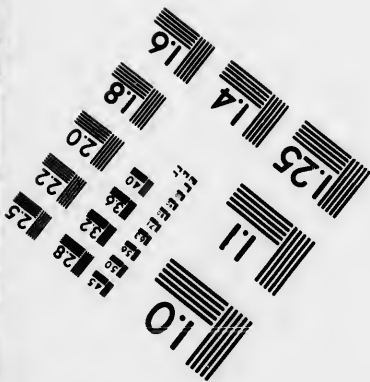
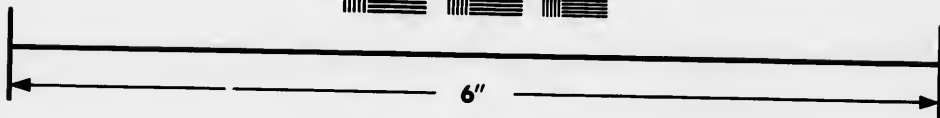
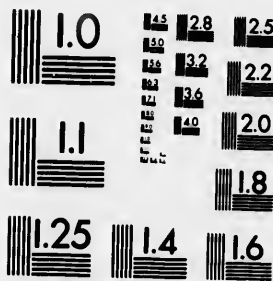


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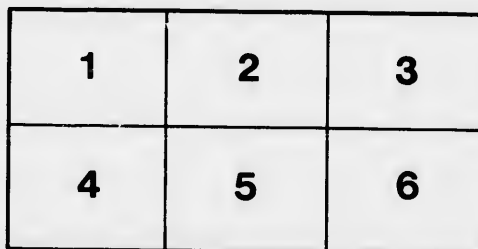
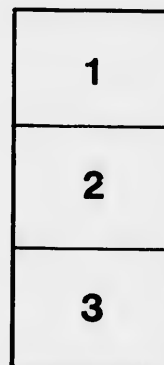
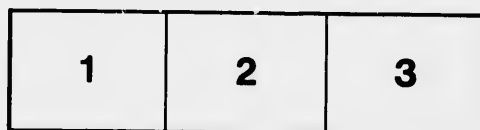
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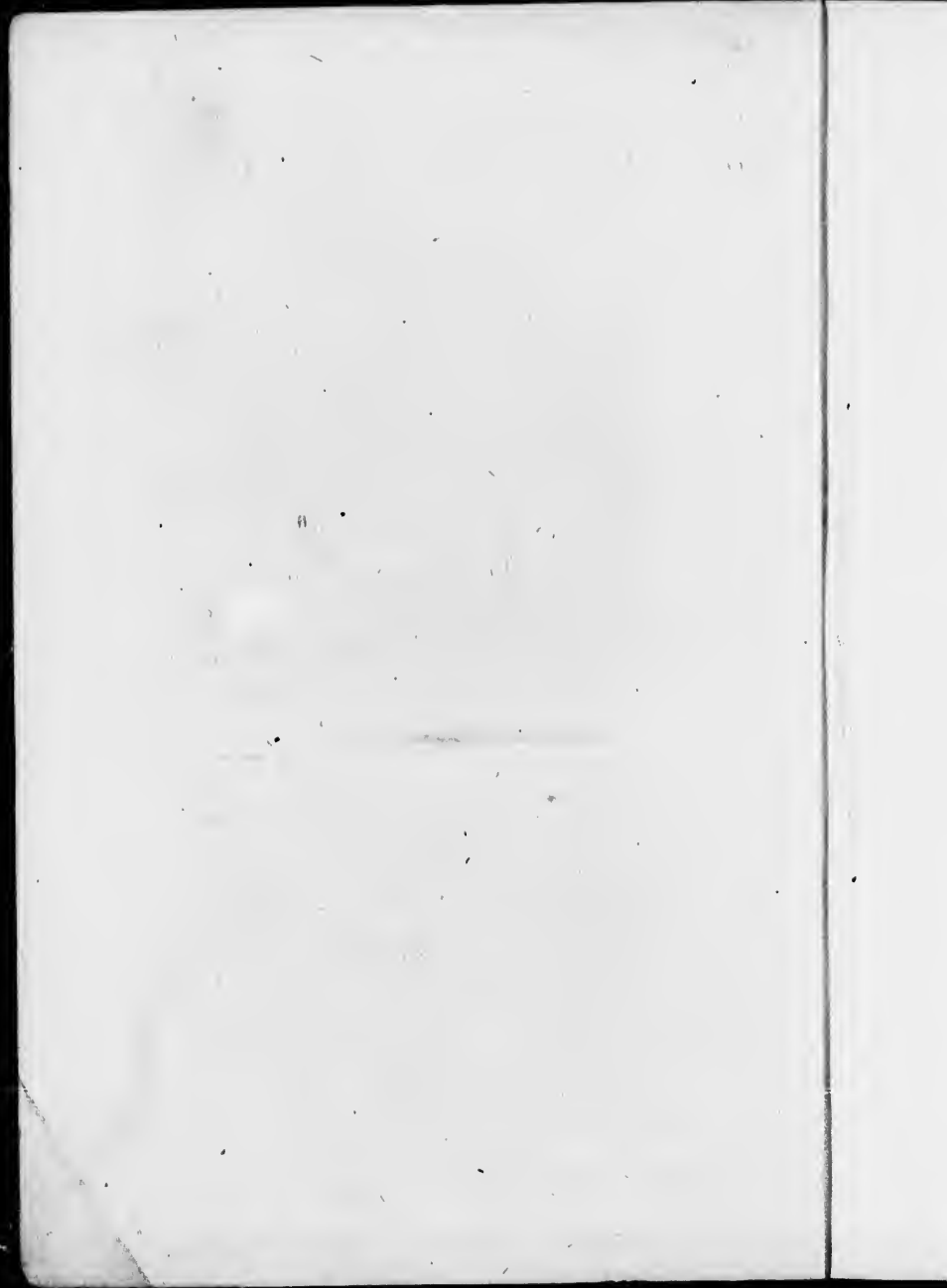
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**INTRODUCTORY LECTURE,**  
BEFORE THE  
**PROTESTANT ALLIANCE,**  
OF NOVA SCOTIA.  
BY REV. W. FERRIE, A. M.

