

THE
ROMAN CATHOLIC RELIGION
VIEWED IN THE LIGHT OF
PROPHECY AND HISTORY:
ITS FINAL DOWNFALL:
AND
THE TRIUMPH OF THE CHURCH OF CHRIST.

AN ORATION.

ECCLESIA CHRISTI SEMPER ET UBIQUE EADEM!

BY *W. C. Brownlee*
W. C. BROWNLEE, D. D.,

Of the Collegiate Protestant Reformed Dutch Church. Author of Letters in the Roman Catholic Controversy—Popery an Enemy to Civil and Religious Liberty—The Christian Father at Home—The Christian Youth's Book—The Deity of Christ—Ancient Religion of the Irish, &c.

NEW YORK.
CHARLES K. MOORE,
142 NASSAU STREET.

1848.



SPENCER, PINK.

GAMBLE, JR.



WILLIAM C. BROWNLEE D.D.

97
J H Russell
8-2-33

P R E F A C E.

THIS Oration was delivered as the author's annual Discourse, in his own church, in Lafayette Place, and in the North church,—on Romanism. It was also delivered in the Rutgers street church, under the pastoral care of the Rev. Dr. Krebbs.

The history of its publication is simply this. A young gentleman, a particular friend of the author, offered a handsome sum for a copy of it in MS.—Our Agent was asked if he would make a copy of it on the condition offered. "Tell the gentleman," said he, "that his liberality will induce me to put your Oration into type, and therefore enable me to present your friend with a neatly *printed* copy, and in *extra* binding."

So, gentle reader, here it is presented to you from the press of Mr. C. K. Moore, by the liberality of my young friend, TO WHOM it is most respectfully dedicated.

W. C. BROWNLEE.

New York : }
March, 1843. }

THE ARGUMENT;
OR
PLAN AND OUTLINE OF THE ORATION.

A glance at the condition of the human family sitting in the shadow of death. The Church early planted; thence light and hope. Announcement of Messiah. He came. He achieved our Redemption. Early spread of the pure gospel. Two memorable effects in its early spread. The **RAPIDITY** and **DIVINITY** of its effects.— In those palmy days, some ardent spirits looked for the instant approach of the millennium. Their error, like that of some in our times, rebuked by St. Paul. The Spirit of prophecy spread out, as on a map, certain grand events, prosperous and adverse, to fall out in the Church and in the world before the Latter Day glory. The millennium *must* come; but these events *must* come *first*.—A glance at the predicted personages, and thrilling events, crowded into this period. Prophecy of Daniel. The fourth Beast. The Little Horn. Prophecy of Paul. The Man of Sin. The Grand Apostasy originating demon-worship, and the lawless prohibition of marriage, and use of certain meats. Prophecy of John. The Second Beast. Its relation to the first Beast, or Pagan Rome. The number of its name. These predictions examined in the light of history. Their literal and minute fulfilment traced. The early birth of Antichrist, and the gradual Apostasy of the Church at Rome. Its earliest workings; pride; ambition. Curious origin of diocesan, or *human* bishops, as distinguished from *Scripture* Bishops. Union of Church and

State. Fatal errors of Constantine the Great, on this point. Character of many who crowded into the Church then, as into an arena of ambition. Princely revenues of the Church. Hence the invention of new offices and new titles. Archbishops; Patriarchs. The ghostly rivals on this field of ambition. They are gradually reduced to five, viz.:—Rome, Constantinople, Antioch, Alexandria, Jerusalem. At last reduced to *two*; Rome and Constantinople. A curious fact. The pope was *first* originated at the latter city, in the Greek Church. Denounced by the bishop of Rome, as *Antichrist*. Thus Gregory the Great, at Rome, actually did what was done a thousand years afterwards, by LUTHER. Rome, at last, overcomes her rivals. Causes of this. Origin of the Roman pope's title and power. Doings of the truculent Phocas, and of Pepin. Minute examination of the predictions relative to the hierarchy, and the novel doctrines, rites, and super-human cruelty of "The Grand Apostasy," and "The Great Babylon." All these traced by the clear light of history, in their fulfilment, to Papal Rome. She is "the Little Horn" of Daniel; "The Man of Sin," "and Great Apostasy," foretold by Paul, and the "Second Beast," seen in the holy visions of John. Her hostility to God, and to man. She mounts Christ's throne. She crushes the nations with her iron flail. Her boundless immorality as the Man of Sin. She is still the same in her ancient apostasy. Her downfall as certain as her rise. The predicted time of it. Hence the ushering in of the millennium. The glory and felicity of all nations, under Christ's spiritual reign a thousand years. Then the rebellion, and irruption of Gog and Magog. Christ interposes. Then he descends to judgment. Resurrection. Final Destiny of all men. Heaven. Hell. Peroration. Conclusion.

APPENDIX.—I. Doings of Romanists in the U. S.—
 II. The Papal and Mehammedan Antichrists contrasted.—
 III. Millerism, &c. &c.

THE
ROMAN CATHOLIC RELIGION
VIEWED IN THE LIGHT OF
PROPHECY AND HISTORY.

LONG had the night of death spread her wings over our guilty and trembling world. "Darkness had covered the earth, and gross darkness the people,"—except the single bright spot of the hill of Zion, which had for many ages sent forth the light of the glory of Jehovah, over his own ancient Church of the Hebrews.

But darkness was not to cover the earth to all generations. The kingdom of Satan was not to bear sway always. It was to tumble into ruins, and be annihilated by the bright glory of Messiah's kingdom. Holy prophets had seen bright visions of his approaching glory; and spoke of his reign in rapturous strains, as they were moved by the Holy

Ghost.—“ Arise, shine, for thy light is come ; and the glory of the Lord is risen upon thee. The Lord shall arise upon thee ; and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising. The sun shall be no more thy light by day. But Jehovah shall be unto thee an everlasting light, and thy God thy glory ; and the days of thy mourning shall be ended.” “ Nothing shall hurt, nor destroy in all God’s holy mountain. The people shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.” “ And the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

At length the time of the world’s visitation came. Messiah had descended from his throne : he had come in the lowliness of “ the man of sorrows.” For he came not as judge and avenger, but as the mighty Deliverer. He had travailed in the greatness of his might ; he had honored the laws and majesty of divine justice ; he had finished the transgressions, and made an end of sin by his atonement : he had brought in the everlasting righteousness for the redemption of the Church. He had risen from the dead, and, charioted on high by a countless retinue of angels, he had ascended

into heaven. He had mounted the throne of his glory, and had assumed his sceptre, his robe, and his "many crowns," as the triumphant and glorified Redeemer.

The world of mankind had been delivered over to him in the glorious convention of peace, before time began to roll its course. And the mighty victory of the world's conversion was to be achieved by his love, and his omnipotence.

As King of Zion, he had given the word. He had put the miraculous seal of heaven to the commission which he had given to his Apostles, his evangelists, and pastors: "Go ye into all the world, and preach the gospel to every creature; and lo! I am with you alway to the end of the world." Pentecost had come; and he had sent down the Holy Ghost from on high, as his crowning blessing, in all the plenitude of his gifts, and his graces, such as the ancient church of the Hebrews had never witnessed, in the brightest and palmiest days of her glory. And by the ministry of his apostles, evangelists, and pastors, the King of Zion went forth in the chariot of his salvation, conquering, and to conquer!

In contemplating the progress of the gospel in the apostolical era, we are struck with *two* remarkable circumstances.

I. The rapidity with which the gospel was spread through the world.

II. The grandeur and divinity of its effects on mankind.

I. We may form some conception of the rapidity of its spread, by the extent of its progress in the apostolic era. It was speedily diffused through Jerusalem, the camp of its enemy. It penetrated the phalanx of the priests and Pharisees,—many of whose chiefs were enrolled among its faithful witnesses. It travelled through Judea; penetrated into Samaria; and into the Southern and Eastern regions, as far as Ethiopia and India. It travelled, in the greatness of its might, into the North; through Asia Minor: westward through Greece, Illyricum, into Italy, and Spain, and Gaul, and Britain, even to the remotest Thule of the Northern Ocean.

And its triumphs were not achieved after the manner of Mohammed, or of Antichrist, who employed the force of arms, or compromised with heathen nations, by exchanging and adopting their religion, by giving merely a new nomenclature to the baptized idols of India and China. Nor were they accomplished under the smiles of princes, or temporal advantages. These apostolical men had every difficulty to encounter. The Jews raged; the heathens excited tumults; philosophers wrote against them; poets satirized them; orators declaimed against them; consuls, governors,

kings, emperors, combined for their destruction: they denounced; proscribed; outlawed; persecuted; murdering and massacring the Christians!

But all this hostility was in vain. Their efforts to subdue Christianity, or even to stop the progress of the flood of its light and glory ever rolling onward with the rapidity of Messiah's chariot of salvation, were utterly powerless. They were as the idle efforts of a child who exults in his attempt to oppose, with a handful of pebbles and a mound of sand, the motion of the mighty ocean, upheaving, and pouring forth his rushing waves in a full spring tide! The Almighty reigned. The worms of the dust cannot oppose omnipotence, nor derange a single movement of his providence. "The heathen raged; the kingdoms were moved; he uttered his voice; the earth melted!"

And II. The effects of the gospel were as marvellous as its progress was rapid. Darkness had covered the world as with an impenetrable veil; wickedness and cruelty had borne universal sway; frightful superstition, and idolatry the most revolting, had long held the human soul in their triple chains. Here was Egypt, with her brutish idols! There Greece and Rome, with their 30,000 gods and human sacrifices! There, Western Europe,

with her Wodin, and her Thor, whose votaries drank from the skulls of the fallen foe! There, Asia with her Diana, and her Moloch with his infernal rites, perpetuated to this day in the pollutions and cruelties of Juggernaut!

But the gospel came. The day-spring from on high dawned on the night of the gentile world. The dark clouds of delusion and superstition, which none of all the sons of science could disperse, or bring back the sun, began forthwith to break, and roll away. The glorious SUN of Righteousness burst forth in his heaven-born light over the nations. The nations beheld him in his new and unseen glory. They admired; they bowed down before him; they adored. And forthwith, deserting their blood-stained altars, and casting down their idols from their high places, they prostrated themselves at the feet of the only living and true God, the only Saviour of a lost world. And lifting Messiah's cross, they cheerfully followed him in holiness and new obedience!

The universal change induced upon their minds, and all their actions, evinced the unquestionable sincerity of the converted multitudes. The varied graces reigned in their hearts, and shone with a brilliant lustre in their new deportment. Pure and exalted knowledge reared her throne on the ruins of a fabulous

mythology. Faith assumed her reign, where superstitious credulity had tyrannized. Hope shed her beams of joy and rapture, where the long agonies of despair had withered every fair prospect. Virtue and integrity displaced the vices nourished by selfishness and deceit. Temperance and purity rose triumphantly over bacchanalian revellings, and incontinence; universal benevolence, over the chilling blight of avarice; sweet charity over envy and malice; patience and quiet submission over turbulence and rebellion; Christian meekness over savage ferocity; godliness over universal corruption; and holy devotion over the atrocious acts of superhuman idolatry!

