

gencies is so long that it is next to impossible to get to the end of it; but no sooner is one disposed of than another meets the poor devotee, as unfortunate and depressing as the former, till, if he would follow them to their consequences, one by one. they would land him in universal scepticism, or into a dull, a deadening, a hopeless despondency.

I have thus, as I hope, fastened the charge of Idolatry on the Church of Rome. I have proved to you that she begins with worshipping a poor, sinful man, and ends by worshipping a piece of bread.

On a review of the whole theme I am reminded of the mournful words of Mary Magdalene to Our Saviour Himself on the morning of His resurrection, "They have taken away my Lord, and I know not where they have laid him." Christ, the Alpha and Omega, the all in all of Christianity, is hidden from the eye of the faith of saint and sinner alike; or if seen at all it is in a series of mirrors which, by their peculiar construction, distort the objects which they reflect. But the evil does not end here. As the subject has been served not only is Christ hidden, he is robbed. His Prophetic crown has been placed on the head of a self-appointed interpreter; His Priestly crown is attempted to be worn by a presumptuous pretender to the sacerdotal functions; His Kingly crown by a spiritual despot, who would have it that, mortal though he be, he wears the title on his vesture and on his thigh, King of Kings, and Lord of Lords.

Besides, on a review of this theme we see the main cause of the mental and moral depression of Roman Catholic countries, or, as I would rather put it, the mental and moral depression of the Roman Catholic *mind*. Water cannot, unless by uncommon pressure, rise higher than its level; and so it is but right to state that, as are the Gods of a people so will be a people itself. It is not to be imagined that continual contact with the puerilities, and vanities, and shews, and ser-