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*Reuben* 262.13  
PROTESTANT ALLIANCE LECTURES. *P. 94*

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THE PAPACY:  
ITS PRESENT CHRONOLOGICAL POSITION  
AND  
CONSEQUENT POLICY AND PROSPECTS.

AN INTRODUCTORY LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE,

AT CHALMERS' CHURCH, HALIFAX, ON MONDAY EVENING.  
NOVEMBER 29th, 1858.

BY REV. W. FERRIE, A. M.

ST. JOHN, N. B.

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HALIFAX, N. S.:

PRINTED AT THE WESLEYAN CONFERENCE STEAM PRESS.  
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# THE PAPACY.

A LECTURE.

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MR. PRESIDENT, LADIES AND GENTLEMEN,—

It is with very high satisfaction I find myself in this place this evening ; for I desire to thank God for every opportunity of bearing my humble testimony against the Mystery of Iniquity, and arousing my friends and brethren to a sense of their dangers and duties. And I have to thank you for the honour you have done me in so arranging as that I should deliver the preliminary lecture to the PROTESTANT ALLIANCE of this Province ;—a compliment to which I could have laid little claim, save on the ground of being one of the warmest and most anxious friends of Protestantism. I beg to congratulate you, Ladies and Gentlemen, most sincerely on the noble way in which this Alliance has acquitted itself ever since its formation ; and on the success which has hitherto attended all the action it has taken against its enemies. I earnestly trust that the example which the inhabitants of this City have set, in the way of organizing and working such an institution, may soon be followed by the Protestants of all the other Colonial Cities of British North America, so that in St. John, New Brunswick ; Charlotte Town, Prince Edward Island ; Quebec, Montreal, Toronto, and Hamilton, in Canada, we shall find a Protestant Alliance as manifestly in existence and activity as either the bench of Justices, or the regular Municipal authorities.

These are evidently times in which Protestantism may well demand of each man to do his duty, for the enemy is perhaps more busily and generally occupied in sowing tares at present, than he has been at any other period since the Key of the bottomless pit was put into his hands. If the tree has been felled, and its heart blighted, still it is sending up shoots all around its base, and these are not only rank, but lively.

But not to anticipate what may better be brought in at another part of our lecture, we would now enter on the pleasing task of first giving you a rapid sketch of the rise of **POPERY**, in order to ascertain our present position, with respect to it, on the chart of time,—Secondly, showing how clearly the Scriptures describe its *present condition and actings*, and thirdly, noticing what is its not very distant, but unspeakably dreadful doom. These considerations will, we doubt not, suggest some counsels as to present duty, which I trust they will also stimulate each of us to receive and act on.

1st. The **PAPACY** evidently took its rise after the destruction of the Western Roman Empire, and is to be traced to the Dragon as its author; who, seeing that before this period (even in the days of the Emperor Constantine) he had been driven out of the Political firmament and cast down upon the earth, gave it his seal and power and great authority, that it might be a torment to Christianity. The Dragon, before Constantine's day, had lorded it at Rome through the influence of Paganism. But Paganism being abolished, he raised up the Papacy to be the torment of Christianity in its stead. The rise of the influence of the Bishop of Rome is to be attributed, First, to the natural tendency of country clergy to feel inferior to those who reside in cities. Secondly, to the circumstance that Rome had at the time of its rise no European resident in it to eclipse, by the splendor of his retinue, the lustre of its ambitious prelate; and, Thirdly, to the cir-

