind in the race, as they surely will if educated in a way that shall make them inferior in ability to others. In time there must be a revolt, and then the people must

stand by them. Let Protestant children befriend Roman Catholic children, shut out from the enjoyments and advantages afforded to them. Let Protestant men and women talk freely with Roman Catholics in regard to the peril that threatens their youth. Let the pulpit speak, and the press illustrate the tendency and trend, and all will be well. Rome cannot successfully resist the concentrated force of public opinion, but must yield or depart. The time is coming when the people will demand that the clerical orders of the Roman Catholic church march with Protestants, beneath the stars and stripes, in support of American institutions, or be treated as traitors and as enemies.

As Abraham Lincoln said: "Sooner or later, the light of common sense will make it clear to every one that no liberty of conscience can be granted to men who are sworn to obey a pope who pretends to have the right to put to death those who differ from him in religion." "Sooner or later, the people will be forced to put a restriction to that clause of unlimited toleration toward a papist * * I am for liberty of conscience in its truest, noblest, broadest and highest sense. But I cannot give liberty of conscience to the pope and his followers, the papists, so long as they tell me, through their councils, theologians and canon laws, that their conscience orders them to burn my wife and strangle my children and cut my throat when they find an opportunity." (Washington in the Lap of Rome, p. 127.) Nor can the American people afford to have the youth of the Roman Catholic church educated to believe that either the priest or the church can give them a warrant to trample on the ordinances of the land, or set at defiance the commandments written by God's finger on the tables of stone amid the thunderings and lightnings of quaking Sinai. The American people must care for God's cause, uphold his honor and obey the teachings of his word, and then may be assured that they will share his protection and care.

A free and fearless pulpit is the hope of the nation. John Knox made Scotland the terror of Rome. Germany was emancipated by the preaching of Luther. Switzerland, through Zwingli's influence, became the fortress of liberty, against which the waves of despotism beat in vain. England is indebted to John Wycliffe, who opened the way for Tyndale, for Cromwell, and for William, prince of Orange, who helped emancipate a people that has thrown off the

fetters of Rome ; that, under the banner of Judah's Lion, stands as the defender of an open Bible ; and, with the people of Germany and of the United States, makes freedom to worship God a possibility in all the world.

The outcome is victory. Rome is broken when everybody dares tell the truth and will do it. Romanism is like a thistle. Grasp it boldly and its sting is slain ; toy with it and it becomes the nettle of danger. Is Rome master ? Today, judged by the cowardice of men in church and state, the looker-on would be compelled to say It is. Tomorrow the answer will be No, because fifty millions are waking up. Eyes are opened. Ears are unstopped. The call to action is heard. The shackles of fear are being broken. Thought is free, expression is in order and liberty for all is at the door ; for the fight with Rome is the fight for truth, for education and for home, and the people enjoying liberty and creeping up out of the bondage of a blinding superstition into the noonday radiance of an accomplished liberty will bear a hand in the conflict and share in the triumph of right over wrong, of Christianity over Romanism.

IMPERILLED ROMANISTS; OR ARE ROMANISTS WORTH SAVING?

“Come now, and let us reason together, saith the Lord.” Isaiah 1:18.

The question “Are Romanists worth saving?” is asked in the imperial city of New York, the gateway of the western continent and the largest city in the world ruled by Roman Catholics. Here Protestants, for reasons which I need not give, have betrayed the man who, of all others and above all others, stood by the stars and stripes, declaring that it should not be lowered to give way to the flag of the Green Isle or any other, and that so long as he retained the head of the government the flag of the union should hold the place of honor.

We honor Gen. Dix for what made him immortal. When the stars of hope were fading out of our sky, when treason was in the air and our beautiful banner was being trampled in the mire of secession, he telegraphed, perhaps inspired by the brave and fearless Stanton: “If any one hauls down the American flag, shoot him on the spot.” It is not better to lower it, and give some other flag its rightful place, than it was to haul it down; so, no matter how betrayed and defeated, I begin my work by thanking God for Abram S. Hewitt, assuring him of our heart-love and of our prayers.

“Come, let us reason together.” Protestants and Roman Catholics have much in common. We have one God, the Father of lights, before whom in unison we bow.

The Lord Jesus Christ, lifted on the cross, is the Saviour of all men. Let him have his place. Remember that he was careful at the marriage supper at Cana of Galilee to refuse to recognize the mediatorship of his mother, and said when she told him “They have no wine,” “Woman, what have I to do with thee?” Thus he placed, at the beginning of his ministry, his heel of condemnation on the doctrine of Mariolatry. Let it stay there. Let us worship

Jesus Christ, the expression of the Father's will, for whom all things were made, and by whom.

We have in common the third person of the holy trinity, the Holy Spirit. Let us trust him and serve him and rest upon his office work ; let us reject baptismal regeneration and the value of sacraments, and believe in God the Father, God the Son, and God the Holy Ghost.

We have the holy Bible, the word of God. Let us lift it to its rightful place, in the home, in the sanctuary, in the school house. Make it our unfurled banner ; let it be to us what the pillar of cloud and fire was to ancient Israel. Follow its lead, obey its commands, and we shall reach Canaan together.

Imperilled Romanists, are they worth saving? is my theme. Is it Romanists or Christians who are imperilled? Romanists, I answer. Doubtless very many would say Romanists need have no fear. In New York they have got the earth ; they hold all the offices, dictate the policy of political parties, make the pulpit dumb, fetter the press and ride the nation as a nightmare. This is only the beginning, and is the result of cowardice and not of necessity. Rome is a dominant power in politics, as in religion. Thousands, aye, even millions, are glad to serve Rome. The man who has a yard of green ribbon to sell or a day's labor to hire, in the house, the shop, or the field, seems to be afraid of saying anything or doing anything that shall not serve the "Lady of the Tiber." The prince of the power of the air, of whom Romanism is the incarnation, is a fact, which fills so many with apprehension whenever it is proposed to tell the truth about Romanism to Romanists. Let us thank God for the quickening pulse of liberty. Think of the brave words spoken in pulpits concerning Romanism. God stands with those who stand with him. Germany's sun is coming out of the cloud because her emperor stood side by side and shoulder to shoulder with the king of Italy ; who, despite the mists of superstition, has climbed to the broad plateau seen by Mazzini and contended for by Cavour, and walks in the brightness of advanced progress. In America the cry is for a man who can take up the work of Abraham Lincoln, and go where he did not dare go, and say about Romanism what he did not think it wise to say, until the grave of Romanism shall be dug and a path to liberty be opened to the millions coming out of bondage. The wealth hanging on dead

images of the Virgin Mary in the churches of Spain would pay the national debt, and distributed among the people would give comfort and abundance to thousands where now is squalor and want. It is much the same in New York. It is enough to break one's heart to hear the story of the poor Romanist—wife in want, children without bread, the priest deaf to all appeal. No wonder those men are loved who, at the altars of Rome, illustrate the teachings of the gospel.

Carry this truth into the poorest tenement districts of New York. Let Christ be formed in men the hope of glory; rum shops would be converted into groceries or bakeries, and squalid tenements into comfortable homes. Ring out the truth as never before. Christ died to save, to save from poverty to thrift, from a life which degrades and destroys to a life that ennobles and blesses.

It is in order to say that Romanists are imperilled in New York as they are not in Italy or in Mexico. To either country it is fashionable to send preachers, as if Romanists needed the gospel. New York could even tolerate Wm. C. Van Meter, so long as he worked for Italy. Men of wealth give thousands of dollars to send the gospel to foreign parts, whose doors are closed to those who propose to make an aggressive march in the city where Romanism has more brains in its service, more wealth at its disposal and more power under its control than anywhere else in the world. Let it be so no longer. Let us bless God for men who are feeling that the time has come to take hold of this question, and who are ready to be counted in as supporters of the work of preaching the gospel to New York's imperilled Romanists, to whom the word is seldom proclaimed, and perhaps, up to now, has never been made known. Is it not true, in the United States, that Romanists going to the judgment bar of God can say "No man cares for my soul"? Who preaches to them? They dare not enter our churches. They will not suffer Christian ministers to enter their places of assembling. There is no opportunity to say to them, "Come, let us reason together." Why should Archbishop Corrigan be unwilling to come by my side on this platform and speak to this people? Why should he not be ready to permit a minister in good standing to stand in his pulpit and proclaim the truth to the men and women that throng the cathedral and gaze upon the dumb show of the mass? It is pitiable that even in this world, as it shall be in the next, a great

gulf divides true Christians from bigoted Romanists. Fenelon, in the days of Louis XIV, was not more persecuted as a Romanist, than will be Father Malone, Brooklyn's favorite priest, unless he surrenders his manhood and gives up his love for McGlynn at the dictation of an archbishop who is ruling the Roman Catholics of New York with a merciless despotism that would not be tolerated in Rome.

1. *Romanists are imperilled because the gospel of Jesus Christ is withheld from them.* They do not have it in their churches. They dare not enter ours. The Evangelical Alliance of Rochester, N. Y., and perhaps of other cities—owing to the influence of Bishop McQuade, the open foe of our public school system—orders that when Christian tract distributors find a Roman Catholic home, they pass it by. Imagine our Lord and Saviour Jesus Christ saying to the apostles: "Go into all the world and preach the gospel; but when you come to the house of a Jew or of a pagan, pass them; they will not relish nor welcome your message." No one preaches to Romanists. Pulpits are barred against this message, because Roman Catholic churches are in close proximity, and the city Tract society forbids the prosecution of this work in one of the churches under its control, lest Romanists be disturbed, and orders its workers to give a wide berth to one called of God to proclaim the truth to those "that are in Rome also." Unless this sentiment can be eradicated from the heart, nothing will be done for Romanists. A superintendent of a Sabbath school in New York city said that if this work for Romanists is to be prosecuted, a new feeling of love must be born in the hearts of the workers. Now they not only do not seek to get Roman Catholic children into the school, but they would not welcome them to their classes. Church after church refuses to engage in the work for Romanists, and Reformed Catholics, so-called, are treated as though the charge of Dean Swift was true, that only the weeds come out from Rome. People on every hand are looking to the children of the light for truth, and yet they withhold it, and so imperil Romanists.

Romanists are without peace in Rome. A girl was dying. No neighbor called on her who dared speak of Christ. At length a converted Romanist came. The fear of purgatorial fire had tormented her. The friend had been delivered by the truth. She

tried to tell the truth to the sick girl. She was afraid to hear it, and cried to Mary and to St. Benedict. At length she told her of the joy she had found when she had taken the word, believed it and rested on it. At last the poor Romanist consented to receive the Bible, hid it beneath her pillow and read it as she could. The word saved her. She saw that Jesus Christ saves, and that when he said "It is finished," it satisfied God and made him the ransom of the soul. That brought peace. Such souls are all about us. Who goes to them? To this work priests and people are alike opposed. No one knows to what persecutions and neglects the child of God is subjected. Think of a brother uninvited to attend his brother's funeral, as was the case of a man in Brooklyn, when his brother died in Boston. Think of another brother driving a brother from the embrace of a mother whom he visited in Ireland, because of the bigotry of Romanists.

"Come, let us reason together." There is a more excellent way. Such fear as this keeps millions still. We were in Marshalltown, Iowa. A fine-looking man listened to the sermon telling of the needs of a Romanist. At the close of the sermon, that merchant came up and said: "I think you Christians in this town are very cowardly. I have walked with you, invited you into my office and into my home, and not one of you has ever spoken about my soul." Rome is well served by Christians who hide their light under a bushel and refuse to open the way to Christ. In the introduction to "Rome in America," the question is argued, "Can we hope for the conversion of Romanists?" That paper was read to twenty-four evangelical ministers, only two of whom had ever made the attempt to win a Romanist to Christ; and yet whoever seeks their conversion finds them accessible.

This brings us again to the question, "Are Romanists worth saving?" If actions speak louder than words, what say you, Christian? Have you ever acted as if they were lost unless the gospel be proclaimed to them?

2. *Romanists are imperilled because of the widely prevailing impression that Romanism is better than no religion, and that in the church of Rome some of the noblest, purest and most saintly characters have lived and died.* Was not Madame Guyon a Christian? ask very many. She was, and was persecuted by Romanists from the day of her conversion until her death.

Rome had no welcome or love for Madame Guyon. She was excluded from towns, robbed of her estates and immured in prisons because she loved and confessed Christ. Salvation, as taught by the word of God, is the beginning. In Rome, it is the end. Love is the fountain of the Christian's life; fear rules the Romanist, and yet some say Romanism is good enough for the poor of Europe and the poor of America. If good enough for the poor, it is good enough for anybody. I stand here to declare that Christ died for the poorest as well as for the richest, and that the gospel of Jesus Christ opens the way from the hovel of the humblest to the highest place. It takes the flute player in the streets of Eisleben, brings him into the fellowship of Christ and makes Hans Luther's son the pioneer of a reformation that changed the face of Europe. It makes John Bunyan, the tinker, the teacher of the world, because he recounts the glory of a Pilgrim's Progress.

3. *Romanists are imperilled by Romanism, which is the tap-root of despotism.* Think of nuns shut up in hopeless captivity in New York. Think of priests sent to monasteries and compelled to live on bread and water, for manifesting sympathy for a friend and brother who has been for more than a score of years the heart and soul of great philanthropic movements. Roman Catholics are wearing fetters, which ought to be broken and which must be galling. Let the sceptre of an archbishop be cast into the sea, and let Romanists in New York become free. They are ruled by a pope they never saw or chose. This is not American or right. Truly has it been said: "If God intended that the pope should do all the thinking of the world, he would have given him more brains. If God intended that the pope should do all the seeing of the world, he would have given him other than human eyes." We accord to Roman Catholics the same privileges we enjoy, and insist that they shall be content with these or emigrate. It is because Romanists fight freedom of speech, of the press and of worship that we call a halt. Rome, in a bull of 1370, repeated in 1430 and reaffirmed in 1566, 1627 and 1869, excommunicates all classes outside of the Romish church, known as heretic, and forbids freedom of action on the part of individuals, except insomuch as the church permits through its direct authority. This brings the Roman Catholic church into direct antagonism, not only to free thought, but to brotherhood, to neighborly kindness and to the rights and

privileges of citizenship, and makes it certain that a people who indulge in such proclivities will receive injury.

4. *Romanists are imperilled by the feeling of hostility being engendered toward them.* Seven millions cannot contend against fifty millions, whenever the latter once resolve to assert and maintain their rights.

The war from Rome has begun. The Watchman, the Roman Catholic organ of St. Louis, declares that within fifty years Protestantism and Romanism are to try titles. When that time comes, Romanism will go to the wall. Romanism may place itself like the maddened bull in front of the engine. The bull must die or fly. The train will move on. The great republic is God's incarnated purpose of liberty. It must live, because in its life are the lives and hopes of millions. Victories for truth are in the air. History is being uncovered. Books may be excluded from the public schools, but that only bulletins them for the world, and turns the eyes of millions to historic facts, which are coming into a new life. The United States has a place in prophecy. Moses planted the seed; Daniel saw it and foretold its growth and its destiny. It was to fill the whole earth. Romanism is in utter antagonism to the purposes of Almighty God, and its doom is fixed. In Rome, Romanism is dying and the pope talks of emigration. In America, Romanism is thriving, because the problem of immigration remains unsolved. Its turn will soon come. Then the ballot will be taken from the hands of all who owe allegiance to a foreign potentate and are disloyal to the flag that is our glory and praise.

American manhood is to be the ideal of our American life. It is the great ideal that determines the character of a nation. Romanists have had their opportunity. They have mis-improved and wasted it. Toleration of error is treason to truth. Justice, honesty and fidelity are next in order. Romanism is to be weighed as a party, not as a religion. It demands public supremacy and a part of the public tax, : having stepped into the public arena, it will be put under crucial tests; then, having come to be thoroughly known and understood, will be hated as a power that comes forward in organic form, and, with defiant and deadly purpose, has placed itself like a foul monster on the top of the intelligence and conscience of the people, to become the arbiter of parties and rule as the balance of power. This will not be borne. The cry sounds

out: "Up, for this is the day in which the Lord hath delivered Romanism into thy hand."

In the light of political economy, Christians are urged to seek the salvation of Romanists. Romanism fills New York and all our large cities with squalor, ignorance, poverty and wretchedness. The gospel is the soul of every anti-poverty movement. Romanists loosened from Rome make anarchists, infidels, atheists. Italy is full of them. The gospel of Jesus Christ is their only hope. Religion fills the heart with love, makes neighborly kindness a principle of life, kills boycotting, persecution and selfishness, which Romanism fosters. Naturally, it is not in the heart to love a people led by Jesuitical leaders and bent upon undermining liberty. They are deceptive rather than outspoken. They are served by falsehood instead of truth. To redeem them saves them and hurts Rome. The work for Romanists has been full of encouraging surprises.

No sooner are Christians ready for the work than they find that the work is ready for them. Romanists are accessible. Millions of them have grown weary of the deception of Rome. Purgatory, the masterpiece of presumption, is a scare and a sham. Tell it to them, and they turn to the hope in Christ with delight. High and low mass is a roaring farce; make it plain, and they keep their money and bankrupt Rome. They see that the standard of morality in the Roman Catholic church is low. The truth contained in "Why Priests Should Wed," a book written to save women and girls, fitted into the life-needs of Romanists, and they welcome it with delight. It is a great privilege and a high honor to permit the voice of a dead nun and of priests into whose souls the iron of Romish hate entered to find a resurrection. Strange and mysterious are the providences which gave to this truth an advertisement that thousands of dollars could not have purchased, which made the author acquainted with the terrible condition of "Washington lying in the lap of Rome," and gave birth to a volume which must work a revolution so soon as its truths are scattered and find a lodgment in the heart and conscience of the nation. The day is big with hope and promise. The uprising in New England is but a prelude to the waking up of the nation. When Rome laid its hand upon and sought the destruction of America's public school system, she touched the apple of the people's eye and sent a shock through the organic frame of a na-

tion's life. It is determined that the state shall, in self-defense, educate the youth of the land, so as to grow patriots instead of traitors. To do this the word of God must not be banished, and they who hate it and would gladly burn it shall be thrust out of the place of teachers and be made to earn their living elsewhere. The time will come again when godly school teachers will be as great a necessity, in the estimation of the thinking republic, as the godly minister. Consider these facts and act on them.

To do this work, devotion to Christ is a necessity. Get and hold the conception of a lost soul, deluded with the thought of being delivered from purgatory. Christ is rejected. In eternity, the mists are cleared away; there the words have their meaning: "Whosoever believeth and is baptized shall be saved; whosoever believeth not shall be damned." The soul is damned. No cry from the lost can help. No prayers or masses here will avail. Multiply the one soul by millions. Think of the deceived in hell, then think of the deceived out of hell and go after them in the name of Christ and hold up to them the truth. The truth gives freedom. The truth saves. Tell the truth. Scatter the truth. Begin with those next to you, and work on and work out.

5. *To work for Romanists requires courage*, the courage which welcomes a conviction and then acts in accordance with the inspiration born of it. How essential is this courage, let the house-wife answer, who has not dared talk with her servant in regard to the needs of her soul. Let the employer answer, who has not had the fidelity to Christ and truth which would make him place the truth before his employees.

Let the business man answer who has a cashier in a bank or a clerk in a store that is a Roman Catholic, and so is afraid to have the truth proclaimed by his pastor or in his church, as is often seen. The cowardice of the Christian world passes belief. It makes men silent in the presence of Roman Catholics to an extent that is surprising. It fills them with an indefinable dread that is inexplicable. Roman Catholics feel it and suffer as a consequence. Said a merchant: "Your Protestant ministers act very strange. I have tried to talk with them about my soul's welfare, and they seem unwilling to explain to me the way of life." Fear seals their lips. Does it strangle their life? Five ministers sat in a pulpit in Iowa. At the close of a sermon in which the possibility of reaching and

helping Roman Catholics was dwelt upon, up strode an elegantly dressed man who proved to be the first merchant of the town. He said: "*I see before me five cowards.*" "Why, how is that?" "Because I have tried in vain to have you talk with me about Christ." "But are you not a Roman Catholic?" "I was, but for years I have tired of Romanism and have desired to know of Christ." The ministers were broken down with sorrow. The man is now in the fold.

Said a great ranch owner, in the east, "Give me some of those books." He took and paid for a half dozen copies of "Rome in America," containing the sermon, "Is Romanism good enough for Romanists?" and carried them to his office. His partner, a Roman Catholic, came in and said, "What are these?" A book was presented to him, with the confession that he had neglected to speak to him regarding the deathless interests of his immortal soul. The partner, calling him by name, said: "In this regard you have not been true. I have seen the folly of Romanism, but no one has spoken to me of Christ. I will gladly read the book." The good seed has brought forth fruit. A princely merchant hired a coachman. Riding with him, he talked freely about this work for Romanists. That night the coachman came and asked for his money, saying: "I do not want to work for any one that talks as you do against my church."

"Sit down, James. Did I hire you, or did you hire me?"

"You hired me, sir, but I don't like your views."

"That may be," replied the merchant. Then, pulling out a Bible in which the coachman read his name, he said, "I was about going to your room to have a talk with you. In my opinion, your soul is in peril. You need the word of God. Let us pray together before you go, and then take the Bible as a token of my regard." They bowed in prayer. The merchant laid bare the needs of his brother's soul and commended him to God. Rising up, he began to count out the money, when the coachman said: "You need not do it. What you have done looks like Christianity. I want some. I will keep my place." The man is there now, a member of the same church with the employer. How much better this way of dealing than leaving an irreligious coachman to instruct boys in profanity, and, helped by priests and nuns, to seduce the daughter and make her his wife, as has been done again and again.

To accomplish this work, we need the baptism of the Holy Ghost, that shall fill our souls with unspeakable love for those who are lost and undone. They do not understand a movement like this. They cannot associate it with anything but hate. When speaking on "Nunneries Prisons or Worse," in Chicago, an effort was made to break up the meeting. Finally, I turned and said: "Roman Catholics, why am I here?" "For money," said they. "No, not for that. No pay is poorer than this you offer me. I have no sister in a nunnery, no daughter in danger of enduring what I have described in 'Why Priests Should Wed;' but you have, and quite likely there may be some of your friends lifting up hands to God in prayer and crying for release and asking God that some outside of that place of torment may come to their help; and if you have a particle of the milk of human kindness in your hearts, you will feel like applauding my unselfish effort, rather than denouncing it." As a result, they broke into kindly cheers, and applauded me to the end of the lecture.

For these Christ died. Picture that love. Drink from the fountain. Go forth surcharged with the Spirit. Then you will befriend those who come out from Rome, and take them to your hearts and homes. Until Christians come to love the souls of Romanists, because Christ died for them and because of what they can become when redeemed, little will be attempted.

Jerry McAuley was a Romanist. Christ in him and for him and with him made him the benefactor of the city where he became a proficient in the school of crime.

The story of Bishop Latimer's conversion well illustrates one good way to work with and for Romanists. In Cambridge, England, lived a Christian by the name of Bilney. The Scripture was his canon law, the Holy Spirit of Christ his new master. Into the town came Hugh Latimer. Born in Leicester in 1491, educated for the church, he became the wild and rabid opponent of Protestantism. At the occasion of receiving the degree of bachelor of divinity, he had to deliver a Latin discourse in the presence of the university. He chose for his subject, "Philip Melancthon and his doctrines." He had insulted Stafford. He had poured contempt on Scripture readers and the students of the word of God. He now made merry over the teachings of Melancthon, and declared that England, nay Cambridge, would furnish a champion for the

church who would confront the Wittenberg doctors and save the vessel of our Lord. But very different was to be the result. There was among the hearers one man almost hidden through his small stature; it was Bilney. For some time he had been watching Latimer's movements, and his zeal interested him, though it was a zeal without knowledge. Bilney possessed a delicate tact, a skillful discernment of character, which enabled him to distinguish error and select the fittest method of combatting it. Accordingly, a chronicler styles him a trier of Satan's subtleties, appointed by God to detect the bad money that the enemy was circulating throughout the church. Bilney easily detected Latimer's sophisms, but at the same time loved his person and conceived the design of winning him to the gospel. But how to manage it? The prejudiced Latimer would not even listen to the evangelical Bilney. The latter reflected, prayed and at last planned a very candid and very strange plot, which led to one of the most astonishing conversions recorded in history.

He went to the college where Latimer resided. "For the love of God," he said to him, "be pleased to hear my confession." Latimer, believing that his sermon against Melancthon had converted him, yielded to his request, and the pious Bilney, kneeling before the so-called cross-bearer, related to him with touching simplicity the anguish he had once felt in his soul; the efforts he had made to remove it, their unprofitableness so long as he determined to follow the precepts of the church, and, lastly, the peace he had felt when he believed that Jesus Christ is the Lamb of God that taketh away the sins of the world. He described to Latimer the spirit of adoption he had received, and the happiness he experienced in being able now to call God his Father. Latimer, who expected to hear a confession, listened without mistrust. His heart was opened; and the voice of the pious Bilney penetrated it without hindrance. From time to time the confessor would have chased away the new thoughts which came crowding into his bosom, but the penitent continued. His language, at once so simple and so lively, entered like a two-edged sword. Bilney had a helper in the Holy Ghost. God spoke in Latimer's soul. He learned from God to know God; he received a new heart. At length grace prevailed; the penitent rose up, but Latimer remained seated, absorbed in thought. The strong cross-bearer contended in vain against the words of the

feeble Bilney. Like Saul on the way to Damascus, he was conquered, and his conversion was instantaneous. He stammered out a few words; Bilney drew near him with love, and God scattered the darkness which still obscured his mind. He saw Jesus Christ as the only Saviour given to man, he contemplated and adored him. "I learned more by this confession," he said afterwards, "than by much reading; I now tasted the word of God." Latimer viewed with horror the obstinate war he had waged against God; he wept bitterly; but Bilney consoled him. "Brother," said he, "though your sins be as scarlet, they shall be as white as snow." These two young men saw eye to eye. What did Bilney do that may not be attempted in any confessional by any redeemed Roman Catholic?

Latimer in his life and death illustrates the power of the religion of Christ. Latimer was changed. He was devout, earnest, true. Elevated to the position of a bishop in the days of Henry VIII, he remained true to God. It is related that when the bishop presented the tyrant king with a gift he sent a copy of the New Testament with the leaf turned down and this sentence marked: "Whoremongers and adulterers God will judge." When apprehended by order of Bloody Mary, he said to the officer: "My friend, you are a welcome messenger to me." One day, when suffering from the severe frost and denied the comfort of a fire in his prison, he pleasantly remarked to the keeper of the tower that "if he was not taken better care of he should certainly escape out of his enemies' hands," meaning that he should perish with cold and hardship.

Brought to the stake and appearing in a shroud prepared for the occasion, a remarkable change was observed in his appearance; for, whereas he had hitherto seemed a withered, decrepit and even deformed old man, he now stood perfectly upright, a straight and comely person. When the fagots were lighted he turned and said to Bishop Ridley, burning with him: "*Be of good comfort, Mr. Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.*" The flames rose; and Ridley, in a wonderfully loud voice, exclaimed, "Into thy hand, O Lord, I commend my spirit." Latimer, on the other side, as vehemently cried out, "O Father of heaven, receive my soul!" and welcoming, as it were, the flame, he embraced it, bathed his hands in it, stroked his venera-

ble face with them, and soon died, seemingly with little pain, or none. Beneath the shadow of such sacrifices, let us thank God for the opportunities furnished us to proclaim the truth and count our mercies. Bilney loved. He died a martyr and counted his joy to suffer for Christ. Let us remember, finally :

6. *To win Romanists demands an overmastering love for souls.*

Follow a lost soul to hell. Romanists understand this, and give all they have to get that loved personality out of purgatory. The Romanists are deceived. If saved, they must be saved here and now. To do this, we must track them to their haunts and preach Christ to them where they live. In convents, redeemed nuns have proclaimed the truth to the dying and saved them. This is a work in which all can engage. Workingmen in Biddeford, Me., and Charlestown, Mass., filled their pockets with New Testaments and loaned or gave them to their companions. Many were saved.

On New England's rock-bound coast thousands of sailors were imperilled by the storm which ploughed up the deep and piled along the shore many stout and sturdy ships. The Life Saving crew were up and at it. They would not be stopped by peril. They pushed out and brought in their men. Princely people stood in the storm by the shore and took the half famished sailors and wrapped them in blankets and carried them to their homes and warmed and fed them, to save their bodies. A mightier storm is raging. It has emptied the refuse of Europe upon our shores. For them Christ died. They are ignorant ; they may be vicious ; they may be uncanny ; nevertheless, for them Christ stretched himself upon the cross, went through the agony of suffering and in the might of God and with the tones of victory exclaimed, "*It is finished.*" No purgatory beyond. No masses for the dead required here. Christ is all and in all. Who, when God inquires "Whom shall I send?" will reply, "*Here am I, send me*" to work for the saving of Romanists from death and hell to Christ and hope?

HOW ROMANISTS DECEIVE ROMANISTS.

‘For as he thinketh in his heart, so is he.’ Prov. 23:7.

Romanists in their hearts believe in Romanism. They show it. They are to be honored for their courage and pitied because of their delusion. The question of indulgences has been thrust upon the attention of the American people. Romanists, as is their wont, are attempting to deceive. This deception reveals a state of affairs that calls for sober and calm reflection. No lie is of the truth. No liar hath a part in eternal life. “All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.” Romanists are no exception, and yet is it not true that in regard to religion or business, the word of a Romanist and the oath of a Romanist is at a discount, especially if the interests of the church demand, in his opinion, a misstatement?

1. Romanists deceive Romanists because their religion is built on a lie.

As he thinketh in his heart, so is he. Thinking a lie in the heart makes a man a liar. Thinking in the heart determines character, and character determines conduct. Let us apply these self-evident truths to the circumstances that environ us. We are dealing with millions of people who we know think a lie and act a lie.

Romanism is in itself a fraud. Its taproot is falsehood. The tree through all its branches is deception. Do we say this forgetting how much it involves? It is said the bottom of old-fashioned honesty is falling out of business. It is an alarming statement. May not the result be traced to this cause? If we tolerate deception and lying, are we not guilty of the sin? Think of its influence upon the youth. We are taking them out of the association of people who are taught to tell the truth and to scorn a lie, and shutting them up with men whose so-called theology teaches them that an untruth may be told without sin. If it may be told in one case, it

may in all. We are dealing with a just and holy God, who cannot look upon sin with the least degree of allowance. They that offend in one point offend in all. The one jot or tittle of the law is dear to God, and He will not tolerate its violation. Some one has said a lie adhered to is as good as a truth. Nothing could be more false as to results, nothing more true as to appearance.

A lie can never be a truth. Take a wrong road, and the farther you go the more you are astray. Believing a lie brings damnation quite as much as does the rejection of the truth. This is not the current opinion. Thousands declare, No matter what you believe, so that you are honest about it. That does not prove true in mechanics. The underwriters declare a ship unseaworthy and refuse to insure her. The captain believes in her, pulls out, gets out upon the ocean, a storm strikes her, and because of her weakness she goes down. Faith did no good. The leak in the ship, the worm-eaten bottom or the rotted rib did the business. Romanism is false from heart to cuticle, from centre to circumference. It is built on the declaration that Christ said to Peter, I will build on you my church, when he never said anything of the kind, but that I will build my church on the confession of my being the Son of God, which Peter made. The lie is adhered to. Men build on it, and reject Christ and are lost. That is not all. They do harm. They give time and strength to supporting a lie.

Rome claims that Peter lived in Rome, when history shows he never saw it or never dwelt a night there, and yet Romanists cling to it. Receiving this untruth paves the way to the acceptance of others.

The story is told of a certain dog that believed a squirrel was in a certain hole. Every one knew the dog was deceived, and yet there he stayed, despite all persuasions and abuse. He believed that the squirrel was in the hole, or claimed to, and often when caught looking there, with a sheepish face, he would seem to say, Let me alone; the delusion does me good. So they let him stay and watch the hole.

Romanists are indulged in the same way. Few try to expose their errors. The many claim, It is an innocent amusement; let them cling to error and do not attempt to displace it with the truth. Do you know what such logic is doing? It is fostering error. It is begetting peril. Romanists worship a man instead of God, take tradition instead of the scriptures, and turn away from the path

Christ marked out, which is the path of safety. They do not stop there, but they teach their children so. The result of this teaching is seen in the hoodlums crowding our cities, filling our reformatories, prisons and jails, and utterly subverting the foundations of morality in the realm inhabited by them. They believe error, teach error, and practice crime. The cloud, born of this fact, darkens the sky. History declares that wherever popery has been established, in the full workings of its priestly domination, it has had a blighting influence upon the happiness, the knowledge and the advancement of mankind. Enter any Roman Catholic street, mingle with the children, listen to the indecent expressions and beastly language of these Romish sufferers, and you perceive the influence of the religion they profess extending from the corrupt heart into the speech, and carrying with it the debasing influence of the confessional in which a debauched priesthood details the disgusting characteristics of Dens' extraordinary indecencies, in words and ideas so obscene and objectionable as to be wholly unfit for publication.

“Princes and lords may flourish and may fade,
A breath can make them as a breath has made;
But a bold peasantry, their country's pride,
If once destroyed can never be supplied.”

2. *Romanists deceive Romanists in denying the truth.*

Recently the fruit of this lying has been witnessed in statements made concerning indulgences. In Swinton's "Outlines of the World's History" is this passage: "When Leo X came to the papal chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzels, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars." Every true history of that time proves this to be a true statement.

The foot note to which Fr. Metcalf, rector of the Gate of Heaven church, South Boston, objected, reads thus:

"These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought

scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins." This is the simple truth mildly stated. Prof. Fisher of Yale college says upon the same subject, in his *Outlines of Universal History*: "The immediate occasion of the disturbance, the spark that kindled the flame, was the sale of indulgences in Saxony by a Dominican monk named Tetzl. Indulgences were the remission, total or partial, of penances, and in theory always presupposed repentance; but as the business was managed in Germany at the time it amounted in the popular apprehension to a sale of absolution from guilt or to the ransom of deceased friends from purgatory for money."

What is asserted by the church of Rome? In Article X of the creed of Pius IV we find these words: "I affirm that the power of indulgences was left by Christ to his church and that the use of them is very helpful to Christian people." No scripture warrant is even pretended.

What do Protestants believe? That it is not in the power of man, nor of any assembly of men, to pardon sin; but that it is the prerogative of Almighty God through and by the atonement of Jesus Christ. "I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins." Isa. 43:25. "Who can forgive sins but God only?" was the question of the scribes, that introduced Christ as the Saviour. Mark 2:7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7. These declarations of scripture show that the power claimed by pope, priest or minister to remit sin is an invasion of the divine prerogative, and must be offensive in the sight of God.

Dr. R. D. Elliott, of the school committee, declares that the whole matter was decided by the sub-committee before it came to the board.

The board is composed of twenty-four members. Twelve are Roman Catholics. All were present and voted to exclude the book. Six Protestants were present. The vote was taken. The Catholics voted loudly and were in concert. The Protestants voted faintly and were in doubt, if not in trepidation. The Roman Catholics have their grasp upon the board, and, as usual, wield their power with fierceness and without regard to the feelings and interests of others. Rev. Joseph T. Duryea, D. D., declared the statements of the book

were untrue and said the book should be thrown out, and seconded the motion to have it thrown out. Rome never compromises. Is it not a shame that Romanism ever had the help of some compromising Protestant? It was Jurieu, the leader of the Protestants in France, who declared the possibility of a Romanist being saved. Romanists held inflexibly to the doctrine that there is no salvation outside the church of Rome. As a result in France, men who loved sin and could enter the church, though steeped in crime, without a change of heart, by the purchase of indulgences, which pardoned the sins of the past and gave permission to indulge in the future, thousands said: "If Protestants admit that Romanists can be saved, and if Romanists declare that all outside their fold be lost, then safety is found in Rome and not outside of it." So Jurieu opened wide the gates to ruin, and thousands crowded them. As went the nobles so went the army, and as a result the persecution wave swept 1,300,000 Protestants out of France.

Fortunate is it for the American people that this fight has been begun in Boston. Public attention had been called to the aggressions of Romanism. In "Why Priests Should Wed," p. 303, attention was directed to a sermon preached by Rev. Joseph T. Duryea, D. D., in the pulpit of the First Baptist church on Thanksgiving day, 1887, in which he sought to remove all apprehension or alarm because of the attack made by the Roman Catholic church upon our public school system. He said, "I have no religious prejudices." He further said, "I recognize the beneficent service to humanity of the Roman Catholic church, during the dark ages." Then and there it was shown that Rome made the ages dark by extinguishing every light in her power, and by putting to death millions of the lovers of Christ. The bid for the support of the Roman Catholic church was a success. At a public meeting in which the pastor of the Congregational church met with Roman Catholics as friends and brothers, he told them of his having bowed down to the pope of Rome and of having received his blessing. Whether he surrendered to the church and took the vows of a Jesuit, and continues in the service of the Congregational church that he may do the more harm to Protestantism and more service to Romanism, is not known by the American people. Jesuitism provides for and pays well for such service as the Rev. Joseph T. Duryea, D. D., is now rendering. The Protestants of New England owe it to the

future of their youth that his influence be withstood and his servility to error be exposed.

Of the conflict born of this action of the school board, the magnificent protest made at Faneuil hall, and the appointment of the committee of one hundred, it is not needful that I should speak. Let us turn attention to the statement authorized by the school committee in regard to indulgences, and confute it. They say, "By an indulgence is meant the remission of the temporal punishment due to sins already forgiven." That is as far from being truth as Romanists, helped by a Congregational minister, can make it. Indulgences were an invention of Urban II, in the eleventh century, as a recompense for those who went in person upon the enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose, and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The dogma is as follows:

"That all good works of the saints, over and above those which were necessary toward their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter and to his successors, the popes, who may open it at pleasure, and, by transferring a portion of this superabundant merit to any particular person, for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested from the pains of purgatory." This is, through and through, an utter rejection of Christ, in whom our life is hid; and because we put off anger, wrath, malice, blasphemy, filthy communication, and put on the new man, permitting the word of Christ to dwell in us richly, the Christian looks upon his righteousness as filthy rags. Christ is all and in all. Look at Tetzl. He enters towns in procession—companies of priests bearing candles and banners, choristers chanting and ringing bells. At the churches a red cross was set up on the altars, a silk banner floating from it, with papal arms, and a great iron dish at the foot to receive the equivalents for the myriads of years of the penal fire of Tartarus. He came to Wittenberg. Luther's flock bought indulgences. It was cheaper than going to confession. Luther was compelled to pronounce against them, pope or no pope. This he did, and pronounced that no man's sins could be pardoned by them.

It was the beginning of the reformation. On it went, deepening and widening like a mighty river, sweeping all before it. Then to the door of the church he nailed the theses against indulgences, on the last day of October, 1517. There were ninety-five of them. I commend them to J. T. Duryea, D. D. Tetzel replied, or got some one to reply for him, and burned Luther's books. The students of Wittenberg stood by Luther, and made a bonfire of 800 books of Tetzel. That act showed their contempt for indulgences. The pope stood for the lie and against the brave man telling the truth, and issued a bull against the monk. Luther replied fearlessly, as was his wont: "You are not God's vicegerent; you are another's, I think. I take your bull as an imparchmented lie and burn it. You will do what you see good next; this is what I do." It was on the tenth of December, 1520, three years after the beginning of the business, that Luther, with a great concourse of people, took this indignant step of burning the pope's decree in the market place of Wittenberg. Wittenberg looked on with shoutings. The whole world was looking on. This was in 1520. In 1888, Boston is summoned to take up this work, and through remonstrance and argument kindle a fire which shall spread wider and rise higher, until it shall become unquenchable and envelop all the world. This much for the olden time.

There has been no disposition on the part of former school boards or citizens to denounce Romanists or to disturb them in their religious belief. Swinton dwelt on what was true in the past. Romanists deny it. To deny a truth is as bad as to tell a falsehood. It proves that Romanists are without a trained conscience. They are taught that they may lie for the good of the church. They exemplify their teachings, and a Congregational minister refuses publicly to denounce the error or stand with those who would protect the youth of the land. Say not that these questions of dogma should be left to theological disputants. They belong to the people. They influence life. They shape destiny. Heaven or hell is the outcome of dogma.

3. *Romanists deceive Romanists by statements which are false as to fact and designed to be misleading as to inference.*

When they say "that in order to gain any indulgence whatever, you must be in a state of grace," they make a declaration utterly wanting in truth.

Tetzel sold his indulgences to robbers, thieves and murderers, and claimed that they were as clean as Adam before his fall, so soon as the click of the money was heard in the iron box. They tell the story of Tetzel and a robber. He bought an indulgence for a large sum, which gave him the privilege of committing any sin. The money went into the iron chest. Through a dark forest Tetzel and his chest were going. The robber stopped him and demanded his money or his life. Tetzel told who he was. "I know you," said the robber, and pulled out the indulgence. Tetzel read. His sin had found him out. He lost his money, and the story proves the utter falsity of the claim that indulgences have only to do with sins remitted. This sin was to be committed.

Then again, when Romanists talk about a state of grace they deceive. Romanism ignores a state of grace as Protestants understand it. The Bible teaches that a man passes into a state of grace when he is born again, when he is regenerated by the power of the Holy Ghost. Then he becomes a new creature in Christ Jesus. Romanism ignores all this, and claims that an act of baptism, performed by a man, washes away sin. In other words, Romanism rests her hopes for salvation on baptismal regeneration and the sacraments.

The word of God teaches that whoever confesses with the mouth the Lord Jesus, and believeth in the heart that God raised him from the dead, shall be saved. (Rom. 10:9.) When saved he would not take an indulgence to sin were it offered him, and would not use it if he had a million. He hates sin and loves holiness when redeemed.

The purgatorial theory is built on a lie. Indulgences are linked with it.

The form of indulgences then given was as follows: "May our Lord Jesus Christ have mercy upon thee and absolve thee by the merits of his most holy passion. And by his authority, and of his blessed apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, I do absolve thee, first from all ecclesiastical censures, in whatever form they have been incurred; then from all thy sins, transgressions, excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on that

account ; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism ; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened ; and if you shall not die at present this grace shall remain in full force when you are at the point of death.” Can any delusion be worse ?

The statement made by the Romanists, with the assent of the Congregational minister, is that indulgences remit the temporal punishment of sins forgiven ; to this they add : “Every sin, however grievous, is remitted through the sacrament of penance or by an act of perfect contrition, as regards its guilt and the eternal punishment due to it. But the debt of temporal punishment is not always remitted at the same time. The latter is done away with by deep penitence or by works of satisfaction, e. g., prayers, alms, fasting, etc., or by patient endurance of troubles and adversities sent us by God or by the satisfaction of our Lord Jesus Christ and the saints, applied to us by the church under certain conditions, which application we call an indulgence.”

“An indulgence is not then a pardon for sin, because sin must be remitted before an indulgence can be gained. Much less is it a permission to commit sin, for even God himself could not give such permission.” “In order to gain any indulgence whatever you must be in a state of grace.” So say these deceivers, and we are told that it does not interest the masses of the community. To this we dissent. Nothing interests them more. We have waded through this long definition, not because there is any truth or honesty in it, but to show that, even if their statement is based on fact, Swinton’s statement contains an acknowledged truth, and also to call attention to the truth that an indulgence, as taught by Rome, is a stupendous lie, calculated to delude and sure to damn the believer who trusts to this artifice. Indulgences had to do with sins to be committed. According to a book called *Tax of the Sacred Roman Chancery*, in which are contained the exact sums to be levied for the pardon of each particular sin to be permitted, are these given :

	s.	d.
For procuring abortion, - - - - -	7	6
“ simony, - - - - -	10	6
“ sacrilege, - - - - -	10	6

	s.	d.
For taking a false oath in a criminal case, -	9	
“ robbery, - - - - -	12	
“ burning a neighbor’s house, - - - - -	12	
“ lying with a mother or sister, - - - - -	7	6
“ murdering a layman, - - - - -	7	6
“ defiling a virgin, - - - - -	4	
“ keeping a concubine, - - - - -	10	6
“ laying violent hands on a clergyman, - - - - -	10	6

In the light of such a statement, taken from Roman Catholic authorities, as much a fact as any other price list, Roman Catholics claim that an indulgence can only be granted in a state of grace.

The fact is, indulgences cannot be granted at all. To say differently is to belie the truth. Purgatory is only a delusion. Roman Catholic teaching controverts the truth. History simply shows that the Romish lie was born in 1096, that Urban II was its inventor, and that from that period deluded people have believed a lie that they might be damned. In 1300, Boniface issued an indulgence for all that would make a pilgrimage to Rome. A price was put on sins like shop keepers’ wares and remission of sins by means of indulgences for jingling coin. The church in 1517 was acting on the shameless principle of the chamberlain of Innocent VIII, who said: “God willeth not the death of a sinner, but that he pay and live.” In one of the pardon tickets of 1517 there is a figure of a Dominican monk with a cross, crown of thorns and a burning heart. In the upper corners is a nailed hand. On the front are the words: “Pope Leo X prayer. This is the length and breadth of the wounds of Christ in his holy side. As often as any one kisses it he has seven years’ indulgence.” This has no reference to sins forgiven, and it is a lie to teach differently. On the reverse side: “The cross measured seven times makes the height of Christ in his humanity. He who kisses it is preserved for some days from sudden death, falling sickness, apoplexy.”

The dealers put up the following notice: “The red indulgence cross, with the pope’s arms suspended on it, has the same virtue as the cross of Christ. The pardon makes those who accept it cleaner than baptism, purer even than Adam in a state of innocence in paradise. The dealer in pardons saves more people than Peter.” The abuse went on until it became madness. (Ludwig Hauser, p. 16.)

Then came Luther. The Bible chained to the altar had opened his eyes to the errors of Rome. Tossed by doubt, distressed by sin, he had gone to Rome; there he saw Romanism at its worst. The Bible in Erfurt library taught him another lesson than that of fasts and vigils. Luther now learned that a man was saved not by singing masses, but by the infinite grace of God—a fact which the Rev. Joseph T. Duryea, D. D., is pleased to ignore.

To Rome he went in distress. As he looked about he found that Italy was plunged in Egyptian darkness—all were ignorant of Christ and of the things that are Christ's. He saw that religion as it professed to be, and religion as it was embodied in the lives of church dignitaries, priests and friars, were in startling contrast. He knew his peril. John Huss had come to Rome with all imaginable promises and safe conduct. Rome turned her back on them all. They laid him instantly in a stone dungeon, three feet wide, six feet high, seven feet long, and burned the true voice out of the world, choked it in smoke and fire. "The elegant pagan, Leo X, by this fire decree," says Carlyle, "had kindled into noble, just wrath, the bravest heart then living in the world." Indulgences were farmed out to a bankrupt; in their sale there was no more thought of religion than in the sale of lottery tickets.

Both lies are of the devil, and how a Congregational minister could forego the privilege of preaching the truth to the deceived passes comprehension. He ignored his commission. He belied his profession and betrayed his Lord. Either he knows better than to intimate that for stating a truth a book dealing with historic fact ought to be thrown out of the schools, and acts in this manner to curry favor with Romanists, and so ought to be retired from the school board, or he does not know the truth and is unfit for the position. In either event the way out is his best way. The children need either a more honest or a more intelligent man to represent their interests. This is not said in a spirit of raillery or pleasantry. We are dealing with momentous issues. God does not suffer us to trifle with the truth. "For it is impossible that those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God, if they shall fall away, to renew them again unto repentance." Heb. 6: 4, 5. Does the Rev. Dr. Duryea illustrate that statement when he says to put back Swinton's History would make a confession that he personally

would not make till his dying day? This is perilous ground to take. Confession of sin is good for the soul. Any bigot can cling to an error; only a hero will insist on telling the truth.

4. *Romanism deals with and in indulgences in these days of Leo XIII quite as much as she dealt with them in the days of Leo X.*

Romanism knows no improvement. Evolution theories may apply to science and to art, but not to Romanism. What Rome was in the dark ages she is in this 19th century—as cruel, as blind, as selfish, as much opposed to education, as full of superstition, as at any time in the past.

Sad and melancholy as is the truth, it is here and evidently here to stay. There is a paper circulated among the young, called by a priestly name, which carries to the homes of vast numbers of individuals this fearful superstition and falsehood known as indulgences, fresh from the hand of Leo XIII.

I have in my hand an Agnus Dei, with a little of the earth from the foot of the cross, of which, doubtless, cartloads have been shipped away, which saves from drowning, etc. Here is a book bought at Donahue's, published in Barclay street, New York, with the approbation of John Hughes, archbishop, as full of Romish lies as an egg is of meat, circulated among Romanists. This is the caption:

“DEVOTION OF THE SCAPULARS. Scapular of Our Lady of Mount Carmel. As it is considered a mark of distinction by men to have attendants wearing their livery, so does the blessed Virgin like to see her servants wear her scapular; it should be a sign of their having devoted themselves to her service and of their belonging to the family of the Mother of God.” (St. Alphonsus Liguori.)

A scapular is a piece of cloth worn on the bosom and on the back to procure indulgences to sin or indulgences which shall free from the guilt or pain of sin. Now Romanists are making a distinction between the payment of the debt in purgatory and an indulgence to sin. This is all deception. If Romanists can do the one, they can do both. Besides, whenever indulgences are procured, the besotted run the risk and plunge deeper into sin because of it.

In Canada is an indulgence of Pio Nono, offering to all who enlisted in his army indulgences for themselves and their relatives, framed and hung in the homes of the deluded. Here is one that offers 100 days' indulgence each time repeated, signed Pius IX,

June 3, 1874. Here is another, offering indulgences to all who will contribute to the building of University college of Ottawa ; the holder of this certificate shall be entitled to share 25 masses daily and in all the prayers and good works of the Rev. Oblate Fathers.

For ten years, by a contribution of	25 cents.
Forever, - - - - -	\$200
A family for ten years, - - - - -	\$100

Thus are men and women deceived. They trust in man rather than in the efficacy of the atonement by Jesus Christ. This gives priests power at sick beds over the wills of the dying and over the purses of living relatives and friends. From the living they get profit in the sale of indulgences, Agnus Deis, scapularies, masses of every kind, dispensations from fasts, removal of impediments to marriage, miraculous medals, various defences against the devil, grace through the images or relics of patron saints, and other similar devices.

Remember there is nothing to be gotten from the Roman Catholic church without money. No money, no baptism ; no money, no marriage ; no money, no burial ; no money, nothing.

If Romanists deceive Romanists it becomes Christians to preach to them the gospel. The mortification and shame which come to us because of the conduct of one who professes allegiance to Christ are very hard to bear. Let the shame and disgrace end there. Christians, awake and put your armor on. Napoleon in Egypt, close by the pyramids, said : "Twenty centuries behold your actions." Christian people, look up to the throne. Jesus is there. Look about you ; behold the perishing.

Romanists are crowding the broad road to death. Millions of youth are interested in this controversy. Will Americans rise to the level of their great opportunity and do their whole duty, or will they bow down to Rome and barter away their God-given rights? This is the question of the hour. How will it be answered? Shall men be taught error or the truth? Remember, as a man thinketh in his heart, so is he. Think right, and all will be well. Think wrong and act wrong, and ruin awaits you.

PURGATORY THE MASTERPIECE OF PRESUMPTION.

“And I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand.” John 10 : 28.

Thus spake the Shepherd to his sheep as he looked upon them in love, and opened to them the gates of hope. That there might be no mistaking his intent or promise he added the words, “My Father which gave them me is greater than all, and no man is able to pluck them out of my Father’s hand.” Notwithstanding this, Leo XIII has the effrontery, the brazen presumption, the ineffable audacity to oppose and exalt himself above all that is called God or that is worshipped, and then assumes the power that he can pluck God’s redeemed out of his hand, shut them up in purgatory, keep them there at his will, let them out when he chooses, and the press prints it as if it were truth, and Christian people refuse to oppose him, as if he had claim to respect. Purgatory is the bottom of the bucket of popery’s hellish intent. Take it away and the church would be bankrupt. Once, I described purgatory as the cap sheaf of popery. A cap sheaf is the crown of a company of sheaves. It covers all, touches each one and holds all together. This the doctrine of purgatory does for Romanism. Give to a company of bandits the rule of the town, let them have the ability to rob, to kill and to destroy, and you strike terror into the very soul of the community and take out courage from the heart and strength from the arm. Popery goes one better. It not only robs and destroys here, but it claims to hold the keys of death and hell, and to be able to damn beyond the grave. It comes to the bedside of the dying, kindles its candles, sprinkles its holy water, burns its incense, pours out its oil, mumbles its Latin, stretches out its hand for money and leaves the soul in purgatory, which is ten times hotter than hell. Was there ever presumption like it? And yet this Leo XIII claims to be able to do in an Encyclical addressed to Roman Catholics throughout the world, Sept. 30, 1888.

Here stands my Lord and declares "I give unto you," ah, helpless one, trusting in my blood, pillowing your head on faith in my power to save, "eternal life." Life that outlasts the stars; life that breaks through the fetters of decay on the wings of this uplifting hope, soars above superstition and its mists, wickedness and its power, into a realm undarkened by a cloud, in which Jesus Christ is the Sun of righteousness. Hark! A loud voice is heard. It sounds out from heaven saying, "Now is come salvation and strength and the kingdom of our God and the power of his Christ." Let us join the redeemed about the throne and with them sing with a loud voice: "Worthy is the Lamb that was slain to receive power, riches and wisdom, and strength, and honor, and glory, and blessing." Worthy because he wields his power for the good of those who cast away the fetters of sin and robe themselves in righteousness; riches because he gives to all who call upon him with an open and liberal hand; wisdom because none so desire to exercise it for the amelioration of mankind; strength, because he is our deliverer, fights the battles of the helpless so that with Paul all can say, "When I am weak, then am I strong;" and honor and glory and blessing, because none in heaven and none on earth can compare with Him. He is the chiefest among ten thousand and the one altogether lovely.

Thank God for the privilege of declaring this on earth. We shall sing his praises in heaven but God delights to have us confess Jesus Christ on earth.

Beside this privilege, contrast the humiliation of 300,000,000 of people who are compelled to turn from Jesus Christ, while they bow down to a man who claims to have the power to decree the supreme honor of the saints.

He decrees it. Leo XIII will, according to Roman Catholic theology, enter purgatory, and the hat will be passed around all over the world to pray him out of the fire.

Let us on the wings of faith, like eagles cleaving through the clouds that cap the mountains, shout out today, so that all may hear, Jesus Christ is the author and finisher of our faith. He gives eternal life to those that welcome him as King, as Saviour and Ruler, and no pope machine called a church can pluck them out of his hand.

1. Purgatory is the masterpiece of presumption, because as a human invention it challenges the might of Almighty God. The Lord Jesus Christ declares, "I give you eternal life." Rome boldly

says, You do not, until we get our money for masses and consent to the deliverance of the soul from purgatory.

Is this true or false? Does Rome in 1888 stand for the dogma? The answer is furnished by the encyclical of Leo XIII. This is the language in part:

“Therefore with all the necessary dispensations and derogations, we fix the last Sunday of the month of September as a day of most ample expiation, on which there shall be celebrated by us and also by each of our brethren, the patriarchs, the archbishops and bishops and other prelates exercising jurisdiction over a diocese—by each in his own patriarch, metropolitan or cathedral church—a special mass for the dead, with the greatest solemnity possible and according to the rite indicated by the missal, for the commemoration of all the faithful departed.” This was to be done everywhere, in every Roman Catholic church or chapel in the world.

“Thus the pious souls who expiate by such great sufferings the remainder of their faults, will receive special and most opportune relief from the saving host, which the universal church, united with its visible head and animated with the same spirit of charity, will offer to God in order that he may admit them to a place of consolation, light and eternal peace.”

There is the presumption—clear, distinct and avowed. Rome claims the right to hold millions of saints in the flames of purgatory, and God can only get them out through her agency. This blasphemous lie is believed in. Newspapers print it without dissent and become aids in the deception. Here then is a human invention, unsupported by a line of scripture, unknown to the primitive church, a money-making, conscienceless scheme, designed and worked to take money from the pockets of the deluded and ensnared, endorsed—at least not opposed, ridiculed and caricatured as it deserves to be. Be not deceived. There is no shame in the harlot of the Tiber, with her pomp of outward show, her gorgeous rites, symbols and forms manipulated by priests and nuns; with her confessional and penance, her Mariolatry and canonization of saints, her superstition and error, her willful perversion of the truth, her lasciviousness and lewdness enthroning her in the hearts of the vile, so that she may glorify herself and live deliciously, saying in her heart, “I sit a queen and am no widow and shall see no sorrow.” Rome presents a terrible theme for contemplation. She holds her subjects with a

grasp of iron. Trained from childhood up to hate Protestantism and to fear the awful curse of a church if he should adopt scriptural views, the average Romanist is a very difficult person to reach. He does not consider himself bound by any ties of honor to speak the truth upon the subject of religion ; indeed it is esteemed rather meritorious than otherwise to throw the gospel worker off and do him as much harm in a moral point of view as may be possible.

Composed of a class either unable or unwilling to read the Scriptures, they are ruled by the priesthood and accept with implicit faith whatever is taught by the church.

Romanism was conceived in rebellion against the plainest teachings of God's word and it was brought forth in iniquity by the aid of Satan, "with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." Romanism deserves contempt and hate. Romanists should receive love and prayer and effort. For them Christ died. They are being deceived. They are trampling on the covenant of promise. They are journeying in the broad road to ruin. They believe a lie. As a result, unusual services were held on Sept. 30 in the Roman Catholic churches. The buildings were draped in mourning, the officiating priests appeared in black vestments, the music of the mass was imposingly rendered and the churches were crowded to overflowing.

Archbishop Williams of Boston read from the twenty-second of Matthew the parable of the king's son. "And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be wailing and gnashing of teeth." He then, without explaining how this passage teaches the doctrine of purgatory, and utterly ignoring the fact that it refers to what is to be done in this world and not the next, said that "There is a middle place between heaven and hell where sins not committed directly against God may be expurgated." And further, it was argued that the prayers of the living, the giving out of a part of themselves in the way of sympathy and self-sacrifice, would be of effect in earlier releasing their departed friends

from the torture of purgatory to the home of bliss. The doctrine of purgatory is taught in Boston. If it is false what can be more pernicious? Rome claims our Saviour Jesus Christ cannot deliver the soul from punishment except by the help of the Roman Catholic church. If this be so, then no one is safe, not even Romanists. If no one is safe except those delivered through the intercession of priests, then the priest is enthroned in the place of God and God is dethroned and becomes dependent on the help of man. These are terrible utterances. Let us proceed with care. Are we not possibly deceived?

Cardinal Gibbons, in his book entitled *The Faith of our Fathers*, declares, page 248, that the doctrine of purgatory is plainly contained in the Old Testament and piously practiced by the Hebrew people, and quotes not a word of the Bible but a passage in II Maccabees 12 :43-46. This book was not written in Hebrew, finds no place in the canon of scripture and yet is quoted by Cardinal Gibbons as if it were a part of the word of God. Does not he know that by that act he becomes a public deceiver? These extracts and statements abundantly show that when we charge Romanists with teaching a doctrine abhorrent to reason, in utter opposition to the teachings of scripture, and invented that by it the deceived may be robbed, we cannot be accused of an attempt to deceive or mislead.

Purgatory, or the intermediate state, is said by Faber to be on the brink of hell. Said Tetzels, "The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven." Can imposition go farther? Can it fare better than in Boston, or Washington, or Philadelphia, or New York?

The pope has established in many churches and monasteries privileged altars on which whoever causes a mass to be said on a certain day, draws such a soul as he chooses from purgatory. To bulls, by which these indulgences are granted, a clause is ordinarily added :

"These indulgences are for those who will pay for them." Pierre du Moulin, *Romish Traditions*, p. 361.

Can any presumption be more astounding? Christ says, I give eternal life. Rome claims that it can only be obtained through money and through price.

2. Purgatory is the masterpiece of presumption because it trifles with scripture. "Purgatory, in all its forms, is a variation from

scriptural authority. Revelation affords it no countenance. No other dogma of Romanism, except image worship and the invocation of saints, seems to borrow so little support from the book of inspiration. The Bible, by certain management and dexterity, may appear to lend some encouragement to transubstantiation and extreme unction. But the ingenuity of man has never been able to discover a single argument for a middle place of purification possessing even a shadow of plausibility. The name itself is not in all the sacred volume and the attempts which have been made to find the tenet in its inspired contents have only shown the fatuity of the authors. The body of an unhappy heretic was never more unmercifully mangled and disjointed in a Spanish inquisition with the design of forcing confession, than the book of revelation, with the intention of compelling it to patronize purgatory." (Edgar's Variations of Popery, p. 497.)

Four passages of scripture are referred to as proof. In Matthew 5:25, 26, Christ says, "Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

The partisans of purgatory argue from another passage in Matthew. "The sin against the Holy Ghost, it is said, shall not be forgiven, neither in this world nor the world to come. This the Romish doctors account their strong hold. They claim that it admits some sins will be remitted in the world to come. But they seem to forget that it says the imprisoned cannot get out until he has paid the uttermost farthing. This is plainly no remission. The words of I Cor. 3:13 have been pressed into service. It is claimed that the fire shall try every man's work. Rome talks about persons. Paul spoke of works. The scorching fire, mentioned by the apostle, is not purgatorian but probatory. Its effect is not to purify but to try. The trial is not of persons, but of works. The persons in this ordeal shall be saved, while the works, if wood, hay or stubble, shall be burned up. The popish purgatory, on the contrary, is not for probation but expiation, and tries not the action, but the agent; not the work, but the worker. (Edgar's Variations of Popery, p. 504.) Peter is also quoted in favor of purgatory because of the passage in I Peter 3:19, which speaks of Christ

“preaching to the spirits in prison.” Romanists have fought Romanists in regard to this passage through all the centuries since it was written. One finds the prison in the bosom of Abraham into which the Son of God, some time between his crucifixion and resurrection, descended to liberate the Jewish saints. Justin, Clemens, and many more held this view.

The prison, according to a second party, is hell, in which those who in the days of Noah were incredulous were incarcerated because of their unbelief. To these Jesus preached not in his humanity, but in his divinity; not by His own, but by Noah’s ministry. He inspired the ante-deluvian patriarch to preach righteousness to a degenerate people. Augustine among the ancients and Aquinas among the schoolmen contended for this view. The interpretation which would make the prison signify purgatory is entirely modern and was utterly unknown to the ancients. Many of the fathers testify, in the plainest language, against an intermediate state. Said Augustine, “To avoid hell is to obtain heaven, and to miss heaven is to enter hell.”

3. Purgatory is not even an invention of Rome. Plato anticipated popery at least a thousand years. Rome takes from the heathen a useless and deforming wen and adds it to the fair form of Christianity. Behold it as believed in Donegal, Ireland, which was for many years the object of pilgrimages and various superstitions. A description of it is found in O’Sullivan’s *Compendium of the R. C. History of Ireland*, signed and authorized by cardinals, archbishops and bishops. Its date is 1621. We quote, “There were numbers of men which no arithmetic can reckon up, all lying on the ground, pierced through the body. They uttered hoarse cries of agony, their tongues cleaving to their jaws. They were buffeted by violent tempests and shattered by repeated blows of devils.” This is not recorded of the damned, but of the redeemed.

“The devils drove them into another plain, horrible with exquisite tortures. Some with iron chains about their necks and limbs were suspended over the fires; others were burned with red-hot cinders. Not a few were transfixed with spits and roasted, melting metal being poured into them.”

Such is the prospect of every Roman Catholic. Is it wrong to say that the horrid delusion is fiction and not fact? Shall we consent to the setting aside of the most positive declaration contained

in the words, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come unto condemnation, but is passed from death unto life"?

Life begins and continues. Though your sins be as scarlet they shall be as white as snow. Rome says they shall only be made white by fire. Romanists, whom will you believe? The blessed Christ, or men who invent a fiction to rob the soul of peace and filch money from the pockets of the deceived?

The most dreadful descriptions of the tortures endured in these imaginary regions, founded upon dreams, visions or supernatural revelations, were given by fanatical or designing priests and monks, being calculated to awaken the terror of the superstitious and to induce them to leave no means untried which might shorten their own period of suffering, or, by a better fortune, enable them to avoid altogether the necessity of making a visit to purgatory on their way to heaven.

A single instance of these descriptions will be sufficient to give an idea of the general character of the whole: "Behold a valley of vast dimensions. To the left is a vast region covered with roasting furnaces, and to the right with icy cold, hail and snow. The whole valley is filled with human souls which a tempest tosses in all directions. The unhappy spirits, unable to bear the violent heat, leap into the shivering cold, which again drives them back to the scorching flames which cannot be extinguished. A numberless multitude of deformed souls are in this manner whirled about and tormented without intermission in the extremes of alternate heat and cold. This, according to Bellarmin, is the place of chastisement for such as defer confession and amendment till the hour of death. All these will, however, at the last day be admitted to heaven; while many through alms, vigils, prayers and especially the mass, will be liberated even before the judgment.

With such horrible materials to work upon the fears of the superstitious multitude, ever ready in this as in the dark ages to swallow the grossest absurdities of monkish imposture, and cherishing implicit faith in the almost unbounded power of their spiritual guides, it is no difficult thing to base upon the fiction of purgatory the doctrine of indulgences; first to excite the fears of the multitude by portraying in vivid colors the torments of the one, and then by work-

ing upon those fears and inculcating the unlimited power of the pope and the priesthood over these terrible regions, to lay a foundation for the establishment of the other. Purgatory is a scheme devised to get money.

There is much force in the words of the pious Tillotson: "We make no money out of the mistakes of the people; nor do we fill their heads with fears of new places of torment to make them empty their purses in the vain hope to be delivered out of them. We do not, like them, pretend that we have control of a mighty bank and treasury of merits in the church, which they sell for ready money, giving bills of exchange from the pope on purgatory, when they who grant them have no reason to believe they will avail them or be accepted in the other world." Tillotson, vol. III, p. 320. Romanists admit that when the fear of purgatory dies out there is no sale for indulgences. No purgatory, no indulgences. Millions of money left as legacies have been received by the church in payment for masses for the comfort and release of the souls in purgatory.

Leo X was a bankrupt. The church of Rome was in dire need. He resorted to indulgences. Millions of money poured into the treasury. St. Peter's church in Rome was built out of money thus obtained.

Vast sums are obtained at the present time in this way. Boxes in churches and monasteries and in the hands of the votaries of the church are accompanied with invitations to give money for the relief and delivery of souls in purgatory.

This is in line with what was done in the past. Said the commissioners of the Archbishop of Mayence, "The first benefit we announce is the complete pardon of all sins, and it is not possible to speak of any greater benefit than this, since man who lives in sin is deprived of the divine favor and by this complete pardon he recovers the grace of God." This is done, not by the pardon of sins through the atonement wrought by Jesus Christ, but to obtain this, said the commissioners, "it is only necessary to purchase an indulgence." "And to those who desire to deliver souls from purgatory and to procure for them forgiveness of their sins, let them put their money in the chest; but it is not needful that they should feel sorrow of heart or make confession with the lips. Let them only hasten to bring their money, for they will thus do a work most profitable to departed souls and to the building of the church of St.

Peter." In the face of this, we are told for the purposes of deception that to obtain an indulgence the seeker must be in a state of grace. Bring out the facts of history and nail these falsehoods to the counter of public condemnation.

It was Tetzl who became the exponent of the abhorrent doctrine and excited the ire of Luther. Hear him; "Indulgences," said he, "are the most precious and sublime of God's gifts. This cross (pointing to the red cross) has as much efficacy as the cross of Jesus Christ. Draw near and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit shall all be forgiven you. I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls with my indulgences than he with his sermons. There is no sin so great that the indulgence cannot reach it. Let him only pay largely and it shall be forgiven him. Even repentance is not indispensable." What excuse is there for the false statement made on the authority of high officials "that an indulgence is not a pardon for sin," and that it is not a permission to commit sin? Let the truth be told and it will appear that to conceal the truth of history is not the way to educate the youth of America. We are accustomed to say that only ignorant and unreflecting persons can believe it. Alas, it is not true. Thousands of cultured people accept the dogma and go into the eternal world deluded and destroyed.

A gentleman of wealth and position was riding in a stage coach. He was profane. It seemed to be a habit rather than an evil intention to swear. When remonstrated with he said, "I am a member of the church." "What church?" "The Roman Catholic." Then attempting to show him his peril he remarked, "I pay by the quarter and have left in my will money for masses, and so am all right." Argument was wasted on him. In a few days he died with a sunstroke and then learned how little it would avail him to hold the priest responsible for the loss of his soul. The Romanist cannot sing with us: "My hope is built on nothing less than Jesus' blood and righteousness.

He is exposed to the wrath of God which is revealed against all unrighteousness of men, who hold the truth in unrighteousness. The truth is to deliver from sin and give freedom to the soul and secure the cleansing which is born of the washing of the blood of Christ.

5. Purgatory is without foundation in scripture as a place of punishment after death. Provision is made for souls in life. Now is the time. There is a purgatory provided here, a glorious purgatory. It is the blood of Christ that cleanseth from all sin. Sins may be mortal or venial, but the purgatory in I John 1 : 7, is "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." There is the true purgatory. Come to the fountain and have your sins washed away and turn to Jesus Christ who declares, "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand."

When we believe our sins are "blotted out as a thick cloud. Is. 44 : 22. We have seen the clouds scattered and the blue sky appear. Behold the Lamb of God that taketh away the sins of the world. John 1 : 29. And he is the propitiation for our sins and not for ours only but for the sins of the whole world. I John 2 : 2. If Christ's blood expiates, purgatory is useless beyond the grave. Behind is hell, beyond is heaven. God does not punish twice, the substitute and the sinner, too. Jesus died that we might live. We live because Jesus died. He is the author and finisher of salvation.

"Who are these who are arrayed in white robes, and whence came they?" Rev. 7 : 13. Are the robes from purgatory? Far from it. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. As Dr. Cumming says, "Behold and examine for yourselves which is the church which seems to embody most of the love and mercy of God, the church which tells you that after Jesus has suffered that our sins may be forgiven, after His blood has been shed so amply that propitiation might be made and that we might be purged, that after all this has been, the believer has yet to go and be tormented in purgatory; or the church whose ministers declare that if we are washed and made clean in the blood of the Lamb we are so perfect, so pure that the spotless eye of God, which sees flaws in the firmament and imperfections in the angels, can see not a spot in us, but beholds us in Christ without spot or blemish, so that we sing praise to Him who loved us and washed us in his own blood and made us kings and priests unto God. Rev. 1 : 5, 6.

Hence when a good man dies we can not mourn, for we are assured he is taken away from the evil to come. John 17 : 15.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. II Cor. 5 : 1.

6. The presumption of purgatory is matched by its cruelty. It is surprising that Romanists do not see in what a sorry light this infamous presumption places pope and prelate. It has seemed terrible beyond description to think of inquisitors standing quietly by and witnessing the victim torn limb from limb, burned by slow fires or pressed to kiss the iron Virgin in her apartments in Nuremburg.

Enter the vaulted chamber dug out of the living rock. The roof is formed of hewn stone. It contains an iron image of the virgin. On the opposite wall hangs a light which shows the instrument of torture. Touch a spring and the image throws open her arms, which resemble the doors of a cupboard and which are seen to be stuck full on the inside of poignards each about a foot in length. Some of these knives are "so placed as to enter the eyes of those whom the image infolds in its embrace. Others are set so as to penetrate the ears and brain. Others pierce the breast, and others again gore the abdomen.

"The person passes through the ordeal of the question chamber. He has believed in Christ and stood stoutly for his faith. He passes along the tortuous passage and is ushered into this vault. Before him is the iron virgin. He is compelled to approach the instrument of torture. The spring is touched. The virgin flings open her arms and clasps her victim and the soul escapes to God. Another spring is touched. The body of the slain drops down the perpendicular shaft into the Pegnitz and is carried to the Rhine and by the Rhine to the ocean, there to sleep beside the dust of Huss and Jerome." That is terrible, but is nothing in comparison to the indescribable cruelty of a church that leaves souls to writhe and toss in purgatorial torture in order that money may be procured for masses sufficient to satisfy the rapacity of this universal robber. The thought is horrible. Horrible because of what it does.

Look at a Roman Catholic cemetery on an All Saints day. See the women and children lying on the ground, crying and wailing, in hopes of bringing the dead out of the fire, and priests working up the excitement, adding to the misery, the dread forebodings, the pitiless sufferings, that money may be taken from the poor and the deluded for masses. Can there not be punishment for such barbarity ?

Who does not remember with gratitude that when the French army entered Spain they reached the inquisitorial torture chamber and made the monk who had sent others to death, to walk the road and to die. See him, pale, trembling. He is not helped; he is forced to drink the cup of torture he has held to the lips of better men. If there is one place in hell hotter than another it seems to me that the pope will find it, who despite the gospel, the tracts, the Bibles, the religious press, puts the clamp on 300,000,000 of human victims and compels them to imagine that brothers, sisters, husbands, wives, children are in purgatory and could be got out if money be forthcoming.

“We know that into outmost space
 Snatched sheer of earth the spirit goes
 Alone, stark silent; but who knows
 The awful whitherward, the place
 Which never deepest piercing eye
 Had glimpse of, into which we die.

Therefore I cleave with simple trust,
 Amid my hopes, amid my fears
 Through the procession of my years,
 The years that bear me back to dust,
 And cry, “Ah Christ, if thou be nigh
 Strong in Thy strength I dare to die.”

—[Margaret J. Preston, Trust.

Origen, carried on the wings of vain speculation, imagined that all, saint and sinner, prophet, martyr and confessor, even holy Mary herself, must fry in unextinguished fire and torment, with less exalted mortals. That was to be at the general judgment, when the gold and silver was to come forth in its beauty, and the hay, wood and stubble was to be burned up. All alike must enter the trial ordeal, even her God-bearing ladyship can claim no exemption. The only exception is the Lord Jesus Christ, the righteousness of God. The Hebrew purgatory had six days' suffering and the seventh a day of rest. The spirit was permitted to revisit the scenes of earth and then came deliverance. But Rome plunges all into the realm of purgatorial fire and keeps them there till priest and pope provide a way of escape. No wonder the early Christians resisted the error. The council of Aix La Chapelle in 836 decided in direct opposition to posthumous satisfaction or pardon. This synod maintains three ways of punishment—two in this life, one in the next. Sins in this

world are punished by repentance or compunction of the transgressor, and by the correction and chastisement of God. The third, after death, is tremendous and awful, when the judge shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The fathers of the council knew nothing of purgatory and left no room for its expiation. But the ages grew dark. The word of God was banished. The people were given up to ignorance and crime. Rome needed money. Then came purgatory and indulgences. These went hand in hand. They go hand in hand now as much as in the days of Tetzal. Every mission held by Romanists is conducted with this end in view. They preach the doctrine of hell for all outside the church and purgatory for all inside, and then appeal to all who love departed friends to give money that they may be delivered. In the "Sincere Christian" by the Rev. Bishop Hay, a book purchased at Donahue's book store, is this language, page 269: "What does our holy faith teach us concerning purgatory?" "That after life, there is a middle state of suffering, to which the souls of those are condemned for a time, who though dying in the state of grace and friendship with God, yet have not fully satisfied the divine justice, for the debt of temporal punishment due for their smaller sins, or for their most grievous sins, whose guilt has been pardoned in the sacrament of penance or who die under the guilt of smaller sins or imperfections." Upon what ground is this doctrine founded? Upon the following: "As the justice of God absolutely demands from sinners a reparation of the injury done to him by sin, by means of temporal punishment to be undergone by them after the guilt of their mortal sins and the eternal punishment has been remitted and forgiven them; and as this debt of temporal punishment has been remitted and forgiven them; and as this debt of temporal punishment is increased by the venial sins they commit, which also being offensive to God, must be punished by the divine justice; for God will render unto every man according to his works and of every idle word we speak an account will be demanded, hence it necessarily follows that there must be a state of temporal punishment after death, where all must go, who, dying in the state of grace, have not paid the debt before they die, and where they must remain in suffering till such time as they have fully paid it. This place cannot be in heaven, for in heaven there can be no

suffering. It cannot be hell, for out of hell there can be no redemption, and those who die in a state of grace cannot be condemned forever, therefore Rome claims it must be a middle place distinct from both." But suppose there is no middle place? The word of God does not teach that there is one. For many of the errors of Rome, scripture is so tortured as to give them support. For transubstantiation, they quote and have the words to quote: "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed." It seems strange that they should become so foolish as to think the flesh and blood of the God-man could be enshrined in the thin wafer. It is surprising that they should ignore the truth, that Christ in a man becomes flesh and blood. He gives power, manliness and strength. A manly Christianity is the product of Christ welcomed to the soul. That produces manhood, secures integrity, and sends out into the roadways of life, heroes for the strife. But for purgatory there is no scripture, no reason, nothing but one wild hunt for money through the aid of a brazen lie, coined in hell, and circulated by the aid of sycophants and time servers of the devil, throughout the world. Believe in God. Believe in Jesus Christ. He is the door to heaven. Either you are saved or not saved. In the Bible are only two places described beyond the grave, heaven and hell. There are only two ways, the strait and the broad way. Only two classes, the righteous and the wicked. Only two characters, those who are in Christ new creatures, and those who are in the gall of bitterness and the bond of iniquity.

To those who believe in Christ there is no condemnation. To those who reject him or neglect him, there is wrath and the forebodings of despair. Purgatory is a colossal fraud. It is the masterpiece of presumption. Without conditions, without reservation, Christ plants the heel of his condemnation on the abhorrent falsehood, saying: "Verily, verily, I say unto you, he that heareth my word and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation but hath passed from death unto life." Jesus said unto his friend: "Verily, I say unto thee, today thou shalt be with me in paradise." Luke 23:43. Said Paul: "I am in a strait betwixt two; having a desire to depart and to be with Christ, which is far better." Phil. 1:23. Christ sums it all up in these words: "He that is unjust, let him be unjust still; and

he that is righteous, let him be righteous still." Rev. 22:11. These passages show that a believer has nothing to fear while justified by the righteousness of God, which is by faith. Impenitent sinners have nothing to hope for if they die in their sins. Heaven is opened to the believer's gaze.

The new heaven is within range of the eye of faith. A voice sounds down saying: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God." No purgatory here. Listen. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Stephen saw the open door, and while stones were bruising him, his face glowed in the light of God and he shouted: "Lord Jesus, receive my spirit" and leaped out of sight into the day. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, and are willing to leave the body to be present with the Lord." II Cor. 5:6, 7. For this reason, "Blessed are the dead that die in the Lord." Rev. 14:13. Climb up to this fortress. Put the trumpet to thy lips and tell Romanists and everybody that Christ gives eternal life, and will keep all God puts into his hand. This is our hope. This is our abounding joy.

HIGH AND LOW MASS, A ROARING FARCE.

“And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” II Thess. 2:11, 12.

It is with pain and intense sorrow of heart that the sacrifice of the mass, upon which Roman Catholics depend for salvation, is pronounced a roaring farce. This is said, not to wound the feelings of Roman Catholics, but, if possible, to open their eyes. It is because Romanists are imperilled by this masterpiece of priestly assumption, that attention is called to the manifest absurdity it presents, and to the utter rejection of the most positive commands of Almighty God it involves. Let us be fair. In Article V of Pope Pius' creed it is stated that “The mass is offered to God as a true, proper, and propitiatory sacrifice for the living and the dead.” The council of Trent declares: “If any one shall say that in the mass there is not a true and proper sacrifice, offered unto God, or that, if it be offered, it is nothing else but for Christ to be given us to eat, let him be accursed.”

