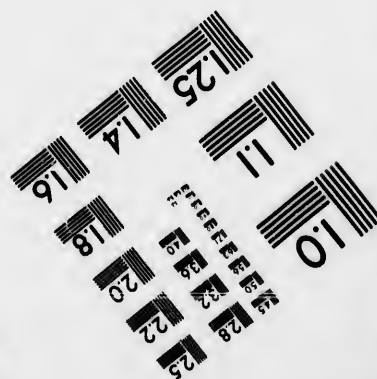
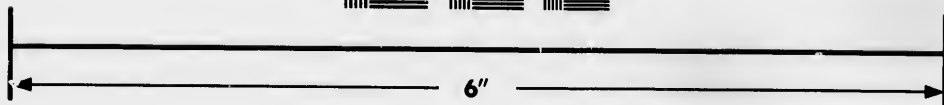
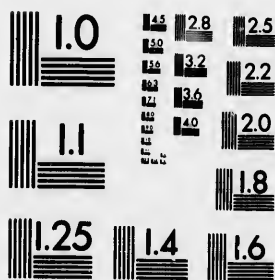


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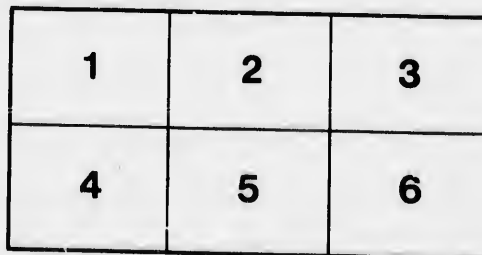
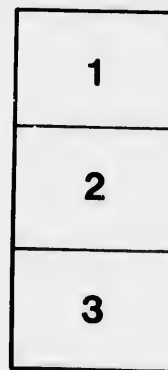
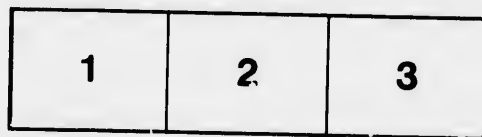
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A S E R M O N

PREACHED JULY 12th, 1855,

IN THE

BROCK STREET PRESBYTERIAN CHURCH,

K I N G S T O N ,

BEFORE THE

LOYAL ORANGE LODGES

OF THE

M I D L A N D D I S T R I C T .

BY THE REV. A. WILSON.

P U B L I S H E D B Y R E Q U E S T .



K I N G S T O N :
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PHYSICS DEPARTMENT

RESEARCH REPORT

PHYSICS DEPARTMENT

CHICAGO, ILLINOIS



TO THE REV. ANDREW WILSON.

SIR:

The members of the Orange Institution, deeply grateful for the eloquent and expressive address which you were pleased to deliver to them on the 12th instant, request that you will be pleased to favor them with notes of the same, that they may be published; or that you would be kind enough to publish the same, so that those who had not the pleasure of hearing it could read and judge for themselves.

And you will oblige yours,

JOHN FLANIGAN,

G. M. of L. O. Institution of B. N. A.

JOHN MORRISON,

D. M. & R. W. M. No. 6, Kingston.

July 16, 1855.

Kingston, July 20th, 1855.

ESTEEMED FRIENDS:

I am happy to comply with your request and give you for publication a copy of the sermon as delivered on the 12th instant. Should it, in any measure, by God's blessing, promote the sacred cause of truth and Protestantism, it will be regarded as a ground of thanksgiving to the God of truth by

Your humble servant,

A. WILSON.

JOHN FLANIGAN, Esq., G. M.
of L. O. Institution of B.N.A. }

JOHN MORRISON, D. M., &c.,
R. W. M. No., 6. }

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4. Finally, the document concludes by reiterating the importance of maintaining high standards of accuracy and integrity in all financial reporting. It encourages all employees to take responsibility for their actions and to ensure that the organization's financial records are always up-to-date and reliable.

S E R M O N .

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that 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, shewing himself that he is God."—2nd Thes., ii. : 3,4.

WHEN man, by the temptations of Satan, fell from the exalted state in which he was created, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This prediction has been, and still is being, fulfilled in its literal, but specially in its spiritual meaning. Enmity has, and does, exist between the literal seed of the serpent, and the literal seed of the woman. But enmity of a more direful character, and more terrible in its consequences, has, and still does, exist between the spiritual serpent and his seed, and the spiritual seed of the woman—between the old serpent, the devil, and his emissaries, both in the shape of fallen angels and wicked men, and the Lord Jesus Christ, and, as one with him, his people.

Hence, in all dispensations of the church, there has been some marked, some special manifestation of the enmity of Satan and his seed against Christ and his people. During the Patriarchal dispensation, it was manifested in the universal corruption of mankind, when "the thoughts of man's heart were evil, and only evil, and that continually." Under the Mosaic dispensation it was developed in the form of idolatry; and when the church was in some measure cured of this sin by the Babylonish captivity, in the shape of formality, in the rejection and crucifixion of the Lord Jesus Christ himself. And in the present, the fuller, and better dispensation, it was to be exhibited in a new and more subtle (but not less terrible) form, a form adapted to the times and the dispensation itself. The ancient superstitions were to be incorporated with the rites of the Christian Church—idolatry was to be baptized and enshrined on the altar; and anti-Christ was to appear as a spiritual power usurping and claiming the prerogatives of God himself; "for that day," the day of the Lord, the judgment day,

“ shall not come except there come a falling away first, and that man of sin be revealed—the son of perdition; who opposeth and exalteth himself above all that is called God; so that he, as God, sitteth in the temple of God, showing himself that he is God.”