These were the blessed changes wrought in transcendent beauty, and loveliness, wherever the gospel of the Messiah found a welcome. There was no exception of character. The prince and the beggar, the learned and the peasant, the bond and the free, were all equally welcomed, and impartially blessed! Zion looked forth as the morning; fair as the moon; clear as the sun; and terrible as an army marching majestically forward, under its wide-spread banner, to take possession of all lands!

And many an ancient man of God there was, in those days of Zion's glory, who saw—or, thought he saw in this continuous

succession of triumphs, the dawn of the latter day glory. And already he began joyfully to hail the immediate advent of Jehovah in his millennial reign. For not unfrequently does it happen, that striking events, though comparatively small, appear incomparably great and vast, when near ;—and just for this reason that they are near our view, and presented to our excited minds. The grander and brighter objects afar off, are lost in the lesser glory of smaller, but nearer objects. These ancient Christians beheld in these wonderful triumphs, the dawn of that glory, when the light of the moon is to be as the light of the sun, and the light of the sun as seven days in one. They already saw, in glowing imagination, the mountain of the Lord's house established in the top of the mountains, and exalted above the hills. In the multitudes hastening in crowds to the hill of Zion, they saw all nations flocking into it. In the peace and unity of the thousands around them, they hailed the long looked-for day, when the wolf was to dwell with the lamb, and the leopard with the kid. And in the charming visions of vast congregations of the saints, walking in the beauties of holiness, they saw "the first resurrection of souls," and the heavenly host descending to earth again ; and angels and glorified saints mingling in a new communion with men upon earth !

But they erred, not knowing the times and the seasons. These palmy days of Zion's golden age are indeed to come. They are determined and fixed in the immutable decree of Jehovah. "The vision is *yet* for an appointed time. At the end it shall speak, and not lie; it will surely come; it will not tarry!"

So early as the days of the Apostle Paul, had these errors gained some ground. And in this manner did he rebuke this too early and too fondly cherished anticipation of events which were not to transpire for thousands of years. "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means. For that day will not come, except there come a falling away (an apostasy) 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, showing himself that he is God!"

Here is a voice of instruction and holy warning, uttered aloud to all. "He that hath ears to hear, let him hear what the Spirit saith to the churches." We hear a voice issuing from

amid the four living creatures and the four-and-twenty elders,—saying, “Come and see!”

And in order “to see,”—the word of divine inspiration conducts us up the mount of Revelation, and directs our vision far above that darkness that rests as a heavy cloud on the valley below. The Angel of Truth opens up the pages of the eternal word, and throws a soft and abiding light on the far distant future. Our intellectual vision and faith being strengthened by the study of the holy pages, we behold these far distant events placed before us, as on a map of the world’s *coming* history. In that mellow and abiding light of holy Revelation, we see the glories of the Latter Day. We expatiate with delight on the lovely scenes spread out before us. Paradise spreads its primeval beauties over the face of the earth. The light of the moon is as the light of the sun, and the light of the sun is now as that of seven days in one. What sunny bowers of bliss for happy man in those days! Peace, friendship, love, reign universally over the regenerated world. Wherever man travels over the earthly scenes of most surpassing beauty, or over the bosom of the tranquil sea, he meets in every man,—in every clime,—a friend, a brother, a Christian! The cry of injustice and violence is heard no more! Tyranny, persecution, robbery, murder, infest the earth no more!

The very beasts of the forest, and the monsters of the deep, feel the new and subduing influence of returning Paradise. The lion loses his fury; is tamed, and eats straw like the ox; and the asp and the cockatrice cease to hurt in all God's holy mountain! All nature is decked out in her loveliest beauties. The tempests lose their force, and the lightnings their terrors! Paradise now blooms *not* merely in one envied corner of a favored land. Her green bowers, with all their primeval beauties, and her balmy atmosphere, and profusion of fruits, and flowers, and loveliness, cover the whole earth, and form the habitation of the happy human family!

Nor is there less felicity in the moral world. The whole human family is now embraced in one pure and holy church of Christ,—divided and separated only by *space*! On everything is written “Holiness to the Lord!” And holiness is as extensive as ever the sin of man was! The graces adorn every man's heart, and purify every man's life. And the Holy Bible's all-subduing energies are felt by the hundreds of millions of our species, who now constitute this one Church;—in one united, triumphant, adoring assembly!

But, here, an important point is to be noticed by us.—Between **THAT PERIOD**, when these prophets uttered these predictions, and **THE**

PERIOD of the commencement of these millennial ages, there was to be a vast intervening space of time: And into this vast space we see crowded a world of predicted events, and personages, of the most appalling character.

And let it be carefully noted, that all these predestined events must come to pass in **EVERY** particular. And all these predicted personages, and powers, must have their rise and their reign, for their hour, and their day, and their year, before these Latter Days of glory *can* be ushered in upon our regenerated world!

Now, then, let us place ourselves at the feet of Daniel, of Paul, and of John, and reverently listen to the detail of their visions, recorded on the pages of God's eternal word, **RESPECTING THE EVENTS CROWDED INTO THIS SPACE.**

"I saw in the night visions," says Daniel, "and behold a fourth Beast dreadful and terrible, and strong exceedingly; and it had great iron teeth; and stamped the residue with the feet of it; and it was diverse from all the Beasts that were before it; and it had ten horns.—I considered the horns, and behold there came up among them another **LITTLE HORN**, before which there were **THREE** of the first horns plucked up by the roots.

"And when I would know the truth of the

fourth Beast, the conducting angel said,—the fourth Beast shall be the fourth kingdom on the earth: he shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings that shall arise; and another horn shall arise after them, and he shall be diverse from the first; and he shall subdue three kings. And he shall speak great words against the Most High; and he shall wear out the saints of the Most High; and he shall think to change times and laws; and they shall be given into his hand, until a *time*, and *times*, and the *dividing of a time*. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it, unto the end.”

Now, let us hear the Apostle Paul:—“That latter day of the Lord will not come, except there come the grand apostasy first; and **THE MAN OF SIN** be revealed, the son of perdition: who opposeth, and exalteth himself above all that is called God, or is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.”

“And now, ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth *already* work; only He who now **LETTETH**, will **LET**, until he be taken out of the way. Then shall that wicked one be revealed, whom the Lord shall consume

with the spirit of his mouth, and shall destroy by the brightness of his coming."

"Now the Spirit speaketh expressly, that in the latter times, some shall *depart from* the faith, giving heed to seducing spirits and the doctrines of demons," (departed spirits deified), "Forbidding to marry, and commanding to abstain from meats."

Once more :—"I saw another Beast rise out of the earth,"—said John the Apostle.—"He exerciseth all the powers of the first Beast before him, and he causeth the earth and them which dwell therein, to worship the first Beast, whose deadly wound was healed.—And he had power to give life to the image of the first Beast, that the image of the Beast should both speak, and cause as many as would not worship the image of the Beast to be killed."—"Here is wisdom. Let him that hath understanding, count the number of the Beast ; for it is the number of a man ; and his number is six hundred and sixty-six."

"And they that dwell on the earth shall wonder, when they behold the Beast that was, and is not, and yet is.—Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman, who had on her forehead written her name, Babylon the Great ; the Mother of Abominations ; and who was drunk with the blood of the saints !

And the woman which in the holy visions, thou sawest, is that great city, which reigneth over the kings of the earth."

"And there are seven kings; five are fallen; and one is; and the other is not yet come; and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

These are the revealings of the holy prophets and apostles.—Now, can we discover the existence of this predicted mighty power? Has it come? Is it still in the world? Where is it? What is it? Does it fill up that vast space preceding the latter day glory?

This sanguinary power, the terror of the nations, and the scourge of the Church of God, was to arise within the limits of the Christian Church. It was to be the *incarnation* of Apostasy from the Christian faith. "He sitteth in the temple of God, showing himself that he is God."—This decides, by the clearest demonstration, that we are not to search for it in any ancient or modern pagan land. It cannot be found in imperial Rome *pagan*. It cannot be found in Mohammedan empires. These never were apostates from the Christian faith, as they never *were of the Church*.

The Apostle Paul had recorded the fact, that "the mystery of iniquity did *already*" in his

days, "begin to work." It had its hateful birth in pride and ambition.

"Pride still is aiming at the blessed abodes ;
Men would be angels ; angels would be gods !"

Many eminent men, in the early centuries, found their way into the temples of God, and into his sacred offices, who professed to put on Christ, but had not cast off mammon : who bowed to the rule of faith, but had not put off Plato's speculations.

This spirit of ambition, and lust of pre-eminence, the forerunner of Antichrist, we discover in the early overbearing acts of the rich and pompous minister of a metropolis, over the poor and humble pastor of a village, or a rural district. That same spirit,—and occasionally the profound deference due to extraordinary and pious worth, elevated the rich and influential minister, continuously to the presidency in the courts of the Church ; and next to the presidency for life. Then the metropolitan was, of course, the president supreme. At length, the transition was easy, to confer on him high titles ; then distinctive, and next, splendid attire. And at last, he prevailed with obedient and flattering brethren, to commit to him the *work* and *authority* of the court of Christ himself ; so that ~~HE~~ should do, what the court alone could do, and did do, in the pure

apostolic times. At last, everything was yielded up and deemed valid, which had his authority alone! He now occupied the place of the whole PRESBUTERION! He was the court; the supreme; the sovereign in his district.

The next fatal step took place under Constantine the Great, who is doomed involuntarily, I am disposed to admit,—to the infamy of having first consolidated the unhallowed union of Church and State. This prince, in an evil hour, enacted a law—that,—“the bishop should act as a secular judge; that his sentence should *in every case* be *final*, and that the magistrate should be compelled to execute it; and that if a cause had been commenced before a *civil* court, either party could, by appeal, remove it to the bishop’s court, from which there lay no appeal.”

Having gained this lofty secular preeminence over magistrates in certain cases, as well as the dizzy height of spiritual presidency, the bishops incessantly grasped at more. They gradually gained the power of deciding *all civil cases*, under the plea, that they were *spiritual*, rather more than *civil*! At length they put forth the claims “that neither magistrates, nor even the prince himself could, without *sacri-lege*, interfere with them and their clergy.”

It happened, moreover, that these ambitious

men were at the head of an order, who possessed nearly all the little learning of those times. Hence, they were made secretaries to crowned heads, and councillors to emperors! Hence, they soon gained the ascendancy over their master's conscience; and became lordly courtiers in the circle of princes! It was in those days that the proverb gained a currency,—“A good lawyer *now*, makes a better bishop than a good theologian!”

