

of the Word of inspiration, "Be you subject in civil affairs to the powers that be which are ordained of God," the bishops come down on him, and say he "is not a Catholic at all;" since, by the teachings of the Church, "Sovereigns, statesmen, deputies, governments, magistrates, and, in general all those who guide others, have for their duty and their first duty to conform their thoughts and their wishes to the instructions of the church in the exercise of their authority."—Bishop Lafleche's Electioneering Sermon.

But what says a higher authority than that of either pope or bishop on the subject? As though foreseeing their after apostasy and rebellion in this respect, Paul forewarns the Romans themselves, the Roman church and the Church as a whole, including bishops, deacons, and all connected therewith, by writing to them thus on this very subject: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13: 1-7. This is the word of inspiration, making it incumbent upon the church to obey the civil powers that be. And, setting aside his other specific doctrinal teaching, (which, like Paul's, is directly opposed to Romish teaching, as any one, not having the judicial "veil over his eyes," may see for himself,) Peter says to the church as a whole: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as Supreme [not the pope, you see] or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Pet. 2: 13-15. St. Peter and the Roman "bishops" are therefore at variance in this as in many other things.

Christ said: "The time cometh, that whosoever killeth you *will think that he doeth God service.*"—Jn. 16: 2. That time came with the papal polity of the Roman church; and this churchly persecuting delusion predicted, has never left it from that day to this! They believe this doctrine, Christ further says, (v. 3.) "because they know not the Father nor Me." But to think of such being professedly a tenet of a *Christian* church!! It is truly amazing; but then it fulfils the prediction, and sets the Divine signet upon that church's apostasy and inherent and universal blindness. Christ says also: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear Him who after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him."—Luke