The spirit of anti-Christ has been manifested at different times, in various ways, and in many forms. It appeared so early as the days of the Apostles; hence John says, “even now are there many anti-Christ, for he is anti-Christ that denieth the Father and the Son.” Every form of error and heresy may be regarded as a manifestation of the spirit of anti-Christ. But it is evident from the word of God, that the whole strength of the kingdom of darkness was, soon after the times of the Apostles, to be gathered into one visible form of opposition to Christ and his people. That form is characterized in the Bible by such terms as these—“That man of sin—the son of perdition—the mystery of iniquity—Babylon the great, the mother of harlots and abominations in the earth—the great Whore that sitteth upon many waters—that wicked one whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.”

We will not detain you by proving that this form of anti-Christ, so strikingly characterized in the inspired volume, is Popery, which only of all forms of Anti-Christ answers fully to the portrait drawn by the pencil of inspiration. It will be sufficient to say, that most Protestant commentators agree in fixing on the Papacy as that form of anti-Christ so graphically described.

We purpose, on the present occasion, discoursing upon the two characteristics of this anti-Christian system contained in the text, “that man of sin, the son of perdition.” In doing so, we hope it will be borne in mind that we speak of a system, and not so much of persons. We desire to love all men, even our enemies. And while Protestants hate this system, and its principles, and its tendencies, there are evidences in the beneficence which they have on various occasions manifested towards its subjects, and in establishing and maintaining among them evangelical missions, that they do desire their happiness.

I.—“*That man of Sin.*”

By “that man of sin” is meant a man emi-

ment for wickedness, one distinguished for depravity. But we do not consider that this expression is to be limited to any one man, but rather to be understood of a succession of men of the same general character, or as a leading characteristic of the Papacy; for the work assigned to "that man of sin," is such as no one individual could perform, and his duration on the earth longer than any human being. But while we regard it in this extensive sense, of course, we consider it as embracing the head, the representative of the system, the Pope, and as applicable to him in a very great degree.

1.—In the first place, consider the blasphemy of which he is guilty, in arrogating to himself power and titles, which belong exclusively to God. It is written "thou shalt not take the name of the Lord thy God in vain;" but it is also written of this man of sin, that he "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." And, is this indeed true of the Pope?—let us see. He claims to be the head of the whole church of God, whereas Christ and he only is her sole head and king. He has arrogated to himself the power to forgive sins—to grant indulgences to sin—to change and suspend the laws of God—to kill and to save—to send to heaven or to hell. He claims to be infallible, and the right to depose kings—and bestow kingdoms upon whom he will; all of which belong exclusively to the Sovereign of the universe. Romanist writers, without any rebuke, speak of him in the following manner:—"Our Lord God the Pope—another God upon earth—King of Kings, and Lord of Lords." "The power of the Pope," say they, "is greater than all created power; and extends to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, and is more than God." How great, then, is the blasphemy of such assumptions and of such language, applied as it is to a fallen sinful creature!

2.—But, further, consider what have been generally the characters of those who have filled what they call the "chair of St. Peter." Who, then, and what manner of men have they been? There have been exceptions we allow, but we may take the following as a specimen:—Stephen the VII., A.D. 896, was a ringleader in every vice. He entered, says Baronius, a Romanist writer, like a thief, and died, as he deserved, by the rope. John XII.,

A.D. 956, was found guilty, in a Roman synod, of blasphemy, perjury, sacrilege, adultery, incest and murder. Benedict the IX., A.D. 1033, created Pope at the age of ten or twelve, spent his days in debauchery, rapine, and sold the Roman See to Gregory the VI., a man like-minded with himself, for £1,500. Boniface the VIII., A.D. 1294, denied the doctrines of the Trinity, the incarnation of Christ, and the immortality of the soul, entered the Papedom, it is said, like a fox, reigned like a lion, and died like a dog. Alexander the VI., A.D. 1492, revelled in all uncleanness, and died of poison which he had prepared for others, and drank by mistake. In short, as Platina, himself a Romanist, says, "the chair of St. Peter was usurped, rather than possessed, by monsters of wickedness, ambition, and bribery. They left no wickedness unpracticed." How aptly, then, are they described by "that man of sin!"

3. In the third place, let us turn our attention to the system itself in respect to iniquity. It might easily be shown that no system of religion in the world has contributed so much to uphold and perpetuate sins of various kinds as the Papacy. We might prove this by referring to countries partly as well as wholly Popish; also to the statistics of crime wherever such statistics are to be found. But we cannot take this extensive view at present. Let any one read Ireland's Miseries, by Dill, and he will be satisfied of this. Overlooking, then, the vices of the grossest kind which have all along been fostered by its system of celibacy,*

* "The cares of the married life, it is said, interfere with the duties of the clergy. Do not the cares of a vicious life, the anxieties of stolen love, the contrivances of adulterous intercourse, the pains, the jealousies, the remorse attached to a conduct in perfect contradiction with a public and solemn profession of superior virtue—do not these cares, these bitter feelings, interfere with the duties of the priesthood? I have seen the most promising men of my University obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes; but they were to live a life of angels in celibacy. They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them in all the intimacy and openness of confession. A solitary home made them go abroad in search of social converse. Love, long resisted, seized them at length like madness. Two I knew who died insane. Hundreds might be found who avoid that fate by a life of systematic vice.