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cumstance that the Emperors ruling at Constantinople thought it to be for their interest to conciliate and uphold the Bishop of Rome, who they expected would in return support and foster their authority. It was this last circumstance that settled the dispute between the Bishops of Rome and Constantinople, as to which of them should be the greatest; and from the date of the Emperor Phoca's assigning the *superiority*, along with the *title of Universal Bishop*, to the Bishop of Rome, it is usual to date the beginning of the Ecclesiastical regime of the Popes. The date in question was the year 606; the year, counting from which, the celebrated ROBERT FLEMING determined (more than one hundred and fifty years ago) that a blow would fall upon Papacy in the year 1848 which would exceedingly weaken its influence and lead to its ultimate destruction. You will perceive that the period of twelve hundred and sixty years is that which the Scriptures allot to the beast as the time of his power, and there are just twelve hundred and sixty years, reckoning the year a period of 360 days instead of 365, as the prophecies warrant us to do, between the years 606 and 1848. The reckoning by Prophetical instead of Julian years makes the time appear shorter by eighteen years than it otherwise would. Had the Scriptures warranted us to count by means of Julian instead of Prophetical years, the events of 1848 would have been deferred till the year 1866. But, my friends, although there is no doubt of the fact that the Bishop of Rome became *Primus inter pares* in 606, he did not become a *temporal King* till 758, when Charlemagne's father, Pepin, who had rebelled against the reign of France and supplanted him, (and whom the Pope had favored), made him King of Rome. To the dominion of Rome and the adjoining dukedom given to him by his father, Charlemagne afterwards added that of Lombardy and the Exarchate of Ravenna; and in as much as it is plainly told us in Daniel's prophecy that the little horn before

which three kings fell (which was the Pope who succeeded to the Dukedom of Rome, to the Exarch's dominions and those of the Lombards, on account of which to this day he wears a triple crown), was to have power for a time, times, and the dividing of time, the twelve hundred and sixty years were to be counted from the year 758 as Fleming well explains; and reckoning them from this date we find the Pope's power shall not be totally taken away from him till the year 2000, when the Lord shall destroy him with the breath of his mouth and the brightness of his appearing.

It was, my friends, by the help of books that Daniel was enabled, when he prayed in Babylon, to discern the meaning of Jeremiah's prophecy concerning the seventy years of Israel's captivity in that place, and it is impossible for persons who are uninspired themselves, to ascertain, without using books, the meaning of the Spirit of God in the Revelation of St. John. The Word of God is a telescope to reveal to the eye of faith the glories of the Heavens, and events of the future in this world; but even as a grand telescope cannot be seen through in certain of its positions unless we ascend to it by steps, so certain of the Prophecies of the Sacred books, and especially those of the Revelation, cannot be comprehended without a knowledge of other books. Many, doubtless, were the books which Robert Fleming read before he so understood history as to be able to affix the dates we find him assigning to the fulfilment of Revelation; and it is just because we are not wiser than Daniel, and know of no Interpreter of the Prophecy relating to our own times more skillful than Fleming, that we had to gather from *books*, and especially from *his* book the most of our chronological figures. And is it not indeed a very remarkable fact that his calculation which points to the year 2000, or about that year, as the period of the destruction of the Papacy, should have arisen from his beginning to count the twelve hundred and sixty

years at the year 758, *the six hundred and sixty-sixth year*, as he himself mentions, from the period when John in all likelihood beheld the visions of the Apocalypse? The number of the Beast, my friends, we presume you are aware is *Six Hundred and Sixty-Six*.

We have no time to go into details in noticing the periods of the outpouring of *all* the vials, but to any one who will give due attention to the matter it must be evident from the very events which have happened within the memory of the existing generation, that the *fifth* vial was indeed poured out in 1793 or 1794 upon the seat of the Beast; and ran dry in 1848, the period which closes the twelve hundred and sixty years, counting from 606. How fearfully did NAPOLEON THE GREAT disturb Rome *the seat of the Beast*, during the first portion of that period! and how low did the glorious revolution at Rome in 1848 bring the Pope, when (ten years ago from the date of my arrival in this city) he was glad to exchange his triple crown for the humble covering of a flunkey's hat.

Ladies and Gentlemen, it is a somewhat singular fact that ten years ago, on Tuesday eight days, we saw the anniversary of the siege of the Vatican, and on the next day the third Centenary of the ascent of Queen Elizabeth to the throne of England. The 16th and 17th of November are albæ dies; dies notandæ meliore lapillo;—days to be marked with a white stone. It seems to have been on the 24th of November, ten years ago, that the dregs of the sixth vial were found by his Holiness to be particularly bitter. Alas! that the French Republic should have disgraced itself by restoring him. I cannot see any explanation of the success of Napoleon the Third on the day of his celebrated coup d'etat, and his subsequent stability as an Emperor, if not in the circumstance that he was the instrument by which the Lord, apparently in His righteous indignation, avenged the wrongs of the Repub-

lic of Italy upon the *Republic of France*, and blotted out *that absurdity* from the list of Governments.