It is Rome's declaration that the wafer becomes the Lord Jesus Christ, body, blood, bones, hair, mind and spirit. In the sacrifice of the mass, Roman Catholics claim to see Christ crucified and offered as their sacrifice for sin. In spite of the second commandment, which forbids idol worship, Romanists defy Almighty God and worship a cracker, converted, they say, by the words “*Hoc est enim corpus meum,*” uttered by a priest, into the Lord Jesus Christ. Before this they burn incense and bow themselves in worship, claiming that Christ is not on the mediatorial throne, but present in the wafer, to be handled by them. This blasphemous burlesque and dangerous deceit is practiced by 300,000,000 of people who are ranked by some of our encyclopædias and many of our so-called re-

ligious papers as a portion of the religious world. For this abhorrent doctrine Romanists find their warrant, professedly, in the words of our Saviour, when he held the bread in his hand and said: "This is my body." There was his body. There was the bread. Romanists declare that the bread and the body were one and the same, while it is evident that Christ said: This bread symbolizes my body, which is to be broken for you.

Romanists do not contend that Peter was a rock because of Christ's words, and yet they could do it with the same propriety as to take these words literally. Rome claims that upon consecration there is a conversion of the whole substance of the bread into the substance of Christ's body, and of the whole substance of the wine into the substance of Christ's blood, which conversion is usually called transubstantiation. They then add the words of Christ: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," forgetting or ignoring the fact that Christ spoke within the apprehension of his disciples, who understood him to mean: "This bread which I now break represents my body to be broken on the cross, and this wine I now pour out represents my blood which is to be shed on the tree." It is evident Paul cherished this view in his charge to the church in Corinth, which he censured because they drank wine—not blood but wine—to drunkenness. Despite this, Romanists see or declare they see in the consecrated wafer, the Lord Jesus Christ on the cross, being offered as a sacrifice for sin.

Contemplate the manifest absurdity. The word of God teaches that Christ was offered once when he offered up himself. (Heb. 7:37.) Rome offers in the sacrifice of the mass the Lord Jesus Christ millions and millions of times and in unnumbered places at the same time, if each one of these wafers is veritably a whole Christ, God-man, body, blood, bones and nerves. So far as the divine nature of Christ is concerned, this is possible, but as to his human nature it is utterly impossible. The divine, we know, can inhabit the human nature of Christ, but it cannot change the humanity into the Godhead, any more than can the Deity be changed into humanity. Hence, the assumption of transubstantiation is absurd, for it implies the investiture of the human nature of Christ with divine attributes, even those of omnipresence and omniscience, a thing beyond possibility, even with God. An illustration of this absurdity recently

appeared. A poor Turk was brought by a Roman Catholic to Paris. He was given to the priests. They tried to convert him. They taught him the catechism, and, parrot-like, he recited it. They got him to accept the sacrifice of the mass and he swallowed the wafer, which he was told was God. The next day the priest put him through his catechism, and among other questions asked: "How many Gods are there?" "None." "Why, I told you there were three, the Father, Son and Spirit." "Yes, but you said they were all in the host that I ate, so there are none now."

The logic of the Turk is better than the assumption of the Romanist. Let us not be deceived. God will not be mocked. For this seed-sowing there will be a harvest of almighty wrath, and yet this profanation of the truth is seen and gloried in wherever there is a Roman Catholic church. There incense is burned and offered to this cracker, moulded out of paste, over which the priest says: "Hoc est corpus meum." The incense is manufactured by placing a few coals in a crucible, on which something like resin is thrown, which emits a dark smoke, highly offensive both to the sense of smell and seeing. This he swings, smoking the cracker, the altar, the mass books, and if there be a bishop present he is enveloped in the cloud. "Is there," said William Hogan, "an honest and candid Roman Catholic who can witness this man-made, God-defying ceremony without a blush of shame, nay, without a tear?"

We answer that there are millions and millions now doing so, some of whom are intellectual, cultured and powerful. "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

A friend writes: "Lay great stress on the fact that at Protestant funerals words of consolation and prayers are uttered in language which can be understood, which is calculated to carry consolation home to the hearts of the survivors; but mass is said in Latin, which costs money and does not console. Roman Catholics begin to see the ridiculousness of the whole business."

There are high and low masses. The only difference in them is that incense and music are furnished with high mass, not with low. The ordinary price for a low mass is one dollar, though the dupe for whom it is offered may give what he chooses, but the price of a high mass varies from fifty to five hundred dollars or more. The

reason for this difference in price is this: The parish priest, or the priest who is settled in the church in which the high mass is ordered to be said, has the liberty of inviting as many priests as he may think proper or necessary to attend the solemn service rendered in the oblation of offering of the host. High masses are generally said for the dead for the purpose of delivering their souls from hell or purgatory, and as the settled or parish priest is supposed to be the best judge of what amount of prayer and number of priests will be necessary to deliver the soul of his departed parishioner from hell, he is allowed by the surviving friends of the deceased to use his own discretion as to the number of priests necessary for the purpose.

Think of the possible misuse of this power. Man is all and in all. God is left out. Dr. Cote, of Montreal, tells of the way he was dealt with. His mother died. The priest called for money for masses. It was given. He came the second time. He gave again. He came the third time. "Not out yet?" A more expensive mass was required. He saw the transparent farce, turned the priest out doors and gave himself to Christ. The delusion of the priests is inexplicable.

In Brooklyn there was an old man who belonged to the Scotch Presbyterian church, and he was taken to the hospital, where he was attended by a Catholic nurse, whom he married. Afterwards he died, and a priest sent for his widow and said her husband was in hell, and asked if she would not like him to get out. She said she would, and gave \$100 for mass for that purpose. But the priest went to her again, and said it would require more money and another mass to get him out. The bishop asked her if she could give another \$100, and she replied, Yes. Then they asked if she had any other relatives who were dead, and when she said she had, they told her to write them on pieces of paper and they would shake them all up, and her husband would slip out with the rest.

We read with feelings of pity the story of the prophets of Baal confronting God's prophet, and trying in vain to bring down fire from their god out of heaven. They seemed to believe in their power. Their contortions, shoutings, and demoniac manifestations are more than matched whenever a company of priests gathers to perform high mass. Their howlings, their frightful gestures, obvious to every beholder, prove them to be destitute of faith in the living

God. The question is being raised: Ought not something to be done to check this popish idolatry? Is there anything more dark, dismal and frightful in the death songs of the Indian, than there is in the popish song, or chant, as they term it, during this performance of high mass? Did ever an Indian chief look more ludicrously solemn, or was he more fantastically dressed, than the Romish priest who presides at the celebration of this mass? Did he ever emit from his lungs more lugubrious tones or unmeaning sounds, for the edification of the braves and squaws of his tribe, during the performance of the most solemn death songs, than a Romish priest does in the worship of the host?

The country was horrified by a terrible tale of panic-stricken Indians on the Colorado river. A strange disease had attacked the wild, uncouth, unkempt Mojave Indians, located near the eastern end of San Bernardino county, Cal. Sacrifices of dogs and burros were given to appease the anger of the Great Father. This proving of no avail, a council was held. Every brave of the tribe was present. The medicine men sat around a huge pot which was filled with herbs, while the braves were squatted in a semi-circle some distance away. The medicine men watched the steaming of the herbs until the mess had been boiled down to a teaspoonful of liquid. Then a male pigeon and his mate were taken from a basket and held by the medicine men, while the liquid from the herbs was poured down their throats. The male bird when released flew away. The female flew a few yards and fell down dead. This test determined the sex of the witch. The medicine men now seemed crazed with excitement. They leaped to their feet and danced, while the braves sat in sullen silence. They then declared that a witch was in their tribe. Each brave suspected another of harboring the witch. But a final test was to be made. With yells and imprecations, the frenzied reds drove their women to the place where the council had been held, and where the pigeon lay dead. The squaws were driven in single file, with the medicine men watching with nervous excitement the face of each as she passed the bird. Finally, a young squaw stepped out of the ranks and was about to pick up the bird, when the medicine men, with loud yells, seized the girl and pinioned her arms. The unfortunate squaw pleaded piteously for her life, but her cries were of no avail. The death of the female pigeon was conclusive evidence that a squaw

was the witch. The first to touch the bird was the fatal test of guilt. The poor girl, but eighteen years old, was stripped of her clothes and tied to a stake, and a slow fire was built under her. For two hours she lingered in awful agony, and, while her death scream filled the air, the braves danced about the fire and the medicine men muttered incantations. When morning came, nothing but the bones of the girl and the black embers of the fire remained about the stake.

The disease from which so many of the Mojave Indians died was believed to be typhoid fever. It was in the summer of 1887, I stood among the Mojave Indians. A sorry-looking lot they were. Men praised them for their docility. But they are pagans. Are they worse than Romanists? They burned the girl to save their tribe. Romanists have destroyed myriads to compel the worship of a cracker god. Think of an English girl being whipped, locked up in prison, fed on bread and water, brought out, whipped again, and finally, because she would not call the cracker god an object worthy of worship, compelled to sit down in a chair and have her foot stripped and placed in a red-hot shoe and burned off. Which do you prefer, the Indians or the Romanists? Enter the inquisitorial chamber. Because a man refuses to become an idolater, he is compelled to kiss the Virgin. The kiss touches a spring and lets loose a hundred knives which cut and kill, and priests look on in sweet content, fancying they are serving the church.

1. *Calling this idolatry devotion to Christ is a farce, because it lacks the first semblance of true worship.* True it is: High money, high mass; low money, low mass; no money, no mass. This is about the size of it. Remember that this cracker god is man-made, and do not forget that this worship is in direct violation of the second commandment, fulminated amid the thunderings and lightnings of Sinai; but that Rome may be consistent she destroys the command, and, like the ostrich, thinks there is no danger because she sees none. The entire design of the Lord's supper is changed. From having it observed in remembrance of Christ, it is made a saving ordinance; and for the beautiful formula instituted by our Lord, Rome has substituted a number of prayers and forms unknown in scripture, unheard of in the ancient church, and utterly inconsistent with one another. Think of this prayer: "Receive, O blessed Trinity, this oblation which we offer thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honor

of the blessed Mary, ever a virgin, and of the blessed John the Baptist, and of the blessed apostles Peter and Paul, and of these and all the saints, that it may advance their honor and our salvation, and they may vouchsafe to intercede for us in heaven, whose memory we preserve on earth through the same Christ our Lord." Thus are Mary, John the Baptist, Peter and Paul, and all the saints, exalted to be mediators for the souls of men, as if Christ needed help to accomplish his divine purpose. Linked with these prayers are incense offering, music, contortions, stretching out the arms, lifting up the hands, making signs of the cross from the forehead to the breast. For none of this is there a scripture warrant. In it there is no faith in God, no uncovering of the cross, no holding up of Jesus Christ that men might be drawn unto him; but from beginning to end one wild and roaring farce, dishonoring to the intelligence of man, repulsive to decency, and blasphemous towards the one mediator between God and man, seated on his throne at the right hand of the Father, the propitiation for our sins, the hope of our salvation, and the joy of our souls.

2. *The sacrament of the mass is a farce, for it is an utter perversion of scripture.* Christ took the bread and broke it, and gave it to the disciples, saying: "Take, eat; this is my body which is broken for you; this do in remembrance of me." I Cor. 11:24. The priest takes the wafer with both his hands, between his forefingers and thumbs, and says: "Hoc est enim corpus meum"—For this is my body. Having finished the words, he kneels down and adores the consecrated cracker, calls it the God-man, and demands that the people give it worship.

Christ took the cup and said: "This cup is the new testament in my blood, which is shed for you." Luke 22:20. The priest takes the chalice, holds it in his left hand, and makes the sign of the cross, to keep off the powers of darkness and frighten away the evil spirits from what they are taught to believe is the body and blood of our Lord—as if the devil over whom he triumphed could overcome him. Away with such blasphemy, said Priest Hogan.

After the blessing of the chalice the priest refuses to allow the laity to taste of it. For some reason, very early after the Roman Catholic church became an organization, they attempted to withdraw the bread from the laity. In 693 the 16th Council of Toledo resisted the movement, and brought forward the scripture which shows that

our Lord made use of a whole loaf. Christ gave the wine to his disciples and told them to drink of it. The priest drinks it himself, and refuses to allow the laity to touch it. Christ said: "Eat the bread." The priest commands the mouth to be opened, the tongue to be run out; on it is placed the cracker god, and the suppliant must swallow as best he can. Our Lord does not treat worshippers like slaves, as does the priest. Christ says, Take it; the priest says, You cannot touch it.

But it is evident the primitive church understood it in no such sense. It was not always thus. Gelasius, bishop of Rome, in the fifth century, spoke in the strongest language against those who took the bread and neglected the wine. His expression was: "Such is a dividing line of one and the same sacrament, which cannot be done without sacrilege."

Come back to the offering and listen to the prayer: "We, as supplicants, beseech thee, O Omnipotent God, to command that these things [namely, the oblation of what the church calls the body and the blood of Christ] may be conveyed by the hands of Thy holy angel to Thine altar on high, in the sight of Thy Divine Majesty, that as many of us [he here kisses the altar] as shall have taken by the justification of this altar of the most sacred body and blood of Thy Son [he joins his hands and makes the sign of the cross once upon the host, and once upon the chalice, then crosses himself] may be filled with all heavenly blessing and grace through the same Christ our Lord."

Christ said: "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." There he is. Priests declare he is at their bidding and control. Millions and millions of wafer gods have been made in the years past. Where are they? What has become of them? Each wafer was as separate and distinct from every other as was and is each one separate and distinct from Christ in the heavens, at the right hand of the Father. These wafers have each a different history. Some were made from flour grown in one country and some from flour grown in another coun-

try; different parties made them, and water from different places moistened the flour; but at a certain point, Rome claims, they all ceased to be what they once were, and each is now a real Christ. But as a million cannot be one and one, a million, in one and the same time, what is the inference? Why, instead of there being but one Lamb of God to take away the sins of the world, they have millions. Lose not the thought. Rome declares each wafer after consecration a real Christ, God-man, soul and body, and there are therefore a million true and living Christs on the earth, while millions have passed away or been annihilated. Can absurdity go farther? Can truth fare worse?

3. *Papalism in the worship of the mass stultifies the reason and substitutes a farce for truth.* Think of the wafers held by priests, carried in the pockets of their creators while under the influence of wine or strong drink. Accidents befall them; they drop into filth and are left there. No matter, they have been consecrated; they are now so many Christs, each one a God, and therefore should think and feel; aye, think and feel with more than human power. How is it, then, that they evince no property of thought or power of life? As Elijah taunted the prophets of Baal, we might taunt the priests. Call to them, they move not. An animal may run away with one and even eat it, and yet there is no power shown in any of them to protect themselves. A recent writer describes a scene which occurred when a Roman Catholic church was on fire. The holy sacrament had to be carried away at midnight to a place of safety. In these words the priest moralizes: "The presence of Almighty God, accompanied by a few monks and illuminated by the splendor of the furious conflagration that threatened to destroy his holy tabernacle, was a deeply affecting sight; religion multiplied the terrors of the scene. All were in tears, for it seemed as if, in this transit of God himself as a fugitive from peril, all hope of rescue was taken away." How any one who has within his reach a Bible can use this language is a mystery. Imagine, if you can, Almighty God dependent upon a few monks, and that, left to himself, he must have perished, as did a similar cracker god perish when eaten by a rat. Can it be anything less than a roaring farce which countenances such blasphemy in the name of religion? Is it not time that—in the name of God, so dishonored and blasphemed, of the Christianity so misrepresented and deformed, and of our

common humanity, so misled and degraded by this wafer-godism—a protest be raised; and that, with indignant emphasis, the church which holds and teaches an absurdity so great be declared unworthy the name of Christian, and be relegated to the paganism of the past, and be made to rank among the stupendous delusions of the present? Christ warned against the conduct of Roman Catholics, saying: “If any man shall say, Lo, here is Christ, or Lo there, believe it not.” Matt. 24:23.

4. *Turning the worship of our Lord Jesus Christ into a farce does injury to the performer and worshipper.*

How Romanism has brutalized Romanists everywhere! The worship of the wafer has been attended by cruelty through all the centuries.

Think of a bright young physician, educated in England, going back to Italy and finding a dying woman in distress because of her sins. She is without hope, though a Romanist. He points her to Christ, who so loved the world as to die for her. He opens John 1:11-13 and reads: “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” It was a ray of light penetrating the night of superstition. She accepted Christ and was saved. The priest came to give her extreme unction. She refused it, saying, “I have found Christ.” In the delirium of her joy she told of the kindness and fidelity of her physician. He was arrested and was asked: “Dost thou believe that after the sacramental words have been pronounced by the priest at the mass—‘Hoc est corpus meum’—the body of Christ is truly present in the host?” He answered no. Inquisitorial torture follows naturally.

What answer would you make? Would you not reply: “Christ’s body is in heaven, whither he hath ascended to sit upon the right hand of God. And the pope and all his cardinals could not bring him down, until he comes to judge the quick and the dead. Yet I believe in his presence to all his faithful people.” This may become an American experience. It would be here now if Rome had the power.

Millions have suffered this or similar torture for this cause. Roman Catholics, look at this wafer. It is a bit of paste, of flour and

water baked. Carry it as carefully as you can and it breaks in pieces. Contrast it with our Christ. See him coming from Nazareth to Jordan to be baptized. Pass with him through the crowd that parts for him, awed by his face and his look, through which the light of God shines. Follow him to the wilderness. The ruler of this world draws near. Christ in our stead fights our enemy, breaks his power, baffles his will. Then see him coming to men, in love, bidding them to follow him, and drawing them with a power they never knew before. A woman presses through the crowd and touches the hem of his garment. He turns. His eye rests on her as he says to the trembling soul: "According to your faith be it unto you." Go with him to Jerusalem and listen to the hosannahs of the multitude. Go to Gethsemane. He drinks the cup of the world's woe, that the cup may not come to us. Then push on to the judgment hall. Betrayal hurts him not. The cross does not daunt him. He dies that we may live. He is buried. He rises again. Now he ascends on high, leading captivity captive. A cloud receives him out of their sight. The gates of heaven are lifted. The King of Glory enters in. He takes his seat upon the mediatorial throne amid the ascriptions of praise from a multitude no man can number. The disciples saw him go toward heaven. Then came the two in white apparel and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Then they returned to pray.

After it came the day of Pentecost, and the new power, in the person of the Holy Ghost, broke upon the world. That power is here now. Let us believe it. Romanists need it, all need it; all can have it.

This worship of the cracker god is the height of impiety, the apple of the eye of the Romish system; touch it, and she shrieks and howls with anger. Today millions are bowing to it and are disobeying God. It is the source of incredible corruption. The mass and its abettors—Puseyites, papists, infidels and luke warm Protestants—are in opposition to the holiest practices of the Christian belief. In it there is nothing to expand the soul. It changes the believer into worse than a cannibal, compelling him to eat the God he worships, and fastens him to the Juggernaut car of a terri-

ble idolatry. "And for this cause God shall send them strong delusion, that they should believe a lie ; that all might be damned who believed not the truth, but had pleasure in unrighteousness." God forefend the people of America from this terrible calamity.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." 2 Mach xii, 46.

Commemoration of the Faithful Departed



*The offering of the Mass for the repose of
the souls of*

is requested by

Memento for
ALL SOULS' DAY.

FAC SIMILE OF ENVELOPE.



CARDINAL JAMES GIBBONS.
BORN IN BALTIMORE, JULY 23, 1834.

HOW ROMANISTS DECEIVE ROMANISTS BY THE AID OF A CARDINAL.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10.

False in one thing, false in all, is the law of the word of God. “For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.” This principle rules in business more than in religion. It ought to rule in religion more than in business. It does not. Men will tolerate misstatements in regard to theological distinctions who would scorn to apologize for a merchant whose word was not as good as his bond. Hence the charge that Cardinal Gibbons, the prince of the Roman Catholic church in the United States, is guilty of misrepresentation, will not create the surprise or produce the shock in the moral world which should result from such a statement. For honor, for truthfulness, for purity and square dealing, the representatives of the Roman Catholic church rate low. There is a reason for it. To this, attention should be called before it is too late.

Roman Catholics claim to be a portion of the religious world. More than that, worse than that, they claim to be the religious world and to possess all the virtues; when truth compels the admission that as a system of faith Romanism is built on a lie and can only be served wisely and well by those ready to surrender the truth and resort to misrepresentation as a trade. To announce that a man has been made a cardinal should be another way of saying that the champion liar has reached the goal. It is when we confront this fact that we are made acquainted with our peril as a people and a nation. Misrepresentation is a terrible word, when associated with a man occupying in public regard the position assigned by common consent to Cardinal Gibbons. He ranks with the highest. The president of the United States finds it for his advantage to lock arms with the red robed potentate to lay the corner stone of the

Jesuit university. When the centennial of the adoption of the constitution was observed in Philadelphia, the gentlemen who had the celebration in charge invited Cardinal Gibbons to make the prayer and telegraphed the words he mouthed all over the world. No matter how insolent was his bearing, though he ignored a Wither-spoon, a descendent of one of the signers of the Declaration of Independence, and disturbed the solemnities of the service by coming in late that he might get to himself fame and prestige, it was all borne because the shameless deed was performed by the prince of the Roman Catholic church. When will American citizens learn to respect themselves and treat Romanists as they treat others? Today we tolerate boorishness in priests, infamies in bishops and insults from cardinals as though they were absolved from the decencies of civilization and were licensed to trample on the moralities and virtues which appertain to life. The American people owe it to themselves to insist on priests and the higher dignitaries of the Romish church being judged by the standards which determine the character of other men, occupying professedly the same position. If a minister be kept out of a pulpit because he is untrue or unchaste, a priest should for similar reasons be denied access to the altar. If a distinguished Protestant clergyman must measure up to the requirements of his great reputation or be set aside, there are no good reasons why a cardinal in the Roman Catholic church should be excused from acting the gentleman.

JAMES, CARDINAL GIBBONS,

represents in his origin and surroundings the typical Romanist. Born of Irish parents, July 23, 1834, in Baltimore, receiving his early education in the Roman Catholic schools of Ireland, he returned to the United States and graduated from St. Charles college, Howard Co., Md., in 1857. He then studied theology in St. Mary's seminary, Baltimore, and was ordained a priest at the opening of the great civil war in Baltimore, and began his career in a small church in that city, where his trickery and cunning soon attracted public attention and led to his advancement. He is handsome in appearance, courteous in language; a born Jesuit, capable of being all things to all men. It would not be difficult to imagine him in a school board working with Protestants, nominally for their interests, but really for the advancement of the church he loves and serves. In political matters he understands how to pre-

tend to be what he is not and how to be just what he pretends not to be.

In the book before us he plays the part of the pet tiger. He fondles and coquettes. Hear him. His chief aim, he says, is to bring home his appeal to "our" separated brethren who generally accept the scripture as the only source of authority in religious matters, and for this reason he claims to have endeavored to fortify his statements by abundant reference to the sacred text.

Like the pet tiger brought up in the parlor, when brought in contact with fresh blood on his master's hand which awoke the wild beast and caused him to spring upon him, the cardinal, though he begins like a cooing dove, before he is done reveals his true nature and proves himself a lineal descendent of the great deceiver. In the book, truth is treated as a plaything and error is stock in trade. Misrepresentations are made as if they were susceptible of being proven to be true, when he knows that a moment's reflection or a glance at the teachings of the word of God would declare him guilty of brazen falsehood and unblushing deception. This is a terrible statement to be made. It will not harm a Romanist, for nothing better is expected by the average American. It would ruin anybody else, if the statement could be substantiated. It ought to ruin regard for a Romanist. The trouble with the book is not different from that which exists and is seen in the Roman Catholic church. Truth is used to sugar coat error. The word of God is tortured to sustain the false deductions of the priest. It is done well and warily so as to deceive, if possible, the very elect. It is time that attention was called to the trick and the people put on their guard so that they may not be deluded and destroyed. Rome no longer works in the inquisition as in the days of Torquemadez. She trains in the political world as a patriot, in the newspaper as a liberal, in the church as a saint.

In every place she has a heart fully set in her to do evil and that continually. Cardinal Gibbons, by his craft and cunning, has been chosen to represent this church given up to idolatry, to the diffusion of error and the rejection of the truth. He is at home in it and an exponent of it. Because of this feature in his character, he was sent to North Carolina as bishop, and afterwards to Richmond, Va. In both places he won distinction as the ally of the impoverished aristocracy, climbing to power because of their determination to

fight social equality and the recognition of the manhood of the negro; and yet the church of Rome poses as the friend of the black man, when it is known that from pope down all tried to keep him in slavery. In 1877, he became coadjutor of Archbishop Boyley of Baltimore, and upon his death became his successor. Baltimore is the Rome of America. The archbishop of Baltimore ranks high. There was Kenrick, the teacher of all that is infamous in theology, as is shown in "Washington in the lap of Rome."

Then came Gibbons, the author of "The faith of our fathers." It is the utterances contained in the thirty-second edition of this carefully revised book to which attention is called.

The claim is put forth that it has led thousands into the church of Rome. The greater the need of uncovering the lie and making manifest the misrepresentations of the distinguished deceiver.

1. The word misrepresentation implies malice. It denotes a purpose to deceive in order that an ultimate purpose be subserved. It is not a mistake or an accident, but a deception. Can it be possible that a man like Cardinal Gibbons can afford to cut loose from honesty, truthfulness and public confidence, for the sake of any interest that may lie near his heart?

Another and a deeper question must be asked. Can it be possible that Cardinal Gibbons must first be a deceiver before he could be a cardinal, must consent to be false that he may serve the falsehood he is compelled to champion? As was said: No lie, no pope; no lie, no cardinal; no lie, no Roman Catholic church. If the people could see this truth in its true light, there would be such a revulsion of feeling as would sweep this conspiracy against pure and undefiled religion out of the world. Consider a few facts, which will make this statement apparent to the dullest comprehension.

If Cardinal Gibbons is not a full fledged Jesuit, he is their mouth-piece, their protector, their director.

Have the American people a conception of what that charge implies?

It declares that the highest official of the Roman Catholic church in the United States will deliberately build a false fire on the rock-bound coast to lure navigators on life's sea to ruin. He lures to bewilder, he dazzles to blind.

He begins with "My dear reader," and starts by throwing suspicion upon honest men who have proclaimed the truth.

He says: "The Catholic church is persistently misrepresented by the most powerful vehicles of information."

The truth is that the most powerful vehicles of information are unwilling to tell the plain truth concerning Romanism. Even Bob Ingersoll calls her the oldest Christian church. She is but a counterfeit and should be known as The painted whore of Babylon. Ingersoll knows it. Romanists are unwilling to have the truth told. They will not support a paper that tells the truth and insist on doing all in their power to hinder and fetter the truth when told. He says: "In a large portion of the press, and in pamphlets and especially in the pulpit, which should be consecrated to truth and charity, she is the victim of the foulest slanders."

This misrepresentation needs not a refutation. The press and the pulpit have been padlocked to an extent to bring the blush of shame to the cheek of every honest, truth-loving citizen, whose eyes have been opened to the peril which environs us.

He says that ministers are afraid to tell the truth about Romanism. It is the truth that damns Romanism. It is the truth concerning Romanism which cannot be told. It is too vile, too horrid, too polluting and too degrading. He says:

" 'Truth has such a face and such a mein
As to be loved needs only to be seen.' "

That depends! Truth concerning brothels, or priests in confessionals polluting with questions the minds of women, or in convents assaulting helpless girls, has no such mien and needs only to be seen to be dreaded and despised.

In this dialogue between a Protestant minister and a convert to the Roman Catholic church, we obtain a good glimpse of the insidiousness of the Jesuit and of the dishonesty of the man. He says, p. 12.:

Minister: "You cannot deny that the Roman Catholic church teaches gross errors—the worship of images, for instance."

Convert: "I admit no such charge, for I have been taught no such doctrines."

Minister: "But the priest who instructed you did not teach you all. He held back some points which he knew would be objectionable to you."

Convert: "He withheld nothing; for I am in possession of books treating fully of all Catholic doctrines."

Minister : "Deluded soul ! Don't you know that in Europe they are taught differently?"

Convert : "That cannot be, for the church teaches the same creed all over the world, and most of the doctrinal books which I read were originally published in Europe."

Behold the deceiver and his misrepresentation. The intimation here is, that the Roman Catholic church does not approve of image worship ; at least, does not teach it. Indeed, Cardinal Gibbons calls this a slanderous statement and claims to feel indignant because it is made. He says, "We cannot exaggerate the offense of those who thus wilfully malign the church."

"False in one, false in all" is a legal maxim. Let us apply it and prove the cardinal a liar. The council of Trent, which is the highest authority in the Roman Catholic church, has declared thus :

"It is lawful to represent God and the Holy Trinity by images, and that the images and relics of Christ and the saints are to be duly honored, venerated or worshipped ; and that in this veneration and worship, those are venerated which are represented by them." In the creed of Pope Pius IV, we find the following paragraph :

"I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints are to be had and retained and that due honor and veneration are to be given to them." Can there be a misrepresentation made more glaring than this? Because of the adoption of image worship the Douay version either omits or explains away the second commandment and in some versions drops it from the decalogue and divides another commandment into two, to make the number ten. It is nothing in his estimation that God says in Ex. 20 : 4, 5, "Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them nor serve them." Images are worshipped by Romanists as if there were good reason for the custom, and Cardinal Gibbons declares by inference that the Roman Catholic church does not sanction image worship. In that statement he not only utters an untruth, but like a real Jesuit ignores the positive teachings of the church that he may deceive the American people. Men say, Is not Cardinal Gibbons an authority and does he not say that images are not worshipped? Learn the truth.

Rome teaches image worship and thus provokes the curse found in Deut. 27; 15: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place."

Paul says, I Cor. 10: 14, "My dearly beloved, flee from idolatry," and in I John 5: 21 we find the command, "Keep yourselves from idols." Image worship began in the fourth century and has ever been a feature in Roman Catholic worship. In Spain fortunes in jewelry and money are hung upon the images of the Virgin Mary; millions of money are thus wasted. They have images that sweat blood, images of the Virgin that are made to wink by machinery, before which the superstitious bend in glad homage; and yet Cardinal Gibbons by intimation declares that images are not worshipped by Romanists.

2. Cardinal Gibbons' training as a Jesuit makes it praise-worthy for him to deceive, if possible, the very elect.

The order of Jesuits is composed of four classes—novices, scholastics, coadjutors and professed Jesuits. The first class are the camp followers, the most serviceable to the order, yet the most mischievous and dangerous to the truth. They are chosen from every rank and profession—physicians, lawyers, monthly nurses, school masters, mistresses, servants and policemen. In fact, any Romanist of wealth, better still of zeal and ability, is welcome to enter the novitiate.

The second class consists of men who, having served their probation as novices, became scholastics, and as such study rhetoric for two years; philosophy, physics and mathematics for three; and theology for four or six years.

The third class consists partly of priests and partly of laymen, who, though as clergy high in rank, or laity distinguished by their professions, are bound by a vow to enter into the order of Jesuits whenever any particular emergency requires all the ability, genius and energy of Romanism to be concentrated into one well disciplined host, with one definite aim and under one general of approved energy and subtlety. There is scarcely a city or town in which there are not some of this dangerous class of men to be found. The coadjutor assumes the three vows of a monk and promises special attention to the instruction of youth. Herein lies our peril. The children of Roman Catholics are being taken out of the public

schools in which are trained teachers who are compelled to pass an examination and are familiar with requirements of the interests of a higher education, and are committed to the keeping of religious brothers and nuns who are not examined and who serve the church, trying to train the youth to become good Catholics, and utterly ignore the demands of their immortal natures or their intellectual advancement. Here is the battle line of the hour.

The fourth class consists of professed Jesuits, to whom is intrusted the most important affairs of the order. The care taken in admitting a member to this class shows us the desperate character of the men who compose it. First he must go into a retreat, that is a house containing many cells, each being so constructed as to seclude the novice in all the horrors of solitary confinement. The door and windows are closed except when a gleam of light is required for the purpose of reading and taking food. A chapel is close at hand in which mass is said. Three times a day he must sift his conscience and each time report minutely its state to his director, certain penances and austerities being observed in the meantime. Fasting, denial of sleep, lying on iron bars, wearing a hair shirt and a free use of the scourge must be had recourse to.

He must work himself up late at night to such a pitch of frenzy as in imagination to see the vast fires of hell and the souls of the damned undergoing their tremendous agonies; he must also hear their wailings and gnashing of teeth; he must also realize in imagination the stench of the brimstone and of those who are burning therein. So much for the first week.

During the second week he must see in imagination, as in a panorama, the chief events in the life of Mary. He must see her sitting on a she ass with Joseph, and a poor maid servant on an ox, setting out for Bethlehem that they may pay the tribute money. Then he is required to form some idea of this journey. The first of these meditations must be at midnight, the second at dawn, the third about the hour of mass, the fourth at vespers, the fifth immediately before supper. An hour, more or less, must be employed on each so as to develop at each exercise all the five senses of the imagination.

The third week he reviews all the incidents of the Saviour's crucifixion; yet contriving to make it as little useful as possible to the soul, by fixing the five senses upon the sort of road which the

Saviour travelled—whether rough or smooth, crooked or straight, short or long; and the kind of chamber in which he took his last supper—whether wide or narrow, plain or adorned, together with the nature of the Garden of Gethsemane. In all this there is no provision made for a change of life or for furnishing a welcome in the heart for the reception of Jesus Christ, “who is the power of God unto salvation, to everyone that believeth,” “who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” The fourth week is devoted to meditations upon the resurrection of Christ. The window of the cell is then thrown widely open and the concealed flowers and fragrant shrubs are revealed to the aching eyes of the novice and he is called upon to rejoice in his Creator and Redeemer. Relief from pain, rather than repentance of sin; rest of body, rather than joy in believing and peace that passeth knowledge, are the evidence by which it is known that a Romanist is fitted for his work. He knows nothing of the rest born of faith in Christ. The words “Come unto me, ye that are weary and heavy laden,” seem not to be written for him. Let us tell them to come out of their retreats into the fellowship of Christ. “What saith it? The word is nigh thee, even in thy mouth and in thy heart; the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead thou shalt be saved.” Rom. 10:8, 9.

The second trial compels the novice to spend one month in a hospital in attendance upon the sick. This would not hurt any of us. The third puts his humility and disregard of public opinion to the test by compelling him to beg from door to door for support for one month. Many of us have to do as mortifying work. The fourth tests his perfect submission to authority, for during another month, no matter what his rank, he must act a scullion in the kitchen of the seminary and the cook is directed to try his temper and obedience by every imaginable insolence. In the fifth test, he must prove his skill in perverting education by teaching children and poor people the Jesuit doctrines. The sixth and crowning trial tests very severely his ability and eloquence as a preacher and his powers of insinuation and adroitness as a confessor. The Jesuit does this for heaven. The Christian does his work because Christ is born within him the hope of glory and becomes the impelling force. Before the sacrament he takes the oath in which he declares

that the pope hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed.

He renounces and disowns any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers. He declares all Protestants damned and promises to help extirpate Protestant doctrine. By such acts and by such an oath they become fitted to crush out the finer feelings of the human breast, and to commit the foulest crimes recorded on the pages of history, or to utter untruths or to roll them as a sweet morsel under their tongue.

Can the president of the United States afford to sanction such treason or companion with such traitors? Americans must answer the question for him, if he does not know enough and is not true enough to answer it for himself.

The Jesuits' secret instructions enjoin upon them to associate with all strangers, heretical as well as Christian Catholic; if heretical, to be civil and not to discover their profession. To deceive they are permitted to wear what dress or habit they find advantageous. They can attend heretical meetings, assume the garb of an evangelical minister and do anything to keep themselves from suspicion, while by this process they gain information helpful to the mother church. These are the instructions:

“If you own yourselves clergymen, then to preach, but with caution, till ye be well acquainted with those heretics you converse with, and then by degrees add to your doctrine by ceremonies or otherwise as you find them inclinable. If ye be known by any of the lay Catholics you are to pacify them by saying secret mass unto them or by acquainting other priests (who are not able to undertake this work) with your intentions, who doth generally say mass unto them. If the layman be of any parts or wit, you may dispense with them also, reserving the same provisos, and thereby he may acquire an estate and be the more able to serve the mother church.

“In case they scruple in taking oaths, you are to dispense with them, assuring them that they are to be kept no longer than the mother church sees it convenient; or if they scruple to swear on the evangelists, you are to say unto them that the translation on which they swear, his holiness the pope hath annulled, and

thereby it has become heretical, and all as one upon an ordinary story book." Is it to be expected that a man trained in this way will tell the truth? Let us not stop here.

"In case in strange countries ye be known by merchants or others trading or travelling thither, for to strengthen your designs the more for your intentions, you are dispensed with to marry after their manner and thus ye may safely answer, that heretical marriage is no marriage."

Thus a Jesuit can capture a woman and forsake her, and thus have four or five or indeed fifty wives as he chooses, as is the case with some. Is there any safety in the community while such despicable doctrine is taught and practiced? In preaching there is deception enjoined.

"Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism; if Calvinism, then Lutheranism, if in England then either of them, or John Huss' opinions, Anabaptism, or any that are contrary to the holy see of Peter, by which your function will not be suspected, and yet you may still act in the interest of the mother church; there being, as the council are agreed on, no better way to demolish that church of heresy but by mixture of doctrines and by adding of ceremonies more than be at present permitted."

"Some of you who undertake to be of this sort of heretical Episcopal society, bring it as near to the mother church as you can; for then the Lutheran party, the Calvinists, the Anabaptists and other heretics will be averse thereto and thereby make that Episcopal heresy odious to all these and be a means to reduce all in time to the mother church."

Strype and Hallam inform us that immediately after the Reformation, "Romish priests in the garb of Protestant ministers endeavored to accomplish the object of the papacy, by sowing dissension in the Protestant camp and inculcating their own doctrines so far as appeared to be expedient." McGovin tells of one Thomas Heh, who came to the dean of Rochester, and, pretending to be a poor minister, requested the dean's influence with the bishop for some preferment. The dean very properly desired to hear him preach, before he would recommend him. Accordingly he did preach in the cathedral church, and while doing so, on pulling out his handkerchief, he pulled out also a letter, which, unobserved

by him, fell to the bottom of the pulpit and was afterward picked up by the sexton and carried to the dean. It revealed the scoundrel, and when arrested and searched, in one of his boots were found his beads and several papers, among which were a license from the fraternity of Jesuits, and a bull, dated the first of Pius V, to preach what doctrines that society pleased for the dividing of Protestants, particularly naming the English Protestants by the name of heretics. If this could be done in 1568 why not in 1888? Is Jesuitism behind the ritualism seen in so many of our Protestant churches and is it flowering out in the modern clerical gown? Is it seen in the endeavor to apologize for Romanism and befriend it? Having ascertained how and by whom the cardinal was educated, let us follow the champion deceiver in his hellish work, as he scatters the fire brands of error in his mad endeavor to destroy the temple of our liberties.

3. Consider his misrepresentation concerning the holy scriptures. He says, page 112, "God forbid that any of my readers should be tempted to conclude, from what I have said, that the Catholic church is opposed to the reading of the scriptures, or that she is the enemy of the Bible." "Good God, what monstrous ingratitude, what base calumny is contained in that assertion. As well might you accuse the Virgin mother of trying to crush the infant Saviour at her breast as to accuse the church, our mother, of attempting to crush out of existence the word of God." "For fifteen centuries the church was the sole guardian and depository of the Bible, and if she really feared that sacred book, who was to prevent her, during that long period, from tearing it in shreds and scattering it to the winds?" Does he want an answer? If so, we reply, God. He says: "She could have thrown it into the sea, as the unnatural mother would throw away her offspring, and who would have been wiser for it?" Again we answer, God. Truth lives because God is its author. Rome could not kill it. Cardinal Gibbons declares Rome favors the Bible.

If that unblushing falsehood does not prove all that is charged against Jesuitism, then tergiversation and misrepresentation may be canonized as virtues. Ponder the fact. False in one, false in all. Does the cardinal not offend in this: he tells what he knows to be an untruth? Shall he be believed? What say you?

Rome's hatred of the Bible dates back to the time when Rome

began to betray the truth. Rome and the Bible are in antagonism. Romanism is the product of error. The Christianity of the New Testament is the religion of the Bible.

The council of Tolosa in 1229 waged war on the Bible. The sacred synod strictly forbade the laity to possess the books of the Old and New Testaments in the vernacular idiom. A layman might keep a Psalm book, a Breviary or the Hours of Holy Mary, but no Bible. Thus did Rome dare to interdict the Bible. (Edgar's *Variations of Popery*, p. 250.)

As years went on, up went council after council in the gradation of their opposition to the word of God and of man's inhumanity to man.

Pope Pius IV, on March 24, 1564, fulminated a bull containing this, marked Rule 4—"Inasmuch as it is manifest from experience that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may by the advice of the priest or confessor permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary book sellers."

Papal bulls condemning Bible societies and the free circulation of the scriptures have increased in intensity and in number since the nineteenth century dawned.

In 1816 Pius VII issued one. In 1824 Leo XII sent forth another, Pius VIII one in 1829 and Pope Gregory XVI gave two, one in 1832 and one in 1844.

They have claimed that the circulation of the scriptures has produced more harm than benefit. Despite these proofs, which show conclusively that Rome's hatred of the Bible is an established fact, beyond refutation, as violent now as when she burnt heretics with their Bibles hanging about their necks, or ransacked the grave of Wicliff, the first translator of the New Testament into English, and vented her rage by burning his mouldering bones to

ashes, the tiger, because of a universal sentiment in the United States in favor of the word of God, draws in her claws and puts on velvet shoes and poses as the friend of the word of God. Be not deceived. The seeming is a Jesuit fraud, practiced on the people in the interest of the church of Rome.

The Provincial council in Baltimore expressed professedly a desire to have the Roman Catholics possess a copy of the scriptures. But when the effort is made to put a Bible in Roman Catholic homes the priests resent it as an insult, and when the Bible is given to an individual Roman Catholic it is often taken and burned. This has been repeatedly done, not only in Baltimore but in New York and Boston.

A copy of the scriptures was found in a Roman Catholic home. The priest took it and said: "I will fix it so that it will be safe for you to have it." He dipped it in mucilage and made it solid as a block and gave it back. An open Bible is the death warrant of Romanism. This Cardinal Gibbons knows, and when he says Rome favors the circulation of the scriptures he utters an untruth. He says the church, had she hated the Bible, could have torn it in shreds. This she has done, again and again. Worse than that she has sent to the inquisitorial torture chamber and to a horrible death those who were found with a copy of the word of God in their hands or homes and with its truths furnished a home in their hearts.

Is it not time to brand such misrepresentations as the offspring of a church that is the enemy of Christ and truth, and the bride of the prince of the power of the air, the incarnation of Satanic influence and the promoter of falsehood? As untruthful a statement is made in the book in regard to the history of the origin of the Baptist and the Roman Catholic churches. He says the Roman Catholic church was established in Jerusalem in 33 A. D. which is in no sense true, and that the Baptist church was established in Rhode Island in 1639 and that Roger Williams was the founder, which is quite as untrue. He knows, and every one knows that is acquainted with church history, that John the Baptist was the pioneer of the Baptist church, Christ Jesus the corner stone and Jerusalem the place where it was first organized under the lead of the Holy Ghost and by the aid of the apostles, Peter among the number,—not chief, not head, but a brother beloved and commissioned there to

preach to the Jews. The New Testament was then and is the rule of their faith and practice. As a church, the Roman Catholic found its birth in 606 and had as little in common with the Apostolic church then as it has now.

In a table drawn with a good deal of skill, he has in three columns the Apostolic church, the Catholic church, Protestant Communion. Into these columns he crowds as many false statements as they will hold. He says among other things that our Saviour gave pre-eminence to Peter, a thing which he never did do, unless his command, "Get thee behind me, Satan, thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men," was a pre-eminence, Matt. 16:23; or "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that when thou art converted, thou mayest strengthen thy brethren." Luke 22:31. "And Peter said, Lord, I am ready to go with thee, both into prison and to death. And Christ said, I tell thee Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." Luke 22:34. Behold the scene. Jesus Christ is being led into the high priest's house. "And Peter followed afar off. And when they had kindled a fire in the midst of the hall and were set down together, Peter sat down among them." The pre-eminence of Peter is not in service but in betrayal. The Roman Catholic church resembles him in this.

The maid looks on him at the fire and says, "This man was also with him."

The tide was running against Jesus then. And Peter denied him saying, "Woman, I know him not." And after a little while another saw him and said, "Thou art also of them." And Peter said, "Man, I am not." And about the space of one hour after, another confidently affirmed saying, "Of a truth this fellow was with them, for he is a Galilean. And Peter said, "Man I know not what thou sayest." Hark! The cock crows. The Lord hears the sound, turns and looks at Peter. And Peter remembered the word of the Lord, how he had said, before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

This is Peter's pre-eminence. Then he became a Christian. In the denial part, Rome imitates him. Not in the surrender and in the repentance. Loyola is the Saviour of the Roman Catholic

church as we behold it. The story of his life, and not that of Peter, belongs to Romanism. He marked out the path which Romanists follow. He cast Christ aside and betook himself to fables and became what he was, the founder of Jesuitism and the main stay of Romanism. Born in 1491, wounded in leg and foot in 1521, the very year when Martin Luther faced the princes of the states in Europe and the Diet of Worms, and by witnessing a good confession planted the standard of God's truth upon the citadel of empire. Loyola was then thirty years of age. While sick in the hospital he procured the "Life of Christ" by Thomas a' Kempis and the Fias Sanatorium. The life of Christ he rejected and gave his heart to fables. To have accepted Christ would have required the new birth, a change of heart. To accept fable he could nurse his pride and give loose rein to his inclinations. The Roman Catholic religion is the religion of a depraved heart, as are Paganism, Mormonism and Mohammedanism. There is no surrender to Christ required in it or for it.

Loyola illustrates this truth, as does not Peter, who was converted and who preached Christ on the day of Pentecost and strengthened his brethren evermore. Loyola, as soon as he was able, left the castle under a vow to walk barefoot to Jerusalem. His first station was the chapel of Montserrat, who commanded him to undertake the journey. On the way he attacked and robbed a Morisco merchant. On arriving at the convent the pilgrim could not altogether forget his former life. Fully armed and decorated he watched for three days and nights before the wonder working image, as though he was to receive the order of knighthood. He concluded his vigil by hanging his arms and honors close to the image. Then resuming his pilgrim's habit, he proceeded on his journey and took up his abode at the spital of Manresa, choosing for the companions of his bed the vilest and meanest of the beggars that were lodging there. He, however, put himself even below such. The time they occupied in begging he employed in devotions and exercises of discipline. Several hours of every day he prayed upon his knees; thrice daily he exposed his person before his chosen companions and scourged himself. He never asked for food, but contented himself with some filthy morsel which one of the mendicants might occasionally spare him. He continued this regime for four months, during which he never washed or shaved or even so much as combed

his hair. His pilgrim's amice, his only garment, was worn to tatters by sleeping on the ground. He was at the same time a mass of human filth—so loathsome and so swarming with vermin that the very beggars were compelled to leave the ward in which he sojourned. After being sought out by some Dominicans, he appears to have been raised from the black abyss of despair and exalted to the not less perilous heights of fanatical devotion. After remaining a year at Manresa, he proceeded on his pilgrimage to Jerusalem, where he arrived in the year 1523; but before seeing any of the "holy places" he left for Barcelona, and entered the Grammar school as a scholar in the following year. Then he prepared for the university of Paris, where in the midst of his studies he was seized with those raptures of deep religious sentiment which made him famous. With him were associated Peter Faber of Savoy and Francis Xavier of Pamplona in Navarre. There Loyola won his first victory and compelled those men to do his will. Being joined by Alphonso Salmeron, James Laynez, Nicholas Bobodilla and Simon Rodriguez, they, on the 13th of August, 1534, took an oath to do what the pope desired without conditions of any kind being annexed.

To such an extent is subjection carried out that it is enacted in the exercises of the order that, "In order that we may altogether be of the same mind and in conformity with the church herself, if she shall have defined anything to be black, which to our eyes appear to be white, we ought in the same way to pronounce it to be black. That we may in all things attain to the truth, that we may not err in anything, we ought ever to hold it as a fixed principle, that what I see to be white I shall believe it to be black, if the hierarchical church define it so to be."

September 27, 1540, the pope promulgated the bull, which is the charter of the Society of Jesus. Three years later Pope Paul III issued another bull, which gave an elasticity that expanded itself into a world wide society. The characteristics that distinguished Loyola are visible in the lives and conduct of the men and women who have attained to the honor of sainthood in the Romish church.

That they deny themselves many comforts, none can question. Their motive for so doing is in direct antagonism to the teachings of Christ. The gospel enjoins faith in Christ as a condition of service. The Christian serves because of love, the Jesuit because of fear and the hope of gain.

5. Cardinal Gibbons claims that there is unity in Romish communion, but the total lack of it in the Protestant community. The reverse of this is the truth. The evangelical world are united in Christ their head and stand on the fundamental principles of the gospel as a unit.

In Romanism, dissensions have marked its history in the past, greater and more fierce than was ever witnessed in the Protestant community. Three popes at the head of three several parties, armed to the teeth, have contended for the primacy of St. Peter. No student of history can be deceived by such prating.

Isaiah describes the church as it was and is: "A people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. The whole head is sick, the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores; and the daughter of Zion is left as a besieged city." To Romanists God says: Bring no more vain oblations. Incense is an abomination unto me, I cannot bear it; it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when we make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless and don't rob them; plead for the widow, don't frighten her. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.

Romanists must renounce the leadership of a cardinal whose falsehoods are transparent and whose misrepresentations are shameless acts for which there is no apology. He is blinded by sin and held by iniquity, and if the blind follow the blind, ruin is their doom.

SHALL NEW ENGLAND BREAK THE FETTER ?

Who knoweth whether thou art come to the kingdom for such a time as this? Esther IV : 14.

What Mordecai said to Esther, the nation may with confidence say to New England. A decree had gone forth which doomed Esther and her household, with her people, to utter and irremediable ruin. Mordecai learned of it and advised his niece, then queen of the realm, to make a plea for her kindred. She remonstrated and pointed out the difficulties lying in her path. Mordecai answered her, saying, "Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

In these words of Mordecai there is an admission that a fetter has been forged; that the opportunity has come to break it; that if Esther does not move some one else will take the work, and that possibly she has come to the kingdom for such a time as this. Let us follow the suggestion thus proffered in considering whether New England shall break the fetter.

1. Does New England wear a fetter?

Proud men and women will answer this question in the negative, and will declare that while Romanists and Jesuits may be active in the west, in Canada, in Mexico, and in Europe, they can do nothing in this country. "We are too well educated in the United States, and there is amongst us such an amount of moral strength that we defy the powers of Jesuitism to make an impression on our civil and religious institutions." In 1846 this language was used by William Hogan. He said, "I supposed at the time that this delusion was either peculiar to the gentleman of whom I am speaking

*High and Low Mass, by Wm. Hogan, page 364.

or that I might have misunderstood his character. It was not so, however, for I found there was not a clergyman of his denomination, as far as I could discover, who did not indulge the same opinions. They looked upon themselves as an over-match for the whole body of popish priests, popish colleges, and popish systems of education. This is a fatal delusion and it is indispensably necessary to remove it from the minds of our Protestant clergymen. I can never too often repeat my wish, that all friends of religion, freedom of conscience and freedom of inquiry should lay by all minor differences and unite as a body, put a stop to these torrents of infidelity thundered down from Rome and threatening to inundate the country; but the truth is, I fear, that nothing will be done in New England. They are not a reforming people, nor do they seem inclined to give any encouragement to a reformer. The first question they ask is, Will it pay? Many of them declare that all these agitators want is money. If you succeed in your purpose, how much money will it cost you, and what percentage will you give me? The man who cannot insure the inquirer that success is beyond doubt, and that ten per cent. can be secured for his friendly co-operation, is told that he had better stop at once. If, says this New England philanthropist, the people should rise at once * * * but don't you see, they are not unanimous and what use is there in attempting any such thing?"

New England wore her fetter then, she wears it now; will she wear it always? Again and again warnings have been sounded out. Can it be possible that such is the love of financial prosperity that Hogan told the truth when he said, * "Were Luther to rise from his grave and propose to the people of New England to reform the Romish church, I do not believe he would find the aid and encouragement the subject demands, unless secured by bond and mortgage, that the movement would produce ten per cent. on the money invested. In vain should Luther tell the people of New England that resistance to Rome was necessary, and that the very fact of the present desperate attempts that are now being made in some parts of the United States were evidences of the corruptions of Rome."

These words were written in 1846. That was before the Fugitive Slave law was passed, and almost a score of years anterior to the

*High and Low Mass, by Wm. Hogan, page 305.

hour when the guns of Sumter summoned New England to high endeavor. Then ten per cent. was forgotten. "The Country!" "The Union!" "Imperilled Liberty!" These were the watch-words on every tongue. Is it not true that God is summoning New England again to action?

The people are waking up. They see that Rome is doing its worst. Thousands and tens of thousands are crowding into our towns and cities and taking control through the ballot, which ought never to have been given them, and which may yet be taken from them in order that the power, which belongs to Americans, may be kept in the hands of those who love liberty. Now, the farm lands are being captured, the old homesteads are being occupied by people foreign in birth and purpose. At last Rome uncovers her hand and puts forth her strength and attempts to take the youth out of the currents of free thought and of our American life, dooming them to dwell in the night of superstition and the damps of tyranny. Shall the fetter be broken?

2. Let us consider in the second place if New England's opportunity has not come to deal Rome a terrible blow.

It is the faith of millions that God gathered up the winnowed seed of the world, shipped it on the Mayflower, and commanded the Pilgrims to use it, and with it sow the western continent. The exodus of liberty is thus set forth: "And to the woman were given the wings of a great eagle that she might fly into the wilderness into her place." At one time the tide of immigration flowed west, and the song ran:

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea.

"The rudiments of empire here
Are plastic yet, and warm;
The chaos of a mighty world
Is rounding into form."

The wave has swept across the continent. The places made vacant on our hillsides and in our villages are being taken by foreigners, who, led by priests, take possession not only of the deserted homes, but of politics, of the school, and of the business. The Aqueduct commission investigating the rascalities that have been

going on in New York furnishes proof positive of a fact often charged, that emigrants with the smell of the steerage still on them, taught by Roman Catholic priests to lie for the good of the church, obtain their naturalization papers and vote within a month after they are landed. All this must be looked after and checked. "And the earth helped the woman." This land, so productive, so full of mineral wealth, is working like a loadstone. It is attracting the enterprising of all nations. This the devil cannot always manage. "The earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." "And the dragon was wroth with the woman." His wrath is beginning to be revealed. The devil hates Christianity, and is doing his best to break it up, and "is making war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. XII: 16, 17.

This fight is now on. Look at it in Marlboro. For two hundred years it has been a typical American town. At length shoe and other manufactories were introduced and the village passed into Catholic control. In the place are three hundred of English origin, two thousand French Canadians, five thousand Irish, and five thousand Yankees. Parochial schools have been built; the town government and the school board have been put into Catholic hands, to do with both as they please. "The Yankces here," as has been said by S. B. Pratt, editor of the Marlboro Daily Mirror, the champion of liberty in this stirring town, "are mainly temperance people, republicans in politics, and believing in protection to American labor.

"The Irish, as a rule, believe in license, and are democratic in politics, and in favor of free trade. Between these two great forces the French citizens, doing their own thinking, have suddenly become the controlling influence, as they hold the balance of power." To break down their influence, the French printer and writer was arrested on a serious charge and thrown into prison, but was shortly released by the court. Romanism runs to inquisitorial hate.

Then came the war upon public opinion. It is the theory of many which finds expression in these words from Charles A. Dana of the New York Sun: "When every other bulwark is gone, the free press will remain to preserve the liberties which we mean shall be handed down to our children, and to maintain, let us hope, the re-

public in all its majesty and glory for ever and ever." This sounds well, but, alas! it is not usually true. The press is even more sensitive than political parties. They are the outgrowth of the aggregated combination of men, influenced by a given class of opinions. The newspaper may be dominated by an individual. He may have cash, and that may give him the control of the stock of the concern. He may be without character, principle, or even a level head, and so absolutely afraid to speak. He may be loyal to God and to the right, and be equal to the emergency. In Marlboro, when this war broke out, S. B. Pratt, the father, was in the west, and an attempt was made to secure peace by silence.

Finally a word of dissent was published. In July, 1888, Rev. A. F. Newton had spoken to a large audience at the New England Chautauqua, South Framingham, under the caption, "American Temperance under a European shadow," and said: "The Marlboro Star, a Roman Catholic paper, is sustained no doubt by the Jesuits." For that statement of fact the "Marlboro Mirror" was boycotted. Little Roman Catholic children were persecuted for selling the paper. The editor-in-chief returned and issued his declaration of independence, and as a result "The American" was started.

"The earth helped the woman." Very many patriots all over this country became interested in the contest waged in that Catholic town, and the Pratt Brothers, following their leader, stepped to the front and became champions, with the editors of the "British American," the "Free Press," Boston; the "Converted Catholic," New York; the "Primitive Catholic," Brooklyn; the "Protestant Standard," Philadelphia; and the "Argonaut," San Francisco, of a work which is destined to take the country out of the hands of Romanists and place it in the hands of men who are American in sentiment, if not in lineage.

Biddeford, Me., furnishes as good an illustration of a town wearing Rome's fetter as does Marlboro. There was prosperity. Protestant workingmen lived in the enjoyment of abundance of work and fair wages, when the agent of the great corporations went to Canada, advertised for a cheaper class of labor, and brought seven thousand Frenchmen in and drove out seven thousand Americans. This made the town papal in spirit and appearance. In spite of it, it was determined to break the fetter, and so a meeting was organ-

ized. Tracts were distributed and agencies were employed to proclaim the truth and to diffuse the light. The result is all that could be hoped for. It has been shown that Rome cannot shut out the gospel. The truth proclaimed gives freedom.

New England is a model. It is the mission of New England to show the more excellent way, not in restricting emigration, but in welcoming it, educating it, and bringing it into fellowship with the advanced thought of a living and working Christianity. "A clear field, a fair fight, and God defend the right," has been New England's motto in the past; it must be so in the future.

New England is the modeling room in the nation's work-shop. When Dexter A. Hawkins entered the Vatican and placed before Cardinal Antonelli the perfected idea of our American public school, he took with him a description of the Massachusetts educational system and a picture of a Boston public school building.

When Isaac Backus and others appeared before the Continental Congress to plead for the establishment of Religious Liberty, they found their model of a free church in a free state in Rhode Island, as thought out by Roger Williams, not in Maryland, with a system tainted and stained by popery. When Kansas was withstanding the slave power and was seeking to build up a commonwealth that should bless the people who might find there a home, they took New England men with New England ideas, gave them place and power, and contended for the principles which made New England great, because it made her free.

Daniel Webster once stood in New Hampshire before the mountain on whose rocky promontory is carved the outline of a human face. Folding his hands and looking at it for a moment, he said, "That face expresses a great fact, and tells all the world that it is the mission of New England to grow men."

Never was it easier to do right. About slavery and the laws there were various views and varying views, cherished by good and honest people, concerning duty. Not so is it at this hour.

Romanism is an ancient foe and does not even wear a new or a decent garb. The "Harlot of the Tiber" has not improved. To fight Rome, all we have to do is to believe in God and accept the teachings of His Word, following the pillar of fire and cloud along the open path to duty.

On the day of the inauguration of Abraham Lincoln, when fear

was common and peril imminent, alarm spread through the great host tramping along Pennsylvania avenue, because the men in charge and on guard believed they heard indications, in a muttering noise, the cause of which was beyond their ken, of an infernal machine. The weather was hot. The streets were dry. Back and forth they went and at last they detected the origin of the strange din in the squeaking of the Yankees' shoes, which proved to be the sounding forth, in unmistakable tones, of the conviction of the world, that the tramp of free men is but the advance picket of God Almighty's purpose to deliver mankind. The squeak was New England in origin, and before we shall get through with the work the world will learn that the principles which rule in Vermont and Maine, in New Hampshire, Massachusetts, Rhode Island and Connecticut, are to have a potential sway in the upgoing temple of human liberty, which shall yet span us all and bless the brotherhood of man.

3. New England must break the fetter. It is the duty of New England to prove it is safe to tell the truth.

An old story is told of the queen of the Sandwich Islands, which it will do us all good to repeat over and over. Her people believed that a certain volcanic mountain was God. From it came blessings and cursings. All were afraid of it. All worshipped it and contributed from their scanty means to win its favor. The queen found Christ. She saw that worshipping a mountain was idolatry, and determined to rescue her people from this terrible delusion. She proposed to take a pitcher of water, climb the mountain, and dash it into the face of their so-called God. Up she went. The people in blank amazement waited and watched at the base. It was an awful sight to them. A pleasure excursion for her. She did the deed and lived.

Romanism has been the volcanic mountain which people have been seeking to propitiate. Lately good people came to see that there is no peril in telling the truth about Romanism. Is there not encouragement in the resolve of the Evangelical Alliance to protest to the Boston school committee, and ask a hearing; and in the declaration that the state should at once resume the entire control of public education, and make attendance upon the public schools compulsory upon all children of school age and good health, excepting only those children who attend such private schools as are

under the approval and supervision of the state ; and that the general government be asked for such legislation as shall prohibit any interference with the management of public schools. Rome can not be placated. There is only one thing she fears—that is law. Let us give her the law. To do this, all must yield something. Schools, no matter by whom taught, must acknowledge the supremacy of the state, and must submit to have their teachers examined and their books inspected, that the interests of patriotism may be subserved and the welfare of the children be protected. Against this is an organization utterly indifferent to public opinion, that claims the pope and the priests hold the place of God ; that to obey them is to be free, no matter how chains may fetter or ignorance may dwarf. Let us make this truth apparent. If Rome sends word that all Roman Catholic parents having children must send them to the parochial school under pain of sin, the state must determine the character of the school to which these children shall be sent, and the Roman Catholic must obey the behests of the state under the penalty of the law. An Italian pope, in the Vatican or out, cannot decree what kind of people shall be grown into our American life. We need Americans by education, who shall be familiar with a history that lights the world and is the glory of humanity.

Romanists are in peril. They are sowing the wind and they will reap the whirlwind. Think of the condition of affairs in Rome, where the pope is treated with contempt, priests are insulted on the public streets and where it is common to see women spit in their faces. Italians are becoming atheists. This is the result of the education given them by priests and nuns. Do we want such seed-sowing here that we may reap such a harvest? Can Roman Catholics afford it? A Roman Catholic has well said : “It is by reason of what so-called godless public schools do that our Protestant ministers have such a poor show on the scaffold, in our jail yards, and in our prisons and poor houses.” If Romanists had the slightest gratitude for the blessings they have received in this free land, they could not be persuaded to join in this fight against American institutions. When they came in poverty, flying from despotism, to this land of liberty, they were welcomed to our schools, homes, shops and farms. Today, like vipers, they seek to bite the bosom that warmed them. They have trampled on our Sabbath, and filled the land with dissipation, profligacy and wickedness. Add to this

the mutilation of our school books, which makes them anti-American and anti-Protestant, and a conception may be formed of what Jesuitism boldly undertakes to accomplish. Bismarck declares that the saddest sight he ever saw was that of the mutilated text books in the French schools. The Boston school book is becoming the rival of the French. Shall the fetter be broken?

4. We cannot serve God and mammon. Complimenting Rome will not break the fetter.

You have noticed the attempt to carry water on both shoulders, to serve God and mammon, to fight Rome and praise it. The Roman Catholic church, with its foreign leaders, does not belong to this country, and for this reason any school doctrines which are advocated by it do not belong to America and should not be tolerated. The state has the right to educate; this was the faith of the first settlers of New England, who built the school house side by side with the meeting house, and insisted on having godly teachers as well as godly preachers. Romanists say, "We don't want to mix up with Protestants, Jews and infidels in school matters, because we want our children to grow up in the holy Roman faith like our fathers."

Let it be the pride of our people to have their children educated in the public school. Empty the private school into the public; give them the best teachers. Say to all, if our public schools are too bad for the children of Roman Catholics, they are too bad for Romish teachers to work in, and supply their places with teachers distinguished for faith and patriotism.

5. Remove the Romish gag. How shall this fetter be broken?

Only by first becoming assured that there is a fetter to break. Look abroad; politicians are weaving the fetter. Not one word dare be spoken on the platform of any party against the aggressions of Rome. It took a long while to get the cotton out of the mouths of freemen. Our next business is to remove the Romish gag. The theory of the politicians is that Romanists are a unit. A Protestant may be insulted as an individual; he may resent it or brook it. Not so with Romanists. They stand together. In this they set us a good example. Let an American sentiment be built up that shall be as sensitive regarding the truth as Romanists are regarding a slight given to the church. Then it will be fifty millions against seven. The American Republic and the Romish system are in direct antagonism.

onism. One or the other must go to the wall in this western world, and, citizens of the Republic, you owe it to God and humanity that it be Rome. If Italy can be made unbearable for pope and popery, because of an organized public sentiment against the abhorrent tyranny, then let the Republic of the United States arise and do even bolder and better work. Our education, our liberty, our opportunity, are better than are those of Italy. Let us show it, and show it soon. Declare that if our schools are too bad for Roman Catholic children they are too bad for Roman Catholic teachers, and the school boards that manage them must be freed from Roman Catholic directors.

Think of the Roman Catholic children. Today the priests dress them in fancy colors and lead them, with bands of music, to dedicate the parochial schools. It is, for these children, a march to ruin. Rome intends to take them out of the light of the nineteenth century and whelm them in the night of the dark ages. Will our French fellow citizens stand that? In France they have thrown off the rule of the priest. They have passed a law that the French priest shall marry to protect the home, and that the priests, with the nuns, shall be excluded from teaching in the public schools. It is the glory and the pride of France that her people sing the Marseillaise and shout for liberty. Let us hear that song and cry in the French camp in New England. Who can forget that when Louis Napoleon had written his letter recognizing the Southern confederacy, making the bold attempt to strike down liberty in its stronghold, that he heard the Vivas for Liberty as they rolled along the boulevards of Paris, and inquiring what was the cause, heard with apprehension and alarm that Abraham Lincoln's proclamation had emancipated three millions of slaves. He tore up the letter, saying: "Frenchmen will never oppose an effort to win freedom for a race." Will the Frenchmen of New England break the fetter, or surrender their children to the despotism of Rome?

Rescue the perishing; this is our next business. A woman in New York was riding in a magnificent carriage near the street on which she lived. There had been a fire, her home had been consumed, the driver hastened thither, she alighted. Her furniture had been piled up in a great heap: ottomans, sofas, beds, burcaus and pictures were before her. She paused and inquired for her child. The child was lost! She threw herself on the goods,

saying, "You have saved my goods, but you have lost my child." Romanists, this will be your cry unless you take your child out of the parochial school and give him back to the blessed influences of an education that breaks the fetters of ignorance and superstition and builds him up physically, mentally and spiritually, so that in development he fills out the conception of a bright and glorious American manhood.

When Daniel Webster replied to Hayne, in his great speech, he began it by calling attention to the fact that a seaman desired to get his reckoning before he gave his orders. Let us go back and see what we have done to placate Rome, and then go back and undo it, to protect our nation and glorify God. First, we banished the Bible from the schools as a reading book. Put it back. Second, we tried to have a literature that should please them, and threw out Dickens' *Child's History of England*. Then came Miss Thompson's *History of England*, but the inquisitors objected and it was thrown out, and it was found impossible to have a history of England taught if the priests were to be consulted. Now let us go back, since the children of Roman Catholics are withdrawn, and have our children taught from books that are true to truth, however much they may condemn Rome. The priests must be compelled to let go of their proxies in our school boards, because true men shall take the place of those who now bow down to Rome. We have given up the primaries to the bully and blackguard. Make them the resort of the gifted and the good; put out the cigar and lift up the gentleman. Take possession of the sources of power in the name of God and duty.

6. New England will break the fetter when she withstands Rome.

What is the foe doing? There need be no difficulty in answering the question. Rome is attempting to manipulate both political parties. Let us divide with them, and keep Republicanism free.

When Gov. Robinson, in Kansas, was confronted by the bandits, five to one in number, he was asked to surrender. He replied: "I will compromise with you. We will keep our guns and give you the contents." Today when people here are asked to surrender to Rome, tell them we will keep our public schools and give Rome the results. Rome seeks to destroy this palladium of liberty. Here wisdom is required. All classes should feel the need of re-

sisting this conspiracy. The future of the state depends upon the youth now being educated. When Napoleon sat in Berlin as conqueror, the thinkers of Germany said: Let us attend to the youth. Bismarck was then a boy. As a man, he broke up the Napoleonic dynasty.

Americans, this is our next business. Begin it at once. Teach your children to be missionaries to those who are for the time shut up in the parochial school, out of the sunshine and in the gloom of superstition.

Roger Williams, who on "What Cheer Rock" planted the seedling of religious liberty, declared that passengers or crew were not under obligations to sit still and see traitors scuttle the ship on which they sail. We are doing this when we permit the Roman Catholic assumption, that the children belong first to the church, to bear sway, and take them out of the public school. The children are first born into the republic. The state has a right to see that its born citizens shall be instructed as to the true nature and claims of the state. It certainly has the right to see that its born citizens shall not be poisoned against it. In things that pertain to itself and its own welfare the state is supreme. As a rule it is ordered that some portion of the word of God be read in the public school without written or oral comment; but no scholar, whose parent or guardian objects in writing, shall be compelled to attend.

Now that Roman Catholic children are withdrawn, it becomes us to let fly again the banner of an open Bible and stand by it against all comers. Remember that Roman priests never yet gave in their parochial primary schools sufficient instruction to fit a population for the responsibilities of free government. Declare, then, for a round, full and complete and not a fragmentary and one-sided education.

Keep near the foe. Let us at this hour take a lesson from the greatest of American soldiers. The immortal Grant fought, while fighting was in order, as if that was his business. Arriving in Washington, he consulted with his commander-in-chief, and with a flannel shirt and a tooth-brush for baggage, went to the Rappahannock. Then he saw the army, praised it, but said it looked as if it had never fought a battle through, and proposed to begin at once and finish up the job. He attacked the enemy. He did it again and again and said, "We shall fight it out on this line if it

takes all summer." Grant was near, said Gen. Buckner; others were brave, but Grant was near. Near at Fort Donelson, at Vicksburg, at Lookout Mountain, at Appomattox. Remember his telegram: "Gen. Lee has surrendered the army of Northern Virginia on terms proposed by myself."

Let us attack and keep near the foe. Press on them the truth, and then shall the fetter be broken, and the nation shall follow in the God-illumined path, and having broken the fetter of Rome we will help to emancipate the world.



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ITALY AS IT WAS AND AMERICA AS IT MAY BE.

“Babylon the mighty is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Rev. 18:2.

The Italy of the monks and of the popes is truthfully described in these words of the great revelator.

Beautiful for situation, embracing 100,000 square miles (being in size about equal to New England and New York), if her people were Christianized, she would be the joy of the whole earth. Alas, sin has reigned there. Rome—with its wolfish progenitor, which suckled Romulus and Remus, and with its robber character, won because, there, fair young maidens invited as guests were captured and made wives—finds in its early history a prophecy of its future.

Whoever has gazed upon her hills and vales, covered with villas and vineyards; her plains, fruitful and cultivated; her palaces, attesting to the wealth, the genius and the taste of men whose fame fills history, obtains a conception of what Italy might have been had not paganism and Romanism, which is paganism revived and baptized, taken out of her that healthful life and filled her with all unrighteousness and wickedness, envy and murder. Assassination and suicide were the portion of the rulers; the people were left the prey to cruelty and robbery.

In the past, on almost every delightful eminence, where every prospect pleases and only man is vile, stood monastery and convent, like birds of prey, and casting shadows dread and drear over what otherwise would be transcendently beautiful. Monks with their coarse habits, nuns with their black veils, tell of everything but the free spirit of the gospel of love. From dawn to dark they have gone; the night is black where Rome spreads the pall. We cannot realize it unless we have seen it. Take faith in the Lord Jesus Christ out of a community and you subtract its power and

leave a residue of men without the life of God. In this land it is difficult to understand it. Here are freedom and recklessness. We are afraid of neither pope nor devil. No martyr's pile can be placed, up to now, across the path of the devout. It was not so in Italy. Persecutions the worst, the most cruel, have characterized the land and the city nearest to and most under control of the pope.

Justice fell in the streets. Those who loved Christ in spirit and in truth had been banished the realm. Some had gone direct to God through the open door of a martyr's death. Others had journeyed by slower stages, through exile and through sorrow. But in Italy there were few, prior to 1870, who knew and loved the Lord.

The history of Rome dates back to April 21, 763 B. C. Rome had kings for nearly two hundred fifty years. The seventh and last was Tarquin the Proud, dethroned 510 B. C. in consequence of his cruel tyranny and the violence offered by his son Sextus to the virtuous and beautiful Lucretia. The Roman Republic lasted five hundred years, when it gave place to the Roman Empire, under Augustus Cæsar. The story of the reign of the Cæsars still fills the world with surprise and wonder. Julius Cæsar was made military tribune 69 B. C. He at once engaged in wars that extended the bounds of the empire not only through France, but into Germany and Britain. His term of government was extended five years, and Pompey became his rival. In spite of the veto of the tribunes, January 6, 49 B. C., Mark Antony and Quintus Cassius passed a decree commanding Cæsar to lay down his arms and resign his military power. Cæsar crossed the Rubicon, and, on April 1, entered Rome in triumph. Two years later he was assassinated in the senate house by Brutus.

Caius Octavius, son of Cæsar's sister Julia, was declared heir by Cæsar's will, and by adroit management won the victory over all his enemies. He closed the gates of the Temple of Janus ten years before the birth of our Saviour, and kept them closed for two years after that wonderful event took place. Then followed Tiberius, Caligula, Claudius, who was on the throne in the days of Paul, and Nero, by whom Paul was put to death. For three hundred years Italy was full of cruelty, of persecution and hate.

Christians contended for the faith and went to the fagot and the cross because of their love. In 305 Constantine, proclaimed

emperor in York, England, began a reign which changed the face of history. He removed the seat of government from Byzantium to Constantinople, and gave the church supremacy over nations.

Previous to this, persecutions had made Europe a field of blood. It is supposed that, during three hundred years, 3,000,000 Christians sacrificed their lives to their devotion to truth. Then followed prosperity and effeminacy. In 410 Alaric entered Rome with his conquering army, and the Goths were masters. Attila, the Hun, called the scourge of God, laid the Romans of the east and the west under tribute, and had he not died in the midst of his successes, A. D. 453, he might have destroyed the city altogether. His death put an end to the conquests of the Huns, and they settled in Hungary.

The reign of the popes began in May, 1278, when Rudolph of Hapsburgh, then emperor of Germany, defined by letters patent the status of the church, relieving the people of all the places from their oath of allegiance to the empire, and acknowledging the sovereignty of the See of Rome.

Since then, up to 1870, popes have been temporal sovereigns, with the exception of the revolution, under Cato de Rienzi, in 1347; and under the French, from 1797 to 1799; and under Mazzini, from 1848 to 1849, when there was a republic.

In 1870 Victor Emanuel entered Rome and made it the capital of Italy. A popular vote was held on the 2d of October, which was overwhelmingly in favor of Italian liberty and unity.

How strange the events of that hour. In 1868 I was in Paris and addressed our Baptist church on Rev. 17:11; "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth to perdition." This, I believed, described Louis Napoleon, who tried to be reckoned in the Napoleonic line. A member stepped up and said: "You are in danger of being arrested." I replied: Let us not act as if Louis Napoleon was God, but believe in the power of the Almighty, and that this man goeth to perdition. Then he was the mightiest potentate that sat a throne. The pope, the harlot of the Tiber, rode on him into power, and it was his hand that upheld the hand that held the crosier.

Two years had not gone, when the minister of Napoleon, walking in the garden of the palace of Emperor William, made a remark which offended him. A rebuke was given. Telegrams flew back and forth. In two weeks war was threatened.

Turn to Rome. The council is in session. Pio Nono has been declared infallible. Two hundred thousand people have carried him to his throne in St. Peter's and worshipped him as God. He is absolute in power.

War is declared. Napoleon is beaten—crushed, banished. The army of France is withdrawn from France. The army of Victor Emanuel passes through the gates of Rome, and the Eternal City is open to the gospel. A new spirit is in the air. The little dog cart with the Bibles is the distinguishing feature of the day.

The entrance of thy word giveth life. Wherever the Bible can go in advance, civilization, liberty and brotherhood are sure to follow.

Babylon has fallen and has become the habitation of devils, because Jesus is banished from the heart.

Love of God begets love for man. Rome, empty of the love of God, has no love for man. In the priesthood, in the convent, in the monastery, hate rules and love is banished. The result is fearful to contemplate. Cruelties that baffle description are enacted in convents—described in part in "Rome in America," pages 147 and 148.

Who can think of nuns gagged, of women trampled on by those in authority, without understanding the words "the hold of every foul spirit, and a cage of every unclean and hateful bird?"

The cry from heaven is: Come out from this realm of unbelief. Death characterizes the Italy of the monks and nuns. There are feast days, saint days, holy days, and processions of spiritual orders without number. Is not this a sign of faith? asks the unthinking inquirer. Are not Romanists sincere believers? Go to their churches in Italy and America, and see their looks and prostrations and their surrender to forms and ceremonies. Whatever takes hold on God is faith, whatever rejects him is unbelief. Italians are taught to reverence the crucifix, to pray to the virgin and to the saints, and to trust in relics; but between them and Jesus Christ—the one mediator between God and man—is the Virgin Mary, the rosary, and the blind formula so full of doubt and despair. Christ's words, "Have faith in God," which showed through the night of Jewish tradition and pagan superstition, are essential to the life of Italy.

Who can descend into the death traps of the Roman inquisition, into the cold, damp cell of the prison, and not feel it? The word

“prison,” though still a sound of sufficient dread and discomfort, means something very different with us of the nineteenth century from what it meant in the ears of Italians in the past. We erect large, airy edifices for our criminals, paying due attention to health as well as to safe keeping; but the jails of Italy were regarded simply as lock-up places, and provided the walls were thick and dungeons deep, the prisoners might die from foul air, or starve from scanty food, or perish wholesale from disease, without the free world outside troubling itself at all in the matter.

Why do we call attention to the infamies by which Italy was emptied of Christians? Because there are seven million Roman Catholics who would tolerate such iniquities in America, if they could? No, because there are seven million Roman Catholics in America that do tolerate them. Persecution as fiendish and punishment as terrible are even now meted out wherever Rome has the power, and she has it in her convents; and no American can enter them to search them without breaking an American law, placed on our statute books by papal votes. Because there are sixty thousand Romanists leagued together and ready as one man to fight for the restoration of the temporal power of the pope in Italy; and perhaps a million, perhaps seven millions, to give sympathy and help to bring about this result; and this done and the papal power restored, every Protestant church would become extinct in the twinkling of an eye. The fires of persecution would flame out again, and the groans and cries, the agonies and the terror, which characterized the Holy Office in the past, would reappear in tenfold fierceness.

There is peril in Rome now. Edward McGlynn did not think it safe to trust himself to the tender mercies of Leo XIII. Bring before the mind a picture of the ceremony of the *Auto Da Fe* (The Act of Faith). We are in Madrid. In the great square is raised a high scaffold. Into this square, from seven in the morning until nine at night, come criminals of both sexes, Jews, Jewesses, lovers of Christ, and Roman Catholics, to be punished. The inquisitor's chair is above that occupied by the king and queen. Nobles are sheriffs. Friars are preaching the dogmas of Rome.