"The picture of female convents requires a more delicate pencil; yet I cannot find tints sufficiently dark and gloomy to portray the miseries I have witnessed in their inmates. Crime, indeed, makes its way into those recesses, in spite of the spiked walls and prison gates which protect the inhabitants. This I know with all the certainty which the self-accusation of the guilty can give.

monasteries, nunneries, indulgences and absolutions, let us fix upon one or two sins. Take, if you please, idolatry and persecution. And

1st, Idolatry. The system itself may be called an idolatrous system. Look, in the first place, at its image worship. God says, "Thou shalt not make unto thyself any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them." But Popery has images innumerable, besides the wooden cross, to which its subjects bow down, and to which they pay that honor and that homage which is due only to the Divine Being.

But, farther, a multitude of saints, and specially the Virgin* Mary, are constantly prayed to and have that worship given to them which is due to God. They are but creatures, and hence such worship is idolatry of the grossest kind.

But this is not all. The host in the sacrifice of the mass is also made the object of worship. So soon as the words of consecration are pronounced over the elements, the people fall down and worship it, believing them to be the real body and blood of Christ. But, what is this but the worship of a god of bread and wine—a god, no better than the gods of the heathen? We speak to men who believe the Bible to be the word of God. Well, then, believing this book, you believe there is one living and true God,

It is besides a notorious fact that the nunneries of Estremadura and Portugal are frequently infected with vice of the grossest kind. But I will not dwell on this revolting part of the picture.—*Blanco White's Practical and Internal Evidences against Catholicism*, p. 139.

* She is most powerful with God to obtain all from him that she shall ask of him. She is all goodness in regard to us, by applying to God for us. Being mother of God, he cannot refuse her request; being our mother, she cannot deny her intercessions when we have recourse to her: our necessities urge her. The prayers we offer her for our salvation bring us all that we desire, and St. Bernard is not afraid to say "that never any person invoked that mother of mercies in his necessities, who has not been sensible of the effects of her assistance."—*Catholic School Book*.—[This book, we believe, is used in the separate schools of Canada West.]

In the prayer to be said before mass occurs the following:—"In union with the holy church and its ministers, and invoking the Blessed Virgin Mary, mother of God, and all the angels and saints, we now offer the adorable sacrifice of the mass."—*Bishop Butler's Catechism*, published by permission of Very Rev. W. C. McDonald, V.G.

and that you are bound to worship Him and Him alone. But the system of which we speak says, that a wafer when consecrated by a priest becomes God also, and that men are to worship it too. These are contradictory statements. You cannot believe both at the same time, and you cannot, with any show of reason, plead for both. You believe the bible, and, therefore, must grant the worship of a wafer to be idolatry. What gross idolatry, then, is taught and practised by this system. Is it not well called, on this ground, "That man of sin?"

2d. Now consider in the second place the sin of persecution, or, to call it by its proper name, murder.

Persecution is a part of the system. The oath which bishops and archbishops take when appointed to office, contains this clause: "Heretics, schismatics and rebels to our said Lord, or his aforesaid successors, I will, to my utmost power, persecute and wage war with." By this oath they are bound, to the utmost of their power, to persecute to the death all opposed to the dogmas of the system they engage to uphold and propagate. And it is part of their teaching that it is not only meritorious, but doing God service, to put to death those whom they are pleased to call heretics: nay, on more than one occasion, faithful history testifies, have the weapons been consecrated by its ceremonies wherewith to commit the deed. These being its principles and teaching, no marvel that its history is written in blood. It was not long after persecution by Pagan Rome ceased that persecution by Papal Rome began. And she is graphically described in the Book of Revelation as a "woman drunk with the blood of the saints." Of the truth of this description, as well as that of the text, let the 700,000 slaughtered Waldenses and Albigenses tell; of whom Milton wrote:--

"Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine Mountains cold,
E'en them that kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not in thy book, record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundredfold, who having learned thy way,
Early may fly the Babylonian wo."

To this same truth let the massacre of St. Bartholomew, in which 100,000 were butchered in cold blood; let the 543,000 tortured and exterminated during thirty years in Germany; let the thousands slaughtered by the bloody Inquisition in Spain; let the glorious band of martyrs, both of England and Scotland, testify; in Ireland let the massacre of 1641; let the rocks on the coast of Antrim, over which many of God's people were precipitated into the foaming waves of the Atlantic; let the waters of the Bann, into which thousands were driven by popish pikeman; let the gunpowder plot; and let the contemplated massacre of all the Protestants of Ireland by King James when delivered by the providential agency of William, Prince of Orange: let each, let all these undying records evidence, so long as sun and moon endure, that Popery is not only well described as a "woman drunk with the blood of the saints," but is, also, "that man of sin," which cherishes in his bosom all the wicked devices of wicked men and Satan himself.*

We come now, in the second place, to consider the second epithet applied in the text to this anti-Christian system.

II.—“*The Son of Perdition.*”

These words may mean, either, that this form of anti-Christ tends to the destruction of those who embrace it, or that it is itself doomed to destruction; or it may mean both these: We will consider them in both views; for, beyond all question, both are true of Popery.