We have found then that we are evidently living under the outpouring of the sixth vial, which began to run about ten years ago and which is being poured out *not on Romanists*, but on *Mahomedans*; and this brings us to the second part of our Lecture, viz: to shew how clearly the Scriptures describe the present condition and actings of the Papacy. The sixth vial, I say, is now running and has been running for the last ten years. It is not poured out upon *Popery* or *Great Babylon*, but upon the *great river Euphrates*, or the *Mahomedan heresy and those who hold it*. Great Babylon, or Rome, is in a manner forgotten during the running of this vial; which, alas my friends, is likely to run for a much longer period than the remainder of our natural lives. That you may see that she is in a manner forgotten during this vial, I have only to point your attention to the inspired words which tell us of what happened when the seventh vial was poured out,—you will find that among other things it is noticed “And *Great Babylon* CAME IN REMEMBRANCE before God to give unto her the cup of the wine of the fierceness of his wrath.” Great Babylon, therefore, upon which as the seat of the Beast the fifth vial was poured out, is to be left during the outpouring of *the present vial* as if she were forgotten by the Lord: and consequently it is to be expected that throughout this vial she will work with most peculiar diligence to recover what she has lost under former vials, and, if possible, to be ready also ere the time for the pouring out of another vial against her shall have come, to give battle to all the saints of God and to destroy them. And, consequently, we find that it is noticed under the *sixth vial* that the Great river Euphrates being dried up, three nuclear spirits like frogs out of the mouth of the dragon, (that is out of the mouth of him who gave the beast his seal and power and great autho-

rity,) which is the devil acting probably through France, (for it was Pepin and his son Charlemagne that gave the Pope his throne and civil power in Rome) three unclean spirits like frogs out of the mouth of the dragon, out of the mouth of the Beast, that is Rome, and out of the mouth of the false prophet, that is the Pope, shall go forth unto the kings of the earth and of the whole world to gather them unto the battle of the great day of God Almighty;—and we think there cannot be a doubt that all this signifies, as Fleming shows, that the emissaries sent forth by the Pope and his supporters, to convert the nations that had been previously Mahomedan, shall be so successful that HE, i. e. the Pope, rather than the *Missionaries of the Protestant Churches*, shall succeed with the Eastern Kingdoms; converting them to Popery, making their Kings the puppets of Rome, whom the Pope shall rally around him when, at the close of this vial, he shall go forth to contend against the armies of the Lamb. And has not every thing that has transpired, either abroad or at home, since 1848 declared to us as with trumpet tongue the correctness of the interpretation?

What are the nations that are preëminently Mahomedan? Is not Turkey one? and did it not suffer terribly, both in its soldiery and in its finance, in the late Russian war? But above all *did not its Mahomedanism suffer* when a treaty of peace was concluded which established Christianity on an equal footing with it throughout the dominions of the Sultan? Was not this Treaty as it were the drawing of a mighty sluice, that the waters of the Great River Euphrates might flow to their ebb? Secondly,—Is not Persia a Mahomedan nation, and was not *it* the very one with which Great Britain entered the lists and eventually made an advantageous treaty immediately after the Russian War was ended? And what country can be named, in the third place, as a more Mahomedan portion of the world than the North of India, that dis-

triet of Hindostan which formerly belonged to the Great Mogul, and which is now commonly designated the Bengal Presidency? Who were more mad upon their idol Mahomet than the Sepoys that have been so terribly slain? Has not a vial of wrath fallen most evidently upon India, and almost exclusively on its *Mahomedanism*, for neither the Brahmins nor the religionists of other denominations have at all so suffered as have the Mahomedans. Why, we are told that not one twentieth part of the great Bengal Army which was composed of Sepoys now exists. Forty thousand of the native soldiers of the Hon. East India Company have been slain by the soldiers of our Queen!—and who knows what woes unnumbered Mahomedans in other parts of India may yet have to endure, before this vial be wholly emptied? But Mahomedanism was especially rampant *in the North* of India. It was the Mogul Empire that was especially leavened with that fearful species of Infidelity. And is not India now open to the Gospel as it never was before? Think you that Governor-Generals and Commanders-in-chief will now think it necessary in order to recommend themselves to the natives, to bring the gates of ancient temples back from mighty distances to their old abodes; or to fire salutes before Indian mosques and idols; or to turn soldiers from their ranks because they manfully embraced Christianity? No, my friends, let us hope better things, and let us, whilst sorrowful for the loss of so many lives, rejoice as we consider that the Lord in His Providence has over-ruled our Indian successes, for the drawing up of another sluice of the great and bloody river Euphrates!

But while India is being thus thrown more and more open to Christianity, has not a still more mighty Empire been also since 1848 set open to it? The Empire of China, in part a Mahomedan Empire, has this very year concluded a treaty of peace recognising Christianity, and suffering its ministers to



have perfect liberty to proclaim their faith. Here, then, have we evidently another sluice drawn of the mighty river,—a sluice whose opening will so drain its waters that a passage will be made over its bed for the draining of many other waters beside.