From numerous sources, temporal and ecclesiastical, immense streams of wealth flowed into the Church. Her lordly hierarchy could no longer say with St. Peter,—“*Gold and silver have I none!*” But the glory of St. Peter's days had departed. They could no longer say to the impotent in body or soul,—“*Arise and walk!*”

As this vast wealth abounded, the lordly possessor created new offices, and new names and titles in the Church. Cardinal Bona honestly observes:—“When the Church was poor, as in the case of a poor family, one servant sufficed. But when wealth abounded, the Church, like kings, needed many new officers and servants; and new ceremonies were increased and celebrated with extraordinary pomp and show!”

It was thence an easy transition to model *the Church* with her princely revenues, into the

form of an earthly kingdom. The hierarchy alluded to the pomp and attire of Aaron. Why might not they adopt the same? Then, there were the highest officers appointed by Christ,—the Apostles,—why not claim their high pre-eminence, and maintain **SUCCESSION** from the **PRINCE** of the Apostles,—St. Peter!

This secular spirit which exalted the Christian bishop over his colleagues and equals, the rival presbyters, soon created offices and titles, which in their turn began to lord it over the bishops. These were the bishops of **Metropoles**, of eminence; and were thence called **METROPOLITANS**. Then, that class of **Metropolitans** who held the sees of the **GRAND METROPOLES** of the East and West, assumed the name of **ARCH-BISHOPS**, and then **PATRIARCHS**, and very naturally began to lord it over the other **Metropolitans** of a less lordly degree.

These grand **Metropolitans** were, in the progress of spiritual ambition, reduced to five. The imperial city of Rome extended its grasp over the western provinces: there was next, Antioch, the ancient see of Peter; and Alexandria, immortalized by Athanasius, and Jerusalem, and lastly Constantinople,—the last, though not the least.

The same combinations of pride and ambition; and the same conspiracy of ghostly aspirants, who succeeded in reducing all rivals

under these *five* proud Sees ; in the progress of time, succeeded in rendering Rome and Constantinople dominant over the rest. And these two spiritual heads were not content to share the East and the West between them mutually ; the one supreme in the West, the other in the East. They said to each other, what Alexander the Great said to his rival :— “The world can have but ONE sun ; so the world can have but ONE sovereign.” Hence, they were fierce rivals on the ecclesiastical arena, for the exclusive ghostly dictatorship !— Rome had her potent claims. She had long been the imperial city. Constantinople put in, at least, equal claims. She was at that time the seat of empire. And her See had received high prerogatives and extensive domains from the too partial emperors.—But Rome had many other advantages in her favor at that time. In the western provinces there had been no PATRIARCHS, to put in haughty and rival claims against her spiritual power, as the lordly Patriarchs had done in the Eastern churches. Besides, the Metropolitans of the West, in Europe, were comparatively small, and generally poor, and thence they were utterly incompetent to cope with the enormous power and insatiable ambition of the Roman See !

It is a curious fact of ecclesiastical history,

not generally known, and usually concealed by late Roman writers, that the ambitious head of the See of Constantinople, *John the Faster*, was the **FIRST** to lay claim to the title of *Universal Bishop*, or Lord Supreme over all other bishops. And he first did actually receive that proud title from the Greek emperor.

And it is an equally curious fact, that Gregory, afterwards styled St. Gregory the Great, and pope, the incumbent in the Roman See, at that time, was the first to denounce his haughty rival, as *the Antichrist*. In a letter still extant in his works, addressed to the Greek Emperor Maurice, he says,—“Ego autem fidenter dico, &c. I do confidently say, that whosoever calls himself *Universal Bishop*, or desires to be so called, in his pride, is the forerunner of Antichrist, because in his pride he prefers himself to all the rest. For as that *Wicked One* wishes to appear a god above all men, so whosoever he is, who alone desires to be called the *only bishop*, extols himself above all other priests.”

Thus *St. Gregory*, the Bishop of Rome, afterwards called *the pope*, in denouncing the proud claimant of this title, as the very Antichrist, has the distinguished honor of anticipating *Luther* a thousand years! For the next one to his immediate successor,—namely, Pope Boniface III., in A. D. 606, first obtained for the See of Rome, this very title and rank.

This event was caused by a sudden revolution, instigated and headed by the truculent tyrant Phocas. This man was a soldier, exceedingly deformed, of the lowest order, and of infamous morals. He murdered the emperor Maurice, and all his family; and usurped the throne of the Eastern empire. The occupant of the See of Constantinople refused to own this ruffian. This was immediately seized upon by the bishop of Rome, who hastened to offer the murderer his profoundest reverence. He hailed his accession to the throne, in terms more suited to the coming of Messiah; he extolled him as the favorite of heaven, of angels, and men! He gained his object. One of the first edicts which issued from his bloody throne,—conferred on the Roman bishop the very title of *Universal Bishop*, denounced by St. Gregory the Great! By another edict, he created him PAPA, or Primate of the Christian world! Such is the origin of this title and power!

Ambition is insatiable! It is the dropsy of the soul. When apparently it has drunk to satiety, its thirst is increased to an immeasurable extent. The *Primate* of the *West* now wallowed in riches, luxuries, and boundless sensualities. But he was overwhelming his soul with longings after royalty. "Give me an earthly kingdom, or I die!"—In the hour

of our blessed Lord's temptation in the wilderness, Satan showed him all the kingdoms of the world, and offered him all the riches, and honors, and pleasures thereof,—*if he would fall down and worship him!* This he promptly rejected with abhorrence. "Afterwards," says a sensible and shrewd writer, "the devil made the same offer to the Primate of Rome, who accepted the offer with many thanks, and with the annexed condition that he would fall down and worship the Prince of darkness." And he did it even to *his majesty's* heart's content.

The pope attained earthly dominion accordingly from the pledged quarter. By usurpation, he gained the consular power of Rome, equal to royalty. In consideration of his sustaining and anointing the bloody usurper Pepin, who had murdered his master, the king of France, and usurped that throne, he obtained territories in Lombardy, equal to another royalty; and from the same power, he obtained the Exarchate of Ravenna, which was also equal to a kingdom. And in dutiful recognition of all this he sports *the triple crown*, surmounted by *his* cross, amid the circle of the crowned heads of Europe,—the predicted **LITTLE HORN** among the predicted ten horns of Europe!!!

Thus, we have traced the concentrated power and progressive usurpations of ghostly ambition into the metropolis of the Roman world.

Let us pursue this investigation a little farther, by a brief sketch of the fulfilment of the prominent visions of the holy prophets and apostles, in order to identify the present power, in the old Roman metropolis, with what was seen in vision by Daniel, Paul, and John.

We have seen in the holy visions of Daniel, that a power was to arise, diverse from all the powers that went before him. The princes of the FOUR great empires, who went before him, viz., Medio-Persia, Babylon, Greece, Rome, conquered the nations by force of arms, and made them tributaries. But in the holy vision is revealed an anomalous being,—a priest,—in “the temple of God,”—grasping at all power;—a priest usurping the throne of the Most High; a priest uttering new laws and dogmas; a priest subduing the world by his anomalous armies of priests, and monks, and nuns, and binding them as his tributaries, to his chariot wheels, by infallibility, and the powers of heaven, claimed in the sight of the astonished and prostrate nations!

We have discovered, in the clear light of history, this anomalous being. It is HE who made Europe own his infallibility and ghostly

supremacy ; who proudly claimed divine power over the human conscience ; who, in the very face of heaven, boldly declared that he is the only LIVING TEACHER, and the Rule of faith ; that all the authority of Divine Scripture is derived from him ; that the interpretation thereof is exclusively determined by him ! It is HE who has erected his throne of the confessional ; receives the deluded sinner at his lordly feet ; hears his confession ; and as a judge, yes ! as a JUDGE, does JUDICIALLY pardon sin ; opens heaven with the keys of “ *his St. Peter,*” and utters the doom of the unseen and eternal world, on the rebel ! It is HE,—whose canon law pronounces him,—“ *Noster Deus in terris,*” and whose kneeling votary, crushed to the last degree of mental degradation, salutes HIM, as he kisses the extremity of his foot,—*Noster Dominus Deus Papa !* It is *he*, who in the face of the divine anathema,—has added twelve new doctrines to the Christian creed, and *five* new sacraments ; and has, as “ a God, sitting in the temple of God,” created out of very dubious characters, many thousands of new idols, under the facetious name of SAINTS. To these, HE rears images and altars ; to these HE burns incense, and offers prayers. And before their images and relics, in the very face of High Heaven’s denunciations in the second commandment, HE

and his votaries "bow down, and serve, and worship them!"

And in fine, it is HE who has set up a claim stated by Bruys,*—that he "creates his Creator!" "Yes," repeats Hoveden "the priests create him who creates all things."† Can any one doubt for a moment, who this proud claimant is? HE is the primate of Rome, who has uttered by the canons of the Council of Trent, this dogma:—"If any one shall deny that in the sacrament of the most holy eucharist, there is not contained truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and thence a whole Christ, but shall say that he is in it only in sign, figure, and virtue, let him be doomed!"‡

This new spiritual power, which had arisen among the ten horns, was, moreover, beheld in vision by the holy prophet, as obtaining unlimited temporal power over the mightiest potentates of the earth, and over the holy Church of Christ,—a thing, at first view, almost incredible and impossible.§

* See his *Histoire*, Tom. ii. 535.

† "Deum cuncta creantem creant." Hoveden, *Annales*, 268.

‡ Council of Trent, De Sac. Sanct. Euch. Sacram. Canon I. Si quis negaverit, &c.

§ See Daniel vii. 8, 24, 25. viii. 9.; Revel. xiii. 11—17, and xvii. 6.

But, I open the pages of papal history. I select the testimony of Bzovius, and from the fountain, I draw the proof of these predictions fulfilled in the unheard of claims of this novel power.

“ I. The pope is the monarch of Christians. II. The pope is supreme over mortals. III. From him there is no appeal. IV. The pope is the judge of heaven, and supreme in his judgment on earth. V. The pope is the arbiter of the world; he is the Vicar of God; the supreme judge; King of Kings, and Lord of Lords, &c.”* I refer you also to the Bishop of Lincoln’s famous work,—“ Popery, or the principles and positions of the Church of Rome, dangerous to all; and to Protestant magistrates more especially pernicious.”†

Now, let us examine European history of the past centuries. There, we discover a power actually carrying out each of these novel and altogether unparalleled claims over men and Churches. We see with amazement and disgust, the greatest potentates at the feet of this ghostly power of Rome. Henry IV., the em-

* I. “ Papa est Christianorum monarcha. II. Papa est mortalium supremus. III. Ab illo nulla est provocatio. IV. Papa est Judex cœli; et in judicio terreno supremus. V. Papa est arbiter orbis; est Vicarius Dei; Judex Supremus; Rex regum; Dominus dominorum.”—See Bzovius, “ De Pontifice Romano.”

† Printed in London, in 1679, p. 17.

peror of Germany, with his empress and infant,—shame on the memory of that priest-ridden poltroon,—are seen standing at this priest's gate, doing penance in sackcloth, bare-footed, and bare-headed, in the depth of winter ! The sacerdotal god revelling in debaucheries in his castle, takes no notice of them for three days ! At last, he admits them to receive worship of them, and to dethrone them !