1.—In the first place, it is “the son of perdition,” as it tends to the destruction of those who embrace, and are under the influence of this system. It is pernicious to them physically; because, as far as possible, it keeps them in ignorance, ignorance too of the best of all knowledge—the best of all books, the Bible; in abject subjection and slavish bondage to those whom it places over them—and in degradation and poverty. In proof of this, contrast Popish countries with Protestant. Contrast Spain, for example, with any Protestant country you please, and mark the difference between them in point of physical improvement, social ele-

* The Inquisition, that infernal tribunal, has destroyed in Spain alone 200,000 lives, while Rome is calculated to have shed, in all, the blood of 68,000,000 of the human race.

vation and happiness. What makes the difference? Why is Spain so far in the shade? Popery is the cause. Contrast the West and South of Ireland with the Protestant North, and notice well the miseries of the former, and the physical improvements and social happiness of the latter. Whence this marked difference between two portions of the same country? Is this difference to be found in the soil and climate? No; but in that Popery has been the curse of the one, and Protestantism the blessing of the other. Come nearer home, and contrast, if you please, Canada East with Canada West, and you have another proof that this system, if not destructive of physical and social improvement, does, in no small degree, retard them, and does degrade any people.*

But this is of minor importance, in comparison with that on which we must further insist, namely: it destroys the precious, the immortal soul.† We will not say, but there may be found those under this system, who, by the grace of God, burst its chains of darkness, and look exclusively to the one Mediator. And we allow there have been bright examples of such; for by such, as instruments in God's hand, the Reformation itself was effected. And there may be, even now, those found among its subjects whose minds are directed to Christ, as their only hope for eternity. No

* "The vast majority of our prisoners, even in Protestant districts, are Roman Catholics. And our poor-house, jail, and hospital statistics usually show from twice to four times as many Protestant inmates, in proportion to the denominations of each district. We have already seen the proportion in the Donegal jail, and we find it much the same in all the rest. On the 8th of May, 1850, there were in Derry, 41 Protestants and 118 Roman Catholic prisoners—being three times as many of the latter, in proportion to the population of the county; and on the 14th of May, in the same year, there were in Tralee jail, 572 Roman Catholics, and only 4 Protestant prisoners. In short, turn where you will, and the result is the same; you can generally tell the prevailing denomination from the appearance of every parish, every village, and almost every house in the land."—*Rev. Dr. Dill*.

† "The following are the observations of an enlightened observer:—"It is, moreover, very observable that where Popery is now reviving in its influence, it returns with all its folly about it. It is not learning a lesson of wisdom, and silently following its Pascals and Fenelons, and dropping some of its grosser corruptions, but reassumes all its acts, its impositions, its pilgrimages, its image-worships, its exclusive claims, its domination over the conscience, its opposition to the Scriptures, its hatred of education; and this in the full face of the day, and in the nineteenth century; and what is the general moral effect of this system? It neither sanctifies nor saves! A depth of vice, glossed over with outward forms of decency, eats as doth a canker. Voluptuousness, impurity, dishonesty, cunning, hypocrisy, every vice prevails, just as Popery has the more complete sway."—*Letters from an Absent Brother, vol. ii., p. 264.*

credit, however, to the system for these. But we speak of the system, and not of individuals, whom "that man of sin," wherever they are known, as it did in the case of the Reformers and others, endeavors to crush. It is destructive of the soul. If idolaters may go to Heaven, then the votaries of Popery may go. If salvation be by works, and not by grace, then they, if any, will be saved. But no; all idolaters and all who trust to self-righteousness, and not exclusively to the doings and the sufferings of Christ, will have their portion with hypocrites and unbelievers in that place where there is no hope, and where mercy is for ever gone. "For this cause," it is written, in the context, "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

2.—In the second place, the words indicate that the system itself is doomed to destruction. The days of "that man of sin" are numbered. It has received more than one effective blow, and we hope the time is not far distant when it shall be said, "Babylon the great, is fallen, is fallen." In the context, we are informed, "the Lord shall consume it with the spirit of his mouth, and shall destroy it with the brightness of his coming." Here, the means by which, and the time when, it is to be destroyed, are stated. It is to be consumed with the spirit of the Lord's mouth, which just means, that which proceeds from his mouth—his word, the truth, the gospel. The preaching of the gospel, accompanied by the demonstration of the Holy Spirit, is to consume this anti-Christian system. This consuming is, even now, going on steadily and successfully. In Ireland, within the last few years, thirty thousand of its subjects have been translated by these means from its darkness and slavery into the light and liberty of the gospel. It is true, many nominal Protestants have gone over to Popery of late, but for their tens, thousands have shaken off its tyranny.

But its final destruction is reserved for the brightness of the Lord's coming. We understand this of the spiritual, and not the personal coming of Christ—that coming which will consist in the increase of evangelical knowledge; in the outpouring of the Holy Spirit in a larger measure than he has ever yet been given; in short, in what is emphatically called the latter day glory. This coming of our Lord is thought, by not a few, to be nigh at

hand. And there are in the aspect of the times what does seem like the preparation of his way, the breaking down of mountains, making "his paths straight."

On the other hand, there are those who, while they consider Christ's coming not far distant in the future, think, not without grounds, "that man of sin, the son of perdition," will be permitted for a short period again to reign and exercise his fiendish power in persecuting God's people, and satiating his thirst in the blood of the saints. And, not to speak of anything in the Bible on the point, certainly there is cause to fear this terrible event in the struggle this mystery of iniquity, is everywhere making for power and ascendancy, and specially in the countenance and support it is receiving from Protestant nations. Of countenancing and supporting it, sad to say--but we would not be faithful to it or to God--did we not say, our own, the British nation, is guilty in no small degree. We will not speak of those in high places joining Popery, but of national acts. The Emancipation Bill, 1829, was probably the first of any great importance. The princely endowment of Maynooth,* by which priests have been trained, not only for

* After the society of Jesuits was formally suppressed, it was found by the Commission of Enquiry on Maynooth, under Sir Frankland Lewes, in 1828, that it was revived under the title of "The Sodality of the Sacred Heart," and which at that time consisted of 200 students, of the 250 in attendance. There was, also, a book found containing *the very essence of treason*, entitled "Hieremias Domidiciana." Of this book, the Commission was informed there were four copies then in the library. The last Commission of Enquiry, which has a short time ago reported, was informed that the Library was in such a state, that they could not tell whether this book was in it or not.