It seems very remarkable how rapidly since 1848, the year which Fleming regarded as the one indicated by John for the beginning of the Sixth Vial, events have happened just as might have been expected, and probably as some of his disciples in no very small part did contemplate,—and surely the man who possesses that wonderful little volume, and has faculties enabling him to read with understanding, is most highly culpable if found at this time of day ignorant of the signs of the times.

But alas, my friends, these signs have as yet been only partially indicated. Hitherto all seems only favorable to Christianity, but see what is to be the ultimate results of all this success. It is to be a gathering of the kings of the earth and of the whole world against the Saints. For the Church of Rome is to forestall all other professedly Christian Churches; and to practise and prosper so greatly in the kingdoms of the earth, as that their kings shall become her nursing fathers and their queens her nursing mothers, and their armies shall follow her as her children, and serve her as her spiritual slaves. And what is more evident at the present day than that Rome is doing all she can to take advantage of the treaties we have just been noticing. Is not Turkey already swarming with her emissaries, and becoming filled with her Cathedrals. Are we not told that there are twenty thousand Roman Catholics already in the city of Smyrna? Do not periodicals of all kinds, giving Missionary intelligence respecting Turkey, concur in assuring us that Rome is “constantly constructing edifices in every large city of Turkey where she has not a footing, yea and in small towns

and villages also?" And what must already be her influence with one of the Kings of the East, when the Sultan is obliged to lend her his soldiers to escort her priests and defend them from molestation even at the hands of his own subjects, when offering their sacrifices on the public streets opposite to his own palace; and even hoisting as their manifesto the blasphemous inscription "Our God is Mary!" I learned from the Missionary of the Free Church of this Province to the Greeks the other day "that the handsomest churches in the cities of Turkey were invariably *not Mahomedan but Roman Catholic*;" and every thing seems to intimate that Turkey is on the very verge of deeming it politic to proclaim Popery its dominant persuasion. And what is Protestantism doing to make it pause? Why, we find that while Smyrna is teeming with not only *Popish orders*, but *Popish chapels*, there are but THREE places of Protestant worship there for all the Protestant residents from Britain, Holland, Germany, and the United States together. Masses of priests, nuns and sisters of mercy are to be seen moving about in all directions, but the Protestant Missionary is rare as the black swan, and his people few as the flowers of winter. And how many Churches, think you, have we Protestants built in Constantinople where I before remarked the Romanists have scores? *Not a single one*, or it must have been built within the last few months. We have not one, although, thank God, we are not altogether without preachers; and here I must pause to state how highly I and all in St. John who saw Mr. Constantinides, the native Greek whom the Presbyterians of this Province have so wisely sent out to Constantinople, rejoiced to find in him a young man of splendid talents, fine appearance, sterling courage, and, what is best of all, true devotion. I need not say how much amazed we were to find him preach in English more like a Scotchman than a foreigner. One of my congregation thought that "surely he maun originally hae spoken

Gaelic;" but the rest did not even intimate to this extent their want of full appreciation of his eloquence. How strange, my friends, that whilst Rome is sending her hosts, not of men but of women also, to Turkey, that we Protestants should have but one or two such Missionaries even in Constantinople, and not a mother's son of them provided with a church to preach in! But I believe that all this has come to pass that the Scriptures might be fulfilled,—the three unclean spirits *must* rally the kings against the great day of God Almighty.

And now let us look at India and see how Rome there too is watching and improving her opportunity. She has her agents and her orders there already, but will soon be mightily adding to them. Hear how Dr. Cullen addresses his dearly beloved in his last pastoral: "We cannot, dearly beloved, consider the state of darkness and destitution to which the inhabitants of India have been reduced without feeling the greatest pity for their unhappy lot, and thanking the Almighty for the blessings of Christianity which he has so abundantly spread among us. Of the one hundred and eighty millions of human beings who inhabit the vast and splendid regions of the East, subject to the British Crown or under its protection, about one hundred and seventy-nine millions are still sitting in the darkness of infidelity and enveloped in the shadows of death. What a vast harvest is waiting for the sickle. What a wide-spread field is open for cultivation." From the Missionary Record for April of this year, we gather that the Roman Catholic staff in India consists already of *twenty* Bishops or Vicars Apostolic, *eight hundred* priests, several schools for females conducted by religious ladies, and several convents of nuns: also schools for boys, and some colleges destined to prepare Levites for the service of the altar, and that the Romish inhabitants exceed one million. This, however, is probably above the mark.