A young maiden of exquisite beauty appeals to the queen: “Great queen, will not your royal highness intercede for me, and consider that I profess a religion which I imbibed from my infancy?” The

queen dare not express the pity she feels. She is frozen by terror, under the eye of the chief inquisitor. Now mass begins. The chief inquisitor moves to his place, attended by the king, who has sworn to protect the Catholic faith, to extirpate heretics, and to support with all their power the prosecutions of the inquisition. The king swears the oath again. The fires are lighted. Out come the prisoners, loaded with chains. They come before the lord chief justice. "In what faith do you die?" "Roman Catholic." "Strangle and burn him." "Protestant." "Burn him alive."

The stakes are about four feet high, there is a seat, at the bottom the dry wood. Those who prefer death to a betrayal of the truth are bound with chains to the stake. The Jesuits are done. They cannot obtain a convert. Turning from them they declare hell to be their portion. Then the mob take fire and make a beard by burning the face, even before the fire is kindled at the feet. The professed beard being thus made or trimmed, as they call it in their glee, fire is set to the wood which is at the bottom of the stake. It seldom reaches above the seat. Often the feet are burned away first. The cry, "Mercy, for the love of God!" is heard by these so-called Christians with unfeigned joy.

The pretended zeal of the inquisitors, for preserving religion in all its purity, is merely a cloak to hide their boundless ambition, their insatiable thirst for riches, and their vindictive spirit. This is seen in the condition of affairs wherever Rome has the ascendancy. Garibaldi, in his "Rule of the Monk," makes this statement: "In 1848, when the liberals seized Rome and the pope fled, the government granted religious toleration. One of the first orders of the republic was that the nunneries should be visited, and the convents searched. Giuseppe Garibaldi, then recently arrived, visited in person every convent, and was present during the whole of the investigation. In all, without exception, he found instruments of cruelty; and in all, without exception, were vaults plainly dedicated to the reception of the bones of infants. Statistics prove that in no city is there so great a number of children born out of wedlock as in Rome, and it is in Rome, also, that the greatest number of infanticides take place. This must ever be the case, with a wealthy, unmarried priesthood and a poor and ignorant population." (Rule of the Monk, page 29.)

In Rome there is a population of from thirty to forty thousand

priests, monks and nuns, condemned by egotism to the material interests of the Vatican, to an impossible chastity, to violence against nature, for which she avenges herself by treading under her feet morality, and compelling families and the state to bear the consequences of this condition of violence in which the church has placed it. Humanity and morality are paying the cost of eight centuries of temporal power, of the ambition of the pontificate, and from it came the blood-stains that disgrace the Eternal City.

A few years since the world was horrified by revelations made concerning the internal workings of several European convents. Germany refused to permit any religious establishment to exist, except it should be inspected by the government inspector. The convents, compelled to submit to this or disband, preferred the latter course, afraid of the light. Such a law ought to be enacted in America. Italy suppressed 2382 convents, worth \$8,000,000, and turned out 63,239 persons reared in idleness and supported by charity.

In the name of liberty, in the name of humanity, why will not the American people wake up? We have reached the time when the proposed plans of the papacy—laid down more than half a century ago—for overturning our republic, are being put into effect, and pushed with determination and power. The attempt to break up the public schools is a part of the plan. The Roman Catholic church is in the field, bidding for power. Popery political is the distinguishing feature of Romanism at this hour in Italy, in Germany, in Great Britain, and in America. Leo XIII has revoked his order of abstention and has given his approbation to the policy of participation in political affairs. He means to fight in Italy for his throne and in America for the overthrow of the republic.

The tolerance of Americans has been met by the intolerance of Romanists. In not one instance have the leaders of Rome lowered their flag. The claim is made, and the claim is urged, that the pope is rightful ruler of America and of this world. Every cardinal, archbishop, bishop and priest swears an oath that he will put the crosier above the flag, and the pope above the president; hence the command, "Fight the good fight of faith." Stand for liberty because it is imperilled. Romanists must aid us in resisting the aggressions of the priests and help fight these nunneries yawning to

engulf their daughters in the same vortices of slavery and corruption which beggared Italy and raised havoc with so many homes.

Romanism is a growth. It is what it is today because of centuries of wrong doing. Through Constantine, a man in many ways infamous, it obtained the protection of imperial authority, and then, with the revenues of ruined paganism in its hands, the church put on its corruptions. Her priests affected the state of princes; the church claimed the power of an autocrat, and exercised the despotism of an absolute monarch. Besides the revenues of paganism, the riches of the church were still increased by the voluntary and forced contributions of its votaries. Filial charity dies where Romanism is supreme. The priest drives out the household and watches the dying, not from sympathy, not for the good of the soul, but, through the instrumentality of superstition, to obtain control of the property. Money is given to be used for the purchase of masses, that the soul may get out of purgatory. These mighty cathedrals and convents and bishops' palaces are built out of money given by men and women who robbed their families to pay a man who is as powerless as themselves to attempt an impossibility. The soul that sinneth shall die. "He who fails to provide for his own household denies the faith and is worse than an infidel."

Then, as now, women were most easily swayed by the arts of the clergy. Affection for their spiritual advisers, an anxiety for salvation, made and makes them lend a ready ear to councils whispered to their affrighted consciences. Today this is seen in our midst. Women not only give themselves to the priests, but their possessions also, and rob their relatives of what belongs to them.

The rites and sacraments of the church are converted into means of gain. For money Rome takes it upon itself to pardon sin and to reconcile the sinner with an offended deity. Pure doctrine is neglected; morality is largely disregarded; even the most inhuman crimes are of little moment, if the offender cares to be liberal to the church. He is a good Christian who comes often to church and brings his offering to be laid on the altar of his faith. The influence of such a sentiment is only evil, and that continually.

The progress of the papal church dates back to 607, when the complete establishment of the ecclesiastical authority of the pope became a fact. From that time corruption advanced with rapid strides. Heathenism found a home in the church. Paganism re-

vived its ritual, because Rome imbibed its spirit, and tottered on her way through centuries of darkness, sinking deeper and deeper in the mire of polytheism. She is unchanged at this hour. She adapts herself to circumstances that she may win place and power. She professes faith, or denies her faith, as interest may prompt, or policy dictate. In America she prays for the republic; in Europe she fights it. In Boston and New York she establishes Sabbath schools, and imitates evangelical denominations in work; in Rome, in Spain, and in Mexico the children grow up in ignorance of the very name. In China Rome adopts Confucianism, in India Brahminism; in Africa she does not object to a fetich if they will give it the name of a saint. In Rome Jupiter is baptized and becomes St. Peter, and the Queen of Heaven is called St. Mary, and Phidias and Lysippus are shoved aside to give room for Romish idolatry.

Pride, cruelty, avarice and licentiousness were and are the marks by which the deluders of the people may be distinguished above their fellow men.

Rome is unblushing in her arrogance. As proof look not to Italy, but to New York. On Blackwell's island a \$30,000 church was erected for the inmates of the island, to be used by clergymen of all denominations. A Roman Catholic priest takes possession of this church, erects his altar, and holds it against all comers. The matter is referred to the authorities, and they dare not interfere for fear of losing Catholic votes. The St. Vincent de Paul church on 23rd street refused to pay its assessment for the cost of paving the street, although Protestant churches paid their assessments promptly. The authorities, for fear of losing votes, paid the Catholic assessment out of the general fund. In 1857 Boss Tweed bought power by giving to the archbishop a lot on which the Fifth avenue cathedral, worth \$4,000,000, now stands. Let Rome get more power and there would be more gifts, more usurpations, and more abominations.

In Ohio the Gaghan law was passed, in 1874-5, solely in the interest of Rome. It requires, in effect, that a separate room be given, in all state penal institutions, exclusively for holding confessions and worship; and that the priest shall have the exclusive spiritual control of the minors of Roman Catholic parents or guardians; and that the officers having charge of such institutions shall be forbidden, in their work of reformation, to touch on any relig-

ious subjects whatever, so as to give the priest a monopoly of that work as far as irresponsible criminals are concerned. To carry it, priests unblushingly and unhesitatingly went among the Democratic members of the legislature and threatened a withdrawal of the Catholic voters from their party if they failed to pass the bill. The bill was passed and the Democracy held the solid Catholic vote.

In Paris, during the commune, convents were searched and horrid revelations were made. Women in rags and tatters were found in wooden cages—a plank for a bed, without blanket or mattress—left there to die because they had committed a fault with a priest and he had tired of them. Thus Rome outrages decency in Europe and America, and treats woman as a convenience rather than as an equal.

The story of Maria Monk is familiar to many. It ought to be read by every citizen of our free land. See her. She has taken the black veil. She has lain in the coffin and is dead to the world. See her in procession coming before the superior, and told that one of her great duties was to obey the priest in all things; and this she soon learned to her astonishment and horror was to live in the practice of criminal intercourse with men dead to every sense of honor, of refinement, of delicacy, but brutal in manners as wild in passion, who subjected young nuns to outrageous abuse, and left them without a protector and a friend. Infants born in the convent were strangled and thrown into holes and covered with lime. The persecution of nuns in these hells in Rome and in America staggers belief. A church which denies her priests an affectionate companion in woman seems glad to trample upon every principle of justice and morality.

The teachings of Rome have debased woman in Italy. Alphonso de Liguori teaches that a husband may beat his wife at his will and that she is bound to bear children and is reduced to the condition of a slave. That is bad, but this is worse: any scoundrel tired of a woman can embrace the religious state, enter a monastery and be rid of her, though he has ruined her under promise of marriage. A nobleman can seduce a servant and be pardoned because she is an inferior. Bad as Romanism is in Italy, it is not better in America.

“An odious egotist,” writes a student of the religion of Rome from Rome, “he traffics on the cradle of the child and the bier of the old man; he bargains in his prayers with the women; reduces the

church to a shop, the altar to a bank, the crucifix to a balance ; he yearns after money, above all things ; and divides paradise, like a theatre, into boxes, pit, stage and reserved seats, and issues tickets for each, which are paid for at the sacristan."

"The Jesuit," said Gavazzi, "loves to teach youth. He breaks their young spirit ; emasculates it, so that it can never burst into manhood. When the youth of the nation are the pupils of the Jesuits the manhood of that nation is prepared to be the willing slaves of the despot. I speak not now of my Italy, but for your young America. If you wish your temples filled with cursings, your courts with perjuries, your streets with assassins, countenance the Jesuits ; but if you wish to keep your prosperity unbroken and your liberty untarnished, keep far away from you this pestilence of the human race."

For ages the entire population in Rome has been condemned by the church to live in immorality. There, where conjugal affection has been almost a crime ; there, where tribunals have existed in which the daughter could accuse the father, and the mother the daughter ; there, where betrayal was cultivated ; there, where any crime could receive a pardon for three Ave-Marias ; there, where an assassin, with his hand dripping with blood, after five minutes spent in the confessional, can be rated as spotless as a piece of newly washed linen ; it is not strange that the law is trampled into the mire, personal safety is nowhere enjoyed, and the stiletto is the plaything of the hour. Jesuitism breeds all this. Are you ready to give the young over to them ?

Think of the exploded errors of the past for a moment, and get comfort as you study the progress made. Thomas Jefferson, in 1781, in his "Notes on Virginia," warned our people of danger, and advised that a law be passed preventing any but native-born citizens from holding the office of consul. In 1798, James Madison, the ruling spirit of the Virginia legislature, advised that every constitutional barrier should be offered to the introduction of foreign influence into our national councils. The fear was that the alien-born were slaves to a foreign despot. That fear is gone. No longer do even the leaders of the American movement fear men because of their foreign birth, but simply because of their foreign religion. We do not apprehend danger that a quarter of our population are foreigners, four times as prolific as the native

stock, coming and to come well nigh a million a year, though the old world can spare two millions yearly and not decrease its population; there is room enough for them all. But their coming entails mighty responsibilities. They must be led to Christ. To do this those next to them must preach the truth to them. Many of them make our best Christians and our best citizens. Without Christ they are without hope. As a rule when they reach here they are unfit for freedom. In their native homes, knowing only ruthless taxation, army exaction, landlord oppression, governmental coercion, pitiless eviction—victims of civil despotism and priestly tyranny—they come to us bringing not a qualification for the sacred responsibilities of American citizenship. They fill our poor houses, prisons, hospitals and asylums. They mass themselves in our cities, creating plague spots, breeding epidemics, physical, moral and political. In New England they furnish one-fifth of the population and three-fourths of the crime. Sixty per cent of the saloon keepers are Europe-born. These desecrate our Sabbath, corrupt our elections, and misrule our cities. To save ourselves we must seek to save them.

The American movement broke because the leaders tried to bolster up slavery while it opposed Romanism. On that rock the bark struck. Ye cannot serve God and mammon. Truth and error cannot always walk together. No more is it possible to sustain the liberty for which Americans have fought and at the same time bolster up Romanism.

Freedom and despotism are antagonistic. They cannot mingle. There is still hope for our country. We believe that God believes in America and has purposes not yet wrought out which are to be fulfilled. All things right themselves in time. Truth is mighty and will prevail. The real issue now before the people is between freedom and slavery. This fact is writing and rewriting its plaintive record on every heart. For this reason I preach the truth, knowing that, in the words of the God-man, the truth gives freedom. The press, the Bible, the system of free schools, the enlightened public sentiment of this and other lands, all side with freedom.

Let us not forget it. Christians are here to save men, to build them up in the faith of the gospel, to champion truth and to battle for every principle which has to do with advancing the glory of God or with ameliorating the condition of man.

It is this fact which gives Christianity perennial youth. Romanism degrades, destroys and impoverishes, and so it is forever and everywhere a curse and must be abated, or the nation cursed by it must be ruined. In 1622 Jesuitism went down in massacre in Japan, and Romanism is dead in the Sunrise kingdom, while Christianity, recognized on Plymouth Rock in 1622, is now the glory of Japan and the hope of the world.

The America that is to be is not the cramped, priest-ridden, Bible-hating and pope-loving country that Romanists dream it will be. There is an outlook for freedom left. God never made these beautiful plains, these towering forests, these lovely groves, these golden landscapes, to be the heritage of serfs and vassals.

In the uprising among Romanists of the old world, more than of the new, we behold indications which promise much for the future. There the truth has been proclaimed. Here it has been suppressed. For nearly a quarter of a century it has been thought to be ungracious, inhospitable, bigoted and sectarian to say a word against the church of Rome. It is a mistake. Romanists live for themselves and not for the republic. With the richest establishments their people are the poorest. They beg of all. They give to none. The west begins to see it. Let the truth be told and there is no danger.

It is now known that Rome is on the make. There is no regard for friendship's sake. Rome does her pleasure and is indifferent alike to the behests of patriotism and the interests of society.

Says the Cincinnati Telegraph, the organ of Rome: "The Democratic party is what it is because of the Roman Catholic vote. If that party serves us, she can have our support; when she hesitates or halts, she will lose it." Such is the faithlessness and selfishness of Rome.

Vices, immorality, ingratitude, indifference, apathy—these are the consequences of the doctrines of the priests in open antagonism to the existence of families.

Let Americans protect the home from the inroads of the priest and they will not furnish such numerous contingents to convents and monasteries, which are the curse of humanity, the schools of laziness, the sinks of obscenity, of vices and crimes. The corpses which are so continually discovered there are there to attest it.

In King's County penitentiary is a woman who has been in prison

eighteen years for infanticide, and who is condemned to stay there for life. That which is a crime in the state is a practice in the convent. Luther in his Table Talk says that in his time a pool was cleaned out in the vicinity of a convent and the bottom was almost literally paved with the bones of infants.

2. Romanists believe in the what is to be. A foreign writer in the *Catholic World*, describing the condition of affairs in England, despairs of victory and turns to the United States, and says that here is the only land where the pope rules supreme. They expect to hold this land because of the cowardice of Protestants and the wariness of Jesuits.

In Germany schools are under a superintendent. All institutions are open to search. In the United States Rome is supreme. Laws which govern citizens of the republic are trampled on by Romanists. Teachers in our public schools have to be examined. The gray nuns are exempted by act of legislature.

No officer of the state has any authority to visit the educational institutions of Romanists for the purpose of inquiring into their course of study and rules of discipline, nor indeed is any special information obtainable as to the number and situation of their schools.

If a sister or a friend be there immured, she may be put out of the way, thrown into a pit and covered with lime, but no friend can hear her piteous wail to be delivered from that place of banishment and confinement. America owes it to free institutions to change all this.

3. America will resemble Italy if we neglect national education. Ignorance is on the increase in the south and in the north, and ignorance is the sheet anchor of Romanism.

The mind must feed on truth or it must become stagnant and stupid. Take the enlightening truth out of the path of the young and you force them to make a desert march.

4. We must talk plainly of the designs of Rome. Among them of chief importance is their faith in a ballot controlled, not by judgment or interest or the welfare of country, but by a foreign potentate.

Says a distinguished prelate: "Popery will in time be established in America, and then religious liberty is at an end."

It is known that, no matter how strong be the appeal to vote for any given cause, the only question asked is: Will it help Rome? Parties may come and parties may go, but Rome is for Rome forever.

We owe it to our children to adopt an amendment to the constitution which shall forbid appropriations for the benefit of any institution under sectarian control or for any religious or non-religious sect. All ecclesiastical property shall be held in trust by a board of trustees numbering not less than five members of the congregation owning or donating the property. No property shall be exempt from taxation except it belong to the state or nation. All new voters shall be able to read and write. Unless such an amendment be passed, Rome will hold the republic in her grasp. The ballot is not free. Romanists are slaves of a foreign master.

The plan is thus outlined to subvert our free institutions and to papalize America: "Send over the surplus population of Europe. They will come with foreign views and feelings and will form a heterogeneous mass, and in the course of time rise and overthrow the republic."

Keep such facts before the people, and there will be a coming out from Rome or a coming out against Rome. I would not be an alarmist. The republic cannot afford to forget the peril: 1. In free immigration, which is bringing to America the scum of Europe. 2. The surrender to Rome through marriage, in which the children are given to Rome. 3. The constant inculcation of fertility, ostensibly to carry out the Biblical injunction but really to increase political power. 4. The influence of the women's rights craze, which is giving our school interests over to Roman Catholics.

It is my hope that Americans will wake up and determine that America shall be ruled by lovers of the Bible and of humanity. Before the progress of free thought can be chequed there must be a total surrender to Rome of the God-given rights won by the blood of our sires and brothers. The pulpit is free, the press unmuzzled, the church as a rule is in line with God's purpose. Then let us resist what cursed Italy, and keep America for God and the brotherhood of man.



GIROLAMO SAVONAROLA.

GIROLAMO SAVONAROLA, OR HOW ROMANISM HATES REFORM.

“Only acknowledge thine iniquities.” Jer. 3 : 13.

Girolamo Savonarola illustrates, in his life and death, not only how Romanists persecute Romanists, but how utterly hopeless it is for a Romanist in Rome to hope to reform Romanism. There is but one thing to do, and that is to come out from her and leave her, “that ye be not partakers of her sins and that ye receive not of her plagues.” Savonarola stayed in, and suffered the consequences.

“Go and proclaim these words,” said Jeremiah, “and say Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you ; for I am merciful, saith the Lord, and I will not keep mine anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree ; and ye have not obeyed my voice, saith the Lord.”

That is what Romanists do not propose to do. No matter how bad their faith and practice may be proven to be, they excuse themselves because of the authority of the church to grant indulgences for sin and make apologies for crime.

Savonarola, the most illustrious preacher of his time, saw the wickedness of Romanism and cried out against it, and was rewarded with being burned at the stake. The times in which he lived were horrid beyond description. Priests illustrated every vice and scandalized every virtue. They gambled, drank to drunkenness, fought in the churches disguised as soldiers, debauched married women, seduced young girls, converted their homes into houses of ill-fame, and heartlessly compelled their children to beg their bread from door to door, without a father's care or a mother's love. Scandals were the rule, virtues the exception ; and yet even then the claim of infallibility was pressed.

Savonarola saw all this. and believed if he only called attention to

the truth, then they would shake off the fetters that bound them and come into the light. They shook off the fetters, but did not come into the light. They revolted from Rome, but did not accept Jesus Christ. They knew not of him. There were no Bibles, and consequently no knowledge of the way of life revealed in the truth as it is in Jesus Christ. The priests, instead of training youth, trained dogs and birds; instead of books they had children. They sat with toppers in the taverns. They turned from Christ to image worship, and from a life of sobriety, of purity and of holiness to a life of drunkenness, licentiousness and terrible depravity.

Then add to all this the claim that the church, a human institution, composed of the worst elements of society and in conflict with the teachings of the word of God, has, by some means, the power to punish or to remit punishment, and power is placed in the hands of unscrupulous men which can be carried to any limit against God, right and justice.

It was in 1492 that Savonarola appeared in Florence. The world, with its partitioned empire and its roomy universal church, seemed to be a handsome establishment for the few who were lucky or wise enough to reap the advantages of human folly—a world in which lust and obscenity, lying and treachery, oppression and murder, were the characteristics of society. The church had never been so disgraced in its head as in Alexander VI, the synonym of all that is vile, despotic and cruel; and had never shown so few signs of renovating belief in its lower members.

Over a century had gone since John Wycliffe preached Christ, and sent forth the word of God as a light to the world. It had not penetrated Italy. The world lay in the thralldom of a rayless night. The Dominican order, upheld by the vicar of Christ, had revealed the cunning of the sleuth-hound and the savageness of the tiger. The church had not only imprisoned and branded and burned the living, but violated the dead. It robbed graves to the end that it might convict corpses of heresy, and that it might take from widows their portions and from orphans their patrimony. We remember the millions in the darkness of dungeons, the millions who perished by the sword, the vast multitudes destroyed in flames, those who were flayed alive, those who were blinded, those whose tongues were cut out, those into whose ears was poured molten lead, those whose eyes were deprived of their lids, those who were tortured

and tormented in every way by which pain could be inflicted and human nature overcome, and all by a church claimed to be "inexhaustible in fruitfulness of all good things."

This was Romanism before the Reformation, when the ages were dark because the servants of the Inquisition had extinguished every light in their power which Christ had kindled to enlighten the world.

Uncap Romanism, descend into the pit of its abominations by recalling the life, sufferings and exploits of Girolamo Savonarola, and you will see a church distinguished for treachery, bribery, perjury and the commission of every possible crime, in possession of the governments of Europe and using its power to brutalize, degrade and stupefy the children of men.

The vicars of Christ were the worst of the lot. In them the wickedness of the church seemed to blossom and bring forth fruit. They persecuted for opinion's sake; they sought to destroy liberty of thought, and endeavored to make of every brain a Bastille, in which the mind should be a convict, and every tongue a prisoner, watched by a familiar of the Inquisition, who threatened punishment, imprisonment and burnings here, and eternal burnings hereafter. Romanism preferred "magic to medicine, relics to remedies, priests to physicians. It thought more of astrologers than astronomers. It hated science, and opposed every discovery calculated to improve the condition of mankind."

Think of such a church now being praised and apologized for, when it is known that it furnishes the foundation for the most terrible mental tyranny that ever existed. Truly has it been said: "*There is no crime that the Catholic church did not commit, no cruelty that it did not practice, no form of treachery that it did not reward, and no virtue that it did not persecute.*" It was the greatest and most powerful enemy of human rights. It did all that organization, cunning, plety, self-denial, heroism, treachery, zeal and brute force could do to enslave the children of men. It was the enemy of intelligence, the assassin of liberty and the destroyer of progress. It loaded the noble with chains and the infamous with honors. In one hand it carried the alms dish, in the other a dagger. It argued with the sword, persuaded with poison and convinced with the fagot."

From the days of Constantine to the time of Hildebrand it sought temporal rule. It was full of merciless hate and wily arts. The

spiritual power was used when it found it impossible to gain control by the sword. It could damn with the lip when it could not match the strength of the arm. The two powers which have been chiefly employed by Satan, in his conflict with the church, have been persecuting governments, founded on force and exercised by the sword, and false priesthoods, founded on delusion and exercised by the various means of social injury.

It is impossible to glance along the historic periods when Leo the Great put his hand on paganism, took out of it all that would serve his purpose and crushed the residue; when, under Gregory the Great, 604, popery became the religion of the Roman and Babylonian world; when Charlemagne, in 800, became master; when kings fought with popes, when pope and anti-pope contended for the supremacy—without feeling that we are dealing with the mechanism of hell. As Macaulay said: “It is impossible to deny that the polity of the church of Rome is the very masterpiece of human ingenuity.” In truth, nothing but such a polity could, against such assaults, have borne up such doctrines.

The taproot of the papacy is despotism. Metropolitan and patriarchal dignity came when the heart grew cold, and love for Christ and man gave way to love for self and power. Then Romanism took upon itself forms of government in which there was a hierarchy of prætors, proconsuls and a host of inferior officers, each in strict subordination to those immediately above them, and gradually descending to the lowest ranks of society. The night was dark, for the witnesses were still.

The contradiction between men's lives and their professed beliefs had pressed upon Savonarola with a force that had been enough to destroy his happiness, and at twenty-three had driven him to a cloister. He believed that God had committed to the church the sacred lamp of truth for the guidance and the salvation of men, and he saw that the church had become a sepulchre to hide the lamp. As the years went on he grew desperate. Had he known Christ, he could have mastered Romanism. Knowing only the church, Romanism mastered him.

Girolamo Savonarola was born in Ferrara, Italy, Sept. 21, 1452, just thirty-one years, two months, before Martin Luther and eleven years after Christopher Columbus. He lost his love, and became a priest and lost his life. He saw Romanism in its true condition.

Romanism had its own way. There was no revolt. The question arose, "Has the world ceased to have a righteous ruler?"

Savonarola was a Romanist. He believed in the church. He tried to reform through the church. He saw the terrible condition of the people, and he cried, "*A sword of divine vengeance hangs over this land.*" His cry startled the people. He believed that nothing could be done unless the church was reformed.

Those who speak of Romanism as a form of Christianity ought to read the life of Savonarola, who fled to a monastery in hopes of finding purity, but, finding it the habitation of every unclean passion and lust, was driven to live in a cloister and in prayer, in order that he might avoid the contamination of society.

1. *He attacked Romanism despite peril, as did Farel and Zwingli in Switzerland and Luther in Germany.*

If Romanism is disturbed it must be attacked again. The truth must be impressed upon the heart that it is now the conspiracy of hell against liberty, against the Bible, against education, and against Christianity. Romanism is no better now, though the world is better. Evangelical Christianity has borne fruit, but Romanism is inhabited by a spirit that produces despotism. The attempt is being made to have the relations between the church and state in the United States based on canon law. That means the establishment of the Inquisition in America. Let me describe it, as worked in the days of Savonarola.

The Spanish Inquisition, strictly so called, that is to say the modern or later institution established by Pope Alexander VI and Ferdinand the Catholic, was doubtless invested with a more complete apparatus for inflicting human misery and for appalling human imagination than any of the other artfully arranged inquisitions, whether papal or episcopal. It had been originally devised for Jews or Moors, whom the Roman Catholic church did not regard as human beings, but who could not be banished without depopulating certain districts. It was soon, however, extended from pagans to heretics. The Dominican Torquemada was the first Moloch to be placed upon this pedestal of blood and fire, and from that day forward the "holy office" was almost exclusively in the hands of that band of murderers. In the eighteen years of Torquemada's administration 10,220 individuals were burned alive, and 97,321 punished with infamy, confiscation of property or perpetual imprisonment, so that the total

number of families destroyed by this one friar alone amounted to 114,401. It was a court owning allegiance to no temporal authority, superior to all other tribunals. It was a bench of monks without appeal, having its familiars in every house, diving into the secrets of every fireside, judging and executing its horrible decrees without responsibility. It condemned not deeds, but thoughts. Its process was reduced to a horrible simplicity. It arrested on suspicion, tortured till confession, and then punished by fire. Two witnesses, and those to separate facts, were sufficient to consign the victim to a loathsome dungeon. Here he was sparingly supplied, forbidden to speak or even to sing, and left to himself till famine and misery should break his spirit. When that time was supposed to have arrived, he was examined. Did he confess and forswear his heresy, whether actually innocent or not, he might then assume the sacred shirt and escape with confiscation of all his property. Did he persist in the avowal of his innocence, two witnesses sent him to the stake, one witness to the rack. He was informed of the testimony against him, but never confronted with a witness. The accuser might be his son, father, or the wife of his bosom, for all were enjoined, under the death penalty, to inform the inquisitors of every suspicious word that might fall from their nearest relatives.

The indictment being thus supported, the prisoner was tried by torture. The rack was the court of justice. The criminal's only advocate was his fortitude. The torture took place at midnight, in a gloomy dungeon, dimly lighted by torches. The victim, whether matron or tender virgin, was stripped naked and stretched upon the wooden bench. Water, weights, fires, pulleys, screws—all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, and the body racked exquisitely without giving up the ghost—were now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which muffled his face, practiced successfully all the forms of torture which the devilish ingenuity of the monks had invented. Execution followed confession.

The auto da fe was a solemn festival. The monarch, the high functionaries of the land, the reverend clergy, the populace, regarded it as an inspiring and delightful recreation. When the morning arrived the victim was taken from the dungeon. He was

then attired in a yellow robe without sleeves, like a herald's coat, embroidered all over with black figures of devils. A large conical paper mitre was placed upon his head, upon which was represented a human being in the midst of flames, surrounded by imps. His tongue was then painfully gagged, so that he could neither open nor shut his mouth. After he was thus accoutred, and just as he was leaving his cell, a breakfast, consisting of every delicacy, was placed before him and he was urged to eat. He was then led forth into the public square. The procession was formed with great pomp. It was headed by the little school children, who were immediately followed by the band of prisoners, each attired in the horrible yet ludicrous manner described. Then came the magistrates, the nobility and other dignitaries of the church; the holy inquisitors, with their officials and familiars, followed, all on horseback, with the blood-red flag of the sacred office waving above them, blazoned upon either side with the portraits of Alexander and Ferdinand, the pair of brothers who had established the institution. After the procession came the rabble. At the scaffold a sermon was preached, lauding the Inquisition and condemning the prisoners. Then the sentences were read to the individual victims. The clergy chanted Psalm 51. If a priest was among the culprits he was stripped of his canonicals, while his hands, lips and crown were scraped with a piece of glass, by which the oil of consecration was removed. Then they were delivered to the executioner, with an ironical request that he would deal with them tenderly and without blood-letting or injury. Those who remained steadfast to the last were then burned at the stake; they who in the last extremity renounced their faith were strangled before being thrown into the flames. Such was the Spanish Inquisition.

The spirit that made such a fearful instrument of torture possible was alive and active at that time, not in Florence or Italy alone, but in every part of the Catholic world. Why was such cruelty tolerated? Not for Christ, but for Rome. Not to please God, but to secure temporal power for the church on earth. As Savonarola said: "I have to choose that which will further the work entrusted to me. The end I seek is one to which minor respects must be sacrificed." The death of even noble men, of innocent men, was, in the esteem of the devout Romanist, a light matter when weighed against the interests of the church, against "the furthering

of God's kingdom on earth, the end for which I live and am willing to die." At such a time lived Savonarola, and among people inflamed with such sentiments and deluded by such errors.

He was of middle stature, of a dark complexion and of a sanguine-bilious temperament; his nervous system was exquisitely delicate and sensitive. His eyes flashed from under black eyebrows; his nose was aquiline; his mouth wide, with full lips, which, however, he held compressed in such a manner as to manifest an immovable firmness of purpose; his forehead, which even in his youth was furrowed with wrinkles, indicated a mind given to contemplation and deep thought. His whole physiognomy had, in truth, nothing of the beautiful in it, but at the same time there was an expression of stern nobleness of character, and a certain melancholy smile gave his coarse and sharp features such an expression of goodness that his very look inspired confidence. His manners were simple and unpolished; his discourse, although unadorned and even almost rough, became animated, effective and powerful to such an extent as to convince and subdue every hearer.

In his conventual life he usually observed a profound silence, being wholly given up to the contemplation of heavenly things. When walking in the cloisters he appeared more like a spectre than a living man, to such a degree was he emaciated by fasts and abstinence. The most severe trials of the novitiate appeared light to him, and the superiors of the convent had constantly to restrain him from doing too much. On the days he did not fast, he hardly ate enough for the support of life. His bed was of wicker work, with a sack of straw and a blanket; his cloaks were made of the coarsest material; but he was most exemplary in point of cleanliness. His modesty, his humility and submissive spirit were without a parallel in the convent; the fervor of his prayers was such as to excite the wonder of his superiors.

He entered the convent in 1475 and remained in it seven years. At the beginning he divided his time between prayers and privations. Then he began to instruct the novices, and afterwards he was asked to preach.

During his lifetime the scandalous corruption of the popes was an acknowledged fact. The elections were openly carried by simony. The scandalous lust, the unquenchable desire, for gold, of Sixtus IV, was only matched by his profligacy.

A friend said of Savonarola : "His face was rather plump than thin, his cheeks somewhat rounded, and a full under lip gave sweetness to his countenance ; his face was well placed, and every other part of his person proportioned and firmly knit ; exhibiting in all his gestures and movements an air of gentleness and gracefulness. His hands were bony, and so little covered with flesh that when held against the light they seemed almost transparent ; his long, spreading fingers ended in very pointed nails. His carriage was upright, his movements grave, equal, resolute, tempered by humble courtesy, and polished and agreeable in every action."

As a preacher he drew nearer and nearer the Bible. He became influential in the state because he applied the truth, as revealed in the word of God, to the necessities of the people. He had begun to speak of religion and morals when the Florentines had been awakened to a love of liberty. He had aided them by advising and establishing the new republic, and he all at once became the idol of the multitude ; but, while he wished to enlist politics and liberty in the cause of religion, the Florentines, on the contrary, would have religion enlisted in the service of liberty. On every occasion when the friar, in his sermons, kept politics entirely out of view, the attention of his audience ceased. He was thus constrained to proclaim Jesus Christ king in Florence, to represent the Virgin giving counsel to him in the pulpit in favor of the new constitution, and that the Lord had commanded the abolition of parliament. It was constantly necessary for him to liken the new government to the angelic hierarchy, and the various phases in the Florentine revolution to the seven days of creation. But, in truth, when Savonarola seemed to be omnipotent over the Florentines, he had found an insuperable obstacle in their religious indifference, the only part of the work of the Medici which he had been unable to destroy. The people ran from doubt to fanaticism, and from fanaticism back again to doubt, without his ever being able to make them truly religious, however earnestly he might labor in that cause. They wished him to be the renovator of religion. The Florentines worshipped him as the founder of their republic ; they knew nothing of the grace of God and Jesus Christ. The new life was not their life ; they sought not salvation in Christ, but power apart from him.

Savonarola's influence with the Florentines became that of a dic-

tator. Peter II, the successor of Lorenzo, vainly sought to silence him by presents, and the profligate pope, Alexander VI, by the offer of a place in the sacred college. He rejected the offers with contempt, and declared that he wished no red hat but one reddened with his own blood, the hat given to the saints. He regarded Alexander VI as a monster to be detested and despised.

The expulsion of Peter II by the Florentines gave still wider scope to the daring monk's activity. He became a political as well as a religious leader, vindicated the rights of the republic against foreign aggressions and proposed for the state a species of theocratic constitution, by which Christ should be king and the principles of the New Testament the foundation of government. He proclaimed war against all amusements, proposed a rigid scrutiny of morals and even demanded the removal of the pope. He did everything but preach Christ as the Saviour of the lost and the undone.

2. *In the midst of Romanism, he travailed in birth for Romanists.* Had he lifted up Christ, they might have been redeemed. This must be done now. This work brings us in sympathy with Jehovah, who gave his only begotten Son to die for the lost—not for our children alone, not for our friends alone, but for the lost. Men are lost; they are all about us; and we must not be afraid to preach the truth to them in love, in fidelity and with persuasive power. Paul shared this feeling, when he saw men given up to idolatry. He proclaimed the Son of God, who came to take away the sins of the world. Christians do not do it.

Think of the risk of this brave preacher. Think of Farel, posting up these words: "*All those who say mass are robbers, murderers and seducers of the people.*" He was arrested for it and carried to the court, and there defended himself out of the Bible. This was not enough; the Bible was not authority. Savonarola was equally brave; he denounced sin in pope, bishop, priest and people; but he had not been redeemed and could not tell the story of redeeming love, and lacked the power of those who can. The battle was formed against him; the pope and the powers of Rome attempted to destroy him. Oh, that he had known Christ at that hour!

A sentence of excommunication, fulminated against him, which he disregarded, only increased his popularity. He went on and held up a nobler conception of life, thus was popular. His friends stood

by him. In auto de fes he destroyed beautiful and licentious works of art. There was lacking the work of God in the hearts of the hearers. This is the basis of church life and of Christian power. Upon the work of the Holy Spirit we rest our hope; without this he was weak. A combination of some powerful families with the pope and the Franciscans, upon whom he had been specially severe, became too strong for him. The ridicule caused by the failure of the ordeal by fire, which he had proposed, added to his discomfiture. The need of the mediator is seen. Christ is needed in this world.

Let us get a clear conception of the situation. Florence was wild with excitement. Five of her noblest citizens had been condemned to death. Savonarola had defended the part he took, saying: "You remember, my children, I besought you, when I should hold the sacrament in my hand in the face of you all, to pray, if this work is not of God, that he will send a fire and consume me."

His enemy caught at the suggestion, and from the pulpit answered, "Let Savonarola walk through the fire." If he come out unhurt, the divine origin of his doctrine would be demonstrated, but if fire consumed him, his falsity would be manifest. The Franciscan offered to accompany the Dominican.

The day came. The fire was lighted. The Dominican was ready. Savonarola led the way. The Dominican bore a cross. They would not allow him to bear it into the flames. That given up, he held on to the sacrament. During the controversy as to whether he should carry this with him, the rain came and extinguished the flames. Savonarola went back to his convent, stripped of his prestige. Though he sought to save the people through the church, he failed. Paul described them: "They were full of deceit and malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Such were the Romanists to whom Savonarola preached; such are Romanists to whom we do not minister. The doom of death hangs over them, and no warnings are sounded in their ears.

Look at Switzerland in the days of Zwingli. Think of the boldness with which they attacked this colossal monument of error. See Farel entering a Romish church and preaching Christ. The priest at the altar goes on with the service celebrating the mass.

Suddenly Anthony Boyne, a young man, springs from the crowd, traverses the choir, rushes to the altar, snatches the host from the hands of the priest and cries, as he turns towards the people: "This is not the God whom you should worship. He is above in heaven and in the majesty of the Father, and not, as you believe, in the hands of a priest." (Vol. IV, p. 260, D'Aubigne Ref.)

Imagine the effect. The mass was interrupted, the chantings ceased and the crowd, as if struck by a supernatural intervention, remained silent and noiseless. Farel, who was still in the pulpit, immediately took advantage of this calm and proclaimed that Christ, "whom the heaven must receive until the restitution of all things, is the being they should worship." Today Romanists are left undisturbed in their delusions.

Alexander VI was pope. It is impossible to paint a picture too black for him. He has been justly called "one of the greatest and most horrible monsters in nature, whose beastly morals, immense ambition, insatiable avarice, deliberate cruelty, furious lusts, and even his incest with his daughter Lucretia, make him the synonym of all that is vile—a man who left no wickedness unpracticed; yet he was in the place of God, while Savonarola was pleading with men for the redemption of the church.

A stream rises no higher than its fountain. Like priest, like people. We are what we tolerate. As a man thinketh in his heart, so is he. Romanists are ruined by Romish errors. Let a people accept such terrible delusions and they pronounce their own doom. About us are millions thus deluded. How can they be reached and saved? Who is constrained to preach to those in Rome also? God grant that workers may be found.

Savonarola disclosed the horrors of Romanism. He did not reveal the remedy. He did not know it. Could he but have seen Christ as did the woman from Samaria, all Italy would have been helped. This gift of God is the need of millions in this land. They are out of Rome, and are atheists and what not. Only those in Christ are new creatures, and are the bearers of hope. Savonarola was true to truth as he knew it. He lived up to the light he had. When Luther was on his way to a post of peril some one handed him a portrait of the Italian martyr. Luther took it into his hands and pressed it to his lips, and paid a fitting tribute to the man who proclaimed the gospel as best he could, and died a martyr to the system

of error then in existence. Only the divine power of God can penetrate and illumine the night of Rome.

The brave preacher uncovered Alexander VI. It did no good. Rome did not care for that. Like pope, like people. The masses flocked to hear the denunciations of the preacher. His words lacked the life of the gospel. It is the word of God that saves. Demolish Romanism, and but half the work is done. Proclaim the truth. Tell men of their need of Christ. Get them to receive him into their hearts, and then shall they have power to become the sons of God. It is Christ within that saves and that is the hope of glory. Let us embrace every opportunity to bring Romanists to Christ. He is their Saviour, as He is our Redeemer.

We now see Savonarola in adversity. The great trial by fire had proven to be a farce. The preacher had refused to go on without a cross and without the wafer. The fickle public likes pluck. Its idol, lacking this, lacks all. Savonarola was condemned to banishment. He would not go, but shut himself up in the convent and gave himself up to prayer and to the completion of his great work, the "Triumph of the Cross." The people turned from him. The hour for his persecutors had come. They refused to let him stay in retirement. He had no real friends. The reforms wrought by him were political and not spiritual. They had to do with the head and not with the heart. It is the religion of Christ that saves, that begets love. It furnishes a foundation for hope. The enemies of the preacher planned an attack upon the convent. They found Savonarola at prayer. They dragged him forth. They maltreated him. They gave him up to the Inquisition. The inquisitors tortured him with devilish ingenuity. They wrung, it is said, a confession from him that he wrought for great purposes affecting his own fame and the glory of the state. They compelled him to make, it is said, an admission that he was ambitious for power, for the place held by the pope, or for a higher one; that he wanted his influence to stretch out to other states and to lift the world to a new altitude. No one claimed that he was dishonest, impure or selfish.

The pope demanded his surrender. The Florentines refused it, but allowed the two papal delegates to share in the trial or manage it. The trial was held. The great preacher appeared without a defender and without a friend. He was not permitted to confront those who brought charges against him. See him in the hands of the in-

quisitors. He has borne indescribable tortures. His strength fails. He has not the help that comes from on high, which enabled the martyrs for Christ to sing for joy while the body was enduring indescribable torture. Stephen, with his face mantled with glory even while being stoned to death, shows what the religion of Christ can do. Savonarola surrendered, and signed a paper which clouds his fame. It may have had its interpolations and erasures after he put his hand to it. The paper preserved declares him to have said :

“I have preached with the design of being famous in the present and future ages ; and that I might win credit in Florence ; and that nothing of great import should be done without my sanction.” They who are charged with ambition, whenever they lift their voices against wrong, know whence this came. “And when I had thus established my position in Florence I had it in my mind to do great things in Italy and beyond Italy, by means of those chief personages with whom I had contracted friendship and consulted on high matters, such as this of the general council. And in proportion as my first efforts succeeded, I should have adopted further measures. Above all, when the general council had been brought about, I intended to rouse the princes of Christendom, and especially those beyond the borders of Italy, to subdue the infidels. It was not much in my thoughts to get myself made a cardinal or pope ; for when I should have achieved the work I had in view I should, without being pope, have been the first man in the world, in the authority I should have possessed and the reverence that would have been paid me. If I had been made pope I would not have refused the office ; but it seemed to me that to be the head of that work was a greater thing than to be pope, because a man without virtue may be pope, but such a work as I contemplated demanded a man of excellent virtues.” It is not improbable that these words express his ambitious purposes in part. It was the habit of his mind to conceive great things and to feel that he was the man to do them. “In moments of ecstatic contemplation, the sense of self melted in the sense of the unspeakable ; but in actions the man spoke.”

Savonarola's crime consisted in demanding a general council to try the pope.

There was no denying that concerning Alexander VI he told the truth, and encountered his hate. As a patriot he hated the sins, the heinous crimes, of such a pope. Florence had heard him, and had

well understood what he meant, when he said "that he would not obey the devil." It was a death struggle between the frater and the pope. He had labored for the very highest end—the moral welfare of men—not by vague exhortations, but by striving to turn belief into energies that would work in all the details of life.

After suffering indescribable tortures, it is said he wailed out, "It is true, what you would have me say ; let me go, do not torture me again." After this he was left alone in his prison, and allowed a pen and ink for a while, that, if he liked, he might use his poor bruised and stricken arm to write with. He did not try to prove his innocence, nor did he protest against the proceedings used towards him ; it was a continued colloquy with that divine purity with which he sought complete reunion ; it was the outpouring of self-abasement ; it was one long cry for inward renovation. How poor Romanism looks in such a light. He knew nothing of the rest of faith exercised in Jesus Christ, apart from penance and human suffering.

"After so many benefits," he writes, "with which God has honored thee, thou art fallen into the depths of the seas ; and after so many gifts bestowed on thee, thou, by thy pride and vain glory, hast scandalized all the world."

There was no bright outlook for him, as for Luther, Zwingli, Latimer, Ridley and others. Purgatory was beyond, and a church that hated him was to be his almoner. The best side of Romanism is a bad side. The hopes of Romanism are all deceptions.

On May 23, 1498, a long narrow platform stretched across the great piazza. Above it rose a gibbet with three halters on it ; by one of them Savonarola was hung. Afterwards his body was burned. He was led out in Dominican garb. The bishop stripped off his black mantle and the white scapulary was laid aside. The man who had been the idol of the people found out how fickle is the goddess of public opinion. Yesterday he rode the wave of popularity ; to-day there is none so mean as to do him reverence.

Contrast a reformation without Christ, a political revolution if you choose to name it, with a reformation with Christ or with a revival of religion.

Rome cannot be overcome by law, nor by denunciation. If the work is achieved, we must preach the truth and introduce the deluded to Jesus Christ. It must be expected that the vile, the characterless, the lovers of sin, will go to their own and will defend Rome.

Be not disappointed at this. Christ said, "I am come to send fire on the earth, and what will I, if it be already kindled."

Savonarola was slain because men loved sin rather than holiness, in their carnal state. Alexander VI is the epitome of infamy. Romanists dare not apologize for him. He had every vice, and yet because Savonarola opposed him and told the truth about him, he was put to death.

The distress and calamity of those times are beyond all power of description. All sense of religion was extinguished, and profligacy went to such excesses that the most hardened became alarmed. Savonarola had lifted up his warning voice. He did not have the light of Wycliffe or of Luther. But he spoke the truth as he had learned it. Rome had taken him in hand. We have seen his tortures and heard his cry. See him wrecked in frame, broken in heart, brought out before the multitude to die. Of course he is without pity, because he is among Romanists, who know no pity. Off comes the white tunic that tells of his sacred office. He stands in a close woolen under tunic that tells of no sacred office. He has been degraded and excommunicated. He had listened to his sentence. He had mounted the steps. He looked around upon the multitude. He saw torches waving to kindle the fuel beneath. His body was given up to death. His face was covered, and Savonarola's voice passed into the eternal silence. Alexander VI had one less enemy, Rome one more martyr, and the world another illustration of the truth that Romanism, empty of Christ and a persecutor of the truth, hates those who proclaim it, whether they seek to remain true to Rome or, like Savonarola, seek to expose her shame and denounce her iniquities.

The religion of Jesus Christ alone can save Romanists. Let it be our privilege to proclaim the truth while we may, and save the lost, as best we can.

EDWARD McGLYNN, D. D., THE UN-FROCKED AND WHAT ?

“Ye must be born again.” John 3 : 7.

In speaking of Edward McGlynn, the unfrocked priest and excommunicated Roman Catholic, a fraternal regard and Christian love find a place in honest speech. It is not a time for trifling, nor for empty, meaningless platitudes. The undying interests of an immortal soul, perhaps of the souls of millions who will follow this man for good or ill, are at stake.

When, on a late Sabbath eve, a little girl presented a flower piece bearing the words, “Purity of intention is the life of an action,” Dr. McGlynn, replying, said : “Could it have been whispered or thought of in my dreams, when prostrate before a Christian altar to be consecrated to the priesthood, that I could be here tonight preaching in a theatre, it would have seemed like a horrid nightmare. To be torn from the altar, unseated from the tribune of the church and forbidden to teach the Christ I love, would have seemed worse than a horrid nightmare. But now, shocking and painful as the experience has been, I can say here, I believe it to be all for the best.”

These are sad words. They were spoken by one of America's remarkable men. It is because he is a manly man, that he is in trouble in a church and with a church that finds no place in its system for manhood, for free, broad, noble and true development, for courage of expression and for a conviction born of God ; that may come in contact with the narrowness, the bigotry, the persecuting hate of a so-called church.

In the olden time a man was in trouble. Fetters bound him to an establishment whose life was extinct and whose mission was ended. The world was being peopled with new life. A new kingdom was being established. Its free spirit was singing its new song and was filling the air with the notes of enlivening hope. The master spirit of the hour was near. Christ was in the world. Bless

God for Christ. There has been one leader among men who never trifled with their immortal interests. To him Nicodemus, a ruler of men, goes by night to see the mighty power and hear his words. Behold him in his presence. He speaks: "Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him." Well spoken, Nicodemus. 'Happy art thou, happy were we all when we came to Christ that we were not deceived nor misled.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." Edward McGlynn is there. He has a love for Christ's character and an admiration for Christ's life; but he has been unfortunate in his teacher, and so have millions more. They do not know their blindness, nor how sight is to come. It is to come by birth, and not by education nor by sacrament. Verily, ye must be born again. Before it comes nothing can be done. Here is where the unfrocked McGlynn is making a mistake. He has been assured that he was of immense importance, as he is; that he is worth more as a Roman Catholic, among Roman Catholics, than he would be if separated from his old surroundings and brought into fellowship with new men and with new movements. The trouble is, he mixes things. McGlynn's eyes are not opened. He is in his heart dealing with the church of Rome, and talks of science and of scientists who have been persecuted, as if, somehow, their experiences paralleled his. They do not. He is dealing with a church that he saw was rotten, wrong, from top to bottom, or from bottom to top. He has no business to have any more to do with the church of Rome than had Paul with the Jewish church. It is his business to preach Christ to friend and foe, to open his heart and let Christ in, that he may have power to become a son of God, because of what God can do for him. Paul was wrong, and he said so. McGlynn has been wrong all his life. He has been a sinner unredeemed. He now needs thus to declare. This comes from believing on His name, and he "is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

1. As a Roman Catholic, Edward McGlynn has finished his work.

Have you ever thought how poor is a Roman Catholic? Born in superstition; taught to kiss the image of the Virgin lying on a mother's breast before he drinks the milk that nourishes him; reared

without a Bible, without a Christ, except it be a painted image—without the Christ that loved little children and laid his hands in blessing on them; through falsehood and misconception made to believe that the dead Mary has something to do with an introduction to the live, the compassionate and the helpful Christ—the one and only mediator between God and man; then educated to rest faith in a church that is only good where it cannot be seen or known, and in a priesthood unconverted, unredeemed, and, as a rule, impure and as companions or associates undesirable: a Roman Catholic starts wrong, goes wrong, keeps wrong, dies deceived and goes down to pitiless wrath, without God and without hope. To encourage a man, thus reared and thus conditioned, to keep saying “I am a Roman Catholic and shall so continue,” is to shut him out of hope, banish him from improving society and compel him to walk in the night, even while the light of day is within his reach.

Reasons were manifest to him that caused him to contend that if he remained a Roman Catholic he could help his friends in this way. They believed he could head a company of the disaffected who are still in faith and in form Roman Catholics. He could become a leader of influence with the disaffected among people who would not think of breaking out from the Roman Catholic church. How foolish the position. Policy is never so good a guide as principle.

If Edward McGlynn is a Roman Catholic in faith and conviction, then he is an outcast. His mother and his kindred cannot safely break bread with him.

“*Hear the church*” is the voice most strongly emphasized with a Catholic. The church speaks with authority through the pope. If Edward McGlynn is a Roman Catholic, then, by his own confession, he is utterly undone. If he is not, he is deceived. He is seeking to help men who, like himself, need help.

Born in New York in 1837, receiving his education in our public schools, graduating with honor at the Propaganda in Rome, appointed chaplain of the military hospital in Central Park, New York, by President Lincoln, and for many years the popular platform speaker and favorite orator, as well as pastor of St. Stephen’s church, he ought to know better than to occupy this equivocal position. He cannot be in and out of the Roman Catholic church at the same time. He is not in. *He is out.* If he gets in, it must be by confession, and penance deep and long. It must be by denying manhood the

right to free thought and to honest expression. What will he do? He must do something. He must move on.

2. *Edward McGlynn is not what he thinks he is.*

He claims that he is a Roman Catholic, though excommunicated and cast out. He gives up St. Stephen's, but does not renounce Romanism. The fact is, when the manhood of Edward McGlynn rose up against the outrageous assumptions of the church, when he said, "I deny the right of bishop, Propaganda or pope to order me to Rome," he broke out and ceased to be a Roman Catholic. The vow and oath of a priest make him the slave of the pope in matters secular as well as religious. When he was told to build a parochial school he was under obligations to do so or leave the church.

Rome condemns what she chooses and applauds what she chooses. She is a law to herself. Reason does not restrain her. McGlynn may admonish the Romish authorities of the folly and the shame of condemning scientific truth or religious heresy—a shame and a folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus—but it will do no good. It is because Romanism is the incarnation of error—inhabited and ruled by the prince of the power of the air, run by the devil, whose end is an eternal hell, a man being substituted in the place of God, a dead woman in the place of Jesus Christ, and sacraments, man-made and devil-invented, with sinful indulgence for their aim, to take the place of the Holy Spirit, the Comforter, the power of God among men—that it is indifferent to public opinion. When McGlynn outgrew this; when he could turn and say of the church, "She seems fated to add another to the many reasons that have made men look upon ecclesiastical authority as one of the greatest foes of scientific progress, of national development and of rational liberty, and in large part a hindrance rather than a help, in the way of bringing the whole world to the light, the purity and the comfort that comes from the teachings and ministrations of Christ,"—then he could say that Romanism was dead in him and he was ready for something else. Why did he not come out into the light? Largely because the people encouraged him to think he could go back to St. Stephen's, and many of the priests stood with him. It was a wild time, and has been a hard fight.

His position on the public school question offended the dignitaries of the church, and gave him place and power with the people.

They saw that he championed their interests; that he believed in the Irish or Roman Catholic boy being educated in the palatial public school and not banished to the basement of a church, permitted to come in contact with the free thought of the hour and not remanded to the dead past to be fed on catechisms and the relics of superstition. He opposed the legislature appropriating money for sectarian purposes, and he was opposed to giving the children of our penal institutions over to the teachings of a Romish priest.

Besides he is an Irishman. In 1882, when misfortune dogged the Irish cause at every step, Edward McGlynn lifted up his voice for the starving people of the west of Ireland. Then it was that Cardinal Simeoni struck him. The battle went on, through suspension and proscription, until January 16, 1887, when the cablegram came ordering him to Rome. Then St. Stephen's took a hand, and believed that, in this free America, they who built the church could control it. Any other church could control its property; Roman Catholics cannot do it.

Two hundred and fifty millions are in the hands of the bishops. They can remove priests, banish them, and lock churches, hospitals and burying grounds against their people.

It was a sad sight in St. Stephen's, when, on January 17, 1887, the low basement of the church was packed with a solid mass of men and women, standing either on the floor or on the benches. From seven to eight thousand people gathered to protest against the removal of Father McGlynn. Father Donnelly appeared in the passage way, saying, "I am pastor of St. Stephen's now, and I forbid it."

Over him went the people, shouting, "We own the church, and we have a perfect right here and shall hold a meeting here." The priest was shoved to the sidewalk. Angry, he sent for the police. Irish though they were, they would not strike their people.

A free church in a free state ought to be McGlynn's battle cry. The people worshipping in St. Stephen's should call a meeting of contributors, elect their board of trustees and put McGlynn back. That would bring the issue before the people in New York, as it was done by the St. Louis church in Buffalo. That being done, then let McGlynn drive home the wedge, which Paul drove in Jerusalem, when to the Jews he proclaimed the crucified Christ whom they

hated, whom he once hated, but whom he now gloried in before all comers.

The people have stood with McGlynn. The powers that be in the church of Rome have persecuted him with devilish and insatiable hate.

See McGlynn driven out of the parish built by him, and where for more than twenty years he found a home.

Father Donnelly, the priest of St. Michael's, is commanded to drive out the priest of St. Stephen's. How ruthless he is, how unsympathetic, how ungentlemanly. He goes to the church, tears down McGlynn's name from the confessional, comes into his room while McGlynn is gathering up his papers, and, though offered Dr. Curran's room, will not retire until fear of the women warriors drives him forth. The people love McGlynn. The authorities hate him, block his path and do all in their power to destroy him. Never was this truth so brought out as when the decree of excommunication came and the people rose up against it. These are the words :

“By the authority of the Omnipotent God, the Father, Son and Holy Ghost, and of the holy canons, and of the holy and undefiled Virgin Mary, mother of God, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim, and of the holy patriarchs, prophets, and of all the apostles and evangelists, and of the holy innocents who in the sight of the spotless Lamb are found worthy to sing the new song, and of the holy martyrs, and of the holy confessors, and of the holy virgins, together with all the holy and elect of God—we excommunicate and anathematize this malefactor [here the person cursed is mentioned by name], and from the precincts of the holy Church of God we cast him out, that he may be tormented with everlasting torment.

“May God the Father, who created man, curse him! May God the Son, who was crucified for man, curse him! May the Holy Ghost, which is poured out in baptism, curse him! May the Holy cross, which Christ ascended for our salvation, triumphing over the enemy, curse him!

“May the holy Mary, ever virgin, mother of God, curse him! May Saint Michael, the advocate of holy spirits, curse him! May all the angels and archangels, principalities and powers, and all the heavenly host, curse him!

“May the wonderful company of patriarchs and prophets curse

him! May Saint John the Baptist, the precursor of Christ, and Saint Peter and Saint Paul, and Saint Andrew, and all the apostles of Christ, together with the rest of the disciples, and the four evangelists, who by their preaching converted the whole world, curse him!

“May he be cursed wheresoever he may be, whether in the house or in the stables, or in the road, or in the footpath, or in the wood, or in the water, or in the church! May he be cursed living, dying, drinking, eating, hungering, thirsting, fasting! May he be cursed sleeping, slumbering, waking, standing, sitting, lying down, working, resting, blood letting!

“May he be cursed in all the powers of his body! May he be cursed inwardly and outwardly! May he be cursed in the hair! May he be cursed in the brain! May he be cursed in his head, in his temples, in his forehead, in his ears, in his cheeks, in his jaw-bones, in his nostrils, in his teeth, in his lips, in his throat! May he be cursed in his shoulders, in his wrists, in his arms, in his hands, in his fingers, in his breast, in his heart and purtenances, down to his stomach! May he be cursed in his groin, in his thigh, in his hips! May he be cursed in his knees, in his legs, in his feet and in his nails!

“May Christ, the Son of the living God, with all the glory of his majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him to his utter damnation, unless he recant and make satisfaction! Amen. So be it, so be it. Amen.”

Such an utterance ought to suffice to show the American people the character of the Roman machine. In purpose, in heart and in spirit it is now what it was in the dark ages. Contrast such an utterance with the teachings of Christ and of Christianity. Do we exclude a member, we simply put him back among the unconverted; we do not persecute him. Think of Christ teaching us to pray for those who despitefully use us, and setting us an example by praying for his murderers even while dying on the cross.

Then Edward McGlynn's hour came. It was Sabbath eve, July 10, 1887, when the surging thousands attested their devotion in and about the Academy of Music, New York. Then it was he utterly and terribly failed to rise to the level of his great opportunity, when he talked of being summoned to answer for teaching scientific truth, and utterly forgot to uncover the Christ who died that he might

live, and because of whose sheltering love and matchless power he had the opportunity to live and breathe outside of the cell of an inquisition and apart from the rack of torture.

When he said, "It is a notorious fact that religion is vanishing from every part of the world," he made a statement which is far from being true. The religion of Jesus Christ is mastering the world. It has led millions of Romanists out of bondage into liberty. McGlynn puts his head in a bag at high noon, and shuts his eyes and declares that the king of day has gone out of business.

Here was his great opportunity to confess Jesus Christ as the way, the truth and the life, and to advise his people to accept the new leadership. It is pitiable to see a man who claims to have been a priest of God begin and end a meeting without a prayer.

Just here the Christian people of this land must step up and take the work and go on with it. It is not enough that a Roman Catholic priest renounces his church. He must be born again. He must be brought into the fellowship of Christ's love. It is our business to preach the gospel to this people. It is ours to teach them to distinguish between the errors and crimes of the ecclesiastical machine and that ideal church of Christ whose teachings have so advanced the world.

A contumacious priest whose disobedience is open, avowed and even exasperating, could do one of two things—leave the church, as did Luther, or stay in the church and be excommunicated, as did Edward McGlynn.

McGlynn is now unfrocked. He has no right to the priestly robe, to approach the altar, to hear a confession, or to enjoy a sacrament. All that the Roman Catholic church, from pope down through every part of its great machine, can do to make an unending and a burning hell a certainty for him has been done.

Exclusion for any one is not pleasant. What is bound on earth is terrible. The averted look, the closed door of the sanctuary, to be exiled, to be cast out, to have friends afraid to communicate with you, is not an enjoyable experience.

3. *He professes to love Christ.*

He claims that he is forbidden to teach the Christ he loves. In this he is deceived. He is invited to teach the Christ he loves. Does he love Christ? Does he know Christ? Has he been born

again? If so, Jesus Christ demands that he confess him; that he come out from Rome; that he be not a partaker of her sins and delusions, and that he receive not of her plagues—plagues which are yet to be emptied out upon her. To Edward McGlynn, and to all other Roman Catholics, Jesus Christ speaks, saying: “What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.” “Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.” “Come unto me, ye that labor and are heavy laden, and I will give you rest.” “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

Confession of Christ at the cost of peace, and even of life, may be a duty. It cannot be right to neglect to do it. Christ says: “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men” (and men deny, when they say they can be saved in any other way than by faith in him) “him will I also deny before my Father who is in heaven.”

“This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.” Acts 4: 11, 12.

Hence Christ says: “Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.” Matt. 10: 33.

It matters not though it provokes opposition and results in persecution. Go on; speak the truth. Duty is ours; consequences belong to God.

The task is not easy. To obey Jesus Christ will cost Edward McGlynn dear. Romanism is terrible because of what it is and because of what it does.

A converted Catholic priest has just returned from Ireland. He went there to visit his mother. She welcomed him with joy. The brother came and said: “You can’t stop here. If the priest of the parish knew you were here you would be killed at sight; my house would be burned if he knew I gave you shelter.” That is the Romanism which Gladstone serves, and which England is asked to give up her prestige, her mission and her life to serve.

The Bible in Jesus Christ—the way, the truth and the life—leads by the power of love, of neighborly kindness, of charity which thinketh no evil.

Romanism goes the other way, and is full of hate. It teaches the priest at the altar, the child at the hearthstone, that any harm or injury done to an opponent of the church is commendable. Youth are permitted to grow up unrestrained in passion or practice. They trample on the Sabbath, violate their word and set at defiance every law of the decalogue. The hoodlums in our great cities have this religion as their shelter and shield. They are wild, lawless, and grow up in crime, and as criminals and as members in good and regular standing of the Roman Catholic church, crowd our jails, reformatories, institutions and penitentiaries; and now, to complete their ruin, American and Christian men are consenting that the Roman Catholics be taken out of the enjoyment of the religious privileges which they need and be shut up to the idolatry of the mass and the worthlessness of the empty forms of the church.

All this and more Edward McGlynn knows. It is his duty to say it, as only he can say it. Roman Catholics are helpless in America. No one preaches the gospel to them. They are barred out from us. Their children are shut out from our Sabbath schools, unless they are in some reformatory. They do not hear from God out of his word in the day school. They are taught to go to mass on Sabbath morning, and that it is not a sin to give the rest of the day up to drinking and dissipation. They crowd the resorts, play base ball, get up prize fights here instead of cock fights and bull fights as in Mexico, and so they crowd the broad road to death, without a warning or an inspiration to lead the better life. Romanism is not good enough for Romanists. Edward McGlynn knows it and ought to say it, as much as I or any other faithful and true man whose eyes have been opened.

4. *What is to be the outcome of his life?* Either failure or a surrender to God and a public profession of a faith in Jesus Christ. To become a failure, he need only remain where he is. He knows that the pope is not an infallible guide or God. He ought to avow the truth. He knows that the church is filled with people who need to be born again. To him, as to no other man, their ears are open. It is a great privilege to speak a word which millions will hear. Dr. McGlynn enjoyed that privilege. Since the days

of Martin Luther, on no man have devolved such fearful responsibilities as have rested upon him. The world will little note nor long remember what many of us say here ; but it will note and long remember what this man shall say or leave unsaid. He must confess or deny Christ. He must move on, either to a position of unparalleled influence or to one of imbecility. Christ Jesus is his greatest need. It should be the prayer of all who pray that our Lord may find a welcome to this man's soul, that he may have power to become a son of God. Then will he scorn wealth, power and numbers, and will walk out upon the promises of Jehovah, and, standing upon a Thus saith the Lord, will defy the world. The gospel, the love, the help of Jesus Christ is the need of Romanists. Mighty issues begin to engage attention. It is proven that free thought cannot be tolerated by Romanists in Rome or in America. The pretense that Romish priests are forbidden to mix in political contests is only a pretense. In the old world, as in the new, they have worked as slaves, but, with few exceptions, none have been permitted to act the part of freemen. The cardinal can ring his bell, and cause the ballots of his people to be thrown for the man or the party he chooses to serve. It is this that makes Romanism a factor in politics which has to be counted and estimated. It is this which makes it worth while for men who seek positions of power to court the influence of those who control the Roman Catholic vote. There are members in congress, at this hour, because of their bargain with a priest. It is because it is believed that McGlynn can lead a great number of the disaffected Roman Catholics that he is urged, for the sake of politics, to deny his Lord and remain a nominal Catholic, while duty demands that he rise to a higher plane, and lead his fellow-men first to obey God and then to serve men.

An opportunity is furnished McGlynn to stand boldly in favor of the word of God in the home and in the school. America needs that Bible truths be lodged in the minds and hearts of youth. The Bible Luther found chained to the altar is now unchained. The reception of the word of God into the heart giveth light. It needs to be welcomed and read and used, and it will become a power in the land.

The Bartholdi statue was built and dedicated. For a time it was unlighted, and was a failure. The nation took it in hand and the

light was kindled. The nation without the Bible is a failure. That light is essential to the well being of the people. It is the light that lightens the world. Romanists need it as much as Protestants. The attempt to blot it out or to extinguish it is the beginning of the destruction of religious liberty. That gone, Romanism is without a protector. The theory of the world is the reverse of this. Men talk about Romanism as though it were tolerating Protestantism. Seven millions do not tolerate fifty millions. They are tolerated. Rome would be the first to suffer if religious liberty in America should die. The masses in America are exiles from lands where Romanism is regarded as the tap-root of despotism. Dr. McGlynn owes it to Roman Catholics to sound the note of alarm and warn them of their peril. The chart of Rome's future is boldly drawn. "For her sins have reached unto heaven, and God hath remembered her iniquities," and has commanded, saying, "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord who judgeth her." Would that McGlynn could see this.—Then would he flee the desolation, and would refuse longer to wear the collar of a slave, forced on him by those not loyal to the truth, but would come into the fellowship of Christ's love and join the brotherhood of the redeemed and stand with a multitude no man can number, of those who confess Christ here and serve him with delight, and shall cast their crowns at his feet in the better land, without passing through purgatory, because they have been washed and made clean in the blood of the Lamb. For the tried, persecuted and unfrocked priest, I have only sympathy and anxiety. He is adrift. He is lost if he is without Christ and the new birth.—He stands upon the verge of a life that may have in it the rewards which come to a Paul or to a Judson.

Stay where he is, dabble in politics, mingle with the Sabbath-desecrating crowd, keep with the men who reject Christ, and there is for him less and less the respect of the true. God cannot use him as an apostle, Christ cannot be to him an inspiration, and he will walk in a way that shall increase in shadows and shall end in temporal and eternal night. There is a better mission for him. A great brotherhood opens its arms, a field of immeasurable

usefulness stretches out before him, such as came to Father Chini-
quy or Gavazzi, men who renounced the errors of Rome, and have told
the people why, even while to all they have said : "Be ye followers
of me, even as I follow Christ."



EDWARD McGLYNN, D. D.

THE CATHEDRAL DOOR SHUT.

"And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21: 25.

There are utterances that sound through the community like the reverberation of a cannon shot over the surface of a quiet lake.

On Thursday morning, Dec. 9, 1886, two facts startled the reflecting people. One was the head line "The Cathedral Door Shut;" the other was the announcement that a distinguished priest of the Roman Catholic church had been silenced and called to Rome because he had championed the cause of labor, despite the opposition of his archbishop.

These facts re-introduced the American people to the despotism of Rome. It is not dead. It may be latent. It may be quiet. It is not dead. Let us tell the truth. Ex-Judge Henry Alker died in his home, 46 West 55th street, New York, Nov. 23, 1886. It was announced that he was to be buried from the cathedral. The notice was repeated on Nov. 25. On Nov. 26, the place of burial was given as St. Leo's church, and there it occurred. Undertaker Hart gave as an explanation that the notice that the funeral was to take place at the cathedral was due to a blunder on his part. Efforts were made to conceal the truth. In vain. This is America. It is now known that the funeral was not held at the cathedral because Archbishop Corrigan refused to allow the services to take place there, and the archbishop refused because Mr. Alker became one of the board of governors of the "house of refuge" on Randall's island. Judge Alker stood with America against Rome, and Rome seeks his destruction and defamation.

Nathaniel Jarvis, Jr., one of the managers of the "house of refuge," also a Roman Catholic, declares that, early in the year 1886, the archbishop asked that the board appoint a committee to confer with Vicar-General Quinn and Chancellor Preston, on the "freedom of worship" question, and see if it could not be arranged that the Catholic inmates of the house should enjoy their own

religious service. The request was read at a full meeting, not including Judge Alker. It was unanimously decided that the president of the board, John A. Weeks, should respectfully advise the archbishop that, according to the principles of the institution and the laws under which it was organized and carried on, such a request could not be granted. The institution, it was stated, was non-sectarian and must so remain, at least as far as the power of the managers was concerned.

This reply greatly displeased the archbishop, and it is said that he declared that no Catholic member of the board should ever be buried from the cathedral, as long as he remained archbishop. As Judge Alker was the first to die, the doors of the cathedral were shut. Said thousands of so-called Roman Catholics one to another: "What matters it where we die or where we are buried? It is how we live and how we die that tells the story." The gospel of Christ was behind the utterance. This is the truth. When the soul passes out of its tabernacle of clay, then it is at God's disposal, not at the disposal of a church, or of a priest, or of an archbishop, or of a pope. Glory be to God!

"Today shalt thou be with me in paradise," said Jesus to the repentant thief, notwithstanding murderous Jews or jeering pagans stood round about. Purgatory is a pagan lie. There is no warrant in the word of God for the deluding doctrine. It is life that tells. If Judge Alker trusted in the merits of the atoning sacrifice of the Lord Jesus Christ, he is saved, no matter if the doors of the cathedral were shut against him.

In heaven it may be one of the facts to glory over, that he stood for poor friendless boys at Randall's island, and declared they should not be delivered over to the superstitions and practices of the miscalled church of Rome; but that in this land, where the current of free thought runs, in this land where God has kindled liberty's light that enlightens the world, they shall have an opportunity to drink from the fountains of knowledge. They shall be taught to read and to write. They shall have gospel instruction. They shall be informed of the existence, of the character, and of the contents of the word of God. They shall grow up under the fostering care of free thought and of the stimulating life that animates our people, that enlarges the bounds of science, and that clears away the mist so that they may know and see God.

So said Judge Alker by his action, and, for thus declaring, when he died the cathedral doors were shut against him. Murderers, thieves, outlaws, can be buried from there, because they died in the faith and supported the church, but not a Christian man, who sought to save the youth from instruction which gives its consent to lying, to thieving, or to any crime, providing it helps the church.

What shut the door? Not Christian love, but pagan hate. The Evangelical Alliance makes a mistake when the Roman Catholic church is treated as a part of the Christian world. It is the opponent of the Christian world, and the pope, as its head, is rightly called the "Man of Sin." It is the "mystery of iniquity."

Romanism is paganism in a new garb. Here let some one else speak. John Henry Newman, now a cardinal, who through the door of ritualism passed from Protestantism to Romanism, says: "The holy water and some other elements of the Roman Catholic ritual were the very instruments and appendages of demon worship, afterwards sanctified by adoption into the church." Romanists turn to the east when they pray, as did the rebels against God in the days of Ezekiel (Ezek. 8: 16), when twenty-five men, between the porch and the altar, with their backs toward the temple of the Lord, turned their faces towards the east and worshipped the sun. The sign of the cross came from Tau, the initial letter of Taumuz, which was used in Babylonish worship and emblazoned on Babylonish garments, 1500 years before the crucifixion of Christ. (Hislop's Two Babylons, pp. 322 and 234.)

The holy wafer is referred to in Jer. 7: 18, where the Israelites confess: "We burned incense to the queen of heaven, and poured out drink offerings unto her, and we did make our cakes to worship her." Here the pedigree of the wafer is suggested. The cake was round, because it was an image or effigy of the sun, and was worshiped as such, and when it became installed as part and parcel of Christian worship this shape was strenuously insisted on, and is to this day.

John Knox, in referring to this fact, says, with his usual vigor of speech: "If, in making, the roundness of the ring be broken, then must another of his fellow cakes receive the honor to be made a god, and the crazed or cracked miserable cake that was once in hopes to be made a god must be given to a baby."

For all of this mummerly seen in Roman Catholic churches, there

is not one line of warrant in the word of God. It is our duty to tell the people the truth, knowing that the truth will make them free. The lighted candles about the altar come from Babylonish worship, as described in Baruch. Of the gods which they set up in their temples, it is said that "Their eyes be full of dust through the feet of them that come in, and worshipers light for them candles."

In the pagan worship of Rome, borrowed largely from Assyria and Egypt, we have accounts of processions in which surpliced priests marched with wax candles in their hands, carrying the images of their gods; and in the fourth century a Christian writer ridicules the practice of lighting candles to gods, as if they lived in the dark; showing that such a custom then formed no part of Christian worship.

The confessional is borrowed in like manner, and, though adopted by Romanists, is still pagan.

When they who laid the foundations of the so-called church of Rome turned away from Christ, they resembled the drunken man who saw his companion wallowing in the gutter. He cried to him: "Lift me up." "That I can't do," replied the drunken man, "but this I will do, I will get down beside you."

They turned from Christ, and when pagans asked their aid to climb up they said: "We cannot lift you up, having let go of Christ; but we will go down to you, adopt your practices, and cover the iniquities of the past with the mantle of our approbation by adopting them into the ritual of the church."

The two root-errors of Romanism are baptismal regeneration and transubstantiation. Romanists claim that every child sprinkled in infancy belongs to the church of Rome. Give Rome her way at Randall's island, and children who had a birth in a Methodist, a Presbyterian, or any Protestant home will be claimed and held as members of the church of Rome; will be shut out of the ameliorating influences of the institution, and will be bound hand and foot and handed over to Rome. Against this view Protestants protest, but in accordance with this view Romanists move forward. Transubstantiation is the crowning error in the process of satanic inspiration. It avows that the priesthood possesses the divine power to locate the Lord Jesus Christ on an earthly altar, and to lift him up, under the veils of bread and wine, for the adoration of the people.

It is in this blasphemous fraud that the Apostle Paul's prophecy finds its accurate fulfilment. This is the lie which men are to believe. Rev. A. J. Gordon says, in his "The Prophetic Conference :—" "Admitting that ritualism is of pagan origin, what is the conclusion to which we are brought? To this: That by its revival in the church there is a repetition of that sin which God so constantly denounces in the Scriptures as an abomination—the mingling of the worship of demons with the worship of God!"

Here we go expressly by the book. In Deut. 32 : 17, where the Israelites are charged with provoking the Lord to jealousy by strange gods, the ground of offence is declared to be that they sacrificed unto devils and not unto God. In the Septuagint version of Psalm 96 : 5, it reads: "For all the gods of the nations are demons." In I Cor. 10 : 20, it is written: "The things which the Gentiles sacrifice they sacrifice unto demons and not unto God, and I would not that ye have fellowship with demons." And yet millions in this land are worshiping demons in the guise of saints, and are turning from the Lord their God to heathenish idolatry. Today the infidel, socialistic and atheistic elements find their anti-Christ personified in the pope of Rome. "Under the supposition that behind the scene it is Satan who is the real pope, and his subordinate demons who are the real cardinals—that just as through the mystery of godliness the Holy Spirit became incarnated in the body of Christ to guide and enlighten it, so through the mystery of iniquity the spirit of evil became incarnated in the great apostacy to inspire it with all deceivableness of unrighteousness." (Prophetic Conference, p. 67.)

We ought to stand by Christ, proclaim the truth, and defend it against all comers.

Trace the history of the ceremonies of the church of Rome back to their original source, and you land in pagan Rome and find, as Cardinal Newman asserts, that they use "the very instruments and appendages of demon worship." Imagine the exultation of these demons as they see Christian priests clothed in their paraphernalia, marching in their idolatrous processions and preaching their delusive doctrines. And how must their joy be enhanced by the anticipation of the yet greater triumphs still to come in the culmination of idolatry and man-worship, now that the Evangelical Alliance, embodying, as it is claimed, the Protestant sentiment of the times, speaks of the so-called Roman Catholic church as a part of Christen-

dom, and deserving of the same respect at the hands of the legislature as any religious denomination.

How must the Man of Sin laugh to scorn the idiocy of the newspapers that treat Romanism as a part of Christianity, and those Christian ministers who dare not go farther than claim the right to keep the house of refuge an unsectarian institution.

Romanism, that makes two-thirds of all our criminals, has no business to enter our penal institutions as instructor of the young.

Baptized paganism stands across the path of American progress, and declares that our public schools, which are largely manned by Roman Catholic teachers, or by those afraid to oppose Rome, are unworthy of Catholic support. Its bishops order that Catholic schools be built in every parish, and then, through their political power, claim the right to take charge of their own membership-wearing prison garb in our penal institutions, and to keep them from the only opportunity to be blessed by the influences of the gospel.

Reared and trained amid the institutions of Rome, they become criminals. Keep them under those influences, and they will come out of prison more hardened than they went in, ready for criminal attempts which shall imperil society. Here, then, Americans confront their responsibilities. Call Romanism by its true name, in the state legislature, in the pulpit, and in the press. Fight it boldly as an error, because the "Man of Sin" is the embodiment of its life, and delusion and deception are the characteristics by which it is known. Let the truth be told about it, and its power will die. It is the enemy of God and of righteousness.

Bad and brave is Romanism. In the Catholic Review of Nov. 27, 1886, the reformatory is called a graduating school for cunning young thieves. Then complaint is made that religious publications are distributed in the institution. Then the question is asked of Nathaniel Jarvis, Jr., and ex-Judge Henry Alker, why such publications are subscribed for?

On the day that Review was published, the doors of the cathedral were shut against the inanimate body of Judge Alker. It was a sad sight. It means that the spirit which kindled the martyr fires in the olden time is still alive. They dare not, because they cannot, act here as in Europe. "That such publications are allowed to circulate at all in the house of refuge is certainly an outrage on the part of Catholic inmates," says the Review.

It is, indeed, alarming to Romanists. The New Testament is also under the ban, and any book calculated to open blind eyes and to unstop deaf ears will be shut out of the schools where Romanists have control. What are we to do? Preach the truth! Tell Romanists to come out of Rome and be not partakers of her sins. Heaven is not under the control of Rome. Its doors are open to every believer in the Lord Jesus Christ, whether in the church of Rome or out of it. If Judge Alker believed in Christ and stood for Christ, they may shut the door of the cathedral against him, but they cannot shut the door of heaven. Tell it to everybody in free America. This is our opportunity. The morning cometh, and also the night. There will be an end of opportunity. We have it now. A terrific conflict is upon us. Baal-worship, the worship of any form of idolatry, is devil-worship.