Of Maynooth's moral training, the Rev. Dr. Dill says—"Its principal class books are those depositories of vilence—Delahogue and Bailly. The former, for instance, telling us under what circumstances *stealing is no sin*, and the latter teaching that the church has power to absolve from oaths, 'when the honor of God or the good of the church requires it,' and that 'the superiors of the church are to be the judges in all cases.' Indeed, if you look into the English Report of the Educational Commission of Enquiry, you will find the witnesses obliged to acknowledge, despite all the shuffling they could resort to, that in Maynooth everything is fully taught which is dishonoring to God, subversive of morality, and ruinous to society, in the Popish system, and how could it be otherwise in a Popish College?"

The Popish Colleges in Canada are just so many Maynooths, only on a less scale, and the separate Schools in Canada West are not much better. The same kind of training pervades the whole, and to impart which training they are largely endowed out of the public chest. The numerous grants of money made to such Colleges and Schools, is an endowment of "that man of sin, the son of perdition." Nominally, Protestant members of Government and Parliament, who aid them in procuring such grants, may cloak their conduct as they

Ireland, but for England, Scotland, and other countries, to some extent, is another. The support of Popish chaplains, in connection with jails and other public institutions---sending them forth with her armies, protected and supported side by side with the Protestant minister, are others. The same policy is being pursued in the Colonies, especially in Canada, "the brightest gem in the British Crown." To the truth of this, let the numerous ecclesiastical Incorporation Acts granted the Papacy---let the money taken from that given for the exclusive maintenance of a Protestant ministry, and bestowed upon Popery---let the numerous grants of money made to its institutions, whose grand object is, call them by what name they may, to uphold and propagate "that man of sin"---let the destructive blow lately aimed at, and partly given, to our Common School system in Canada West, by a separate School Bill,---let each, let all testify to what extent Popery is nationally countenanced and propagated in Canada. Dear friends, when we consider these things, there do appear grounds of alarm. And when we think of the sin involved in countenancing, upholding, and propagating a system so opposed to Christ, his cause, and his people, we cannot but see God's chastening rod in the present disastrous and sanguinary war in which the nation is engaged. Oh, that she may consider it in this light, and turn to the hand that smites!

But the days of Popery are numbered. Her doom is fixed; and sooner or later shall be heard the voice of the angel spoken of in the Book of Revelation, saying, "Babylon, the great, is fallen, is fallen;" for it is not only "that man of sin," but also, "the son of perdition."

We have thus endeavored to illustrate the two characteristics in the text of that anti-Christian system, so graphically described in the word of God.

Let us remember, it is not a system that was, and is not, but one that now is, and which would soon manifest itself to be possessed of all the tyranny and wickedness, of which it ever was possessed. They are inherent in its very nature, and the power is all that is necessary to call them forth in all their worst features. Popery is the

please, under the professed object of such institutions, namely, Education; and education it is; but education in all the abhorrent dogmas of the Papacy. This endowment of Popery involves the nation in the sin of idolatry, and exposes it to God's anger.

same* as it ever was—"that man of sin, the son of perdition." The case of the Madiai, and others similar of a more recent date; nay, the case of those, even now in dungeons at Rome, proves this. Rome, if she could, would treat us as she did the men of former days when she destroyed, in nine short days, 36,000, by execution, and 50,000 by the inquisition. She would treat us as she did our fathers, whom she sent to the stake, the scaffold, the dungeon, or bound them to the galley oar. But what should be our deportment in respect to Popery? Should we adopt the same persecuting spirit and practices of which it is possessed? No; the principles of the Bible forbid it. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," is one of its golden rules.

* "You say she is changed? Then produce the man that has heard her lamentations over the holy blood she has shed. Changed! What bloody decree has she been known to revoke—what fiendish butchery to deplore? Were we not told the other day by her own organ, l'Univers, that another Bartholomew massacre had become necessary? Changed! Witness in proof the scenes of Madeira and those of Tahiti—Tahiti, that little Isle in the Pacific, transformed by gospel missionaries from an island of savages, to one of saints, Rome beheld from afar, like Satan eyeing Paradise, and never ceased her intrigues till it lay torn and bleeding at her feet. Witness the Inquisition at Rome, unveiled by the revolution of 1849, to the gaze and execration of Europe, with its concealed traps, deep wells, quicklime pits, &c.; and which was restored to its ancient vigor the instant the Pope returned.

"There is a change, we own, from the tiger in the forest, to the tiger in the cage; but he must be judicially blind, who does not see from all her late proceedings, that she only wants power, in order to bring back the days of Smithfield."—*Rev. Dr. Dill.*

The following extracts are from its own organs:—"For our own part, we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel at Roma. This may be thought intolerant; but when, we would ask, did we ever profess to be tolerant of Protestantism, or favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray that our aversion to it may never decrease."—*Pittsburgh Catholic Visitor*, 1848.