The kings of England, and of France, deemed themselves in those days of the papal Age of Gold, reaping immortal honor, by holding, each of them, a stirrup of "the divine pope," as he mounted his horse ! The Pope Celestine III. condescended to crown an emperor of Germany, namely, Henry V. The emperor prostrates himself at the feet of the pope seated on his throne, who disdained to take even an imperial crown in his hands. He is the vicar of heaven ! He lifts the crown between his *two feet*, pushes it on the emperor's head, and before he could again assume the erect form of a man, before the crowd of the papal shavelings, the pope kicks off the crown from his head, as he blasphemously quoted a portion of the Psalms, about setting up and dethroning kings ! The Emperor Ferdinand stooped so low, from his splendid throne, that he actually laid himself down at the pope's nod, and allowed the impious priest

to put his foot upon his neck, while he uttered these words of the Most High,—“Thou shalt tread upon the lion and the adder; the young lion and the dragon, thou shalt trample under foot.” Psalm xci. 13.* And such being the scandalous humiliation of the chief magistracy, no wonder is it that all Europe groaned under the pope’s anomalous army of priestly shavelings, monks, nuns, and tax-gatherers! “In those days,” says Dr. Jortin, “the pope was the supreme judge, and kings were his hangmen!”

In the holy visions which we have recited, this novel power was seen rising on the ruins of the imperial power of PAGAN Rome. St. John beheld ANOTHER BEAST arise out of the earth, diverse from the FIRST:—Paul says,—“He that LETTETH, will LET, until he,”—that is, the imperial power of Rome, “be taken out of the way;”—“then shall that wicked one be revealed.” And memorable also, in the clear confirmation of this, is the vision of Daniel respecting “*the little horn*,” that sprang up out of the TEN HORNS. But these ten horns, we are told, are the TEN KINGDOMS into which the

* And it only displayed the immeasurable depth of the ignorance and fanaticism of those days, that the emperor is reported to have said, as he rose from his humiliation before the too successful impostor,—“It is not to *you*, but to ST. PETER, that I thus humble myself!!!”

Roman empire was afterwards divided upon its fall. Of course, the **LITTLE HORN** arose after the fall of imperial and Pagan Rome. And that this signified the same power which we are in search of, is perfectly manifest from Daniel's exact agreement with St. John. And I shall allude here to only one striking and satisfactory point. "The *little horn* tore up three of the ten horns by the roots," and seized their power.

Now let us carefully look over the *ten* European kingdoms. First, the Roman Senate; second, the Exarchate of Ravenna; third, the Kingdom of Lombardy; fourth, the Huns; fifth, the Germans; sixth, the Franks; seventh, the Burgundians; eighth, the Goths; ninth, the Saxons; tenth, the Britons. Now,—what power uprooted *three* of these ten horns, and seized their power? That power, and that one **ALONE**, who, by tyranny, and the aid of the murderous Pepin of France, thrust down the Roman Senate, and gained Lombardy, and then Ravenna, and thence the triple crown,—a crown for each of these to this day! Thus, the **LITTLE HORN** is the Roman Primate, and he rose on the ruins of the Roman empire Pagan.

There is another striking point in the vision of St. John.

"The seven heads are seven mountains, on

which the woman sitteth; and the woman thou sawest," says the conducting angel, "is that great city, which reigneth over the kings of the earth." And this great city is thus still more fully marked:—"There are in it seven kings,"—that is, seven forms of government; "five are fallen."

Now, let the ingenious scholar name a great city, built on *seven* hills, and which has five powers fallen. It is that imperial city ALONE, which had, first, *Kings*; secondly, *Consuls*; thirdly, *Dictators*; fourthly, *Decemvirs*; fifthly, *Military Tribunes*. These five are fallen. John adds,—“One is.” This was the *imperial Pagan power*, which was in existence when John wrote the book of Revelations. “One is yet to come,” says he. That is, “the Christian *emperors*.” These were “to continue a short space.” And the “*Beast* is the eighth power, and is of the seventh.” That is, it was to be originated by the seventh,—in other words, by the nominal Christian *power*, who gave birth to Antichrist by the unhappy and disastrous union of the State and the Church! And lastly, this city is situated on seven hills. These are:—The Palatine, the Capitoline, the Quirinal, Cœlian, the Esquiline, the Viminal, and the Aventine.

To no other city under the broad expanse of these heavens, can this minute description

apply,—than to Rome. And in THAT CITY, even to this day, reigns the predicted power that we are in search of, the priestal Primate, or Pope of Rome!

But, we proceed to notice a few more proofs of identity. This novel power was seen in vision to put in claims to UNIVERSALITY and exclusiveness. Now, who is it that exults in the claim of CATHOLICITY? Who is it that exults over the Christian world, and in its cold-blooded exclusiveness, declares by the canons of the Council of Trent; that not a human being can be saved out of the pale of her sect? HE it is, who proudly sports the keys of St. Peter, with which he opens Heaven, and shuts up men in hell! A most notable and novel tyrant this verily is! Civil tyrants,—even the mightiest Nimrods who hunt men, are content to drive them from the face of the earth. They profess to go no farther. But oh! consummation of imposture! This lordly priest professes to drive men *out of heaven and earth!!!*

This novel apostasy from the Christian faith, is one also, which “gives heed to doctrines of Demons:” that is, it originated “*in the temple of God,*” the doctrine and practice of demon-worship. That is to say—it has re-established the worship of departed spirits, and angels. Now, we can discover only *one* such novel power in all the earth. There are millions in the pagan

world, who do practise this worship. But there is only one power which has seated itself "in the temple of God," and has introduced demon-worship within the pale of the nominal Christian Church! And HE has crowned the proof of this by the number of his new-made idols, as the hosts of the idols of paganism!

The pantheon, the house of all the gods, at Rome, is now the house of the mother of all the saints! There, as of old in pagan days, the men of every nation can find the idols of their own nation! The Pope's ghostly calendar contains now not less than 30,000 new objects of papal devotion! To each of these has HE assigned a liturgy; and incense, and an altar! Like Jupiter, presiding of olden times, in the court of his gods and goddesses, the Pope presiding in his court of saints and saintesses, assigns to each, their work, on a *large* scale. For instance, to St. James has he graciously assigned the charge of Spain: to St. Denis, the charge of France: to St. George, England: to St. Nicholas, Holland: to St. Andrew, Scotland: to St. Patrick, Ireland! On a *smaller* scale has he also assigned in the most definite and exact precision, their respective labors. St. Gregory looks after scholars: St. Morris patronizes soldiers: St. Arnold, the millers: St. Cosmos, physicians: St. Goodman, tailors: St. Luke, painters: St. Stephen, weavers: St. Crispin, shoemakers: St. Urban watches over

drunkards and innkeepers : St. Nicholas, besides taking care of Holland, has the care of the sea : St. Agatha presides over fire, assisted by St. Anthony the Abbot : St. Jodocus guards the corn : and St. Urban appropriately blesses the wine : St. Barbara is a refuge in time of thunder and war : St. Blass cures diseases of the throat : St. Lucia, those of the eyes : St. Polonia, those of the teeth : St. Domingo cures all fevers : St. Hugh patronizes dogs : St. Wendelen, the sheep : St. Gallus guards the geese : St. Gertrude reigns over rats and mice ! And, finally, St. Loye has charge of horses ; and St. Anthony has the solemn care of hogs !

What a compound of the grave and the ridiculous ! What an employment "for the spirits of just men made perfect !" Here, we discover, at once, the disgusting degradation of this system of renovated idolatry ; and, at the same time, the most impious vagaries of human imposture ! A feeble old man at Rome, surrounded by his conclave of deluded, or deluding knaves, affects, with inconceivable solemnity, to summon the saints out of heaven, and gives them high and holy duties of watchful care over kingdoms, men, cattle, fishes, rats, mice ! Here is the sublime, with the ridiculous ; and impiety withal ! He appropriates to certain "dead men, and certain dead women," whom he chooses to call *saints*, divine acts, and

superintendence, which belong to DIVINE PROVIDENCE only!

Moreover, this novel power is described as "*speaking lies in hypocrisy.*" That is to say, it has given currency to a cunningly compacted system of doctrines, rites and ceremonies, which are the melancholy reverse of THE TRUTH. The gospel is THE TRUTH. That system is "*το ψευδος, THE LIE.*" And as it is advanced by an unblushing assumption of apostolical authority, and put forth to the faith of men, as the genuine gospel, it is impressively said, by the Holy Spirit, to be "*spoken in hypocrisy.*"

This is not all. The occupant of the confessional claims to officiate as the Lord Jesus Christ, ON THAT THRONE, and he professes JUDICIALLY TO PARDON SIN. Speaks he not there "a lie in hypocrisy?" The mass supersedes the holy atonement! Is not this a monstrous lie in hypocrisy? Ten thousand advocates share the divine honour of our only advocate, Jesus Christ! Absolution and purgatory do the work which the Holy Spirit effects in sanctification! What call we these innovations? Are they not lies in hypocrisy; solemnly and gravely uttered on the ears of miserable, dying men?

Then, for a specimen of the marvellous and ludicrous, the usual characteristics of a false religion, we need only open any volume of the Lives and Legends of the saints. St. Denis walked a

mile after he was beheaded, carrying his head under his arm! St. Xavier had his golden crucifix brought to him from the bottom of the sea, and placed at his feet, by a faithful crab! St. Patrick sailed from Scotland to Ireland on a millstone, and he raised a cow, and six human beings, from the dead! St. Anthony sailed across an arm of the sea on his cloak, with a few fat monks on it by way of ballast thereon! St. Dominick being tempted by the devil in his lonely cell ordered him to come near and hold his candle. This he made him do, until the candle had burned off the forefinger to the socket! St. Dunstan was a famous saint of London. Being tempted by the devil, the saint seized his nose with a pair of red-hot tongs, and held him while he bellowed and screamed most fiercely! On another occasion, when he could not obtain entrance into the church, an angel kindly lifted him in his arms and took him in through the roof. There is at this day a statue of St. Dunstan in Goldsmiths' Hall, London, which commemorates his executing of this penance on the evil spirit; while a cloud of angels are represented above his head, merrily applauding the saintly deed! St. Anthony of Padua preached to the fishes with much gravity; and at the close, he gave them his benediction, and bowing their heads, as devoutly as they could, they took their leave of him into the deep. A copy of this sermon is found in his works. Ad-

dison, in his Travels in Italy, relates this, and quotes a large portion of the sermon.*

THE RELICS, as well as the DEMON WORSHIP of Rome, confirm in a striking manner the multifarious testimony of history, that Papal Rome is the genuine successor in religion, of the Pagan Rome: or, in the words of St. John, Revelations xiii, that "SECOND BEAST gave life to the image of the FIRST BEAST, and caused it to live." These relics exhibit Rome pagan, renovated after the healing of her deadly wound inflicted by the former ascendancy of Christianity. And their nature and characteristics exhibit in the most lively colours, the revolting absurdities and degrading frivolities, and impious superstitions of this novel and false religion,—of Romanism.

