

tiation. VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. VII. Likewise, that the saints, reigning together with Christ, are to be honored and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration. VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, may be had and retained; and that due honor and veneration are to be given them. IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people." To all this and more, all benefited priests, professors and bishops must vow and swear. In an edition of the *Roman Pontifical*, printed by authority, in 1818, p. 62, the oath prescribed to every Roman Catholic bishop at his consecration requires him to swear "to be faithful and obedient to his Lord the Pope, and to his successors; to assist them in maintaining the Roman papacy and the royalties of St. Peter against all men; to persecute and impugn, with all his might, heretics, schismatics, and rebels against his said Lord." &c., &c.—Wordsworth's *Letters*, p. 307. Who is the "One Lord" of the Catholic Church? Is it Christ? Nay, it is the Pope. It is said that Christ is Head of the redeemed or invisible Church in heaven, and that the Pope is the head of the visible Church on earth. I ask Scripture proof to establish these points and wait till it is given.

Rev. Father Molphy, in further defence of the Pope's position, gives us an illustration:—"The Queen of England, living in England, has her representative in Canada, the Governor General, who rules Canada in her name. By acknowledging his authority, we do not destroy the authority of the Queen; on the contrary, as he rules in the Queen's name, we would slight her authority by rejecting her representative. So St. Peter first, and the Pope to-day, St. Peter's successor, is the representative and Vicar of Christ on earth, and by acknowledging his authority, we recognize the authority of Christ from whom his appointment comes." Curious logic this; he takes for granted the fact he ought to prove, viz.: that the Pope received his appointment from Christ. I don't think his illustration meets the case at issue. Here is one:—Supposing some noted individual should appear amongst us, and proclaim himself the Queen's representative,—equal to her in bestowing favors on the faithful, and in inflicting punishment on the rebellious; invested with power to open her palace door, and let in or shut out from her presence any or every one he pleased; and who, for his own ends, amused himself in torturing, burning, and putting to death hundreds of her most loyal subjects, and yet had no written authority to show that he was the Queen's representative. What then? Why, the man is an usurper in the sight of Her Majesty, and one who could not escape her righteous vengeance. This, I think is more to the point with reference to the Pope's assumed authority. By whose authority does he claim to be above Kings, and to be infallible, and to have the power of forgiving sin, and of granting this power to his priests? By whose authority does he hold the keys of heaven and hell, and say to this one be thou saved, and to that one be thou damned? If he has God's authority, I hope the Rev. gentleman will kindly direct me to where I may find it in the Bible. Our Queen, as the head of the English Church, and the Moderator as the head of the Presbyterian Church, are called upon to justify the Pope as head