Ye cannot serve God and mammon. You can tell which side you are on. Are you afraid to attack Rome? to call it the "mystery of iniquity," the "Man of Sin"? Are you in alliance with its devotees? Then beware!

There is peril in the air. God says: "Go through the midst of the city, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." They that are redeemed are safe. All others are in danger. You may be in the church, but if you are in revolt you are in peril. Where are you, professor? Are you enjoying your first love, or are you building simply on a memory?

If so, get back. You cannot go in advance of your personal experience. You cannot carry people beyond yourself. The world wants not somebody who tells what the scriptures teach, but somebody who illustrates them. Divine men are the need of the hour. There are going to be some funerals. God's sifting-time has come. It begins at the sanctuary. The blood of souls is found on the skirts of the garments of those who have betrayed God. Roman Catholics must abandon all hope through a church which finds its chief characteristics in pagan forms and ceremonies; they must turn to the Lord Jesus Christ for salvation. Tell this to them. Go to them. Get it before them, and then pray for them.

Ritualism, which is becoming fashionable, is a desperate attempt on the part of the enemy to regain for Satan what was wrested from him in the Reformation. "It is," said Dr. Gordon, "a scheme

so fascinating, that already many of the very elect have been deceived by it, and are being led back to Rome, as sheep to the slaughter." We take up the Trinity Catechism of Dr. Dix, and find it streaked through and through with the tinge of the scarlet woman—baptismal regeneration—eucharistic sacrifice—apostolic succession—prayers for the dead—intercession of departed souls—while at the same time its eminent author becomes so enamored of the papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy catholic church are the church of Rome, the Greek church and the Anglican church, and that the body thus formed is the true church catholic, "because she endures throughout all ages, teaches all nations, and maintains all truth;" forgetful that the pedigree of the devil outdates that of Romanism, and that his forms of worship, practiced by Romanists, are as old as the race.

When we find Protestant ecclesiastics so smitten with what the reformers used to call "the trinklets of anti-Christ," as to allow themselves to be re-invested with the cast-off clothing of Babylon, and to be adorned with mitre and cloth-of-gold orphreys lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver, so as to dazzle the beholder, as was the bishop of Lincoln recently, we are moved to repeat the warning of Bradford, the Smithfield martyr, who cried: "O Christian, beware of anti-Christ, take heed that he doth not fool thee."

When Satan offered Christ all the kingdoms of the world, if he would fall down and worship him, he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdoms of our Lord and of his Christ. The papal church accepted the kingdoms of this world, and became the harlot bride of anti-Christ, accepting an earthly throne and a present glory, boasting: "I sit a queen, and am no widow, and shall see no sorrow."

Be not affrighted. In a little time He that shall come will come, and will not tarry; the Lord shall consume this power of anti-Christ with the breath of his mouth, and shall destroy it with the brightness of his coming. You journey toward the city which is lightened by the glory of God, and the gates of it shall not be shut at all by day, and there shall be no night there. They shall be open forever. The grace of our Lord Jesus Christ be with you. Amen.



LEO XIII.
BORN AT CARPINETO, ITALY, MARCH 1810.

LEO XIII IN AMERICAN POLITICS.

The pope has uncovered, in his encyclical, the life-long purpose of the church of Rome. For it, Americans should be grateful: Romanists, because they have a "Thus saith the pope" for political activity and for unanimity in action; and Protestants, because there is no disguise. To be forewarned should enable us to be fore-armed.

There are, it is said, between six and seven millions of Roman Catholics in the United States. An effort has been made to divide that vote. It cannot be done, with the pope's consent. They are to vote every time for Rome. The only way for the lion and the lamb to lie down together is for the lion to eat the lamb. This the lion has tried to do. This task the lion believes it has almost accomplished. Romanism is for education in Massachusetts, and against it in Louisiana, and yet is consistent with the pope's encyclical. It is for temperance in Iowa and opposed to it in New York. There as here, and here as there, the majority of the rum-sellers are Romanists, but the need is the same. Take the state and hold it for Rome, no matter under what flag, is the injunction of Leo XIII.

Not to know this is, at the present time, our fault. When men have said, hitherto, that there were millions of voters in this country who waited to hear from Rome before they accepted their ballot, it was called a statement made to frighten the timid and to hold the people by the grip of sectarian prejudice. In the encyclical of the pope, delivered Nov. 1, 1885, and spread broadcast before the eyes of the American people Nov. 26—the day devoted to national thanksgiving—all this and more is said; aye, all this and more is commanded. Let us briefly re-state some of the positions taken, and answer, as best we may, regarding what is duty.

There is much in the paper to which all can give assent. All believe that God seeks the salvation of souls; that Christians should

be intent on the same purpose ; that it pays to serve God ; "that religion secures, even in this world, advantages so many and so great, that it could not do more, even if it had been founded primarily and specially to secure prosperity in this life." To all this every Christian can say "Amen!" The next sentence, however, contains statements to which history will utter its dissent. He says : "In truth, wherever the church has set her foot, she has at once changed the aspect of affairs, colored the manners of the people as with new virtues and a refinement unknown before. As many people as have accepted this have been distinguished for their gentleness, their justice and the glory of their deeds."

The persecution of the Waldenses, the murder of Coligni, the Saint Bartholomew massacre, the banishment by murder and exile of more than a million of Huguenots from the soil of France, with the consent and approbation of the pope, proves that Leo XIII thinks that the American people either are in great ignorance or have short memories.

The pope explains the persecutions of the past by calling them "the punishments of God." While he admits that the right of ruling is not necessarily conjoined with any special form of commonwealth, he enjoins upon his subjects "the duty to take possession of all kinds of governments, and to hold them to the glory of the pope and the good of the church."

He claims that the Roman Catholic is the true religion, and that other forms of worship are to be tolerated when they cannot be extinguished. Against private judgment in matters of faith he utters his dissent : "For when the conduct of affairs is in accordance with the doctrines of this kind, to the Catholic name is assigned an equal position with, or even an inferior position to, that of alien societies in the state ; no obedience to ecclesiastical law, and the church, which by the command and mandate of Jesus Christ ought to teach all nations, finds itself forbidden in any way to interfere in the instruction of the people." Hence, the desire for a "freedom of worship" bill, which takes Romanists out of the reach of the ameliorating influences of the gospel, in our penal institutions, and surrenders all who have been christened in infancy into the hands of the church that recognizes criminals as members in good standing in an organization claimed by them to be infallible.

Mixed jurisdiction in America is as odious to a Romanist as it was to Leo X in Europe. Rome claims absolute possession of church property, and will not share its control or direction with the people. "From the decision of the pope it is clearly to be understood that the origin of public power is to be sought from God himself and not from the multitude; that the free play for sedition is repugnant to reason; that it is a *crime for private individuals and a crime for states* to observe nowhere the duties of religion." This stab at religious liberty, and at the toleration which made it possible for the Roman Catholic church to erect her altars in Puritan Boston, or in Quaker Philadelphia, or in Dutch New York, ought not to be overlooked nor forgotten.

Romanists unblushingly assert: "*Give us the power and religious liberty dies.*" The pope says it. He claims "that the uncontrolled right of thinking and publicly proclaiming one's thoughts is not inherent in the rights of citizens, nor in any sense to be placed among those things which are worthy of favor or patronage." Also, "that the church in jurisdiction is above the state, but in mixed jurisdiction there should be harmony, and that government should only be tolerated in which there is nothing repugnant to Catholic doctrine." "In truth, the church judges it not lawful that the various kinds of divine worship should have the same right as the true religion."

No freedom of worship where Rome is master, but where Rome is not master the church does not condemn those governors of states who, for the sake of acquiring some great good or preventing some great ill, patiently bear with manners and customs, so that each kind of religion can have its place in the state. "Indeed, the church is wont to diligently take heed that no one be compelled, against his will, to embrace the Catholic faith." This is a good utterance for this clime. It ignores the terrible persecuting spirit of the past. It contradicts history and the utterances of Romanists. Cardinal Manning recently said: "I acknowledge no civil power. I claim to be the supreme judge and director of the consciences of men. I am sole, last and supreme judge of what is right and wrong. Moreover we declare, affirm, define and pronounce it to be necessary to salvation to every human creature to be subject to the Roman pontiff." (Tablet, Oct. 9, 1864.)

"No good government can exist without religion, and there can

be no religion without an inquisition which is wisely designed for the promotion and protection of the true faith." (Boston Pilot.)

Romanism is an oath-bound system. "The general of the Jesuits insists on being master, sovereign over the sovereign." Wherever the Jesuits are admitted they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the irreconcilable enemy of all constituted authority.

"Every act, every crime, however atrocious, is a meritorious work if committed for the interests of the society of the Jesuits, or by the order of its general."

It is because of this fact that the Jesuits have been banished from every kingdom in Europe in turn, and are now forbidden a home in Germany. And yet in the United States they are welcomed and obeyed.

Rome is outspoken and says: "The Catholic religion with all its votes ought to be exclusively dominant in such sort that every other worship shall be banished or interdicted." (Pius IX Allocution, September, 1851.)

"You ask if the pope were lord of this land, and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause, he would tolerate you; if expedient, he would imprison and banish you, probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty." (Rambler, one of the most prominent of the Catholic papers of England, September, 1851.)

Lord Acton, one of the Roman Catholic peers of England, reproaching the bloody and anti-social laws of his own church, wrote: "Pope Gregory VII decided it was no murder to kill excommunicated persons." "This rule was incorporated in the canon laws. During the revision of the code, which took place in the 16th century, and which produced a whole volume of corrections, the passage was allowed to stand. It appears in every report of the Corpus Juris. It has been for 700 years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition; and one of the later popes has declared that the murder of a Protestant is so good a deed that it atones and more than atones for the murder of a Catholic." (The London Times, July 20, 1872.)

These are all old utterances, say some. Rome has changed and is changing, it is claimed. American institutions are modifying her character and changing her spirit, it is believed. Be not deceived. It is the boast of Rome that she changes not.

Father Chiniquy, for many years a devoted priest of Rome, and driven out of the church because of his clinging to the teachings of the Scriptures, declares that "Those anti-social laws today are written on her banners with the blood of ten millions of martyrs. It is under those bloody banners that six thousand Roman Catholic priests, Jesuits, and bishops are marching to the conquest of this republic, backed by their seven millions of blind and obedient slaves. In a very near future, if God does not miraculously prevent it, those laws of dark deeds and blood will cause the prosperity, the rights, the education, and the liberties of this too-confident nation to be buried under a mountain of smoking and bloody ruins. On the top of that mountain Rome will raise her throne and plant her victorious banners. Then she will sing her *Te Deums*, and shout her shouts of joy, as she did when she heard the lamentations and cries of desolation of the millions of martyrs burning in the five thousand auto-da-fes she had raised in all the capitals and great cities of Europe." (Fifty Years in the Church of Rome, by Rev. Charles Chiniquy, p. 686.) Such words, by the many in America, are regarded as mere rant. In the light of history, it seems almost impossible that the pope's new encyclical could be treated as if of but little moment, or, under any circumstances, be compared to Mark Twain's utterances. And yet, in one of our best religious papers, this has been done.

Such statements as the following: "The church is tolerant," "Every Catholic should rigidly adhere to the teachings of the Roman pontiffs," "All Catholics should do all in their power to cause the constitution of state and legislation to be modeled in the principles of the true [Romish] church," "All Catholics must make themselves active elements in daily political life in the countries in which they live," "The church holds that various sects of Christians cannot be tolerated on a footing of equality with true religion," "We expect all Catholics to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings,"—these injunctions, which are as binding upon seven millions of Romanists as are the orders of a commander-in-chief to the army, are spoken

of as lightly as though they were a pope's bull issued against the appearance of a comet.

In the United States, wherever Leo XIII is ruler, the Sabbath loses its hold upon the people, and morality suffers a loss.

Romanism is the "mystery of iniquity;" it serves the devil in the guise of a saint. It became possible when Christians turned from Christ and surrendered to the methods and practices born of a corrupt nature and prompted by the carnal heart.

It claims the child at birth, keeps him in subjection through life, and refuses to release its hold at death. Penance is its penalty for sin; purgatory is the place where the curse is burned away.

In the structure of the government of the Roman Catholic church is the root of despotism. Leo XIII claims the right to rule even in America, saying: "In the formation of opinion, whatever things the Roman pontiffs have handed down, each and every one is it necessary to hold in firm judgment, well understood, and, as often as occasion demands, openly declare." * * * * "And let all hold this precept, absolutely, who are wont to commit their thoughts to writing, especially the editors of newspapers." * * "In this way Catholics would obtain two things most excellent: One, that they will make themselves helps to the church in preserving Christian knowledge; the other, that they will benefit civil society, of which the safety is gravely compromised by reason of civil doctrines and inordinate desires."

This is a good time for the lovers of truth to unroof these errors and confront them. There are but two parties in the religious world: They that take a "Thus saith the Lord" for the rule of their faith and practice, and they that do not.



JOHN WYCLIFFE,
THE MORNING STAR OF THE ENGLISH REFORMATION.

JOHN WYCLIFFE, HONORED AS A TRUTH TELLER.

“Because I live, ye shall live also.” John 14 : 19.

John Wycliffe illustrates, in his life and influence, the power of a man who tells the truth. He did not know all the truth. He stood in the midst of shadow and superstition. His feet were taken out of the quicksands of doubt and conjecture, and planted on the rock Christ Jesus. There he stood. He told what he knew. So far as he knew the way, he walked in it, and bade all follow him as he followed Christ. He did not organize a society, or found a sect, or become the head of an order ; and in this respect ranks neither with Loyola nor with Luther. He did better, and acted more wisely, than either of them. He kept with God, stood for God, and held on, undaunted, to the end. He never weakened nor let go.

His utter fearlessness challenges admiration. He feared not to walk where truth led the way. Purgatory and other errors of Rome were demolished as he came to them and investigated them in the light of Scripture ; he trampled on them in the fear and in the name of God. He had the courage of his convictions. He was the one man who dared stand up and be counted. Opposition did not daunt him ; peril did not stay his hand nor shut his mouth.

If it is contended that Luther weakened in his old age, that there were errors he did not grapple with and truths he did not tell, for expediency's sake or any other sake, this could not be said of Wycliffe, the “morning star of the Reformation.” From first to last, he lived for Christ. Christ is pledged to keep his fame and name alive. The life of God was in him ; and to him Christ spake, in private and in public—when, in his study and on his knees, he grappled with error, and when in public he went forth, a flaming torch, to illumine the world—saying, “Because I live, ye shall live also.” Is it not a good time to turn our eyes to this star that shone for God, and that now shines for all?

The day-dawn has come. The prophecies of God's word are being fulfilled. The forces of error are dying out. They no longer fill the land. The ark of the Lord is being lifted. God commands that the lovers of the Bible, of education, of liberty, sanctify themselves. The Lord is about to do wonders among his people. The church of Jesus Christ resembles Israel on the banks of the Jordan. On this day, so praised; this day, when the pulpit is so well manned; this day, when Bibles are being scattered and sown on the broad field of a world's activity, as seed is thrown by the liberal sower; this day, when the press is free, and all padlocks are removed from lip and closet, and the tongue can declare the truth, the whole truth, not only beneath the broad ægis of the great republic, but in Great Britain, and wherever the flag representing the Lion of the tribe of Judah waves, in France, where the Huguenots were slain, in Italy, where, as in Rome itself, the gospel may be preached,—Jehovah speaks to his children; in Austria, in Germany, where Luther awoke, in Spain, where Torquemada reveled in cruelty, in Mexico, where death has reigned—this day of days, the Lord bids us: "Take up the ark of the covenant, and pass over before the people, and I will begin to magnify thee; and when ye are come to the brink of Jordan, ye shall stand still in Jordan." "Be not dismayed. Come hither, and hear the words of the Lord your God. Hereby ye shall know that the living God is among you, and that he will, without fail, drive out from before you the Romanists and the Mormons and the atheists and the infidels, because the ark of the covenant is in the advance."

Let us take up the stones from the bed of the stream on which we have walked into the Canaan of opportunity, and build an altar unto our God, which shall be a memorial unto our children forever. How can we do this better, than by considering twelve facts in the life of John Wycliffe?

1. *It is not when he was born, nor where; for the date of his birth and the place of his birth knoweth no man; but it is what he did, as a child and as a man, that makes his life glorious.*

Wycliffe was a character, more than a personality. It is as such that he deserves to be studied. One would like to have known his parents. There was a strain of wonderful blood which ran through his veins: did it come from father or mother? No one knows but

God. Biographers think he was born in 1324, because they think he was sixty years of age when he died. He acted and looked like a man of eighty, rather than sixty, when he died. He was born long before 1324—perhaps nearer 1300 than any other date. For all that history shows to the contrary, he might be declared to have been another Melchisedec, “without father and mother.”

We know the path he trod from home to the monastery that is now a ruin. We can see the brook by which he played, the mountains he gazed upon, the meadows he loved. But all are silent respecting him. Like Enoch he walked with God, and, in due time, when his work was done, God took him to himself.

2. *He was converted—born again.*

He became a new creature in Christ Jesus, the Lord. The saving power of Christianity is seen in his life. He was the first Englishman whose views of truth compelled an utter and an absolute renunciation of the spiritual, as well as the temporal, power of the pontiffs. The Bible led him out of Rome. The convicting power of the Holy Ghost convinced him of sin, of righteousness and of judgment to come; and revealed to him a Saviour in Jesus Christ—in whom he believed, and by whose blood his sins were washed away—and he was brought into the fellowship of the life of God. Then the promise became his: “Because I live, ye shall live also.” How that promise is being kept! The student of the Reformation may strike in where he chooses, he finds John Wycliffe, and must learn the story of his life before he masters the subject; for to Wycliffe’s mind nearly every principle of our general Protestantism must be traced. The Bible became his rule of faith and practice. As far as he went, this led him and blessed him. He did not go all the way. There were many more truths to break out of God’s word, said the Puritan Robinson, who lifted up an ensign centuries after. So it shall be in the ages yet to come. We recount Wycliffe’s life and deeds because of the work he achieved in this direction.

3. *He not only knew the truth and learned it, but he told it.*

He diffused his doctrine among his countrymen with an industry which is almost incredible, and with a success that his enemies describe as a leading cause of the revolution which signalized the rule of Henry VIII. Hence his admirers delight to describe him as he stood in the Thermopylæ of the struggle, “the truth-teller, fearing God above all, and fearing nothing else.”

Romanism, when he came, was master. The England of that time was not the England we know. Popedom was popedom then—not jokes, not spooks to frighten children, not hobgoblins with which to alarm the ignorant and superstitious; but masters of men, morally and spiritually, and in temporal affairs as well. The pope had possession of governments, of the thoughts and aspirations of men. The pope ruled England with a rod of iron. Men were dominated by this incarnation of the prince of the power of the air. Wycliffe used ink two centuries before Luther threw his ink-bottle at the fiend incarnate. In Oxford, at Queen's college, and afterwards at Merton, he drank from the stream which flows fast by the throne of God; and became known as the Man of the Book, as his followers came to be called Bible men. He early became master of the civil and canon law. He mastered Aristotle, and used the knowledge obtained as a stepping-stone to reach something higher and better. He became acquainted with the instruments of defense and attack. He was made ready for his work, because he climbed up above earth, got into the fastnesses of Jehovah's strength, reached the hand of God, and was held by it, when the tide of favor ran in and when the tide of favor ran out.

In 1348 a terrible pestilence swept England as with the besom of destruction. It broke out in Tartary in 1345, and, after desolating Asia and a part of Africa, extended its ravages to the west, and is supposed to have carried into the eternal presence fully one-third of the population of the world.

This destructive malady made its appearance at Dorchester in August, 1348. By November it had reached the metropolis, and thence continued its progress of destruction toward the north. Wycliffe was then in his majority. He looked about. The pestilence was regarded by him as the visitation of the Almighty, with trumpet-tones proclaiming the final doom. The angel of destruction was supposed to have gone forth upon this commission of vengeance in order that men might be prepared for the last advent of Jesus Christ. Alarmed at the thoughts of eternity, the young man passed days and nights in his monk's cell, calling on God to show him the path he ought to follow. Then he surrendered himself to Jesus Christ and worshipped him. In the Holy Scriptures he found the path marked out for his feet. He then gave himself to the work of making it known to others.

“The Last Age of the Church” was written to give utterance to the emotions of his soul and the results of his investigations. As a prophetic work it is worthless, as have been thousands of similar productions; but as a manifestation of the vigor with which he was girding himself up for a conflict with the powers and principalities of the papal empire, it is exceedingly valuable. He found society honeycombed with vice and given up to sensual delights. He said so, and warned against the evil. He found in the conduct of the clergy the seat of national malady. He refused to heal the hurt slightly, but plunged the knife into the depths of the imposthume. Then he began to get in his best work. The bridges were burned behind him. Naught was before him but the open path of duty.

In 1360 he commenced his attack upon the mendicant orders that were serving the monastic establishments, which had been converted into huge “castles of indolence,” into gigantic monuments of pride and sensuality. They are that at this hour. Let the truth concerning them be told. It was not the first time that the swarms of holy beggars had been opposed. Gregory X tried to suppress them in 1272. They were abroad again, and more importunate than ever before. Men beheld, with astonishment, that the barefooted brethren, to whom property was an accursed thing which they were to touch not and handle not, became gradually, by some strange legerdemain, the lords of stately edifices and ample revenues, and appeared in a fair way to rival the hierarchy in wealth, as effectually as they had rivaled them in authority and influence. In 1221 they first appeared in England, under the conduct of Gilbert de Fresney; who, with twelve Dominican brethren, obtained an establishment in Oxford. Grosstete encouraged them as bishop when they came; but lived to repent the encouragement he had lavished upon them, and to denounce them as the heaviest curse that could be inflicted on the cause of Christianity. Among other grounds of complaint was the fact that they had allured the youth to join their order, which had reduced the number of students at Oxford from 30,000 to 6,000.

Imagine Wycliffe, having taken the word of God as the man of his counsel: about him were men who preferred anything and everything to the word. It is difficult to realize the vigor, the courage, the independence of soul, the strength of purpose, implied in the resolution to take his stand in the citadel of revealed truth, and

to regard all human commentaries as mere subordinate outworks and defenses, and to tell the simple truth given him, as David threw the stone from the brook, or as Moses smote the rock. He encountered the frown of papal infallibility, without regard to what might come to him. All appeal to the Scriptures, from the authority of the church, was forbidden; he appealed to the Scriptures, and set the authority of the church at defiance.

“The Book of Sentences,” a compilation from the fathers, was the fashion of the hour. He was not in fashion, for he took his Bible, and, with the sword there obtained, cut his way through the jungle-depths to the table-land of hope. Remember where and when he worked: a century before Christopher Columbus discovered America; before printing was known; when the Bible had to be transcribed by hand—he filled England with the knowledge of the word of God. He did not plan his work. The secret of the Lord was with him. The life of God was in him. It was his life to do the will of God. God, who saw the end from the beginning, was his inspiration, his guide. Such men live. Men may try to trample their memory into the mire of forgetfulness. It cannot be done. Like the Saviour in the sepulchre, with the stone sealed; with soldiers dreaming that they were masters of the situation, and that they could keep him from a resurrection; the God in him controlled the forces outside, and so the earthquake rocked the city, tore down the stone on which they had placed the mark, and made an open path for the risen Christ to take his morning stroll in the garden, before Mary and the women reached the sepulchre.

5. *John Wycliffe's fame is a growth, not an accident.*

He is what he is, because of what he was. His scholarship was of the highest order. His ability to acquire was unmatched by any of his contemporaries. His memory was prodigious. His Biblical and philosophical studies, his knowledge of the wide range of theological lore, his penetrating mind, attracted public attention, and made him warden of Balliol college in 1361, and of Canterbury hall in 1365. During the week, mind came in contact with mind. Discussion in the class-room stirred him to his depths, and fitted him for his work on the Sabbath. His disputations during the week gave strength to his sermons, and his sermons on the Sabbath shed light on his disputations. He walked with God, and the light of God illumined his soul.

He was a preacher. It was more than time that somebody should give some attention to preaching, which had fallen into desuetude. Wycliffe set to work to improve this state of things. He established a school of the prophets, wherein he trained young men, and sent them forth, as itinerant preachers, giving particular attention to Oxfordshire and Leicestershire counties, with which he was specially connected. His work at home sent its echoes through the land. Rome raved, and Bishop Courtenay's wrath burned fiercely against this presumptuous minister at Lutterworth. What business had he to set himself up to reform preaching throughout England, when my lords, the bishops, had not stirred in the matter? What cared bishops though the commoner style of sermon was replete with jokes and laughable anecdotes; sometimes descending to dirty scandal unfit for publication? Nothing at all!

5. His pure and blameless life furnished a mighty force with which to propel the truth he proclaimed.

Mighty men had preceded him. Bacon, Duns Scotus and Ockham had been distinguished for reckless audacity. Undismayed by the thunder and excommunication of the church, Ockham had supported Emperor Lewis of Bavaria in his recent struggle, and had not shrunk, in his enthusiasm for the empire, from attacking the foundations of the papal supremacy, nor from asserting the rights of the civil power. The spare, emaciated frame of Wycliffe, weakened by study and asceticism, hardly promised a reformer who would carry on the strong work of Ockham; but within this frail form lay a temper quick and restless, an immense energy, an immovable conviction, an unconquerable pride. The personal charm which ever accompanies real greatness only deepened the influence he derived from the spotless purity of his life.

“As yet, indeed, even Wycliffe himself can hardly have suspected the immense range of his intellectual power. It was only the struggle that lay before him which revealed in the dry and subtle schoolman the founder of our later English prose, a master of popular invective, of irony, of persuasion, a dexterous politician, an audacious partisan, the organizer of religious work, the unsparing assailant of abuses, the boldest and most indefatigable of controversialists, the first reformer who dared, when deserted and alone, to question and deny the creed of the Christendom around him, to break through the tradition of the past, and with his last breath to assert the free-

dom of religious thought against the dogmas of the papacy." (History of the English People, by J. Richard Green, M. A., Vol. I, pp. 445-6.) John Gaunt, the duke of Lancaster, summoned him to take ground against the pope and for the king, and, so long as his work was political, stood by him, but had no use for the ambassador of God; so, when he attacked the Romish eucharist, indulgences, idolatry and kindred errors, fell off, and left John Wycliffe to walk on alone. On he went, into depths which the soldier-statesman could not fathom. Lancaster and his friends believed Wycliffe was wise and true, but cranky, going too far and making use of dangerous weapons, and so they stopped. John Wycliffe pushed on to the end of the way. From individuals he appealed to mankind. He wrote and scattered the truth. It took root. It brought forth a harvest. He was a born radical. He went to the root of things. He called a spade a spade. He uncovered hypocrisy; he revealed the abominations of infidelity, no matter in what guise it appeared.

In 1365, Urban V demanded of Edward III a thousand marks as a feudal acknowledgment that he owned England and Ireland. The claim was referred to parliament, and the duke of Lancaster asked John Wycliffe to dispute the claim, and disprove the right to make it. This he did, and issued a thesis against the pope which matched the theses of Luther against Tetz el. It was king against pope—English civilization against papal domination.

He began the work, and William, prince of Orange, finished it. He unclasped the iron hand of the hierarchy of Rome from the throat of England, and made the Man of Sin feel that in the face of truth he was but a man of straw. Rome was in a rage. Patriots took heart. John Wycliffe became the hero of the hour. In 1372 he was elevated to the chair of Oxford. In 1377 the English hierarchy thought to silence this man of the people. Better try their hand on a cyclone! God takes care of his own. On May 22, 1377, Gregory XI issued five bulls against him. John Wycliffe laughed at him and them, and all England joined in the great guffaw.

His manner of life gave him power. He took his own medicine. If he fought the priesthood because of their scramble for riches, he contented himself with his wages, and utterly refused luxuries or wealth. He dressed in a gown of the coarsest russet, and often was seen barefoot, with his pilgrim's staff in his hand, going among the people to lead them to a higher life.

King Edward died June 21, 1377, a true and good man. Pope Gregory, the persecutor of Wycliffe, passed to his account March 27, 1378; Cardinal Bartholomew di Prignano of Bari became Urban VI. In July, 1378, the French cardinals claimed his election illegal, and on Sept. 20, 1378, Count Robert de Geneve became Clement VII, and the great schism began—pope and anti-pope. When popes fell out, good Christian Wycliffe obtained his great opportunity.

6. *He believed in the proclamation of the truth and practiced as he preached.*

It was new business in the church of Rome; but it told mightily for God. Let priests expound scripture by scripture and uncover the truth, and their people will be brought into the light, and error will die. Over 300 sermons are now extant; they are not love-ditties, but storm-breeders. He denounced as traitors priests found in taverns, given up to hunting and playing at their tables, instead of teaching God's law and warning of danger and inciting to noble endeavor. He says: "The highest service men may attain to on earth is to preach the word." "He does best who best keeps the commandments." "That service is the best which has the worst opposed to it." It is in the following language that the reformer expresses his confidence in the power of truth, and as to the issue of every conflict sustained in its cause: "Men should not fear except on account of sin, or the losing of virtues; since pain is just and according to the will of God, and the truth is stronger than all their enemies. Why, then, should men fear or sorrow for it? Let a man stand in virtue and truth, and all this world overcometh him not; for if they overcome him with these, then they overcome God and his angels, and then they should make him to be no God." It was his way of saying, One with God is a majority.

The monastery and convent business found in him an energetic opponent. "The best life for priests is to teach and preach the gospel." "What cursed spirit of falsehood moveth priests to close themselves within stone walls for all their life, since Christ commanded all his apostles and priests to go into all the world and preach the gospel? Each man coming to the priesthood taketh on him the office of a beadle or a crier, to go before dooms-day to cry to the people their sins and the vengeance of God." This truth deserves a wide welcome. There are those who think Romanism is to be beaten by secret plotting and persistent and secret working.

Romanism and every other ism is to be overthrown by the proclamation of the truth. It is not in conclaves nor in secret associations that the work of God is to be moved forward. Plans may there be laid and arrangements made. The disciples walked out of council-chamber where they held converse with God, and preached the truth; and then the mighty power of God was seen among men.

7. *His crowning work was the translation of the Scriptures.*

The trend of his life had been in this direction. Ten years were given to the task for which his whole life had been a preparation. The church, he believed, had fallen because she had abandoned the gospel and preferred the laws of the pope. "Although there should be a hundred popes in the world at once, and all the friars living should be transformed into cardinals, we must withhold our confidence, unless so far as they are founded in the Holy Scriptures." In the face of the direst opposition, and far more than we can gain a conception of, he betook himself to his heartfelt task; and this he did with his eyes open to the prejudices of the world. Then, as now, Romanism was on the side of the carnal heart, and the devil and his clique were the objects of regard. His translation, which was finished in the year 1380, was like the rising of the sun upon a night of storm. The Bible became a light on the path and a lamp to the feet of all who turned to it for guidance. It will do it again. Christians must organize to make the Scriptures known. In Montreal, Canada, in France, in Brazil, and elsewhere, the word of God is attended with power.

He stood for the king against the pope. According to the doctrine of Wycliffe, the authority of the crown was supreme over all persons and property in England, to the exclusion not only of the secular but the spiritual jurisdiction of the papal court. He retained the ordinance of baptism without teaching baptismal regeneration, and the sacrament of the mass without the doctrine of transubstantiation. He denied any intrinsic beneficial influence from confirmation, penance, holy orders or extreme unction, and declared them all fraught with delusion. He held that masses for the dead were a piece of clerical machinery, adjusted with a view to gain. The number of brief tracts which he produced baffles calculation. Two hundred are said to have been burned in Bohemia, where they were carried and were as seed sown on good ground. This struck popedom a terrific blow. It is the truth that dissolves error, as sunshine

devours darkness. That Wicked is to be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.

The work went on after his departure. Two years had hardly gone, when the Lollards, in their petition, said: "The church of England, from the age in which she began to dote on temporalities, after the example of Rome, her step-mother, has declined in faith, hope and charity, and has surrendered their place to pride, and all deadly sins, as experience manifests." The established forms of priestly ordination were pronounced human inventions. The celibacy of the clergy and of the religious was declared to be the parent of the worst of crimes, and imposes a restraint which men so addicted to intemperance must frequently violate. "A reform in this particular must begin with the monasteries, in whose dissolution the convents of females should participate, and for the same reason. The doctrine of transubstantiation leads to idolatry; the practice of exorcising, and the customs relating to consecration, savor more of necromancy than of divinity; and in every kingdom the worldly offices of churchmen are occasions of disorder, requiring them to attempt that service of God and mammon which the Scriptures declare to be impossible. Priests should have wives, since fornication is so perilous, and priests are so frail. Through the hypocrisy of fiends and false men, many bind themselves to priesthood and chastity, and forsake those who by God's law are their wives, and injure maidens and wives, and fall into vices most foully."

Truth then is truth now. It required integrity and firmness to avow such opinions in such an age. Does it not require the same virtue to be true at this time? Bodily marriage Wycliffe defends as a sacrament, approved of God in paradise, by the Saviour on earth, and by the apostles—one of whom numbered the prohibition of marriage among the marks of the apostasy which should appear at the last day.

8. *The behind him.*

From little to large the papacy had grown. Education had been fought, and learning was confined to monasteries and priests and shut out from the people. Illiteracy was the rule. With ignorance came crime, cruelty and wretchedness. It was not only unlawful but claimed to be injurious to read the Bible, and the laity were forbidden the use of the book. The psalter, the breviary and the Hours

of the Blessed Virgin they might have, with moderation, but not the Bible.

Down to the period of about two years before Wycliffe had completed his translation, the question on every tongue was: "Who is pontiff?" In the year 1305, through the influence of France, the court of Rome had been translated into that kingdom, and there it remained for seventy-four years, to the great damage of Rome as a city, but without any rent or division in the system. Edward III died June 21, 1377, at the very moment Gregory XI had ordered Wycliffe to be seized and imprisoned till further orders. March 27, 1378, the reigning pontiff died. Then came the great schism. The head of the body was cloven in twain and the two parts made to fight each other. Here is the union praised by Cardinal Gibbons. England and Scotland were of opposite opinions: England held by Urban VI of Rome, who had first been chosen; Scotland followed Clement VII of Avignon. The disease spread. The men of the university of Paris began to advocate a plurality of pontiffs and the appointment of one to every kingdom.

9. *The around him.*

Who can describe it? Who can imagine it? Rome had power then. It was the dark ages. Pope was all. Kings were playthings; titled and great men were his supporters. Over against the pope and with Wycliffe stood good and true men and women. They were fearless. They counted not the cost. The wife of the Black Prince loved Christ, and when Wycliffe was in danger of losing his life and of being sent to the stake, she ordered the persecutors to stay their hands and set the reformer at liberty. She died in 1394, honored as one who was not afraid to confess Christ and stand by those who glorified his name.

In 1379, Wycliffe, as divinity professor, had his first stroke of paralysis. The friars rejoiced, believing that his time had come to depart, and exhorted him to repentance. "Lift me up," said the sick man. Up he was lifted and then he shouted: "I shall not die, but live to declare the evil deeds of the friars." Live he did, and his voice rang out to the end of the earth.

His followers sang as they journeyed on, and were called Lollards. They ministered to the sick, they preached Christ, they lived in poverty. In 1382 they became a power in England, and it became difficult to meet two people in the street without finding a Lollard.

In 1394 they petitioned parliament for a reformation of the church. In 1401, heresy was punished with death. Then came the wave of persecution, and continued, filling England with sorrow, till 1431. In 1494 they were persecuted in Scotland. In the sixteenth century they united with the reformed churches and disappeared from view.

10. Men of brain, of position and of wealth were the chief adherents and the best promoters of the work to which Wycliffe had consecrated his life.

The value of such support should not be overlooked. They paid for the transcribing of the Scriptures, and distributed volumes and portions of the word of God.

A common wail of lamentation: "This Master John Wycliffe hath translated the gospel out of Latin into English, which Christ had intrusted with the clergy and doctors of the church, that they might minister it to the laity and even to women who can read." This was done, and what was before deemed to be the chief gift of the clergy and doctors of the church is made forever common to the laity.

From 1380 to 1400 the truth was like a handful of corn in the hand of the sower. Broadcast he threw it. It took root. It paved the way for greater work beyond. While Rome was fighting, God's children were praying, and the truth was scattered and made men free. Wycliffe said these true words: "To live and to be silent is with me impossible. The guilt of such treason against the Lord of heaven is more to be dreaded than many deaths. Let the blow therefore fall. My purpose is unalterable. I await its coming." He did not fear death. He did not court it. He attended to his business and proclaimed the truth, and took the consequences.

11. The value of such a man.

He broke the spell. He lifted up the standard. Men, true men, and godly women rallied about it. His piety was that of the Scriptures, and resulted from a strength of faith and was distinguished by an unearthliness of feeling which are not of too frequent occurrence in the annals of the church. Thousands embraced his opinions so far only as they related to what was most objectionable in the existing superstitions or to the secular encroachments of the hierarchy. By others they were received on account of their religious character, and led them to a new life and made them heirs of God.

On the continent his writings were the means of reviving and of

greatly extending the spirit of the reformation. Out of the influence exerted by his presentation of the truth came the continental struggle, in which England bore the foremost part, which made Europe throw off the authority of the popes and led the way to the emancipation of the people from the bondage of Rome.

12. His place in history is secure.

He did not do Luther's work. He did not live in Germany or at Luther's time. He did his own work, in England, and did it exceedingly well. Both men were brave and true. Both were nursed in the superstitions which they were destined to oppose, and both passed by slow and unanticipated steps to the adoption of their final sentiments. But the claim to originality and enterprise must be awarded to the English reformer. If the proof of courage is to be regulated at all by the degree of peril which is encountered, it may be doubted if Luther ever stood in the jeopardy which for some years was attendant on the footsteps of Wycliffe. He lives in spite of Rome. Rome did its best to kill the man. He died on his bed in peace. Rome has tried to uproot his influence. It is deepening and widening every hour.

We turn with delight to the close of his life. John Horn, his curate, and John Purvey, his secretary and literary executor, are noted for what they were to him, to the truth and to the cause. We can almost transport ourselves back over the intervening centuries to quiet Lutterworth parsonage. Wycliffe is among his books and with his friends. He is loved by his people to whom he has broken the bread of life. Wycliffe and Purvey are in the library. Hear Wycliffe, pleased with some pungent expression, making the welkin ring as he toys with his thunderbolt before he sends it forth against the false brethren, hypocrites, anti-Christ and devils, as he calls them. We can see them welcoming tidings of the itinerant preachers, "the poor priests," as they were called, or enjoying Horn's relation of his daily experience among the people. We can see them at their daily devotions, humbly acknowledging the source of all blessing and asking needed help. We can follow them on Sundays to the parish church, and see the eager faces of the rustic crowd as they hang breathless on the lips of the preacher; while the evangelical doctor himself, in the terse, simple, but expressive vernacular, thunders against ungodliness and ungodly men, or, in softer tones, tells the story of divine love.

Though little is known of his boyhood, much is known of his maturity and old age. Though we cannot see his mother and know how he was reared, we can behold his face as he stood on the mountain, his arms upheld by men who, like Aaron and Hur, were helpers indeed, and enabled him to fulfil his task. God's care was very tender and was full of manifestations of love. The shadows of the year were gathering. Its last day had come. On Innocent's day he entered Lutterworth church for the last time. He went in, a white-haired old man, leaning heavily upon his staff. He spoke to some as he came in. John Horn officiated. The rector, John Wycliffe, sat in the chair in his accustomed place. As the bread was elevated, he sank heavily to the ground. Friends were about him in an instant, seeking by kind words to find out his ailment. It was in vain. He never spoke again. The second stroke of paralysis had deprived the reformer of all power of speech. The radiant eyes glanced from one to another, showing that the spirit within was as unclouded as ever; but the powerful voice, which had rocked the throne of the Vatican, had uttered its last word till it should burst into the new song of Moses and the Lamb.

They carried him out in his communion chair and laid him on his bed, where, without a farewell to those he left behind, God called John Wycliffe to the joys of paradise. What a rest it must have been! No more warring against principalities and powers and the rulers of the darkness of this world; no more wars and rumors of wars and endless apprehension of persecution. He exchanged earth for heaven. What a change! Can we not see him in the glory? These deeds performed for Christ and truth are remembered. God is great enough to be great and to give the deserving a recognition. Behold him as he obtains his crown as a preacher of righteousness and as a lover of the word of God!

How they hated him! His great enemy, the monk, Thomas of Walsingham, on whose Chronicle modern popular English history is built, rather than on any other, for the period comprised in it, thus describes his death: "On the feast of the passion of St. Thomas of Canterbury, John Wycliffe—that organ of the devil, that enemy of the church, that author of confusion to the common people, that idol of heretics, that image of hypocrites, that restorer of schism, that store-house of lies, that sink of flattery—being struck by the horrible judgment of God, was struck with palsy; and continued

to live in that condition until St. Sylvester's day, on which he breathed out his malicious spirit into the abodes of darkness." This will suffice to show that hate lives as does love. Death does not end all—it does not end anything. Loves and hates run on.

Thirty years after the death of John Wycliffe, Thomas Arundel, archbishop of Canterbury, who was one of his chief persecutors, met with a similar death. The Lollards whispered: "The man died speechless because he had bound, or tried to, the word of God." John Wycliffe, it might have been said, ceased to speak and could afford to rest from his labors, because the word of God was to speak for him. He had kindled a fire. The heat remains, and to it go back the cold currents from far off lands and there get warmth again.

Luther was surrounded by the titled and the great; princes and potentates stood with him. Not so with Wycliffe: during the year immediately preceding his death the father of the English reformation was deserted by the most powerful of his accredited disciples, oppressed by the strength of the hierarchy and fully anticipating to burn for his testimony. It did not hinder him. He worked the harder, believing that God's arm was not shortened.

Do we doubt results? Let us do it no more. God is for his truth and for those who proclaim it. Wycliffe was not harmed or hindered. He went on to a ripe old age, and leaned on the arm that never leaves or deserts God's own.

And so one of the truest, brightest and bravest of men, the greatest by far of all the reformers before the Reformation, passed away to his rest and reward. Of him, if ever of any one, it may with truth be said that he lives and speaks. They buried him in his church at Lutterworth; but his bones were not permitted a long repose, nor his memory any rest from obloquy. Thomas Arundel, bishop of Canterbury, thundered forth his anathemas, and the council of Constance, in 1415, indignant that his doctrine had poisoned all Bohemia, passed sentence that his remains be exhumed and burned. In 1428, in presence of Richard Fleming, bishop of Lincoln,

"Wycliffe is disinhumed,
Yea, his dry bones to ashes are consumed,
And flung into the brook that travels near;
Forthwith, that ancient voice which streams can hear
Thus spake (that voice which walks upon the wind,
Though seldom heard by busy human kind):

As thou these ashes, little brook, wilt bear
 Into the Avon, Avon to the tide
 Of Severn, Severn to the narrow seas,
 Into main ocean they—this deed accursed
 An emblem yields to friends and enemies,
 How the bold teacher's doctrine, sanctified
 By truth, shall spread throughout the world **dispersed.**"

—[Wordsworth.

Or, as another has expressed it: The ashes were cast into the Swift, under the arch of the bridge nearest to the town. The Swift bore them to the Avon—

"The Avon to the Severn runs,
 The Severn to the sea,
 And Wycliffe's dust shall spread abroad
 Wide as the world shall be."

Legend has it that "No water would ever flow again beneath that arch where Wycliffe's ashes had been flung; and that on the spot where one of his bones had fallen St. John's well sprang, which still runs clear and abundant, never drying up even in the hottest weather." Whether this be true or not, a well was cleared by the hands of John Wycliffe which burst forth like a spring, then was lost to sight, and afterwards gushed up to the light and has spread into a mighty river which has watered Europe with life-giving power. It is pleasant to remember that from the eighth to the sixteenth century the principles of the Protestant Reformation were all really advancing, notwithstanding the retrograde appearance of things at certain intervals. The stand made by the Paulicians was surpassed by that of the Waldensians. By the labors of Wycliffe a still more sensible movement toward the renovation of Christendom was effected, and a man needed not the spirit of prophecy to anticipate the coming of Zwingle and Luther from the ashes of Huss and Jeromè. Though each swell in the coming tide retreated, apparently, quite to the point from which it had commenced, each was more powerful than the former, and bespoke the certain influx of the mighty wave.

It has been said that his work was not completed; that in the main features it was hardly a success. That may be true. It is true of all. Our work is all imperfect and never completed. Good work is a good beginning of something better to come. Man is in God's hand what the knife is in the hands of the sculptor. The

block is before him. He cuts it away, and out come the form and the thought. It is the thought that lives. Though Wycliffe did not break the power of Rome in England, he laid the foundations on which others were to build. He sowed seed, others have reaped and are reaping the harvest; and whatever glory belongs to the great work which brought about the religious revolutions of the sixteenth century, a large portion of that glory justly attaches to the memory of John Wycliffe.

Wycliffe is the centre of the whole pre-Reformation history. In him meet a multitude of converging lines from the centuries which preceded him, and from him again go forth manifold influences like wave-pulses, which spread themselves widely on every side, and with a force so persistent that we are able to follow the traces of their presence to a later date than the commencement of the German Reformation. His words lightened the centuries. His influence vivifies these times. He lived the life of God in the world, and that life runs on forever.

The need of this example is apparent. We are not sailing on a summer sea. We are approaching a terrific conflict. The battle of Armageddon is to be fought, and the cry is sounding out: "Up, for this is the day in which the Lord hath delivered thine enemies into thine hands; is not the Lord gone before thee?" Let us make, as did John Wycliffe, the word of God our unfurled banner, and march beneath it; remembering that, as with Israel, it shall become a pillar of cloud by day and of fire by night, a rear guard for its friends, a wall for its foes and a pavilion of glory for them who trust in the Lord.

And so, friends, there is work for you. Let the example placed before you by this man of God stir your hearts. Beyond him were Cromwell, Monmouth and William, prince of Orange. What a man was William. How bravely he stood up against Romanism. He handled popery without gloves. How they hated him. At the battle of the Boyne, when they thought him killed, the enemy sang wild Te Deums. But he was only wounded. That wound put new life into him. See him crossing a stream—horse swimming, he shouting; climbing the bank and dripping with water, he dashed in upon the foe so that the Irish said, "Change kings and we can win a victory." Nature had endowed him with the qualities of a great ruler, and education had developed these qualities in no common degree. The

victory of the Boyne defeated James II and gave liberty to Great Britain; it established the Reformation and killed the Inquisition. It made William, prince of Orange, the representative man of the century, and covered with night Philip of Spain. It championed religious liberty and crushed priestly tyranny. It glorified Christ as the glory of Great Britain and overthrew the despotism of the pope.

The principles that blessed England, Ireland and Scotland will enrich the great republic of the United States. Today it is America for Americans or America for Roman Catholics only; a free Bible or the council of Trent; peace on earth and good will to men or the extermination of the lovers of truth. The contest is to test the nerve of the American people, as they dig the grave of Romanism and give nurture and help to soul liberty.

THE OUTCOME OF OUR AMERICAN LIFE.

The United States is sure to have a large place in history. The achievements won by her people in the past furnish a prophecy for the future, resplendent with promise and a glow of hope.

What shall the outcome be? Faith says: "Everything that poet has dreamed or prophecy has foretold." Fact sounds out warnings deep and dire, and shouts: "Run up the danger signal, for there is peril in the air." Faith declares that a land stretching from ocean to ocean, from the frozen north to the tropic realms of the south, covered by a hardy and prosperous people, was not permitted by an all-seeing, all-powerful, and all-wise Creator to remain for thousands of years an undiscovered realm, without a reason for this waiting, worthy of our profound consideration.

The use to which America has been put, since it was uncovered to the eye of mankind, is proof of a plan. Faith rejects the theory that there is a place for an accident in the unfolding of events. Say what we will, mystery envelops our past, even if uncertainties cloud the future. Why did the discovery of America by Christopher Columbus wait the invention of printing and the unchaining of the word of God, so that this land should be peopled by the lovers of the Bible, who were compelled to contend for liberty because it was necessary to their existence? Has this land a place in prophecy? Did Isaiah write of us when he spoke (Isa. 60:9) of the isles waiting for the ships of Tarshish (or Spain), "to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee"? Did the man of God, looking down through the mists of 25 centuries, see beyond the Babylonian, the Medo-Persian, the Macedonian, and the Roman empires, the pillars of republican hope rising into view, which were to furnish support to a world-wide arch, that was to cover humanity with the

ægis of protection? If such be the fact, surely we should understand it, because it declares that this nation is to have a place in God's plan, as the working force for the emancipation and education of the earth-born race.

The theory which has ruled in this country, from the birth of the republic down to this present time, is that this nation is to preserve a strict neutrality, that it is to live not wholly for self, but rather that, ignoring all entangling alliances, it is to become a blessing to all. It has been regarded as a refuge for the oppressed, as an asylum for the persecuted and distressed, but not a land where people should have a voice to be used in behalf of liberty either among the nations of the old world or for the beleaguered and ill-led republics of South America. We can understand that England may have a mission to India, to Turkey, to Africa, to the other inhabitants of this western continent; that she takes the affairs of the ignorant and the debased into her hands, planning for them, guiding and controlling them in such a way that despite themselves they are compelled to take an interest in directing the affairs of peoples for whom they have no special regard, and for whom, if left to themselves, there would be no care. But few among us have a thought that in God's plan there is a similar mission for us. Peru has been smitten with internal disorder, and has been ruthlessly torn and trampled on by a sister republic, and the policy adopted declares that wrong may go on unrebuked and violence remain unchallenged, because we are to live for ourselves, without reference to the needs and necessities of peoples about us. Is there to be an outcome to our American life, or are we simply to grow large in body and resemble the Caspian sea, that receives contributions from river and brook and cloud, and makes way with it all through the underground channels of its selfishness?

A theocratic democracy is one in which the law of love to neighbor as to self rules, while it confers equal rights upon all citizens. This is diametrically opposed to legitimacy, popery, or absolutism. It is not conformable to hereditary aristocracy, nor can it be. It is democratic purely, and places all citizens of the same country upon a level as to the right to rule, and confers exclusive favors upon none. God is the only one that has a divine right to exercise kingship, and he is by consequence opposed to all human monarchy and holds it as a creature of depravity. When Israel

turned from such a government and desired a king, God was displeased, and from that day until July 4, 1776, there had not been on this earth a government which is an embodiment of the thought originally commended to Moses on the mount. The republic of the United States is God's gift to oppressed humanity.

Have we a work to do for the world? We recall the congress held a few years ago in Berlin, in which representatives of the most powerful nations met in council to consider what disposition should be made of nations that are exposed to lawlessness and crime. No one in this country felt slighted because we were not consulted or invited to participate in this great parliament of nations, and yet we had men who were a match for Bismarck, Beaconsfield, or Gortschakoff. We have them now. Do we believe that the time is coming when this nation shall lead in a world-conflict, and when the power here grown shall crash through all opposing powers and aid in the deliverance of humanity from the chains of despotic tyranny? Is this theocratic democracy the stone which Daniel saw cut out without hands, and modeled without man's knowing why or wherefore, after the pattern given Moses on the mount? Is the government of the United States of America this seedling of the millennial republic which shall fill the whole world? Fulfilled prophecy, when it takes on the sober garb of history, is full of wonderful surprises.

The history of the formation of the republic reads like a romance. It is not the product of any human plan. It is a necessity. We are what we are because we could not be anything else and be anything at all. Could some of the most distinguished men of the revolutionary period have had their way, this land would have been a dependency of the British empire, as is Canada. Others sought to make it a kingdom instead of a republic, and to make Washington king rather than president. A state religion, with persecuting power, was the dream and expectation of vast numbers who toiled to make this land conform in its origin and growth with their conceptions. All failed, because there was a divine must—an almighty shall, molding and fashioning, until the republic, blessed by religious liberty, became a fact. This being true, we lift with reverence, not unmixed with awe, the cover off from the well of truth, and gaze down into its pearly depths, and behold mirrored there the stars of hope which our fathers saw.

It was on the 4th of July this nation was born. What a day it was! The Declaration of Independence was the boldest possible protest against the tyranny which had hitherto cramped the movements of a people who were struggling to be free. It was an inspiration. How reverential towards God they were. How true to themselves and mankind. Like Moses and the children of Israel, they had reached the Red sea of difficulty. They had waited God's order, "*Forward,*" and in these words they sounded forth the battle-cry of freedom: "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are *life, liberty, and the pursuit of happiness.*" Ponder this utterance, and think how far it was in advance of their time. The banner was unfurled, the standard was set up in obedience to the behest of the Almighty. From that time on, the cry has been on the part of the lovers of slavery and of caste, "Bring back your colors;" and from that time on, Providence has demanded that we bring up our men. We have not yet attained to this measure. God is still in advance of us. No wonder that it sounded a new epoch in the clock of destiny. John Hancock signed it in letters so large that men could read it across the sea, knowing that he was to live a free man or die a traitor. Think of the wrongs which had ground men for ages, and of this uplift against the barbarisms of the past and in behalf of the new era for liberty in the future. No wonder John Adams wrote his wife, as if endowed with the spirit of prophecy, declaring that the day will be celebrated in the ages to come as the one event which separates the dead past from the living present. Think of the twenty-seven charges against the king and Great Britain, including usurpations of rights and unbearable oppression, and of their mutual pledge to each other of their lives, their fortunes, and their sacred honor in support of the Declaration. Attempts have been made to belittle the day and give significance to the birthday of Washington instead. The nation made

the man, the man did not make the nation, so it failed. Independence day is a national event. It brings all classes face to face with an epoch in humanity from which dates the growth of a spirit in harmony with the purposes of the gospel, and in line with the prophetic foreshadowings which make this nation the child of a beneficent Providence, and the almoner of priceless blessings to mankind. The fourth of July unites all hearts, north and south, in a sacred memory which brings back to us the heroic efforts put forth to throw off a degrading bondage and give freedom to humanity. The work our fathers attempted, the children have achieved. They began to lay the beams of the up-going temple of liberty with three millions, and every seventh man a slave. We have grown to be a nation of more than 60,000,000, and every man a freeman. They built thirteen states and stretched their settlements along the Atlantic borders. We have penetrated the wilderness, changed it into a garden, ribbed it with railways, and strung it with wiry nerves. They fought for existence and gained a foothold, by self-denial and courage that are unexampled. They opened the doors to the continent on the north and south, on the east and west. They led the way to opulence, to developing the resources of field and mine, and made a home for every lover of liberty in all lands and climes. We have seen that the work so well begun has been carried on, until today we stand before the world as the freest, the best cultured, the richest and most powerful nation of the world.

Liberty in America differs from liberty elsewhere. We do not deny that in Germany there is liberty to think, to speak, to write. The German mind is cultured. There is freedom to develop brain and muscle and heart, but in it there are restrictions which cramp men and lie back of the exodus from the German empire into our republic. In their idea of liberty is the sacredness of the royal family and the perpetuity of the empire. While there is freedom in the name there is a lack of it in the fact, which lays a palsying touch on the aspirations of the people. British liberty is a fact; England has been called Judah's lion. The spirit of Judaism incarnates itself in the British empire. Conquest is the law of its being, and supremacy the genius of its institutions. There is in the government the right of the king and the perpetuity of the empire, despite the wishes and efforts of the people. There is liberty in certain directions, but not in all directions. French liberty is

poorer, weaker, than British or German liberty, because it leaves out of its constitutional scope the granite characteristics of those institutions which incorporate into their framework those thoughts of God that carry with them endurance, perpetuity and power. In the zoological gardens of Paris there is an aviary where the eagles are reared. Over the trees is a wire network. The young ones try it, beat their wings against the iron barricade and then imitate their parents. So they raise men in Europe. Scholars are there, philosophers are there, but for man there is no open path to the highest place. The rise of the United States began the great era of self-government in the world. God is the author of the principle and humanity the recipient of the benefaction. In America liberty means absolute freedom to be or to do all that God's gifts enable us to accomplish. There is no restraint on merit or man. The path opens from the hovel of the humblest to the highest and grandest position which man was ever permitted to fill. Cruelty and blood had been the principal features in government from Babylon to the declaration of American independence.

“Westward the star of empire takes its way,
The first four acts already passed;
The fifth shall close the drama with the day,
Time's noblest empire is the last.”

The fourth of July marks an epoch in humanity from which dates the growth of a spirit in harmony with the purposes of the gospel and in line with prophetic foreshadowing. We only know a little of what is yet to be known of God's purpose. Here and there we catch a glimpse of the plan being wrought out in accordance with infinite wisdom.

Freedom for all is the outgrowth of our American life. The uplift in favor of liberty, and the success which attended the efforts of our fathers, caused monarchies to lighten the pressure of their iron heel upon the neck of the millions. Hence, the going out of the inquisitorial auto-da-fes, and the persecution of the good and true. The rise of the United States was the era of a new national morality. Might no longer made right. Humanity arose at our dawn. To the oppressed of the earth, arms were outstretched, and the weary and heavy laden were invited to find in America a refuge and a home. As a nation, we sympathized with the woes of the unfortunate. The cry of starving Ireland, Hungary lifting up

manacled hands, Poland under the heel of Russian despotism, the famine-smitten millions of India, found in the hearts of this nation sympathy and support. Our cry has been: Whosoever will, let him come, and share our inheritance, and take shelter under the stars of our banner, and find beneath the ægis of our protection an opportunity to live and to be. And while millions crowd our gates, the cry is, There is room for millions more. The desire of all nations is here, and to it the nations come. As a result, our republic exerts a felt influence upon the nationalities of the earth. Here Ireland finds the fulcrum on which to place the lever of her great desire for deliverance from the oppressions which deaden her hopes and blight her prospects. The Russian patriot preaches the gospel of dynamite, because his rulers will not listen to the evangel of republican desire.

Around the mosques of Constantinople, and beneath the shadows of the pyramids of Egypt, the pulse quickens as men listen to what liberty has achieved in this western land. They feel that the world awoke from its long sleep when our republic took its place as the leader of the highest and noblest aspirations of men. Then the press, the luminary of liberty, arose like a splendid sun from the deep of chaos, and through the rifted clouds flashed a bewildering brightness on the path of mankind when it found in the new world a theatre for the display of its power. Europe chained her Bibles to her altars, America scattered them among the people. Books, printed truths, each year and month and day, like rays of light, pour their splendors on the immortal mind, through all our hemisphere. Here burns the lamp of eternity on every table of the rich, and in every cottage of the land, lighting the soul with knowledge of its sublimity and the lustre of Christianized humanity. Here science and art have sowed seed of perennial fruit whose blossoms fill the air with fragrance, and promise to bend the boughs with abundant harvest. Schools, like fountains, send forth streams of gladness, and all our children may be taught. Agriculture, commerce and manufactures received a fresh impulse from the rise of this republic. Land had been tilled from Adam's time to ours, but when an empire was at once put under tribute by improved modes of production, then new methods became a necessity. Today, one man, with the aid of machinery, can accomplish more than a score of men could achieve in the past. Labor-saving implements, in

every department of industry, are the wonder of the hour. At the formation of this union, commerce was but a fishing smack. Now navies ride the seas. The ocean has been changed into a river, and steam has so nearly annihilated space that distant nations are neighbors, and, electricity having become our servant, we chat familiarly with denizens of London, St. Petersburg, Berlin or Peking, as we will. A few years ago, manufactures were mere crudities. We furnished the raw material, and sent it across the seas to be made up. Now the skilled labor of America is the glory of industry, and our inventive genius is the wonder of the world. The old world gave to Columbus the compass, that it might give to the new world inhabitants. But over here they have built the altar of liberty, and the radiance of the fire kindled illumines the waste places of humanity. In the old world they invented printing, but America is the land of newspapers. The telegraph, the telephone, the steam printing press, are American inventions, and they carry good cheer to the millions. The old world had ceased to be a fit arena on which the divine purpose connected with the church should be carried out. Despotism had so choked the rising germ of liberty that no fair hope remained that she should ever come to any considerable maturity. Religion can thrive and expand itself in all its native luxuriance only in the atmosphere of political freedom and religious tolerance, where social rights are not systematically invaded and social intercourse trammelled by aristocratic pride. It is the nature of religion to bind heart to heart, and to make all one in Christ; the fatherhood of God, the glory, and the brotherhood of man, the purpose. Free, unbounded, disinterested benevolence is its genius. It is a kingdom above all the kingdoms of the earth, incorporating its subjects into a society of its own peculiar kind. Hence, in the new world, as nowhere else, a free church becomes possible in a free state. The outgrowth is loyalty to truth and freedom in its enunciation. This nation, says Motley, stands on the point towards which other peoples are moving—the starting point, not the goal. Destiny has placed it, more immediately than other nations, in subordination to the law governing all bodies political, as inexorably as Kepler's law controls the motion of the planets. The law is progress; the result democracy.

DeTocqueville saw this, and exhorted his countrymen and the people of Europe to accept the fact that democracy was the pre-

ordained condition of the human race—a condition to which the world is steadily tending, because of the life we have lived and of the influence we are exerting upon the nationalities of earth. This freedom for all brings mighty blessings in its train. Think what it saves us from: A standing army. In Europe 12,454,667 are in the standing armies, with ships, ironclads and unarmed vessels in proportion. The 346,625,747 people in Europe stagger under national debts amounting to more than twenty billions of dollars. Of this vast sum £13,700,796 is paid to the ruling families.

We have seen what it saves us from. Let us see what it saves us to. John Bright, in a recent speech concerning this country, said: "There is an extraordinary condition of things in this land, which no other country in any age of this world has ever experienced or even dreamed of. There is an actual surplus of over thirty millions sterling. Why, our chancellor of the exchequer potters about with a million or two millions. He puts a penny on the income tax one day, and another takes it off. Again one day he gives a quarter of a million to the country gentlemen to help them to repair their roads, and then finds he cannot find the money, and does not do it. The chancellor of the exchequer of the United States, monarch, apparently, of all he surveys, deals with heavy sums, the magnitude of which we cannot measure and cannot conceive, but a lump sum of thirty millions of dollars sterling. The government does not know what to do with it." In this he is mistaken. We know enough to pay our honest debts, and not lavish it upon royal families or to keep up a great standing army. Had the war with the south continued, we should have been compelled to support an army of over 400,000 men. Now we have less than 25,000, and our navy is only a name. We are paying our public debt at a rate which alarms financiers. Is it a wonder that to this land the tax-oppressed millions of Europe turn with longing? We have proved to the world our loyalty to principle, and shown that when the national existence is imperilled, every citizen is ready to become a soldier. And while innumerable commanders start out of obscurity into fame, when their work is done they resolve themselves once more into citizens, helped by the discipline and education incident to the life of a soldier. The value of man is being felt. The duty enjoined to be strong, and show thyself a man, is being recognized. Every man needs an hour, and every hour needs

a man. Men have given character to nations, to science, to government, to religion, to law. A people, no matter how cultured, how wealthy, needs the help derived from a man who shall embody its views in the form of a distinctive utterance, and shall lead its thought and direct its energies in healthful and appropriate channels. Are we growing such men?

Freedom for all is the outgrowth of our American life. It is coming. The slaves of yesterday are freemen now, and education is fast advancing them with power. Are they what we dreamed they would be? The spirit of caste is still in the way of progress. But this must disappear and all things will unite themselves. Yesterday's slavery stood as if it could defy time, truth and Christianity. But it is gone. Caste must go to the same bourne and be buried in the same grave.

The spirit of bigotry and persecution is giving way. The Bible is working out its wonderful mission. Christianity never was so generous. The different divisions of the great army never kept step so well, never had so much enthusiasm in promoting the largest good of the largest number, as now. In our Sabbath schools, the promise is good. But how are we to reach the unreached masses, who shun the church and sneer at the Sabbath school? They are here. They are everywhere. They must be won, or the play of catching the Tartar will be re-enacted. They will drag us down, at least fetter our march, if we don't lift them up and carry them on.

Men are the outgrowth of our American life, I might have said a new order of men; and men built on a larger scale, and able to grasp greater problems, and fulfil a grander destiny, are being grown on this western continent. The capitalists of the sea-board attract a great deal of attention. The names of our railroad kings are ever on the world's broad tongue. They control stock, they own newspapers, they try to buy out the law, hence their names are ever before the public eye. But as large men are owning the mines of the great west. As far-seeing men are running the big farms of the west, and are buying and growing and shipping the cattle from the west to the east. Think of a man with 50,000 acres of land in a farm that is being tilled. Think of an army of men, fed, paid and worked on one of those vast estates, that have not a patch, even for a flower garden, but all utilized and made remunerative. Think of our scholars. In astronomy Americans in enterprise vie with

those of the oldest countries of Europe. In chemistry, in mineralogy and scientific research, we are leading the world. We ought to grow men taller, broader, and better than this world ever saw. There is room at the top here, and God has work in reserve for the top. Seeing that God has called us with such an exceeding high calling, and blessed us in such an unrivaled way, it becomes us to repeat the question which for eighteen centuries has been sounding in the ears of the Christian church: "What manner of persons ought ye to be?" Nothing can retard this march of the people but the lack of faith. Call men, the best men, to the front, and believe in them. Let men be bold. Every man has his place and his opportunity. Thirty years ago diplomacy was secrecy. Now it is publicity. Every cabinet, every congress, meets, as it were, in the world's whispering gallery. No longer are the interests of constitutional liberty dealt with in secret, but the world reads today what was talked of yesterday in the privacy of a cabinet council. Public opinion is master of kings and presidents. Russia was ever a terror to the whole world, because of her diplomatic intrigues. Today, on a level with Austria, England and other kingdoms, she is compelled to place her claims in the scale of justice, and have them weighed in sight of every eye. Truly, there is something on earth greater than arbitrary or despotic power. The lightning has its power, so have the earthquake and the whirlwind, but there is something among men mightier than them all, and that is the threatening indignation of the civilized world. Today all nations have to conduct their affairs so as to meet the approval of all nations, else they are arrested in their march, and made to mend their ways. God said: "I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even than the wedge of Ophir." This God is doing as never before. "Paris is worth more than a mass," said Henry IV when he betrayed Protestantism and surrendered to Romanism. Henry gained a throne for a day, but France lost Henry IV forever. History is a Nemesis without bowels, which punishes without pity. Then let us make manhood consecrated to the weal of humanity, so shall we grow Africans for Africa, Chinamen for China, and Americans for all races of men. Are such men to be put to use for the world's advantage? John Bright stops in his talk to his neigh-

bors to get in a few words for the workingmen of America. He claims to love America, to have fought her battles in England, when for a time I was not sure that the contest would not go against her. "I have as much sympathy for the United States now as then, and as much, I think, almost as if I had been born upon her soil." We all remember the time we loved John Bright. But why should John Bright love us, and think of us, and some of our men not love England, and plan for England? Sometimes it seems to me that England needs our help, and if the right words were spoken, her policy might be changed for the better, and she might be relieved from the curse which now afflicts her. But will the time ever come when the people of the United States will take the world to their heart, and think for it and plan for it and work to help it? Have we no mission to the nations of the earth, apart from building here a light-house, whose light shall cause the thrones of Europe to cast the shadow of their evening? There are reasons to believe in the outcome of our American life for the world's advantage. It was on our shores the light for foreign missions was kindled. When Havelock led England's armies to Burmah, he found our missionaries with Christ's banner unfurled. In our manufacturing establishments, we are creating fabrics for the wants of all nations; on our pasture fields is grown the beef which in part supplies the markets of England and Europe, and on our wheat fields bread is grown for the millions beyond the sea.

Kossuth, in his Turkish prison, obtained, as he believed from God, the conception that this republic had a mission to the peoples of Europe, and he wrote a letter in which he expresses his faith that this country is to be the pillar of freedom as it already is the asylum of oppressed humanity. He sought to get our republic to take the side of freedom against despotism, of right against wrong. "Free citizens of America," said he, "from your history, as from the stars of hope in midnight gloom, we drew our confidence and resolution in the doubtful days of severe toil. You are a power on earth. You should be a felt power on earth. It is a beautiful word of Montesquieu's, that republics are to be founded on virtue, and you know that virtue, as sanctioned by the Christian religion, is but the effective exercise of a principle." The time has not come. Up to this hour the nation has never felt the importance of being a power among other nations. To thine own self be true, has been the one

injunction our statesmen have tried to give heed to. Is it not possible that a higher power of control than man's is guiding us?

Some one, in studying our history, said: "Americans talk wildly and act wisely." Is there not something in it? Washington, in one of his letters to Lafayette, said: "Let us have twenty years of peace, and our country will come to such a degree of power and wealth that we will be able, in a just cause, to defy any power on earth." The twenty years have been many times gone. Then the nation was a big infant rocked in the cradle of favoring providence. Now it is a giant. Our territory spreads to the Gulf of Mexico and the Pacific, and our territory is a world. Our right hand reaches Europe, and with our left we touch Asia and say to her awaking millions: "*Be still, don't let this pulse of freedom stir your hearts!* Stay in your line and die, if need be, but never murmur."

Europe comes to us, we do not go to Europe. Kossuth, with his matchless power, could not break through the unwritten law of the republic. The reason for it is found in the fact that at that time a man could not champion freedom without stirring the spirit of slaves, and causing them to clank their chains in such a way as to carry consternation and alarm to the homes of all the people on the earth. That man who stayed among the mountains of Hungary and by his magic words called 200,000 soldiers about him, and by the heat of his eloquence melted them into a thunder-bolt and hurled them upon the legions of Austria, found in America that we were not ready for him and that he was not ready for us. His speech in New York against neutrality produced a profound impression. He rode, for a time, the crested billows of popular favor. No man ever had such a welcome to our shores. He went to Boston. He stood in Faneuil hall. He made a plea for liberty. Not American liberty, but liberty. How eloquent he was. "My tongue," said he, "is fraught with a downtrodden nation's wrongs. I plead for liberty. Not European liberty, not American liberty, but liberty. God is God. He is not American or European God, but God. So should liberty be. Liberty never was lasting when regarded as a privilege, but only when regarded as a principle. Aristocracy is exclusive liberty." Thus he spoke, and won all hearts. But some one asked, "*What about slavery?*" Then he broke, because he began to calculate. He called slavery a party

measure, an internal and domestic concern. It was the great mistake of his life.

The American people had no farther use for him, and this most eloquent man of the centuries went down to this low level of a people's pity because his heart could not plead for the oppressed blacks here, while he pleaded for the oppressed Hungarians beyond the sea. Liberty was liberty. At that time there was no outcome worthy of our American life. Our bird of freedom had but one wing; now she has two wings, and can defy the storm and bathe her pinions in the sun of a new morning. Slavery hinders us no more. America is a power as never before among the nationalities of earth, not so much because of any individual man, as because of the men we have grown and are growing.

The outcome of our American life depends upon our conformity with the purposes of our origin and the plan of our growth. It is essential that the nation, somehow, shall promote God's glory and the world's good, or there shall be no high endeavor, no grand aim, no man, no community. No nation can safely live for itself alone. But it is not essential that we interfere with the internal affairs of other nations to help them. We minister to the whole world when we live for God and humanity at home. The trust committed to this nation is simply awe-inspiring. Our banner is recognized as the ensign of liberty. Our religious life permeates the whole vast realm of human strife. Let the work go on for another century, and who can compute our numbers, who can measure our strength?

There are battles to be fought if we would be prosperous.

1. *With intemperance.*

Germany is being jeopardized by beer-drinking. Ireland is cursed with whiskey. Take the money used for strong drink in Ireland and England, and for beer in Germany, and they might dismiss their armies of constables, and peace and prosperity would come to Ireland and wealth would flow in upon the German empire.

Whiskey and beer threaten to ruin us. The fight being waged with these enemies of social order and of thrift is of God. There is a waking up among the people; the burden is on them. Millions feel that this liquor traffic is the mother and monster crime of our nation, producing more than four-fifths of all the crime,

poisoning the heart of industry, paralyzing the arm of commerce, robbing and crushing labor, and bankrupting capital. "Man has suffered more from intemperance," says Gladstone, "than from war, pestilence, and famine combined." This great scourge of mankind is the monster we must throttle or it will throttle us.

2. *Ignorance.*

The people must be educated. All this people, character, culture, capacity, unite in making the force that wins.

3. *Infidelity and irreligion.*

Don't let us be afraid to let Christianity come to the front and keep the banner unfurled for all. Then shall this country be like a throne seated above all lands, upon the highest region of the globe. Its temple, like itself, shall be new, and free, and glorious; its dome, the great open sky; its floor, the continent, bordered by seas; its altar, the nation's heart; its music, the cheerful voice of the myriads of the free; its worship, the praise of the only and true God, who must be worshiped in spirit and in truth.

Let the good work go on. The effect of our influence is wonderful. Every part of the civilized world has been stirred by the thought here awakened. The genius of our free institutions inspires self-education and self-government. Let this work go on. There is no reason why kings should not give way to presidents, as in France, and why monarchies should not be exchanged for republics. The principle of universal government lies in the seedling that enters into the constitution of the primitive church as organized by the apostles in Jerusalem. This Jefferson saw in this God-purchased republic, in which the majority so governs that the rights of the minority are respected and conserved.

4. *It is foolish, as it is unnecessary, to placate error or compromise with the enemies of truth.*

God is the author of prosperity. When Ephraim spoke trembling he exalted himself; when he offended in Baal he died. To sell truth for the favor of the enemies of God, whether it is done by an individual, a church or a nation, is treason to the higher life. They that stand with God live with the ages. If it be true that Daniel and Paul are parts of the world's capital, because they were true, it is equally sure that others who are true shall enter into fellowship with Jesus Christ and become heirs of God to an inheritance which is incorruptible and undefiled.

There is yet hope. God says: "When the wicked man turneth away from his wickedness that he hath done, and doeth that which is lawful and right, he shall save his soul alive." The way to prosperity and success is open before us. Not by denouncing Romanists, nor by sanctioning Romanism, but by declaring that in this free land we are to see great progress among all classes; that error need not be feared if truth is left free to combat it; that we are to carry forward national interests with and by the help of Romanists as well as everybody else, and that in this emergency we need a leader true to God, true to country, and true to all the interests of all the people on this broad continent.

Let us say, then, and rejoice because of it:

"Freedom spreads her downy wings
Over all created things;
Glory to the King of kings!
Bring the heart before his throne—
Worship him, and him alone,
He's the only King we own,
And he has made us free."

The hopeful side is found in the fact that there are millions in this land who have not sold out. They are true to God. If the people are true, a president can do but little harm, whoever he may be. Public opinion is all-potent. Let congress be filled with men of views broad enough to take just measurements of our magnificent opportunities and of our duty, and there will be no peril which we cannot meet and overcome.

The rule of repression is not American. Shutting down on truth and bolstering up a lie is poor business, now and always. Strong, sturdy, manly speech is always in order. Let us have it, more and more. The theory that we are to live for the whole world will compel us to live wisely at home. If we are to invite nations to adopt liberal forms of government, we must show them that liberty is in no danger of becoming license, and that between a system that thinks only of self, and a system that thinks of God's glory and man's good, there is a disparity measured only by the distance between heaven and hell. This land has been sown by the winnowed seed of the centuries, and it becomes us not to be satisfied with a harvest that is not calculated to help mankind.

5. *The necessity for the exercise of supreme faith in God's almightiness increases with our responsibility.*

Prejudice must give way to principle, bigotry to loyalty, and the narrowness of sectarian hate to the wideness of patriotic devotion. The trust committed to the freedom-loving people of this land is simply awe-inspiring. Our banner is recognized as the ensign of liberty. Our political life is permeating the vast realm of human thought. While at the ballot box all votes weigh alike, we ought to remember that life tells upon destiny ; that the hope of the righteous shall be gladness, but the expectation of the wicked shall perish. Hence we owe it to humanity to be loyal to God and true to man. Let us stand with the Lord Jesus and refuse to sell out truth. Let us be full of large enthusiasm for all who need us, and then may we hope to live in conformity with God's purposes and our own highest good, and the outcome of our religious life shall result in giving a new opportunity to the brotherhood of man. Hence the republics which are yet to belt the globe are being ministered unto by this nation born to God in a day. Let us, then, be full of large enthusiasm for all who need us, and then may we hope to live in conformity with the purpose of our origin and the plan of our growth, and the outcome of American life shall result in the emancipation of mankind.



HON. J. R. LIBBY,
BIDDEFORD, ME.

THE FIGHT IN BIDDEFORD.

The fight with Rome in Biddeford, Me., has some features that ought not to be lost from sight. The Saco river, before it empties into the ocean, has in it mighty opportunities for manufacturing purposes. At an early day cotton-mills were built in Saco. In 1840 they began building mills in Biddeford. At the outset American help was employed, and thrift and prosperity blessed the town. The agent of the mills, in 1867, went or sent to Canada, and posted up bills, inviting Canadians to come to the town, promising them work and care. They came by the thousand, and drove out, as far as possible, Protestant help. As a result, they have impoverished the town, though they may have enriched the manufacturers. As, in the south, negroes living in hovels and squalor do not compare with negroes living in homes and in comfort; as a New England village, in which are all kinds of shops and businesses, is superior to a southern town with a few wealthy planters and with a mass of improvident workers; so Protestant help is superior to Roman Catholic help, because the one has thrift, the other is enslaved to the priests.

Saco and Biddeford prove what I say. In Saco, Protestants have abundance. Evangelical churches are prosperous. In Biddeford, Roman Catholics are in poverty such as few have a conception of. The Roman Catholic churches, convents and parochial schools in Biddeford are large. The Roman Catholic people, as a rule, are poor. In some rooms fifteen feet square are two families, with two sets of children, living together; and in a part of a house which we would call small for an ordinary family, as many as forty-eight women, men and children have slept and lived. The state of morals can be imagined. Roman Catholicism never can be seen in a truer light than in Biddeford. The heartless cruelty of the priests of Rome is seen in many ways. The people are poor, and yet the priests have had a fair in a rink, opened after every pay-day. Every Roman

Catholic is compelled to buy a season ticket, for one dollar. Then, after they receive their money, they are almost driven to this fair, where, by lotteries and gift enterprises, all their money is taken from them, and they are left to go on and get on as best they can. It is terrible. It is pitiable.

Children are taken out of the public school, and, if the priests cannot send them to the parochial school, they are left to grow up in ignorance. A priest took a little boy by his two ears, lifted him up and slammed him down, because he did not go to the parochial school. He chanced to have a father that could protect him, and when the father went to the priest and asked what he meant by such cruelty, the priest replied, "I thought he was from the shipyard." The father said: "Shipyard or not, you have no right to treat any child in so cruel a manner." The foreigners are Democrats. In obedience to the priests, they elect tools of the church, though they may be nominally Protestants. As a reward all kinds of jobs are given to them, and the debt is increased.

