

RODORÉ

is a poor village and the highest next to Prali in all the Vaudois territory. Leger, the Vaudois historian, was pastor of these two hamlets in 1629. Avalanches of snow are common here in the winter and spring. Vegetation, of course, is late and confined to the hardest plants and vegetables. On the 15th January, 1845, pastor Buffa, wife, son and servant were buried in the ruins of their manse here, which was overwhelmed by an avalanche. A new manse has been erected in a more secure spot and it is hoped that it may remain long intact.

PRALI

where Signor D. Gay, senior, is pastor, is the least attractive of the Vaudois parishes. The mountains are barren and less picturesque than elsewhere. Traces of the effects of mountain torrents and of avalanches are everywhere visible. Nothing can exceed the wildness of the region which remains in a state of savage magnificence—being often covered for eight months of the year in snow. Still the air is said to be salubrious. The people here still wear something of the antique appearance of their ancestors. Their dress is composed of blue frieze, in the making of which the tailor does not study the latest fashions. The trousers are always short, as are the petticoats of the women, displaying in both cases the white knitted stockings. Their limbs are muscular, however, and their faces furrowed by toil. They remind one of the heroes of 1488 who did such prodigies of valour against Albert de Capitanis and his 18,000 men.

T. H.

Paris, Jan., 1884.

THE RISE OF THE PAPACY, POPERY THE GREAT APOSTACY.

MR. EDITOR,—Several of the most liberal-minded and enlightened men of the age—such as the Hon. W. E. Gladstone—hold that the Papacy should be held up before men as the enemy of human liberty and progress, and of the best interests of mankind. But many able writers believe that if we would accomplish anything effectual we must boldly declare Popery to be "the Man of Sin," the Great Apostacy, as did the Reformers. This is the only effectual way to meet and resist the encroachments of Rome upon the rights and liberties of mankind. All efforts to soften down the most offensive features and restrain its most exorbitant demands, while we admit the system to be Christianity, is like an attempt to chain the wind and bind the whirlwind to do our bidding. Her whole system must stand or fall together for she has enstamped the whole with the claim of *infallibility*. She thus bears on her brow the mark of anti-Christ for God alone is infallible, and we must declare her such, and call on the Lord's people within her pale to come out of her lest they be partakers of her plagues. Any other course is like lopping off certain branches of the Upas tree while the trunk and roots remain untouched, spreading spiritual death and desolation all around. The attention of Christendom was lately called to the great work accomplished by Luther and the Protestant Reformation in the sixteenth century. Many young people in Protestant lands know little or nothing of the character of the Papacy or the necessity for the Reformation, and not knowing the unchanged and unchangeable character of the Papacy are easily deceived by the siren voice of Rome when in Protestant lands she pretends to be the friend of liberty, and thus her insidious encroachments on the rights of the people and her claims for State aid to her manifold institutions are not met and opposed as promptly as they ought to be. In order that the public may be aware of the dangerous character of the system with which they have to deal, I propose to describe the rise of the Papacy in political intrigue; Popery the great anti Christian apostacy; the leading characteristics of Romanism; its idolatry, saint and image worship; its usurping authority over the Civil Power and taking its place; its persecuting spirit; how long is the power of the Papacy to continue?

There arose early in the Christian Church a growing disposition to assume power on the one hand, and on the other to give undue honours to men because of their position in society and in the Church of God. Against this tendency our Lord warned his disciples; and we find by the writings of the apostles, that this disposition which is natural to man began to show itself even in their day. Thus John speaks of

Diotrophes "who loved to have the pre-eminence." The pastors of the church were early asked to act as umpires between disputants, or as judges of the affairs of the people. And while the Church was devoid of worldly patronage and power, this practice was often beneficial in its influence, and much unseemly and expensive litigation was thus prevented. The pastors then were generally upright, earnest men, who sought the good of the people and the advancement of truth and justice.

But when the Roman emperors came to show favour to the Christian Church and to take part in its affairs they enlarged the sphere of the pastor's labours in this department. Many civil as well as ecclesiastical cases were referred to the judgment of the bishops; so that men of a truly apostolic spirit like Augustine, complained that their time was occupied chiefly in secular matters, and their attention diverted from the proper duties of the pastoral office. But in these circumstances the natural love of power gradually prevailed over the minds of most of those who held high office in the Church. Power has charms for the great majority of minds. Thus that which was at first conceded as a privilege, because of the confidence of the people in the honesty and disinterestedness of the ministers of Christ, was at length claimed as a right by those who held the pastoral office in the Christian Church. They had altogether forgotten the spirit of Christ when He said, "Man, who made me a judge or a divider over you?" Those in places of power claimed the right to think, judge and act for the people in spiritual matters, and often employed, at least indirectly, bribery and intimidation to secure their object. In proportion as these claims were granted all power passed out of the hands of the people into the hands of their spiritual rulers. Hence that subordination which God ordained to be founded in respect and love to those holding office in the Church for their work sake, and which, when it flows forth naturally as honour due to excellence and usefulness, is simply an acknowledgement of the wisdom of God in His arrangements, and a token of submission to His authority—and thus proves a blessing to the human family—that subordination perverted becomes a source of degradation, intellectual and social, and at the same time a source of undue exaltation to the rulers in the Church. The education of the people was no longer earnestly fostered; they were no longer taught to read and think for themselves; to compare, like the Bereans in the days of Paul, the teaching of their spiritual guides with the Word of God. They were on the contrary encouraged to leave the whole matter of teaching the Scriptures and ascertaining what God had revealed to men, to their pastors and teachers. Yea, gradually they were led to leave the whole matter of intercourse with heaven to the management of the priesthood. Thus light and liberty passed away from the people. Those that sought to enlighten them as to their rights and duties, or that defended their rights—as several of the presbyters did—were persecuted and forced into exile or banishment. Those who loved power and honour and wealth more than the favour of God or the good of the people, at length secured the entire control of the public machinery of the Christian Church. By this and other means the Church was perverted from its original design, which was to teach men the way of salvation through faith in Christ; to administer the ordinances of God in their purity, and to secure to human society the blessings of LIGHT, LIBERTY, PEACE, and PROSPERITY.*