"No good government can exist without a religion; and there can be no religion without an Inquisition, which is wisely designed for the protection of the true faith."—*Boston Pilot*.—[*This paper is extensively circulated in Canada.*]

"Heresy and unbelief" (that is, all that is not of Rome and lack of faith in her dogmas) "are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."—*R. C. Archbishop of St. Louis.*

"The church is of necessity intolerant. Heresy she endures, when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom is at an end. So our enemies say—so we believe."—*Shepherd of the Valley*, Nov. 29, 1851.

Your principles, also, as an Orange Association, forbid it; for I read in the general declaration prefixed to its laws, rules and regulations, as follows:—"Disclaiming an intolerant spirit, the Society demands, as an indispensable qualification, without which the greatest and the wealthiest may seek admission in vain, that the candidate shall be believed to be incapable of persecuting and injuring any one on account of his religious opinions; the duty of every Orangeman being to aid and defend all loyal subjects, of every religious persuasion, in the enjoyment of their constitutional rights."

Let us exemplify these principles in our lives, and deport ourselves in a manner in accordance with the religion of Protestants, the religion of the Bible, and with the moral precepts of your own institution; for I read again in the qualifications essential for a member of it, that "he should have a hatred of cursing and swearing, and of taking the name of God in vain; he should use all opportunities of discouraging them among his brethren, and shun the society of all persons addicted to these shameful practices; prudence should guide all his actions; temperance, sobriety, and honesty direct his conduct." Thus acting, we will commend our principles to the world, and by doing what in us lies to maintain and propagate the gospel, gain over to truth and holiness the subjects of Popery.

But while these are the principles of the Bible, and the moral precepts of your society, let us by all constitutional means oppose, so far as in our power, the progress, and endeavor to bring about the overthrow of "that man of sin, the son of perdition." You have seen it is a system, not only doomed to destruction, but a system which has been and will be, so long as it exists, destructive to man's welfare in time and in eternity. It is the bane of all national prosperity wherever it prevails, and the spiritual poison of the souls of millions of our fellow creatures. It is a great political ecclesiastical conspiracy against Christ, his cause, and his people. We call upon you then as men---as men who profess to take the Bible for your guide---we call upon you by the memory of your forefathers, many of whom sealed their testimony with their blood---we call upon you by the memory of that Prince, the Prince of Orange, who saved us from the dominion of Popery---never to aid in sustaining or propagating the Papacy, by quietly submitting to Legislative acts of Popish incorporation; to Legislative grants to Pop.

ish institutions and separate schools ; by aiding in sending to Parliament men who will prove traitors to the interests of Protestantism, and use their talents and influence for the sake of office and ambitious ends, in favoring and supporting in our land this "mystery of iniquity,"---or, by contributing to the support of a Popish press. We call upon you by all the records of the past to be firm, to be united in resisting the encroachments of that cruel system, that wreathed around the necks of our fathers a yoke they were unable to bear, and which, by the help of God, we will not bear. It is a time now for action. It is a time when all Protestants should, at least, hold, as of minor importance, if not lay aside their political distinctions, and unite in one phalanx in opposing the progress of the Papacy. The tide of Popish emigration is being directed to Canada, and before twelve months elapse, as we were told the other day by a priest, half a million may be added to its present numbers. It is no time now for division and strife; for the time has come when it must be decided whether Protestantism or Popery is to rule this fair Province. Let us be faithful to our trust, and the God of our fathers, and the God of the martyrs, will be faithful to us.

APPENDIX.

Under the second head of the discourse, reference is made to the number of nominal Protestants who have of late years gone over to Popery. It is pretty generally known that most of these belonged to that party in the church of England known by the name of Tractarians, or Puseyites. We grieve to think, that the views and feelings of this new Anglican school are so extensively entertained in this section of the Reformed church. Nothing tends more to weaken the hands of Protestants in opposing Popery, than to have a kind of semi-Popery, if not Popery itself, among themselves. Of course, it is not to be expected that those who entertain such views will, with any effect, oppose this "mystery of iniquity." They may, indeed, cry out against Romanism in a few particular points; and hence make a show of opposition to "that man of sin." But the effect is nothing, so long as they hold so much in common with Popery.

It will not be wondered at, if it be considered what their views are, that so many of those who entertain them, at length connect themselves with the Papacy. In Mr. Froud's remains, the following propositions are given, and published under the deliberate sanction of Messrs. Newman and Keble, as held by this party:—

1.—"Before the Lord Jesus left the world, he breathed the Holy Spirit into his Apostles; giving them the power to transmit this precious gift to others by prayer, and the imposition of hands; that the Apostles did so transmit it to others, and they again to others; and that in this way, it has been preserved in the world to the present day."

2.—"That the gift thus transmitted empowers its possessors, (1) to admit into, or exclude from, the mysterious communion called in scripture "the kingdom of Heaven," any one whom *they judge* deserving of it; and this with the assurance that all whom *they admit or exclude on earth*, and externally, *are admitted or excluded in Heaven*, and spiritually, in the sight of God and holy angels; (2) that it empowers them to bless and intercede for those who are within this kingdom, in a sense in which no other men can

bless or intercede ; (3) to make the Eucharistic bread and wine the body and blood of Christ, in the same sense in which our Lord made them so ; (4) to enable delegates to perform this great miracle by ordaining them with imposition of hands."

The passage goes on to say,—"In these propositions is contained the substance of what the great champions of Episcopacy have contended for."