But it is to *China* that we look with the greatest interest at the present moment; *China*, which till very lately was almost hermetically sealed against the Gospel. Far away from Rome as it is, it is already in a fair way of being brought under her baneful influence. Even last year, before the *Treaty of peace* had been proclaimed, we were told that "the vigilance of China had been foiled by the Church of Rome; and that the flattery of a Bishop, and his arrogant pretensions, had already turned the tide of favor on the side of his Church against Britain and the religion of the truth," and that by teaching that in many things the Chinese religion agreed with Popery—offering with all his Western Scholars to aid the Tartar Dynasty—insinuating that Protestantism was at the root of the Chinese Rebellion, and that Papists would be defiled by worshipping with *Protestants*, seeing their religion was a false Christianity—extolling the priests as the inventors of weapons of war, and enemies of Russia—commending France, and otherwise shaping his remarks to suit his circumstances—a certain influential Jesuit has greatly damaged the cause of Christianity.

But observe what a mighty system of proselytising is now set on foot in China. We learn that the Juvenile Missionary Society of the Romish Church *alone* collected last year £40,000, and sent £3,000 of it to China "to buy and bring up children," and that last year no less a number than 329,338 Chinese children were baptised into the Romish faith—that 9168 were *purchased*, and that of them 6154 are now being instructed in four large schools TO BE TEACHERS AND CATECHISTS, PRIESTS AND MISSIONARIES. Well may the contributor of this astounding piece of information add "we may imagine what a prodigious staff of native agents this will give them in a few years." Truly my friends whilst men sleep the enemy is sowing tares! We protestants it seems only sent our *first* Missionaries to China in 1804, and have at pre-

sent but 400 Missionaries of both sexes (of whom only one-half are ordained ministers) in all that mighty empire.

It might be thought that already we had exhausted consideration of the events that indicate we are now living under the out-pouring of the sixth vial. But we have not done thus early. For the unclean spirits like frogs were not only to go forth to the Kings of the Earth, but of the whole world to gather them, &c.—and whilst Popery is busily engaged in fitting out Missionaries for Turkey, India and China, (the great Mahomedan nations) that if possible the drying up of that river may instead of leading to Great Babylon's ruin, be her gain; she is also keeping a vigilant eye upon all the other nations of the earth, and making her arrangements to meet what she considers to be their spiritual necessities. See first how by concordats with Austria and the King of Wurtemberg, she is mightily strengthening her hands and multiplying her hosts in Germany. *Germany* that noble land which in God's good providence was the cradle of the Reformation. See how by her enactment with regard to mixed marriages in Hungary, she is not only laying snares for adding many to her fold, but familiarising men's minds to such confusion (wrought in the name of religion) as may enable them to go on without blushing to more flagrant interference.

It is of no use speaking of her doings in *France* and *Spain*, for the liberty accorded to the Protestants of the former country is merely nominal, and the latter is altogether sealed against the Gospel. France is the very focus and hot bed of Romish missionary enterprise. She supplies nearly half the number of Popish missionaries whose field is the world. *In her* are to be found the greatest number of the contributors to the Society for the Propagation of the Faith; and *in her* a new society of a missionary character has been formed within the last few years. But oh! how passing black is

every thing at Rome! The last missionary tidings, from which quarter, are, that a priest has been thrown into prison for life, for merely stating his disbelief of the doctrine of transubstantiation, and that on account of his having heard that a dog had eaten the consecrated wafer which the wind had blown away from the altar. What a miserable figure does Britain cut in Rome, where notwithstanding of all her toleration of Popery at home, she cannot have a single Protestant chapel even for her residents. How miserable to think, that the flag of the United States should be a better security for Protestant interests in what is called the eternal city, than the flag that has "braved a thousand years the battle and the breeze!" Wherefore do not our rulers demand reciprocity of courtesies? Are they ashamed to demand for the *truth* what Rome is not ashamed to demand for *error*? Or is it that they are *stupid*? It surely cannot be they are afraid? The whole thing seems explicable only on the grounds set forth in the Apocalypse. The period of man's lunacy is not to end till the 1260 years will have expired. It is still put into the hearts of the Kings of the earth to give their Kingdom to the Beast, and alas that our Kingdom should be apparently going back again among the rest.

And this leads me now to ask you to notice what efforts Rome is making to get England among other Empires—and where is she seemingly making more rapid progress? See, how successfully she is trading in Reformatory schools, and through them not only obtaining the command of hosts of children, but great sums of money to maintain them with, and to make large savings out of it; observe, how she has got an endowment of late for many of her priests, by persuading the State to pay her Military Chaplains. See too, how she will soon have separate schools even for the children of Romish soldiers, and thus have not only the command of the consciences of those *who are*, but of those *who are likely to be* our

defenders. Is it not well suggested in a Missionary periodical that all this looks very like a scheme to rear, not soldiers for Victoria, but soldiers for the Pope? When we think, Ladies and Gentlemen, how many of our soldiers are Roman Catholics, and what an access to them and theirs the priests are now to have; when we consider the mighty influence which the priests words, yea very look, have upon the mind and heart of a votary of Rome; have we not ground to fear, that other mutinies may yet arise even more to be apprehended than that which has just been crushed; and all the more terrible to us and ours, that they break out soon in our own streets and at our own doors?