In St. Paul's church at Rome, is shown that apostle's *whole* body. In a church in France are the *entire* heads of Paul, and Peter. In other churches in Spain are shown fragments of their heads. In St. Paul's at Rome, says a traveller, there are such numbers of vials of holy blood hung all around the walls, that it looks somewhat like an apothecary's shop. There they show, also, the pillar on which the cock crew, when Peter denied his Saviour.†

* I find a copy of it in the London "Eccentricities of Literature and Life," republished in Boston, 1822, p. 340, &c.

† See Owen's Travels, vol. ii., p. 52.

Mr. Evelyn details the wondrous relics which he saw, on his visit to St. Denis. Here is Solomon's drinking-cup, and a likeness of the queen of Sheba. He also was shown the brass lantern of Judas, some of the Virgin's hair, and a portion of the linen used at Christ's nativity; a fragment of the towel with which he wiped the disciples' feet: also, a piece of the water pots in which the water was made wine. The traveller, Mr. Ireland, in his "Holland,"* states that he was shown the identical heads of St. John and of St. Thomas. And in his Flemish Tour, he was shown a picture of the Virgin Mary painted by St. Luke. Campbell states in his Journey,† that he was shown at Bruges in the chapel of St. Basil, the blood of Christ wiped off by a sponge, by Joseph of Arimathea. At Aix la Chapelle the priests showed him some of the Virgin's linen; a piece of the cloth of Christ's covering on the cross: and a precious stone, containing a piece of earth, on which a drop of St. Stephen's blood fell. They showed him also the Virgin's girdle, a fragment of the rod of Aaron, and a morsel, in good keeping, of the manna of the Desert. Mrs. Piozzi relates that there was shown to her at Munster, in the cathedral, the *very sword worn by St. Paul!* Westminster Abbey had its superabundant treasures of relics exposed to the as-

* Vol. ii., p. 174.

† Page 39, Quarto copy.

tonished public, at the Reformation. There were a vial of the Virgin's milk; the shoulder blade of St. Benedict; the fingers of St. Alphage; the head of St. Maxilla; a holy jaw of St. Anastatia; also the parings of St. Edmond's toes, and a few of the coals which roasted the martyr St. Laurence. John Calvin has stated that the point of the same lance that pierced Christ is exhibited in four different places: and his entire seamless robe possesses ubiquity. It is shown at a chapel near Paris; it is also shown *entire* at Triers, and also *entire* at St. Salvador, in Spain! And Pennant in his "Dover," quotes the legend that St. Austin brought a *part* of this same robe to England, and put it in the Abbey. The cathedral of Glasgow was well supplied with these religious materials of "the Man of Sin." But, I must refer for a list of these to McGavin's Glasgow Protestant.* But the following is too precious to be omitted. At the Abbey in Vendome, the priests exhibit a crystal vial containing the tears shed by Christ at the grave of Lazarus. Among the Relics in "the eternal city," they show a vial containing the breath of St. Joseph, collected by an angel, when breathing hard as he was cutting wood. Finally, McCulloch in his spirited work, "Popery condemned by Scripture and the Fathers," states from a traveller, that *five* happy and

* Vol. i., chapters 52 and 53.

successful pilgrims, traffickers in Relics, arrived at Rome, with *five* asses laden with relics fresh from the Holy Land. Upon unpacking their precious treasures, the faithful, as well as the pilgrims, were greatly surprised at the unexpected discovery, that each of the *five* happy pilgrims rejoiced in the invaluable possession of *a foot* of the ass, which carried Christ into Jerusalem!

Can the pages of history, ancient and modern, or all the grotesque legends of tradition, produce a more complete exemplification of the arts and practices of Roman Catholic priests—"speaking lies in hypocrisy!"—1 Tim. iv. 2.

There is another striking prediction of the GRAND APOSTASY. He was to come "after the working of Satan, with all power, and signs, and MIRACLES of falsehood." "He shall deceive them which dwell on the earth, by his MIRACLES which he had power to do."—2 Thess. ii. ; Rev. xiii. 14.

"All deceivableness of unrighteousness," as well as the power of working miracles, are, therefore, marks of this enemy of God and man. Now, who has deceived millions of the human family into the belief of his *five* fictitious sacraments, and his twelve new articles, added to the Christian Creed? * The primate of Rome.—

* See Pope Pius' Creed, and Cramp's Text Book of Popery, pp. 450, 451.

Who has so deluded the minds of men by the sorcery of his craft that they are induced to believe that a priest can transform a piece of bread into Christ's body and blood, soul and divinity? The primate of Rome.—Whose craftiness has so bewitched millions of his victims to bow down to worship the wafer converted into the newly made divinity, and man's nature? The primate of Rome.—Who has, by ghostly craft, converted millions of rational beings into the grossest idolaters, by making images for worship, and bowing down to them; and by multiplying the objects of their adoration, as the stars of heaven? The primate of Rome.—Who has revived in modern times, the damning sin of the ancient Jews who worshipped *the Queen of heaven*, and burned incense to her, and made her cakes to worship her?*" The primate of Rome.—Who has canonized the Virgin Mary, *the Queen of heaven*, and causes incense to be offered to her, and the round cakes of the mass to be offered in worship to her!—Who has, "by all the deceivableness of unrighteousness" brought men into the full belief that each of the saints in his calendar, has wrought miracles? Who requires faith on the penalty of perdition, that St. Mary of Pazzi, when dead, turned away her head in disgust at the approach of a young prodigal? That St. Bueno of Wales re-

* Jerem. xliv. 19.

placed the head of St. Wenefride, and restored her to life after she had been beheaded by the young prince Caradoc? That St. Patrick raised six persons, and a boy, and a cow, from the dead? That St. Denis of France lifted his head after his execution, and walked two miles with it under his arm? That St. Francis of Sales raised the dead, cured the palsy, and opened the eyes of the blind? That St. David of Scotland prayed the aged and decrepid St. Kired straight; and in a passion prayed him crooked again, for his disobedience? That St. Francis, being sorely tempted by a devil, that had assumed a female form, spat in his face, and drove him off in confusion? That St. Benedict made the sign of the cross over a vessel of poisoned drink, and it burst into a thousand pieces? That Simon Stockius had a visit from the Queen of heaven, who appeared in the very habit which the Carmelites were to adopt, and assured him that no one who died in that habit, should ever perish in hell? That Loyola, the founder of the Jesuits, was admitted into the councils, and revelations of the Almighty? That St. Dominic had angels attending him as his slaves; that he controlled the fierce elements; and that he restored to life forty drowned persons? That bishop Berinus, on his voyage to convert the West Saxons, having forgot a precious relic, and being afraid to ask the pagan sailors to heave about, leaped into the sea, and walked

back over the sea, without wetting the soles of his feet? That St. Bristan, when praying among the tombs at midnight, cried out over the graves "may they rest in peace!" and suddenly the voices of a multitude from *below*, responded, "amen?" That St. Bernard conveyed grace into the souls of certain lewd persons, by blessing the cup of ale given to them; that he killed flies by excommunication; and actually crippled Satan by excommunicating him with the Great Curse?* That Count Hohenlohe, residing in Europe, did, in our time, cure diseased nuns in America? That St. Ligori, a saint enrolled in our day, had wrought more than one hundred miracles before he died; and twenty-eight after he was dead?† And that the two nuns of the Tyrol are, at this moment, exhibiting signs, and wonders, and miracles, and living without food and sleep after eight years' abstinence?

Who has deceived the world of ignorant men, by these unparalleled impostures? The primate of Rome. And, hence, his benighted victims are taking incredible pains, even in our times, to add

* See the great work, "Acta Sanctorum," under the days of each of those respective saints' names:—also Butler's "Lives of the Saints;" also Baronius' Index of those names; and under their respective eras: also Hoveden, Annals.

† See his Life. The sketch I use was printed in Dublin by John Coyne, 1833. It is prefixed to his notorious work,—“The Glories of Mary, Mother of God.”

to the cumulative evidence of past ages, that the head of Rome is "THE MAN OF SIN," predicted by St. Paul.

Again, this novel power "*forbids to marry.*" Here, again, we apply the test. We are not allowed to refer to any sect of antiquity in any Mahomedan, or pagan land. It is an apostate power from the Christian faith, and such only, that is here alluded to. Exists there such a power? Yes: the primate of Rome, Hildebrand pope Gregory, in the face of high heaven, who said "marriage is honourable in ALL," enacted a law that it was not honourable in ALL; but dishonourable in *his* "holy" clergymen to have wives. And hence, he forbade them the holy bond of marriage, on pain of eternal perdition! And so the law remains to this day; and determines to absolute and exact demonstration, where "the Man of Sin" is to be found, and identified before all intelligent men!

Again, he forbids "the use of meats." Apply the same test, and tell us,—what power has sprung up among the clustering heresies of former times, which, by solemn law, prohibits the use of certain meats, on certain days? That congregation of men stands *alone*, in this particular, which offers incense and worship to new gods, and forbids to marry. It, alone, forbids meats on Fridays, and in Lent every year. Here again Rome stands forth identified before our

eyes, in its weekly and annual demonstrations forced upon us, and leaving no room for even a doubt of the power predicted.

Again:—this novel power which was to arise, is set forth in these holy visions of heaven, as “THE MAN OF SIN.”—Has the Scripture been fulfilled in *this* particular? Has he come? Where is he? What is its name? Is he “*the Man of Sin*” still?—He exists, *there*, where stands a tyrant’s throne, who has issued laws virtually abrogating the ten commandments; and has actually expunged the *second* precept from the Decalogue. It exists, where the decree of celibacy has converted its hierarchy into a condition paralleled only by that of the hierarchy of the pagan temples. It exists where the hierophant of the tribunal of penance pardons sins *judicially*! It exists where *Indulgences* to any amount of time, are vended for gold, to screen the devout payer from the danger of the punishment of future sin! It exists where the trafficker “in souls” and sin regulates, by a tariff, the prices of sin, by the book called “*Sacræ Penitentiariæ*,” or the pope’s chancery book!* It exists where payments, or, “alms to the church,” are paid for masses for the dead! It exists where its officer, by *extreme unction*, sends pure to heaven, a poor

* I possess a genuine copy, printed from the ancient MS. in the possession of Mr. Mendham of London. The author sent me the copy.

soul laden with unrepented sins, and overwhelmed with ignorance ! It exists where Rome's national Bank, otherwise called *Purgatory*, collects its enormous revenues, for the absolution of sins, and the deliverance of souls from its flames, and intolerable cold, and steam !