"According to this view of the subject, to dispense with Episcopal ordination is to be regarded, not as a breach of order merely, or a deviation from Apostolical precedent, but as a surrender of the christian priesthood, a rejection of all the powers which Christ instituted Episcopacy to perpetuate ; and the attempt to substitute any other form of ordination for it, or to seek communion with Christ through any non-Episcopal association, is to be regarded, not as a schism merely, but as an impossibility."

Of this passage, says a writer, and a layman of the Episcopal church itself--"Here we have Popery under a modern guise, it is true, but still Popery full-grown, ample and mature. Christianity with its Saviour, its Bible, its regenerating, sanctifying grace, is wholly set aside. To be convinced of sin,--to study the scriptures with prayer,--to come to Christ for pardon, for strength, and for holiness, and thus to obtain peace on earth, and eternal life in heaven,--the whole of this--the christianity of the Epistles of St. Paul and St. John, is clean gone ; and in its place we have an ecclesiastical Corporation, invested with certain vast and supernatural powers, all of which are to be assumed and taken on trust ; and by means of which powers men are to be saved at their behest, or lost, if falling under their frown. And, what is this--under whatever new phases it may be considered--but absolute, downright, essential POPERY ?"

On the rule of faith, which with Protestants is the Bible, and the Bible alone,--read the following extracts from their writings :--

"These two, the Bible and Tradition together, make up a joint rule of faith."

"When the sense of scripture, as interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter."

"We have as much warrant for neglecting ancient consent, as for neglecting scripture itself."

This is the rule of faith which Dr. Newman, while in the Protestant church, gave in his "Lectures on Romanism," pp. 325, 327, 243, and 160.

Again, "the Bible," says the *British Critic*, No. 60, before it was suppressed for its Popish views, "the Bible is in the hands of the church, to deal with it in such a way as the church may consider best for the expression of her own mind at the time." Further, "there is altogether sufficient evidence independent of the sacred scriptures, that the Apostles taught as divine and necessary certain doctrines, and inculcated certain practices."

On the doctrine of justification by the imputed righteousness of Christ, the great doctrine of the Reformation, hear Dr. Pusey himself:---"The Anglican doctrine," says he, "conceives justification to be, not imputation merely, but the act of God's imparting his divine presence to the soul through baptism." By baptism, then, in his view, we are justified, our sins are washed away.

On this ordinance, their views are no way different from those of Rome, as the following, taken from their own writings, will show:---"There is no hint," says Dr. Pusey on Baptism, p. 4, "that regeneration can be obtained in any way but by Baptism, or, if lost, could be restored."

In a little book published at Oxford, and intended for the young and for schools, entitled "Little Mary," there occurs the following conversation:---

"Mamma, how do you know baby is in Heaven? Did you tell him to go there?"

"No, I did not tell him to go there; that would not have answered the purpose; but, do you not recollect, a long time, when your Papa and myself took you and baby in the carriage to church, and when the second lesson was ended, baby's god-father and god-mother took him to the font, (that large stone basin which was full of water,) and God's holy minister took him in his arms, and poured some water upon him, and prayed for him to make him a member of Christ, a child of God, and an inheritor of the kingdom of Heaven."

"Yes, mamma, I remember you told me he was baptized, and that was his birth-day; I know the day---not the name of it; for you have not taught me more than two or three of the days."

"It was All-Saints' day."

"Oh! yes, it was All-Saints' day, which we keep when the weather is cold."

"Ah, mamma, I know that God would make the baby very happy, and be kind to him. It was very good of you, mamma, to take the baby and me to church to make us children of God, and I am sure I was baptized, because you told me."

More quotations might be made on this point, but these may suffice to show what is the teaching of Dr. Pusey and his followers on this important ordinance. Let us see what are their views on the other, the ordinance of the Lord's Supper.

Mr. Froude says, "I am more and more indignant at the Protestant doctrine on the subject of the Eucharist, and think that the principle upon which it is founded is as proud, irreverent, and foolish as that of any heresy, even Socinianism." Dr. Pusey in his letter to the Bishop of Oxford, says, "the teaching of the church contains, we are persuaded, the full Catholic truth; we wish neither to add to it nor take from it. It is that the body and blood of Christ are verily, and indeed, taken and received by the faithful in the Lord's Supper; that they are conveyed by means of the elements, in that the article says, 'the body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner'; for the word given, as opposed to taken and received, implies, as has been remarked, that it accompanies in some mysterious way the dispensation of the elements, in that it is given by the priest, and taken and received by the communicants." Again, he says, "we are content ourselves to receive the words 'The body of our Lord Jesus Christ, which was given for thee,' as they were used by the ancient church, from which our own (the Episcopal) preserved and restored them, not as denoting something absent, but as implying the spiritual unseen presence of that blessed body and blood, conveyed to us through the unchanged though consecrated elements."

"Rome, in this respect, has the truth, though mingled with error, and clouded and injured by it; the Zuingli-Calvinist school have forfeited it. In a word, our church holds with Rome the reality of the communication of the body and blood of Christ through the holy Eucharist, but denies her carnal way of explaining it." In Tract 90, of the Tracts for the Times, it is stated, "It is literally true, the consecrated bread is Christ's body; so that there is a real super-local presence in the holy Sacrament;"

and in Tract 81, it is argued that the Lord's Supper is a propitiatory sacrifice.

