

the mediation of Christ than that of the saints. Christ claims to have "all power in heaven and in earth," but the Church of Rome takes that power out of the hand of Christ, and puts it into the hand of the Pope, that he may use it as he pleases. Agreeably to the symbol of his triple crown, he has authority in Heaven, earth, and hell. Thus Christ is supplanted, and dethroned, and another reigns in his stead.

Second Identification: Antichrist exalts himself above all human authority, civil or sacred, so does the Head of the Church of Rome. Of the two classes of beings, called Gods, that are spoken of in the text, one only remains now; for the false Gods of the heathen have, in a great measure, passed away; but civil Magistrates still continue; Kings, and Princes, and Rulers; and it is scarcely necessary for me to say, that the Pope exalts himself above them all. There is no other claim that is more zealously urged than this, by the adherents of that Church, at the present day. In fact, the world rings with it; from the Vatican downwards, it is the great theme,—the supreme power of the infallible Pope. In the decrees of the late Council, in the Syllabus, and the Encyclical letters of the Pope, it is the main thing insisted on, and every one who opposes it is doomed to destruction. Cardinals defend it; apologists declare it to be a logical necessity; Bishops and Archbishops proclaim it in their pastorals; and the Catholic Press is every where thrusting it on the public notice. The Government of the nations, and the friends of human freedom, find it constantly rising up before them, and demanding submission to its dictates. In short, it is the question of the day, whether there should be any other authority in the world, except that of the Church of Rome, through its head, the Pope, or his subordinate representative. But,

with these words of the inspired Apostle before us, we hold, that, the greater the boldness with which the Church of Rome puts forward this claim, and publishes it, and discusses it, and inculcates it, through the length and breadth of the land; the clearer is the evidence which she furnishes, that it is in her the person is to be found "who exalteth himself above all that is called God, or that is worshipped."

Third Identification: He sits in the temple of God. By this we understand that Antichrist is to arise in the church herself, and is to assume a Christian, not a heathen, name and profession. All this is true of the Popes of Rome. If it should be objected, that, by this, we concede the character of a true church to the Church of Rome, I answer, that, while cheerfully admitting that there are many in the communion of that Church who are sincere followers of Christ, according to the light which they possess, it does not by any means follow, that, as a church, she must be sound and true, in her organization and administration. She may be a church "fallen." The following words of Calvin are equally candid and just: "I admit she may be called *the temple of God*, not because she possesses all the qualities of a Christian church, but because she still retains a *residuum* of them; yet, if she is a temple, it is one that is polluted with many sacrileges." The expression, *the temple of God*, may also be understood in connexion with the past, and as describing what the Church of Rome was, and not what she continues to be. The temple in Jerusalem was once the habitation of God, but after Israel's apostacy, it became a den of thieves. And there is no denying, that, in the early ages, the Church in the City of Rome was one of the most faithful, zealous, and energetic of all the churches;—a true temple of God: but,