

gerit in terris." Gieseler II., p. 226, from Gerson: "Qui aestimant Papam esse unum deum qui habet potestatem omnem in caelcoet in terra;" p. 206, "Rex regum dominus dominantium (I. Tim. vi., 15). This for the people." Leo was called, "The lion of the tribe of Judah, King David, the Saviour, who was to come, King of Kings, and monarch of the world, holding two swords, the spiritual and the temporal, in whom should be fulfilled the prophecy, all Kings shall fall down before him; to whom alone all power was given in heaven and earth!" (Act Council, Lat. V.) The Rev. gentleman acknowledges that the members of the Church of Rome pray to saints and angels, on the following grounds: "We ask others to pray for us here, and why not ask them when they have departed this life, since they are then equal to the angels, one of whom prayed for mercy to Jerusalem." But I would call his attention to the fact, that the Bible represents Christ as the *only way* of access to God, and the *only channel* by which blessings come from God to men. "I am the way, and the truth, and the life; no man cometh unto the Father *but by me*." St. John xiv., 6; 13, 14—"Whatsoever you shall ask the Father, *in My name*, that will I do, that the Father may be glorified in the Son. If you shall ask me *anything* in my name, that will I do." Heb. vii., 25—"He (Jesus) is able also to save forever them that come *to God by Him*." I always thought that God was the hearer and answerer of prayer, but from what the Rev. gentleman says, He has equals in saints and angels. Now, suppose that my father is dead, and that his soul is in heaven; I am in Canada, my brother is in Scotland, my sister is in India, and mother is in Australia; and suppose we all pray to his spirit at the same moment, will he hear each and all our prayers? If so, he is omniscient, omni-present, in short, equal to God. This is certainly a higher state of being than we are taught to believe the redeemed enter upon at death. My previous statement, that the members of the Church of Rome worship idols, is characterized as a slander by the Rev. gentleman, and said to be untrue. I call his attention to No. viii. in the Creed of Pope Pius, already quoted, and to the decrees of the Council of Trent, (session 25):—"We adore Christ and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves." Is not this a declaration that images shall be worshipped in the Church of Rome, and is it not opposed to, and expressly forbidden by the Word of God? "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, &c. Thou shalt not adore them nor serve them."—Ex. xx., 4, 5. "Neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth."—Deut. xvi., 22. "God is a Spirit; and they that adore or worship Him must worship him in spirit and in truth."—St. John iv., 24. I cannot but believe in the worship which I have so often seen in the Church of Rome. I have seen hundreds going to their knees in front of a statue of the Virgin, the image of Christ on the Cross, and the pictures of holy men and women, and heard them uttering, what I understood to be prayers. The Rev. gentleman knows full well that such images are to be found in every Roman Catholic's house, and that they receive due homage and adoration. He says that he believes in the doctrine of transubstantiation, that is, that he has the power to create out of a wafer the real body, blood, soul and divinity of Christ. He believes also, I suppose, that in God are centred all power, wisdom, truth, jus-