

Thus Psalm xlix., "Bring unto our Lady O ye sons of God, bring praise and worship unto our Lady;" Psalm lxxiv., "How amiable are thy dwellings, O Lady of Hosts." Again in "The Devotion of Bondage," 1632, A.D., this language occurs, "The sovereign dominion that was given her not only over the world but over the Creator of the world." Sovereign dominion over the Creator! What is this but the most awful blasphemy? (See London Tract Society's tract 200; Middleton's "Letters from Rome"; "Pagan Rome"; Kirwan's "Romanism at Home"; and "Edgar's Variations of Popery").

(3) Again, in accordance with the description of the Great Apostasy in Thessalonians the head of the Papacy exalts himself above all that is called God by dispensing with the law of God, by setting himself above that law, and by releasing men from its obligations according to his pleasure, by means of the various dispensations which are granted and titles which are claimed and given. He exalts himself above all rulers, claims the honours due to God only, and even sets himself above the Almighty. Nothing is plainer than that the Pope has assumed to himself, and received from his followers "many names of blasphemy." The Canon Law calls him "Our Lord God the Pope!" The Pope accepted the saying of Cardinal Bellarmine one of the most distinguished authorities of Rome. "If the Pope would command the practice of vice, and forbid the practice of virtue, the Church were bound to believe vice to be good and virtue to be wicked." In a Council held at Rome in the Pope's palace in the time of Leo X., these words were spoken. "In the Pope is all manner of power, above all power as well of heaven as of earth." Yet our Saviour says "All power is given unto me in heaven and on earth." Is not the Papacy then the anti-Christ? A single man is not sufficient for the work here assigned, and it is agreeable to Scripture, and especially to the Prophets to speak of a body or succession of men under the character of one. (Daniel vii. 24; Rev. xvii. 12; Hebrews ix. 6)

(4) Paul further says that the man of sin "sits in the temple of God showing himself that he is God." In accordance with this the Pope at his enthronization in St. Peter's is shown to the people as God and is adored by them as God. His sitting as God denotes his claiming divine authority both in temporal and spiritual things; and that he would exercise his authority with great pride, pomp and parade; a very slight acquaintance with the Papacy shows that this has ever been the case. For instance he claims the right to depose kings and to dispose of kingdoms at his pleasure; and often has he exercised this claim of anti-Christ. (Rev. xiii. 14) The fourth Council of Lateran sanctioned and established the right of the Pope to depose princes and absolve subjects from their allegiance, and none of the Popes have ever been brought to disown this right. Nay, on the contrary, whenever they have had the power they have exercised it. They deposed Henry III. and Henry IV. of France, and raised money to aid the rebellion which they had excited against those kings. (D'Avilla's "History of the Civil Wars of France.") They deposed Queen Elizabeth, and sought to overthrow her power by sending against her the Spanish Armada, which by the breath of the Lord, the wind of heaven, was scattered and wrecked upon the rocky shores of Britain. The Popes declare themselves sovereign monarchs of the world; and this claim is granted at the coronation of the Pope. When the triple crown is placed upon his head these words are used as we learn from the Roman Pontifical, "Receive this diadem adorned with the three crowns, and know yourself to be the father of princes and kings, governor of the world." And must not the governor of the world have power to depose and dethrone all petty princes under him, else how can he govern the world. The following are some of the titles which the Pope has allowed his followers to give him: "Another God upon earth," "king of kings and lord of lords," "the same is the dominion of God and the Pope," "the Pope doeth whatsoever he listeth, even things unlawful, and is more than God." (Dan. xi. 36) Such blasphemies have been approved, encouraged and rewarded by the Pope, and he has even made use of them in his decrees. Is not the description of the apostle verified in the Papacy as the anti-Christ?

5. In 2. Thes. ii. 9, Paul says of anti-Christ, that his coming is after "the working of Satan, with all power and signs and lying wonders," or pious frauds of every kind such as "winking and weeping Madonnas." The

apostle further says, that many will be thus deceived and believe a lie, such as the infallibility of the Pope, the power of the priests to deliver from purgatory, and the immaculate conception of the Virgin Mary.

(6) "Forbidding to marry" is another of the marks of the apostasy, given in 1 Tim. iv. By this also the Papacy has shown itself to be "the man of sin," "the lawless one"—by changing God's laws, and substituting man's wicked regulations instead. The Christian ministry resisted this encroachment on their rights for many centuries after it was proposed, but were at length compelled to submit by Gregory, V. A.D. 1070.

The object of this regulation was to form an army of priests, having no interests in common with the people, and no sympathy with them in their social relations, and therefore better prepared to enslave them, and trample on their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the clergy has been the fruitful source of misery and sin. Hence because of this Romanism is called "the mystery of iniquity," for while Rome pretends that her object is to secure the greater purity of her priests, she thus not only arrogates to herself more wisdom than God, who appointed marriage while man was in a state of innocence in Eden, and who declared by the Apostle Paul that "marriage is honourable in all," and for the very purpose of promoting the greater purity and happiness of all (1 Cor. vii. 2); but she enjoins a course that naturally, and almost necessarily leads her priests into sin, especially when connected with the confessional, with its infamous and soul polluting questions to young and confiding females. It is the duty of Christians to regulate all natural desires according to the mind of God, and to repress and keep under, all sinful and irregular passions. But this system contravenes and sets aside the appointment of infinite wisdom, and thus encourages the development of the evil passions of our nature, and virtually says that the indulgence of these is of far less account in the eyes of Rome, than not conforming to her regulations. Like the Pharisees in the time of our Lord, she thus makes void the law of God, through her traditions. I doubt not, many pious priests, who have fallen into sin, as the result of this system, have been anxious to live pure and holy lives, but have been dragged down into sin by the very regulations of their church.