Again : another very notable mark of this terrific power, is set down in bold relief, in the holy vision of St. John. The first beast seen rising out of the troubled seas, must be the imperial power of pagan Rome. There are, indeed, some traits in its character and deeds, which seem more applicable to Rome papal.

It is certainly true. But the second beast, seen by John rising out of the earth, is unquestionably Rome papal. Now, I beg to impress this fact on your mind, that when in the visions of prophecy one power, set forth in a symbolical figure, is to be followed by another in natural succession, and bearing a similar character, the first symbol contains in it something of the succeeding power's character and deeds. For instance, Daniel saw in vision the beast which symbolized Alexander the Great, at the head of the Grecian empire. He was shadowed forth by the "one notable horn." But, let it be noticed, that before the symbolical Beast was withdrawn from the prophet's view, it was employed to symbolize also the powers which followed Alexander. The notable horn was broken ; and while Daniel still contemplated

the vision, he beheld four horns come up in its place. These were the four princes who reigned in his stead.

Even so, the first beast in John's vision of Revelations, chap. xiii., shadowed forth the pagan empire of Rome, and much of its successor, namely, papal Rome, which is more minutely detailed under the image of the second beast; but in such a way, that the full symbol, exhibiting the entire character, place, and deeds of papal Rome, includes many of the parts of the first symbolical beast.

Now, this leads me to one prominent mark, branded in letters of fire, on the front of the second beast; chap. xiii., 11-18—"The first beast had a deadly wound, which was healed," in the rising of the second beast. Pagan Rome is the beast "which was, and is not, and yet is," that is, in the life and power of the second beast. This new power, called the second beast, was to be "lett, until he that letteth," namely, the imperial pagan power, "was taken out of the way." "Then he gave life unto the image of the first beast, that it should both speak," that is, call into existence the old religion of Rome, in a new form; "and cause that as many as would not worship the 'renovated' image of the beast should be killed." So manifest is the utterance of the holy apostle, that the novel religion of Rome should be modelled on the ancient paganism.

Now, let us hear the voice of history. Does it proclaim this to be an incontrovertible fact? It does, in every striking point. When the pagan worshipper approached the door of his chapel, what was the first object before him? The pot of holy water; namely, of salt and common water. This is precisely the case with the papal worshipper. The pot of holy water is set before him. The pagan worshipper dips in his hand, and sprinkles himself with it; the papal votary dips his hand in, and makes on himself the sign of the cross. As the pagan devotee entered the chapel, he saw the altars, the round cake—the “*mola*,”—the incense, the priest, in his appropriate dress, uttering his prayers in Latin; the boys bearing the censers, the images of gods and heroes arranged on every side, which, with the walls, are black with the smoke of incense. And on every hand, he saw suspended on the walls, votive tablets, pictures, garments, rags of those who had escaped some disaster. Exactly in all points do these objects meet the eye of the papal devotee. He sees the altars, the round cake of the Mass, the boys in surplices swinging the censers, the slow curling smoke of incense, blackening the images of the saints, and the walls; the priests in their motley dresses, uttering their mummery in Latin; and on each side, as in ancient Rome, he sees the walls adorned with relics, vials, garments, hung up as votive tablets to the saints.

These are not the only points of resemblance. The Roman emperor was invested with the chief spiritual power. He bore the title of "Pontifex Maximus." The pope bears the same title from his pagan predecessor, "Pontifex Maximus, the chief priest." The pagan chief was a temporal, as well as a spiritual despot. The papal chief, as we have seen, has claimed unlimited power over all magistrates, and people. He allows their oath of allegiance and fidelity, to be just so far binding, as the civil powers bind themselves to obey him in his ghostly despotism. The pagan emperors claimed divine homage. How many Christians perished because they would not render this homage to the "divus imperator." The papal primate claims, and also receives divine homage. At his election he is raised in his throne and placed on the altar, and his purple-robed slaves and priests do him solemn homage, as a god. "They adore him." The pagan emperor exacted divine homage, by causing his subjects to fall prostrate before him, and kiss his foot. This was first introduced from the Persian court by the Emperor Dioclesian.* The papal primate exacts the same impious and despotic custom. The Roman Catholic, in doing his obeisance, throws himself humbly on his knees, kisses the Pope's foot, while he says,—“Noster Domi-

* See Gibbon's Rome, vol. vii., p. 21, chap. 53.

nus Deus, papa ! The Lord our God, the Pope!" The Roman emperor, among other plans of raising revenue, resorted to the indecent custom of selling absolutions, or pardons. Suetonius states this of the Emperor Vespasian. His words are, "Nec reis, tam innoxiiis, quam nocentibus absolutiones cunctatus est.—He did not hesitate to confer absolutions to the accused, as well the innocent, as the guilty." There is not a more prominent or manifest practice in the Papal Church than that of the traffic in indulgences, and pardons.* In every Catholic country, each city and town has a public office announcing the sale of indulgences. It was the sale of these, by Tetzels, that was the means of awakening the world; which issued in the blessed Reformation, and shook the papal throne, and rent his kingdom!

Farther, the pagan emperor had his first fruits, annates, and oblations: the latter, the Pope, has his first fruits, annates, and oblations. The pagan chief pontiff had his synod of priests in purple: the papal chief has his bishops in purple. The pagan pontiff claimed universal power, and submission from all in his empire, and persecuted the Christians even unto death. The papal chief claims Catholicity, and power over the nations, and persecutes the true Church even unto death,

* See Mendham's *Venal Indulgences and Pardons of Rome*, p. 83; and Blunt's *Vestiges of Ancient Manners in Italy and Sicily*, pp. 190, 191.

under the name of schismatics and heretics. The pagan religion owned one supreme God, Jupiter, together with a vast multitude of lesser gods, usually reckoned at 30,000: the papal religion recognizes one supreme God, but has added saints and saintesses, as numerous as the gods of the nations. The pagan votary worshipped Juno as "the Queen of Heaven;" the papal votary, the Virgin Mary as "the Queen of Heaven."* The temples of the heathen are imitated by papists. The Pantheon at Rome, which was the house of all the gods, is now the house of the mother of all the saints. In the Pantheon the heathen traveller, from every nation and province, found his own native gods, and their altar and incense. In the house of all the saints every papal traveller, from all Roman Catholic nations and provinces, can find the saint of his own nation:—the Spaniard finds St. James; the Frenchman finds his St. Denis; the Englishman his St. George; the Irishman his St. Patrick; the Scotchman his St. Andrew; the Hollander his St. Nicholas!

The pagan worshipper was subjected to an endless succession of festivals and holy days: the papal worshipper is bound to keep holy each saint's day, besides feasts and fasts without number. These excessive burdens impoverished the pagans; no less do these impoverish the papists,

* Compare Jeremiah, chap. xlv., 17, with the same title in Roman Catholic prayer books.

destroying the spirit of industry, and thence inducing the necessary consequence, individual and national poverty, especially among the lower classes. The pagans had their vestal virgins; the papists their nuns. The pagan priesthood of certain temples were prohibited marriage, and, to keep them true to their vows, they were made *physically* incapable of violating their vows: the papal priests are prohibited marriage, but without being subjected to the *physical* precaution of the more devoted pagans. In their processions, vows, sprinklings, offerings, postures, and complicated gestures at the altar, in their robes, penances, flagellations, lying wonders, miracles, omens, prayers for the dead, dirges, they are most exactly and minutely assimilated. And, finally, their spirit and zeal were the same. They equally sympathized in their hating, persecuting, and killing the true Christians, who dissented and protested against their idolatrous worship, morals, and religion. And, in the different modes of their persecutions, and tortures, and death, we perceive that each of them adopted the barbarous practice enjoined by law, of neither buying from Christians nor selling to them, nor dealing in any form of social communion with any of them.*

* For a fuller and more complete view of this resurrection of the pagan "first beast," in the body and spirit of the papal "second beast," I beg leave to refer to a book, entitled, "The Parallel Scheme of the Pagan, Papal, and Christian

We now submit it to every man's sober judgment, to determine, according to this evidence of history, whether papal Rome be not the terrific power that is shadowed forth by the apocalyptic "beast," entitled the "second beast;" and whether it has not "given life to the wounded First beast," the symbol of paganism; and whether it is not, in fact, the civil despotism, and also the religious system of pagan Rome, revised, modified, and perpetuated under a new name.

Finally: This predicted novel power defines and claims its position as *the* only Christian Church among the nations of the Earth. It *was* a star. But it has fallen in smoking ruins to the earth. It has unchurched itself. Its purity has gone to the grave of the Capulets. It is *the* Antichrist. It has been so baptized by the highest authority. It is now merely a selfish, potent, exclusive **POLITICAL POWER**. We have seen the proofs of this. It is the "SMALL HORN" among the **TEN HORNS** of Europe. Hence, it is as much a civil power, and a despot, as is any one of the *ten* kings of Europe. It has received its designation,—"**THE BEAST**," by the command of Almighty God, and it is recorded by the Holy Ghost. No title can indicate more clearly and precisely the character of this violent,

rites and ceremonies," by Thomas de Laune; London, 1779; and also to Dr. Middleton's "Letter from Rome," showing the exact conformity of Popery to Paganism.

TEMPORAL power; while it puts on the ill-contrived mask of Religion, to compass *atrocious* purposes! From the middle of the *eighth* century, has it claimed dominion over all men; over all civil powers, and over all governments! "*A priest*," says one of its writers, "is as superior to a magistrate, as a man is to a beast; and the pope is as superior to a potentate, or any chief magistrate, as God is superior to a man. He who prefers the king to the priest," continues he, "prefers the creature to the creator."*

In another vision, the holy apostle beheld this ferocious power shadowed forth under the symbol of "a strange woman, DRUNK WITH THE BLOOD OF THE SAINTS."

This sanguinary power, which we have traced to Rome, has, from its rise, worn the mask of religion, like her twin brother, Mohammed, and has drenched the fields and cities of Europe, Asia, and America, with human blood! Papal Rome has shed the blood of fifty millions of Christians in Europe! She has shed the blood of fifteen millions of Indians and Mexicans on our continent! She has shed the blood of fifteen hundred thousand Jews, in Spain, and in other nations! And she has shed the blood of two millions of Moors in Spain alone! Thus, has SHE shed the blood of SIXTY-EIGHT MILLIONS, FIVE HUN-

* Stanislaus Orichovius, in his book, *The Chimera*, p. 90. Bishop of Lincoln's *Popery Pernicious*, p. 27.

DRED THOUSAND HUMAN BEINGS, in propagating her religion, and extending her power! And, O merciful Father in heaven, this does not include the millions of their own people, and her enemies, which fell in her crusades, and wars, and massacres! Here, thirty millions and a half would be a moderate calculation! Thus, Rome papal has hurried into eternity, A HUNDRED MILLIONS OF THE HUMAN RACE, by her bloody religion! IS SHE NOT DRUNK WITH THE BLOOD OF OUR SPECIES! No other nation, no other founder of a false religion, has ever shed so much blood, or caused so much suffering, and lamentation, and woe, on the face of the earth! And has she repented?