But this is by no means all that Rome is doing in England,—she has got government to circulate school books, leavened with Romanism,—she is getting Popish Inspectors of schools appointed,—she has Romanising historians writing books most likely to be read by the nobility,—as the Book of the Royal families of England and the lives of the Princesses thereof, (which I cannot imagine to be written by a sound hearted Protestant, if by a Protestant at all)—and what a *dead set* she is making on the nobility otherwise,—well knowing what an influence the nobility have, not with their tenants and underlings only, but with the votaries of fashion and those who would be thoroughly accomplished. Now we are told she is getting Landlords to intimidate their inferiors, and can it be doubted, that when *the* nobility become Romanized, their protestant tenantry will be turned adrift, that Romish tenants may fill their places? And are they not succeeding among the nobility to a marvel? Alas! I grieve to say they are. They number I believe three out of the four Duchesses in Scotland, besides the Duchess Dowager of Argyle. There is a world of policy in aiming at perverting the nobility of highest order. These have an influence over the nobility of

lower grades, which, perhaps, they themselves would not like to own.

In Scotland I find the Romanists consider that they are gaining a footing more rapid than in any other land at present; and surely this must be the case, when, besides finding that they are getting their priests endorsed as chaplains in the army, and thus securing them a station that is not granted even to the Presbyterians of the Established Church; we find that even in such a Protestant place as Aberdeen, there is a Cathedral rising at present, which is to be of a most magnificent kind.

In England, we doubt not, the priests are busy in every different trade and profession (the clerical profession not excepted.) Who can doubt this, when the confessional is now found to be at work even in the church of England? And what a flood of Jesuits is yearly being sent forth from Rome. How skilful are their tactics! How dangerous their approach! How evidently is their coming with all deceivableness of unrighteousness in them that perish!

But, Ladies and Gentlemen, the Kings of Europe, who are the Kings of the Apocalyptic Earth, are not the Kings of *all the world*. The Pope, however, is to aim at gathering the kings of the earth and the *whole world* into a place, called in the Hebrew tongue Armageddon. This term teaches us even in America to fear, that living under the sixth vial, we are (tho' far removed from the judgments against Mahomedanism) by no means out of danger at the hands of Popery. And is not Rome sending her emissaries even to these Colonies in shoals? And is she not practising and prospering wonderfully even with *Colonial Governments*? How much power has she not already got (considering her votaries are but one-fifth part of the population) in this fertile Colony of Nova Scotia. And see too how they are seeking in the other Colonies of the British Empire to drive the Bible out of our schools; to have



agents in the Post and Telegraph offices; to have their Bishops exalted above the Bishops of the Church of England—and to intimidate pastors who would be faithful and cry aloud. Mark how they pant after separate schools, and charge their people (on pain of cursing) to withdraw their children from common schools. See how Jesuitical panoramas under venerable and Protestant names (such as Bunyan's Pilgrims Progress) are introduced to familiarise our Protestant children with the crosses and scarlet dresses of the nation of harlots. See how sales of books are sometimes made, whereat catalogues are distributed, wherein certain books are set down as *foreign* and certain as *Catholic*; from which the simple buyer would imagine, that *all the foreign* are *not Catholic*, as assuredly as that *all the Catholic* are *not foreign*, and may therefore be safely purchased. See what trading there is in Orphans, and how each colony is becoming familiarized with the dismal figures in most old fashioned dresses that are announced to the world as sisters of mercy, but whose pale faces and famished figures proclaim them more loudly to be sisters of misery and despair. See how not *degrees* only, but even *titles of nobility* are conferred most liberally on the Priests and Bishops. Yea, even on those that like Jeroboam's priests have been taken from the meanest of the people; whilst purblind niggardly Presbyterian Universities keep their paltry honors beyond the seas, careless however much by means of them they might elevate the station of their clergy, and thus increase their influence even with the powers that be.

But Ladies and Gentlemen—how wearisome is this review! Let us now in the third place look forward that we may have relief. Thanks be to God, the time of Rome is short. In little more time than that in which the ark was building, it will be without a local habitation or a name. Blessed be God, the rider on the white horse who was first seen when the first seal was broken, and who was then beheld going forth con-

quering and to conquer, will, upon the pouring out of the seventh vial, be beheld returning, and that not alone, but followed by the armies of heaven to give battle to the many bannered foe at Arnegaddon. Blessed be the Lord, Great Babylon, which for upwards of a hundred years had seemed to be forgotten, shall then come again into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath—and she who is the vine of the earth, whose grapes are gall, and whose clusters are bitter, whose wine is the wine of Sodom, and whose clusters are those of Gomorah, “shall be east into the Great wine press of the wrath of God, and the wine press shall be trodden without the city, and blood shall come out of the wine press, even unto the horses bridles, by the space of a thousand and six hundred furlongs.”

“For sure the Lord will not cast off  
 Those that His people be,  
 Neither His own Inheritance—  
 Quit and forsake will He;  
 But judgment unto righteousness  
 Shall yet return again;  
 And all shall follow after it  
 That are right hearted men.”