This was the situation. A young man saw the need of Biddeford, and wrote and asked me if I would not come there and preach. I replied I would if invited. As a result, all the evangelical ministers united in the invitation. The Y. M. C. A. voted to give the use of their hall, and on the 14th of November I came to this town, where there are two Roman Catholics to one Protestant, a town from which repeatedly Protestant lecturers have been driven out. Rev. Mr. Williams, our French missionary, had his meeting broken up in the hall, and a Mr. Devlin was taken from the platform and driven away. Evidently the Romanists intended my defeat, if not my death. On Monday night there was little apparent opposition. On Tuesday night it broke out. On Wednesday morning, I found on my table at the hotel this Irish note: "You son of a — who tied my horse to a lamppost, if you get out of town without a broken head, you miss my guess." Signed, "Adolphus Smith." Wednesday afternoon I addressed the ministers at Portland. On Thursday evening, after a meeting of remarkable power in the hall, I met a howling, hooting mob on the street, which started to follow me to my home. For perhaps eighty rods they followed, crying, "Shoot him!" "Hit him!" etc., when I said this ought not to be allowed. The policemen with me were in full sympathy with the right and with free speech. We passed two carts in the street. Quick as

lightning they sprang into the road, commanded the crowd to stop, and we went home attended only by friends. On Friday evening the meeting at the hall surpassed anything I ever witnessed. My subject was, "The Cost of a Surrender to Rome." I spoke of a soul imperiled by the errors of Romanism; of the apprehensiveness felt because of the fact that all Roman Catholics believe that they must go to purgatory, while Liguori teaches that the fire of purgatory is ten times hotter than the fire of hell; of the peril coming to a community that surrenders to Rome. I placed Biddeford's \$200,000 debt beside Saco's freedom, and then appealed to Protestants to work for the disenfranchisement of the people, by preaching, tract distribution and personal solicitation. At the close of the discourse resolutions were passed by a rising and unanimous vote, Roman Catholics voting for them, endorsing the positions taken and declaring that "by organization, consecration and unyielding devotion to God's work we will continue to press this battle at all points, and along all lines, until that galvanized paganism in Biddeford, known as the Roman Catholic church, shall feel the power of God's wrath and indignation, and the suffering victims of its iniquity be permitted to enjoy all the rights and privileges of American citizenship."

From the hall, where all was love, to the street, where all was hate, required but a moment to go. Never did I see anything to match it. There is, in the Metropolitan museum of New York, a picture of a priest on the way to the Inquisition, with his face towards the tail of the horse, and a howling mob about him. There were men with clenched fists and open mouths, and women filled with cursing. I saw such a crowd in Biddeford. The mayor had looked on in silence, if not with satisfaction. The police worked hard to stop the mutiny. Headed off in one street, they crowded in upon another. The president of the Y. M. C. A. walked with me, when a leaden bar, four inches long, two wide and one thick, a murderous weapon, struck his arm while it covered my own. The crowd was so great that they carried me into a dark alley and into a good Methodist home, where I passed the night. On Saturday three telegrams came to me at Wollaston Heights, insisting on my return. On Monday I went back, and, with Rev. Theodore Gerrish, one of the most eloquent men of the Methodist denomination, and as brave a man as I ever saw, called on the mayor, who had said that he would like to pay a man to kick me out of town. We found him

stung by the terrible words of Gerrish and citizens, and satisfied that matters had gone far enough. I told him my purpose was not to be followed home by a crowd again, *but to stop under the first electric light and address them, and read to them the word of God.* He thought it madness. *I told him it would be done.* Whether that or something else kept the crowd away, I know not. When the meeting was over there was no disturbance, and there has been none since, while hundreds have come to Christ.

This is the result. One of the brave business men of Biddeford, who stood by the cause of liberty, was the dry-goods merchant, Hon. J. R. Libby, a picture of whose face is given herewith. Mr. Libby lost so much of his Catholic trade as was under the direct control of the priestly boycott. But this loss was more than made good by new patrons who came grandly to his support.

The people of Biddeford see that Romanism is an expensive luxury. The churches are organizing to preach Christ to Romanists. The work is going on; the ball is rolling. It will go through Maine. It opens a path into Romanism for liberty.

REV. CHARLES CHINIQUY.

Rev. Charles Chiniquy was born in Kamouraska, Canada, July 30, 1809. His father, who was a lawyer, owned a Bible, and his mother, who was his first teacher, taught him to read the holy book. He learned many chapters by heart, and repeated them to groups of neighbors, or on Sundays at the door of the church. The parish priest finally demanded that the Bible be given up to be burned, but the father refused, and ordered the priest from his house.

His mother was left a widow with three orphan children. The priest seized and drove away the cow, whose milk formed the principal part of the children's food, on the plea that she owed money for prayers that he had sung for the repose of the father's soul.

He was ordained a priest of Rome, in the cathedral of Quebec, Sept. 21, 1833, and became one of the vicars of St. Rock, Quebec, in 1834. In 1838 he became a curate at Beaufort, a place previously ruined through drunkenness. Here he commenced his work as a temperance leader, was persecuted by bishops and priests, but defended by Presbyterian John Dougall of the Montreal Witness, who threw an arrow into his priestly soul never to be taken out.

Father Chiniquy became the apostle of temperance for Canada, receiving a gold medal and a gift of \$2500 from parliament. Two hundred thousand teetotalers followed his lead.

In 1851 he went to Chicago to establish a Catholic colony. He was persecuted by the hierarchy, and defended in court by Abraham Lincoln.

In 1858, Father Chiniquy, with nearly his whole parish, left the church of Rome and ultimately became Presbyterians. It is claimed that 35,000 people have followed his lead out of Romanism.

Since his conversion he has told the story of the cross in Great Britain, Australia, Canada and the United States, and has been mobbed a hundred times by Romanists, but wonderfully preserved through it all by God's providence.



REV. CHARLES CHINIQUY.



NUN OF KENMARE.

THE NUN OF KENMARE VERSUS THE DESPOTISM OF THE CHURCH OF ROME. IS POPYRY IN THE WAY?

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” Matt. 10: 33.

To deny Jesus Christ before men is expensive business—more so than many think, or than any one can know. To confess Jesus Christ is to assure recognition before God and the angels in heaven, and help from the good on the earth. The Nun of Kenmare is suffering from the effects of her rejection of Jesus Christ in attempting to promote the worship of Mary. For the doing of this she had no excuse. Born into a Christian home, educated in a Bible-loving family, privileged with knowing and reading the word of God, and then deliberately turning to the idolatries of Rome, she lost the help, the love, the confidence and the support that come from a confession of Christ. Rome made the most of her renunciation, hurried her into the taking of the nun’s veil, made of her talents and used her as best it could to further superstitious practices.

In the Irish-American Almanac of 1884, an authority with all Romanists, is a sketch of the author of the Nun of Kenmare. In it we are told that “Miss Mary Francis Clare Cusack was born on May 6, 1830, in Dublin, and that she belongs to a family which has played no unimportant part in Irish history—a family which produced a scion as Lord Chancellor Cusack, who was an intimate friend and admirer of the great Hugh O’Neill of Tyromen. She was educated in England, where she resided for many years and formed many friendships, but she never for a moment forgot that she was an Irish woman. ‘I have the old blood in me,’ she writes, ‘although I was educated and lived in England many years.’ At the age of sixteen she commenced to pen articles for the press. Being of an exceedingly studious nature and of a refined taste, she

took delight in tracing on paper the thoughts she entertained on various subjects. These essays were but the forerunners of the many works, more mature and more profound, which in later years made the convent of the Nun of Kenmare synonymous with the home of Irish literature." Alas, that she should have given her best days to the proclamation of error!

Her enthusiastic biographer declares "that from her childhood she evinced an innate desire to do works of charity and help the needy; and, prompted by a wish to devote her life to a mission of such a nature, in an untrammelled position, she joined a community of Protestant sisters, in which she entered on her career of charity. Here, however, she did not find herself altogether at home. Some idea induced her to believe that she was not, perhaps, in the right place, and this feeling grew into a conviction; until, ere long, we see her bidding adieu to the community in question and embracing the Roman Catholic faith. Her entry into the Catholic church was quickly followed by her novitiate and subsequent profession of a nun. The late Cardinal Wiseman, who had confirmed her, received her into the convent soon after, on July 25, 1856. From the period when she became a Catholic his eminence urged her to continue her work at the pen. He saw how talented she was, and he desired that her talents should be properly exercised and cultivated. Cardinal Wiseman held Miss Cusack in high esteem; he encouraged her in all her undertakings, and a few days before his death he sent her a copy of the last work he ever penned." Thus a Romanist writes.

In the year 1861 the late Miss O'Hogan, sister of the Lord O'Hogan, founded the convent of the Poor Clares at Kenmare, County Kerry. To assist her in her enterprise and to work it out successfully, the services of Sister Mary Francis and her money were put in requisition; and it was for this reason she left England and threw in her lot with the Abbess O'Hogan and the other sisters who were entering upon their work in the wilds of Kerry. The convent lies imbedded amid the heath-clad mountains of Kerry. Here the broad Kenmare sweeps in its serpentine course. Here Sister Mary Francis lived, teaching poor children and devoting herself to literature. She contributed to the press in Ireland and America.

When the Irish famine came, she became a great benefactress.

Vast sums were sent her, which she wisely distributed. The apparitions of Knock, which excited such wide-spread interest, were described by the Nun of Kenmare. These drew her thoughts thither, and were the originating cause why she, with the consent of Archbishop McEvilly, the ordinary of the diocese, founded the Convent of Poor Clares at Knock, near Ballyhaunis, County Mayo, of which in 1884 she was mother superior.

Four years are gone. The convent at Knock has been abandoned. The apparition business proved to be a failure. The Nun of Kenmare sought to be of service to the poor in the Roman Catholic church. The undertow of Romanistic hate and selfishness struck her, and has swept her out upon the same stormy deep that tossed with the wildest fury the bark on which Madame Guyon tried to ride, by the aid of Fenelon and such others as turned from the idolatries of paganism to the worship of the Lord Jesus Christ.

For the Nun of Kenmare, personally, I have only pity. She owes it to Christ and to her countrymen to repent, in dust and ashes, of her betrayal of Jesus Christ and of her turning from him as "the way, the truth and the life," to the worship of Mary.

This is her language, in the book entitled "The Apparitions of Knock:" "There is no need to say how singularly devoted the Irish people have ever been to the mother of God." That language is misleading. We believe in God, self-existent, omnipotent, omniscient and eternal, without beginning and without end, and in Jesus Christ, his only begotten Son, born of a virgin, and in the Holy Ghost. All this is ignored, and she claims that "Devotion to Mary is inseparable from true faith," and that the very first object of the unbeliever and the heretic is to deny or to disparage this devotion. "And yet," she says, "it is at once the most sublime and, if we may say so, the most natural of all the devotions which the church teaches us. It is sublime because it is divine. Mary is the mother of God; and it is therefore a sublime devotion, because the eternal God himself was the first to pay her honor. To no human being has he paid such honor."

All this is false, and the Nun of Kenmare knows it. Jesus, at Cana of Galilee, utterly repudiated the mediatorial help of Mary. In Matt. 12:46-50, we find this language: "While he yet talked to the people, behold, his mother and his brethren stood without,

desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand" (not to Mary, not to his brethren—for she was virgin no more, but the mother of other children who had grown to manhood) "toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." That settled it. Miss Cusack ought to have known it; and yet she says that "To no human being has God paid such honor," while it is true that the humblest Christian ranks with Mary. On the cross, Christ refused to call her mother, but said to John, Behold thy mother, and to his mother he said, Woman, behold thy son, and from that hour John took her to his own house. Christ gave no sanction to Mariolatry. Miss Cusack descended to the lowest depths as a Roman Catholic devotee, and wrote of the apparition of the Virgin Mary at the church of Knock, County of Mayo, Ireland. It is a pitiable story. It is claimed that two Irish women saw the apparition of Mary with Joseph and some one else—some think the apostle John and some St. Patrick. She claimed that going thither cured her, and hundreds, if not thousands, more, and as a result she desired to found a convent there. It was well enough to work the mine of deception. But, alas! for Miss Cusack, she struck a good purpose, and that wrecked her. She proposed to found a convent, not to nurse superstitious practices, but to teach Irish girls how to cook, make beds and do housework, how to knit, sew and make fabrics for which there was a demand, and from which thrift might be derived. Rome had no use for this, and archbishops, bishops and priests joined in opposing her. She at length tired of that opposition, and came to America, hoping to be able to do here what she was denied the privilege of doing there.

She says (p. 4): "Four years have now elapsed since I came to America, by the desire of my bishop and with a heart full of hope for the extension of my work for Irish immigrants and working girls." Here she found unexpected difficulties. Irish priests were here scouring the country for money "to complete the unfinished spires of the cathedral at Queenstown, which were to cost a fabulous sum ;

and whatever other virtues Roman Catholic prelates may have, counting the cost of buildings which their successors must finish is not one of them."

Another obstacle was found in the fact that a priest had opened an immigrants' home in New York, "and I was told he was especially opposed to me, supposing that my plans might interfere with his, though nothing was further from my thoughts." She does not see that she was trying to deliver servant girls from the dominant control of Rome, by fitting them for enlarged spheres of usefulness; and that Archbishop Corrigan does not want. He wishes them enslaved. Romanism thrives on servility and ignorance, not on freedom and education. In the Catholic schools of New York more than 1,200 out of 10,000 children can neither read nor write. It was always the desire of Rome to have her people remain in ignorance. "Keep them stupid and you keep them religious" is a maxim of the Jesuits.

Let the Nun of Kenmare return to Christ, confess her sins and help Protestant women to work out her conception, and something may be done.

Archbishop Corrigan will have none of it. Nor will Romanists have it anywhere. Invited by a priest to Cleveland, she met with the opposition of the bishop and was driven away. There she wrote a series of articles uncovering and setting forth her plans. This excited his ire. Rome hates the press. The bishop did not controvert the articles which she was writing, but he ordered her "either to stop writing or leave the cloisters" (p. 454). He declared it was impossible to be a true religious and to write. That in America? No wonder Rome insists on parochial schools, where genius may be cramped and talents may be stunted.

In 1887, she was offered a place in Tacoma, W. T. The bishop accepted her, and all seemed to be well until tidings reached Archbishop Corrigan, when the way was hedged up once more. "O strange, O mysterious providence!" cries the Nun of Kenmare. "Ecclesiastics complain that the sheep of the fold are persecuted and oppressed, and they will not allow them to be saved. Everywhere in America Protestant institutions for working girls, and many other charities, abound and prosper; and yet the Roman Catholic church denounces them and denounces those of her children who may re-

ceive any help from them in their hour of need, while she refuses help herself." Cannot the Nun of Kenmare see the reason? It pays to serve Jesus Christ. In his service man's highest nature is provided for and all his faculties are developed. In Rome all is different. Where Rome rules, there are ignorance, squalor, degradation and vice. The Nun of Kenmare uses this language: "Everywhere Rome exults, not in the number of her faithful poor, not that she has fewer criminals, not that her people are living holier or more devoted lives, or abstaining from that fatal liquor which is the curse of so many of her children; no, her exultation and her joy is in the great and the rich of this world" (p. 458).

She heard of an opening in St. Paul, Minn. She made application, and again met not only with decided opposition, but with rebuff published in the organ of Bishop Ireland. This is it: "Will any one at this late day number among claimants of charity that religious Poo Bah, political economist, hogiographer, young girls' adviser, pamphleteer, mistress of novices, historian, beggar and nun, who for twenty years and more, both in Ireland and America, has been an irrepressible nuisance? Will any one in his right mind give any more money to squander, after the monument of folly she has left at Knock?" Pio Nono approved of her object. Archbishop Corrigan sat down on it, and the bishops and priests of America follow his lead. The man who threatened to resign if the pope stood with McGlynn was as bitterly opposed to the Nun of Kenmare. Both are for the advancement of Roman Catholics. As a result, both are subjected to the enmity of Rome.

At last she is permitted to see Archbishop Corrigan in his palace. Let her describe the interview: "He saw me alone, and the sister who came with me waited in the anteroom. The archbishop began with making the absurd charge against me of having said 'I would collect wherever I pleased, in spite of all ecclesiastical authority, and that I had no papers giving me permission to do so.'" She denied the charge. "He replied, he could prove it by a letter, and went from the room to get it, and returned smiling his satisfaction, as one would do who would forever silence and condemn an offender by indisputable testimony. But he had no letter. All he had was a statement made by a priest, whose name he would not give, that he had searched an entire day through the papers of a

gentleman who was dead, looking for the letter, and could not find it. I looked at the archbishop in simple amazement, and I must admit, only the matter was so serious, I should have felt inclined to smile. At last I said: 'And so, your grace, this is the charge: I am accused by a priest, whose name you will not tell me, of having written to a gentleman who is dead, whose name you will not give, on a date which you will not tell me, and of having said that I would act in defiance of ecclesiastical authority.' His reply was: 'I am sure you wrote the letter, all the same.' I replied: 'Then, your grace, there is no more to be said.' His grace then turned off the question to another charge. 'At all events, I can prove that your sisters have been collecting in my diocese without leave;' and, as I looked incredulous, he continued, with an air of triumph: 'There is no doubt of it; a priest of your own diocese reported it to me.' Now I knew that a great many of the priests of Newark diocese were very angry with their bishop for receiving us, as they had said so openly, and sometimes very rudely to myself, and this for very different reasons. Those who are not acquainted with the inside history of the Roman Catholic church, and imagine that there is a dead level of harmony and peace, or a perennial fountain of mutual charity ever flowing, are sadly mistaken. I have heard bishops spoken of by their priests in the most contemptuous terms, who, the next moment, would sign a document pouring forth the most extravagant laudations on the object of their contempt. It is true that these priests justify this double-dealing by the necessity of the case: the bishop requires the address; it must be presented, and it would be very difficult for any priest to refuse his signature." When she showed the archbishop the authorization by the pope of the "Order of Sisters of Peace," he threw it contemptuously on the table and said: "'Oh, I have seen this before; it is merely a toleration.'" 'Well,' I replied, 'as the holy father has tolerated me, I wish your grace would tolerate me.' The archbishop, being much annoyed, asked, after a long pause, 'Have you a convent in Rome?' She replied: 'We have not.' 'When you have a convent in Rome I will allow you to have one in New York.'" Before she left, the archbishop told the Nun of Kenmare that he wished never to see her again, and requested her to keep out of his diocese. This is the story, in brief, of the Nun of Kenmare, and of the reception given

her purpose to aid the working girls of America. What will the working girls of America do about it?

1. Popery is in the way because of its utter antagonism to the amelioration and advancement of woman.

There is not on earth anything more hopeless than woman in the church of Rome. In lands where Rome is supreme, she is kept and used as a beast of burden. She toils in the field, and is not in advance of women in the western forests ruled by barbarians; and yet these women, brutalized, beaten and oppressed, dare not hear the voice of offered help, and will not turn from the hand that smites them, nor break away from the fetters that bind them.

Priests do not allow Roman Catholics to give money as they please. "The confessional is very much used for this purpose. But it is often done publicly, as a priest will forbid his people, even from the altar, to give to a charity he does not like, or command them to boycott a man that has fallen under his displeasure." This is justly complained of by devout Roman Catholic girls who have earned their money and believe they have a right to do as they like with their own, especially after they have given the priest all they can spare for himself.

Says the Nun of Kenmare: "Soon after I came to America, a priest in New York was very anxious to help me, and wished to do something for us on St. Patrick's day, thinking there could be no objections to helping a work approved by the pope. He asked for 10,000 circulars for distribution. But before his benevolent plans were carried into execution, they were peremptorily stopped, and he was threatened with prompt ecclesiastical penalties if he attempted to assist me in this way." So the work was hindered, for there are not many who would dare brave ecclesiastical displeasure. She says, very sorrowfully: "If I had proposed, either as a secular Roman Catholic or as a Protestant, to establish liquor saloons or houses of doubtful character, no bishop would have interfered to prevent my doing so. The liquor saloon is always useful to the Roman Catholic church, and must not be too much discouraged, though obviously it is necessary to condemn it in theory. But what matters this, when all the mandates of a council are pointed at as an evidence of zeal, and at the same time left to lie as a dead letter? It must be admitted, however, that no other religious body is so de-

pendent upon the liquor saloon interest as the Roman Catholic church. In fact, it is the only religious body that looks to this interest for support; and it is but justice to say that if the money obtained from this source directly, as well as indirectly, were withdrawn, some institutions would have a poor lookout. The liquor saloon-keeper, who bosses the wards, knows how to obtain government money and subsidies for orphan and other institutions, and, with the most free and generous hand, these men contribute to every Catholic charity. It is none the less true, however, that it is a crying shame for the Roman Catholic church to oblige sisters to depend upon collections in such places for their support; and this in a church which can obtain millions of money for any purpose, and could save the sisters all this degradation and waste of time and energy which should be given to the service of the poor" (pp.428-9).

The purpose of the Nun of Kenmare is thus set forth: "I propose to train girls in a practical way for domestic life, so that any girl so trained will be, I hope, equally fit for domestic service and for married life." "The inmates of each training house would be divided into groups or families of ten or twelve. Each group should have their own table, their own bed-rooms, and separate places for cooking in the general kitchen. The object of this division is to teach each girl how to cook, keep accounts and provide for a small family; that same company should be given charge of the linen and needlework, and again of the laundry. Thus each girl would be trained to do domestic work economically and well." She also proposed to connect with it boarding places for girls working in factories and stores, where they might partly earn their living.

Hon. John Kelly approved of the measure. The archbishop of New York, and archbishops, bishops and priests elsewhere in the United States and in Ireland, opposed it. Today, the servant girls and the sewing girls connected with the Roman Catholic church are held as slaves to the church. They are kept in deplorable ignorance. They are taught not to read the Scriptures. The most terrible superstition rules them, and unless God's grace helps good people to go to them and teach them the way of life, they are lost for time and for eternity.

The words of the Nun of Kenmare ought to rouse the women of the Roman Catholic church to effort, and make them insist upon

Archbishop Corrigan changing his course, or find out a reason why. Will they do it? Probably not. It is woman's way to kiss the hand that smites her, and in the church of Rome this is true to an extent found nowhere else.

The Boston Herald says the book which she has written is much more damaging than "Why Priests Should Wed." This may be true. Her language confirms the statements of "Why Priests Should Wed," and does much more. It reveals a despotic hate which will create surprise, and an indifference to the weal of the people utterly inconsistent with the pretensions of a church whose representatives are clamoring at our front doors and with a whining tone crying, "Please give us something for the poor." Like Judas, Rome carries the bag, and betrays the Lord in the person of his poor.

2. *Popery is in the way because of the immorality of priests.*

The scandals uncovered in the book deserve more than a passing notice. She says: "I know there are thousands of Roman Catholics who have not even the least idea of the evils which, unhappily, I know too well. My knowledge of these things has come from no seeking of mine, but through the course of a very remarkable providence. There is a passage in Cardinal Newman's Apology (p. 271) where he touches on the subject of the character of priests; and he asks why they should live so self-sacrificing a life if they were not sincere in doing so." She simply doubts the knowledge of Cardinal Newman, and has heard priests under him speaking of him most disrespectfully; but of course such disrespect could never reach Cardinal Newman (p. 27). "I knew a bishop who was living in Rome in the Vatican, and on the most intimate terms with the late Cardinal Antonelli, when the latter was living a sinful life, and he knew nothing of it and could scarcely credit it;" while we know that Cardinal Antonelli, of the pope's household, lived in criminal indulgence with a woman and by her had children, and that his daughter by another woman has fought in the courts for her inheritance. The Nun says: "The first faint breath of suspicion that anything could be wrong in those who were devoted to the service of God came to me at this time, in the Newry convent; but I put it from me with the consoling reflection that scandals must come. Later I had to learn, to my infinite grief, *that scandals of a most serious kind exist, and exist unreprieved, which is the real evil.*"

“A French lady, who was governess in the family of a friend, spoke of the priest of our mission in a way which I considered most disrespectful, and for which she maintained that she had cause. She gave a history of her experiences with priests very freely, and in a way which was not calculated to make them respected, as a body, if her statements were true.” This is the fashionable way of writing about the scandals of the church of Rome. For the first time, facts and statements were gathered from sources worthy of credence and were placed in “Why Priests Should Wed” in such a way that the reader might see that there was filth, pollution and damaging conduct without being compelled to read what is damaging to the heart of the reader. Therefore, the vile is left out, but it is so left out that the dullest intellect can measure the infamy of a church that tolerates such vileness. The Nun confirms the truth of the statements made by Miss Bunkley and Edith O’Gorman. She says: “The vows of the Irish Poor Clares are also simple vows; and, though the vow of inclosure forbids the sisters to go outside of the convent grounds without the permission of their bishop, they have no grating in the parlors, and seculars and even gentlemen can go, and do go, through the convent, especially in Kenmare, where the sisters go into the public church and into the grounds belonging to the church, which adjoins the convent.” She then relates how a priest, who assisted at her reception at Newry, became intemperate (p. 36); how another desired her to dedicate her book, “St. Francis of Assisi,” to him. “His anger was the first painful intimation I had that priests were, after all, human. Still, with all possible allowance for poor humanity, I certainly have met, in some priests, instances of almost childish intolerance and readiness to take offence, such as are far less common among men of the world. I have found that priests are the very last persons who will forgive either a willful or an imaginary offence” (p. 38). She tells of a Franciscan priest who, obtaining an advanced copy of her book, “re-published it without the slightest acknowledgment, and never even condescended to reply to my expostulations.” “*The priests are protected by the bishops, no matter what they do.*” It is not different in Brooklyn or New York, as the case of Father McCartney in Brooklyn, described in “Why Priests Should Wed,” abundantly proves. She says: “The Roman Catholic bishop ex-

acts the most abject submission to himself from the priest; but, in return, he puts the shield of his protection, in a way which no Catholic dare dispute, over the actions of the priest—a fact which will explain many matters which are not easily understood by those who have not had experience” (p. 39). She believes that there will be a reaction against the Roman church in America, unless there is a reform in that church, which its past history does not lead us to hope for. A church which claims infallibility in all its doings, as well as for its doctrines, will neither listen to a cry for needed reforms nor avert calamity. And it will not even learn from history.

3. *Popery is in the way because it is the personification of despotism.*

The pope is an absolute despot. Claiming infallibility, he refuses to be governed even by the principles and sentiments that influence other rulers. What can be more brutal than the words addressed to the Irish people, saying, “The people of Ireland prefer the gospel of Dillon and O’Brien to the gospel of Jesus Christ”? Irishmen have put and carried an amendment, so that it reads: The people of Ireland prefer the gospel of Dillon and O’Brien to the gospel of Leo XIII. On this line Irishmen are preparing to fight it out.

The Nun of Kenmare tells how she was compelled to leave the convent. A sister, in love with Bishop Higgins, attacked her in the most violent way, again and again. At last she said: “If your affection for Father Higgins obliges you to treat a sister in this way, I am sorry for you and for him; but if you continue speaking to me so rudely I will leave the room, but, remember, I will never enter it again.” She continued, and the Nun of Kenmare went out to return no more. Her revelations of convent life are sickening.

A sister in New York was sent to the Insane asylum on Blackwell’s island. The history of the case is most pathetic. Her brother obtained her discharge and, when asked why he did not make the case public and so prevent worse or similar evils, “He told me it was his first impulse to do so, but on reflection he knew that he dared not, as his business would be ruined if he said one word” (p. 174).

The Nun of Kenmare describes how she was persecuted in Dublin. Cardinal McCabe, with his chaplain, gave orders that she was to be put in the streets of Dublin. A sister, on her knees, begged

that she who had been the salvation of thousands of the poor in Irel and be permitted to sleep one night in the convent. The request was granted only on one condition, that she should be put out on the streets of Dublin at daybreak next morning. She bethought herself of Tuam. The archbishop refused to allow her to go there. There she was, houseless, homeless and desolate, in the city where she was born. She had many Protestant relatives, but she dared not meet them. She had denied the faith. That denial created a barrier. To deny God is to lose the help of the God of love. Satan never loves. Cut loose from God and get into trouble, and the devil will leave you in the lurch. In Dublin, where the Nun of Kenmare was born, there was neither friendship nor help among Roman Catholics to whom she had turned. To go to Protestants was to confess the mistake she had made and break with the associations she had formed. Her past bound her. She had served Rome, and Rome left her stripped of power. She could have betrayed the cardinal and incited a riot. This would have imperilled her life. She determined to make one more effort, and sent for his chaplain. Though courteous, he told her he dared not offer the least opposition or ask for an explanation when he had once spoken.

The conduct of Archbishop Corrigan matches that of the cardinal in Dublin. Will Romanists endure it, or revolt?

The Nun of Kenmare owes it to herself to do as did Archbishop Cranmer, who had betrayed Christ and had acknowledged the bishop of Rome to be supreme head on earth, Christ's vicar here. Rome had no use for him. Bloody Mary insisted that he should burn. It was determined that a sermon be prepared for the occasion and that his adhesion to Rome should be given the widest publicity. St. Mary's, Oxford, was the place. To it Cranmer was carried in his torn and dirty garb. In the church he found a low, mean stage, erected opposite the pulpit, being placed on which he turned his face and fervently prayed to God. The church was crowded with persons of both persuasions, expecting to hear the justification of the late apostasy; the Roman Catholics rejoicing, and the Protestants deeply wounded in spirit at the deceit of the human heart. The preacher represented Cranmer as having been guilty of the most atrocious crimes; encouraged the deluded sufferer not to fear death, not to doubt the support of God in his torments, nor that masses

would be said in all the churches of Oxford for the repose of his soul. Then, having ascribed his perversion to almighty power, Cranmer was given an opportunity to speak. He arose and asked the congregation to pray for him, because of a sin that lay heavy upon his soul. Then, in prayer and speech, he confessed his sin in turning to Rome, and told of his sorrow because "of setting abroad of a writing contrary to the truth, which now I here renounce and refuse, as things written with my hand contrary to the truth, for the sake of my life. And forasmuch as my hand hath offended, writing contrary to my heart, it shall first be punished; for, when I come to the fire, it shall first be burned. And as for the pope, I refuse him as Christ's enemy and anti-Christ, with all his false doctrine." Then he renounced the doctrines of Rome, and when he reached the fire burned his right hand to a cinder, and by that act and confession got back into the fellowship of Christ and the church. 'The Nun of Kenmare seeks to stay in Rome and to cling to her deceptions. Let her forsake them and live. Rome hates her. Christ and the good cannot receive her as she is.

The Irish World says: "The rubbish about ecclesiastical interference, which the ex-Nun of Kenmare now puts forth, is all humbug. If she had remained in her convent, in obedience to the directions of her religious superiors, she would still be in Kerry and probably doing her appropriate good work. But she wanted to 'boss things' herself; she shook off the trammels of religious and ecclesiastical authority; and hence she has now no standing as a religious anywhere." This is utterly untrue. She is still in the church, trying, like McGlynn and Savonarola, to fight Rome in Rome. This is impracticable. To succeed, Christ must be confessed. The idolatry of Rome must be given up. She must repent of her sins, return and do her first works again. Christ is our mediator. He can help here and in heaven. The ruler is the same in heaven and on earth. These are plain words for the Nun of Kenmare. They are spoken in love and fidelity. She has betrayed Jesus Christ. Her worship of Mary is idolatry, and offensive to God. Let her renounce it. The Nun of Kenmare knows what it is to battle with the despotism of Rome. We invite her to come into the liberty wherewith Christ maketh his people free. Here she will find work going on, larger and grander than she ever conceived.

The Pratt's institute that has come into notice was born of fealty to Jesus Christ. The boy gave himself to the Lord. In his manhood he made it his chief aim to glorify God and help man. As a result, he has been a benefactor to uncounted numbers; and now, as the flower grown on the tree of his life and ripening into seed that will yet produce abundant harvests, comes this immense institution, combining the ideas of the Cooper institute, the Astor library, the Anchnuty trade schools and the academy of Dresden. Let the Nun of Kenmare read what has been achieved by this brave and fearless man, who lives to benefit mankind, and she will see how much larger are the plans of those who have welcomed the life of Christ to the soul than those encased in the errors of Rome. Rome darkens the windows of the soul. Christ lifts them and lets in the light. Let us quote from the New York Sun this marvellous description:

“Like other great benefactors, Charles Pratt was originally a poor mechanic. He experienced the need of education. He earned his by working hard and living on a dollar a day. He got to be a successful merchant, and was a member of the well-known firm of Reynolds, Devoe & Pratt, of New York. He sailed into fortune in the strongest tide of the oil business, and got to be worth millions. He employed thousands of workmen, and by contact with them, as well as by his own experience, he came to know how great are the disadvantages of the poor youth who starts with only such education as the public schools have heretofore given. While his great wealth increased, and he was able to provide munificently for his family, he never lost sight of the idea, which has, in fact, been the pet thought of his life, to erect a great institution to supply the want which he had himself experienced.

“One of his ideas was that such an institution should not be a mere charity, but that it would do most good as an aid to those who were willing to help themselves. Therefore the cost of maintaining the institution is assured by the munificent gift of the pile of buildings known as ‘The Astral Apartments’ at Greenpoint, recently described in the press. When these apartments are filled the institute will have an income of about \$25,000 a year. In this respect the plan is something like that of Mr. Cooper for the support of the Cooper institute by the rents of the stores on the main floor of the building. Besides the rents from the Astral apartments, the Pratt

institute derives a revenue from small tuition fees, which are charged chiefly as an indication of the good faith of the pupils, and are, of course, far below the actual cost of the tuition furnished.

“The main building is an imposing six-story brick structure facing on Ryerson street, with a floor space of about four acres. This building stands between De Kalb and Willoughby avenues. Connected with this are extensive buildings for the department of mechanic arts, fronting on Grand avenue. On the Ryerson street side the kind-hearted benefactor has bought a plot 350x200, which extends across the block to St. James’ place. This plot is intended as a play ground for the young ladies. Then there is another plot for the boys on the Grand avenue side, 250x200 feet.

“The main building is 100x50 feet, with an L on one side 37x50. This is six stories high. The buildings for the mechanic arts measure 247x95 feet, and vary in height from one to three stories. They are all substantial structures, no money being wasted in mere architectural ornamentation. The buildings are supplied with arc and incandescent lamps, so that the class rooms are brilliantly lighted by night. This is necessary, because much of the tuition and practice of the industrial arts will be at night, so as to give opportunity to pupils who are otherwise engaged by day. The design is to bring technical and industrial education within reach of those who most need it. The land for the buildings was purchased in 1884. The contracts for construction were given out in the early months of 1885. The building is not yet completed, but enough has been done to give the benefits of it to over 500 pupils, and the attendance is constantly increasing. In the main building is a free circulating library. It contains about 15,000 volumes of choice books. All the pupils of the institute and the tenants of the Astral apartments have access to this library. The selection has been made with especial reference to the needs of the institute. In the reading room are about 150 of the leading American and foreign periodicals and a library of valuable reference books. In mechanical, scientific, and art works the main library is very strong. There is shelf capacity for from 25,000 to 30,000 volumes. The library measures 45x47, and the reading room 80x45 feet. To this the public has had access since last January with the aid of intelligent catalogues. The books chiefly sought for have been general literature, philosophy, religion,

sociology, philology, useful arts, fine arts, history, travels and biography. Over 2,500 members enrolled themselves in the first four months, and the circulation has run up to about 10,000 volumes.

“The use of the library and reading room is limited to citizens of Brooklyn over 14 years of age. The terms are much the same as those of the apprentices’ and other circulating libraries, and require the signature of some responsible person as guarantee against loss of books. There is nothing of the kind in this quarter of Brooklyn, and additions will constantly be made to all the departments of the library, so that it shall contain the standard works of the best authors, both ancient and modern.

“The second floor is reached by an elevator. Here is a big lecture hall, 80x45, splendidly lit and admirably ventilated. In the front are the trustees’ room, general office, and main office. It is designed to give the public access to the lectures so far as it may be consistent with the convenience of those who attend the institute.

“A great feature of the institute is the school of art and design. Drawing is recognized as the basis of all constructive industries, as well as of pictorial art and decoration. Its importance to the artisan and designer is incalculable, and every branch of it is provided for in the Pratt institute. The chief divisions are: Drawing, as applied to industrial construction and the making of objects; drawing, as applied to the representation of the appearance of objects, both natural and artificial; drawing, as applied to ornamentation. The special divisions to secure these results comprise thorough and systematic training in free-hand, mechanical, and architectural drawing, color, clay modelling, design, and wood carving. Each course of study is divided into three grades, and ten acceptable studies or drawings are required in each.

“In the general course of free-hand drawing the pupil is trained in blocking in from casts the appearance of cylindrical and rectangular objects, groups of objects, studies in light and shade from casts and still life, harmony of color, historic ornament, and principles of ornament and applied design. The next grade includes work in design, blocking in, and shading the head and figure from casts, drawings of drapery and studies in color from still life. The next grade embraces advanced work from antique painting and studies from life. Students are required to have a thorough knowledge of

free-hand drawing before admission to advanced classes, and will not be permitted to omit any part of a course of study unless they can pass satisfactory examinations. Pupils may enter special courses in design or architectural and mechanical drawing, according to individual ability or fitness. All students must attend lectures on perspective, historic ornament, harmony of color, etc., according to course of study, and are required to take full notes. All applicants must give evidence of a certain amount of ability in the line of work they wish to pursue in order to gain admission to the school, and must pass an examination upon one grade before entering a higher grade.

“Thus far the progress of the art department has been most gratifying. The first class was organized about a year ago. The evening classes were begun last January, and there are now about 400 enrolled. The first term extends from Sept. 18 to Dec. 21, the second term from Jan. 2 to March 27, and the third term from April 2 to June 21. For the evening classes the first term is from Oct. 1 to Dec. 21, and the second term from Jan. 2 to March 21.

“The terms for tuition are \$8 a term for the first division classes and \$6 a term for the second division classes. The terms for the evening classes are \$5 for a term of three months.

“In the department of domestic science there are courses in cooking, sewing, dressmaking, millinery, and embroidery. Here it is proposed to make women learn those branches of science and art that pertain to good housekeeping and the making of homes. They are taught not only in an ideal but in a practical way. They learn, in the words of the charter of the institute, ‘those useful and ornamental arts that have reference to matters of household economy and home management, the preparation of clothing, useful and ornamental, of economic and wholesome desire to support themselves by those branches of industry.’

“And here are the tools with which to do all this. There are big kitchens and things to cook, and there is a lunch room where the things cooked are sold at moderate prices to the pupils of the institute or others. The cooking school was opened last January with a class of twenty, and other classes have been constantly added, with marked success. A course consists of twelve lessons. One lesson of two hours' duration is given every week. The evening classes

are open to self-supporting women, but the day classes are open to all, and the result has been that the institute has already been almost tested to its fullest capacity.

“There are three courses of twelve lessons each in cooking, and they advance regularly from the simplest to the most elaborate dishes. Every pupil is required to give evidence of her thorough acquaintance with elementary cooking before advancing to the higher courses. It is a thoroughly practical work. Principles are taught orally, but each pupil applies them practically by working out with her own hands the recipes given to her. Lessons are given in the building and care of the fire. The time-honored plan of female cooking by which proportions are guessed at with skill is disapproved. The pupils are taught how to measure liquids and solids, to boil eggs by actual time and not by conjecture, to boil all sorts of vegetables, to broil and roast meats, to make soups, pastry, and bread.

“Along with the peculiar cooking there are lectures upon the chemical and nutritive properties of materials used and the changes produced by cooking. The finished pupil can not only cook after thirty-six lessons, but she should have a good understanding of the properties of various food materials; know what is wholesome as well as appetizing; and be able to estimate the value of food as to its nutritive properties, and to do the work of cooking intelligently and economically.

“The charge for tuition in the day class for cooking is \$3.50 for the first and second courses, and \$5 for the third course. For the evening classes the charges are \$1.50 for the first and second courses, and \$2 for the third course.

“The sewing department class opened last February with twenty-four pupils, and since that time the numbers have constantly increased. A large room on the south side of the third floor is devoted to this class. All kinds of sewing are taught, from simple overhanding to buttonholes, hemstitching, featherstitching, and instruction in machine sewing. The higher branches of cutting and making plain garments from patterns are taught after pupils have learned hand sewing. Then the high art of draughting garments from measure is taught. In this department the pupils must furnish their own materials. The tuition fees for a course of sewing—twenty-four lessons—are \$4 for day classes and \$2 for evening

classes. For dressmaking, twelve lessons are required. First, the pupil must get a knowledge of hand and machine sewing, as well as experience in making simple garments from patterns. Afterward the pupil learns to cut and make dresses from patterns, and, finally, to draught the patterns from measure. The charges for tuition are, for elementary day classes, \$5; evening classes, \$3. For advanced day classes the fees are \$10; evening classes, \$7. Pupils furnish their own materials.

“Classes in millinery have been instructed here since last April. The course comprises twelve lessons, including instruction in covering, facing, and trimming hats and bonnets. The cost of the twelve lessons is \$4 for day classes and \$2 for evening classes.

“The institute also makes provision for classes in art embroidery. The course consists of twelve lessons. A knowledge of hand sewing is required for entrance, and pupils are advised to complete an elementary course in drawing and color as indispensable to good work in embroidery. The fees are \$4 for the day class and \$2 for the evening class.

“In hygiene and home nursing there is a course of twelve lessons. The number of pupils is limited to fifteen in each class. There are lectures and practical demonstrations on the outlines of anatomy, physiology, and hygiene; immediate aid in emergencies; treatment of wounds, broken bones, sunstroke and poisoning; home nursing, care of the sick room, administration of food and medicine to the sick. This course is intended to qualify pupils to act promptly when necessary before the arrival of a physician, and to aid the physician when he does come. The tuition costs \$4 for the day class and \$2 for the evening class.

“There is a course of twenty lessons in vocal music, for the study of sight reading, voice and ear training, part singing, and musical theory. Applicants must not be less than 16 years old. The tuition fee is \$3.

“For the department of mechanic arts there is a series of buildings in the rear of the main institute, fronting on Grand avenue. It is intended for three distinct classes of pupils: First, members of the regular three years' course who, in connection with their literary work, take instruction in wood and iron work, joinery, pattern making, wood turning, moulding, casting, forging, etc.; second, pupils

from other schools who wish to supplement their studies with some kind of manual work ; third, those who are employed during the day and wish to join evening classes in order to learn some mechanical trade, or to perfect themselves in the trade in which they are already engaged.

“In the basement are two 100-horse power boilers, which supply steam to the entire group of buildings, and run the engines, elevators, electric light, fire pumps, and machinery. The big Harris-Corliss engine and the huge dynamo are excellent subjects for object lessons.

“On the south side of the first floor is the forge room. There are accommodations for thirty-six pupils, with forges and anvils. Instruction is given in drawing, bending, upsetting, punching, welding, and making of steel tools. The different processes of producing iron and steel, and the properties of the commercial product, are illustrated by lectures. The tuition costs \$10 for three months.

“Adjoining this room is the foundry, 66x29 feet. Here instruction is given in green sand moulding, dry sand moulding, and loam moulding, and in core making. Swept-up work will be illustrated, and particular attention will be given to the production of art castings in iron and bronze. The art of manipulating and care of cupola will be taught, with the principles of iron melting. The tuition costs \$10 per term.

“The metal working department at the north end of the first floor has a room 97x37 feet. There is bench room for forty-eight vises, engine and drilling lathes for iron work, and other machinery. The course of instruction comprises the use of the drill, planer, milling machines ; the theory of cutting tools ; the use of the chipping chisel, file, scraper, hand dies, taps and reamer ; engine, lathe, screw cutting, boring, and machine fitting. The tuition costs \$10 for a term of three months.

“The main room of the wood working department at the north end of the second floor is 92x37 feet. Here are 150 feet of wall benches and 36 single benches supplied with the most approved tools. There are wood turning lathes, a large pattern maker's lathe, buzz planer, surfacer, and other machinery. Thirty-six boys began to work here last March, and the institute has already on exhibition some work in this department that would be a credit to older hands. The course

in carpentry will cover three months. Instruction is given in the care and use of carpenter's tools, laying out of work, proportion of joints, method of making dovetails applied to cabinet making, joinery, and house building. The second term takes up the speed lathe, plain and ornamental turning, and the making of patterns and core boxes, and the use of the hand saw and jig saw. The charge for tuition here is \$7.50 for a term of three months.

“In this department there is a three years' course for boys, which includes freehand and mechanical drawing and shop practice, at the same time that the pupil is acquiring a thorough English education. The applicants for this course are required to pass an examination in arithmetic, geography, United States history, grammar, and composition. A similar course to this for girls will also be taught.

“For the department of the building trades there is a building 103x95 feet and about 30 feet high. Work was begun here with pupils in bricklaying, modelling, stone carving and plumbing last February, and already some wonderful results have been accomplished. In stone carving the pupils are required to sketch designs and model them in clay before cutting them in stone. Then they are drilled in different styles of ornament and architecture. The pupils are encouraged to make original and artistic designs, for the work of this department borders closely on that of the sculptor. The tuition costs but \$7.50 for three months.

“In the plumbing section there are completely equipped benches for fifty-four pupils. They are taught to make lead seams, wiped joints, sand bends, working sheet lead, erection of sewer pipes, the sanitary aspects of plumbing, the scientific principles of drainage, sewerage, and ventilation, and the ability to apply those principles. There is already on exhibition some nice work done in this department, and whoever learns plumbing here will learn it thoroughly. The tuition costs \$10 for a term of three months. Applicants for admission must be at least 17 years old.

“The course in plastering comprises instruction in scratch coating, brown coating, hard finishing, running arches, cornices, etc. The charge is \$7.50 for a term of three months. There is a course of six months in modelling, casting, and carving, in which the tuition costs \$5 for a term of three months.

“A class in shorthand was begun last February with thirty-five

pupils, and it has been continued since. Experience has shown that it is necessary to require pupils in this branch to pass an examination in spelling and English grammar.

“The Technical museum of the institute is a novel and interesting feature. The general idea is to exhibit excellent specimens of handicraft in juxtaposition with the materials from which they were made, and to show the processes through which each article must necessarily pass on its way from the crude material to the finished product. There are specimens of beauty, and, besides that, they are of utility in training the eye to distinguish the principles of form, design, color, and ornamentation.

“Mr. Pratt began to make this collection last year. It is most complete in the department of ceramics. Side by side with specimens of the raw materials there are samples of earthenware, faience, and porcelain from the great manufactories of the world, ancient and modern. The collection of glass is marvellous, and discloses all known methods of ornamentation. It is shown how glass may be blown, cut, engraved, etched, and enamelled in every conceivable form of grace and beauty. There are specimens of Roman, Florentine, and Venetian mosaic work, enamel work of various countries, a set of German medals showing different stages of the process of manufacture, specimens of the metals and their alloys, and examples of beautiful and artistic work done in them, choice bronzes, samples of ores and minerals, fac-similes of the famous gems of the world, and a series of 600 specimens of European rocks, side by side with the same number of American rocks.

“As a whole, the Pratt institute is the most complete in this country for the combined advantages of mental and physical education. Many attempts have been made on a smaller scale, or in partial directions, but none heretofore has attempted so extensive manual and industrial education, or so broad a field of training. The institution is fairly under way. It has room to grow to be not only a credit to Brooklyn, but also one of the distinctive educational institutions of the United States, and is likely to prove a model for others to be erected in the near future for the benefit of coming generations. To insure the faithful carrying out of his ideas, Mr. Pratt has placed his son, F. B. Pratt, in charge of the institute as

secretary, and he is in daily attendance there to see that the great educational machine moves smoothly."

Evangelical Christendom is not poor.

"The King's Daughters" is a recent organization, founded by Mrs. Margaret Bottome and a circle of nine New York ladies, and which aims to embody the highest precepts, put in practice principles at once the grandest and simplest, and realize ideals of all that is most earnest, tender, and strong in womanhood. France holds out her eager hands, claiming to have originated the first Sisterhood of the Cross, an ancient society whose badge was the Maltese cross, and the brave-hearted Sisters of the Red Cross in Germany long to fasten the silver cross of peace beneath the crimson sign of carnage. The King's Sons are banded together under the same motto, the promotion of "Whatsoever things are true and whatsoever things are pure," wear the same badge and royal color, and are governed by the same central council, as the King's Daughters.

A lady in a crowded stage made room, at infinite discomfort to herself, for a young girl in shabby clothes and with a big box which partially rested in the lady's lap. The graceful courtesy was rendered with a smile like sunshine, and the silver symbol flashed on the lady's breast as she helped to steady the troublesome package.

Let the Nun of Kenmare join "The King's Daughters," a sisterhood born of love, ruled by Jesus Christ and consecrated to serving the world without fee or reward. In Rome is night. In Christ is life; confess him and serve him and all shall be well, and she, with us, can say, with 50,000 more:

Sons and daughters of the King,
 Joyful let us rise and sing
 Song and psalm with loud acclaim,
 While we worship "in his name."
 In a covenant of grace,
 While he lifts his smiling face,
 With a love that knows no shame
 Let us gather "in his name."

Heart and hand for word and deed,
 Wheresoever human need,
 Through whatever praise or blame
 Bear your message, "in his name."

Children of the royal line,
 Yours to speak the word divine;
 Yours to lift the beacon flame
 To the nations, "in his name."

Rise encircled in his might,
 Swift of foot, and strong for right;
 He for evermore the same
 Will be with you, "in his name."
 Peace he gives you, peace he leaves;
 Scatter, then, the golden sheaves,
 Freely as to you he came,
 Freely scatter, "in his name."

OUR MOTTOES.

"Look up and not down!" Do you mind how the tree-top
 Rejoices in sunshine denied to its root?
 And hear how the lark, gazing skyward, is flooding
 All earth with his song, while the ground-bird is mute?

"Look forward, not back!" 'Tis the chant of creation,
 The chime of the seasons as onward they roll;
 'Tis the pulse of the world, 'tis the hope of the ages,
 'Tis the voice of the Lord in the depths of the soul.

"Look out and not in!" See the sap rushing outward
 In leaf, bud, and blossom. All winter it lay
 Imprisoned, while earth wore a white desolation;
 Now nature is glad with the beauty of May.

"Lend a hand!" like the sun that turns night into morning,
 The moon that guides storm-driven sailors to land.
 Ah! life were worth living, with this for its watchword:
 "Look up, out and forward, and each lend a hand!"



MARTIN LUTHER.

MARTIN LUTHER; HIS WORK IN GERMANY A NECESSITY IN AMERICA.

BY JUSTIN D. FULTON, D. D.

“Give me the little book.” Rev. 10 : 9.

It is said that in India little ants eat through the great pillars and pulverize the foundations, and render unsafe the mightiest temples. What the little vermin do to the temples of India, Romanists are attempting to do for the temple of liberty in America. Their scheme is perfect: Keep the children out of the public schools, or make them atheistic, and America will be papalized. In the face of this attempt, it will do the people good to re-read the life of Martin Luther, and gain a conception of the work he attempted and the work he achieved. Attempts have been made to belittle him; as well try to dwarf Mt. Blanc. The sun is too high up; the Lord God omnipotent reigneth, through literature, through history, through Sabbath schools, through free pulpits, through an unmuzzled press. It cannot be done. Roman Catholics are accessible to the truth. Give truth its opportunity. That made Germany free. That will melt the shackles Rome is forging for the free limbs of American youth. Remember that when Luther began Germany was in the clutch of Rome. It looks as if it might have stayed there, had not this boy grown to manhood and, under the direction of Providence, wrought a work which is even now the astonishment and wonder of the world. Four hundred years after his birth, the Germany he redeemed paused to sing his praises. The mightiest, the truest, the sturdiest monarch that ever sat a throne in Europe or anywhere else, Emperor William, was great enough to say so. It proves that things are growing, morally and spiritually. The princes, the statesmen and the people honored Luther with a monument at Wittenberg, where he was buried.

It was a wonderful hour when this child was born. He came into the world when everything had been made ready for the great deeds of great-hearted men. When he was nine years of age, Co-

lumbus set sail for the new world, not knowing what was to befall him; the printing press had been invented; Dante had written; Michael Angelo had planned St. Peter's at Rome; Raphael had painted those wonderful pictures that are even now the glory of art. Luther was built on a large scale. There was a robustness about him which made his bravery, his docility, his teachableness, his wit, his love of music, of the young, of good women and true and brave men, marked features in his life. He compelled priests, bishops, princes, emperors and even popes to confront a manly Christianity. Come, then, and look into the little town of Eisleben where he was born, and bless God for the gift of this child whose influence permeates the nations and makes a free church in a free state, with a free press and a free pulpit, possible. There is not much to see, beyond a noble mother and a brave father working in the mine. With the outline of Luther's life all are more or less familiar. All know that he was born to an inheritance of poverty and struggle, that Madam Cotta heard him playing the flute and singing in the streets, when she brought the hungry child in, fed him, got in love with him, and induced her husband to join her in lifting him out of the grasp of poverty into the enjoyment of a sunnier life and a more prosperous way. She found a boy that she was not compelled to drive to study. He loved knowledge. It was born in him, as much as was the gift of song.

1. *The work of God in him is the first distinguishing fact.*

He was born again. Romanism did not satisfy him. Confession, penance, fasting and self-humiliation did not bring peace to his soul. He found it after a long struggle. He had read the Bible and tried to hold on to Romanism. He saw Romanism full of corruption and deception. Summoned to Rome, persecuted for righteousness' sake and yet in the darkness, he climbed Pilate's stairs in the Lateran. As he was praying Romish prayers, above the din he heard God's voice, sounding out in his soul: "*The just shall live by faith.*" He was startled. He was surprised. His eyes were opened. He saw his abasement and folly, his utter rejection of God and his attempt to work out salvation for himself. The words had come twice before; God never tires in striving to win us. The deed was done. It was a creative word for the reformer and the Reformation. It was by means of that word that God then said: "Let there be

light, and there was light." The work was of God. The righteousness which can alone stand in the sight of God became his by imputation. It was wrought through the Holy Spirit in the heart of a Romanist. Cannot that work be wrought again and again, in the hearts of Romanists? Is anything too hard for God? May not millions be brought, in answer to prayer, from darkness into light?

2. *God helped him.*

After Luther's blows had told, the partisans of Rome, in their sudden alarm, exclaimed aloud that a vast and formidable conspiracy was everywhere forming against the church. It was not so. The friends of the gospel saw God's uncovered hand, and they rejoiced. As in spring-time the breath of life is felt from the seashore to the mountain top, so now in the conversion of Hans Luther's son there came a breath from heaven. It warmed the hearts of men.

Let us now get a few dates. He was born on St. Martin's eve, in Eisleben, Nov. 10, 1483, and was named Martin because of it. He died in the same place Feb. 18, 1546, aged 62. He said: "I am a peasant's son. My father, my grandfather, and my forefathers were all peasants. My father was a poor miner; my mother carried her wood on her shoulders; and after this sort they supported us, their children." Subsequently, they went to Mansfield, and acquired property. They always loved their boy, and their boy to the last honored his parents. The boy was brought up under severe discipline. At school he was flogged very frequently, on one forenoon fifteen times. "Such a school is," said he, "a purgatory." In 1501 he entered the university at Erfurt, studied four years and graduated with high honors. His moral conduct was blameless. An inclination to study law was thwarted by sickness, a stroke of lightning, and the death of a companion. He went to the convent of Erfurt instead, and became an Augustinian monk. "God ordered," says Luther, "that I should become a monk, that I might take up my pen against the pope." From 1517 to 1530 was one long battle, and German Protestantism was born. In 1507 Luther took orders. In 1508, at the instance of Staupitz, he became professor in Wittenberg. In 1512 he took the doctorate and became a D. D. and a teacher of the Scriptures.

His fight with indulgences brought him into public notice. The

doctrine had been long in existence. As early as the days of Tertullian, in the third century, penance was imposed by the church as a punishment which should be endured to gain divine pardon. From that time, deeds of penance multiplied in number and increased in severity. Men went barefoot, whipped and starved themselves. In due time, the priests invented indulgences, and offered to lift the burdens imposed upon the faithful for money. Hence arose the system of exchange so convenient for the sinner and so profitable for the church: The next step was to follow the rich sinner into the next world, and declare that sins which had not been atoned for on earth must be expiated in purgatory. Then came the claim that indulgences could deliver souls from the intermediate state. This traffic increased until 1300, when Pope Boniface published a bull announcing that every 100 years all who presented themselves at Rome should receive plenary indulgence; Clement VI made it 50 years, Paul II reduced it to 25. Pius IX made 1875 a jubilee year, and permitted the faithful the benefit of indulgence in every part of the world, and Leo XIII did the same for 1888. The doctrine of indulgences is that the church has the power of imposing temporal punishments, and what it can bind it can loose. The penitent is in the hands, not of God, but of a priest.

It was in 1517 that Luther took ground against indulgences. In 1510 the treasury of Rome was bankrupt. Pope Leo X resorted to indulgences to fill his treasury. This traffic was intrusted to a monk named John Tetzel. He would enter a village, erect a red cross, summon the people and offer to forgive the sins they might desire hereafter to commit. "There is no sin so great that the indulgences cannot remit it, and even if any one, which is doubtless impossible, should offer violence to the Blessed Virgin, let him pay and it shall be forgiven him. They not only save the living but the dead." "Ye priests, nobles, tradesmen, wives, husbands, maidens and young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: *'We are enduring horrible torments: a small alms would deliver us; you can give it, but will not.'*

"As soon as the money doth clink in the chest
The soul flies away to the land of the blest."

Then would follow an exhortation: "Our Lord God no longer deals with us as God; he has given all power to the pope." The

following is a copy of one of the letters of indulgence given by Tetzel: "May our Lord Jesus Christ have pity on thee, and absolve thee by the merits of his most holy passion. And I, in virtue of the apostolic power that has been confided to me, absolve thee from all ecclesiastical censures, judgments and penalties which thou mayest have incurred; moreover, from all excesses, sins and crimes that thou mayest have committed, no matter how enormous they may be and from whatever cause; were they even reserved from our most holy father, the pope, and for the apostles. See, I blot out all stains of inability and all marks of infamy that thou mayest have drawn upon thyself on this occasion. I remit the penalties that thou shouldst have endured in purgatory. I restore thee anew to participation in the sacraments of the church. I incorporate thee afresh in the communion of saints and re-establish thee in the purity and innocence which thou hadst at thy baptism, so that in the hour of death the gates by which sinners enter the place of torments and punishments shall be closed against thee, and, on the contrary, the gate leading to the paradise of joy shall be open. And, if thou shouldst not die in long years, this grace shall remain unalterable until the last hour shall arrive. In the name of the Father, Son and Holy Ghost. Amen. Friar John Tetzel, commissary, has signed this with his own hand."

Luther's first knowledge of this traffic was brought to him by some of his own parishioners, who, living in Wittenberg, had gone to a neighboring town to purchase some of this merchandise. They came to him confessing great sins and even crimes. He rebuked them; they defied him and showed their indulgences. Luther was shocked and would not absolve them. They appealed to Tetzel and he threatened to excommunicate Luther. Then began the battle. Bishop and pope were asked to interfere. Both refused. Then Luther wrote out his ninety-five theses and nailed them to the door of the church in Wittenberg. In them he struck Romanism terrible blows. He professed faith in Christ as the one who can forgive sins. The pope can forgive no debt, but can only declare and confirm the forgiveness which God himself has given. Every Christian who truly repents of his sins enjoys an entire remission both of the penalty and the guilt, without any need of indulgences. Luther opposed the ringing of bells to call attention to indulgences, and the

ignoring of the gospel. We should exhort Christians to diligence in following Christ.

It is impossible to picture the effect produced by this bold act. Leo X fulminated a bull against Luther. The reformer burned it in sight of all. The current bore him on. Luther's great mistake was in not adhering to the plain teachings of the word of God. This would have saved him from baptismal regeneration and Germany from an unconverted church membership and infidelity, and would have caused him to stand for believers' baptism. He taught immersion, saying: "Baptism is a Greek word and may be translated immersion." And, although it is almost wholly abolished, yet the etymology of the word demands immersion.

3. *The character of the popes, whose influence Luther met.*

Sixtus IV came to power in 1471. As cardinal he was untrue to his sisters and outraged young children. By a bull he placed his bastard children among Roman princes. He had the Medici in Florence assassinated. His cruelty was indescribable. Eleven times in one year the prisons of the Inquisition were filled and the victims slaughtered. The smell of wasting flesh and the sight of palpitating limbs delighted him.

Innocent VIII came to the throne in 1484, the year after Luther was born. He had sixteen bastard children when he reached the pontificate. He died in 1492.

Then came Alexander VI. As a man, a bishop, a cardinal and a pope there is no need of description. As the synonym of infamy he is known. He debauched a mother and her two daughters; after the mother died he placed one of the daughters in a convent and made the other his mistress. By her he had five children, and one of these, the beautiful Lucretia, he in turn debauched. He died in 1503 with poison. The sight of his dead body—black, deformed, prodigiously swollen, deserted by priest and cardinal, buried by workmen, crowded into a coffin and put out of sight—baffles description.

Pius III lived a true life and was set aside in twenty-six days. Julius II died in a fit of passion. Then came Leo X (John de Medici). He was eaten up by ulcers and was carried on a litter into Rome. The smell of the discharge of the ulcers was so terrible that it came near breaking up the college; but, upon physicians saying

that he could live a month, the cardinals took his bribes and made him pope. Then he got well. He was more refined than Alexander, if not more pure. He was devoted to art and helped on the work of building St. Peter's, and invented the farming out of indulgences, which brought Luther to the front. After the death of his brother and nephew, Leo X modified the zeal which distinguished him at the outset. He gave himself up to the pleasure of the chase. He had four masters of the art occupied in inventing unheard-of dishes, for which the faithful paid seven millions a year for supplying the table of the pope. He died Dec. 1, 1521, aged 44 years, having been pope for nearly nine years.

Then came Adrian VI, who tried to reform the church, and at one time threatened to go to Germany, study the doctrines of Luther, and, should he lose the tiara, become a convert to the new belief and labor with the reformer in overthrowing the theocratic edifice and leading the church back to the worship of the true religion of Christ. This determination no sooner was known than a concert of curses rose against him, and attempt after attempt was made to assassinate him.

In 1523, Clement VII became pope, and undid all that Adrian tried to accomplish. It was during his reign the Anabaptists were persecuted, and in less than a year there were more than 150,000 martyrs. They were content to preach, suffer and die. Henry VIII broke from Rome at the same time.

After Clement, in 1534, came Paul III, who pushed nepotism farther even than Alexander VI. He was the foe of education, of liberty, of Christianity. But the Reformation spread and was established.

To recount Rome's cruelties is impossible. Her history is echoed in the carnage of the battle field, in the sighs of suffering innocence. Her pathway is marked by the blood of more than 50,000,000 of earth's noblest and best. Over the grave of Waldenses and Albigenses, Baptists and lovers of the word of God, the crosier cast its shadow, when Luther stood forth to preach Christ and him crucified. To read the Bible was to be guilty of sin. To keep a Bible was to be guilty of death.

Lucretia Borgia, the own daughter of Alexander VI, the pope, presided over the affairs of the church and the councils of the car-

dinals in the costume of a bacchante, with naked bosom and her body scarcely covered by a muslin robe. In this condition, she deliberated on questions of licentiousness, and helped rule and govern, in accordance with written laws, 50,000 licensed prostitutes, and herself received caresses so immodest that Burchard exclaims, "Horror! ignominy! disgrace!" This at the Vatican. Imagine the condition of affairs where priests and bishops give themselves up to every form of indulgence. In the midst of the Augean stable Luther arose.

4. *Luther in harness deserves to be studied.*

He told the truth. He translated the Bible. He proclaimed it. He was not afraid. Luther emancipated the people from superstition. He called things by their names. He showed that it was possible to defy the pope and live. He dared him to do his worst and thrived in doing it. He was utterly reckless in his assaults. His pamphlets on *The Abuse of Masses, Against the Idol of Halleluiah, and Monastic Vows*, contain language so rough, so impolitic, so harsh, that you see at once that he had burned the bridges behind him and had not thought of making a compromise. He cleared the air of superstitious dread. He showed that it was possible to tell the truth and live. He was utterly fearless, and seems to have been reared to do work which had never before been attempted. Think of him when urged not to go to Worms: "If Jesus Christ do but aid me, I will never fly from the field nor desert the word of my God; should the pope kindle a fire that will blaze from Wittenberg to Worms, I will appear in the name of my God." When told that Duke George would be sure to arrest him, he replied: "If it should rain Duke Georges for nine days together, I will go." He had taken the book out of the angel's hands, and felt that he must prophesy before many peoples and nations and tongues and kings.

Luther emancipated conscience. It had been captured, as is the conscience of Romanists at this hour. The church is its custodian, the priest is its jailer. Luther threw open the prison doors, and paved the way not only for the Reformation but for religious liberty and for our republic. Romanists today are permitted to build their sanctuaries and chant their *Ave Marias* because of the work wrought by Luther.

The emancipation of conscience gave liberty to thought and struck off the shackles which had held the laity captive. For centuries the people had been taught to believe that no layman could approach God, except through the mediation of a priest, and therefore that the distinction between priest and layman was a distinction on which the whole hierarchical system of Rome rests. But Luther, remembering how he himself, in his own bitterness of soul, had come directly to God, without any intervention save that of the one mediator between God and men, the man Christ Jesus, and had found peace in believing, struck a Titan blow at the distinction between priest and layman, declaring that the veil of the temple was still rent in twain, and that all believers, whether ministers or laymen, men or women, adults or children, were alike priests before God, having equal right of entrance into heaven's holy of holies. This threw back the prison bars from the worshipers, and permitted men and women, without liturgical forms, to sing and pray and preach as the Spirit moved upon them.

It was Luther's mission to emancipate the latent, imprisoned convictions and yearnings of awaking Christendom. He was both the child and the sire of his epoch. Truly has it been said that no man ever illustrated more finely the poet's saying :

"Great offices will have
Great talents, and God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."

Luther was greater than Germany. Truth made him a prime factor in the development of the race; for he it was who, by the grace of God, his own genius and his transcendent piety, discovered and clarified colossal truths lost in haze or buried in oblivion; emancipating the intellect and conscience of the church, re-asserting the absolute supremacy of the Bible in matters of faith, restoring the sole headship of Jesus Christ, manumitting the laity, guiding with a strong and skillful hand the swollen, turbulent river of new conceptions bursting forth from the glacier caverns of the long mediæval winter, in the spring freshet of the Reformation; in brief, steering the well-nigh shipwrecked church of God back to her apostolic moorings. That is the Luther of history: let us thank God for the gift.

5. *The work to be undertaken by ourselves.*

The Romanism he fought is not dead. It is here in our land. Its shadow curses the world. It is no longer the fetter to progress that it was when Luther arose. Now, channels have been opened for benevolence, for education and enlightenment on every side. The Roman Catholic churches are not even counted when we reckon up the agencies to be employed for Christianizing and elevating the people of the land. We expect the priests to fight liberty, to oppose education and stand across the path of progress. Capel says they are a unit in opposing our system of free schools. Capel will find himself mistaken. He says that when Rome pulls the trigger, eight millions of Romanists will withdraw their children from the public schools and refuse to be taxed for their support. So said Jefferson Davis about slavery. It looked then as if it might be true. The trigger was pulled. The gun was fired at the flag of Sumter. The echo of that gun leaped over the land. What was the result? The air grew red with flags, and they flamed on Catholic steeples as elsewhere, for none were brave or bold enough to stem the current of patriotism sweeping over the land. It will be so again. This is Immanuel's land. To be forewarned is to be forearmed. We know what popery is. Today the people feel that there is no danger. Let Rome lift a hand and reveal the fact that there is danger, and you will see that the land of the Book is the land of the free.

Luther saw things worse than we see them. He told the truth in plain words and showed "Why Priests Should Wed," saying: "To what condition is the clergy fallen, and how many priests do we find burdened with women and children and their bitter remorse while no one comes to their aid. It may suit the pope and the bishops to let things go on as they list, I will deliver my conscience. The devil says, 'Forbid the clergy to marry;' Paul says, 'Let the bishop be the husband of one wife,' and so I, Martin Luther, will marry." When forty-one years of age, in 1525, he took Catherine Von Bora, who had fled from the Cistercian nunnery of Nimptsch. It was in perfect conformity with his masculine and daring mind, that, having satisfied himself of the nullity of the monastic vows, he should take the boldest method of showing to the world how utterly he rejected them. "He married to please himself, tease the pope and vex

the devil." He delighted to praise the wife he honored as "good, pious and obedient, and prized above the kingdom of France or the state of Venice."

6. *The slanderers of Luther.*

It is meet that when the emperor and the people of Germany, where Luther was born and toiled, when Christendom, in the enjoyment of the blessings secured by the prodigious efforts put forth by this man of God, rise up 400 years after he was born to thank God for his bravery and fidelity, that the minions of the pope throughout the world should rise up and slander and vilify him.

Rev. William Stang, a priest of Providence, R. I., says: "The so-called Reformation inflicted a wound upon the church, but this wound served for the discharge of impurities which wicked men had introduced into the body of the church." Because Luther raised his voice against the pope and his church, he is described as a coarse, vulgar fellow, a drunkard, a blasphemer, a lascivious wretch who was possessed with a legion of devils. The hatred of Luther is not new or strange. Shortly after his death, his doctrines, his death and the condition of his body after interment were the objects of ignoble calumnies on the part of Catholics; they published libels against him, affirming that he sprang from carnal commerce between the devil and his mother; they blackened his memory by accusing him of having sold to Satan his eternal share in paradise for fifty years of pleasant life on earth, of having denied the existence of God and the immortal soul, and of having composed bacchanalian hymns. Notwithstanding this deluge of calumniating pamphlets, Luther remained the apostle who snatched the people from the yoke of the court of Rome, and led them from degradation and darkness into the principles of liberty which he bequeathed to posterity. Rev. I. T. Hecker, of the Paulist Fathers, disgraced himself by comparing Luther to Guiteau. He did not hurt Luther, but proved that Romanism degrades and dwarfs the intellect and ruins the soul.

The fact is that, since the principles sowed broadcast by Luther have taken root, persecutions on any such scale as once characterized the world are an impossibility. The conscience of mankind has been educated. Public sentiment compels nations to move in the beaten path of right. There is a power behind every throne, and

that is the product of the sentiments uttered centuries ago by the word of God. Just when it seemed that this voice was dying out, Luther arose and spoke. His words changed the configuration of a continent and made religious liberty a possibility. He called for the little book. He opened it. He read it. He gave it to mankind. He made the open Bible his unfurled banner. Because of its influence upon his own soul, he burst the fetters of superstition, cleared, as with eagle wing, through the mists of error, attained to the azure height of God's revealed truth and made it possible for humanity to walk in the light. This work is of God. Salvation is from God. Man is the agent; Christ, the author. The work is to go on until truth shall triumph over error, and God shall rule on earth as in heaven.

7. *The source of his power was in prayer.*

A constant reader of the word of God, he did not, says D'Aubigne, pass a day without devoting at least three hours to prayer. These hours of devotion were selected from those most favorable to study. One day, as Diedrich approached the reformer's chamber, he heard his voice and remained motionless, holding his breath, a few steps from the door. Luther was praying, and his prayer was full of adoration, fear and hope, as when a man speaks to a friend or a father. "I know that thou art our Father and our God," said the reformer, alone in his chamber, "and thou wilt scatter the persecutors of thy children, for thou art thyself endangered with us. All this matter is thine, and it is only by thy constraint that we have put our hands unto it. Defend us then, O Father." In this way he lived in Christ. Today we see that there is no investment like that which we obtain when we give ourselves to Christ. The assurance is for all, "Because I live, ye shall live also." Christ is the life in us and for us. Blessed be his name!

Luther's death was peaceful. He died in Eisleben. This he wanted to do. This God allowed him to do. He had been to Mansfield to settle a difficulty between friends. He had been hindered. The storm came on. The streams rose. He could not get away. At last he started for home. He reached Eisleben, where he played the flute when a boy, where Madam Cotta lived, where he began to live. He was taken with a chill. He grew worse. Nothing helped him. He had fought his fight. He had finished his course. He

was ready for the crown. He longed to go and cried : "Father, into thy hands I commend my spirit ; thou hast redeemed me, thou faithful God." Then he rested quietly and closed his eyes. A friend asked him : "Beloved father, will you die faithful to Christ and to the doctrine you have preached?" He answered, distinctly, "Yes," and never spoke again. So he went home to God. He was buried in Wittenberg. Living, he was the plague of the pope. Dying, his influence as a totality went forth to all the world.

8. *Lessons we should learn.*

Tell the truth about Romanism. Fidelity to truth is to destroy popery. There is a judgment throne in this world as in the next. Nothing bad can for a long time maintain the reputation of being good. The church of Rome is in utter antagonism to the spirit of the age. Repudiated at home, it will be despised abroad. To the great republic it comes to disrupt and destroy. Let its history be read and its policy scanned and studied, and its machinations will yet be opposed and thwarted. The American people are patient as they are brave ; they will yet see the truth, and then they will tell and act it, and Romanism will die. This land is to furnish its grave, for the cry is now being heard, "Give me the little book." The book received giveth light, and the light of the word of God is the death of popery. As in the days of Luther, when, in Switzerland and in England as in Germany, men were turning unto God, let us pray that Romanists may everywhere come to Christ, and find, with us, peace in believing and joy in the Holy Ghost

A ROMISH FETTER WORN BY NEW YORK.

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.” Matt. 11 : 20.

A Romish fetter is worn by New York. Can it be broken? If broken in New York, it can be done anywhere and elsewhere, and there is hope of freeing this continent from the dominant control of a power that seeks to undermine the foundations of republican government, break up the public school system, and block the wheels of the car of salvation. Thousands are ready to surrender New York to Rome. They claim that it is in vain to fight the Lady of the Tiber on the banks of the Hudson. Hence, while money is freely given to establish home rule in Ireland, native Americans surrender home rule in New York and accept Roman Catholic rule instead, forgetful that it entails wasteful expenditures, restraints of liberty, and the dooming of uncounted multitudes to the dominion of superstition and the loss of all that brightens life and blesses the soul.

No city on the continent has enjoyed the privileges or shared the opportunities of New York. Enthroned on an island, with open roadways by water to Europe and to the center of the continent; with her net-work of railways stretching to every part of the ocean-washed republic, laying at her feet the products of every clime, without dissent and without question she holds the proud pre-eminence of being the most powerful city of the new world. The queen of the realm of commerce, she might be the dictator in politics and the influential factor in religion, were it not that she wears the Romish fetter. A deep and unaccountable sleep has fallen upon the people. If religion were a farce; if prophecies concerning Tyre and Sidon had never been fulfilled; and if God's judgments were not sure to be meted out to cities that squander their trusts and ignore their responsibilities, they who walk the battlements of Zion

might be silent. But God is not dead. Judgment is to be laid to the line and righteousness to the plummet. This we know. Hence the peril for watchman and for people, unless repentance shall precede righteousness. The cry is: "How shall the Christian church reach the masses?" Surely not by closing the doors of the sanctuary against them, as is being done in New York. Romanism is a tabooed subject in the pulpit, and its discussion is repudiated by the masses of the people.

Great cities have great opportunities, and grave responsibilities accompany the great opportunities. New York began well. Founded by the lovers of God's word, for a long time her citizens resisted the incursions of Romanism, and stood stoutly for the faith revealed in the word of God. At last, Romanists were welcomed as the hewers of wood and the drawers of water. They lived apart from Christians. They worshiped idols and bowed down to false gods, but did this under the ægis of religious liberty, as if that excused Christians from proclaiming to them the gospel. The trouble is that the Christians of New York have never felt, and do not now feel, that they have anything to do with the religion of Romanists. If Romanists choose to go to hell or to purgatory, the Christian churches feel that they are not responsible. They may deprecate it, and mourn their foolishness; but they will not warn them of danger, expose their errors or proclaim to them the truth. They treat Romanism as if it were a thousand miles away, and as if its aggressive power had not captured the citadel of hope and broken down the ramparts of truth.

New York is in the grasp of Rome and infidelity. It is there with the consent of the Christian people who clamor for a "simple gospel," and call peace prosperity, and a withholding of the truth, with the commendation of the friends of error, an evidence of growth in public favor. The education of the Christian people of New York has been neglected. The rule of commerce has objected to the rule of Christ. A pulpit with the lips of the ministry padlocked in regard to all living questions, and pews where the occupants may be assured of enjoying a service unmolested either by politics or by anything offensive or disturbing in religion, is regarded with peculiar favor by the majority of professing Christians.

New York has not been captured by brave deeds on the part of

Romanists, but by stealth and cunning, and by Christians withholding the truth and serving interest rather than principle. Hence from the beginning there never has been a free, outspoken and fearless pulpit in New York. Slavery ruled in the past as Romanism rules now. There are excellent gospel preachers manning the New York pulpits. Men of national fame, highly regarded for their Christian worth, tread the walls of Zion. They are eloquent in speech and with the pen. Away from New York, they are zealous defenders of the truth. The country is listening for the clarion note to be sounded forth by them. The enthusiastic audiences of men in Cooper Union prove that any one who will keep en rapport with the truth, with principle and with God's purpose to the race is sure of a hearing.

It was in 1873 that I used this language in Tremont Temple, after my acceptance of a call to Brooklyn: "Two powers are in a death-grapple on this continent—the people and popery, the conservatism of the past and the progressive Christianity of today. Bishops of the Roman Catholic church declare that the church is above the state, and that the first duty of their people is to the pope and not to the nation that gives them shelter. *One reason which reconciles me in going to New York is that I shall be, at that gateway of the western continent, nearer the seat of war.*" Then it was declared that a law was wanted on our statute books which should make it the duty of the superintendent of public instruction to inspect all schools, public and private, so that a uniform system of education should be adopted, with religious instruction provided and the Bible made a reading book in all the schools. That was in 1873. In 1888, Boston came up to the work then outlined and won a notable victory.

In New York the battle has been hot, and is still on. Rome is desperate and determined. Protestants are, as yet, mere lookers-on. They regard Romanism as bad, as dangerous, as subtle, as insidious, and hope for deliverance, even against hope; but they have not yet been ready to bear a hand. Once or twice they have risen, pushed Romanism aside, and then permitted the curse to work on. This was done in the native American excitement. It was done when Archbishop Hughes permitted his minions to tear down the colored orphan asylum and trample out the lives of help-

less children. Then the people arose in their might, and Rome was beaten ; she went back to her altars, and the people once more forgot the treason, the plottings, the murderings sleeping in the heart of Rome.

Left to herself, New York city—with all her wealth, with all her churches, despite her newspapers and charities—would be the plague spot of the nation, the cancer on the breast of the body politic, a city like Tyre or Sidon, borne down by the weight of her sins, and overwhelmed by the waves of pollution born of the corruptions and shameless indulgences fostered and pampered by the church of Rome. It is the state that saves the city, not the city that helps the state. It is the 80,000 majority brought to the Harlem river which helps the good and true in the city so to control affairs that life can be made worth living within her sea-girt walls. The laws on the statute book, the commissioners of the police, the support of the press, the directors and influential forces in business, in education, in literature and in religion, come from without rather than from within. It is the fact that there is a public conscience untrammelled by Rome, mightier than the forces at work against the right, that helps and saves. The expense is very great and the burden is very heavy which has to be borne to keep this rebellious element in subjection. Politicians grow weary of having to provide the majorities sufficient to overcome the Roman Catholic and the rum vote of the city of New York. Already, because of it, the proposition is made to deprive the Empire state of her proud position in the Union. Ignorance and vice are not helps, but hindrances ; majorities ruled by them are a curse rather than a blessing. The west, we are told, is on top, because New York city is crushed beneath the debauchery and crime pampered by a church obedient to the despot of the Vatican, four thousand miles away.

Take the city of New York out from the control of Rome, and she becomes at once the glory of the nation. Then her Sabbaths would be respected, life would be protected, the criminal classes would disappear ; for “the terrible one would be brought to nought, and the scorner consumed ; all the deaf would hear the words of the book ; the eyes of the blind would see out of obscurity and out of darkness ; the meek would increase their joy in the Lord, and the poor among men would rejoice in the Holy One of Israel.”

How this result shall be reached is the problem to be solved. As at present organized and run, the churches are closed against the discussion or even the agitation of this question. Some of them are afraid. Roman Catholics are too near, we are told. They are afraid that windows might be broken if the truth were declared—forgetful that one window broken by Romanists would let in more light than can shine through all the stained glass of all the sanctuaries of the city. Others think there is danger to life—as if that were an excuse for the suppression of the truth with any one who remembers Christ's words: "If any man come to me and hate not his own life, he cannot be my disciple." Let us confront the cold truth.