The Jews bewailed the murderous deeds of *their* forefathers, as they decked the tombs of the martyrs of their nation; and declared that, had they been in the days of their fathers, they would not have done their deeds!

We have discovered no such symptoms of pity and penitence, in this predicted power, *the* modern Antichrist. Its motto is,—“semper et ubique eadem. Always the same in all times and places.” Hence it has never revoked these bloody decrees. It has never penitentially declared that its forefathers put these millions of human beings *unrighteously* to death. It has never even apologised to the human family for these massacres! So far from this, it does stand boldly and unblushingly forward, as the

advocates of all that its fathers have done. And it maintains, with desperate and heaven-daring pertinacity, in the name of Almighty God, that dissent from its dogmas, is HERESY: that HERESY is as the sin of *murder*! Hence it is an article in its creed, occupying a high and conspicuous position, that the church must put "HERETICS" to death for their religion! This article is avouched, and unblushingly, and loudly proclaimed by her Doctors, such as St. Thomas, Bellarmine and others; by her councils, such as those of Constance and Trent; by her popes, such as her Bonifaces and her Innocents; both by their decrees, and most revolting deeds! Hence the unrepealed law stands to this day in Rome's Code of Laws, under this title,—“De heretico comburendo: concerning the burning of the heretic.”—And hence, the laws and regulations of “The Infernal Inquisition,” which stand out in bold relief, before all the world, not only unrepealed, but never even disowned,—never even disapproved! Unrepealed!—Disowned! Disapproved! No, no. Oh! merciful King of Zion,—in thy pure eyes,—even under thine awful majesty, is “The Inquisition,—the infernal Inquisition, even at *this day*, in full operation in Rome, and under the patronage of Pope Gregory Sixteenth!!! What a mockery! “*His Holiness*,” and “*the Chief of the Infernal Inquisition!!!*”

And, in thus warring against “heresy,” it wars

against liberty of conscience ; against civil liberty ; against the liberty of the press ; and against popular education ; and thence against the happiness, and dearest interests and rights of mankind !

In the great and final day of judgment, all that have been murdered in cold blood, by this Antichristian power, shall be congregated before the great white throne, to confront this long and bloody line of ghostly despots, and all their followers,—and when every lip of every martyr and sufferer in this countless “cloud of witness,” shall utter in a peal of loudest thunder, their accusations, and the sentence,—then,—and not until then, shall it be known, how much Rome was the enemy of the human race—how many murders she has perpetrated—and how many souls were hurried into perdition by her cruelty, and her sorcery, who has for ages and ages been “drunk with the blood of the saints, and the martyrs of Jesus Christ.”

And, hence, my Christian friends and fellow-citizens, in warring against this gigantic power, we are not warring against religion, or against any Church ; or against any man personally. Against any loyal division in the glorious army of THE CHURCH OF CHRIST, we war never ! Against any man, personally, we war not, we contend not,—but for his salvation ! We are doing a duty which every Christian man, woman,

and child, is bound to do to God, and man—to his country, and the Church. We are “contending earnestly for the faith once delivered to the saints.” We are taking up our line of march, and forming in our position, in the army of Prince Messiah, who rides forward “on his white horse, followed by the armies of heaven, all clothed in white, conquering, and to conquer.”

And, while patriotism and charity give no quarter to this combination of unreformable conspirators against Christianity, and the rights and salvation of man, our prayers shall ascend to heaven for the men who are still under its pernicious influence. And even for the unhappy Primate of Rome, and each individual of his guilty hierarchy, will the devout Protestant offer as earnest, and as devout a prayer, as that which the good old Reformer John Craig offered up, in the pulpit of St. Giles, formerly occupied by the immortal John Knox, on behalf of the bloody Charles IX., king of France. We will implore repentance and forgiveness for each of them, who have not sinned away the day of grace; and blasphemed in the unpardonable sin against the Holy Ghost!

But leaving these painful objects, let me conduct you, my dear friends, to a more pleasing prospect that is held out in the brightening visions of the holy apostle. From the lofty point of revelation, the conducting angel directs our eyes

across this gloomy valley of vision, where all these sickening events, with all these busy agencies of Antichrist, have been passing before us—and fixed them on the glorious issue of events! The mighty angel who set his right foot on the sea, and his left foot on the earth, and lifting his hand to heaven declared that “there should be time no longer,” has pronounced the predestined doom of Antichrist. This doom has been uttered by the same lips, which declared his rise, and the years of his triumph. “The little horn which shall subdue three kings,” and shall “speak great words against the Most High,” and wear out the saints of the Most High, and think to change times and laws, shall have dominion over the Church not for ever. No: it is only until “a time, and times, and the dividing of a time.” Then after “that time, and times, and a half,” shall he have accomplished his purpose to scatter the power of the holy people. Then shall all these things, written against him, be fully accomplished.* The holy city shall be trodden under foot forty and two months. “And I,” says Jehovah, “will give power unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.” “And the woman,” the spouse of Christ, “fled into the wilderness, where she hath a place prepared of God, that they should feed her, there, a thousand

* Daniel vii., 24, 25: xii., 7.

two hundred and three score days." And John beheld, farther, in vision, the Beast exulting in great power, and worshipped by his votaries, who cried,—“Who is like unto the Beast? Who is able to make war with him?” Amid these rejoicings, he heard a voice from the excellent glory pronouncing the time of his doom. “Power was given unto him to continue forty and two months:” or, twelve hundred and sixty days.*

Thus, my dear friends, you have reason to exult with joy. The duration of the reign of Antichrist is limited to “three years and a half;” that is, “forty-two months;” that is, “twelve hundred and sixty days.” Now let us adhere to the rule of prophetic interpretation. When a predicted power is exhibited in MINIATURE, under a SYMBOL, such as “the Man of Sin,” or, “the Beast;” the chronological time assigned to it, must be taken, also, in MINIATURE, or SYMBOLICALLY, NOT LITERALLY. A day is given for a year. Hence the Antichrist is to be in power, twelve hundred and sixty years.

But, here let us proceed with all befitting modesty and humility. Although the duration is clearly fixed, there is a darkness resting on the period of his birth, and his gradual ascent to power. Hence, we must bow at the feet of Christ, and “be clothed with humility,” while we seek counsel, in evolving the sense, and the sea-

* Rev. xi., 2, 3: xii., 6; xiii., 5.

son of the prediction. He who arrogates to himself the honours of a prophet to sustain a fond theory; or imagines that the revelation of the Divine purposes was given to make *him* a prophet, greatly "errs, not knowing the scriptures," in their true sense, and cannot expect the blessings pronounced by Christ on the humble inquirer. The true sense of the Bible, is the Bible: the true sense of the prediction is, also, the prediction. And in evolving that sense, with befitting humility, we shall have the promised blessing of our Divine Master, who said, "Blessed is he that readeth, and they that hear the words of this prophecy." And we must open our hearts to him who said—"Gabriel, make this man understand the vision." And we must listen to the Spirit of truth, saying, "Understand, O son of man; behold I shall make thee to know." This he does, by ordinary means, which his providence puts into our hands. For divine inspiration was withdrawn for ever, from the Church and individuals, with the last words of our Lord by the lips of John. Rev. xxii., 21.

The rise, and progress of ANTICHRIST, was by degrees. He did not gain his power, like Alexander, by a battle of the Granicus. Nor did he mount his bloody throne with a rapidity which swept over the face of the earth, with the swiftness of the beast which touched not the earth.*

* Daniel viii., 5.

He rose slowly, but steadily. So, in like manner, probably, will be his downfall. Before the times of Constantine, Antichrist was born. But, in *his* reign, was he cradled and nursed. In the middle of the third century, we discover this rising power. We then read of relics, and appeals to saints, and departed martyrs, and "other workings" of Antichrist. If, therefore, to the years, A. D. 260, 269, 300, and the year 335, which is the close of the reign of Constantine, we shall add 1260 years, we shall discover some of those heavy visitations of Almighty God, which were the beginning of his end, and preparatory to his extermination.

And these, accordingly, bring us down to the beginning of the Blessed Reformation, in the eventful period between A. D. 1520, and 1529. In the latter year, the true church of Christ solemnly **PROTESTED** against Antichrist, and came out, as a body, and established Protestant independence in Church, and in State. This was fully achieved toward the close of the sixteenth century, when the Church of Christ was disenthralled, and spread itself over several of the nations of Europe.

But, we must not forget that the **SPIRITUAL** power was not fully established, until A. D. 606, when Pope Boniface III. was created **POPE**, and made *universal bishop*, at Rome, by the atrocious usurper, Pepin of France. And it was gradually consolidated during the half century following

this. If we add the 1260 years to this period of 606, we shall reach another point of time, in which we shall expect terrible judgments on the head of the *spiritual* Antichrist. What these shall be, the day will declare.

The development of these appalling visitations we may expect to take place, on, or about A. D. 1866. Each judgment falling upon his spiritual power, will be a fresh deliverance to the Church. Along with wasting temporal calamities, there will, most probably, be an incurable "consumption" of Popery "by the breath of Christ's mouth;"—that is, the preaching of the gospel, accompanied by the outpouring of the Holy Ghost, equal to, if not surpassing the glorious days of Pentecost!

But, we humbly conceive that papal Rome reached not the climax of her terrific ghostly despotism, until she seized the temporal power of princes. Then, being armed with civil power, the primate of Rome moved on, like Sir Artigale's iron man, Talus, over the kingdoms, with his iron flail, threshing, and crushing, and trampling citizens, and magistrates, and nations, and the Church,—leaving none, so far as his giant power extended, to embrace pure Christianity, or even whisper the name of liberty! This, as we have seen, took place in A. D. 756. If to this, we add twelve hundred and sixty years, we shall discover that, in, or about the year 2016, the Church of

God will witness the final and perpetual destruction of papal Rome!—And blessed is he that waiteth, and cometh to the year 1890; and more blessed shall those be who wait, and come to 1941; and more blessed still, shall those be who wait, and come to A. D. 2016.

In these gradual evolutions of the heavenly decree, in Rome's judgments, and the Church's deliverance, one victory will crowd on the heels of another victory; until, at the consummation of the 1260 years, the shout of triumph will re-echo from earth to heaven, and from heaven to earth! For that prediction of the holy Apostle will then be fulfilled. "I saw heaven opened, and behold! a white horse: and HE that sat on him is called FAITHFUL and TRUE: in righteousness doth HE judge, and make war. His eyes are as a flame of fire: and on his head are many crowns; and HE had a name written, which no man knew, but HE himself. And HE was clothed in a vesture dipped in blood. And his name is called THE WORD OF GOD. And the armies in heaven followed HIM, upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And HE shall rule them with a rod of iron. And HE treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS."

