

to a place of execution, but to a feast of love. At length the Table is supplied with guests, and what was called the "first table address" was delivered. This was full of encouragement and comfort to believers. Then, in solemn silence, the ordinance was observed, each partaking of the bread and wine. After this there was the "second table address" in which the communicants were reminded of the solemn vow they had taken and exhorted to go forth into the world living the life of Jesus.

The services are now over; yes, they are over, but not in their results. These still live, not only in the hearts of the few who enjoyed them and remain to this day, but in the hearts and lives of their children, and their children's children. In lives made purer and nobler and better throughout all time and eternity, the service of the old "Communion Sabbath" will be seen.

Strong Statement of Faith—His Last Message.

Six days before his death, Dr. Chiniquy signed a formal declaration of faith, which was authenticated by the attestation of a notary and a doctor of medicine; and this has been published to the world in English and French in accordance with his instructions.

This declaration is emphatic of his adherence to the Protestant faith up to the last, of his rejection of the teaching of the Roman Catholic church on account of "its many damnable errors," and in it he declares, "I have once and for all accepted Jesus Christ for my only Saviour, believing that God has forgiven all my sins for His sake, and I accept His Holy Word for my only guide."

He then gives his reasons for being unable to return to the yoke of the Church of Rome, the first of such reasons being that the dogma of the apostolic succession from Peter to Leo XIII. is an imposture; and he proceeds to refute this dogma by arguing that our Lord himself declared to His disciples that there would not be a first, leader, or Pope in His church; that he answered the mother of Zebedee's children that He had not received from His Father the power to establish one of His apostles over the others; that when (on the night before the crucifixion) there was a strife among the disciples which of them should be the greatest, His own words negated the idea that He had already nominated Peter to be the chief over them; that Paul never recognized Peter as leader, expressly naming James, Cephas, and John as (seemingly) pillars, but putting Peter's name (Cephas) after James, and further that Paul, so far from recognizing any superiority of Peter, "withstood him to the face" at Antioch.

The second of his reasons for being unable to return to the yoke of the

Church of Rome is its "idolatry," as evidenced by the worship of a "wafer-god" on its altars and in its secret chambers, an idolatry or deception prophesied beforehand by our Lord himself in Matt. xxiv.

The third reason is that every Roman Catholic bishop and priest is pledged by his ordination oath to interpret the Holy Scriptures according to the unanimous consent of the holy fathers and he adds, "after having studied the holy fathers with some attention I am ready to prove that the holy fathers have been unanimous in only one thing, which was to differ on almost every text of the Scriptures on which they have written," instancing that Augustine and many other holy fathers said that Christ meant Himself (and not Peter) when he said, "Upon this rock I will build my church."

We cannot do better than give the other reasons of this noble "confession" in his own words:

"(4) I cannot be any more a Roman Catholic, for I know that auricular confession is a diabolical institution, as I have amply shown it to be by my book called 'The Priest, the Woman and the Confessional.'

"(5) I will never be a Roman Catholic, for I have seen with my own eyes the inside of the walls of its churches, and they are filled with all the abominations of the world. The priestly celibacy is of diabolical institution. Purgatory, with the poor souls that burn in it and are saved by paying the church so many dollars, is a diabolical institution. The waters of La Sallette and Notre Dame de Lourdes, which are sold in the Roman Catholic Church, are of diabolical institution. The Roman Catholic Church's forbidding to eat meat on certain days is of diabolical institution. Its infallible Pope and immaculate Mother of God are of diabolical institution.

"(6) With the help of God, I will never think of making my peace with the Church of Rome, for her priests, bishops and popes have shed the blood of millions of martyrs, from John Huss to our dear brother Hackett. On the Pope's hands I see the blood of 75,000 Protestants slaughtered the night of St. Bartholomew, and the blood of half a million of Christians slaughtered in the mountains of Piedmont.

"(7) I will never be a Roman Catholic, for its church is the implacable enemy of all the laws of God, and of the rights, liberties and privileges of man. Its church has degraded and brought into the dust and the mud all the nations it has ruled.

"I might give many other reasons why I would never be a Roman Catholic, but I hope that these are sufficient to show to my dear countrymen who are so cruelly kept in ignominious ignorance and slavery, that, having once accepted Christ and His Holy Word for my guide, I cannot bow down any more before idols and wafer gods."

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