A Romish fetter worn by New York means, politically and financially, such a state of things as, understood, would appall the stoutest heart; and, religiously, a condition of affairs calculated to make one weary. Today, politically, financially and religiously, New York is dominated by Rome as is not Rome in Italy or Mexico in Mexico. In both of these cities the government has broken and defiantly trampled on the Romish fetter. Here it is worn by men who think their bondage a praise and their infamy success. The city has the reputation of being "the worst governed city in the world." A special message by Gov. Hill to the legislature, to advise a method for helping the New York city government to circumvent the state constitution and impose a larger tax than that instrument permits, showed that the outstanding indebtedness of the city reaches the enormous figure of \$125,317,986 (annual interest at six per cent. amounts to \$7,519,079.16). According to printed documents the city raises annually for municipal purposes about \$34,000,000, or three times what it costs to run the whole state of New York, and two-thirds of what it costs to govern all the states of the Union; and yet 8,000 children are unable to find a place in the city's public schools.

A worse fact is that the city officials are in no manner accountable to the people. An official commission is a license to do unlimited stealing. An alderman who receives a salary of \$2,000 pays the bosses from \$5,000 to \$10,000 for his office, and, before his term is out, has so much money that he cannot hide it and invests it in real estate. A senator or assemblyman pays from \$10,000 to \$15,000 for a \$1,500 office, and returns to invest his money in blocks and spend the rest of his life in elegant leisure upon his rents.

Roman Catholics claim that because the government of the United States is without the sanction of the holy father they are not bound to conform to its laws. From the pope down to the humblest priest, all are parts of a machine. They have no lawful wives, no legitimate children and no country. Dexter A. Hawkins showed from city documents that in eleven years the Roman Catholic church took from the city \$9,547,471.19. This we know. The unknown may be the larger quantity. The greed of the church has been so great that the governments of even Roman Catholic nations have been compelled to confiscate the property, especially the real estate, of the church, as it is called.

For twelve hundred years papists have been perfecting their organization, until it is the most complicated and most perfect machine ever constructed. Priests bargain with influence as capitalists bargain with gold, and boast that they will make those feel it who will not bid high and pay their price for votes. Romanism is so low in morality that she is not ashamed of the shameful. France became infidel after 100,000 Huguenots were murdered and more than 1,300,000 banished, and the nation had no other exponent of Christianity than was placed before her by a priesthood whose hands were red with the best blood that ever flowed in France. Can we hope for better things for the millions in subjection to a class of men who are the synonym for lust and vileness? First Romanism, then infidelity, then revolution. Are we on the way to that bloody goal?

Think of their boast. Said Herr Kinzleman, a Catholic priest: "We priests are above governments, above the emperors, kings and princes, as much as the heaven is above the earth. The angels and the archangels are much below priests; for we can, in the face of God, pardon, which they have never been able to do. We are above the Virgin Mother of God, for Mary gave birth to Christ but once, while the priests create and produce him every day. Again, to a certain extent, the priests are above God himself; for God must be, at every time and in every place, at our disposal; he must, on being ordered, descend from heaven at the consecration of the mass. God, it is true, has created the world by saying these words: 'Be it.' But we, with these words, create God himself." Such blasphemous pretensions are held by men who favor education "*when*

it suits them." "We do not, indeed," said the Catholic World, "prize so highly as some of our countrymen appear to do the ability to read, write and cipher. *Some men are born to be leaders* and the rest are born to be led. The best ordered and administered state is that in which *the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders.* In extending education and endeavoring to train all to be leaders, we have only extended presumption, pretension, conceit, indocility, and brought incapacity to the surface. We believe that the peasantry in old Catholic countries two centuries ago were better educated, although for the most part unable to read or write, than are the great part of the American people today." Thus they declare that the priest's idea of education, which is to be illustrated by the teaching of the parochial school, is to have the poor kept in bondage for the enrichment of despots. Over against this is the theory of American education, which is to develop independence of spirit, power to think for one's self and to defend his thought, which makes the lot of a self-respecting American superior to that of any people on earth.

The Germans have discovered that Tammany Hall is simply the political organization of the Roman Catholic church, with Archbishop Corrigan behind to pull the wires and direct the machine as the interests of Romanism demand. New York might have broken the fetter and taken the city out of the hands of Rome as did Boston had there been conviction worthy of courage and courage born of conviction; but, lacking these, they gave the city into the absolute control of the Jesuits. Bad as it is, it is to be worse further on. Those that Tammany needs as voters can hide in cellars or lodge in garrets, while young business men of ordinary means find homes in towns outside and give their social and religious influence to churches there. This weakens the churches in the city and surrenders the homes to the very rich and the very poor—the exact condition of affairs where Rome fattens and liberty dies. Do not forget that it is impossible for a Roman Catholic priest to be a true American. He is oath-bound to a foreign despot, pledged to obey and work for the autocrat of the Vatican. That is his business for life, and he finds his reward in the abject reverence of the "faithful," in money, in the control of women, and in such indulgences as may suit his taste.

In "Washington in the Lap of Rome" I have given Archbishop Lynch's warrant for priests enjoying what passes for connubial felicity, and in "Why Priests Should Wed" have told truths which the American people can read and digest and act concerning, or lie down under the awful curse and be destroyed.

1. *If Rome's fetter is broken, the purpose of resistance must be formed in the individual soul.*

Break it there, and then freedom is enjoyed. It tries the faith. It is an expensive luxury. It cost me three months of travail of soul, the giving up of home and church life, of long friendships, of prosperity and of public favor. It will cost every man and woman dear to break this fetter. Thousands wear it and enjoy it as if it were the yoke of Christ. It is the yoke of the devil, and it will torture and destroy you or yours.

The fetterless man is a power. He is ready for the altar or the plough. He walks up the aisles of the church a helper; he stands in the pulpit a prince; he uses the daily prayer meeting to stay up the hands and encourage the hearts of those in the thick of the battle against Rome. He is wholly given to God. There is no compromise in him. What does God want? is his only inquiry. Find out that, and you are sure to see it done. Business friends call a halt. What cares he? Christ is his partner, and he follows where he leads. He knows how to be abased and how to abound. He keeps goods for sale, not principles. In the church prayer meeting, in the store, shop or caucus, he speaks the truth. If men tremble, he proves that courage helps but does not imperil. The people are enthused by his example. It was Luther out of the toils of Rome that gave freedom to Germany. Christians light their torch at the altar of consecration.

2. *How the Romish fetter can be broken in New York.*

The fetter is broken in New York when it is broken in the individual soul, so that truth concerning Romanism is spoken. You break it in the home when, in spite of Roman Catholic servants, you speak the truth. Let priests, bishops, archbishops and cardinals know that Romanism is despised as a power and hated as an error, and that you dare be outspoken concerning it, and the fetter is broken. Talk out in the store, in the cars or in the exchange, and you clear the air, invigorate the life and disrupt the power that ob-

structs the nation's progress. On the Fall River boat was a Boston merchant. He was talking of the aggressions of Rome. He had broken the fetter. A gentleman stepped up and said: "Don't talk so loud; be guarded: a Jesuit priest is hearing you." "Is there? Where?" Having had him pointed out, the merchant stepped toward him, rather than away, and said: "Not as an enemy, but as a friend, I want to say this country cannot afford to keep still in regard to the machinations of Rome;" he then said what was in his heart, and was greeted with applause. Much has been done in New York. Truth has been told, and the end is not yet.

3. *Go preach.*

Call attention to the fact that Romanism is not Christianity. It is not even a good counterfeit. In heart, in purpose, in plan and in act, it is the embodiment of a devilish attempt to block the wheels of the car of salvation, and push millions along the broad road to hell, as buffaloes were driven in herds over the rocky precipice into the embrace of death. Romanism seeks to figure as a saint while it plays the devil. It claims to be all there is to Christianity, and thousands of unthinking Christians assent to the claim, by adopting ritualistic practices and by following Romanists towards Rome rather than leading Romanists back to Christ. Expose the delusion cherished by Edward McGlynn, the Nun of Kenmare and millions more: that though as a church it is not what it ought to be, it is better than no church, and may be used as a ship on which to work the passage to heaven. It is a doctrine of expediency, and will destroy those who give it welcome. The Roman Catholic church is not a part of Zion's fleet. It bears a pirate's flag, is manned by a crew utterly opposed to the principles inculcated by the word of God, and is yet to be captured and destroyed. The true apostolic succession is the link between a believer's soul and the Lord Jesus Christ. Faith is its name and obedience to the word of God its fruit. Peter preached this doctrine in Jerusalem and wherever he proclaimed the truth. It is the gospel of Jesus Christ received by faith into the soul which brings one into the fellowship of love. Baptism is the door into the church, and the word of God is the rule of faith and practice. Say this, and you throw off the trammels of Rome. Then tell the truth concerning Romanism. Show that it is a painted lie. Paganism was its mother, the devil was

its father and deceived souls form its constituency. For the Lord God Almighty they take the pope; for Jesus Christ, the dead and unresurrected Mary, who with the redeemed waits the fullness of time when Christ shall come in his glory; for the Holy Spirit they take baptismal regeneration and the sacraments. They turn from God and Christ and the Bible to a creation of their own hands' forming, and call it a church. Tell the truth about Romanism, not to Protestants but to Romanists. They are in peril; they are ill at ease. Thousands of them are dissatisfied. The air is peopled with voices that alarm them. In purgatory there is no promise of rest. Christ says to them: "Come out of Romanism, that ye partake not of her plagues, and come unto me, ye that labor and are heavy laden, and I will give you rest."

Again, declare that Romanism is a menace—to Christianity, to education, to all that ennobles and blesses. This ought to be made plain to the people. Romanism, though a menace, seeks supremacy, and claims to have obtained it in the city of New York, as well as in most of the large cities of the land. This claim must be resisted. Admit it, bow down to it, and such a papal triumph carries the country back to the dark ages, and commits every hope of progress to the monastery or parochial school, and all its liberties to the keeping of the inquisition.

At this point opposition is confronted. Here you find who are free and who wear the fetter of Rome. The public under the spell of the prince of the power of the air will not take the subject into serious consideration. The press will refuse a hearing to the truth. The subject is banished from thought. Why agitate it? To think about it is only evil, and that continually. Call attention to the aggressions of Romanism, and you are rated as a bigot or a coward. Uncover history and reveal its characteristics in the past, and you are accused of antagonizing the spirit of the age, which insists upon minimizing all differences of opinion and maximizing the agreements, following the things which make for peace, and things whereby we may edify one another, endeavoring to keep the unity of the spirit in the bond of peace. (Rom. 14:19; Eph. 4:3.) Such contend that Romanism is a sect of evangelical Christendom, and "that one sect, even so good a sect as the Baptist, ought not to antagonize so bad a sect as the Roman Catholic, lest we imitate

the Romanists themselves, and appeal to party spirit in God's own house of peace." Men of wealth, who have millions invested in our institutions, refuse to give a dollar to stem the tide of papal influence, though they know that, because of the silence of the American pulpit and the American press, Romanism holds the balance of power, dominates both political parties, and is proudly and boastfully marching on to an absolute supremacy. If anything is foolish, it is either to fear Romanism or to seek to placate it. Like every other error, it is only perilous when left alone. Grasp it as you would clasp a thistle; throttle the error by telling the truth, and it dies amid its worshippers.

How can this work be done? Can Romanists be reached through the churches? This was, and is, my belief. How can churches be entered when the majority of Christians are afraid to have the subject even referred to in the pulpit? This can only come in answer to prayer. There must be found a place in which believers can gather for prayer. The spirit of God, in answer to prayer, can uncover blind eyes and unstop deaf ears. Then Christian ministers will see that Romanism is the embodiment of the spirit of evil. She prospers where religion dies and impiety thrives. She is the life of bad politics, of intemperance, of criminal indulgence. She has the rum shops, the brothels, and the gambling dens. Theatres, dance halls, and all sinks of iniquity furnish help to Rome. To break with Rome, a minister must break with the world, the flesh, and the devil. He must come out and be separate. He must worship God in spirit and truth, and then he will hear his voice, saying: "Woe to those who call good evil, and evil good." This he feels, and resolves that, come what may—loss of money, of friends, or of popularity—the fetter shall be broken, and he will engage in this fight with Rome and consecrate himself to the rescue of Romanists from the grasp of error. Then he masters opposition. He is no longer held by that indefinite, indescribable, shadowy fear that haunts the footsteps of so many. Millionaires who are moving are examples to the timid. To one I went, and he said: "I believe in your book and in your work. The one should be scattered and the other should be sustained." He drew his check to an encouraging extent, and added words worth more than money. To another I went, and asked him to attend a meet-

ing in which I sought to win Romanists. He went. He applauded the movement, and by words and deeds has helped it on. These are pioneers of a mighty host who will yet take the field.

Romanism is a menace to Romanists. This, men begin to see. Let this thought get possession of the minds of men, and thousands will engage in the work of seeking to save them, who will not do so from motives of personal fear. They do not believe that the republic is to be overthrown, but they know that Romanism saps the foundations of hope and whelms the soul in ruin. Romanists are without the consolations of religion; they are held by fear. They know nothing of love. Their poor are neglected. They fight education. They vote as they are commanded, without reference to the country's needs or society's claims, but always, first and last, for Rome. Let us thank God that the dark ages are behind us. The persecuting power of Rome, under the burning eye of the press, cannot do in America what was done in Europe. The truth gives freedom, and Christians are the trained soldiers of Almighty God.

In theology Rome is a menace.

Without a thought, we permit the inventions of Rome to rule us. They are robbing us of our Sabbath and of the honesty and integrity essential to national character. Easter is an invention of Romanism. We make it a holy day and festival. Infant baptism promises to plague the evangelical world. Rome claims the right to every individual baptized by a Pedobaptist, of whatever name, in our penal institutions. The result none can foretell. Purgatory is ripening into the doctrine of probation after death, and promises to bring forth a harvest that shall curse the world. The doctrine that the mass saves, that baptismal regeneration is a fact, and that any one can baptize, even a servant girl, threatens to work mischief, for it carries your little children into Rome. It licenses crime. "That is right which is done to advance the power of the pope. That is true which the pope may please to assert ex cathedra. That which favors the interests of the church is good. Every crime is commendable, if it be done for the church." Let this be known, and lovers of country will unite with the people of God in declaring that *Romanists are not fit educators of our youth*, and are welcomed to our shores to be delivered from the bondage of error and brought into the summer air of the church of Christ.

4. *Consider the materials wheeled into the service of those ready to engage in this battle.*

The religious life in the churches of Christ is the main source of power and of hope. The lovers of Christ are the salt of the city and the light of the town. Enlist them against Rome. This fight is on. Slavery is no longer here. Men say: "Wait until rum is beaten. We need the help of Romanists to overthrow the rum power. We will join you later." The fight is one. Rum and Romanism are parts of one army. They help each other. They are mutual helps. Slay them both. If this work cannot be attempted in any church now in existence, let a church be organized for this purpose, in which the gospel of Jesus Christ in all its fullness can be proclaimed, and the ordinances of Christ's house can be administered.

Perhaps a plan something like this might be adopted by any well located church: Keep the Sabbath services and the regular weekly meetings as they are, and have two evenings set apart each week, on one a lecture on Romanism, exposing its errors and opening to Romanists the path marked out in the gospel, might be given, and on the second evening let converted Romanists tell their experiences and declare what God has done for their souls, and Romanists would come to hear and would remain to pray. Wherever the gospel has been preached in this way Romanists have come, and are coming, to Christ, who is "the way, the truth, and the life." The Pauline Propaganda proposes to meet a felt want in this direction, and open a channel along which churches may send help to open halls and carry on this work.

5. *Consider the work achieved.*

Rome as a political organization is being studied. The American spirit is a fact on which patriots can rest with assuring confidence. When Rome is comprehended and understood it will be opposed by Americans in spirit and in purpose without regard to political or evangelical affiliations. If Rome is always for Rome, then Americans must stand for America; and when that fight comes on, thousands who have fled the despotisms of Europe to enjoy the liberties of the great republic will stand with them in promoting education and enlightenment, even at the expense of bigotry and superstition. An opportunity is furnished Protestants, now that

Roman Catholic children have been withdrawn from the public schools, to put back Protestant teachers who believe in God and are professors of the religion of Christ, and the word of God, which is the hope of the people. America needs that Bible truths be lodged in the minds and hearts of its youth. The Bible Luther found chained to an altar is now unchained. The reception of the word giveth light. That light is essential to the well-being of the people. It is the light that lightens the world. Romanists need it as much as Protestants. Let Americans stand for American interests, and 60,000,000 against 7,000,000 insures a victory that will emancipate the enslaved and redeem the lost. Romanists are helped by what helps Americans and injured by what injures them. Destroy religious liberty, and Romanism will be the first to be swept away; as, in Paris, the Commune no sooner became master than it struck at Romanism, slew priests right and left, unlocked convents and demolished churches. So was it in Antwerp. The scenes of riot and of ravage were indescribably sad. The theory of the world is that if religious liberty were overthrown Romanism becomes supreme. This is a mistake. Thomas Carroll of Carrollton, Maryland, asked for religious freedom, that the Catholics of Maryland might be permitted to enjoy the privileges granted to the Baptists of Massachusetts. He saw that such was the hostility of the masses to Romanism, the life-long enemy of freedom in the old world, that if religious liberty was not granted as a boon Romanism could not exist as a privilege. Rome will be the first to suffer if religious liberty shall die. As to the ultimate doom of Rome there can be no question. Prophecy teaches that Romanists are to turn upon Rome, rend and destroy her. Love shall be changed into hate, service shall depart and hostility is to become the characteristic of that hour. It is not because we fear Rome, as we have said again and again, that we war against her errors; nor because we fear what Rome is to do, that we lift up our word of warning; but because in our heart we love the lost and undone in her communion, and would fain cry, so that all could hear: Come out of her, every lover of the word of God, every servant of the meek and lowly Christ. The doors of hope are swinging open to millions of men and women who have been sitting in the shadow of a terrible night. The morning breaketh, the rays of the rising sun of hope flash their light upon the path of

weary millions. Let them come while they may. It will not always be morning. The opportunity to escape will by-and-by be gone. To those that remain in Rome there is a fearful outlook. In the Bible is the chart of Rome's future. Let Romanists turn to Revelation 18 and read it, and they will refuse longer to wear the collar of a slave, forced on them by this enemy of the Most High God; but will accept the opportunity to obtain the blessing promised those called unto the marriage supper of the Lamb.

The danger signal has been run up. The note of warning is being sounded from the Atlantic to the Pacific. All are beginning to see that our cherished institutions are being attacked by an ingrate foe within our borders. Prompt action is salvation.

“The crisis is upon us, face to face with us it stands,
 With solemn lips of question, like the Sphinx on Egypt's sands:
 This day we fashion destiny, our web of fate now spin,
 This day, for all hereafter, choose we holiness or sin.

* * * * *

By the future which awaits us, by all the hopes which cast
 Their faint, uncertain beams across the blackness of the past,
 And in the awful name of him who for earth's freedom died—
 Ah, ye people! ah, my brothers! let us choose the righteous side.”

THE ONE MEDIATOR.

“For there is one God, and one mediator between God and man, the man Christ Jesus.” 1 Timothy 2 : 5.

The need of a mediator is seen, when we take into our thoughts, plans and purposes what the mediator can be and do. The world is yet to learn that religion—the act of binding man back to God—is neither an accident nor a pretense, but a necessity. It was because there was work for Christ to do in reconciling mad and rebellious man to God, and then in bringing our redeemed natures, lifted out of the thralldom of evil, into the sunshine, into the liberty, and into the employments of truth, that God took from the bosom of his love his only begotten Son, and glorified him among men and angels and principalities and powers as the working force of the divine government. The death of Jesus Christ on the cross not only opened the gates of life, but his resurrection enabled him to confer power upon men, which brings man into association with all that is helpful and ennobling in the counsels of eternity, and with the manifestation of redeeming grace in and for a sinful world. The ascension of our Lord to the mediatorial throne places him at the right hand of the Father, where he is prepared to intercede for us, and where, in a state of expectancy, he directs the contending forces of God’s embattled host, and presides over the destinies of men, of nations, and of worlds.

Christ Jesus, our adorable Saviour, is not only the brightness of the Father’s glory and the express image of his person, but he is the mightiest, the strongest, the sturdiest, the most helpful, the most benignant, the most gracious being that it is possible to find, or know, or love. A Christian is a follower of Christ. A disciple is a learner of Christ. The reason there are so few Christians is because we hide, with theological words that darken knowledge, and with our poor conceptions of Christ, which belittle and dwarf him, the truth that it pays to know and serve Christ, and, more than all,

that it pays to have Christ serve us. By so doing we ignore power, graciousness, love, business acumen, wisdom that never errs, and a leadership that is never misled, never confined, and never straitened. Jesus is at work now. He upholds all things by the word of his power. He is more than the medium of approach to God. He is the infinite God. He was with God. He is God. He took upon himself the form of a man that he might work with men and reconcile them unto God. He is the daysman between God and ourselves. There are two sides of this truth to which we wish to direct attention :

1. The God side. Jesus Christ is the companion of God. He is within the holy of holies. He has access to the divine heart. His wish is law, his word is authority. We approach God through Jesus Christ. He pleads our cause for us with divine persistency and with persuasive skill. We obtain an answer to our prayers when we present a petition which Christ can approve. He has all power in heaven, as on earth.

2. The man side. The face of God was uncovered to humanity in the person of Jesus Christ. This is the sublimest fact in history. Too little is made of the fact that there is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. A mediator is a person that manages or transacts business between parties. A broker is a mediator between men who buy and those who sell. A merchant is a mediator between those who raise grain and those who consume it. It is because of the survival of the fittest as true men, capable men, men in whom the community can safely repose confidence, that public esteem is a growth and prosperity not an accident. As the best merchant becomes the most successful, so the best mediator between God and man deserves the largest confidence and the most absolute trust. We believe in mighty men because of their unparalleled achievements. Nothing so dwarfs men or parties or communities as to reject the great for the small, the good for the base, the true for that wanting in excellence. Nations that have turned from Christ to Buddha, or to the Virgin Mary, or to men, that turn from the one mediator to spirit mediums, and substitute cheats and shams for a veritable God, with almighty power in heaven and on earth, impoverish themselves, degrade their intellect, and take the back-

bone out of faith. They who do business with God through Jesus Christ, who make his word the rule of their faith and practice, and who believe that by him and for him all things were made, and that through him comes all power, become strong in God and in the power of his might; they walk the highways of progress, enter the open doors of opulence, and open channels to the fountain of prosperity, from which come the streams of plenty that change the wilderness into a garden and make the desert bud and blossom as the rose. The men who are great and prosperous and of commanding influence are the men who serve—not the men who grasp and plunder and play the bandit, but the men who serve. A railroad king is the man who maps out a continent and lays roadways along paths which men desire to traverse. The merchant prince is the man who buys best and most and sells cheapest. In other words, there is a law that governs business relations among men. So there is a law that governs, more and more, the relations that subsist between God and man.

Jesus Christ is the monopolist of grace. He is the one mediator between God and man. Tell this truth and get men to believe it, and they will look nowhere else and to no other source for securing the help of the supernatural in promoting the work given us to do, whether it pertains to body, mind, or soul. Think of the biography of Jesus Christ as being an autobiography. "In the beginning was the Word, and the Word was with God, and the Word was God." As Jesus Christ, the first-born thought, was the Word, which exhausts the knowledge of God, so the Holy Spirit, the manifestation of God and Christ, exhausts the love of God, and by him the cycle of the divine life closes. As a perfect spirit God thinks and loves. In the thought we behold Jesus Christ winging his way everywhere. In the love travels the Holy Spirit. God is no longer the great unknown. In Jesus Christ we have seen him. In the operations of the Holy Spirit we have felt the touch of his power and have enjoyed the embrace of his love. He is in us both to will and to do, according to his good pleasure. Christ was in all points tempted as we are, and yet without sin, and so knows how to open a door for our escape, and to see to it that nothing shall harm us if we be followers of that which is good. We are therefore permitted to come boldly to the throne of grace, that we may find help in

every time of need. The man who rejects the help of Jesus Christ spurns the help of God. The man who claims that there is salvation in any other way or by any other name, and that he does not believe in the atonement, who denies the necessity of any one dying for him, cuts in twain the last strand of hope, and floats out into the future without God and without hope. The man who went up in the balloon drunk and incapable of managing the airy chariot was wise in comparison. He was killed by falling, men say. True; so was the other man. It is not enough to say that we are saved because we try to be Christ-like, to manifest his spirit and do his works. Christ cannot be ignored with safety. He is a Saviour. He does something for us which no man and no set of men can do for themselves. It is when we receive Christ as God manifest in the flesh, and permit him to work the work of God in us, that we obtain power to become the sons of God, and are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The question deserves to be asked and answered: Have you ever come to God through Christ? If not, you are lost, no matter what may be your theory and belief. This is the message of the church of Christ to lost men. For saints, for those who want help to battle with life's billows and contend with the terrific storms of devilish hate, we are permitted to hold up Christ as the helper interested in your welfare and capable of doing for you all that needs to be done.

The pantheist claims that nature is the revelation of God, the garment and vesture of Jehovah. The Christian sees in Jesus Christ the revelation of God, and finds in nature a product of the work of his hands. The universe is the creation of God, for in the beginning he created the heavens and the earth. The atonement, the great distinctive act of moral mediation, was made on earth, that a holy God might reach man in ruin and in sin. Jesus is the medial power. On the God side he is sinless, holy, infinite, omnipotent, omniscient, and omnipresent. He could say and say truly, "I and my Father are one"—one in essence, one in character, one in purpose. In God plurality is absolute as well as unity, and therefore life passes entirely within himself in the ineffable colloquy between a divine person and a divine person, between a Father without generation and a Son eternally engendered. Jesus introduces us to a God of love. He makes us acquainted with the Father who loved

us and with himself, the expression of that love. They love each other. What Jesus wants given, God loves to bestow. Because Christ is advocate, we are rich in blessings. Jesus is all and in all.

On the man side, Jesus possesses a divine attribute. Every particle of this universe is impressed with his seal; every atom a letter and every work a word. Man was made in his image. Christ had to do with all preparatory facts in the universe, and was in them the chief as he was in the great act of mediation. Every element lectures on his attributes, and every globe is a messenger moving in his service. The stars proclaim his glory, and the firmament showeth his handiwork and daily affirms, with voices innumerable, his eternal power and godhead. Thus the divine Logos came unto us to be the manifestation of God among men, so that it might be said, "He that hath seen Jesus Christ hath seen the Father." When he loved, he uncovered God's heart; when he willed, manifestations of God's power stood forth in action. Having thus introduced God to men, he fulfilled his earthly mission, saying, "I have finished the work thou gavest me to do."

Jesus on the man side is as wonderful as on the divine. The disciples accepted the truth and rested on it, and claimed that they had seen and handled the Word of life; the only begotten Son had come from the bosom of the Father to declare him; and they beheld his glory and recognized his right to rule, and became willing subjects of his government. It is that which keeps the fountain of benevolence full, and God's bannered host in the field, at work in the home, in the Sabbath school and along the thoroughfares of life. Jesus has absolute control. Trust him.

The duration of the mediatorial work is co-eternal with the existence of God. As it is the manifestation of the divine all-sufficiency, it follows that it cannot close until infinitude is exhausted, and as this thought implies an impossibility, it is evident there can be nothing more permanent or busy than the mediatorial work assigned to the Saviour of mankind. As we think of Christ in the morning of creation, making worlds and building universes and peopling them, so now we see him managing them and working them in accordance with the counsels of divine wisdom. As his fitness is the special reason why he sustains that relation, the relation binds him

to perfect the work for which it exists. Jesus must reign until all enemies are put under his feet. This end is being reached. If the parts belonging to the process be innumerable, and if the accessions be also innumerable, we must have an infinite mediator to officiate, to minister to, and to direct these agencies and secure the remote effects. And thus the glories which creation may display at any period indefinitely distant from the first moment of the opening manifestation, and the power which the creature may at such period possess for appreciating it, will only be the means in the hands of the mediator for entering a new career of divine manifestation as immeasurably distant and incomparably more glorious still; while the attainment of that becomes only the bare preparation for another beyond, so much more glorious than the preceding that the eye which had gazed on all the splendors of the past, and the ear which had heard all the speculations and conjectures to which the past had given rise, and the heart which had been occupied ten thousand ages in putting all these together into every imaginable form of ideal glory, will yet have to confess that it had never seen nor heard nor even imagined anything compared with it; so that there is an infinite, all-conquering God behind effort, managing, shaping, and controlling events in order to conserve the highest interests of the race and promote the glory of the Supreme. Let us, then, unite in anthems of praise to him who hath redeemed us, and to him who will keep to the end what God hath committed to his care. This power is placed at the disposal of believing faith. Can we grasp the thought? Can we hold it in our mind? The Lord Jesus Christ, the equal of the Father in glory and power, is the co-worker of helpless man. In Jesus Christ the might of heaven reaches earth. You have seen the power of a mighty shaft turned by the weight of water or the force of steam touching the tiniest needle and working it with matchless skill and with resistless energy. You have seen the power holding stars in their orbits and a universe in its given course, protecting the sparrow in its flight and the lily blooming on the plain. This does not describe the fact, which never will cease to be a wonder, that God in Christ should condescend to tabernacle in man and employ man's limited powers to accomplish eternal and almighty purposes, and yet it is true.

Vast as the theatre may be of the divine operations, Christ is

everywhere the medial power. Today the world is weak, and man staggers toward conflict and turmoil and strife, because this medial power is rejected. Workingmen draw off from employers, labor separates from capital, class parts from class, and society is divided into caste conditions, because this medial power is not employed. There is no work given Christ to do by these maddened, rebellious men on either side. The church is left out in the cold in all these disputes as much as is a water-logged ship from the count of an effective navy.

Religion is kept for Sundays and sanctuaries, not for workingmen in trouble or for great corporations at their wits' end how to defy competition and still make a profit. It is all wrong. It is stupid. We ought to know God better, and trust more implicitly in the help of one who has done what man could not do, and who has found his opportunity again and yet again in man's extremity. Jesus Christ can not only mediate between God and man and save the soul; he can mediate between man and man, between labor and capital, between different and differing nationalities, in accordance with the promise: "I, the Lord, will hold thy right hand, saying unto thee, Fear thou not, I will help thee."

Our duty deserves consideration. The words of the context indicate what that duty is. Let us hear the great apostle: "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." What a command to be dropped into the resolves of a workingmen's meeting! And yet there is power in it. Think of the employed taking to their hearts and into their prayers the interests of employers, and asking their Saviour to cause them to plan wisely and pay generously, while they resolve to labor faithfully and live frugally, that all may be blessed. Think of the influence of a Christian company, in a factory, who learned of their employer's need and offered to give a day's wages to help him through. Behold the conception—the whole race occupying one broad level of moral equality, with no recognized distinction in the sight of heaven but that of personal character. Then the dream of a Burns would be realized, and a man would be "a man for a' that." Wonder not that this ennobled the disciples, lifting the fisherman to the height of an apostle and making the proud and haughty Jew the champion of the brotherhood of man.

Before Christ came, the dominating thought was that the power of the good spirit, the one supreme mind, was confined to the spirit world, and that the devil controlled this sublunary sphere. They believed that the evil to which man is heir lay enfolded in the connection of his spirit with the body and its material surroundings, and all deliverances or redemptive power were to be sought in the voluntary withdrawal of the spirit from matter, thus to be prepared for a return to the higher life.

They separated religion from life. From this prevailing idea sprang the ancient hermit life of India and Egypt, the old Buddhist codes for the maceration and starvation of the body in order to redeem the spirit from its power; all degrading, revolting forms of religious asceticism, from ages preceding the existence of Hebrew nationality down to the mean and miserable life of an Indian fakir or of the Italian mendicant monk of our time. There is no place in such a system for a great, strong body, fed with the best food of earth, furnishing a home to the Lord Jesus Christ, so that it may be true. Because of this reception of Jesus into a strong and healthy organism the right to be called God's child shall be attained. The conception of a Christian is for the most part that of a puny, pale and emaciated body inhabited by faith. We have no room for the brawny arm of a giant or for the ponderous brain of a great thinker or for the resistless eloquence of a potential orator. It is all wrong. We are weak today because Satan, through the qualmishness of puny Christians, cheats us out of the use of the mental and physical resources with which society is blessed. This locks religion up in forms and ceremonies; it does everything with it but use it. It bridges no chasms between God and man. It refuses to touch life. It dares not speak with the voice of authority to living men in the storm and whirlpool of life, saying to the preacher: "Live, as well as preach, Christ."

Faith in Christ the mediator helps men. Faith cures grow out of it. The work performed by men like Muller is the result of this interposition of our personal God, at work for us and in behalf of us and instead of us with the men whom it is wise to influence and a pleasure to command. The work accomplished is seen in the faith which enables the church to lift burdens never before taken, and perform work that it seemed madness to attempt. Christ's presence

among men disturbs the foundations of evil, lays broad foundations for universal philanthropies. The work achieved proves that man does not have to be less a man to have God's help, but that receiving God in Christ into the soul blesses and ennobles manhood. The Christian, instead of being compelled to withdraw from life to obtain communion with God, is permitted to welcome Christ to his heart, and so obtain the blessing that brightens every joy and sweetens every cup of bliss and confers upon the soul of the believer immortal happiness. It does not withdraw man from the activities of life, but commissions him to proclaim Christ and to live the glad tidings of the gospel. It makes the Christian an illustrated edition of the gospel of the Son of God. It proclaims Jesus as the ruler of this world, and in this world. No caste, no distinction because of wealth or previous condition; but one God, one mediator, one humanity. This makes the world the possession of a loving Father. In it we are to pray for all, love all, and work for all, and so shall we lift mankind out of the gloom of evil into the sunlight of an eternal day.

THE DAWN OF A NEW ERA FOR ROMANISTS?

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” Deut. 30: 19.

This is the keynote for the Pauline Propaganda and for the Christian church. Romanism has suffered a political defeat. Boston has been taken out of the grasp of Rome. The opportunity has come to the board of education, not only to put back Swinton's book as a beginning and until a better and truer history can be found, but to find a way out of the public schools (which Rome fights and from which she withdraws her children) of every Roman Catholic teacher now employed, and the way into that place for a teacher in sympathy with the spirit of our institutions and the letter of the constitution. The citizens of this free land owe it to the rising generation to dismiss Leo XIII from the position of superintendent of public instruction in the United States. The story is told of a gentleman being roused from his sleep by some one saying “There is a robber in the house.” “What is he doing?” “Hunting for silver or money.” “Watch him, and if he finds anything come and tell me, and I will take it away from him.” Rome has found something. Let us take it away from this robber of the nineteenth century.

The Index Expurgatorius ought to be our guide in regard to the books used in the public schools. What Rome rejects, we must insist on. What Rome hates, Protestants must love. Run over the list of the books she fights. They are what the children need. *Give them what they need.* Have done with expediency, with policy, with sentiment, with what is called toleration of men who seek to scuttle the ship on which we all ride, of incendiaries in cities in which we live, of dynamiters attempting to disrupt and destroy the education of the youth, which is the foundation of hope for the people.

We are in peril, and "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live." There is hope only in God and in obedience to his commands. Put back Charles Dickens' history and other books Jesuit-hunted and hated, chief of which is the word of God. Let the open Bible for all become our ensign. Let Rome see that when she made an assault upon the word of God she got on the wrong side, and that when she fights the education of our youth she is assuming more than she bargains for. Roman Catholic teachers begin to see it. "What are we to do?" asked a female Roman Catholic teacher of the priest. "Get married or become nuns." Romanist teachers are to lose their places.

God will hold you responsible if you do not take up this work. It is the plan of a beneficent Creator to give every one an opportunity to be saved. It is with communities as with individuals. Today God says to the people, "Your time has come." Rome's power is broken. The pope may whimper and cry to his heart's content, in his thousand-room palace with his messeigneurs, nuns and women thick about him, saying "I am a prisoner;" he may call upon Roman Catholics throughout the world to give him back his temporal power, and Gladstone may seek to help him in Italy as he has sought to help him in Ireland, but his days are numbered. Italy decrees that if any minister of religion, in his preaching, writing or conversation or in the confessional, shall speak against the king or against the unity of Italy, or shall disturb the minds or the consciences of people, he shall be punished by fine, imprisonment or suspension from office. This law, approved by a vote of 245 to 67, is the most serious blow popery has received since the kingdom became United Italy. The pope and the clerics are enraged, but, nevertheless, popery is being fought. The law seems in utter antagonism with our principles of toleration. But remember with whom Italy is dealing—with anarchists, with dynamiters, with traitors, with revolutionists, all under the name of pope-ruled Roman Catholics. Are they truer in America? Did they seek to do better in the republic when priests pulled down the flag, when Pio Nono recognized the Southern Confederacy and when Archbishop Hughes turned his minions loose and created the New York riots to resist the drafting

of citizens for the army to fill our skeletal regiments? Has she done better in regard to education? Does she not do the worst thing possible, when she builds the parochial school and dooms the children over whom she has been entrusted with influence to go back from the soft and gentle and blessed light of this wonderful era to the darkness of a superstition which curses all it touches, and blights with mould and malice, with harlotry and hate, the victims of its avarice and idolatry?

God is speaking to us. We are in his power. He sets before us life and death, blessing and cursing. Life is in education; death is in the parochial school. Blessing is in the heart of the American people for everybody. Flora N. Candee strikes the keynote when she sings, "Raise the Curtain." Hear her:

"Raise the curtain—let the brightness
Of your cheerful light shine forth;
To the passers in the darkness
It may be of vital worth;
Give a glimpse to lonely wanderers
Of your household full of joy:
It may rouse to new ambition
Some poor, friendless, tempted boy.

Raise the curtain—we are kindred;
Each to all is bound by ties
Which forbid a selfish shutting
Of ourselves from others' eyes.
Share your light and share your blessings;
God hath made the whole world kin,
And his love, so universal,
Takes the weakest sinner in.

Raise the curtain of your windows,
Raise the curtain of your mind;
Do not let possession make you
To the wants of others blind.
Helping others, we are strengthened;
Giving, we are richer made;
And no one so strong or patient
But sometime hath need of aid."

This is American Christianity in every line.

Rome antagonizes and cries: "Pull down the curtain, shut out the brightness. Bring in the gloom that came with the inquisitor

in his black robe, with his black hood, holes cut, through which he might look in hate. Bring in the torture, the fagot, the cold, damp cell." Will you suffer it or reject it? God is speaking to you. He sets before us "blessing and cursing." Which shall it be? The people are to elect. Shall it be life or death?

Not as a politician, not as one who would stir up animosity, do I speak these words. Romanists are embarked with us. Romanism curses them in this world and damns them in the next. Throw it off. God offers you life. You can have it. God offers it, and there are none can say him nay. The angel of the Lord put back the bolt of Peter's prison, opened the gate and let him out, in answer to prayer. So Christians may stand beside Romanists, saying: "Your fetters are loosened. This is your opportunity. Rise up. The door is opened. The gate is unlocked. Come with us and share the bright spring morning of our American life."

1. The offer of life to Romanists through the gospel of Jesus Christ is in order. Praise the Lord!

Life in the word of God is one long illuminated pathway, from Genesis into the New Testament, at the end of which are the gates of the New Jerusalem opening into the glories of heaven. By life is meant a spiritual, supernatural and heavenly state, whereby we live to God and enjoy peace with him, for to be spiritually minded is life and peace. (Rom. 8 : 6.) Sheridan said that the only safe Indian was a dead Indian. The only safe Romanist is one dead to Rome and alive to Christ, of whom it may be said, "For ye are dead, and your life is hid with Christ in God." (Col. 3 : 3.) The life in Jesus makes happiness, glory and blessedness a present and an eternal possession. This is the product of the new birth. "He that believeth on the Son of God hath the witness in himself. He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 5 : 10, 12.) "To him will I give to eat of the tree of life." (Rev. 2 : 7.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22 : 14.)

2. Before a Romanist will seek life in Jesus Christ, he must be assured that he is under condemnation of death and exposed to the wrath of God, and that there is salvation only in Christ.

This he in part accepts and in part rejects. He believes he is in

condemnation. Every Romanist believes that he is imperiled. None are satisfied. None are assured of salvation, not even the pope. Purgatory, ten times hotter than hell, is the portion of all, as they think and believe. It is the portion of none, as the Scriptures teach. He rejects the truth that there is only salvation in Christ. Somehow, he claims, Mary can help; the church can save, through the priest. Here is his mistake and delusion. Romanism is not Christianity. This we must proclaim, in the fear of God and in love for the lost. This is the mission of the Pauline Propaganda. We approach Roman Catholics not as enemies but as friends. Christianity seeks the highest good of every soul. Round the globe the glad tidings of salvation must be proclaimed, to Roman Catholics as to others, in this land as in all lands.

Who would think of sending missionaries to Mexico and commanding them to withhold the gospel from Romanists? And yet this is being done by the Evangelical Alliance in Rochester and New York. Go preach to all, and obey the commission. Preach in Boston or New York or Portland as in Mexico or Rome. We want to get rid of the notion that Romanism is Christianity. Let Christians be convinced that Romanists are in danger, and nothing will stop them. The constraining love of Christ will break down all obstacles and overleap all barriers. Americans are not afraid, and cannot be driven to engage in this work through fear. *Love will move them.* The constraining love of Christ is the power of God in the hearts of his children.

It has been truly said that the conflict of Christianity and Romanism is expressing "itself in the United States as a struggle between American liberty and Roman tyranny." With that conflict we have only to deal incidentally. The mission of the church of Christ is to the souls of Romanists. Follow a lost soul to hell. He dies. He trusts the church instead of Christ. He wakes up in despair. He is undeceived. There are millions more in the same condition. What can be done for them? Nothing. They are lost. Here are millions on the way. The Bristol was on fire and the passengers asleep. Will the people keep still or sound the alarm? They run through the saloon. They knock at the doors. A father and his children are in bed. He is roused and carried out with the children. No time to dress. The fire! the fire! Sup-

pose some one had said: "They are Romanists, let them burn." What a thrill of horror would have been the result! Would it be worse than our silence? Souls are perishing. Victory has been won at the polls. Don't stop there. Hold up the truth—that, though they throng the churches, bow down to idols, give their money for the repose of their souls, they are lost. I call heaven and earth to witness that I have set before Roman Catholics and all life and death. Sinner, you may hate popery and not love Christ. It is well to hate popery; it deserves it. It is ruinous to neglect Christ. Before you I place the open door to life. Receive Jesus Christ into the soul and become a child of the King. Remember that papists are now without life. Never do I see an old, white-haired, educated Romanist, hugging the chains of his captivity, but that my heart bleeds. The keynote of the new crusade, as of the new era, is Christ Jesus, the hope of glory for all.

3. *Romanists are ruined by thinking death life, and Protestants will suffer by leaving them in the night of superstition.*

There is hope for the average sinner, because he will admit that he is lost, that he needs a Saviour and hopes sometime to be saved. A Romanist will claim that he is saved, though he drinks, swears or sins as he chooses, and goes on with a high hand against God. He refuses to believe that he needs a Saviour. Jesus declares himself to be "the way, the truth and the life," and that no man cometh to the Father but by him. The Romanist cherishes a different theory, rejects Christ and is lost. You tell him that life must be begotten in the soul by Jesus Christ. He admits that he is without it, but hopes to get it through the intercession of a priest and through the power vested in the church. He reckons death as if it were life. To stay this delusion is the business of the church of Christ. Over it millions are going blindfold to hell. God's children must speak or suffer the consequences. Some of them are now betraying souls by their conduct.

Thomas Bilney, one of the martyrs of the olden time, illustrates the peril of denying Christ. It was he who conceived the idea of entering the confessional and telling Latimer, the arrogant priest of Rome, the truth. His story touched Latimer's heart and at last brought him to Christ.

At length Bilney was arrested. D'Aubigne describes him. Friends tried to dissuade him from telling the truth. "Abjure your errors," said Tonstall. "Let judgment be done in the name of the Lord," said Bilney. "Will you return to the unity of the church?" asked Tonstall. "I hope I have never separated from the church," answered Bilney. "Go and consult with some of your friends," said the bishop, who was resolved to save his life. "I give you till one o'clock in the afternoon." He replied as before. Two nights were given. Then came his friends, who wished to save him, not comprehending that the fallen Bilney would be Bilney no longer. They conjured him, with tears, to have pity on himself, and by these means his firmness was overcome. The bishop pressed him, and Bilney asked himself: "Can a young soldier like me know the rules of war better than an old soldier like Tonstall? or can a poor silly sheep know his way better than the chief pastor of London?" His friends quitted him neither night nor day, and, entangled by their fatal affection, he believed at last that he had found a compromise which would set his conscience at rest. "I will preserve my life," he said, "to dedicate it to the Lord." This delusion had scarcely laid hold of his mind before his views were confused. The light went out of his soul. He had chosen the way of death. Death it was, spiritual and eternal, that threatened him, though it secured a few days of earthly life.

Now see him. The Holy Ghost departed from him. God gave him over to his carnal thoughts, and under the pretext of being useful to Jesus Christ for many years Bilney disobeyed him at the present moment. Being led before the bishops on the morning of Saturday, Dec. 7, he fell; and, whilst the false friends who had misled him hardly dared raise their eyes, the living church of Christ in England uttered a cry of anguish. "If ever you come in danger," said Latimer, "for God's quarrel, I would advise you, above all things, to abjure all your friendships; leave not one unabjured. It is they that shall undo you, not your enemies." On the following Sunday, Dec. 8, Bilney was placed at the head of the procession, and the fallen disciple, bareheaded, with a fagot on his shoulders, stood in front of St. Paul's cross, while a priest from the pulpit exhorted him to repentance, after which he was led back to prison. What a solitude! what a hell! At one time the cold darkness of his

cell appeared to him as a burning fire ; at another he fancied he heard accusing voices crying to him in the silence of the night. Death, the very enemy he wished to avoid, fixed his icy glance upon him and filled him with fear. He strove to escape from the horrible spectre in vain. Friends came and quoted Christ's gentle promises. Bilney started back with affright. Anything but that. "Ye mountains, hide me from the wrath of the Lamb!" was the only scripture in harmony with his soul. His mind wandered, the blood froze in his veins, he sank under his terrors ; he lost all sense and almost his life, and lay motionless in the arms of his friend, who saw and said : "God, by a just judgment, delivers up to the tempests of their conscience all who deny his truth." (D'Aubigne, Vol. V, pp. 321, 322.) This was in 1528. He repented of his sin and found life. Glory be to God ! He had freedom and death. He has come back to a prison cell and life. The more God comforted, the greater seemed his crime, and the more resolute was he in proclaiming the truth. Once free, he preached in the face of death, and found joy in Jesus even while burning at the stake.

What was his sin and his shame? Simply this: he tried to preach Christ so as to give no offense to Romanists. It was a failure then ; it is a failure now.

Are there not men in peril, as was Bilney? The time has come to ask the question. Churches are closing their doors against the discussion of Romanism. Ministers are saying: "I approve neither the spirit nor the methods of those contending against Rome." What is this spirit? It is, if I know anything about it, to warn Romanists who are in danger to flee from the wrath to come. It is to tell them that the church, judged by its fruits, caricatures Christianity: it does not glorify it. It incarnates a soulless despotism in the republic, at war with thrift, with prosperity, with spiritual emancipation, with soul liberty, with brain culture, with heart food. It carries men from sunlight into gloom, from education into ignorance, from virtue into vice, from the rule of Christ to the dominion of Satan, which means everything antagonistic to hope in time or in eternity.

The spirit of the workers in this new realm is to open the eyes of Christians to a mission field at their very doors, to an India of superstition lying all about them. Said one: "In telling us of the

duty we owed to our Roman Catholic friends, you brought us into a new and unexplored country, and we thank you for the new revelation we have received that the gospel is for every creature. We thank God that the burden of enlightening the eyes of the blind and the superstitious, and of awakening the church to its responsibility, has been laid on such a fearless and bold preacher of the truth, and we rejoice that your work has not been in vain in the Lord. You have our prayers that the blessing of the Lord may continue with you, and that you may be filled with all the fullness of God." That is the spirit. Is it not in harmony with Christ's commission? Can Christian ministers afford to antagonize it? Can they do so without betraying Christ?

4. *To get out of Rome, to hate Rome, to abuse Rome, and stay away from Christ is to be lost.*

Millions in Italy are atheists. Nothing is more hopeless than an ex-Romanist who has lost all faith in every form of religion. They are all about us. Rome has played them a foul game. It has robbed them of money, cheated them out of peace and rest, stultified their intellects and dwarfed their souls. This is the time to say it. God gives us the opportunity, and millions are opening their ears to hear and their eyes to see the truth. Let them not look or listen in vain. Set before them life and blessing, believing that the Holy Spirit will attend the effort and crown it with success.

5. *God, who sets before you life in Christ, sets before you death in sin.*

Pray for the illuminating influences of the Holy Spirit to make this appear. Men are dying in a mine. The shaft is on fire. The wail comes up: "I am lost!" "I am lost!" How it stirs men! From hamlet to hamlet the tidings run: "Men are dying in the mine!" My friends, millions in the Roman Catholic church are in such peril, and we can get at them. The truth as it is in Jesus saves. We must carry the gospel to them.

6. *Is not this a time of hope?*

Romanists in Italy are at war with the pope. The government of Italy claims the right to live, though popery dies. The fight is coming. The undeceived Italians are escaping from the clutch of the hierarchy. The pope sees it and calls for missionaries to work among the Italians in America. Let us be encouraged to greater

activity. Tell them of Christ. They are sick of the despotism of Romanism, and long for the liberty of republicanism. Carry with this freedom the tidings that Christ died to save.

Roman Catholics by the million are questioning in regard to the conduct of Romanists. Two girls were eating in a restaurant. Both were Romanists. "My brother is being taken out of the public school. My father says it is an outrage, but my mother clings to the priest at the sacrifice of the boy. What will I do?" "Do!" said the other, "leave them." O mothers, fill your breasts with heroic milk. Ignorance is not as good as education for your boy. Dwarf your boy and he will fall behind in the race tomorrow. Keep him in line with free thought and you give him power.

Millions are thinking this. Invite Romanists to come and go with you, promising them that you will do them good, for God hath spoken good concerning our American Israel.

7. *How can this work be wrought?*

(a) By scattering truth. Tell them of Jesus by the printed tract and the book.

(b) By opening churches to this service. Ask the churches if their houses are too good for this purpose. Then let the errors of Romanism be uncovered. There are many waiting to hear the truth. Let the redeemed glorify Christ, their Saviour. Let them tell of deliverance from Rome and joy in Christ. As a result they will see that the signal lamps have been lit in the tower of Christian loyalty, and that Romanists are being aroused from their sleep and are taking refuge beneath the banner of Jesus Christ, shouting as they come: "*He whom the Son makes free is free indeed.*"

The pope clamors for temporal power. Let Romanists tell the truth and hear the truth concerning the terrible condition of affairs in Italy when the pope had supreme control in Rome. No gospel could be preached there. Not a tract could be given, not a Testament be read. Prostitution was the rule and bastardy was the result. The Jews were persecuted and locked up each night. Convents were prisons and houses of shame. Gladstone knows this. What folly to attempt the restoration of the pope to temporal dominion!

The pope wants supremacy in the United States. That he may obtain it, his fiat has gone forth against the public school. It is

terrible. The fight is on. To surrender to the pope or not to surrender is an American question. If it is done we compromise with sin and betray the hopes of the children of America. To educate Roman Catholic children in parochial schools is to lower the standard. It is to fill the land with uneducated rather than educated youth, with vicious rather than virtuous citizens. God is speaking to us: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing." This is our opportunity. It may not be ours long. It is ours today. Make the most of it.

Some things men can do. Some things men cannot do. Men can make laws and resist them, establish governments and overturn them, but the issues of life and death they cannot control. In God's hand sleeps help or danger. Life is the result of obedience, death of disobedience. Hence, no city, no people, can afford to ride rough-shod over the commands of God's word. Our God is jealous of his rights and rule. Ancient Israel understood it, and when blessed they sang, when cursed they prayed to be forgiven. They listened for God to say: "Now will I rise, now will I be exalted, now will I lift up myself." Then the people knew that rescue was at hand. Think of Israel at Mizpeh. They had been beaten at Ebenezer because they forsook God: at Mizpeh they came back to him in faith, and "said unto Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines; and Samuel cried unto the Lord for Israel; and the Lord heard him" and delivered them. They said so.

The people were right in glorifying God for the deliverance wrought Dec. 17, 1888. The people chose the Lord and life. They manifested their love to him and their desire to obey him, and obtained the promised blessing, for "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." (Is. 33: 10, 15, 16.)

If there be anything that stands out clearly, it is the dreadful con-

sequences that follow from the flagrant violation of God's laws. Up to now we have excused Roman Catholics, saying: "They are educated differently." "Their eyes will be opened." "The common school and the newspaper will do much for them." Let us change all this. They are in peril, because they reject the truth. A man may say that he does not believe in the law of gravitation, and leap from a roof; no matter, gravitation works, belief or no belief, and brings him to the ground. Willful sin and a willful sacrifice of duty work disaster. In the case of a nation it is not different.

What ruined Judah? In its first stage, idolatry. In its second, Pharisaism. What sapped the strength of Greece? Sensuality. What broke the iron arm of Rome? Slavery. What ruined Spain? Avarice. What threatens England and America? Dereliction to duty in contending for the truth. France might have been the light-house of Europe, might have had a Sabbath and a Christian civilization; but lost all by refusing to contend against Romanism and neglecting to seek the salvation of the lost. She cried peace when she ought to have fought the good fight of faith.

The effort to cause truth to lower its flag to error by purchase began with the race and will continue to the end of time, though all history shows it is foolish, as it is unnecessary, to placate error or compromise with its friends. God is the author of prosperity. If it be true that Daniel and Paul are parts of the world's capital because they were steadfast and always abounding in the work of the Lord, it is equally sure that others who shall be faithful to their trust shall enter into fellowship with Jesus Christ, and become heirs of God to an inheritance which is incorruptible and undefiled. The way to prosperity and to success opens to us as it opened to our fathers—obeying God's word, telling the truth in regard to Romanism and all other errors and showing that the more excellent way is the path outlined by the Scriptures.

The hopeful side is found in the fact that there are more than "seven thousand who have not bowed the knee to Baal." Let us thank God for it, and believe that in the future, as it has been in the past, "Men will appear like stars on the horizon at the command of God." Moral cowardice is always a mistake. Courageous endeavor deserves and obtains great rewards. Daniel would have lost the respect of the world had he pulled down the shutters or

closed the windows when forbidden to worship God. Our Christ would not have been the Saviour of the world if a railing and accusing mob had turned him aside when he hung upon the cross. It did not. Hear him: "Father, forgive them, they know not what they do." In Switzerland and in Germany, when the Reformation made progress, converts confessed Christ before the high altar and in the presence of idol-worshipping throngs.

A woman having read "Why Priests Should Wed" entered a confessional and told the priest that she had found Christ, as Bilney confessed him to Latimer. The priest, in anger, denied her absolution. The woman replied: "I do not need it. The book has introduced me to Christ. I get it of him." Let others follow her example, and the path of life will open to millions now sitting in darkness and in the shadow of death.

IS ROMANISM CHRISTIANITY? LET CAN- ADA, CUBA AND BRAZIL ANSWER.

“Ye shall know them by their fruits.” Matt. 7: 16.

Rome is in high feather. She has had a compliment. She has been declared to be the eldest church in Christendom, and entitled to be treated by the evangelical world as a branch of the church of Christ.

All this shows what is the trend of error. The prince of the power of the air is manipulating public opinion so as to make opposition to Romanism an evidence of the lack of charity, and causing the individual that charges home the truth upon the “mystery of iniquity,” the “beast of prophecy,” the “Harlot of the Tiber,” to be rated as a bigot and slanderer. In the estimation of these so-called liberal but in fact traitorous souls, the red robe of the cardinal becomes an object of regard, and in their opinion it is no impropriety for the representative of the workingmen of the United States to declare his readiness, at all times, to manipulate his organization in accordance with the wishes of the prince of the church of Rome. Not so think thousands and millions of the good and true. Not so teaches the word of God.

The Roman Catholic church wants the earth and claims it. She declares herself to be not only the eldest church in Christendom but the only church in Christendom. Indeed, the Roman Catholic church claims that she is Christendom, and that all outside are hell-bent and hell-bound. Let us tell the truth, believing that if the American people come to know the truth the truth will give them freedom.

The Roman Catholic church is not the eldest church in Christendom. The eldest church in Christendom was organized at Jerusalem on the day of Pentecost. John the Baptist was the pioneer of the Christian church and Christ Jesus the corner-stone. Jerusalem, not Rome, was the place of its organization and habita-

tion. This Scripture declares ; this every student of history knows ; and yet thousands have fallen into the way of perverting the truth and giving countenance to the error that Christ entrusted the organization of the church to Peter and not to the apostles. The statement that the Roman Catholic is the eldest church in Christendom deserves to be taken out of the thoughts of men. The Roman Catholic church is the eldest of its kind. It is a bad kind. It has been a very bad kind all the way. It does not improve with age. It has filled the world with darkness, with wailing and with sorrow. It was the first to set aside the word of God and invent ordinances and sacraments to suit the whims, caprices and needs of those who found it in their heart to serve men rather than the truth, and to run the church in accordance with the behests of expediency, while they rejected the positive commands of God's word and tampered with the ordinances.

From the mount of Olives Jesus Christ had ascended. "And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel and said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem," went up into an upper room where abode Peter, James, John and others and "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them ; and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Now when this was noised abroad, the multitude came together." And Peter, standing up with the eleven, lifted up his voice and spoke to the gathered thousands. At last, "They were pricked in their heart and said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then

they that gladly received his word were baptized ; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And the Lord added to the church daily such as should be saved."

This was the origin of the Christian church, which preceded the organization of the Roman Catholic church by six centuries. Peter had a hand in this work in Jerusalem, but there is not a shadow of proof that Peter ever saw Rome, while history assures us that the fiction that he lived and died there is without the slightest foundation, and deserves to be treated with contempt.

The claim of Romanism to recognition as a part of the Christian world, with rights which must not be interfered with by evangelical denominations, confronts us, and must be resisted and rejected at whatever cost. The Evangelical Alliance has acceded to it. In New York city and Brooklyn, and elsewhere, they who are appointed to canvass the cities and ascertain who are accessible to the gospel are ordered to pass the homes of Roman Catholics and leave them unwarned, to go down to the retribution of despair. It becomes Christians to teach that the church in Jerusalem, not in Rome, furnished a model, and is, as Paul said in Gal. 4 : 26, "the mother of us all."

The statement, frequently made by apologetic Protestants, that Roman Catholics are doing a work which others cannot do casts a slur upon the wisdom of the founder of Christianity, the Lord Jesus Christ. It declares that Protestants are either recreant to their trust or indolent to an extent which should create alarm.

The hierarchy is learning lessons of great value. The Roman Catholic vote begins to be despised. It used to be feared and courted. The fact begins to be appreciated that Rome only triumphs when Protestants sleep on their arms and consent to the humiliating aggression. The cities are in the hands of Romanists because the pulpit has failed to proclaim the truth and the press has neglected to keep the people informed regarding their privileges and duties.

To warn and save Romanists ought to take a large place in the plans and purposes of evangelical Christendom. It does not do so. The representatives of the Evangelical Alliance in the large cities pass the homes of Roman Catholics and forget to enter them

and speak to them, as if not knowing or remembering that "The entrance of thy word giveth life." Unless Bible readers and Bible lovers warn them, they are lost. Millions of money are given to foreign missions and home missions, and yet these at our door are neglected. Romanists at the present time may almost truthfully say, No man cares for my soul! Romanists are imperiled because of the false views entertained by millions of Protestants. Episcopalians, high and low church, are claiming that they are a part of the Roman Catholic church, and that the regular succession blesses both churches alike. All this is a delusion. Roman Catholics spurn the partnership.

It is fashionable to say, without thought and with small regard for the truth, that there are many in the Roman Catholic communion who love Christ. If this be true, then the Roman Catholic communion is no place for them. They should come out and be separate and touch not the unclean thing. They are joined to idol worshippers. All this ritualistic observance, seen in nearly every denomination, is a bowing down to Rome. Have done with it, and turn to Christ with a new heart and a new purpose.

The claim that the Roman Catholic church is a branch of the church of Christ is disproved :

1. *By the faith of the church.*

Rome substitutes for an infinite and holy God a fallible man, called the pope ; for Jesus Christ, the one mediator between God and men, the Virgin Mary ; for the Holy Spirit, the priesthood and the sacraments ; for the word of God, tradition. Rome is in utter rebellion against the Lord Jesus Christ, who goes forth from conquering to conquer, holding the bow and riding the white horse of a despised gospel with great swiftness through the world. Let us follow our King. Jesus Christ is the captain of our salvation. Let us imitate his example, tell the truth, and refuse disguises, subterfuges and lies. Christ had a bow in his hand. He leaves it in ours. We may use it. Take the arrows of truth ; shoot with precision and good aim, and the arrows, guided by the spirit of God, shall pierce the harness of the King's enemies, making them cry out, "I am wounded, I am wounded." A crown was given to Christ. He wears it now. He is King of kings and Lord of lords. Let all be loyal to him. He is to come again. Victory is in the air.

Rome is to be broken up. Jesus Christ and the redeemed are to go forth in triumph.

The sacraments in all Roman Catholic countries have degenerated into superstitious rites. Baptism, instead of being a simple burial in water as Jesus Christ commands, has become an elaborate ceremony, in which the priest not only applies the baptismal water, but also makes upon the infant's forehead and the pit of the stomach the sign of the cross, puts salt in the mouth, anoints the eyes and ears with his own saliva, and breathes upon it, mumbling all the time unintelligible Latin. Baptismal regeneration finds its authority and authorization in the church of Rome, not in the word of God. Rome teaches that all who die without baptism are lost. The death of Jesus Christ for those who die before they reach the years of accountability is ignored. Rome coins money through the instrumentality of such errors. The comfort provided by Christ is illustrated by this incident. A Romish mother came to have her baby sprinkled before death. The minister did not rebuke her, but went with her and taught her the truth as it is in Jesus. He said to the mother, "What good will baptism do?" "Save my child." "How?" "Don't know; the church says so." "Can the church save?" The thought flashed into the darkened mind, and she replied: "Christ saves through the church." "Did he say, 'Come unto me and the church'? or 'Come unto me, ye that labor and are heavy laden, and I will give you rest'? In John 3:16 does it read, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him and the church should have everlasting life'?" Another gleam of light lit up the darkened mind, and she asked, "Does Christ save without the church?" The answer came quick, "Christ saves, and he alone." "Is my child safe?" "Paul answered your inquiry by the words, 'As in Adam all die, even so in Christ shall all be made alive.'" (I Cor. 15:22.) How hope flashed its radiance of joy! Because of this, we see heaven peopled with the redeemed, so that it has been estimated that the multitude of the redeemed will be to the lost what those out of prison are to those locked within iron bars.

The Lord's supper, instead of being a simple memorial of the death of Christ, becomes in the mass a mysterious something which the church has taught them they must worship, and which, in some

unexplained and unexplainable way, appeases the divine wrath and secures the pardon of sin. The testimony of life-long worshipers of the church of Rome proves that the ceremony of the mass is in no way calculated to lead the thoughts of the worshipers up to the Lamb of God, who taketh away the sins of the world.

2. By their fruits ye shall know them.

Turn to Canada and see what are the fruits of Romanism. Canada is the seat of the beast in North America. The Roman Catholic church peopled Canada. Quebec and Montreal are the strongholds of Romanism. Unless the Christians bestir themselves Romanism will have upper as she now has lower Canada, or she will hold Ontario as she now possesses Quebec. The English government, when the French Dominion was broken up, found Roman Catholics in possession, and compromised with error by recognizing Romanism as a part of the Christian world, instead of the enemy of all righteousness, as it has proved to be in Canada. The result is that Romanism is an imperium in imperio. She is a government within a government. She tithes the people; she makes them pay their taxes to support her pretentious claims, and is amassing millions on millions of money with which she is buying up the homesteads and farms of Protestants; so, slowly but surely, by the marvellous increase of her population as well as by her management, she is gaining control of the important centres and is ruling the realm. In the cabinet Romanists hold high positions, and in politics as in religion the church is an object to be feared and to be placated. In the recent act of parliament, which caused the government to recognize Cardinal Taschereau as a prince of the church, placing him on an equality with the representative of the queen, we see Rome's supremacy and the people's servility. In Canada the Romish church is in possession of more property than the government. It has more than ten millions of dollars in bank, to be used for propagating the principles and helping forward the interests of the church.

Nunneries are places where innocent and unsuspecting girls are beguiled and imprisoned. A friend dined with a gentleman in Toronto. The attack made on Romanism was canvassed. The head of the table deprecated it, saying: "We have lived in harmony with Romanists, and ought not to antagonize them. Don't you think so?" His daughter, at the table, was a pupil in a con-

vent school, and seemed wild with delight at the position of the father. The man replied: "Unless we are ready to sell out liberty and give our country over to superstition, such words as have been spoken are essential." There was a storm. At last the friend said: "Sir, are you not mad? This daughter of yours is a pervert. She is in Rome." The child hissed out a denial. The conflict raged. Revelations were made which frightened the father. That night he learned that his beautiful daughter had been tampered with by a priest in the nunnery, and the next day he took her to the states, hoping to save her. His sleep was the sleep of death. The nunneries of Canada and of the United States are the charnel-houses of virtue, and many of them the graves of hope.

Are such places in existence? Read the story of Historic Monklands, where Lord Elgin once found a home and a shelter when, on the ever memorable 26th of April, 1849, he gave his assent to the Rebellion Losses bill, and returned through the crowds of maddened Loyalists, who followed him with missiles and cries of disapproval almost to the threshold of his mountain home, where he watched with sadness the fiery flames which drove the seat of government to Quebec and Toronto. Monklands is now a monastery or convent, the mother house of the religious order of the congregation of Notre Dame. There were, in 1883, eighty-six establishments of this order, which gave instruction to 19,000 pupils in Canada and the United States. Now there are 102, with a yearly attendance of between 22,000 and 23,000 pupils. Flourishing institutions under the control of the mother house have been established outside of Quebec, in Ottawa, Kingston, Peterboro, Westport, Williamstown, Brockville, Trenton, St. Andrew's in Ontario, with others in New York, Chicago, Nova Scotia, New Brunswick and Prince Edward's Isle. In the city of Montreal alone these ladies have charge of seventeen educational establishments. These institutions are presided over by 900 members of the order, the most of whom have made their novitiate in that city, while there are 160 novices at the present time.

The Reverend Mother Marguerite Bourgeoys was born in Troyes, France, April 17, 1620, and accompanied de Maisonneuve to Canada in 1653. She began her work among the Indians, and in the parlor of the convent there hangs a perfect representation of the good lady

drawing to her breast a little Indian girl who seeks her protection. The chapel, with its white marble altar, contains seats for 250 young ladies, among whom are forty belonging to the different Protestant denominations. One surprising yet very practical feature was a class in stenography, where a dozen young ladies were plodding along through Ben Pitman, being fitted for the offices of distinguished Protestants, whose correspondence and secrets may, through them, be made known to the priests. The teachers in these schools are without salary. All that is received for tuition is used to build up the order, in addition to which are the vast sums which come to them through nuns of wealth, who take the black veil and surrender their all to the order.

Now in this magnificent establishment are places from which escape is next to impossible. In such a school taught Abelard. Abelard and Heloise are names which are classic. Abelard ruined Heloise. She bore him a child. He married her in secret, then gave her to a convent. Her friends took Abelard, emasculated him and left him homeless to live and love. Who thinks of it?

Nunneries are places where the most terrible conflicts may rage and the most horrid cruelties may be enacted. Facts proving this are ignored, or treated as if they were exceptions to the rule. In Toronto a nun escaped, ran along the street to a house and cried for shelter. Before the family could get to the door, two sisters grasped her and carried her back to the prison-house of sorrow and shame, and there she is at this hour, in helpless bondage, because convents are not inspected. Mrs. Julia McNair Wright tells of an abbess who had been stolen from parents and from lover, and was given position because of her supposed wealth. At last it was found that her fortune had been dissipated; she was poor. When this truth came out, she became an object of aversion and hate. She who had lorded it over all as queen was banished. To her the bishop said: "You shall have no more luxury and adoration; you shall work and be restricted and restrained; you will labor in a humbler sphere, and in obedience." "Humility, obedience, submission"—words in her vow—now at last came with their full meaning to her. Out of that splendid position, where pride dwelt royally as Lucifer in pandemonium, where were gold and glitter, music and jewels, luxury and pride—if not peace of soul—went the nun who had be-

trayed parents and lover for a church without love, without rewards, a church ruled by selfishness and sordid avarice. The immense sacrifice of her early life, the equally immense sins of which she had been guilty, all the losses, the hopes, the proud anticipations, came to wreck. The ruin of the present, the blackness of the future, all came upon her. She tried to flee, but could not. Her stormy nature lashed itself to fury like a sea in a hurricane. She tore her hair, she cursed her name and day, she beat her turbulent bosom.

Hogan tells of a nun debauched by her confessor, and says: "Every nun has a confessor and every confessor has a concubine, and there are very few of them who have not several."

It is possible to place a young lady in a nunnery, confine her, shut her out from home and friends, claim that she is dead and leave her imprisoned for life. If this is possible, is it not your duty to make it impossible? "Fools, dolts," says Hogan, "are you who contribute to the support of popish nunneries. Are females who have been prostitutes in foreign countries, and who, in nine cases out of ten, continue so here, the only teachers competent to instruct your daughters? Are there no good Protestant schools?" The story from Toronto, printed in the press, of a nun leaping from a window and fired at by a priest indicates to what torments they are subjected. That is not all. Can we not look behind that and read a tragedy which is terrible and pitiable?

In Buffalo a gentleman connected with one of the influential papers gave me this story: A beautiful woman was loved by a priest and captured by him. She was carried to a nunnery and kept in confinement; she had everything heart could desire but liberty; she gave birth to a child. On a high day, seeing an opportunity to escape, she availed herself of it, came to his father's house, told her story and was hidden, and is in concealment now. This all occurred in Canada.

The perils of convent life are overlooked. The influence of solitude on the passions has been fully set forth by Zimmerman. An individual entering a convent and taking the veil does so for what may be gained, not because of any change of heart. As a result, such persons carry into the convent the same spirit, passions and desires that reach them in the world. A nun loves her priest. The fight for lovers is as fierce behind convent walls as in the outer

world. All this means more than we can describe. Think of a young woman with time hanging on her hands, with the possibility of giving loose rein to passion and to love, without let or hindrance. It is possible. May it not be probable? The women who have written of convent life tell this. In my pocket is a letter written by a gentleman well known in this city and the state, who speaks of the bishop of a certain diocese, known to be the father of three children borne him by the lady superior, and the fact recognized. If this can be true of one convent, why not of all? The vow of chastity forbids a nun to love any but Christ. But they cannot and do not keep this vow. Nuns have their lovers among the priests. These mingle together. "I have seen," said Edith O'Gorman, "six sisters in love with one priest. He only loved one. Consequently they were unhappy and jealous." All tell of the horrible cruelty of nuns. "I shall never forget a motherless orphan's cries for mercy, as it was whipped and thrown into a tub of cold water." Iron cages are found, and cells where they are buried alive.

Two names are familiar to the reading world—those of William Hogan, for years priest of St. Mary, Philadelphia, and Maria Monk, whose disclosures of convent life in Montreal have been vehemently denied and as stoutly proven. These words are pertinent, from William Hogan (*Popery as It Was and as It Is*, p. 131): He says: "It is not long since I met with a Protestant friend of mine, and in the course of conversation some allusion was made to the subject of nunneries. He observed that their schools were excellent; that his daughter had just finished her education there and had returned home in perfect ecstasy with her school, with the lady abbess who presided over it and with all the nuns by whom she had been educated. Truly and from my heart I pity the female who risks herself in the school of Jesuit nuns. She hazards all that is dear to her. She may leave it single-minded and innocent as she entered, but woe be to those who become nuns. I have been chaplain to one of those nunneries, and I assure all, on the honor of a man, that whoever takes the black veil must become subservient to the wish and desire of popish priests and Jesuits."

The way girls are captured deserves to be considered. A gentleman in California left his daughter to board in a Roman Catholic home. She was carried to a nunnery, supposing she was going to

an academy. The carriage stops. She is hurried up the steps, pushed and led along the hall into a splendid apartment. A tall, splendidly formed woman enters, and clasps her hands, saying: "Is this our friend, Miss — ?" "Yes," said the girl, "but where am I? Madam, you are an abbess!" "Certainly, my dear." "What am I here for? I started to go to school." "Very true, and I was requested to receive you as a pupil. Did you not know you were coming here?" asked the wily abbess. "No," said the girl. "My father is a Protestant, so am I. I want to get out. I want to go home." That girl was left there and reported dead, and a coffin containing a corpse said to be hers, she being represented to have died with small pox, was buried, and the name was lost. At last, through the help of a woman dressed like a man, the companion of the bishop, she escaped, reached her father and uncovered the barbarity, the pollution, the wickedness of the convent—and no one cared for it. Romanism as the spouse of Christ has a right to perform these infamies, and Protestants are told to keep still about it. Shall an organization that contains one-sixth of the population of Ontario and furnishes five-sixths of the crime be reckoned as a branch of the church of Christ?

In Canada the school moneys are divided. The state supports Romanism as it does not support Protestantism, and yet, where Romanism is in the ascendant, the people as a rule can neither read nor write. Read the story of the barbarities practiced on them. Behold their superstitious practices, linked to a poverty that is degrading. Ride through the Province of Quebec and see those magnificent churches and convents, surrounded by people living in poor homes and eking out a bare subsistence, and yet contributing, from their poverty, millions to support priests reveling in dissipation and given up to all forms of indulgence.

There is hope in an open Bible for Canada. Bible readers are being born into the work who are opening blind eyes and unstopping deaf ears, and if those people there will work, salvation is at the door. Thousands and hundreds of thousands are pouring into the United States. Meet them with the gospel, and they shall come from darkness into light.

The fruits of Romanism are deadening. Look at Cuba. For more than three hundred years Romanism has been absolute ruler

of the Gem of the Antilles. As a result, the Sabbath is unknown. Theatres and brothels yield a revenue to the church. Bull-fights and circuses change the Sabbath of the Bible into the gala day of Rome. Prostitution is the rule. The priests trample on the commands of the word of God, and lead the people in wicked practices. Schools are of the poorest sort. The education of the people is opposed, and children grow up in ignorance and superstition. There lies the island at our very doors. We send missionaries to India, to Africa, to Europe, but leave Cuba unthought of because Romanism is in charge. What is the result? In the scale of civilization she is lower than either China, where the religion of Confucius is in vogue, or India, where Brahmanism is in the ascendant. Can this be right? People of America, it is all wrong. For the souls of Cubans and of the people dwelling in Hayti and San Domingo Christ died. God is thinking of them and opening the way for the gospel of Jesus Christ through providences that are as glorious as they are mysterious. Jesus is speaking in Cuba through awakened thousands, saying: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

In Brazil it is as bad. The church of Rome, which has had undisputed sway there for 300 years, is responsible for the heathenish ideas of God and religion, the heathenish customs, the heathenish morality, the heathenish superstitions, which in that land are so noticeable; and, sadder still, on her must be laid the blame of a fearful uncertainty and hopelessness as to the life beyond the grave. For, though they can burn the Bible, reject Christ and fight the religion of the New Testament, death comes all the same, and after death there is the judgment. We must follow deceived Romanists to hell as Payson in Portland followed lost souls, and then the agony will beget travail of soul and a determination to seek and save the lost. There is nothing in this so-called religion that makes it tolerable, except the influence it exerts over men politically, causing bishops and priests to hold them as sheep to be sold to the highest bidders. Break this power and the power disintegrates. Emancipate Romanists and the press will no longer cotton to cardinals and bishops.

In China, where, a little while ago, Romanism numbered

4,000,000, in little over a year the number of devotees fell off to 400,000. (Examiner, New York, April 21, 1887.) Let the truth be proclaimed, and it will be the same in America. Already 18,000,000 have fled from beneath the sceptre of Romanism and have come into the enjoyment of liberty. Others are on the way. Romanists, while they remain in Rome, reject Christ's leadership. The commands of the word of God are ignored. This we are to say, in fidelity to the truth and in love for the lost. Romanism as a religion is a deception and fraud. The pretension that the Roman Catholic church is the mother church is a deception. In "Washington in the Lap of Rome" and "Rome in America," proofs in abundance have been furnished that there is no scriptural ground for the supremacy of Peter or for the supposition that he held any chief rank with the apostles. He was a brother beloved. After his conversion, on the day of Pentecost and in later years, he preached with matchless and convincing power, and led vast numbers to Christ. Rome is anti-Christ. She is the harlot of the Tiber. America is not her home. Here she is a foreigner. We will not give her naturalization papers. She must remain in antagonism to our life and spirit, in appearance as in fact.

3. *The conduct of Romanists disproves their claim that she is a branch of the church of Christ.*

Romanism is the incarnation of Satan, as Christianity is the incarnation of Christ. It is an insult to Christianity to have Cardinal Gibbons with his red robes invited to pray at the centennial of the constitution, or to have Archbishop Corrigan brought into conference in regard to the celebration of any event with which George Washington was associated.

Romanists have no respect for the commands of God. They trample on the teachings of the word.

The deceptions practiced by Rome surpass belief. For years she has traded on a letter purporting to come from Jesus Christ and to have been found beneath a stone. In Mexico recently, at the dedication of a church, she claimed to have been entrusted with a letter from God, which reads as follows: "My beloved little ones, redeemed by the holy cross: If it were not for the supplication of the Holy Mother, ere this I would have destroyed you; and now, only for the sake of my Holy Mother, I notify you all that if you fail to

venerate our Mother, the holy cross and the holy church, I will send upon you such a punishment that your hearts may be broken into pieces by hunger, and you will not be able to obtain any relief whatever, in this world nor in the world to come. Life will be made miserable to you all if you do not turn to God and give alms. If any will give Friday alms and have not happiness, he shall have it at my hand." It is declared that this letter was delivered by a woman dressed in blue to a full-bearded man on the mountains. Does it not make you weary to think of such a letter being scattered among the people, praising the holy cross and the Holy Mother in the name of God?

Well has Spurgeon said, in his *Treasury of David*: "We think too much of God's foes, and talk of them with too great a respect. Who is the pope of Rome? 'His holiuess.' Call him not so, but call him his blasphemer! his profanity! his impudence! What are he and his cardinals and his legates but the image and incarnation of anti-Christ?"

In Boston, a poor woman was unable to pay the collector for her gas light. Her money had all been taken by the priest for masses. The poverty resulting from these demands made upon the laboring classes is beyond belief.

Said Rev. J. B. Howell, Sao Paulo, Brazil: "The system of morality enforced by the priests is not the code found in the Bible. The Sabbath is profaned. Business goes on as usual; streets and stores are as full as on other days; indeed, in many of the interior towns, the only market day is Sunday, and the market place is usually the square in front of the church, so the country people readily combine religion and business, by first going to mass and then selling what they have brought and making their purchases for the week. Cases are known in which the market day has been changed from a week day to Sunday through the priest's influence. Work is often going on in one part of the church on Sabbath while the mass is being celebrated in another. The Biblical distribution of time is rejected. The Sabbath is disregarded and dishonored. Holy days abound and are kept by the people. Christmas is observed only by foreigners. The month of May is given up to the worship of Mary, daily services in her honor being held during all that time.

"The social fabric rests upon an unscriptural basis, because the

father confessor comes between husband and wife, parent and child. There, as here, a priest entirely outside the family has a right to inquire into the inmost secrets, and even countermand parental orders, thereby transferring to a stranger the honor and obedience which, according to the Scriptures, belong to the united head of the home. There is thus created a relation between one man and many women, more intimate, more authoritative and more sacred than the marriage relation, in virtue of which it becomes the manifest duty of the woman to confide to one not a member of the family matters which should not be mentioned between husband and wife, to seek his counsel rather than that of the husband and to give it more importance, thus making the real head of the family the priest."

