

But, in the testimony of this word, I would to-day call your attention to an important point which, in your controversies with Rome, ought to be continually before our eyes. I would speak to you of a doctrine precious and sacred to our fathers, but too much neglected and often even misunderstood in our churches, although God has given us many reasons which our fathers had not, to appreciate its value.

The doctrine is this,—that Rome is the Babylon of which St. John has spoken; the Pope, the man of sin, the son of perdition, of whom St. Paul has spoken; the Papacy, the little horn of which Daniel has spoken.

I might shew you that this doctrine, held by the Church of God for nearly 1200 years, was like a spirit sent to try men's faith, and never misunderstood but in times of carelessness and unbelief. When the pious Waldo diffused the Scriptures in France 700 years ago, immediately was the cry heard, Let us go out of Babylon! When the great Wickliffe, five centuries ago, preached the Reformation in England, the Pontiff of Rome was on all hands recognised in the voice of warning, Behold the man of sin! When the noble Huss, and when Jerome of Prague, a century before Luther, made their voices to be heard, it was against the vices of "the great whore" predicted by St. John. When our Genevan Fathers reformed themselves, one of their first cares was to put up on the outer wall of the Institute (Hotel de Ville) a brazen plate (of which, alas! but the frame remains), on which was inscribed thanks to God "that he had delivered them from the tyranny of Antichrist." **

It is this declaration of your fathers which I would to-day, my friends, exhibit to your eyes and your consciences,—to your eyes, that you may carefully study them; to your consciences, that you may preach them "in the cruellest times, and (like your fathers) faithfully, firmly, to the last moment of your life."

This important doctrine, we learn from three prophets; from Daniel, the 2d, 7th, and 11th chapters; from St. Paul in his second epistle to the Thessalonians, and his first to Timothy; and finally from St. John, in the 9th, 11th, 12th, 13th, 17th, and 18th chapters of the Apocalypse. It is my wish to give you some idea of the wonderful light which the Holy Scriptures have shed on this subject, and I shall content myself with drawing a mere outline, in few words, of what has been said by one of the prophets, the most ancient, Daniel, and that in only one of his chapters (vii). Read the first 14 verses of the chapter. * *

You must remember, my friends, that in his second chapter, Daniel had already described, under the figure of a metallic image, the great features of all the future history of the nations, till the second coming of our Lord Jesus Christ—according to which, four great monarchies were, in succession, to appear on this world's stage to get the mastery over all the other nations, and to tread Jerusalem under foot.

The last, after having reduced to a cruel bondage all the countries of the prophetic earth, was to be divided into ten kingdoms (by the invasion of the Barbarians), and to last, under this new form, till the restoration of Israel, and the blessed millennium, and the reign of the saints.

Now, in this seventh chapter, you see again the same succession of four great monarchies; but it is presented to you only for the purpose of revealing the time and place of a terrible apostacy, under which the