(2) All this, however and much more, was foretold by the Divine Author of Christianity, who by the apostles forewarned the Christians that a great *falling away* or *apostacy* would take place in the Christian Church. In 2 Thess. ii. 3, 4, the apostle Paul speaks thus of the coming of Christ and the events which should precede it: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God, showing himself that he is God." The space allotted me will not permit me to do justice to this and other similar passages relating to the great apostacy. I can only glance at some of the conclusions of the soundest expositors of the Word of God. This falling away is

elsewhere called by Paul "a falling away from the faith" (1. Tim. iv. 1), that is, from the pure Christian faith "or the truth as it is in Jesus."

In the original it is "the apostacy," with the definite article to give it emphasis. It is then properly "the apostacy," the greatest and most injurious to mankind that has ever occurred in the history of our world. At verse viii. "the man of sin" is also called "that wicked," "the lawless one;" the power that sets aside and nullifies the law of God, and sanctions immorality and sin among men. This accords with what Daniel says of "the Little Horn" (vil. 25), "He shall wear out the saints of the Most High, and think to change times and laws." Indeed the term "man of sin," seems to be founded on the description of the "Little Horn" (Dan. vil. 24), "He shall exceed in wickedness all that went before him," (Sept.); either by promoting wickedness in general, or idolatry in particular, as Scripture often refers to this as the sin which especially led the people away from the right worship of God. (Bishop Newton on Prophecies p. 390.) In proof that this description and these titles belong to the Papacy, we need only refer to its system of indulgences (commenced in the thirteenth century to increase its power over the people), to its tariff of sin, by which many iniquities are virtually sanctioned by Rome. As a specimen, for a man that killeth father or mother, wife or sister, 10s. 6d.; for a priest that keeps a concubine, 10s. 6d.; to eat flesh in times prohibited, £14s. 9d., because this latter infringed a rule of the Church, though not the law of God. Thus Popery sets aside the divine law. That these titles belong to the Papacy appears also from its encouragement of idolatry in the worship of saints, images, and relics. Thus in the office of the Mass, the priest says that he makes the oblation "in honour of the blessed Mary ever virgin, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints." What is this but the grossest idolatry? Did our Lord suffer and die in honour of sinful mortals, instead of for His own glory and that of the Father. The followers of Rome are thus taught to worship the Virgin Mary and other saints. They pray to them for deliverance from evil, and relief from all troubles of life in opposition to the plain declaration of Scripture, "There is one Mediator between God and men, the man Christ Jesus." (1. Timothy, ii. 5) Against this Paul warns the Christians in 1. Timothy iv., where he describes the followers of this apostacy as "giving heed to seducing spirits and doctrines of demons," (*demoniorum*). The term demon denotes the deified men worshipped by the heathen and by the Israelites when they became idolaters. (1 Cor. x. 20, Ps. cvi. 35, 36.) The heathen said that in honouring these they honoured the supreme God, and these inferior deities interceded for them with Jupiter the Great God. (Lucian.) In order the more readily to convert the nations, and secure the people under her control, Rome introduced into the Christian Church many of the principles and practices of heathenism. In this case she substituted the names of saints, or so-called saints, for the various subordinate deities of the pagan world. In like manner the heathen worshipped the images of their deities, though they said that they worshipped not the images but the deities that they represented. Celsus and other defenders of heathenism, were met by the same arguments that Protestants employ against similar honour paid to images by the followers of Rome,—they showed that whatever distinction the more intelligent might make the practice resulted in the actual worship of images by the great body of the people. Romanists have excluded the second commandment from most of their catechisms, (dividing the tenth into two), thus virtually acknowledging themselves guilty of a breach of that commandment in the practice of their Church. The creed of Pope Pius IV., the guide of the Church of Rome to the present day, requires that images be retained, and that due honour and veneration be given them. Yea more, the Roman catechism—another of the standards of Rome—declares that images are to be in the churches, not merely for instruction, but that they may be worshipped. (Stillinger's "Doctrines and Practices of the Church of Rome.") In the Litany of Loretto, the titles of God are given to the Virgin Mary, such as "Morning Star," "Refuge of Sinners," etc. The prayers that in Holy Scripture are addressed to God are (London 1812) in this Litany addressed to a woman! And in the Psalter of St. Bonaventure, the Psalms are all applied to the Virgin; her name being inserted instead of the Divine name!

*See Lectures on Ecclesiastical History by Dr. Campbell, Professor of Church History in Aberdeen College, Scotland; Mosheim, Killin Ancient Church.