The subject of the Confessional is at once so delicate and so painful that I cannot enter upon it; but to those who wish to study the subject, I would commend these works: "The More Priests the More Crime," published by the Methodist Book Room; "Popery as it was and is, and Auricular Confession," by William Hogan, a converted priest (Hartford, 1856); "The Woman, the Priest, and the Confessional," by Father Chiniquy (Grafton, Montreal, 1876. \$1); and above all, Father Chiniquy's new work "Fifty Years in the Church of Rome," a large work giving a great deal of information on the working of that evil system of corrupt religion. Any who desire this valuable work should write to Rev. Charles Chiniquy, St. Anne's, Kankakee, Illinois.

(7) It is also proof that this system is "the mystery of iniquity," that men endowed with reason can believe in such absurdities as the legends of the saints, the pretended miracles so often detected and exposed, such as the liquifying of the blood of St. Janarius, and the doctrine of transubstantiation. ALPHA.

Toronto.

DR. WILSON'S FAREWELL.

[BY A KINGSTON CORRESPONDENT.]

Seldom indeed has the Christian heart of Kingston been so stirred as with one united impulse of Christian sympathy, as on the recent farewell visit to Kingston of the Rev. Dr. Wilson, late of St. George's Cathedral, under circumstances now very widely known. In these days of artificial ovations and "got up" presentations, it is refreshing to witness such a spontaneous outburst of genuine and beautiful feeling, which was indeed a pure tribute to the simple Christian goodness of a man greatly beloved and esteemed during all the eighteen years of his ministry in Kingston. It is true that during the greater part of that period, he was honestly and openly, High Church in his principles. But no one could come into any near contact with him, at any time, without seeing that he was an ardent and devoted Christian pastor, desirous above all things to bring sinners to their Saviour's

feet. When the Salvation Army came to Kingston, and, as has already been recorded in these columns, the simple but intense earnestness of its unpretending and unlettered leaders was so abundantly blessed of God to bring "publicans and sinners"—to sit clothed and in their right mind, at the feet of Jesus—Dr. Wilson showed his sincerity and Christian unselfishness in his apostolic willingness to rejoice that "every way Christ was preached," and with such blessed results. When he found that those who had long resisted his own earnest efforts to bring them into the Church, had been converted from the error of their ways, and brought to Christ by the army, he, like a good shepherd, followed them thither to see how this thing might be. He was quickly attracted to the platform by strong Christian sympathy, and then to the after prayer-meetings; and it was a sight that angels might, and probably did rejoice at—to see a man whose prejudices in favour of "the threefold order" had been as strong as those of any of his brethren, kneeling humbly beside those non-ordained lay workers, and praying with them in fervent extemporaneous supplication for the salvation of the poor penitents who were seeking to "see Jesus."

Dr. Wilson's warm brotherly sympathy soon gained him unbounded influence over the converts, and opportunities of privately "expounding unto them the way of God more perfectly." Their private meeting became to a great extent, a Bible class taught by him. At the same time, his own soul received abundant blessing, his preaching became deeply spiritualized and vitalized, and the power of the Holy Spirit seemed in an especial manner to rest upon his own Cathedral Bible class, which increased to about 300 in number, and grew in grace as well as in numbers. How this course of greatly increased usefulness was abruptly stopped by the jealousy of a narrow High Church exclusiveness, is known too well to need relation here. Dr. Wilson, with scarcely a day's notice, meekly bowed to the harsh dictum of his superior, he went forth, like Abraham, not knowing whither he went. God's gracious providence directed him to the warm heart and Christian home of Mr. Rainsford, and has opened to him in connection with St. George's, New York, a temporary sphere of important and abounding usefulness.

It was, however, not without great reluctance without making every effort and concession that an honourable Christian man could make, that he gave up the hope of returning to a charge deeply attached to him, and strongly endeared to him by eighteen years of labour by many domestic sorrows, and by precious graces. On the conduct of those who closed the door against his return I do not care to dwell. But on his return the strong sense of injustice done to a true servant of Christ, the warm sympathy with him in a bitter and undeserved trial—long pent-up—found expression in a spontaneous demonstration for whose force and extent no one was prepared. The simple intimation that on a certain evening, an address and purse would be presented by his congregation and friends, drew together an assembly, so great that the large hall could hardly contain the audience that crowded it to the door. The platform was filled with clergymen and other representatives of all the evangelical churches, including two from the Church of England, all of whom, in the warmest terms, expressed their sympathy and esteem for Dr. Wilson, without a single harsh word for others, and also the impression made upon them by that remarkable assemblage of Christians of all denominations, drawn together by the uniting power of Christian love. Principal Grant, in particular, took notice of the grave and sorrowful air of the audience, gathered for so mingled a purpose of welcome and farewell. The sum of money presented was \$800—being but an inadequate expression of their love and esteem. So pure and unsought and heartfelt a tribute might well cheer a much-tried servant of Christ, and lead him to feel that his "labour had not been in vain in the Lord."

The Salvation Army, as was only right and natural, desired in a similar manner to testify their warm gratitude and appreciation for the friend who had shown his Christian sympathy at such a cost to himself. The large "Barracks" were crowded an hour before the time, and hundreds were turned away. The "soldiers" overflowing welcome was most touching to any one who had a heart to feel. In reply to their address, he took the opportunity to correct misconceptions by defining his position with regard to them, as simply that of a Christian and Catholic sympathiser with their