The results in Brazil are terrible to contemplate. There the moral restraints which here compel priests to cloak their shame are unknown. As a result, maidens are betrayed, wives are estranged from their husbands, and, living as the concubines of priests, attest the inherent evil of this unscriptural institution; while for the husbands there is no escape by divorce. Is such an institution a branch of the church of Christ?

"The stigma in other countries attached to illegitimate birth is here almost entirely wanting. Illegitimacy is not the slightest bar to social success or political advancement. The children of priests, through their fathers' influence, are placed in honorable and lucrative positions all over the land, are received into the most aristocratic society and many into the best families, until 'fortunate as the son of a priest' has grown into a proverb." Love for the truth is dead. The worship of the true God is unknown.

4. *The truth saves.*

In Brazil whole towns are renouncing popery and turning unto Christ, through the instrumentality of the preached gospel.

In Cuba this is very manifest. Rev. A. J. Diaz, a graduate of the university of Havana, when 22 years old joined the rebels in seeking to throw off the Spanish yoke. Confronted by Spanish soldiers and in danger of capture, he built out of loose boards a raft and found refuge on the ocean. Afloat on the Gulf stream, he was picked up by a vessel and brought to New York, where he landed a stranger, unable to speak the English language. His

exposure brought on pneumonia, and he was carried to a Brooklyn hospital. A Christian lady came daily to visit him. She could not talk Spanish; he could not read English. She prayed; God understood both languages, and the Holy Spirit illumined his soul. A Spanish Bible was procured. He read the story of Bartimeus, and said: "That is like me." Jesus was there; he could not see him. He is here, but I cannot see him. He prayed for spiritual sight and received it. Some obedient disciples immersed by Dr. MacArthur caused him to follow Christ. Bible women sent him to Cuba. He told his household of Christ. His wife and father came, but the mother stood out. They continued in prayer for her. At last she found peace in believing and came for baptism. He saw her coming into the house, and knew not that she had found deliverance. He was retiring from her, afraid of a scene, when she cried out, "My son, I want baptism." His joy cannot be described. He went down into the watery grave, leading the mother who bore him and loved him and whom he loved. He forgot the formula of baptism. All he could say was "Jesus, this is my mother."

Since then, well on to 10,000 have asked baptism. Persecution is the priests' remedy. For distributing Bibles, Diaz was accused of interfering with political matters and thrown into prison. From his cell he preached to his fellow prisoners, as did Paul before him. In Havana the people are casting their idols and saints into the street. Excommunication followed persecution. Opposition but fanned the flame. The dead were refused burial because they died in Christ. He purchased a large tract of land for a cemetery, and it has become the thing to bury in it. The bishop remonstrates, but in vain. The fields in Cuba are white for the harvest. So they are in Brazil and in Mexico.

In a late letter, Mr. Diaz says: "We had last year 1,448 pupils in our Sunday schools, and in the present year we have 2,914. Think of that—1,466 more children in the Sunday school than last year.

"Our tent is far too small to hold this people, and so I am glad of the prospect and earnestly desire the board to take possession at once of this theatre, where we can congregate our Baptist people of Havana.

"I have just returned today from Las Puentes, where our church

there celebrated the Christmas tree. The auditory was immense. The Sunday school numbers about seventy-five pupils. I had a pleasant time in seeing those children and teachers. This is the first year they have had a Sunday school celebration.

“Brother O’Halloran asked me for some cloth for his table, and I gave him an American flag that I had. They placed it there, and, after the Sunday school was dismissed, the people passed by and kissed the American flag with profound respect. An old man, eighty years old, came, all trembling, and raising up the flag, pointed out and counted the stars and said, with a feeble voice: ‘It is not complete. It needs another star, and that is Cuba.’ By this incident you may form some idea of how the Cuban people love Americans.

“You cannot imagine how anxious our people here are to get the theatre where our church can meet. We all have a strong conviction that as soon as we have that place the city of Havana will become Baptist.

“We are awaiting the first of February, like old Simeon was awaiting the Saviour. We have been praying the Lord to induce our liberal Baptist people of the States to send their money to buy at once this place, that Cuba may be for Christ. Amen.”

There is nothing too hard for God. You have seen the flower blooming on the slopes of the Alps. The ray of sunshine penetrated the crevice, warmed the earth, burst the seed and caused it to bud and blossom. The word of God is the power of God unto salvation, here and everywhere. A New Testament led Diaz to Christ. What may it not do here for the lost? A Frenchman received a Bible. His wife, a Roman Catholic, fought him. He prayed on, and read the word of God aloud in his home. The seed took root. One night the woman awakened her husband, saying, “Pray for me; I am sinking to hell.” Up they got and prayed; she welcomed Christ and was saved, and he went out through the town at 4 a. m., arousing his friends to say “My wife is redeemed.”

A supposed corpse was shipped from St. Louis to Chicago. On the train the expressman thought he heard a cry from the coffin, but did not open it, and the man died. Today there are seven millions of souls in bodies shipped by the church of Rome to perdition. Some of them are crying out. Go to them in love. Go to them

in hope. Preach the gospel to them. Undeceive them. Help them with Bibles, with kindly welcomes, with generous love, and by these means win victories for Jesus which shall stud your crowns with stars of rejoicing, casting which at Jesus' feet we shall crown him Lord of all. The work performed will greet you in heaven and bless the world, for by their fruits the redeemed shall be known.

IMPERILED HOMES.

“Behold, I set before you the way of life and the way of death.”
Jer. 21 : 8.

Romanism is a colossal fact, threatening the American home. Imperiled homes are all about us. The trouble is, imperiled homes are close beside many of us. Some are in them. With many the dream of happiness is vanished. The hope of happiness at home is gone. Never can I forget the man whose wife is intimate with the priest and is dead to her husband. He is without a home and in Rome without a remedy. Homes are imperiled by what is done in them, and by what is left undone. Homes are destroyed by neglect. Homes are built up only by sacrifice, by care, by consecration. In homes, as elsewhere, there are sins of commission and of omission. Two ways open before every household—a way of life and a way of death. No family is so poor as to be compelled to confess that they had but one way. They all had two. They may have neglected one and accepted the other, but they had them both. No one can walk in both ways. A good many try to do it and fail. A choice must be made. This is true, because what God said to Israel he says to all: “See, I have set before thee this day life and good and death and evil.” Strange, life should be placed before good and death before evil. The moralist would place good first and life second, or evil first and death second. That would be wrong. Life in Christ is the seedling; good is the fruit. “For out of the heart proceed evil thoughts” or good thoughts. It depends upon the condition of the heart.

This is true of homes. It is the character that determines the conduct, the life that declares what the fruit shall be. The possibility of a happy home is within reach of all. “Stop right there,” says some one. “You don’t know what I have at home.” True, and there is one more thing I don’t know—I don’t know what you are at home. A man made himself immortal because, when a homeless wanderer, he wrote :

“Mid pleasures and palaces though we may roam,
Be it ever so humble, there’s no place like home!”

That is good poetry, but to millions it is a mockery and a sham. To them there is no place out of hell where they would be more miserable; no place where they are less respected and beloved; no place where the “might have beens” are so thickly written, and where attainment of happiness seems so beyond the reach.

Wealth does not make a happy home. There are men worth millions who are more miserable, in their splendid homes, than the poorest sewing woman in her garret, singing “The Song of the Shirt.” Think of a man, worth millions, mad at his French cook, mad at his servants, going to one of the best hotels and ordering a splendid dinner, and again, maddened at the service, flying into a passion and dying in a rage. Happiness is within, not without. It is “life and good.”

All remember the poor fellow who enlisted in the army. They came to him and asked, “You enlisted?” “Yes.” “As a common soldier?” “Yes.” “What will become of your family?” “My family will be better off without than with me,” and he told the truth. Think of the wives and children trembling because in a few days the door of the prison will swing open to husband and father, and when he crosses the threshold there comes a brute, a demon, of whom all stand in fear. God planned the home for happiness, for thrift, for the promotion of every good. He gave the husband the headship and proclaimed the principles of home rule. Against this, millions war. The wife rebels at the thought of obedience; the husband becomes careless of his position and the duties incident thereto; the machinery gets out of order; cogs are broken in the wheel; there is a jar—perhaps a conflict, followed by a wreck. There are moments in every history when this truth appears. The tendrils of affection are wounded. They bleed. Provocation has been given which alienates and severs. There is the way of death. Enter it and continue in it, and your doom is fixed. It is possible to find an excuse that seems rational for the conduct.

There is not a home intact at this hour that might not have been broken. Its urn of hope might have been shattered. Its happiness might forever have been destroyed. Why is it a strong tower into which its occupants may run and find shelter from the storm and

tempest? Why is there love in the heart, kindness in the life, and joys with which a stranger may not intermeddle? We answer: Because you chose to ignore self, with its rights unquestioned, and to hold all in abeyance for the general good. Self-abnegation is the tap-root from which the tree of kindness, of generosity, of nobility, of true greatness, springs.

Why is another home a ruin? There are abundance of excuses; listen to them: one is frail, temper quick, judgment poor, ability not the best; and the other, holding the scales, as if any one was equal to that task, condemns in the companion the very thing allowed, tolerated and defended in self. There is no fairness, no patience; and so two immortal beings, with an opportunity to be a blessing, become to themselves a curse and to the world a nuisance.

1. *Homes are imperiled by a separation from God's plan. Here we reach bed rock.*

"The head of the woman is the man." (I Cor. II : 3.) Romanism declares the head of the woman is the confessor. Christ said: "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." (Matt. 19 : 4-6.) That is God's plan. Mormonism sets it aside and battles for polygamous marriages. The one wife is forsaken for some other woman. The home is broken up; God's law is violated, and misery ensues.

It is said the self-poised condor can behold two streams which divide a continent, taking their rise at a single fountain, pushing down different sides of the mountain and passing to distant seas. It is doubtful if there be such a fountain. A fountain is the parent of one stream, not of two. In every home is a fountain. The stream takes its characteristics from it. The choice determines destiny. Life and happiness are the counterparts of each other, and so are death and misery.

Mormonism imperils our homes—not because of what it is doing in Utah, but because the error is tolerated here. In New York it is possible for a man to live with a half dozen wives, providing he marries them in different states. A man is living in the city of New

York with two sisters. One was married to him in New York and the other in New Jersey. Both are with him in New York, for Mormonism in fact finds a welcome, though not in name.

The same want of fidelity to God's plan is seen in the way wives fail to cling to husbands and husbands turn from the wives they took and promised to cherish to wives of others whom they covet. "Dress that woman, while I go for a doctor," cries the adulterous paramour, as the woman grows black in the face and is struck with death in the midst of sin, because God's law is trampled on.

To the wail of sorrow now heard we are not accustomed. Go where Mormonism rules, and it is everywhere filling the air. The sorrow of broken-hearted wives, the degradation and debasement of adulterous men, are terrible to contemplate. What will the American people do for the imperiled home at the heart of the continent? Look nearer home. This brings us back to the truth, and compels us to say in this presence :

2. *Homes are imperiled when the inmates choose the bad in preference to the good.*

It is what a man or woman is within that determines what he or she is without. Belief influences conduct. When we called attention to the fact that a million of women and more than a million of little girls are asked questions by over one hundred thousand priests which if taken upon the lips of any evangelical minister in the presence of wife or daughter would excite the indignation of the community and cause the perpetrator of the outrage to be branded with an ineffaceable mark of condemnation, we created widespread alarm. In the book we have proven this, as far as it is possible to do so and not incur peril for publishing literature that is obscene. Now we go farther, and say that it is the duty of law-makers, the guardians of a great public trust, to call before them books and persons and find out if the truth has been stated. If so, then something must be done about it, or we surrender the homes of millions to polluting and degrading influences.

There are difficulties in the way of grappling with this question. It is the theory that toleration, freedom of conscience and religious liberty compel us to consent to people's going the wrong way as readily as we would to their going the right way. That may be true, if we have set before them the right way. But if we permit

them to go wrong and know of it and do not warn them, we become guilty of destroying those whom we might have saved, and bring their blood upon us. Romanism in auricular confession imperils the home. "Auricular confession is the chief and most potent appliance by which the church of Rome gains ascendancy and retains supreme control over individual minds and bodies. Without it Rome were a powerless mechanism, a huge, inert mass deprived of its motive power and ruling energy. Take away the key-stone of the arch that supports the gorgeous structure, and the whole edifice, with all its architectural strength and magnificence, will crumble into ruins. It is the grand secret of her success; the mystery of that tenacious fortitude with which she has endured the countless attacks that have threatened her stability; the sovereign remedy that heals the wounds inflicted by her assailants, counteracts the effects of inward disease and repairs the ravages of success in reforms and vast numerical losses." (The Escaped Novice, by Miss J. M. Bunkley, p. 25.) "Superficial observers ascribe the power and the influence she exerts to the charm of her ostentatious ceremonies and her imposing ritual, to the theatrical display and sensual appeal of her worship. These are, indeed, agencies that at first attract, but it is the revealments of the confessional that retain. The robes, the crucifix, the pictures, the incense, the mass, the invocation of saints, the thousand and one engaging rites, make up, indeed, an attractive image, apparently possessed of vitality and vigor; but confession, as it were, completes the galvanic circle that keeps the form erect and active. Detach this, and the figure falls, a pale, corrupting corpse, to the ground." "Through its agency the hidden thoughts and tendencies of the mind, the disposition, the temper, the temptations, the weaknesses, of every penitent are laid bare to the inspection of the priest, who may then direct and mould them at his will. Is there a Catholic in the cabinet, what state secret remains unknown to the confessor? Happy, it may be, are those who in their ignorance are unconscious of this far-reaching influence, for communities and nations would tremble, could they but realize the dangers to which they are exposed through the power of the Romish confessional." (Ibid., p. 27.)

Auricular confession imperils the home, not alone because of the polluting questions it is possible to ask and the terrible life that re-

sults from such seed-sowing, but because a priest ascertains through the confessional what he has no right to know or ask about or think of. The moment a confessor is permitted to take the husband's place the home is invaded. Christians know not how great their obligations are, because, though there may be ministers who are faulty and so-called Christian women who are frail, society is a unit in condemning both, and in casting the one out of the pulpit while it banishes the other from social regard. In the evangelical world there is but little ground of complaint. In the Roman Catholic world, the extent of this sin is beyond belief and beyond description. Roman Catholics know it. Roman Catholics ought to fight it. They must do so or sink into the mire.

The priest claims that he stands in the stead of God, and that he is there because Christ gave him, through Peter and the apostles, all power from God. That is a lie. Peter and the apostles never received such power from Christ. They never assumed to do what priests are doing now. They were respectable men and lived holy lives, or they would not be what now they are. The priest claims the right to ask polluting questions, and also claims that he may violate his vows of chastity with impunity, while the penitent, by obedience, commits no sin in yielding to his desire. "*He may err, but she will do right in yielding*" (The Escaped Novice, p. 61). It does not require argument to prove that women thus manipulated and questioned are demoralized, that demoralization works injury in the home, and that husbands thus set aside will have revenge. If a priest may enjoy a man's wife, he may enjoy somebody's else wife; and so where Romanism has rule prostitution abounds, and prostitutes are shielded from prosecution and licensed to practice wrong-doing for gain, providing they divide with the church, as rum shops are tolerated by Rome because of the weekly stipend paid to the nuns.

In the name of millions of helpless men and women, we protest against this intrusion. It is not religion; it is the perversion of religion. It is not the result of the teachings of the gospel. A carnal nature, devil-inhabited, causes it, and men and women succumb to it because they either know not or will not walk in the good way.

3. *The character of the education furnished in Roman Catholic institutions imperils the homes.*

The training in convents must harmonize with the genius and spirit of the institution which is directly in opposition to the idea of an American home. It is not enough to say that the education of convents is poor. It is pernicious. It makes little of the housewife and much of the nun; little of the home, much of the cloister. Culture of intellect can be obtained from ascetic books and lives of the saints, which speak of the felicity of the monastic life and the horrors of the world. The claim is put forth that salvation outside of the cloister is almost impossible; and, as a result, many a mother is horrified by the return of the graduate to the cloister, where, having taken the black veil, she is given up to a life now of sorrow, now of shame, and which ends in death to hope. It is a maxim in Rome, "Do you want a faithless woman, marry a girl brought up in a convent." The confessor is the head of the home. Domestic life is extinguished, and the child heart is slain.

Proselyting is the business in convents. From the enthroned vice-God in Rome to the humblest lay member cringing at the feet of the priest, all seek to capture the unwary. Suffering is believed to secure salvation and lighten the pains of purgatory, hence novices and nuns alike endure indescribable hardships in the expectation of securing spiritual gain; while the word of God teaches us to cast our cares on Jesus, who invites the weary and heavy laden to approach him and find rest and peace. All this is shut out, because the Bible is excluded from the convent. They have no use for it. "During my residence in the nunnery at Emmitsburg, Md.," says Miss Bunkley, "I never saw a Bible, though I had frequent access to the library."

Homes are imperiled because women turn from them to every other kind of occupation. So long as household work is thought to be degrading, there never can be anything like universal education; there must always be some who work all their lives, because others will not work at all. Americans are to teach the world how to build up homes and develop the best characteristics of home life. To do this, all classes must engage in the work. Could this be done, thousands of young men now wifeless and homeless would find it in their power to realize the dream of a happy life and become the head of a pleasant home.

The conjugal union, judiciously formed, is invaluable to man and

almost indispensable to woman. Her organization pre-eminently qualifies her for its conditions and relations. Whatever the mental and personal charms of a female may be, the true excellence of her character can never be seen nor appreciated except in the practice of the amiable virtues which constitute the wife and mother. For man and for woman the natural regulator of the animal passions is marriage. This, God teaches; this, woman knows and feels; yet, notwithstanding, the Catholic church has the unpardonable presumption to pronounce a curse upon her, if she prefer a union so essential to her happiness and usefulness to a state of perpetual virginity. The vow of perpetual chastity with priests and nuns is broken, as a rule, and if it be ever kept it is as an exception. Every true woman longs for a home, and desires to be the good wife of a loving husband. Rome says, Let her be accursed. Nothing is sadder than to see beautiful girls captured by priests and carried off to nunneries and convents, where, induced by passion, the black veil is taken, when they are delivered over to priests, who do not yield them a pure love, but compel them to minister to base desires. Contrast with this the heart love of a wife, which is indestructible, because of which she is to be envied, because she reigns supreme in one manly heart and can sing:

“Sail east, sail west, dear wanderer;
 God cares for you and cares for me;
 He knows for which of us 'twas best
 To stay with children round the knee.”

For she is the happiest woman who sees the sun rise and set in the faces of her loved ones.

4. *Dissatisfaction with the God-assigned position of woman imperils the home.*

The boarding-house is taking the place of the old-fashioned household. Young women compelled to labor prefer the factory and the store to the discharge of duties which, properly mastered, would make them helpmeets to worthy men and partners in promoting the interests of the family. The result is that men are not only losing good wives, but women are parting with that virtue which is their crown and glory. In one of our cities, it became a grave question what was to be done to save the shop girls from utter ruin. The remedy is difficult to find, outside the home.

In France, men and women who toil together live indiscriminately as fancy may direct. As a result, womanhood loses its glory. There is not even a shocking or humiliating idea attached to their sexual improprieties. The woman who has only one lover declares she is not a coquette. The woman who has more than one lover says she is only a coquette. There, where fortunes are small, marriages are more frequent than with us; yet they have their limits, and only take place between persons who can together make up sufficient income to live on and support a family. A vast variety of single ladies without fortune still remains; these are usually guilty of the indiscretion of a lover, even though they have no husband to deceive. This is under the wing of Romanism. There they take unto themselves an affection to which they remain tolerably faithful, as long as it is understood the liaison continues. The quiet young banker, stock broker and lawyer live, until they are rich enough to marry, in some connection of this description. They do what the priests do. The immoralities of the confessional pervade the life at home. The priest cannot condemn the left-handed marriage of the banker while he is guilty of a worse sin. Is America exempt from this terrible curse? Sanctioned by the approval of the priesthood, these adulteries obtain a certain respectability which makes them a peril to society and an offense to morality. The working classes have their marriages of form, though not of fact. They live together as man and wife during a period mutually satisfactory. The result is general demoralization.

In the Roman Catholic districts this standard of a pseudo-morality prevails. That which is of the flesh is flesh. Romanism condones wrong-doing because its leaders practice it. Is it not time attention was called to this state of society? The book "Why Priests Should Wed" opens up so much of this subject as is prudent. Let our lawmakers take it in hand and see if the peril exists, and if they find it let them fight, for the sake not only of Roman Catholics but of public morality.

Conformity to foreign caprices imperils our home life. The behests of fashion are little short of tyranny. Could there be a movement among the ladies of fashion and influence to discard a foreign sceptre and to avow a purpose to be and to live in harmony with the highest and best interests of society, we might grow an

American womanhood that would be the praise of the whole world. But the majority consent to be imitators, so that when the dancing girl in the Garden Mabile alters the shape of her bonnet or the length of the heel of her shoe, thousands obey the pompous behest of fashion, and refuse to be pattern-makers.

No man of sense is indifferent to neatness and beauty of attire. A well-dressed woman is a power. She knows it, and the world recognizes the truth. But there is something nobler and grander for the women of America than this devotion of energy and consecration of time to an object so utterly beneath the regard of an immortal and cultured intellect. Somewhere in this country a sentiment should be organized which shall grow a woman as God designed her to be. 'Our girls are beautiful in appearance, delicate in form and, as a rule, cultured and refined. Why should they be compelled to exchange beauty for ugliness at the behest of foreign masters under the rule of principles so demoralizing and debasing as distinguish priest-ruled Paris?

5. *Woman true to Christ is glorified.*

Honors await woman when she consecrates herself to the service of humanity in accordance with the teachings of Christ. Romanists teach women to immure themselves in convents and nunneries, to resist marriage and to fight home life, that they may be saved. *Spell it damned!* Christ saves woman and bids her go forth a blessing to cheer the world with love light, with kindness, with angelic ministries. Rome destroys womanhood and wrecks the homes.

No one can read of the marvels wrought by woman, of the schools established, hospitals founded and of the work wrought for them and in them, without being impressed with the fact that there are wide realms yet untrodden waiting for the diligent and the true.

The medical profession invites woman to study its truths and ponder its mysteries, that she may better understand the mechanism of her own wonderful nature and be able to minister to the wants of those placed beneath her care. The women of Israel in the days of Moses were in advance of the women of our time in medical knowledge.

American women have inaugurated movements which are beneficent and praiseworthy. No one can recall woman's work for temperance without being astonished at her capacity to help. Let her not

stop. There is need of woman's work for women. It is said that our retail liquor stores obtain their trade very largely from those who enter at the family door. In educational enterprises there is a vast field opened to woman. In the east she goes where man cannot go, and does what man cannot do.

Could we raise in our communities a womanhood that would exult in manly work and help it on, we should see called into exercise the divine charities of the gospel and those graces which shed a lustre upon society. It is because of this need that the best friends of women shrink from the thought of having them attempt work which belongs to men. The only way devised by some to help woman is to destroy all in which she differs from man. The mistake is terrible in design and terrific in results. Woman in her true sphere is the support, the confidant, the counsellor, the helper of man in the battle of life. She is his solace and joy when he feels his need of help.

“When man's words of eloquence
Inspire and rouse a nation,
There breathes through them the undertone
Of woman's inspiration.

“And whether hers are holy words
That nerve to fiery trial,
Or only meek and lowly deeds
Of love and self-denial,

“In tones so clear, so true, so sweet,
They ring the wide world over ;
She speaks from out her heart to ours,
And men and angels love her.”

—Phœbe Cary.

The old-fashioned idea of woman was derived from the teachings of the word of God. Until French customs brought coarseness and grossness into her life, she was courted as a friend and loved as a helpmeet.

It was the wonderful insight of the Greeks that laid the foundations of political and philosophical literature. From the Romans we derived the idea of the supremacy of law ; from Palestine the thought of a great brotherhood. Let it be ours to create a home life that shall redound to the world's advantage.

6. *The need of Christly homes was never greater.*

The religion of Jesus Christ must be permitted to permeate with its influence the masses of the community. It cannot be carried over the women. They must help. Whatever is accomplished must be achieved through their aid. From the home must come the power which shall frown down the tampering with the education of the young, and this move is next in order. Woman in the home, if she be a true woman, can shut the priest out and give a welcome to the Christ within. No matter though Romish servants occupy the kitchen, they cannot rule the household unless the mistress of the house consents. Royal, old-fashioned home life is a possibility—a home in which the man finds his happiness in toiling for those he loves, and in which the woman keeps the house so that it can be his castle because it is to his heart a home. Millions at this hour are literally strangers to any just conception of what God has for the people to do in this direction. This may become the land of homes in which “a charm from the skies shall hallow us there, which, if sought through the world, is ne’er met with elsewhere.”

The help of each and all is needful. It is when each man, woman and child feels that the honor, the power and the prosperity of the home are committed to himself or herself, individually, that the home is sure to be built up and its influence for good to become a felt power in the world. A wrecked home, an impoverished home, comes not because of the loss of property but because of the loss of love.

Irving’s old story of the wife is as beautiful and as true as when first written. Women are all around us who have bound the tendrils of their love about some strong support and held homes together when otherwise they would have fallen apart. Such minister to the necessities of life, and identify themselves with God’s great work in the world.

Standing here and remembering how Christians have been divided from Roman Catholics in purpose and in work, I am reminded of the scene enacted on the banks of the Rappahannock, on a Sabbath evening near the close of the war. One band struck up and played The Stars and Stripes, the other played Dixie; one Hail Columbia, the other The Bonny Blue Flag. Finally, one played a church tune, and on the opposite side of the stream they joined in the notes of

praise. At last our bands played Home, Sweet Home ; the Confederate bands did the same, when bluebacks and graybacks climbed cannons and fortifications, and, with hats off, gave unitedly three cheers for home. Roman Catholics, join with us in building American homes in America which shall glorify God and bless the world.



BISMARCK.
BORN APRIL 1, 1813.

BISMARCK; HIS DOINGS AND UNDOINGS.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night.” Ps. 1: 1, 2.

A weird, wonderful and almost inexplicable human character is passing from human view. The work remains. It is so high, so deep, so far-reaching in results, so terrific in plan, that the more you study it the more are you surprised at what God can do with and by a man, as well as what the grace of our Lord Jesus Christ can do for a man.

Jesus Christ, in his life and teachings, furnishes the only true standard for measuring human character. What he likes, lives. What he rejects, dies. He that humbles himself is exalted, if the humiliation be for Christ, and be in the service of humanity. He that exalts himself, thinks of himself, at the expense of a cause, is a failure, now and forever. The story of Bismarck's life is crowded with lessons so tragic, so comic, so grand and so mysterious that fiction is eclipsed by fact. Volumes have been written in which attempts have been made to set forth the truth concerning the man. Let them be read. Let the truth be pondered. There is much in them to instruct, much to sadden as well as to inspire. Perhaps, more than any man of our time, he will stand as the riddle of history.

Greater than a king, greater than a country, he has not only been the foremost man in Europe, but the foremost man in the world. Dynasties come and dynasties go; great men appear and combat him, retire and disappear; and this man, who stepped forth from obscurity panoplied and equipped for the battle, and laid his hand upon the throat of principalities and powers and compelled them to help maintain the interests entrusted to his care at peril of their lives, is now, after the death of the great emperor and his greater son, on whom the whole world built in hope, holding the co-

lossal power steady, that Germany, in the hands of a man who may be smitten with an incurable disease in an hour, may fulfil its mission.

At the time of his birth, Napoleon I had just returned from Elba to Paris, and Louis Napoleon was a lad of seven years. The echoes of the guns of Waterloo sounded about his cradle, thrilled the heart of his mother and caused her to consecrate her child to the service of the fatherland. A monarchist by education and conviction from his youth up, he has believed in the future of Prussia, whose history carries us back to 320 B. C., when the Phœnicians procured of that Lithuanian tribe amber on the shore of the Baltic sea. The name is derived from Po-Russi, behind the Russ, a part of the Memel. The Teutonic knights conquered them in 1283(?), founded cities, introduced German colonists and laws, and, by their firm but liberal rule, made her one of the most flourishing countries of the time. After a troublous period extending from 1450 to 1511, Albert the margrave of Brandenburg was elected grand master of the order. Luther was beginning to rise in his might for the Bible and the liberty born therefrom. Albert of Brandenburg became his coadjutor, introducing to his people new ideas, new hopes and a grand destiny.

The second half of the sixteenth century has been called the golden and classic age of German culture. The imperial crown was regarded as the collective property of the princes and estates, in whom the power of disposing of that dignity was vested. Each dukedom or kingdom was hedged in by laws and institutions peculiar to itself, and over them all ruled an emperor, elected not by the people but by the rulers of the people. Should he upon whom the dignity was conferred make use of the power with which it endowed him to increase the might of his own house, each individual prince felt himself fully justified in resistance.

It was because Austria tried to retain this power, which had given her supreme control over Prussia and the other German states, that the thirty years' war had its origin, during which Prussia maintained a neutrality, and was ravaged by contending armies and by the warring kingdoms of Sweden and Poland. From the lowest depths of degradation, the country was raised by the energy and wisdom of Frederick William, the great elector, who reigned from

1640 to 1688. Frederick William, the third elector, reigned from 1688 to 1713. By consent of the emperor he assumed the title of king in Prussia.

Frederick William I reigned from 1713 to 1740. He was noted for his professed piety and terrible brutality to his son Frederick, known as Frederick the Great, who reigned from 1740 to 1786 and won the title of king of Prussia. He annexed Silesia and a part of Poland, and left to his successor \$50,000,000, an army of 220,000 men and an area of territory of 77,000 square miles. Frederick William II reigned from 1786 to 1797, and added 400,000 square miles. Frederick William III, father of the late Emperor William, reigned from 1797 to 1840, encountered the wrath of Napoleon, lost half of his territory, saw the overthrow of Europe's master, and regained possession of the territory which had been taken from him. Frederick William IV reigned from 1840 to 1861. He was a man of great natural talents and scholarship, but weak, pusillanimous and vindictive. He threw away the opportunity offered him in 1849 of becoming the head of a united German nation. For years, under his reign, the reactionary party of the country wielded a despotic power almost oriental. In 1857 his mental faculties gave way, and the opportunity for his brother arrived. Up to the time of his brother's death, Jan. 2, 1861, William was entrusted with the regency. He was born March 22, 1797; married, June 11, 1829, Mary Louisa Augusta Catherine of Saxe-Weimar; and October 18, 1861, refusing to recognize dukedoms or people, claiming that God made him king, he crowned himself in presence of his nobles. His eldest son was Frederick William Nicholas Charles, born October 18, 1831, and married January 25, 1858, to Victoria, princess royal of Great Britain. In private life the emperor was exemplary. He worshiped his mother Louisa, noted for her love of husband and children. She was the one woman Napoleon could not subdue. Her son was taught in his youth to love God and fatherland. It was his glory that he lived for the people and lived in them. He had been from his childhood a champion for Orthodox Christianity. Luther was not more devoted to the Bible nor more brave in its defense.

It is a fact that should encourage parents to see to it that their children are rooted and grounded in their love for the word of God.

The lessons learned by William in Pomerania when banished from Berlin remained. Bismarck delights to call attention to the striking contrasts in the lives of Emperor William and his father. He was humbled into the very dust, his capital captured, his palace plundered and his family sent into exile by Napoleon I. The other broke the power of Napoleon III, drove him from his capital and sent him and his into a life-long exile. One cannot think of Emperor William riding through Paris at the head of a victorious army, without going back in imagination to 1806, when, with his brave mother, he rode through the Pomeranian forests in search of a shelter and a home.

It is said that the father of Hannibal led his youthful son into the temple at Carthage, up to the high altar on which lay an ox just slain, whose hot blood still coursed in his veins and throbbed in his beating heart. The father took the hands of the boy, placed them in the hot blood, and then caused him to lift them to heaven and swear eternal hostility to Rome. That early oath fashioned the life of the man.

In fancy we picture Louisa and her boys, as tidings came to them of Napoleon's reveling in their palace at Berlin, sending off to Paris the sword and clock of the great Frederick, and dismantling the capital of Prussia of its trophies of art that he might adorn with them the capital of France. Nine years later, in Schonhausen, a boy was born who was to do for the younger son what Hardenberg and Von Stein did for his father.

Otto Edward Leopold Bismarck was born at Schonhausen April 1, 1815. He comes from a noble Prussian family whose origin carries us back to that early period in the life of Germany when the twilight of superstition blends with the serener light of history. Two of his family were members of the cabinet of the Great Frederick. Handsome in feature, well formed in person, of great courage and of an iron constitution, he revealed immense power as a student and graduated with high honor. He acquires languages without difficulty, converses readily in every language of Europe and is a perfect master of the English tongue.

In 1836, Bismarck left the department of justice for that of administration, and studied diplomacy in Belgium, Paris and London. He tired of travel and went back to his estates. There was not much

in his youth that gave promise of the marvelous life he was to live in the world. He was wild, desperate and wayward, a compound of audacity and craft, of candor and cunning. So long as poverty held him in its grip he did well, but with competence came dissipation, and mad Bismarck became the terror of the region. It was then he fell in love. It is a familiar phrase, but the language describes the occurrence. He fell in love with Miss Von Putt Kommer, and Miss Von Putt Kommer fell in love with him. Like two dew-drops shaken by a single breath, they slipped gently down and became one. Then books in parcels and in boxes began to come to his home. He read and worked and wrought. Like Saul of Tarsus, he was converted. The desperate leader became the Paul of the apostolate. He read history, philosophy, theology. Married July 28, 1847, he was henceforth distinguished for his studious habits and for the religious trend of his life. He was elected a member of the diet the same year.

Liberalism was in the air. Those who expect to see him side with the revolutionists, like Mazzini and others, will be disappointed. The key that unlocks his character is the fact that he believes in and has worked for German unity and German ascendancy. What would help, he has used; what would hinder, he has opposed. That stinging tongue, arrogant intellect and ruthless will make this typical German, the war man; and this man of Titanic force is yet a gentle, genial, human-hearted man, witty, winning, loving, the idol of his home and the pride of his household. His king was his king. The nobility welcomed him.

Wonderfully diplomacy had fitted him for his position. Bismarck knew every monarch in Europe. They knew that he was ready to woo or to fight as the necessity might require. The work achieved can only be glanced at. When he became the champion of the policy which made Prussia great, he found himself opposed by the people and by the diet. He began at once to make the army what it should be. He was helped by Prince Carl, Von Moltke and others. They were there before, and the army was weak. Bismarck came, and the army was powerful, and soon stood forth the mightiest force in Europe. How the people opposed him has become history. In his first speech he said: "As long as we choose to wear heavy armor we must not fail to make use of it. The problems of the time will

be solved not by speeches and resolutions *but by blood and steel.*" This was a new doctrine. Today the world understands it. He increased and drilled the army. Austria sought a German confederation at the expense of Prussia. The one man in the way was Bismarck. Once when some one was severely criticizing the Prussian minister to Francis Joseph, emperor of Austria, the great, clear-sighted ruler replied: "Ah, if I but had him!" He felt this after Sadowa as never before.

Nothing succeeds like success. When Napoleon escaped from Elba, in 1815, the Paris Moniteur thus reported his progress day by day: "The anthropophagist has escaped. The Corsican ogre has landed. The tiger is coming. The monster has slept at Grenoble. The tyrant has arrived at Lyons. The usurper has been seen in the environs of Paris. Bonaparte advances towards, but will never enter, the capital. Napoleon will be under our ramparts tomorrow; and lastly, his imperial majesty entered the Tuileries, on the 21st of March, in the midst of his faithful subjects." Success won for Bismarck almost as great a change in the public regard.

When we recall the war of 1806, we find striking contrasts to the war of 1870. Then Prussia felt as confident of success in opposing Napoleon as did Napoleon in 1870 in opposing Prussia. Napoleon I deceived William III in regard to Holland, and made his brother king. Prussia was incensed. On October 1 Prussia demanded that the French armies re-cross the Rhine, that a German confederation be established in the north, and that certain places be separated from the confederation of the Rhine. Napoleon did not deign a reply, but marched at once at the head of his troops upon Prussia. The battle of Jena was fought Oct. 14. The Duke of Brunswick, commander of the Prussian forces, was killed, 40,000 were slain, and the army of Prussia was with one blow annihilated. Further resistance seemed not to be thought of. Erfurt, Magdeburg, Stettin, Leipsic and Spandau surrendered, and on Oct. 25 the French army entered Berlin in triumph.

Fifty-five years passed, and Jena was avenged. Two facts explain the overthrow: The first is that Prussia was ready. She seemed like an arrow ready to be drawn from God's quiver, when the tocsin of war sounded. What Prussia lacked in 1806 she had in 1870. What France had in 1806 she had not in 1870. The

second reason, and by far the more important, is found in the fact that God's hand is discovered in the war. Napoleon, described in Revelation 17 : 11 as "the beast that was and is not, even he is the eighth and is of the seven and goeth to perdition," was cast down, that the power of Rome might be broken, and that the world might take another stride in its march to universal brotherhood. An unseen hand casts the shuttle which carries the thread of a sublime destiny through the web and woof tied into the loom of time.

The age of the man has come—of a man that stretches one hand up to God and lays hold of almighty power, and extends the other to his sovereign—be that sovereign a monarch or a government, or does he find the object of his regard in the people; but in his place and in his way he lets God speak through him, and he wills and does in accordance with God's purpose and man's highest needs.

The great D'Aubigne once declared that but little information can be reaped from the contemplation of the lives of men of elevated positions. Alas! this is true, because so many live for self rather than for God, and end their lives in misfortune and shame. In June, 1882, Garibaldi died, living with a woman not his wife; in July, 1882, Skobeleff, Russia's great general, succumbed to a riotous carnival of German courtesans; Gortschakoff breathed his last at Baden in the arms of his German mistress; and Gambetta came to his end through the casual bullet of his paramour's revolver. Bismarck in his private character stands unsullied. Slander and suspicion have never touched that. His domestic life has been thoroughly pure, and it is well known by all who surround him that he shows unflinching severity towards all breakers of the seventh commandment. Though always kind and courteous to ladies, he has never distinguished any of the beauties he has met in his life so as to justify a suspicion even that he paid special attention to any woman, still less that he courted any. The only women who have found and retained a place in his heart are his mother and sister, his wife and daughter. His love for his wife and children is very great, and these attend on him and take care of him in a way which shows that the deepest affection unites them to the head of the family. They look on those who bring hard work to the prince as personal enemies; they protect his sleep, his rest, his leisure even, as the most precious thing in the world. When he is ill, they nurse

him with the tenderest care ; and if any one makes him smile, they regard him as a personal friend.

He has conquered opposition. He began alone and unaided. He did it in the diet. As with Disraeli, so with Bismarck. It will be remembered that when Disraeli rose to speak first in the house of commons he found the members not only indifferent to, but scornful of, the famous, witty, haughty, self-possessed author, who, for denying friendship for O'Connell, had the great agitator say of him : "For aught I know, the present Disraeli is the true heir-at-law of the impenitent thief on the cross." Such was his introduction. Some of the members of the house pretended to sleep ; others stepped out to dine, while the majority roared at him and laughed him to scorn. It was a test of the young man's quality. Instead of sinking into his seat, abashed, mortified, confounded, silenced, with his political career ruined, he thundered out : "I am not surprised. I have tried many things, and in each I have at last succeeded. I sit down now, but some day you will hear me." They did hear him, and afterwards saw Benjamin Disraeli, the Jew novelist, with black eyes, overhung with clustering curls, ride into Buckingham palace, chancellor of the exchequer.

It was not different with Bismarck. At the outset, the opposition drowned his voice. He took out a newspaper and read it until the president marshal had restored order. He then concluded, still interrupted by hisses. "In my opinion, it is doing sorry service to the national honor to conclude that ill treatment and humiliation suffered by Prussia at the hands of a foreign ruler would not be enough to rouse Prussian blood and cause all other feelings to be absorbed by the hatred of foreigners." The anger of the Liberals was so violent that the marshal had to use his authority to protect him during his speech. Imagine his scorn as, referring to the past, he said : "I always thought the servitude against which the sword was then used was a foreign servitude. I now learn that it lay at home. For this correction I am not by any means grateful." The Prussian heart was touched. From that moment, Bismarck stood uncovered before the eyes of his countrymen as the champion of a united Germany.

In 1846, Pio Nono had been elected pope of Rome. The triple crown of the pope was then regarded as the point of equipoise for

the nations of Europe. To Bismarck, the pope was the bishop of the Roman Catholic church, with no rights in Prussia that conflicted with the growth of the empire. In his estimation, the king obtained his right to rule from God—not from pope, not from people.

John Stuart Mill says every progressive idea has to pass through three stages: 1, expression; 2, ridicule; 3, adoption. Many never reach the second stage. They never reach the third without the second. It is with men as with ideas.

We cannot follow Bismarck through the various steps which brought him to the year 1862, when King William was beaten by 273 votes. Then came the fight: Shall Prussia become a democracy in fact or a monarchy? King William resolved upon keeping Prussia a monarchy, and sent for Bismarck, who was then in Paris. In forty-eight hours he was in Berlin, face to face with his king, when he became minister of foreign affairs.

It is said that when Napoleon was a baby he weighed no more than other babies; but when he grew up to manhood he weighed down Europe, Asia and Africa. Bismarck is the weightiest man in the world. Bayard Taylor, after being with him, in company with Gortschakoff, Beaconsfield and others, said: "I tell you, he is a great man. The others are wonderful people, but Bismarck is an amazing man—a man to be dreaded and admired more than loved. One who knows him well says that among the great personages who approach him—privy councillors, ministers, ambassadors, princes even—there are many who fear him to an almost incredible degree, and who literally tremble before him." Men are his servants, not his companions, and woe to any of them who dares to cross or disobey his will. He acknowledges only one master—the emperor; he has only one object in life—the greatness of his country.

The conflict time, as Charles Lowe so graphically describes it, is the surprise of the world. Bismarck believes in the army. He created it. He supported it in spite of the nation. He used it, and humbled Austria and wrecked France with it, and was then glorified because of his foresight and pluck. When he reached the post of honor and the place of power as the brain and skilled hand of King William, men cried: "Who in Heaven's name is Herr Von Bismarck?" "He is a swaggering Junker," "a hollow braggart,"

they said. They knew him not. He was the soul of German imperialism.

As a minister, he represents the sovereign, speaks when he likes and as he likes, will not be called to order by president or squelched by a noisy mob. The constitution provides that "the ministers must be listened to at request;" or that, whenever they have a remark to offer, the house is bound to regard them not as members but as guests, and that they are exempted from presidential authority, by which the house itself is bound, and enabled to rebuke or attack members at will. When once reminded by the president of the irrelevancy of his remarks, Bismarck haughtily replied that he was wholly above the disciplinary power of the chair, and that in all he did or said he acknowledged no master but the king. The house protested. The president put on his hat and dismissed the assembly. The ministry refused to enter the house until exempted from interruption. The king stood by them. So Bismarck triumphed.

It is not ours to follow the fascinating game of war and watch Von Moltke, the finest strategist in Europe, as he opens the way for Bismarck and his superb diplomacy.

Recall a few facts. Bismarck determined to drive Austria out of Germany. It was a difficult thing to do. The king loved Francis Joseph. The people were for peace. Bismarck was for war. The kings of Saxony and Hanover and the elector of Hesse Cassel were told to declare in favor of union with Prussia. They refused. In less than two days their capitals were in the grip of the Prussian troops. The Holstein and Schleswig treaty was differently understood by Austria and Prussia. June 1, 1866, Austria issued orders for convoking the estates of Holstein so that the will of the province as to its own fate might be consulted. Bismarck remonstrated, claimed that Prussia's rights were being sacrificed, and ordered General Manteuffel to march his troops into Holstein; and on June 12 King William's soldiers held Holstein and Schleswig, sea-surrounded. Austria remonstrated. On June 14, diplomatic intercourse between Austria and Prussia was broken off, war was declared and Bismarck grasped the helm of the ship and sailed into a new political world.

The army, drilled and equipped, took the field. King William was commander-in-chief; Charles, the nephew, led the army of

Bohemia, the crown prince the army of Silesia, and the army of Elbe was commanded by Herwarth Von Bittenfeld, equal in valor to Hereward the last of the English.

"March separately; strike combined," was the command of Von Moltke. In seven days the war was virtually ended. Ten thousand Prussian troops and 40,000 Austrian troops were slain, and 18,000 prisoners taken. This made Koniggratz a household word in Prussia, and Bismarck became the idol of the hour.

"The world is collapsing," exclaimed Antonelli on receiving news of Koniggratz. "Ye shall obey God rather than man," said the devoted followers of Loyola, "and the will of God may be learned from an infallible pope." "How is he to be made infallible?" "By our declaring him to be so," said the Jesuits.

Prussia conquered. France next.

The Franco-German war reads like a romance. June 30, 1870, M. Ollivier, chief of the French cabinet, declared that at no time was the preservation of the peace of Europe so assured as at present. July 9, 1870, the council gathered in Rome pronounced the pope infallible, and on July 18 the dogma was ceremoniously proclaimed. Leopold of Hohenzollern, a Prussian prince whose father in 1849 abdicated in favor of the king of Prussia, was nominated to fill the vacant throne of Spain. Napoleon objected, so persistently and offensively that King William refused to communicate with the French minister, M. Benedetti. Though Prince Leopold declined the honor, yet Napoleon, pushed on by Rome, had thrown down his glove to Bismarck, who accepted the challenge. July 19, war was declared.

July 31, the king went to Mayence with Bismarck, who had some days previously partaken of the sacrament in his room. Aug. 20, King William, at Mayence, assumed command of the united German armies, praying that the God of battles might smile on his righteous cause, and in exactly a month from this date all France lay prostrate at his feet—bleeding, disorganized, demoralized, without an army, without a government, without an emperor.

"Verily, in all history," as Carlyle wrote, "there is no instance of an insolent, unjust neighbor, that ever got so complete, instantaneous a smashing down as France now got from Germany. The breath of Europe, of the whole world, was taken away by the be-

wildering events of those stupendous, never-to-be-forgotten days. It was the appalling union of the infallibility of heaven with the infernality of hell." Prophecy became history. Napoleon was overthrown, and the power that seemed colossal disappeared as a mist before a morning sun.

The pope, who had been the dictator of Europe, became a dethroned potentate in Rome, and Victor Emmanuel made the Quirinal his home and Rome his capital, declaring: "The Italian government believes in freedom, and will grant it to the fullest extent, and as far as reason and the public good demand it. The country will provide that no bishop shall be interfered with in the direction of his ministry, but on his side he must not ask any privileges if he does not desire conditions. The principle of a free government is that the law may be equal for all and without any distinction. Thus, because he dared in Rome enunciate the teachings of the New Testament, he became the idol of the Italian heart, and was welcomed with vivas to the city of Rome, the capital of Free Italy.

Pius IX refused to accept the situation. The infallible pope had fallen from his high place. The trident of power was wrested from his grasp, and he was reduced to the spiritual leadership of the Roman Catholic church. He claimed that he was the prisoner of the Vatican, and tried to play the role of a martyr, though he lived in the largest palace of Europe, had the largest income of any monarch in the world, and was ministered to by the largest retinue of servants of any potentate on earth.

King William became Kaiser William. Jan. 18, 1871, the anniversary of the day on which the first king of Prussia had crowned himself at Konigsberg, 1701, was fixed for the ceremonious assumption of the title in the Hall of Mirrors at Versailles, on which was inscribed: "Le roi gouverne par lui meme." But the king of Prussia, said the preacher, adopts this motto: "*The kings of the earth reign under me, saith the Lord.*" "We, William, by God's grace king of Prussia, hereby announce that, the German princes and free towns having addressed to us a unanimous request that we revive the German imperial dignity, which has been sixty years in abeyance, and the requisite provisions having been invested in the constitution of the German confederation, we regard it as a duty we owe to fatherland to comply with this invitation, and to

accept the dignity of emperor." These words were spoken by Bismarck in the hall of Louis XIV—Napoleon in exile, Paris besieged, Romanism in peril and Romanists in terror.

Austria had been overcome. France was in subjugation. The mightiest foe of all is now to be encountered, viz., the papacy. Let us lift a few windows and look at the man confronting the "mystery of iniquity" and outlining a path for Protestantism, not only for Germany but for all nations where Rome has found a welcome and a habitation.

The peace of Westphalia, in 1648, provided for the legal existence of the Catholic and Reformed churches. Starting with this principle, gradual progress was made toward religious liberty. As well from policy as on Protestant principles, the Prussian government was eminently tolerant. Being traditionally a "paternal government," which concerns itself much more particularly with the personal life of the citizen than does that of any community speaking the English tongue, it assumes a supervision over religious worship and religious education, and extends the same privileges to Catholics as to its evangelical subjects. The pastors and priests of both churches received education at national universities of their own faith; the children at the schools were instructed in the religion of their parents, and no interference with the freedom of worship and of opinion was possible.

This was the state of things when Pius IX, who began as a liberal in 1846 and banished the Jesuits from the papal states March 28, 1848, was overtaken by a popular revolution, in which Rome adopted a republican form of government, placing Mazzini at its head; the pope fled to Gaeta, surrendered to the Jesuits and after his return, under the protection of Louis Napoleon, April 4, 1850, devoted all his energies to imposing on the church the doctrines of the middle ages. He demanded that the European nations should uphold his temporal dominion, on the ground that he was the vicegerent of Christ, the King of kings and Lord of lords. In vain. The dog baying at the moon was as powerful. From bad to worse he ran.

Dec. 4, 1864, in an encyclical letter, he made war on modern civilization, and condemned the principal beliefs in science, politics and religion which are characteristic of the nineteenth century. It

was accompanied by a syllabus or list of eighty errors in belief and practice which the pope denounced and condemned; all of which, by his apostolic authority, he commanded every son of the Catholic church to denounce and condemn. As far as this manifesto concerned religious doctrine only, it was of no political significance. But it declared, without disguise, that the church has the right to coerce dissenters, and to employ and control the civil powers in executing its decrees; it denounced as damnable the assertion that the popes have been guilty of usurpation in assuming authority over princes and governments; it proscribed freedom of opinion and worship as intolerable errors, and proclaimed it a heresy to advocate a reconciliation of the church with modern civilization. In short, the pope defiantly arrogated to himself in the nineteenth century every power which his predecessors had attempted to exercise in the middle ages; and gave notice to the governments of the fact. Time will not permit that we enter into detail in describing the conflict between the Vatican and the German empire. We can only note a few facts. July 18, 1870, three days after the declaration of war between France and Prussia, the dogma of the pope's infallibility was proclaimed. Bishop Strassmayer of Servia and others opposed it, and presented to the pope a written protest, and left Rome a few days before the final vote, which was nearly unanimous. The council was then prorogued until Nov. 11; but it never met again, since the disasters of France compelled the withdrawal of the French garrison from Rome in August, and in September the Italian troops occupied the city and put an end to the pope's temporal authority. By a bull of Oct. 20 the pope postponed the re-assembling of the council indefinitely, on the ground that during the occupation of Rome by the Italians the bishops could not enjoy the freedom and security required for deliberation.

Then came the fight. The pope and his allies tried to enforce the doctrine of papal infallibility. The bishops of Germany largely opposed it. The pope and his satellites tried to control the elections. The clerical or ultramontane party became a fact in the diet. A petition was presented asking for the removal of the Catholic teachers at the gymnasium at Breslau, who denied the doctrine of papal infallibility, on the ground that the foundation belonged to the Catholic church. The petition was refused, with the declaration that the

foundation dated from a time when Catholicism implied no such doctrines, and that the teachers in question had not forsaken any part of the faith known as Catholic previous to the Vatican council. Everywhere bishops and priests plotted against the empire, ruled by an influence from Rome. They tried to place the church above the state, where Gregory VII succeeded in placing it during the reign of Henry IV. They attempted to break down the system of education and to impede the movements of the people. The bishops did not scruple to use their power of refusing absolution, not only to oppose education and to interfere with the elective franchise but also to direct judicial decisions. They sought to obtain entire control of the education of the children.

Then Bismarck arose and took the field, as the champion of the liberties of the people, and the enemy of that power which sought their overthrow. As a workman distinguished no more for courage than for far-sightedness and the skill to plant a blow between the eyes of his opponent, it is well to consider the measures he proposed and the work he has achieved.

1. Survey the situation.

The people are rising; the cry has been heard:

“Rouse ye from your dreaming,
Sinew your souls for freedom’s glorious leap.
Look to the future, where our dayspring’s gleaming;
Lo! a pulse stirs that nevermore shall sleep
In the world’s heart. Men’s eyes flash wide with wonder!
The robbers tremble in their mightiest tower,
Strange words roll o’er their souls with wheels of thunder,
The leaves from royalty’s tree fall hour by hour,—
Earthquakes leap in our temples, crumbling throne and power.”

“Oh! but ’twill be a merry day, the world shall set apart,
When strife’s last band is broken in the last crowned tyrant’s heart!
And it shall come—despite of rifle, rope and rack and scaffold.
Once more we lift the earnest brow, and battle on un baffled.”

—[Gerald Massey.]

This sentiment lives in Italy. It is heard in the communistic cry in Austria, when priest and altar are assailed, in the Nihilistic growl in Russia and in the terrific fight in Germany.

No matter who comes or who goes, in the end thrones are to disappear, and a millennial republic, composed of separate states and

nationalities, ruled in accordance with the teachings of the word of God, is to girdle the globe.

Perhaps the downfall of the pope-king was the dropping out of the keystone from the arch, which endangers the entire fabric of despotism. It is possible that Bismarck sees that he has builded better than he knew, and that the friends of despotism may find it for their advantage to help each other as against the republic of France and the republic of America. But the work will go on, as, when the guns of Sumter sent their echoes over the land, Romanists as well as Baptists rallied about the flag; but after Archbishop Hughes went to Rome, enlistments stopped, the riots were inaugurated, Rome recognized the Southern Confederacy, and the great prelate of New York carried to his grave the humiliation that came to him when he was forced by the powers above him to stand rebuked for loving and helping liberty. But it did not stop the march of freedom. Despite the tearing down of orphan asylums and the trampling out the life of the innocents, despite the draft riots, the army was re-enforced, success came to our standards, and the nation dug for slavery a grave. It will be ready to dig a deeper one for Romanism.

2. *The battle is being waged. Note the combatants.*

On one side are the preachers of God's truth, here and elsewhere. They speak for God, and the men who aid them make it possible for them to be heard. On the other side are kings, potentates and powers. The battle is not much changed since Luther stood solitary on God's truth, and Leo X, with tiara, triple hat, treasuries and armories, and thunders spiritual and temporal, stood on the devil's lie.

The struggle in Germany is full of sublime endeavors, and not only reveals marvelous pluck on the part of man, but shows that God had made things ready for victory.

Pius IX sought to do what Gregory VII accomplished in the eleventh century. He tried to place the church above the state, to break down the system of education and to impede the movements of the people. Few have a conception of the gigantic task placed before Bismarck. The vital element in the great oriental monarchies was authority, in France patriotism, in Prussia it was discipline. To the people with whom Bismarck worked, the state was superior to all forms of government, and has survived all vicissitudes of history.

Some one has said there are three systems according to which the relations of church and state may be settled: 1, The church must be the state and society, consequently a theocracy; 2, There must be a partition of functions, more or less explicit and formal, between the two; or, 3, The church must be treated like any other organization within the state, and be subjected to a supervision as severe as justice requires and as impartial as the interests of the state permit. These are the systems, respectively, of the days of Gregory VII, of modern Europe and of the United States.

In America the separation of church and state means the independence of the church. In Prussia it means the disenthralment of the state. The American constitution lends to the church certain social privileges which the state has no desire to control. In Prussia, the Falk laws recovered for the state certain civil and political functions that the church had usurped. The Prussian reforms aimed at the restoration of that harmony between the two powers which the arrogance and selfishness of the priesthood had hitherto thwarted, and which is most complete when the church is most rigorously kept in her own field of action. Prussia, like America, is willing to allow the church just as much freedom as is consistent with the welfare of the state. The Falk laws are only the philosophy of the Prussian government pushed to its logical consequences.

A German writer truly says: "The struggle which has been initiated between the empire and the church was an irrepressible conflict, as truly as was that concerning freeing the negro in America." The infallible pope cursed all that freemen prize. He claimed the right to trample on freedom of conscience, and to reduce to bondage the men, women and children who worshiped in accordance with his ritual.

Toleration, true and false, must be considered in the near future. Protestants, from their desire to give no handle to Romanists, are far more timid in interfering by the civil power than are Catholic princes, and the pretensions of Catholic priests rise accordingly. We dare not touch nunneries in the United States, lest we be called illiberal. We do not place reformatories under the control of the state, lest we interfere with religious liberty. Romanists tell us that they only demand the free exercise of their religion, and that in con-

formity with our own principles we are bound to grant them that. They make nothing of the fact that the pope refuses to all dissenters the free exercise of their religion. If a Thug made strangling of travelers a part of his religion, was that to be tolerated? It is to be regretted that so many Protestants are blind to the fallacy here lurking.

Some object to the use of the word "toleration" and claim they do not believe in it, but in religious liberty instead. In this they harmonize with the Puritans, who came to this land to enjoy religious liberty, and who were the implacable foes of toleration. Feb. 5, 1631, Roger Williams came to Boston. He claimed that Jesus Christ was the only king and legislator of his church. For uttering this truth, those who sought freedom to worship God persecuted and drove him out into the wilderness in the midst of winter. Toleration was then unknown in all the world.

It is a singular fact that when intolerance had covered the world with the shadow of despotism, Roger Williams planted on the shores of Narragansett bay the seedling of soul liberty, and illustrated the principle of tolerance from which has grown a tree whose leaves are for the healing of the nations. In 1647, the code of laws drawn up by Roger Williams for Rhode Island contained the doctrine that the civil power has no control over the religious opinions of men. But this did not preclude from supporting the faith of the gospel. Religious freedom was not freedom from religion, but freedom within lawful and necessary limitations. This is shown by this dauntless man in a letter in which we find this language: "There goes many a ship to sea, with many hundred souls in one ship, and is a true picture of the commonwealth or a human combination of society. It hath fallen out sometimes that both papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I plead for turns upon these two hinges: that none of the papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add that I never denied that, notwithstanding this liberty, the commander of the ship ought to command the ship's course; and if there be mutiny or if any should preach or insist that there ought to be no commanders or officers because all are

equal in Christ, therefore no masters, nor officers, no laws, no convictions, no punishments, I say I never denied, but in such cases, whatever is pretended, the commander may judge, resist, compel and punish such transgressors, according to their deserts and merits."

In this he was right. Bismarck dared say so. Hence, if a Romanist made it a part of his religion to shut up women against their will in nunneries, he made it the duty of the state to unbar the doors and let the captives go free.

We ought not to be incapacitated from visiting and inspecting nunneries by the fact that we are not Romanists. We would not allow Protestants to keep women in prisons without a compliance with the forms of law, nor ought it to be allowed to Romanists to do that which is tyrannical and unjust. I do not forget that the constitution of the United States expressly declares that the government does not tolerate. Still, the spirit of toleration exists. For if the government has nothing to do with toleration, individuals have. The question, How far shall the spirit lead us? is most important.

In Germany they are not free. The ballot cannot touch the selection of rulers. If it be true that the political life of Germany is withered and benumbed by the illness of the great chancellor, who will not let the helm pass out of his hands, and so the ship of state moves heavily and with effort, sometimes remaining quite still and again swiftly drifting to the rear, let us thank God that such a state of things from such a cause cannot come upon us. If we fail, it will be from cowardice, because we are untrue to God and do not (perhaps because we dare not) proclaim the truth, the whole truth, and nothing but the truth. If Germany shall fail, because the eye of the great chancellor grows dim and his strength abates, let America take up the work and end the fight.

There is, then, a distinction to be made between true and false toleration. There is a maudlin and toothless tolerance, a vague sentiment of somnolent acquiescence in all propositions, which is the despicable burlesque of one of the noblest of qualities. Tolerance of the right kind is manly. In agreement it is cordial, in disagreement it is frank. It can understand and sympathize with individual feeling; it can respect the inalienable privilege of each man to be judged by his Maker; but it will not admit that the difference be-

tween truth and error is slight, or that it is a matter of no moment, supposing us to be honest whether we hold the one or the other. Its principle is to be always charitable, and to add to its charity intellectual clearness. Its charity enables it to do justice to the individual; its intellectual clearness enables it, while passing by all in which its views have been erroneous or defective, to appropriate whatever in them is good and true and beautiful. Freedom should be sought, not to help unbelief, but because of a yearning after the truth. There is a toleration which is true; it permits, it refuses to persecute, opinion; but it does not put a padlock on the lips of truth while it places a trumpet to the lips of error. It leaves error to be overcome by truth, while it plies the truth. Peter did this when he shouted, "We must obey God rather than man." False tolerance commands: "Sit still, and let the ship be scuttled." "Give up to pirates, to banditti, that which God has placed in our care."

The question arises, What is duty? How far can we safely go under the lead of a false tolerance? Can the gospel be fearlessly preached in a land where error is courted? Can righteous laws be enforced, the safe-guards of society be protected, the rights of human nature be defended? It is a solemn and momentous question for us and the whole world. It is upon us. Rome boasts her intolerance and shields herself behind the assertion that God is intolerant. Monstrous charge! The history of God's dealings with mankind proves this assertion to be false. God is not intolerant. He commands his sun to shine on the evil and the good. He permits error to exist, but at the same time presses upon the attention of all their need of the gospel and commands his disciples to go forth into all the world and preach the gospel to every creature, saying that truth shall save mankind, for "Ye shall know the truth and the truth shall make you free."

In Germany we see the battle fought out to its certain issue. Let us note carefully the steps taken. On Jan. 31, 1850, Prussia embodied in her constitutional law the great principle of religious freedom which had been laid down by the German national parliament in 1848 as a fundamental law of Germany. That law reads thus: "Every religious society manages its own affairs, but remains subject to the general laws of the state." "The right of general over-

sight consists in the competence to take cognizance of all which transpires in the church, and to take all needful precautions in order to prevent or repel the encroachments of the church on the domain of the state." So said Dr. Grieist, chairman of the commission.

In January and February, 1871, the bishops of Ems and Cologne, now become obedient servants of the infallible pope, tried to remove all teachers who refused to teach the new Roman dogma.

The Bavarian government refused to permit the promulgation of the Vatican council. Dr. Dollinger, the most eminent theologian and historian of the Catholic church, published his reply to the archbishop of Munich, showing that the dogma was without the support of Scripture or the fathers, and in direct contradiction to the decisions of former councils and popes. This letter stirred the religious world of Germany and Europe to its depths. The conflict appeared in the diet. Meantime, the schism in the German Catholic church grew wider and wider. The majority of the intellect and scholarship of the church rejected the Vatican council, while nearly the whole clergy sustained it.

Sept. 23, 1871, the Old Catholics assembled in Munich, re-affirmed their devotion to the system of doctrines and worship which had always been to them the Catholic church, proclaimed the political character of the innovations of the Vatican council, and unanimously called on the government to expel the Jesuits from Germany. They provided for the organization of Old Catholic churches, and demanded from the governments the recognition of these churches as entitled to the same privileges and support which had been given to the Catholic church since the peace of Westphalia. It was granted. The fight grew more fierce. Not one of the German bishops joined the movement. In June, 1873, Dr. Joseph Reinkens was elected bishop of the Old Catholic church. The Roman hierarchy refused to consecrate him. In July, Hey Komp, the Jansenist bishop of Deventer, in the Netherlands, ordained him.

The representative of the Romish church in the Prussian ministry, becoming the agent of the infallible pope, was set aside. Then the effort was made to force upon all Catholic schools the doctrine of papal infallibility. In March, 1872, the law was passed depriving the church of all control over religious instruction in the schools.

It was May 14, 1872, that Bismarck announced that he was for

war. "Of this be sure, that neither in church or state are we on the way to Canossa" (where Henry IV, in 1077, waited three days and nights, praying for absolution). The Jesuits then uncovered their hand and tried to throttle Germany. In 1855 there were 69 convents with 976 inmates. In 1869 there were 826 convents with 8,319 inmates. Of these orders the Jesuits were masters. In June, 1872, the diet passed an order expelling foreign Jesuits from the empire, suppressing their institutions, and giving the government power to superintend and check all the religious orders in affiliation with the Jesuits; thus imitating Clement XIV, who abolished the order in 1773, and Pius IX, who banished them early in his rule.

Schools and seminaries were closed. Chairs of theology were left vacant. Hundreds of families were deprived of their spiritual overseers, while the latter were robbed of their material support. The Catholic press was rigorously dealt with. Church processions were controlled by the police. Deserted cloisters and other religious establishments began to dot the land, as if a despoiling enemy had passed over it. The servants of the church were fined, imprisoned and banished without mercy. Archbishops' palaces were broken into and their inmates pursued. Tumults broke out in churches; God's acres were profaned by strife. The cross no longer protected from arrest. Priests were torn away from the altar and flung into prison, so relentless was the fight under the regime of the Falk laws. These were passed in May, 1873, and reveal the determination of the German government to attend to her own concerns, unawed and unhindered by foreign powers.

The first law permits the voluntary change of his church relations by any member of the established church. The second law provides for the education and appointment of the clergy who shall be recognized by the state as pastors. It requires that every man to be eligible to this office shall first have received a training in a public school and a university, side by side with the young men preparing for other professions, and shall pass such examination in general science and literature, and in German history, as is required of them; and, after all this, he shall not be installed in his work without the approval of the civil authorities. These restrictions do away with the seminaries or private monastic schools of which Rome is so fond, and for which for a generation she has been con-

tending. The third law regulates all ecclesiastical discipline and censure, forbidding the infliction of fines, imprisonment and corporal punishment for offenses against the church, bringing the "reformatories" used for discipline of wards of the church under state supervision, and instituting an ecclesiastical court of appeals, composed of learned judges, before which all questions of ecclesiastical punishment are tried on appeal from the clerical authorities. No more inquisitorial punishment in Germany.

The struggle was watched with intense interest by the whole civilized world, for the issues were vast and momentous. Would the policy of "blood and iron" which had made Germany strong also succeed in breaking the power of Rome? The question whether there shall be civil government to which its subjects yield direct and sole allegiance, or a universal paparchy, was to be settled. Bismarck claimed that it was the deeper question whether the nation shall exist—the nation in its entirety and its integrity—with its patriotic consciousness, with its self-ordered institutions, its laws, its schools, its arts and sciences, its community of ideas and interests; or whether within every nation there shall be another nation, an ecclesiastical nation, struggling against it and striving for the mastery, even to the destruction of the body politic. In one word, he believed it to be a question between society and the syllabus. For this the Jesuits called him the incarnation of the devil.

Dr. Ludwig Windthorst, who poses as the implacable foe of the Falk laws, was a minister of the deposed king of Hanover, and remains utterly hostile to his country's absorption by Prussia. He is a Guelph first, a clerical afterwards and last of all a German. He is a good party leader but a poor patriot. He is diminutive in body, homely in looks and gifted with the spirit that denies. Enthusiastic, yet self-possessed, cynical, relentless, resourceful and full of mother-wit, a simple and agreeable old gentleman in private, a blindly trusted party leader, admirably skilled in business forms and fence of speech, combining the starched rigor of the bureaucrat with the mirth-provoking sallies of the buffoon; a statesman of one idea, with a multitude of admirers, the German champion of the pope, the pea in the boot of the imperial giant. (Lowe's Bismarck, Vol. II, p. 268.)

When we remember that the bishops of the Catholic world are

bound by feudal oaths to the pope, who is claimed to be infallible, the priests to the bishops and the laymen to the priests, we gain a conception of the work upon which the people of Germany entered, when pope and bishop were defied and the people were helped. The pope and the church were treated as relics of a past age, and were set aside as obstructions to the car of progress, which was thought to be the car of salvation. It is impossible to overestimate the uncompromising stand against the aggressive spirit of Romish pretension. The words of Bismarck and the resolves of the diet sent waves of influence throughout the world, and not only disturbed the foundations of the papacy but recalled attention to the position of Luther, viz., that the Bible, interpreted according to the best knowledge of believing Christians, is the only rule of faith and practice. Upon this platform it was possible for all to stand who desired to work for God and the right. But all did not accept the platform.

It is said that Germany feels the necessity of conciliating the pope, and still Germany cannot go back on itself. The events of yesterday shape the actions of today, despite ourselves. Let us be just to Bismarck. When the harpoon strikes into the vitals of the whale, the wise hunter gives the monster rope, and death is the result. Bismarck is not yet through with the pope. He believes in the better thought of the Catholic people of the empire. He believes in education, in enlightenment, in good feeling, for Germany.

Bismarck is a monarchist. He works for the good of the empire and accepts what help is within his reach. Pius IX he fought to the end. Leo XIII he tried to conciliate. To do this he fraternized with Windthorst, his life-long foe, and set one side Dr. Falk—the profound jurist, the implacable foe of the papacy, the author of the laws that let Prussia throw off the manacles of superstition and drive the Jesuits from her borders; a man like Luther in appearance, and resembling him in energy and the serious eloquence of deep convictions—placing in his stead Herr Von Putt Kammer, a man who would be less offensive to freedom's opponents.

Remember two facts. The young emperor refused to betray Humbert, king of Italy, by attempting to conciliate the pope; and he has just conferred the order of the "Black Eagle" on Herr Von Putt Kammer. Is not this in line with German policy, which

says, "Hands off, Leo XIII," while a welcome is extended to every Roman Catholic who will help build up the German empire? Is not that the policy for America? Make of the men like Edward McGlynn and others who sever the tie binding them to the Vatican, while they give their hearts to the fostering of the American spirit, bent on building up all the people by educating the youth in accordance with the needs of the hour and the hopes of the future. Without forsaking the broad general principles by which Dr. Falk had been guided, Herr Von Putt Kammer took every opportunity of tempering with mercy, and even indulgence, their particular application.

A minister, Herr Von Schlozer, April 24, 1882, delivered to the pope his credentials; and diplomatic relations, broken off in 1874, were restored.

Rome demanded the repeal of the May laws. Prussia insisted upon the recognition of her right to be heard in the appointment of ministers; the pope acquiesced, and in behalf of his colleagues Bishop Kulm begged dispensation of the government for the suspended servants of the church who had not undergone the statutory training for their office. Prussia consented, and towards the close of 1883 most sees had been re-provided with pardoned bishops and re-endowed with the means of salarizing them.

The visit of the crown prince upon Leo set the tongue of the world wagging, and made thousands ask: "Is the blood of Bismarck cooling? Has he tired of the strife with the pope, or does he want to use him to fight socialists and anarchists?" It is known that the crown prince went to Spain and to Italy to carry the greetings of his father and manifest the good feeling of the emperor towards those governments; and while in Rome, the guest of King Humbert, he paid his respects to the pope, to show that the relations between Prussia and the Curia were such as made this act of courtesy proper.

Catholics, led by Dr. Windthorst, claimed that the pope still ruled the world; and yet the Falk laws remain in all their essential particulars, nor will Prussia yield. As plain as general words could do it, the crown prince told the pope that "No Italian priest would ever tithe or toll in his dominions." No Prussian sovereign would ever consent to alter the laws and constitution of the land in conformity with the church, since the independence of the monarchy would suffer grievous attaind were the free course of its legislation

to be controlled by a foreign power. Though the world has since been saddened by the death of Emperor Frederick, so cultured, so loyal to Germany, to wife, to Protestantism, and seemingly so necessary, yet his death has hurt Romanism rather than helped it, and the pope writhes as never before in the clutch of the hand of steel.

The cloister law, still in force, dissolving and expelling from Prussia all religious orders whatever save purely Samaritan ones; another, entrusting the administration of church property in Catholic parishes partly to the congregations themselves, partly to the state; and a third, securing to Old Catholics the continued use and enjoyment of churches and church funds—of which the bishops, treating them as damnable heretics, had endeavored to deprive them—all prove that Leo XIII is not monarch of Germany, but simply bishop of Rome. The clergy have to choose between submission and going without a salary. The cloister law adopts the advice of John Knox, and drives away the rooks by destroying their nests—expels the Jesuits by breaking up their places of refuge. Of a piece with it was the ministerial law, forbidding the alienation of real property belonging to the church without the consent of the state.

Romanism has protection in Prussia. But she is under rule, she is not master; let Americans rule in America as fearlessly, and no harm will come. No longer are priests permitted to harangue against the government from pulpit and platform. All public and private schools are to be inspected by the officers of the state, instead of by the church, as heretofore. The state claimed absolute control of the school. As a result, the children are taught of God, of the work of creation, of Providence as seen in history and in life.

The Protestant governments of Europe already feel the spirit of the reform. It is seen that Rome is running against a sentiment that must enter as a wedge and disrupt it. The light of truth is streaming forth amid the fogs and mists of superstition. Like sunshine, surmounting all earthly obstructions, it will break from heaven upon their mountains and spread over their valleys. It will flash upon every bayonet and blaze upon every crucifix. It will penetrate the windows of every palace and of every cathedral, and gleam like an angel of deliverance in every dungeon and every cell and every home. It will dazzle into blindness the eyes that dare oppose it, and burn like fire into the hearts that harden themselves against

it. If need be, it will condense itself into lightning and convert its rays into thunderbolts, to smite the pope upon his throne, and the cardinals and bishops, the emperors and kings, that bow at his feet and offer him worship, overwhelming them with wrath, for the honor of God and in mercy to the people. In a word, the principles of liberty derived from God in the study of his word will have free course and be glorified.

In schools where Protestant and Catholic children mingle together, the methods of religious instruction are various, according to the creed of the neighborhood and the style of instruction of the teacher. Sometimes the teacher calls the class around him and relates in his own language the simple narratives of the Bible. Sometimes he employs the translation of the Scriptures in use among the people. The higher classes receive instruction in the whole Bible history, finishing with a summary of Christian doctrine in the form of a catechism, which is the one employed by the church to which the parents of the scholars belong. Religious instruction of some kind is compulsory. The teachers, however, abstain from sectarian peculiarities or from casting odium upon any denomination of Christians. Said Horace Mann: "Nothing receives more attention in the Prussian schools than the Bible. It is taken up early and studied systematically. In all the Protestant schools the Luther catechism is used and in all the Roman Catholic schools the Catholic catechism is used, and when the schools are mixed they have combined literary with separate religious instruction; and here all the doctrines of the gospel are taught early and most assiduously."

Against this, unreasonable sectarian bigotry and infidel, lawless latitudinarianism, at variance with all good government, fights in vain, while William is emperor and Bismarck is his right hand.

It has been said that Rome eschews politics. Nothing can be farther from the truth. The reichstag had been packed by German priests. They had terrorized the electors. They had denounced the return of a Protestant candidate as a sin against the church; they had commanded their congregations to vote for men of their choice; in fact, they had converted their pulpits into platforms and their confessionals into witness-boxes, and fearlessly they sought to influence elections by these means. As a result came the law of Dec. 10, 1871, making it a penal offense for clergymen to incite to

riot or otherwise endanger the peace by harangues against the government. Just such a law has been passed in Italy, and so Romanism in Rome and in Berlin is under the ban.

Then followed the law placing the inspection of public and private schools entirely in the hands of the state. Let Americans study this system with care. In it are the seedlings of hope for the rising generation.

Bismarck deserves the thanks of Christendom for declaring, and for making the declaration a fact, that the state is to protect the people and not enslave them. He believes that the people have a right to protection from the despotism of Rome.

Men and women have a right to trial in accordance with the forms of law, and if convicted they should be punished, but Rome has no right to immure whom she will in the cells of convents and monasteries without redress. In Germany the canon law is not permitted to override the law of the land, and corporal punishment cannot be administered as an ecclesiastical penalty. The rule of Germany in civil matters cannot be interfered with by pope or bishop. The church may persuade, it cannot drive, its subjects. Church officers who violate the law of the land are punished by the state, and the church cannot stay its hand. Church ministers deposed by the state cannot perform official functions without being arrested, tried, and if found guilty, fined for the first offense £15 and for a repetition £150. Cases of appeal are to be tried by the royal tribunal of ecclesiastical affairs, composed of eleven judges, the president and five judges to be from the state, and the decisions of this tribunal to be final.

These are Prussian laws. The tendency of them is to make the clergy more national and less ultramontane. They protect the laity and the clergy from being made the victims of the extravagant and arbitrary power of the hierarchy in carrying out the designs of the pope and his Jesuitical advisers against the liberties of mankind.

Some lessons to be pondered.

(a) This man is an illustration of the words of the psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

Bismarck is powerful just as he has represented in his life, purpose and words the Lord God of hosts. For the Lord God is a sun to light and a shield to protect; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord God of hosts, blessed is the man that trusteth in thee. (Ps. 84: 11, 12.)

In Bismarck there is a double nature. The religion of Christ has done for him mighty things. By nature he is wild and wayward. From the moment he heard and heeded God's call he has been a wonder to himself. God has used him not only to promote German unity but to beat back popish aggression, to witness for the truth and to make Germany the bulwark of religious freedom. No man can live to himself, if he lives wisely and well.

Napoleon Bonaparte sprung from the people to power, in a manner so marvelous that the world was astonished by the brilliancy of his genius no more than by the divine purpose he seemed to represent. He broke up the old order. His armies swept over Europe like a resistless force. Kings, emperors and even the supreme pontiff were compelled to pay him homage and obey his mandates. He broke up and broke through the old order. He went on from strength to strength. In due time, for the sake of dominion and selfish adulation, he sought to win the pope's blessing, and turned his back on the purposes for which he had been raised; then down he went, like a planet of the first magnitude loosened from its orbit and hurled with crashing, crushing force into remediless ruin. On St. Helena he died, realizing that if he had served Jesus Christ, the King of kings and Lord of lords, he might have been a success.

Kossuth drew after him the heart-love of the world and became the standard bearer of liberty in Hungary and in Europe. To America he came. He confronted slavery. He forgot that liberty is universal, as is God. It is not Hungarian or English or American. It is liberty. Down he went.

Bismarck has everything to gain by being true to God. As a token of love and confidence, his great friend, the late emperor, made him rich in estates, in honor and in money. What God said to Solomon, who asked for "an understanding heart to judge the people, that I may discern between good and bad," he seems to have said to Bismarck for the same reason, and to have given him that.

and also riches, honor and long life. On April 1, 1885, his seventieth birthday, his friends presented him with the munificent sum of £137,502—over \$500,000; with this, in part, his friends restored to him the old ancestral property of Schonhausen, with which the chancellor's father had been forced to part. His annual income is \$100,000. His Varzin estate he purchased out of the sum of £60,000 granted him in 1866, after the Bohemian campaign; while the emperor presented him with Friedrichsruh, worth a million thalers, or about £150,000, in lieu of a donation out of the French milliards. Though rich, no one has ever accused him of obtaining wealth by unfair means.

(b) The inspirations of history have been listened to and are invaluable.

Prussia is today what the past has made her. We are interested in her because of what she has wrought for God and man, and for what she is capable of achieving under God's guidance. The history of Protestantism is linked to the history of her life. Without its aid Prussia would never have become powerful and independent. They only truly live who live for God, and who permit God to live in them, both to will and to do according to his good pleasure. The Reformation grew up under the sheltering care of Prussia. Thus the German nation broke through the meshes of Romanism, and attained to an intellectual life that has made her the cradle of philosophy and the home of a literature that has enriched the world.

(c) The discharge of manifest duty secures safety.

Bismarck's life illustrates this truth, and ought to teach cowards a lesson. Mazzini, who scorned a disguise, traveled all over Europe when the continent was rocking under the mighty throes of revolution, and could not be arrested. Luther, who shook down popery and was hated as no other man was ever hated, died in his bed. Bismarck laughs at peril, and goes unharmed along the path of destiny.