Holding such views on the ordinances of God's house, between which and those of "that man of sin," there is very little difference, it is not surprising to read in one of his sermons, Dr. Pusey's repudiation of the "glorious revolution of 1688," and his daring approbation of the horrible massacre of the French Protestants, on the eve of St. Bartholomew, as the just punishment of their resistance to authority.

But, farther, in Tract 75, the Invocation of Saints is gently, but really introduced. At page 53, the following prayer occurs:—"Grant, O Lord, we beseech thee, that we, thy servants, may ever prosper in perpetual health of body and mind; and by the glorious intercession of the blessed Mary, ever-Virgin, may be delivered from present sadness, and enjoy eternal bliss!!" In respect to the Virgin Mary, the following words occur in the Rev. J. H. Newman's sermons, p. 8:—"What must have been her gifts, who was chosen to be the only relative of the Son of God! What, think you, was the sanctity and grace of that human nature, of which God formed his sinless Son? How is it possible we should bear to gaze on the creature's holiness, in its fulness." What is this, but the new and gross dogma of the immaculate conception?

These being the views entertained and propagated by the new Anglican school, it is not surprising to read as follows in an authorized publication of the church of Rome, and quoted by Bickersteth in his guide to the prophecies: "The attention of all good Catholics, and especially of the Propaganda of the faith, cannot be sufficiently excited to the state of the English, in consequence of the new doctrines propagated with such force, and so much success, by Messrs. Newman, Pusey, and Keble. With arguments drawn from the Holy Fathers, of which they have already undertaken a new edition in English, they labor for the restoration of the ancient Catholic Liturgy, of the Breviary, (which many of them recite each day regularly,) of fasts, of the monastic life, and many other religious practices; they also teach the insufficiency of the Bible as a rule of faith, the necessity of traditions, and of ecclesiastical authority, the real presence, prayer for the dead, the use of images, the power of absolution in the priesthood, the sacrifice of the Eucharist, devotion to the most Holy Madonna (Virgin Mary,) and

many other Catholic doctrines ; so that, but very little separates them from the true faith, and that little decreases every day."

Nor is it very remarkable to hear of a preacher in Rome addressing them thus, as quoted by Dr. Cumming : " There is yet a class of persons, very numerous, whom I would wish to address, although, I fear, there may be none here ; still, perchance, should there be any, to them I turn : O, Puseyites ! what shall I say to you ? You know you are not Protestants, and we know you are not Catholics ; you are much nearer to us, than to them. Why will you not come over entirely to us ? The mother church has been long waiting with open arms to receive you, and the Holy Virgin with extended arms, is ready to embrace you. Why do you waver in the declaration of your faith ? Why do you not make the *piccola* pass, which separates you from us ?"

Many have become decided since this address was given, and have been received into the arms of the " mother church," and the " extended arms of the Holy Virgin has embraced" them. But entertaining such views, and receiving such invitations and encouragement from Rome, the wonder is that more have not " made the *piccola* pass that separates them," and joined the Papacy. Let it be remembered, these are not the views merely of those who have done so ; but they are extensively spread, and are continuing to be spread in England and Wales, and also in Canada. That the same views are now held by the Puseyites is evident, if any proof be necessary, from those of their leading men. Take, for example, Archdeacon Denison and Wilberforce. What are their views ? The former holds " that by the real presence of the body and blood of Christ in the Lord's Supper, is not to be understood of an influence emanating from a thing absent ; but the supernatural and invisible presence of a thing present, of his very body and very blood, present under the form of Bread and Wine." The latter goes still farther, and says, " In his view the consecrated elements are the body and blood of Christ, in no mere symbolical, representative, sacramental, or virtual sense ; but actually, literally and substantially. They are his real material flesh and blood that are present under the form of bread and wine upon the altar." The views of the former, as thus expressed, are nothing short of consubstantiation, and those of the

latter of transubstantiation. But such are the views of two leading men among them on this ordinance. We rejoice there are within the church itself many able and successful opponents of such Popish doctrines and practices. But error is congenial to man's fallen nature, and hence, like leaven, silently and progressively, it often spreads. It becomes all true Protestants to be vigilant and persevering in their opposition to "that man of sin" wherever and in whatsoever form or shape he may appear. He is ready to assume any shape and any form; to become anything and everything; to assume the appearance and adopt the name of Protestant, and enter Protestant churches and Protestant families, in order to the introduction of his soul-destroying doctrines and Christ-dishonoring practices; so that God's people cannot be too vigilant in watching his most wary approaches nor too much abhor his unholy practices. Let truth be spread; let the Bible be maintained as the sole rule of faith and practice, and whatsoever is not in accordance with this rule, interpreted, not by the fathers or tradition, but by the assistance of God's spirit and sound rules of criticism, let it be rejected. Maintaining and disseminating this standard, we need not fear; for, like the darkness before the rising sun, so must error disappear before the light of Bible truth. Let us hope and pray for the time when Anti-Christ shall be destroyed by the brightness of the Lord's coming; when "her plagues shall come in one day, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. xviii: 8.

"We may not fix the time," says a writer, "nor is it needful that we should; but there is a time fixed in the councils of God when Babylon shall fall, and when all the kingdoms of this world shall become the kingdoms of our God and of his Christ. There may be many trials awaiting us before that time arrives; but although our persons may suffer, the cause shall be victorious: and, meanwhile, there must be no COMPROMISE, NO ALLIANCE, NO ENCOURAGEMENT, nothing that would connect us, in any degree, with the power of Anti-Christ." "Come out of her, my people, that ye be not partakers of her plagues."—Rev. xviii: 4.