Terrible indeed are the visitations that the Lord will inflict upon Great Babylon—after the words *it is done* shall be uttered—death and mourning and famine shall come upon her *in one day*, and she shall be *utterly burned with fire*—for strong is the Lord God who judgeth her. With violence shall she be thrown down, moreover, and be found no more at all, even as was the stone like unto a great mill-stone which the mighty angel took up and east into the sea. And oh how great, how wide spread and how lamentable will the wailing be that shall come, because of her destruction! But what saith the Spirit

to the holy inhabitants of Heaven's Earth, " Rejoice over her, thou heaven and ye holy apostles and prophets, for God hath avenged you of her."

It is the opinion of Fleming, my friends, that the seventh vial shall be poured out about the year 1970, and that from that date to the year 2000, the things that are written concerning Great Babylon's destruction will be fulfilled. Then will commence the millennial rest, that period of a thousand years, during which the saints shall take the earth and reign with Christ. We doubt not that this Interpreter speaketh truth—we can scarcely think that one, who was so taught in God's Providence as to be able to interpret prophecy correctly, even when it affected matters distant by upwards of a century and a half from his date, can fail to be right upon the main, as to his guesses concerning the events that are not so far off. Seeing then my friends that this is the state of the matter, let us now briefly consider what we are to do.

Ought we to continue sleeping on until Popery shall have taken such a hold of our government, as that we shall find ourselves some fine morning perhaps robbed of our liberties, or filched of our children, or in such fear and terror of our lives that we shall not dare to speak but in whispers, nor to put confidence even in the partners of our bosom? Oh no! let us now awake, for surely we have slept too long already; let us awake and act as wise men whose eyes are in their heads, and not as the fool who walketh in darkness. Let us come out from among them and be separate—let us diligently and faithfully make use of our political influence against them. Let us beware of bringing around us as domestics or governesses those who may instil false doctrine into our children's minds, and for ought we know secretly baptize them. Let us be very guarded who we associate with at home, and still more whom we talk to abroad, for the Jesuits now

frequent hotels, railways, Cunard and other steamers, and even their priests are disguised. Let us withdraw our children from Popish schools, and let us beware of imposing on any others such teachers, if school patronage be put into our hands. Let us take care what versions of the History of England, and other histories we give to our children—let us take care what parties we suffer them to go to, and what companions we ask to visit them. Let us show a manly front and come to the aid of the Protestant Alliance, believing that nothing pleases the enemy better than to find us exhibiting signs of fear because of their empty vapourings.—Let us remember that they may be daunted themselves, and not only daunted but defeated. Let us never put our interests as Merchants in competition with our interests as Christians, but let it be ours ever to say perish trade and perish commerce a thousand times rather than perish Christianity, or perish even civil or religious liberty. Let us read such books as the Bulwark and the Missionary Record of the Free Church of Scotland, that tell of the doings and designs of the Papacy.—To be forewarned is to be forearmed, and to read such books is to hearken to trumpets that give no uncertain sounds. Let us teach our children early to understand the difference between Protestantism and Popery, and let us keep them ever and anon considering this matter. Let us particularly keep before our minds such exhortations of the Book of God as most particularly apply to the present time; and is not this one of the most remarkable of these? “If any man worship the Beast or his image, and receive his mark on his forehead or in his hands, the same shall drink of the wine of the wrath of God which is poured out without measure into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day

nor night who worship the beast and his image, and whosoever receiveth the mark of his name."

That this exhortation is especially to be considered by us, who live during the outpouring of the sixth vial, is obvious, from the circumstance that it occurs in the 14th Chapter of the Revelation of St John, and in that part of it which immediately precedes the description of Great Babylon, which is given under the figure of the treading of the vine of the earth in the wine press of the wrath of God.

Let us then dread, as we would the direst of woes, all contamination with Popery, and disposition to receive its mark or countenance its schemes. Woe to every Government that shall lend it aid! woe to every private person who, for its partronge, shall do it homage! It is not our interest, any more than it is our duty, to defer or pander to a scheme so fraught with peril as well as sin.—Let us give God thanks if heretofore we have received grace to oppose it; and if it hath not been so with us, let us now at least resolve to come out from it and separate ourselves alike from its sins and its plagues. It is because of our past drowsiness and neglect of heavenly counsels that we are now afflicted by seeing it lifting up its head again so haughtily; let us in proportion to our past apathy henceforth display wise zeal, and who knows but yet our Province may regain its wonted Protestantism? Thank God, John did not see the kings of *all the world*, but only the kings of *the earth* gathered together under the Beast when the Rider on the White Horse went forward to discomfit him. May there not here be a token for good yet to America, if not to Britain also? Oh that a consummation so apparently desirable might be one that the God of mercy would be pleased to bring round!—Yet as all things shall finally end in his exaltation, let it be ours to say, not our will O God but Thine be done, for though Thou shouldst slay us still will we trust in Thee.