Emperor William was known far and near as a man who believed in God and who served Jehovah with delight. Beside him stood Bismarck. His loyalty was a part of his religion, but not by any means the whole of it. Bismarck believes in God and worships him with delight.

When the attempt was made upon his life by the assassin's bullet, though wounded, he went home, and before any one knew of it

in the house they detected in his earnest thanksgiving to God at the table that he had been miraculously preserved, and when grace was said he told them that he had been shot, but was not seriously wounded. The calmest man that day in Berlin was Bismarck.

Dr. Busch, who knows him most intimately, has this to say of the great man's religious views: "Bismarck acknowledges that in religion, as well as in politics, he has successively arrived at different stages of development. First of all he passed through a rationalistic phase; then came a time during which he was an unbeliever, or, at least, experienced no religious requirements at all; later on, he gave expression to such decided opinions that no doubt could be entertained as to his views, obviously those of a man whose standpoint was Christian and even confessional; and of late years he appears to have retained only the old faith, believing firmly in God, trusting in the merits of Jesus Christ for salvation and in the promise through him of infinite care in this world and the enjoyments of heaven beyond this vale of tears. Hence in 1878 he said: 'If I had come to entertain the belief which nothingness brings beyond death, though I live a life of great activity and occupy a lucrative part, all this could offer me no inducement to live a day longer did I not, as the poet Schiller declares, "believe in God and a better future."' 'I firmly believe,' said he, on another occasion, 'in a life after death. To my steadfast faith alone do I owe the power of resisting all manner of absurdities.'"

Though for twenty years physically unable to attend church, he is a zealous Bible reader. On the morning after the capitulation of Sedan, his secretary found his bed-chamber littered with hymn books, religious tracts and the texts of Moravian brethren for "Believing Christians." This was the literature from which the iron chancellor had sought refreshment during the sleepless night of a terrible day. On the other hand, Louis Napoleon read, that same night, Bulwer Lytton's "Last of the Barons."

The outcome: who can tell it? The speech of Bismarck in the reichstag, in January, 1887, has, single-handed, accomplished a peace as profound as did a half million of soldiers in 1815. In the path of God's purpose, working in accordance with the Almighty Will, he is the weightiest force living among men.

In the cable holding the ship away from the lee shore, it matters

not what link breaks, the chain goes with the link. In Germany the link which held the papacy to the past was broken. Like a water-logged ship the papacy is drifting towards us in America. The rock of truth shall welcome her; the sea of truth shall furnish waves of thought to break her up, and the songs of emancipated millions, shouting "The Lord is my strength and song, and he is become my salvation; he is my God and I will prepare him an habitation, my father's God and I will exalt him," shall tell the world that America furnishes the plain where the battle of Armageddon is to be fought in sight of all, when God shall win the victory, and the fetter of Rome shall be broken and humanity shall be free. May God hasten the day!

THE PAULINE PROPAGANDA, ITS PURPOSE AND PLAN.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” II Timothy 3: 1-5.

Paul, in these words, outlined the character of the Roman Catholic church, gave a description by which the enemy of all righteousness might be known, and proclaimed the unmistakable duty of Christians in the words: “From such turn away.” It is time this warning was sounded out from the battlements of Zion and from the watch-towers of the press. The Christian forces of America are asleep. Paul saw this, and exhorted to preach the word, to be instant in season and out of season, to reprove, rebuke, with all long-suffering. The gates to hope are now wide open. Say not ye, There are yet four months and then cometh the harvest; but lift up your eyes and look, for the fields are white already for the harvest. “But the time shall come when they will not endure strong doctrine but shall turn away to fables.”

Either all history is a fable, or there are signs of a coming conflict, which will be desperate if not long. There is danger to liberty, danger to our public school system, danger to the very character of Christianity. Romanism is a felt power in our American life. It has violated our Sabbath; the feeling that the day may be given up to pleasure comes from Romanism. It has invaded our literature and weakened it. Its opposition to the word of God causes silence concerning its weighty truths and imperative commands, and makes the probation theory a kind of purgatorial annex. The trouble is that we cannot argue with a Romanist on scriptural

grounds; for, while he shelters his religious belief under the shield of the church's infallibility, and declines an investigation of the grounds of a different persuasion upon the plea that such persuasion must be wrong because his church condemns it, we are forced into a fight with the pretended infallibility of a church that is described in the word of God as the "Man of Sin," the "mystery of iniquity," the "Mother of Harlots."

To wage this fight, the Pauline Propaganda was organized. The Evangelical Alliance treats the Roman Catholic church as one of the religious denominations and as a part of the Christian world. In the appeal for a great meeting to be held in Washington, the words Rome and Romanism do not appear. The ministry of all denominations is silent in regard to this terrific foe, that reddened Europe with blood, that impoverished its noblest nations, and is to-day shrouding the sky of millions with the gloom of an eternal night. The feeling has come upon a few that the truth concerning Rome must be told, and that this is the time to tell it.

There is no fear if God's children will be true. The called, the chosen and the faithful can overthrow Romanism whenever they will arise and speak. Then shall the embodiment of error be taken away, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth"—which is the word of God faithfully proclaimed—"and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved."

There can be no neutral ground. If Romanism is right, what we call Christianity is a delusion and a sham. If Christianity be a fact, then Romanism is its terrible and implacable foe. Believing in Christ, it is not difficult to discover reasons why Satan should desire that so-called Christians should reckon Romanists as a part of the Christian world, and give over our youth to their instruction and our country to their direction. Then does he know, whether the people know it or not, that the children would be brought up in ignorance, and the republic of the United States, built to be the light of the world, would quench her altar fires and leave humanity to grope on in the night that enshrouds Mexico, that impoverishes Spain and

that has made Italy, blessed by climate and by soil, the charnel-house of Europe.

Romanists believe in the mission of Romanism. You see it in the way they grasp the conception of absolute and universal dominion. Rome legislates for the whole world as if she expected to rule it. She worships the Lord God the pope. His word is authority with 250,000,000 people. At his dictum the Bible is banished from the home, burned in the public street and driven out of the public school.

Some one has said: "The Roman Catholic idea of religion in the public school would be a good one if the religion taught were a good religion." But the Roman Catholic theory is wrong and bad. It believes in an absolute and unquestioned dominion, and worships a man instead of God. If the ideas they hold were those of God, then the heart of the worshiper would be expanded; but when religion implies the adherence to some earthly man and the bloody overthrow of all who cannot follow this temporal captain, it cannot produce the form of soul demanded by the new era.

The Pauline Propaganda came into being because there are those who believe that Romanism is the life-long foe of pure and undefiled religion, and that Romanists, because they believe a lie instead of the truth, will be damned. As Paul said in his letter to the Romans, they are now under condemnation: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them, for God hath showed it unto them. * * Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, * * changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1: 18, 19, 22, 23, 25.

Romanists, deluded by the errors of Rome and embracing them instead of welcoming Jesus Christ in faith, are lost, and are on their way to an endless and eternal hell. Who believes it? Who dares deny it, with God's word in hand?

Thomas Jefferson wrote: "Error may safely be tolerated, when truth is left free to combat it." The words of our Lord are better when he said: "If ye continue in my word, ye shall know the

truth and the truth shall make you free." Hence, we say error need not be feared when truth combats it. But truth asleep, truth inactive, truth confined for the tomb, is worthless. Christians blind to the aggressions of Romanism, and therefore silent, are the allies of despotism, of ignorance and of crime. Their indifference to error is a betrayal of truth. But when they stride forth as champions of the truth, and point a Romanist, worshiping a man-made wafer as the incarnate God, to the Lord Jesus Christ, who ascended on high, after thirty-three years of sinless living and blessed helping, to the mediatorial throne where he now reigns in power, in glory and in majesty, and who is soon to come and put every enemy under his feet, they fulfil their mission by discharging their manifest duty.

1. An organization whose special work shall be to expose the errors of Romanism and call attention to their destructive influence is essential to the welfare of the Christian church.

This work will be opposed by those whose theory is that Romanists are to be saved by overlooking the errors of Rome, talking of the achievements of the church, and showing that the true church of Christ has something better to offer to the individual soul than has the Roman Catholic church. The trouble is that Rome lays claim to all we have, and to tradition and the products of a church declared to be infallible, which by council and conclave has made various additions to the word of God. If there is to be no dispute concerning error and its poisonous effects, the work ends, and Romanism becomes victor.

It is admitted that organizations exist for almost every conceivable object. Missions, at home and abroad, are the outcome. Tract, publication and Bible societies, consecrated to the furtherance of the interests committed to their care, engage public thought and secure the patronage of the community. The world understands the value of combination of talent and of wealth for the promotion of the various objects to which it gives its heart. Parties that take the people of the entire country into their confidence, and marshal them for service, illustrate the value of a perfected organization.

The pope is at the head of 250,000,000 people who believe in his dicta and obey his commands. His system is here to stay. It is anti-Christian, opposed to liberty and finds in ignorance its sheet-anchor. To call attention to this fact is a duty.

The church has its place. Our Lord recognized the importance of the thought. Hence, as soon as individuals were converted, they were organized into churches. Baptism was the door. Then they were ready for work—this as much as any. “Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ.” He is the king in Zion. He commands that the believers go and preach the gospel, and whosoever believeth and is baptized shall be saved. When Peter proclaimed this truth, the people were pricked in their hearts and asked, What shall we do? His reply was: Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2 : 38.)

Our fathers believed that an organization was essential to preaching the gospel to Romanists. The individual becomes stronger and braver by being able to touch elbows in the march. Hence Christians unite in organizations as a matter of expediency and duty. In 1845 there were but two millions of Romanists in the land. The American Protestant society and the Foreign Evangelical society were in the midst of a great work. Gardner Spring, John Dowling, William Hague, the eloquent Bethune and the astute Baird, with many more, were valiant in the fight. In 1850 these two organizations were merged into the American and Foreign Christian union. It went on until 1884, and died because Christians have fraternized with the foe. As, in ancient times, Israel married into families opposed to the faith and surrendered to evil, so now, because Romanists have votes which all parties desire, Christians who are men as well as Christians permit interest to gain the ascendancy over principle, and for the sake of gain furl the banner of righteousness.

The enemy is wiser in its day and generation than the children of light. Romanists live as Romanists, go to church as Romanists, and vote as Romanists. You can go to them, they will not come to you. As was said in 1845, so say we now: “Rome has started in for the conquest of this western continent.” The boast has been made that victory already perches upon her banners.

The line of division is running through the land. On one side is popery with her allies. On the other are the friends of pure Christianity. As popery is but paganism revived, and under her

banner all idolatrous nations may be gathered, with infidel and criminal classes who gladly seek alliances with Rome, what ought we to do? What would be the conduct of a wise general and a wise people when the country is invaded by a foreign foe? Consolidate and concentrate for united action, and not attempt to meet the enemy in small parties.

It has been said that if the Christian church was all it might be or what the gospel requires, there would be no need of definite organizations. What is everybody's is nobody's business. It is apparent that there must be co-operation. The proof of the pudding is in the eating. When the American and Foreign Christian union was in operation, attention was called to this subject. The agents of the society went among the churches, great meetings were held, appeals were made, Bible readers and colporteurs were supported, and thousands of Romanists in this and other lands were led to Christ. The great denominations withdrew and proposed to take up the work in their home mission societies. As a result they have dropped it and the work has dropped out of sight; and the leading men of every denomination, with rare exceptions, are willing it should stay out of sight. Let us not be surprised. The effort to cause truth to lower its flag to error began with the race and will continue to the end of time. It found in Eden a victory, when Eve surrendered, and in the wilderness a defeat, when Christ said: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

If the church shall do its duty towards Romanists, attention must be called to the needs of this people, and great enthusiasm will be necessary to carry on the work. Roman Catholics in this land are ill at ease. No one wants to be burned, and yet Romanism teaches that even the good must land in purgatory, while for the bad masses are said, if money is provided, and so between the two extremes there is only safety in turning from Mary and the church to Christ, who is the way and the truth and the life.

2. *The character of the work to be undertaken demands combination of effort in this direction.*

It is not popular. The majority in the church cry: *Give us a rest.* Roman Catholics, they say, have a church; they worship Christ; they are sincere; let them alone. "The only objection

which an American can have to the Roman Catholic church is that it is a foreign church. No broad-minded Christian will quarrel with the forms of Romanism, even though he does not believe in them. To say that it is not as much a Christian church as any of the Protestant denominations are is downright nonsense." (Denver Republican, June 28, 1887.)

This remark, or something kindred to it, is made in the east and in the west. To head against this influence and to do the necessary work requires union of hearts and of hands: There are some in every church and in every community whose eyes have been opened. They see the strides Romanism is making, and they are ready to co-operate in working out reforms that every intelligent man knows are demanded by the incursion to our shores of alien classes and by the meddlesomeness of the church of Rome in the political affairs of our country. -

The providences of God show that the United States was not planted and peopled to subserve the purposes of the crosier, but of the cross. Here God's word has rule and sway. It is the basis of our jurisprudence. It is the pledge of our progress and the unfurled banner of our hopes. Somebody must tell the truth concerning the anti-scriptural character of Romanism, the Man of Sin. As no one is willing to do it, the Pauline Propaganda enters upon the work.

It is instructive to gaze upon the fountain source of a great river, whose waters give life and fertility to a continent. We delight to look upon a bruised and battered flag-ship that has passed through the tempest of battle with a man like Farragut lashed to its spar and triumph inscribed upon its colors. It is a grander sight to study the face of a soldier who in battle was the incarnation of high resolve and fearless daring, and whose genius, foresight and skill have wrested victory from the enemy and brought forth his battalions with lines unbroken and with purpose undaunted, their flag riddled with shot, yet flushed with the radiance of hope. But grander than sight of fountain, of warship or of soldier is the face of a man like Paul, who, with a passion for souls in his heart, plans to permeate the world with his influence, and lives and dies that Christ may be preached and souls may be saved. The secret of such power lies in the fact that through him and by him the life of Christ was lived

among men. It is possible to stand with God and for the truth. Kings have come and kings have gone, yet the record Paul made in Rome is essential to the needs of the world at this hour. Into Rome he went, not to be carried on the arms of an all-embracing love, but to plant the standard of Christ Jesus on the battlements in sight of the pagan world, and preach Christ and him crucified to the lost and the undone.

Rome was then at the zenith of its greatness. It was the foundation and centre of commercial and political power. So great is its antiquity that one of its common titles is the Eternal City. St. Augustine, Fla., the oldest town in the United States, is more than 2300 years younger than Rome. Its population was reckoned by millions. In 48 A. D., the census gives 5,984,000. It was about twice the present size of London when Paul entered it, when it was the capital of a population of 120,000,000, inhabiting nearly all the known world.

Behold the great apostle and his manner of life. He tells the truth. He does not plan nor try to cover up or evade the consequences. He simply preaches the gospel, and they send him from capital to capital, from court to court, from prison to prison, until at last, through perils by land and sea, he stands in the city of Rome wearing a chain. It was a great fact in history, that Paul won a place for Jesus Christ in the heart of the world's capital. Do you realize the extent, the dominion and the influence of Rome? Paul feared not to enter it, though it was full of enemies and he was without a friend, and unfurl the standard of the cross. Rome had then a standing army of 400,000 and a navy of 50,000. By its conquests the way of the Lord had been prepared. Its roads, the universality of its language, made it possible to preach the gospel in all lands.

Today, as we look back, there is no event identified with Roman history which rises superior in importance to the coming and the preaching of this man of God—this unfurling of the banner. There is none in the present. The fire was kindled at the base of the social edifice, and it went up and on until it passed the steps of the throne, penetrated the abodes of wealth, and leavened the masses with the principles of the gospel.

This work is being done again. Millions were led to Christ and passed on to heaven. What has been may be again. Let us pray

as never before for the workers at Rome. When Paul entered Rome there were but two religions in the Roman world—the worship of the emperor and the worship of the Saviour. Substitute the pope for the emperor, and you describe the two religions at this hour. Let us hold up Christ as they hold up the pope, and we shall witness the mighty power of God. The fact that Christendom unites in sending missionaries and Bible readers to Rome proves conclusively that Christendom ought to unite in working for the salvation of Romanists about them. Would we be as indefatigable and as wise in seeking to reach Romanists here as there, we might win many trophies for the Master.

Thousands about us feel that they need something better than the superstitions and delusions that characterize the teachings of her priests and schools. The Roman Catholic church dares not trust her membership with control. The civil law and the canon law are in antagonism. The people that give the money have no control of the management of the same. It is ours to tell them of their rights.

Evangelical denominations may bow down to Rome, but Rome fights them, one and all, and ignores their rights or tramples on them with impunity, while she seeks the subversion of our liberties, the overthrow of the republic and the substitution of a despotism of which the pope is to be the head. Say this. Moral cowardice is always a mistake. In this free land a man cannot be a true American when his opinions, faithfully expressed, shall cause him to tremble. It may be his duty to die for the truth's sake. It never can be his duty to live at the cost of its betrayal. This nation is God's heritage for freedom. It is our duty to make it free and keep it free. The people should be taught to believe in free speech, and should resist all attempts to make them walk with bated breath, as travelers climb the paths of St. Bernard with hushed voices and silent tread, lest the echoes born of indiscretion creep up the mountain, topple off the snow-flake and bring down the avalanche. The rule of repression or of suppression is not American. Shutting down on truth and bolstering up a lie is poor business, now and always. Strong, sturdy, manly speech is always in order. Let us have it more and more. The broad banner of Christianity should at once be unfurled, and all who are not of Rome should immediately rally about it. This banner is not the signal for sanguinary battles,

for ruined cities and countries, and for the sacrifice of human life. Its victories are bloodless, because it conquers through the might of truth.

Without combination, little or nothing will be attempted or accomplished. The leaven leavens the meal when it is put into it. Romanists are converted when they are approached in kindness and the truth is spoken to them in love.

The Pauline Propaganda recognizes the fact that all cannot engage in this work of seeking the conversion of Romanists or resisting the aggressions of Romanism. The business relations sustained prevent some or render it very unpleasant for them to speak. Ministers in fashionable churches are restrained by a public sentiment which it is difficult to ignore, and which it is necessary to counteract and if possible remove. Some there are who can undertake it. They can preach and they do preach, and their word is attended with power. Others, who cannot speak or distribute tracts, can place their funds at the disposal of the organization and can permit their voice to be heard.

In this as in everything else, there must be men, fanatical if you please, who will put their souls into the work because the woe is on them if they preach not the gospel to Romanists. These will have a passion for souls. They will see the lost and undone, and will follow them to the realm of night and pain. They will seek not theirs but them, will seek not only to save the population to liberty but to work for the redemption of their souls. Assure Romanists of love, not of hate. Abuse them not, and spare them not, but tell them the truth in the fidelity which characterized our Lord and Saviour Jesus Christ.

Romanists are in peril because they are being left without the truth. The Bible is denied them. The gospel is not preached in their hearing, and they are going on without God and without hope. Think not our skirts will be clean from the blood of souls, if we do not preach to those next to us the gospel. Do you say the gospel is preached from their pulpits? In this you are right and you are wrong. A portion of the gospel is preached, and yet it contains dogmas which mutilate if they do not destroy it.

In the preaching of Romanists are : (a) Baptismal regeneration. All sins are believed to be remitted or washed away in baptism. (b)

Mass and the office work of the priest—a man-made Christ and a sinful administrator to take the place of the God-man, lifted up that the world might be drawn unto him. “If any shall deny that in the sacrament of the most holy eucharist there is contained, truly, really and substantially, the body and blood, together with the soul and divinity, of Jesus Christ, let him be accursed.” So says the council of Trent. Thus do they give to a created being the respect, adoration and love which are due to God alone. This is idolatry, and a positive violation of the second commandment, which reads: “Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation.”

3. *The character of Romanism makes it the duty of all to assist in its disruption and destruction.*

Romanists, unconverted and unenlightened, are a peril to the state and to liberty. Romanism is a foreign despotism, set up with all its machinery and potential power in the heart of the republic. Either liberty must die that Rome may live, or Rome must surrender to Christ that liberty may thrive. This the average citizen can be made to understand. Error received brings forth fruit. It is not enough to preach the truth without uprooting error. As well might a man sow wheat upon unprepared soil. The fallow ground must be broken up, and Romanism must be unroofed and uncovered, and this the Pauline Propaganda is organized to do. An uplifted Christ is a conquering Saviour. Romanists are brought to the light when the light is carried to Romanists.

Abuse has been tried and it has not availed. The shafts of ridicule have fallen harmless as quivers of arrows emptied upon Gibraltar. Let us try love. The fable of the sun and wind striving to cause the traveler to loosen his cloak illustrates the thought. The wind blew, and he but hugged it the tighter. The sun made him lay it aside. The constraining love of Jesus is now in order. Rev. J. N. Murdock, D. D., tells of his Irish girl who was refused money by the priest to bring her kindred across the sea. She found it at the parsonage, and it opened her eyes to the selfishness of a church

ranking high as a universal beggar, which makes way with all its gifts in the underground channels of its selfishness. The poor are not helped in the church of Rome.

4. *The work is timely.*

The hand of the priest is interfering with the dearest rights of freemen as never before. Pio Nono said: "The only country where I am really pope is the United States of America." This is true, because there is so much of freedom we do not think of the peril resulting from this foreign despotism. As never before, it begins to be understood that there has got to be an adjustment of Romanism to the free life of our institutions or there has got to be a breaking up of the system.

The celibacy of the clergy, the convent system, the opposition to the best and highest education of the youth of the country, are producing alarming results. Society is being honeycombed with doubt, and gross darkness envelops the people. Behind Sabbath profanation and loose views in regard to morality and honesty, is the influence of Romanism. Prisons and poor-houses do not help Romanists. We need the old-fashioned colporteur and Bible reader. Women in their homes must preach to women. Men must hold up Christ to men. Thousands feel that they are neglected and ignored. Let the enthusiasm which once held the old crusader come on us, and we will work for souls. Remember, in the war of the crusades, Douglas the leader, the knight-errant, casting into the midst of the foe the heart of his king, and then following it, with the shout, "The heart of Bruce!" Think of Christ dying for these, and partake of his spirit and share his work.

5. *Are we ready for the work?*

It is a great thing to be ready. Paul wrote this epistle from Corinth. He was safe in Corinth; he was girded with the love of the church. In Rome there was peril. Paul was ready to confront it, that he might reach men and women in the broad road to ruin.

See Paul in Rome. He had no pulpit and no following. Day after day he was chained to a soldier. He embraced the opportunity to preach the truth to the man next to him. The words were winged with power. One after another was led to Christ. The influence of the gospel proclaimed crept up the steps of Nero's palace, en-

tered the throne-room, and led some of those about the emperor to the embracing of the truth as it is in Jesus. The days were dark. True followers of Christ were few. Yet the gospel won its way, and will do it again. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Pauline Propaganda fights the absurdity that it is no matter what you believe so that you are honest about it. The time has come for Christian people to avow as a certainty that a false faith cannot save the soul. "For there is none other name under heaven given among men whereby we must be saved; neither is there salvation in any other." Jesus Christ, whom God raised from the dead, is the only and sure hope of a lost sinner. There is an infallible standard. A go-as-you-please religion is the curse of this time and of all times. Satan desires and can find nothing better with which to delude and destroy.

Between Romanism and Romanists there is a marked discrimination to be made. The one represents the errors of paganism and of Judaism, combined with the ripened results of an unregenerate heart given over to the control of that power that robbed Eden of its glory, and has in every age worked to oppose the truth and retard the spread of the gospel and the extension of the area of the kingdom of God. The latter are our fellow travelers to the judgment bar of God. They are near us. Many of them are in our homes. Error imperils them. Truth is their hope, and it must be told them, cost what it may. Some tell us that nothing can be done for the conversion of Romanists. All history disproves this, and shows that there is nothing too hard for God. Think of Rome under the shadow of a Nero's sceptre, and yet Paul permeated it with the influence of an uplifted cross and tore from the bastions of error some of its towers of strength. His propaganda was of righteousness, of truth and of the judgment to come. Think of the Rome Paul saw. It was the largest and most magnificent capital of the earth. In this Eternal City was planted a church whose faith was spoken of throughout the world.

In faith is the key by which the citadel of error may be unlocked, and every Christian can take it as God's gift and wield it for God's

glory and man's good. Romanists do not know this. Tell them of it.

God's word says that if any man shall add unto the words of the prophecy of this book, God shall add unto him the plagues that are written in the book. Rome adds to the Holy Scriptures certain "unwritten traditions" and receives and reverences them with equal piety and veneration, and so brings upon itself the plagues written in the book. Warn Romanists of their peril.

The word of God says: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rome not only drops out of the Bible the second commandment, which condemns papal idolatry, but takes from the people the Bible as a book, and leaves them to grope their way down to ruin, without the light kindled to irradiate their path with hope.

Somebody must say this, while we can speak it and where it can be proclaimed, or the blood of lost souls will be found in the skirts of the garments of the Christian church. Stout hearts and clear brains are needed.

Romanists believe in seven sacraments. The word of God gives us two—baptism and the Lord's supper.

Rome teaches the bodily and substantial presence of Christ instead of his "real but spiritual presence," making foolishness of the words of Christ, who said of the bread, "This is my body," while he stood before them, evidently meaning and teaching, "This bread typifies or symbolizes my body, and this wine my blood." On the contrary, the corporeal or substantial presence of Christ carries with it monstrous consequences—such as that the body of Christ can be here and on the mediatorial throne; that it can be eaten by wicked persons or even by beasts—and is utterly irreconcilable with the scriptural doctrine, that the body of Christ is received by faith. For "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Rome deprives her membership of the wine that typifies the blood of Christ. Jesus commanded to drink it in remembrance of him.

Rome claims that the priest may do violence to virtue and to honesty, may commit any sin, and yet be a representative of God, and that no layman sins by obeying him.

Errors innumerable are to be refuted and exposed. They are lovers of themselves. They are covetous. Are they not? See how they beggar their people and enrich the machine. They are without natural affection. No wife-love is enjoyed in Rome as outside of it. They are ever learning and never able to come to the knowledge of the truth.

Our duty is plain. We must introduce them to Christ, or they are lost. This work all can undertake. Personal experience is of the utmost value. Tell them what God has done for your soul. Rouse the Christian element. There are those in all the churches in sympathy with this work. They are the main sources of hope. A mighty, powerful, searching revival is next in order. Let us pray for it and work for it, and it will come.

ROMANISM AND THE NEGRO.

“And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.” Exodus 32:7, 8.

Israel was in revolt. That people who had been redeemed from a terrible slavery, who had seen the first-born of Egypt slain, who had passed through the waters of the Red sea dry-shod, who had walked beneath a sheltering cloud by day and under a pillar of flame by night, had turned aside, made an idol and worshiped it, and utterly ignored and insulted the Lord God of Abraham, of Isaac and of Jacob. It was a terrible moment for God. It must be hard for God to bear with man's ingratitude, with his forgetfulness, with his stupidity. History repeats itself. The nature of man is unchanged. It is needful that God be God—that there should be in this universe one infinitely wise, good and uncompromising Being, who sees the end from the beginning, with whom is no variableness, neither shadow of turning. God saw Israel bowing down to a calf. He saw himself insulted and dishonored. He called to Moses, who had been permitted to behold the majesty and glory revealed on Sinai, and told him all, and said: “Now let me alone, that my wrath may wax hot and that I may consume them.” This was Moses' temptation. He was true to God and to the purpose formed in his heart of delivering Israel, though they had betrayed God and had ignored their deliverances, and forgotten what, with a high hand and an outstretched arm, he had wrought for them.

The fool-hardiness and short-sightedness of the Israelites is only matched by those negroes who have turned their backs on the God who redeemed them, broke the chains of their galling captivity and delivered them from a life-long bondage. It was God who delivered

the negro, as it was God who wrought redemption for Israel. It was idolatry then that enticed the people; it is idolatry now.

This brings us to the effort made to take the negro away from God to idolatry—to the idolatry of Rome. The story of the endeavor we need not give. A few facts deserve to be remembered. At the close of the war, in 1865, when every evangelical church addressed its energies to providing for the wants of the freedmen, the Roman Catholic church bestirred herself to take the field. In London a company of missionaries was ordained for this work; and prior to their going, Cardinal Manning washed their feet and kissed them and sent them forth. Black priests and nuns began to appear. In Washington a magnificent church was built for the colored people. In various parts of the country the attempt was made to seduce them from the path of righteousness to tread a way darkened and overshadowed by superstition.

It is now claimed that there are 500,000 colored Catholics in this country. There must have been as many as that at the close of the war, when the colored people in Louisiana, and vast numbers in Maryland and elsewhere, were claimed by the Roman Catholic church. They now have churches and schools in New York, Baltimore, Washington, Richmond, Petersburg, Lexington, Louisville, St. Louis, Cincinnati, San Antonio, Charleston, Memphis and St. Paul. This is all they claim.

1. The negro race has no use for Romanism.

Emancipated from the bondage of chattel slavery, of all classes it would seem natural for the negro to refuse to bow his neck to the yoke of the most crushing despotism. Romanism is the tap-root of tyranny. From the pope, who recognized the Southern Confederacy, whose corner-stone was human slavery, down through cardinals, archbishops, bishops and priests, there was not one who championed liberty. Could they have had their way, every black man had now been a bondman.

The recent convention in Washington, presided over by the red-robed cardinal, to which colored delegates were invited from the entire country, was Rome's notification to the nation of a purpose to capture the negro; not to help, bless or ennoble him, but to keep him in ignorance and to fetter him with the chains of a degrading servitude. Rome delights to pose as a philanthropist. Be not deceived.

Her history belies her profession, and makes her pretension appear like a sham and a subterfuge. Professedly, she proposes to blot out the lines of social equality, and opens the Roman Catholic church to all alike. The offer is taking, if the reality be a mockery.

Think of what Rome offers—a bare floor to kneel on; a hard seat to sit upon; a cellar or a garret to live in, while cardinals and archbishops are housed in palaces; worship in a foreign tongue, which no one understands; an avariciousness which is unmatched, in which the hard earnings of the poor are captured for masses and for deliverance from purgatory, all of which is known to be a getting of money under false pretenses; and, finally, a *carte-blanc* to go to hell without let or hindrance. Rome helps no one, but hinders all she can. She sees men in ignorance, and seeks to render them contented. She looks upon their poverty as a benefaction instead of a bane, and makes them poorer rather than richer. She sees them in sin and gives them indulgences to continue therein, while they descend into the depths of shame. She adopts the forms of heathenism, and makes the carnal heart content, while resisting the will of God.

Rome is wary and full of wiles. Orphanages have been established at Cincinnati and Kansas City, and there are several convents for negro nuns, two of which are at St. Louis, two at Baltimore and one at New Orleans. There are two orders of nuns in this country composed entirely of colored women. The Oblate Sisters of Providence have the mother house at Baltimore, with branches in different parts of the country. There is but one negro priest, Rev. Augustine Tolton of Quincy, Ill. There is one Catholic newspaper, published in Cincinnati, edited by Daniel A. Rudd, the originator of the convention.

It was confidently believed that the appearance of the red-robed cardinal in the church of St. Augustine, in Washington, would exert a great influence upon the colored people. Not unless the colored people have lost their heads as well as their hearts. Though Father Tolton celebrated high mass, with a great orchestral accompaniment; though Cardinal Gibbons occupied the throne, and other dignitaries assisted in the service, the negro will be quick to detect the deception attempted to be practiced upon him. His fathers wore one fetter. The hateful memory will make the children dread the lash, even if the whip be held by the hand of a priest.

Today the negro is on the verge of a new order of events. The party that delivered him from bondage has once more been entrusted with power. The promise is that the ballot of the negro shall be counted, and that the black man shall be permitted to re-appear in the place from which the enemies of freedom have deposed him. The Lord God may be hidden, but his eye is on them. The true shall have help. They were brought out of Egypt because the Canaan of promise lies just beyond.

2. *Rome purposes to capture the negro.*

Three great principles underlie her rule here and everywhere—to keep her people ignorant, to keep them poor and to keep them obedient. These are the ingredients of human slavery. The right of one man to hold another man in servitude for his whole life, and to retain as slaves the children that are born of a slave father and a slave mother, is taught and justified by the Roman Catholic church. Because of this underlying principle, Pio Nono was against the emancipation of the slaves, and alone, of all the potentates of the earth, boldly and openly recognized the Southern Confederacy, whose boasted corner-stone was human slavery. Perhaps the colored people bowing down to the idolatries of Rome will refuse to believe this. But Father Gury, the instructor of the Jesuits, says:

539. *Question*—Can a man have the right of ownership of another man?

Answer—A man can by natural rights sell himself for life to another man as useful property. Slavery, or perpetual subjection, by which one disposes of all of one's work to another, in exchange for food, is not in principle contrary to natural rights.

540. *Q.*—What are the titles to slavery?

A.—They come from birth in slavery, because by right those born from slaves are slaves themselves.

541. *Q.*—Is the slave trade permitted?

A.—It is absolutely forbidden, and contrary to all rights. But if it is a question of negroes or others being in legitimate slavery, in principle it is not absolutely forbidden, because, admitting slavery to be legitimate, the master has a legitimate right over his slaves and their work, and so it follows that he may transmit it to others.

These doctrines darken the negro's sky in the southland at this

hour. Millions there believe in slavery, and would gladly welcome the aid of Rome in re-establishing it.

The first quarter of a century has closed since the Proclamation of Emancipation secured the freedom of every slave held in bondage in the United States of America. The nation made the black man her ward, and, by laws placed on the statute-books, through territorial sovereignty and in other ways, sought to place the negro on a footing of equality with the citizens of the republic. It is not the fault of the northern states that the negro in the south is not in the enjoyment of every blessing and privilege possessed by the Irish, Germans and other foreigners in the north.

The result has been a disappointment. At the outset, black men were elected to congress, to the legislature and even to the senate of the United States. They appeared in the departments; they were recognized in the law, in medicine and in the ministry, as sharers in the government and as factors in the state. The negro was not a failure in politics. His old enemy feared him.

A negro uses this language concerning his race: "Let us fairly examine the negro's situation, in the country at large, for the last twenty-five years. Nobody denies the great change in his position and condition, within about that time. His achievements and accomplishments, claimed by himself and many friends, have, we fear, been overstated. And now there are others who were friends, rather sympathizers with him, twenty-five years ago, as well as many thinking negroes, who fancy they have room and evidence for grave apprehension for his fitness for citizenship, for a final home in his native land." "Are these fears entertained from proper investigation? Undoubtedly their wealth, as a whole, has been foolishly and falsely stated and exaggerated, I think. I believe also from observation and some knowledge of facts concerning the race's interests, that the standards of fitness, of manliness and probity, the disposition and ability for acquisitiveness, in true education, the faculty for acquiring scientific knowledge and practical accomplishments, that demonstrate a brain in man, in the negro have been, from very obvious reasons, hidden, ill-appreciated and excluded, by numbers of his own race and probably by most white people."

Thus writes a negro. The words do not do the race honor.

It is not fair to say that provision was made in Boston or in the

north to treat him as a thing rather than as a man and a citizen. If any mistake was made, it was in granting him the ballot before he was fitted for it by education and experience. The nation is too free with its ballots. No foreigner, no negro, no anybody, should be permitted to vote unless he can read the constitution of the United States and write in a legible way.

Provision was made in the north to open every avenue for his advancement. If he was educated apart, if his teachers did not rank as high as those who ministered to the white children, it was because he was ambitious to be all and in all to his own people. Colored schools in the north were fought by many true philanthropists, who believed that all the children of the state should be educated together and that all should worship together. Colored churches have been a hindrance rather than a help. They ought to be churches. If the majority wants a colored minister, let him be secured; if a white minister, let him serve all alike. Tremont Temple in Boston and the Centennial church in Brooklyn were organized with this end in view. In both, the colored people were as welcome as the whites.

It is said: "An endeavor has been made to prepare the negro for a world to come, to the neglect of fitting him to be a citizen of his native home." That is untrue, so far as the Christians of the north are concerned. Fit a man for the world to come and he is fitted for this world. God makes no mistakes. A Christian is not a scoundrel nor a liar nor a chicken thief. Keep it in your mind.

The tribute paid to the Roman Catholic church shows how blind are many of the leaders of the colored people, and how easily they are deceived. Let us rejoice that the common people hear Christ gladly. Very few have been captured by Rome. They have, as a rule, been grateful for the favors bestowed upon them. They recognize the fact that schools have been planted in the south by the various evangelical denominations, and paths have been opened for them into a world from which Romanism would bar them as it bars all its victims. Negroes see this, and refuse nuns and religious brothers as teachers in their schools. The trouble is that the negro, if not true to truth, is not true to himself.

At the outset, I did all in my power to open every avenue to colored men. In the presence of thousands of them, among whom

were many of their leaders, I used this language: "Colored men must help themselves, if they ever expect to receive aid that will stay and bless. It is all well for Ethiopia to stretch out her hands for help. She would better use them to provide for her own necessities. A pauper spirit curses any man or nation. Negroes, like everybody else, must hew out their path to position and to ennobling success." As Abraham Lincoln said, we have given them their chance and "*They must root, hog, or die,*" referring to a drove of swine turned into a field of potatoes which they must dig or starve.

Every effort was made to induce them to compete as carpenters, as blacksmiths, as farmers, as merchants; but how miserably they have failed. There is hardly one great business in the United States under the control and management of colored people, and they have only themselves to blame. Success comes from succeeding, not from complaining nor from dreaming. People buy where they can get the best quality at the cheapest price; they hire workmen that can do their work well and are reliable. The door is open to the negro as to everybody. Let him enter it.

The Christian church has discharged her duty. This negro uses this language, to pander to Rome and to stab the Christian people who have stood by the black men. He says: "A church calling itself Christian, that is not wide enough for all the representatives of the human family speaking the same tongue, I think cannot be of Christ's authority; and one so darkened that it will create a light not bright enough to illumine all mankind—that will not shine upon the barbarian and the Gentile—is too cloudy and narrow for the indwelling of the Christian spirit." True, but supposing the negro will not adapt himself to circumstances?

Tremont Temple was purchased and held that it might give welcome to the blacks as to the whites. The colored people have been treated with as great kindness there as have white people, and yet colored people have done but very little for the support of that great beneficent charity.

In Brooklyn the Centennial Baptist church purchased a great building and opened it to the colored people as widely as to the whites. The colored ministry opposed the movement, contended for colored churches, and fought all efforts to induce white people to fraternize with the blacks. The caste spirit finds its fountain

source more in the hearts of the blacks than in those of the whites.

The same in regard to schools. In Brooklyn, N. Y., I fought out the battle to have the colored children attend the public schools, and yet the colored people insisted upon keeping up colored schools, that colored teachers might get employment. For years I have agreed with the negro who says: "I believe, further, that the fostering of such principles and practices—the patronizing of separate institutions, scholastic, religious and political, the hot-beds of caste—is a blot upon our republican institutions, and blasphemy against him who seeks to guide all believers into the true path."

Can the colored people stand it? To do this, their heart "must be lifted up in the ways of the Lord." We know that the negro proved his manhood at Fort Pillow, at Fort Wagner, where "Col. Shaw was buried with his niggers," and in Virginia when B. F. Butler rejoiced as he saw them breast the storm of shot and shell and snatch victory out of the grasp of defeat. That was well for war times. Peace demands victories. There is significance in the events of this and of all hours. The thing is to see it and know it and act in accordance with it. The necessity is laid on the men of color to fulfil the expectations of their friends. A round and full manhood is the requirement of the hour. The dream of progress for the bright young men and young women of color is to be permitted to mingle with the best and the noblest without a thought as to the hue of the skin. "Abraham Lincoln," said Frederick Douglass, "permitted me to forget that I was black and feel simply this, that I was a man." That is one side. Probably Abraham Lincoln saw in Frederick Douglass a man who forgot his color and remembered only the cause he championed. For years he had been outgrowing the color of his skin and had been coming into the development of such magnificent power as orator, as statesman and as cultured gentleman, that men do not associate Frederick Douglass with his race, but lift him to the citizenship of America.

The key to prosperity is to be obtained by an adoption of the code of morals furnished by the word of God. It is because God does not die but live, in the darkness as in the light, and watches from on high to reward honesty and integrity and to frown upon trickery and fraud, that nothing is surely settled until it is settled right. It becomes the people to fear God and not to be afraid to obey him.

The Bible contains rules for trades and for the transaction of all kinds of business. Christianity teaches honesty as well as piety. It makes a man a good citizen when it makes him a good Christian.

The colored people must assert their rights, and, having done this, they must have the courage to maintain them. Their destiny in the north, as in the south, is committed to their own hands. There is no reason why the 30,000 negroes in the city of New York should be written down as forming a plague-spot on the map of the city which has given them a home. A recent writer, after speaking highly of Rev. Dr. Garnett and some other ministers, says: "The African race are not doing half so well as might be expected, considering that they have been ceded every possible privilege one can reasonably hope to enjoy in a free country. Few can do more than read and write a little, though excellent schools are open to them. They seem to hate the labor and drudgery indispensable to study. They do not invest much in books. They read the newspapers a little; but, as a rule, intellectually, they waste their time."

Their moral condition is something fearful to contemplate. "There are those who live a strictly moral life, but they are few and far between, and, as a rule, are found among the elderly negroes who were once slaves. The rising generation are ruining themselves body and soul. Drunkenness is on the increase and midnight revelry is indulged in without restraint. In the 20th and 8th wards negro life is very much degraded. Groups of negroes of every shade of complexion hang around lager beer saloons day and night, engaged in drunken brawls and shocking the sensibilities with blasphemous oaths and imprecations. Human life and property are insecure. The hard working and temperate negroes are in the minority. Though colored churches abound, it is doubted if much good is done by them. Superstitious practices influence many of them, and, with rare exceptions, their idea of Christian piety is but a mockery of religion as taught in the New Testament."

There is no good reason why the blacks of the north should occupy their present position. It is said that the lash of the slave-driver takes out the manhood from the black man. Their years of freedom should have brought to the front leaders who could not be enslaved and who would not be cowed. The colored people have made great mistakes. They are making them in New York. They

are clannish. They are not as true to those who are true to them as they should be. They are not as true to themselves as they ought to be.

Never do I see a negro making a sign-board of himself without a feeling of pity mingled with contempt. When, in Saratoga, I saw the hotels filled with colored waiters, and knew that the meeting for the colored people was not held until after nine o'clock at night, because then their services closed as waiters, and when I looked on their faces as they came to the meeting, I confess to a feeling of discouragement I never knew before. If I did not know that every curse was removed by the death of Christ, I should be inclined to believe in the doctrine enunciated by those who trace the misfortunes of the race back to the curse which came upon Canaan, the son of Ham.

The colored people are not, in general, as thrifty, as self-respecting, as they ought to be in the free north. The colored churches do not train their people for high citizenship as they ought. The colored people are shut out of homes and of places of trust, because of their servile tendencies. There is no reason why, as mechanics, as farmers, as teachers, as writers, the way is not open before them. They must assert themselves and stand for their rights or else lose them. There are colored men and women of magnificent ability, in the north and in the south, who deserve to be made of by the free colored people of the north.

There are difficulties in the path of the colored people. It is easier to shrink back than to go forward. The influence of prejudice is terrible. In the zoological gardens of Paris there is a network of wire over the trees which furnishes a cage for the eagles. As a result, the eagles never fly. Colored men and women, you have an open way to God. He has heard you, has blessed you and is standing by you. Stand by your own interests.

They lack general culture. The many, without these helps, are going back to barbarism. Bishop Wilmer says: "Among the evil agencies, the most mischievous is that of the colored preachers, many of whom disown the Bible as a rule of morality for their race."

One of the most alarming facts that confronts me is that the colored people are not alarmed. The negroes cannot be held up by the whites. No man, no community, no church, can be sustained

by outside help. It must be inward life that gives hope of promise. Suppose they cannot be aroused? Then at once they strike out of their sky the star of hope, and the encouragement to do well disappears. They sink into an inferior condition in society and are branded with the terrible insignia of caste. They close the path to progress, and bar themselves out from the realms of an ennobling citizenship. They admit that the southern theory is correct, and that they are not of our blood and have no rights which white people are bound to respect.

Are colored people ready for this? If not, then let them rouse themselves. See to it that culture comes to the front; that education is treated as a necessity. The people of the north are willing to give them a free field and a fair chance. The people of the south cannot afford to have them occupy a position of inferiority. The colored people must refuse to occupy it. There is nothing of aspiration for universal man which is not within the reach of well-directed effort. Wherever man exists advancement may be made.

At West Point there are terrible discouragements. Caste has been monarch. The negro feels it, and draws back because of it. Let him rather press forward. His opportunity is here. A distinguished general, one identified with the persecution and hardship of poor Whittaker, was pleased to say: "The education and elevation of the newly enfranchised race is a work worthy of the united efforts of all good citizens. But that work cannot be advanced—it must rather be retarded—by forcing colored men into official positions for which they have not yet become duly qualified, or into social relations where they cannot be freely welcomed." That is possibly true. But in society the colored man is his own enemy, and fails, not because of what others do to him, but because of what he does for himself. A talented colored man was welcomed and almost feted because of his talents, until it was found that he lacked qualities which distinguish real manhood. It is what a man is within that determines his standing in the world, whether he be black or white.

The attempt has been made to drive the negro out of politics, out of the army and out of association with the whites in the Christian church. To God and to the friends of the negro he must look for help, for opening a path to a field where he can be and do all in his

power. The attempt to disparage the African as inferior to other men, except in servile conditions, is being made. The negro must reveal staying qualities. Humboldt well said: "No people are in themselves nobler than others. All men are brothers of the same human family, with superficial and transitional differences only." Charles Sumner declared, "No differences can make one color superior to another."

Looking carefully at the African in the seclusion and isolation of his native home, we see sufficient reason for that condition which is the chief argument against him. It is doubtful if any people has become civilized without extraneous help. Britain was savage when Roman civilization intervened. So with Gaul. Cadmus brought letters to Greece. And what is the story of Prometheus, who stole fire from heaven, but an illustration of this law?

The African, brought from pagan gloom to Christian civilization and under the benign institutions of our land, even though cursed by slavery, has developed such patriotism, such devotion to liberty, to the arts, to science, to letters, as proves that the African, in an equal race, is the peer of the Caucasian. This represents the faith of the American people when the war ended, and when money was poured forth, as waters go forth from fountains, to build schools, support teachers, endow colleges and place the negro on his feet.

That faith still exists, and yet the negro is to some extent a disappointment. He has not equaled expectations religiously. Too many have been content to live in line with slave customs and have refused to keep step in the march to freedom, to equality, to usefulness. In Nashville I was saddened by the conduct of the pastor of the largest church and the best meeting-house in the town, who yet dared not come and take a seat with the white southern Baptist convention. His fear was foolishness. He would have been welcomed by the brethren of a whiter hue.

In Knoxville, Tenn., I sat with Bishop Haven of the Methodist church in a pleasant home of a Methodist pastor. He had a fine library. Both himself and wife were graduates of Oberlin. We asked him to take a seat with us on the platform, where I was to lecture. He did not dare do it. In New Orleans the superintendent of public instruction in 1875 was a colored man. He helped build the Ames colored Methodist meeting-house, and yet, because of a

law sending the negro to the gallery, he dared not accompany me to the platform. The fear is pitiable. Up to the present time I have yet to hear a single negro get up in a white convention and take part in a discussion and command respect by his positive and plain putting of some important principle. In all the land there is not a colored minister in a white pulpit. There might be, had they the courage to command that the position be given them. A man might have climbed to such a place had he been true. It was open to him. But his head grew dizzy, and he betook himself to dissipation and died from drink. Another was false, and lost all. The door is open; the path is clear. Who dares enter it?

The industrious portion of the colored people earn their living at various callings; but there are few skilled mechanics or artisans among them. In Brooklyn I helped a blacksmith to a shop. He did well for a time, but quarreled with his wife, went back to the negro life and lost all. Another started a store. All helped him. He did well for a time, but went back rather than on, and became a cleaner of clothes and kept a second-hand shop. There are barbers, cobblers, whitewashers and kalsominers, boarding-house keepers, now and then a proprietor of a hotel, servants on palace and sleeping cars, waiters, office messengers, porters in stores, carters, longshoremen and gardeners; a few of them are letter carriers, and some have a place on the police force; but none are of exalted rank in the learned professions or holding a high place as bankers, merchants and financiers. It is true there are some excellent teachers, but none distinguished as professors or surgeons. The colored people lack the courage to attempt great enterprises in the north. In the south some have become rich as planters. These employ negro help, and are little different from the overseers of the olden time. All this ought to be remedied. Will it be? This is the situation.

3. *Will Rome capture the negro?*

Unless the Christians of the north and the south stand for and with him, and unless he stands with them. It is the negro's fealty to Jesus Christ and his heart-love toward him that will save him from Rome.

There is no need of disguising the fact that the negro business has been worked by the religious denominations for all it is worth.

The whites of the north and the south mean to live in harmony. At the close of the war, this was not the plan. Then the whites of the north thought of the negro and wrought for the negro. He passed the white man. The battle of social equality came on. The white teachers and preachers who worked for the negro were ostracized if not persecuted. At length, culture mastered ignorance. Quality won the victory over quantity. The black man was compelled to go down to menial service and employments and to let go of the reins of power. He was banished from the halls of legislation. Schools were broken up. The negro's ballot was not counted, and the last state of the negro was worse than the first.

At this stage the Roman Catholic church appears, seeking to fill the southern cities with a Roman Catholic population and capture the negro. This is providential. Christians in the south and in the north will recognize the danger.

Right is always right. Wrong is never right. God designs that men should work as they pray and pray as they work. Brains are to plan and invent and scheme while hearts utter praise. Men are to live in line with God's redemptive purpose, while they surpass worldlings as citizens. That religion is worthless which sings and shouts for God Sundays and ignores him week-days. In the ten commandments there are only four which refer to the duties we owe directly to God; there are six which refer to duties we owe to our fellow-men. The Bible in every part reminds us that God's eye is on us at all times, and that to please him men must do justly, as well as love mercy and walk humbly with their God. It will not do to plead that business is business, and that in secular affairs religious men cannot be expected to be better than other men. God's laws are equally binding on all, but Christians should surpass others in truth-telling and in honest dealing. Because of this they are trusted. Those are shunned who disregard them. Just in proportion as religion becomes the handmaid of business, of the home, of the enjoyments of life, there will be happiness and thrift.

There is the Bible standard. Has the negro measured up to it?

The evangelical churches demand this high and ennobling character. Over against them is the Roman Catholic church, whose piety is for show and not for the life. She tolerates the violation

of every law of the decalogue, and the negro can cling to his sins and find a congenial home in the church, and yet believe he is on the way to a negro's paradise. There is peril in this fact. Negro priests, with the run of the nunneries, and their congregations, will come to be a terrible curse that may have to be abated. If the story in "Washington in the Lap of Rome" be true, there is a fearful outlook.

Politically, the danger of the negro is greater. In the north he is protected. In the south he is without protection unless he does what the whites desire him to do. The Roman Catholic church has power, politically, to protect her membership. It is the Roman Catholic church that stands across the track of Great Britain's stately march. That power whose "drum beat is heard round the world" pauses before the Irish cabin, within which is the shadow of a priest and on which is the sign-manual of the pope. Rome believes that this will be the case in the great republic. She offers the negro protection, providing he gives up his school and his dream of independence, falls into line and votes as the priest dictates. Some of the white people are in danger of uniting with the white cardinal in taking the negro out of politics and in remanding him to slavery. It is an hour of peril. Will the negro fall into the trap laid for him? It is a terrible temptation. He can have protection and vote the ticket given him, have a nominal equality in the church and at the hustings; but to obtain this he must surrender his manhood and his religion. He can turn his back upon the Moses that brought him out of Egypt and turn his face to the molten calf, and can "sit down to eat and drink and rise up to play" and have a picnic all the year, dwarfing his moral powers, stunting his intellectual abilities, and becoming a slave to the pope, and so, in due time, a slave to the whites.

It is Christ or anti-Christ. It is worshiping God and opening the whole nature to his service, or turning to Rome and surrendering all that ennobles and blesses. The cost of such a surrender cannot be computed in language. The imagination struggles in vain to see it, in its length and breadth, in its height and depth. Rome is inhabited by a spirit that cramps, dwarfs and kills. It has in it brain, skill, wit and wisdom. Engaged in its service at this hour are some of the mightiest intellects of the race. The leaders of the south

see this. Rome offers to take the negro out of politics and remand him to servitude, if they will fall down and worship the shadowy apparition, the intangible power, the indefinite quantity called Rome. Whites need not join. Let Rome have its way—build monasteries, convents and schools for the poor, in which negroes and whites can mingle, as with one consent they reject God and bow before the altars of Rome.

The negro finds in Rome a religion suited to the gratification of passion and inclination, and the southern barons see in it a slave-driver with a new name. What will the negro do about it? Thousands will fall into the net spread for their feet, and be lost to God, to righteousness, to liberty and to hope, and become a factor in the hands of Rome, rum and despotism.

This means the breaking up of the system of public schools in the south and the defeat of any measure that looks to the education and elevation of the children of the state. Rome is the life-long enemy of education. The whites of the south know it, but they prefer the private to the public school, and take no stock in the hue and cry for universal education. Gentlemen for the parlor, and serfs for the field, is their dream of prosperity.

This means the giving up of the Bible. The colored churches have got on, thousands of them, without a Bible. The great bulk of the negroes in the Gulf states have little education, less religion, and no conscience. They have what passes for religion, but no pretense of education or conscience. The Gulf states are filled with Christians, so-called, in whom drunkenness, theft, whoredom, are no bars to accepted membership and communion. We have in our own land—not on heathen shores, but in the United States—millions of citizens whose character is as little affected by religious teaching as is that of the Sicilian bandits, who will murder a traveler with a prayer to the Virgin on the lips.

Now, if we think that Rome does not see that her opportunity is in the south, we are mistaken in regard to Rome. In the north Rome must die. The parochial school must die. The intelligence of the people, the awakened conscience of the million, under God, have decreed it. In the south, for the sake of power, for the sake of the gratification of the passions that sleep in the carnal heart, the rulers are ready to fraternize with that power which beggars and en-

slaves the people wherever she rules supreme. The south has had a friend long before the war, through the war and since the war. Rome recognized the Confederacy, and plotted to build up a southern empire in which New Orleans should be the capital, and Mexico and some of the other South American states should form a part. Today Rome offers the south all she wants, if she will be silent concerning this curse of the nations. The bait is tempting. Will it be taken?

This is the time to tell the truth in the south, as in the north. The American people are summoned to stand up for the truth regardless of consequences. If they will do this, then God says: "I will set mine eyes upon them for good, and I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."

Rome is full of seducing wiles. Today she seeks to make the impression that peace and prosperity run neck and neck together. They seldom do. Thrift is the result of fighting, more than of fawning. Rome is nothing if not selfish. No one ever surrendered to Rome and made by it. Henry IV tried it, and was assassinated. Abraham Lincoln suppressed his real sentiments, and was slain. The surrender to Rome spiritually will cost the south dear, and will enslave the negro. Religious and political liberty is the hope of the western world. The destruction of both is the purpose of Rome.

The oaths of bishops and priests declare they will be disloyal to the flag and will persecute and combat to the last extremity heretics, schismatics and all who will not pay to the sovereign pontiff the obedience which the sovereign shall require. That oath rules Rome. Wherever it rules, there is disloyalty to the constitution and the flag. Any papist under the control of his bishop will not hesitate to sacrifice the good of the country, the interest, the life and the prosperity of his fellow-beings, for the good of the church. Pope John XII, in 956, declared "that whosoever shall venture to maintain that our lord, the pope, cannot decree what he pleases, let him be accursed." Boniface VIII, in 1294, declared "that God has set popes over kings and kingdoms, and whoever thinks otherwise, let him be accursed." This is the theory that rules the Romish church at this hour.

4. *The negro's hope is in God.*

It was God's right hand that brought him out of slavery. It was those mysterious providences which toned up the north until they were ready to say, "We are willing to die that freedom for all may become a fact." His future lies in the lap of a high resolve, which shall make him build up himself in virtue, in truth, in honesty, in integrity and in the word of God. To succeed, he must reject the tempting proffers of Rome, and stand for God and the right. Success comes from succeeding. Prosperity comes from prospering. The key to prosperity is within more than without. It has been ordained that honesty, industry, integrity, fair dealing and brotherly kindness shall enable any man to unlock the gates which to others are closed and barred, providing the conditions of honesty are met. The people of color who believe in God and follow the lead of Jesus Christ can grasp and hold this key to prosperity as well as others. To do it, they must be true. Negro churches must be trained to drop out of them all that distinctively disparages the race, and bring into them all that enlarges and ennobles. In Christ there is for the black man an open door.

Two trusts have been committed to our keeping—that of liberty and that of humanity. Betrayal of these trusts imperils. Lightning rods tipped with steel and pointed skyward, with their conducting coil on our chamber floors, are as safe when the sheeted flame is at work as it is for anybody to ignore the claims of God upon them.

The color-bearer is in the advance. Hear him. The cry goes out, "Bring back your colors!" His shout is heard; it runs along the line; listen to it: "*Bring up your men!*" Do this, and you shall shed light upon the pathway of millions; you shall build up the nation in righteousness, and save yourselves. May God guide and keep and bless the men of color in this and in all lands, and permit them, with their white brothers, to save and exalt the nation.

ROMANISTS NOT THE FIT EDUCATORS OF AMERICAN YOUTH.

“Fight the good fight of faith.” These words sound down to us from the ages past. They were addressed to the believers in the word of God. They teach that there is a good fight of faith as well as a bad fight. Our enemies have faith, and they are willing to fight for it. They are unscrupulous, far-seeing and very brave, and marshal their forces with exceeding skill. Paul says: Match them. “Fight the good fight of faith” with as much bravery, skill and plan. God’s children must fight if they would win. Truth must face error and, if possible, stop its mouth. Freemen must face the opponents of liberty and oppose them by every means in their power, and resist the aggressions of a sleepless foe that seeks to capture the citadel of our hopes and, if possible, turn the guns we have planted to protect our homes upon the shelterless and defenseless. These are not empty words. The battle has begun, and Protestants and republicans have surrendered. To surrender is sin; to fight, a manifest duty.

Popery in the United States is little known. It is hidden. It works in darkness. Such is the courage and faith of the American people that they consent to the existence of Roman Catholics, and to their carrying out their purposes and plans, as they do to the existence of Methodists or Baptists or any other religious denomination. They act as if it were ungenerous or unfair to uncover their wiles and disclose the perils which threaten this nation because of the aggressions of Romanism. In Canada, this is worse than it is in the United States. There Rome is dominant; the harvest has ripened and the power of Rome is consolidated.

Separate or parochial schools exist in Canada under the sanction of the law. They are sustained by taxation, as are Protestant. There are many ways in which Roman Catholics are permitted to place Protestants at a disadvantage.

Said Hon. James S. Hughes, superintendent of public instruction, Toronto, Ont. :

1. *Five Roman Catholics can petition for a separate school. The petition being granted, all Roman Catholics within a radius of three miles every way can be compelled to support it. No matter if they prefer the public school, the law compels them to support the separatist school. All known to be Roman Catholics, and all believed to be Roman Catholics, are taxed, and deliverance from the same can only be obtained by a process of law which is irritating, if not dangerous.

2. All Protestant teachers are compelled to go through a public examination, and must measure up to a certain grade or fail in obtaining a school. In Roman Catholic schools the Christian Brothers and nuns can be appointed without examination.

3. For the public schools books are selected by the board of public education. In Roman Catholic schools they select their own.

4. In the public schools the Bible is read—not in the Roman Catholic.

5. The public schools are inspected—not the Roman Catholic.

6. In the election of trustees for public schools a secret ballot is used. In Roman Catholic school districts the trustees are elected by their signing their names and voting aye or nay. This is the fight now going on.

As a result Roman Catholic children are growing up in ignorance. It is proven in Canada, as in Ireland or Spain or Mexico, that Rome hates education.

Dr. Maguire, a Roman Catholic professor of the university of Dublin, and one of the officers of the Royal university of Ireland, has written a pamphlet on *The Effects of Home Rule on Education*, in which he declares that "A large and logical section of the Roman Catholic church is conscientiously opposed to the spread of education." He quotes the *Dublin Review* (Vol. XX, p. 192, second series), in which it is contended "that the absence of higher education is a powerful preservative against apostasy;" and tells a story of a leading archbishop, who closed a school, and, when one of the villagers asked how he was to send his children to school, replied: "What do they want with a school? Let them learn their catechism."

**Washington in the Lap of Rome*, p. 228-226.

Cardinal Cullen, in 1870, before the educational commission, said : "Too much education would make the poor discontented with their lot, and unsuit them for following the plow, using the spade, hammering iron or building walls."

As Macaulay said : "During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude and in intellectual torpor ; while Protestant countries once proverbial for sterility and barbarism have been turned by skill and industry into gardens, and can boast of a long list of heroes, statesmen, philosophers and poets."

Says M. Emile de Lavelieye, in his work entitled "Protestantism and Catholicism in their Bearing on the Liberty and Prosperity of Nations : " "It is admitted the Scotch and the Irish are of the same origin, and shows that since the Scotch embraced the reform religion they have outrun even the English, while wherever the Irish embraced Romanism they have retrograded. What a contrast between exclusively Roman Catholic Connaught and Protestant Ulster !"

Education is the basis of national liberty and prosperity. In elementary instruction Protestant states are incomparably more advanced than Roman Catholic, and representative government is the natural outgrowth of Protestant populations, while despotic governments are the congenial governments of Romanist populations.

De Lavelieye declares : "The control of education by the Roman priesthood leads inevitably to illiteracy, with its tendency to degradation, pauperism, and crime."

The Roman Catholic Review for April, 1871, said : "We do not, indeed, prize as highly as some of our countrymen appear to do the ability to read, write, and cipher ; some men are born to be leaders and the rest are born to be led ; the best ordered and administered state is that in which the few are well educated and lead and the many trained to obedience." This is Romanism. It ought to be fought, not for the sake of Protestants alone, but because of the imperiled interests of the children of Roman Catholics. Illiteracy imperils, here and everywhere.

In Canada, one-sixth of the population furnishes more than five-sixths of the crime. All criminal disclosures reveal this point.

When the bill was introduced into the legislature of New York, pretending to secure freedom of worship, it was proven to have been proposed by a Jesuit; and it was introduced by Senator Gibbs, because, as he said in a letter to the New York Evening Post, of certain pledges made by the leading Republicans to the Irish Catholic voters for their support of James G. Blaine. If in America, with our centuries of training in the principles of republican government, with our hereditary devotion to the elementary principles of civil and religious freedom, such bargains can be made, and Irish votes can be sold in blocks for the betrayal of the principles of the constitution, is it not time to ask if popery be not in the way?

It is time to call a halt. For more than fifty years, because of the false security which has held the church in the arms of a delusive slumber, and through the cowardice or ambition of party leaders, the state of New York, with all of its unparalleled opportunities and responsibilities, has been drifting toward a surrender of the children of the state to the control of the priests of Rome.

There are in New York and its neighborhood twenty-nine societies for the care of destitute children of the city, from birth to eighteen years of age, which receive public money. During the year 1885 they had under charge, for longer or shorter periods, 19,256 individual children, at an expense to the city of \$1,435,759.34. Rome gets \$221,862.64 more for her 8,496 children than Protestant and Hebrew institutions with 10,504 children; and yet Rome, with her votaries driving out Protestants from every department of the public service, is ever crying for more.

In 1875, the children's law was passed (Chapter 173, Laws 1875), by which it was forbidden to send able-bodied, intelligent children, between the ages of 3 and 16 years, to a poorhouse or almshouse, and the various magistrates, superintendents of the poor or other authorities, were empowered to provide for such children in families, orphan asylums or other appropriate institutions, and the boards of supervisors were required to take such action as was necessary to carry out this law. The following clause was also added: "In placing any such child in any such institution, it shall be the duty of the officer, justice or person placing it there to commit such

child to an orphan asylum, charitable or other reformatory institution that is governed or controlled by officers or persons of the same religious faith as the parents of such child, so far as practicable." The latter clause was omitted in the law as amended by Chapter 266, laws of 1876, re-enacted by Chapter 404 of the Laws of 1878, and though this law was again amended in 1884, the "religious clause remains substantially the same." Once more the attempt is made to have the religious clause omitted—the fight for Rome is still on. Review this history.

At the outset it was believed that it was possible to frame a system of public instruction that would please all who desired to participate in its benefits. Something like the Prussian method it was hoped might be adopted, where religious instruction of some sort, like all other instruction of the schools, is not optional, but compulsory. In 1822 the Baptist Bethel church of the city of New York made application for a portion of the public funds to sustain certain schools (See "Rome in America," p. 119.)

The request was granted. After the lapse of three years it was reconsidered, on the ground that they were not strictly common schools. The decision of 1825 was regarded as settling the principles on which the school fund was thereafter to be distributed. On this ground the application of the Roman Catholics in 1831 and '32 was strenuously resisted by the trustees of the public schools. But, despite the opposition, and in the face of their own admission of the justice of the principle out of which it arose, the corporation of New York granted the Romish petition, "out of pure sympathy," as they said, "for so interesting a charity."

Here the war began. It was justice against injustice. In 1840, Romanists, led by Archbishop Hughes, made an attempt to disrupt and destroy our public school system. They denounced the schools because the word of God was read in them. Because of their objection to the word of God they withdrew their children and demanded their portion of the school fund.

The politicians thought to make peace by consenting to banish the word of God. It was a terrible mistake. It did no good. The Bible was only an excuse for Romish hate. Education was, in fact, the object at which they aimed their blows. As a result, the schools without the Bible were denounced as godless, and the command

went forth that parochial schools should be established in every district, and that the children of Roman Catholics should be taken from our public schools as they would "take them from a devouring fire." The Bible is the divine weapon from which Rome shrinks as from Ithuriel's spear, knowing that "no falsehood can endure touch of celestial temper." "Rome knows well that a people who read the Bible are not likely to accept her syllabus and her dogmas; or to use this prayer to the Virgin in the new Brevarium, 'Thou art the only hope of sinners;' or to believe in the infallibility of the pope, and adore him as 'our Lord God.'"

Romanism is the foe of liberty. Washington knew it and so declared in his farewell address. He used these words: "Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the baneful foes of a republican government." Washington, on the night before the battle of Trenton, sent forth the order: "Put none but Americans on guard." Lafayette recognized the truth when he declared: "If ever the liberty of the American republic is destroyed, it will be the work of Roman Catholic priests."

These warnings, for political reasons, have been ignored. Lord Robert Montague, reared among Jesuits, but now the champion of Protestantism because of his conversion to Christianity, in his book entitled "Recent Events and a Clue to their Solution," truly asserts that "The great engine of the Romish hierarchy is education. They exert themselves to mould the future generation, and to implant in their youth all the ideas which they desire to govern them in their manhood. Rome subdues their intellects; she stops all independence of thought; she stunts every tendency to free inquiry, while she stuffs their minds with legends of the saints, marvels, pictures, formularies, symbolisms and rituals, until, crushed under the burden and subdued by frequent examination of conscience and confession, they resign themselves to their spiritual direction." Here, then, we reach the proposition I desire to maintain, viz.: "The state ought not to suffer children over whom it has control to come under papal influence."

1. *Because Romish education incapacitates them for the responsibilities of American manhood.*

Edward McGlynn, D. D., perceives this, and would not build a parochial school in the parish of St. Stephen's, saying, openly and above board, that the public schools, in which he was educated, were suited to the wants of the rising generation.

McGlynn the patriot is the product of our free school system. Roman Catholics are beginning to see this. Said one: "I was educated in a parochial school. I knew nothing of history, of geography, of higher mathematics, until I broke out and went with my companions to a free school." A father said: "My wife wants my boy to be taken out of the public school. I tell her no. The priest demands it. I tell him to keep out of my house, my boy shall have a chance with other boys." An Irish mother insisted on taking her boy out of the parochial school. The priest objected. She persisted, saying other children were being fitted for better positions in society by attending the public schools, and her son should go to the school best adapted for him, and go he did.

Vicar-General Brady of St. Louis declares: "We are doing all that we can to prevent our children from going to the public schools. We must educate our own children. They are educated in the public schools merely as animals would be educated. Their souls are not attended to." First denounce the schools because the Bible is read, then banish the Bible and denounce them as godless, is the programme of Rome.

In Monseigneur Legur's "Plain Talk About Protestantism," there is this language, p. 98: "The freedom of thinking is simply nonsense. We are no more free to think without rule than we are to act without one." Page 105: "We have to believe only what the pope and the bishops teach. We have to reject only that which the pope and the bishops condemn and reject. Should a point of doctrine appear doubtful, we have only to address ourselves to the pope and the bishops to know what to believe. Only from that tribunal, forever living and forever assisted by God, emanates the judgment on religious belief, and particularly on the true sense of the Scriptures." "The Roman church, claiming to understand the secrets of God and to have the keys of heaven and hell, and blasphemously assuming that it can control the destinies of men—to save eternally or damn forever in a life to come—undertakes to bestow for money the joys of the former, and to inflict the pains of the latter

on those who refuse credulity and cash." To make this trade prosperous, ignorance is a necessity. "It uses money, mendacity and pretended miracles to capture and enslave the ignorant. It assails everything tending to enlighten the masses, on whose ignorance it feeds. Italy, Spain, Ireland, Mexico and Lower Canada sufficiently illustrate its perfect work. Human vitality and intelligence have probably been brought to a lower point in Spain than in any other civilized nation on the globe, and the Roman church is largely, if not solely, responsible for this national degradation and ruin. It seeks to do—is most successfully preparing to do—is doing slowly—for the United States what it has done for Spain." Our free school system destroyed, political integrity destroyed and parties corrupted, the goal is not far away.

2. *The character of the education given deserves notice.*

The trouble in Ireland today is that England is dealing with a people who believe that all is right which is done to advance the power of the church. Hence, there, as here, jurymen utterly ignore the value of their oath when the interests of the church require it. For this reason the right of "trial by jury" is threatened. Romanism gives a license to violate, in some way or other, every precept of the decalogue. If men who are Romanists are truthful, honest and upright, it is because they are better than the religion they profess compels them to be.

Rome teaches that the Sabbath may be set aside after hearing mass. Merchandising and the selling of goods by auction is permitted on the Sabbath. "He who performs any servile work on the Lord's day or on a festival day, let him do penance three days on bread and water. If any one break fasts prescribed by the church, let him do penance on bread and water twenty days." Three days on bread and water for disobeying their God; twenty days for disobeying their church! Absolution is granted for stealing small amounts to pay for masses, though the law is that masses shall be given without pay. The command, "Thou shalt have no other gods before me," is blotted out of the Bible by papal hands. Children trained in these schools can lie, steal, break the Sabbath and commit sins of any kind, and obtain absolution from a man no better than the guilty party.

Romanism injures citizenship. The oath of allegiance by which

the thousands of Romanists have obtained the rights of the ballot, citizenship and office, which, if regarded as obligatory, would bind every one of them to support the principles of republican government, is valueless, because whenever Roman officials shall see fit to require this oath to be disregarded, every good Romanist is bound by his allegiance to the pope, which he believes more binding than his allegiance to the government, to disregard it. As proof we quote from "Abridged Course of Religious Instruction" for the use of colleges and schools, by Rev. Father F. X. Schoupe, of the society of Jesus, with the imprimatur of H. E. Cardinal Manning, London—Burns and Oates, 1880, p. 293: "The church can dispense from a promissory oath. This power belongs to the pope and the bishops, who exercise it either themselves or by their delegates."

Page 278: "The civil laws [of Christendom] are binding in conscience so long as they are conformable in spirit to the rights of the Catholic church."

This gives a warrant to the false swearing which floods our cities with voters who have passed from their landing in this free country to the courts where they take a false oath; to the polls, where, with another false oath, they swear in their vote; and to the confessional, where their oath is held to be a justifiable, "dispensable" lie for the benefit of the holy Catholic church, whenever it shall choose so to regard it, and order them so to regard it. We are taught, also, that the sacrifice of the mass remits sins and the punishment due them (p. 210). "The power to remit sin is judicial. The priests are made judges of the sin and the disposition of the sinner. Their absolution is just as efficacious as would be that of Jesus Christ" (p. 213).

Educate the youth in this way, and "repeating" at the polls becomes an act of grace, and honest elections are made impossible. As has been said: "A ship load of foreign Romanists lands in New York. Indulgence in the lump is issued to them by the cardinal or archbishop, to swear that they have resided here long enough to become citizens; they go before the court, become naturalized, get their final papers, and at once go to the polls and help elect the cardinal's candidate for mayor. Thus perjured citizens capture polling places and carry elections in the interest of Romanism." (Romanism, A. J. Grover, p. 18.) It does not stop here.

Dissimulation is lawful, according to Liguori, as is gambling. "Laymen, or even the clergy, do not sin if they play cards, principally for the sake of recreation or for a moderate sum of money." Hence gambling among priests is extensively practiced.

"It is lawful to administer the sacraments to drunkards, if they are in danger of death and had previously expressed a desire of receiving them." Hence the murderer, executed in the Tombs October 18, 1883, cried for whiskey at the last, though he had partaken of the eucharist. Priests are known to drink to excess. One, in a country town, rode home drunk almost every Sabbath evening after performing vespers in the chapel. All knew it, and it was tolerated because the guilty debauchee was a priest. It was Liguori who said: "Among the priests who live in the world it is rare, very rare, to find one that is good."

Alexander Campbell, in his discussion with Archbishop Purcell, read from Liguori the permission for priests to keep nieces or concubines. Archbishop Purcell denied that Liguori ever taught anything so abominable, and remarked that all who say so are guilty of a flagrant violation of the commandment: "Thou shalt not bear false witness against thy neighbor." The book was brought in and another read therefrom these words: "A bishop, however poor he may be, cannot appropriate to himself pecuniary fines without the license of the apostolical see. But he ought to apply to pious uses fines which the Council of Trent has laid upon non-resident clergymen or upon those clergymen who keep concubines." Marriage is a mortal sin. Adultery is pardoned. Whatever hurts Rome is decried, whatever helps Rome is approved.

"What answer ought a confessor to give when questioned concerning a truth which he knows from sacramental confession only?" "He ought to answer that he does not know it, and, if it be necessary, to confirm the same with an oath." "Is it lawful, then, to tell a lie?" "He is questioned as a man and answers as a man. As a man he does not know the truth, though he knows it as God." "What if a confessor were directly asked whether he knows it through sacramental confession?" "He may reply, 'I know nothing.'" Is such a religion good enough for the youth of America? It is my position that the state of New York has no right to give children into the hands of Roman Catholics; and that prisoners in

our penal institutions ought to be taught and helped by men who believe and teach the word of God.

Roman Catholics should not have charge of prisons. Jerry McAuley, the river thief and a most desperate character, went to Sing Sing as a member of the Roman Catholic communion in full and in good standing, as are the majority of the prisoners in all our penal institutions. It was because Jerry McAuley heard the gospel and found a Bible in his room that he was converted, came out of the church of Rome and became a benefactor to hundreds and thousands.

3. *The state has no right to recognize any church.*

If the court of special sessions can commit to a Roman Catholic institution children between seven and fourteen years of age, as idle, truant, vicious or homeless, then the state can put its neck into the yoke Rome has been framing for many years with the consent of a silent Christianity and a crafty political sentiment. The law says: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state for all mankind."

The constitution of these United States, in providing for religious liberty, expressly declares that no restraint shall be exercised; that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" but recognizing the principle introduced to the notice of mankind by Roger Williams, who repudiated toleration because the right to tolerate implied the right to persecute; who would not accept as a favor from man what had been given to him as a right by God; who held that when God made the eye he conferred the right to look, and when he made the Bible he conferred the right to read it or have it read.

Gambetta in France saw this peril, and warned the state against giving over children to the control of priests to be educated and guided by them. "I am," said the great French statesman, "for the separation of the schools from the churches. I consider this not only a question of political but of social order. Let not Catholics, with their claims to exclusiveness, have anything to do with the propagation of necessary knowledge, which it is the state's duty to see imparted to every citizen."

Gambetta knew Romanism as we, in this free land, do not know it. Let us hear and heed his manly advice.

The parochial school, notwithstanding the disposition of the American people to try to conciliate their Roman Catholic fellow citizens, is a fact. The decree has gone forth from the provincial council, sanctioned by the pope, that such schools shall be built in every parish. Compromise is a failure. Not only does Rome seek to take her children out of our public schools, but, under one pretense or another, she seeks to fill these public schools with Roman Catholic teachers. Let us have done with this. Put the Bible back where it belongs. Let it become a text-book for the children of America. Teach them to be good readers of the Scriptures. Said Sir William Jones, who was familiar with Greek, Roman and oriental literature: "The Bible, independently of its divine origin, contains more sublimity, purer morality, more impartial history and finer strains of eloquence than can be collected from any other book, in whatever language it may have been written." John Jay, in an admirable address on "Rome, the Bible and this Republic," quotes the distinguished Robert Hall as saying, "Wherever the Scriptures are generally read the standard of morals is raised," and adds: "The indebtedness of this country to the Bible, and its recognition by our government in other days, are things not to be forgotten; and it is well to keep permanently before our people this distinguishing feature of our history. The great body of the original settlers on our newly-discovered continent were men whose ancestors had fought for civil and religious freedom on the various battle fields of the old world." They loved liberty and loved God's word. Is it not true that their love of liberty sprung from the influence of the truth upon their hearts? Follow the Bible around the world, and in its trail you find liberty, progress and enlightenment. The Bible ought to be made a text-book in every institution helped by the state, because of what the Bible does for the state. "There never was found," said Lord Bacon, "in any age of this world, either religion or law that did so highly exalt the public good as the Bible." If Romanists do not like it, let them dislike it. What they love hurts liberty. What they hate helps it. It is our duty to make our schools so good that no ambitious child of the state can afford to be educated elsewhere. I make my appeal to you, not as

religionists but as citizens. Do more than refuse to divide the school fund. Do this: From this time on, provide for children between seven and fourteen years of age, who may be idle, truant, vicious or homeless, better places in which to educate them than the proteétories or convents under Romish control.

They are children of the state. Give them religious instruction by giving them access to the word of God. It is our bounden duty to teach them Christian morality, essential to their education as good citizens. In the words of Ulysses S. Grant:

“Let us labor to add all needful guarantees for the most perfect security of free thought, free speech, a free press, pure morals, and unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar in money, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that either the state or nation, or both combined, shall support institutions of learning sufficient to afford every child growing up in the land the opportunity of a good common school education.”

Then shall our schools become what our fathers designed them to be—the source of enlightenment, the support of good government and the bulwark and defense of liberty.

God save the commonwealth. So let all good citizens pray.

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"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."—ROMANS 1-15.

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—GAL. 6-14.

OUR PLEDGE.

WE, the members of the PAULINE PROPAGANDA, promise to seek the enlightenment and conversion of Roman Catholics, and work for it by speaking in love to those whom we meet, by seeing that, as far as possible, they are supplied with a copy of God's Word, and with such literature as shall be helpful in building them up in the knowledge and grace of our Lord and Saviour Jesus Christ. To this end we will support the preaching of the Gospel to those now shrouded in the darkness of Papal night.

We will call the attention of the people to the aggressions of Romanism, and will oppose, by all legitimate means, the elevation to civil, political, or military positions, men who owe allegiance to any foreign potentate or power, and who have sworn to obey such power.

We pledge ourselves to pray for the conversion of this people; to strive and gather their children into Sabbath Schools, promote the observance of God's holy day, and secure places of worship as shall be best suited to the necessities of the people among whom we are to work, encouraging them when converted to unite with Gospel Churches.

We will support our public schools, and seek to keep in them the Bible, and exclude from their management those who are opposed to its being made the guide of our youth.

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