And "an angel standing in the sun," proclaimed with a loud voice, an invitation to the ravenous fowls to come, at the fearful impending carnage, "to eat the flesh of men." And John beheld in vision, and lo! "THE BEAST, and the kings of the earth, and their armies, gathered together to make war against HIM that sitteth on the horse, and against his army. And THE BEAST was taken, and with him, the false PROPHET, that wrought miracles before him,—and them that worshipped his image. These, BOTH, were cast alive into a lake of fire burning with brimstone!"

Then follow other and more transcendent victories. And the angel of Truth which conducted the beloved Apostle, through his lofty visions of times and events, is still uttering on our ears, the tidings of the Church's overpowering glory, recorded in God's eternal Word. "The Angel shall come down from heaven, having the Key of the bottomless pit, and a great chain in his hand. And he shall lay hold on the serpent, which is the devil, and Satan; and he shall bind him a thousand years! and all mankind shall be regenerated,—in the universal spiritual resurrection; and shall be exalted to a loftiness of capacity, and heavenly communion, unknown, unconceived of, before.—Each shall have a soul and spirit in him, like that which was in each of the martyrs who died for the word of God, and the testimony of Jesus. And they shall live,* and from generation

to generation, they shall reign with Christ, a thousand years! This is the long looked-for Millennium; the latter day glory; the golden age of the Christian Church!

But, following the light of God's eternal word,—and lifting our eyes beyond those lovely and holy scenes of a thousand years, we discover a valley—dark and dismal as the valley of the shadow of death, opening in the distant view. Lo! Satan is let loose again. He goeth forth in his last and desperate struggle against Messiah and his sacramental host. Gog and Magog—the apostate sons of their sainted fathers,—now pour forth into battle, their dark iron-girt legions! They raise the streaming banner, and utter the fierce war-shout; and rush on to the last conflict; and encompass the camp of the saints!

But, in the Church's last extremity,—“when the worst has come to the worst,” by the combined armies of earth and hell,—lo! the scene is suddenly changed: the heavens grow dark;—

“Earth shakes, and swims, and reels, and opes her jaws;
By earthquake tossed, and tumbled to and fro;
His lightnings gleam upon the prostrate foe,
And louder than the ear of man e'er heard,
The thunder bellows; and the ocean groans.”*

This ushers in the last and glorious consummation. For through the vault of heaven, the

* Pollok's “Course of Time.”

Lord descends with a shout, with the voice of the archangel, and the trump of God. Ten thousand times ten thousands of angels, and the spirits of just men made perfect, rank above rank, crowd around Him, as he suddenly descends to the last judgment. All heaven is vocal with his praise! All hell utters its hollow moan and wail, like the muttering of distant thunder! The great white throne is set in the vault of the heavens; dazzling with unendurable brightness! The son of God takes his seat thereon, in his ineffable majesty and glory! He utters the word of his omnipotence;—“*Arise, ye dead; and come to judgment!*” In a space, brief as the twinkling of an eye, respond to this word the whole of the ransomed ones,—a multitude which no man could number—so great was their majority over the lost. They rise first;—all stand before their judge, in their newly raised resurrection bodies. Obedient to the same trumpet’s call, every one then alive on earth, in that dread hour, are “changed in a moment,” and “caught up in the clouds to meet the Lord in the air.” And no less obedient, though shrinking with new and unutterable horror, every one of the wicked starts from his long sleep of the grave. For then do “death and hell give up their dead.” The Judge’s voice separates the righteous from the wicked. On his right, the post of heaven’s high honour, stand the glorious host, clothed in

the fair robes of immortality; and shining in brightness, as the sun walking in the heavens, in his unclouded splendour! On his left, stand the wicked, in their new raised bodies, their state undescribed on the page of Revelation;—unconceived,—inconceivable;—covered with guilt, overwhelmed with shame; crushed under an intolerable burden of despair; and struck with the horror which convulses the fallen angels! Sentence is pronounced on every individual of the wicked,—“Depart, ye cursed, into everlasting fire, prepared for Satan and his angels.” And as rapidly as the thunderbolt pursues the flash, are they hurried away into hell, for ever and ever!

“This done, the glorious Judge, turning to right,
 With countenance of love unspeakable,
 Beholds the righteous; and approves them thus;—
 Ye blessed of my Father! Come; ye just,
 Enter the joy eternal, of your Lord;
 Receive your crowns, ascend, and sit with me,
 At God’s right hand, in glory evermore!”*

And, raising our eyes still higher, while enraptured with the glory spread over these stupendous closing scenes, we rest with divine joy, on the far distant prospects! We see high heaven’s glory revealed to our view:—the Tree of Life: the waters of life: the mountains of bliss, the palace of the king of glory; all the family of

* Pollok’s Course of Time.

God, at home, in the ravishing transports of felicity, “which eye hath not seen, nor ear heard, nor the imagination of man conceived!”

There, is our blissful and eternal home! There, is the Church triumphant! There, we shall dwell in the family of God, for ever, with all the ransomed! There, shall we follow the Lamb, whithersoever he goeth! There, will He lead us forth by fountains of living waters, gushing with pleasures ever fresh and perennial, for evermore! Nor shall we be an isolated society, dwelling apart; and strangers to the rest of God’s great family, spread over the vast fields, of all worlds, throughout space! We shall, then, all be one,—one great, harmonious, living, and glorious family! There will be no middle wall of partition between us, and the angels, and the other hosts of heaven. And as there has been joy in heaven over every one that is converted, while the Church is in this vale of tears,—oh! with what new emotions of rapturous delight, will every heavenly bosom be transported, when we all shall arrive there, in his presence:—when every one of us, in body and soul, redeemed from the grave, and covered with a new and unknown glory, shall meet in one vast assembly,—so great, that no man can number it! And, oh! with what ravishing delights, will the angels, and the hosts of heaven, from every world, far and near, crowd around us, to behold MESSIAH’S ransomed world of mankind: and hear our songs,

and join in our hallelujahs; and pour their divine welcomes, and their blessings on our heads; and give new joys to us, and receive new pleasures from us, in the eternal communion of heaven; before the throne of the TRIUNE GOD!

These magnificent events and scenes have been spread out, on the divine pages, before the Church of God. We have presented them in the order in which the Holy Ghost has spread them before us, in the holy visions of Daniel and John.*

Some of them have already been enacted on the field of past ages, by the persons and powers predestined to the work. These, as we have seen, stand out in bold relief, before the Church and the world. Others are yet to come. And these coming events,—particularly the final overthrow of Antichrist, and the spiritual reign of Christ on earth during a thousand years,—do occupy a prominent position in the evolution of the world's future history. On those fast approaching events, the Christian world expatiates with delight and admiration, chastened with a holy and profound awe. We watch the approaching footsteps of our Lord, and listen to his voice, waxing louder and louder,—“Behold! I come quickly.” And we respond with joy and trembling,—“Come, Lord Jesus, come quickly!”—Nor are the wicked

* Daniel, ch. vii., 8, 24, 25. John, Rev. xix, xx.

unmoved. Already begin they to call to the hills and the rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the LAMB!

And in view of all these events, shall not the children of Zion lift up their heads and be joyful in their king? Antichrist may put forth—as he is now putting forth over Britain and our own land—his utmost effort to regain his lost power, and bind in chains, once more, the Church, and the world! Let him muster all his troops, and “let slip the dogs of war.” Let him come upon us, waving his bloody standard, and shouting the war-cry,—“death or victory!” It is his last onset! It is his death struggle! The token and the watchword have been uttered by the King of Zion,—whereby we know that it is his last onslaught. For, “Satan has come down in great wrath,” to rouse his combined powers to the last conflict. He knows that Antichrist’s time and his own time are short. This is indicated by the voice of prophecy, which has uttered “the time, times, and the dividing of a time.” And it is indicated by the dismemberment of the papal kingdoms and the secession of many nations. Hence the present activity of the household troops of Rome, and the well-trained bands of Jesuits, who are hurrying onward, as the forlorn hope, into the eventful conflict. Their ghostly primate “gnaws

his tongue with pain," as he casts his blood-shot eyes in fury over the seceding kingdoms of Europe, where, in former times, millions of crushed and heartless slaves lay prostrate at his feet. And he fondly anticipates an easy and crowning victory, there, and in our Republic. No treacheries, no treasons will he stop short of,—no pains, no labours, no treasures, no lives will be spared, to compass his fatal purpose against the Church of God, and the rights of man! The war-shout has been raised. The conflict has begun. The invading army of Rome is pouring its strength and its fury, over Britain, and over our land!

But we fear them not. The Lord God omnipotent reigneth in Zion. Even in the present war-struggle of papal Rome, we perceive him disheartened, crippled, paralyzed. The Iron Age of mental slavery and Romanism have been slowly, but steadily passing away, like the distant roar of a retreating host! Man has risen in his might. He can never be chained again by the ghostly despotism of the Dark Ages. On the contrary, man will soon be found, everywhere, renouncing Rome's bloody religion and yoke of slavery. The Roman primate cannot lord it over the human soul, and trench on God's prerogatives, much longer. He cannot, much longer, drive man into the belief that traditions, fictions, and the apocrypha, are given by the inspirations of God: nor stamp heaven's seal on his motley Rule of Faith,

corrupted with enormous evils. He cannot, much longer, brutalise men by the worship of images, relics and demons: nor palm, on even the humblest peasant, his miracles, his ceremonies, and impostures, designed to rivet the chains of his slaves! Divine influences will soon restore the long enslaved reason of his subjects, to its legitimate throne. And, intoxicated with their new liberty, *they* will be the foremost to denounce Rome's novel imposture, that a piece of bread becomes by the power of a priest's mummery, "the very body and blood, soul and divinity of Christ." And man reclaimed to reason, to truth, and to his God, will drive the ghostly juggler from his sanctuary; overturn his altars, break down his images, and "cast his new made gods to the moles and to the bats,"—with his censers of incense, his "pix" and tabernacle containing his idol, and holy water, and all the implements of his idolatry borrowed from pagans! The time is coming when even the infant scholars of the Church will lift their voice, and cry out against the papal worship of "the new made god of bread," perpetrated in every mass: and against the revolting blasphemy of invoking one deceased female, as "the mother of Almighty God;" and another,—St. Anna,—as "the grandmother of the Eternal Jehovah!!"—and against the invasion of the divine throne by the priest, sitting in the tribunal of the confession, and pardoning

sins *judicially*, as the vicar of Christ!—and against the substitution and offering of “a mass,” instead of our Redeemer’s atonement; and against the pretence of “holy water,” to wash the soul from sins, instead of the Holy Ghost’s cleansing by regeneration!—All these impostures of this obsolete religion, will, before long, vanish away, with the other melancholy remains of the Dark Ages!

No! these novel and palpable impostures of “the Man of sin,” can never again flourish, and regain the favour of men. Papal Rome can never regain *her* glory, and dominions, as it was in the days when she sat as queen over the prostrate nations, in *her* “Golden Ages.” No! sooner than this can take place, she may roll back the never ebbing tide of time, which has passed over the human family; and undo all that has been done, in elevating man; and extinguish all the light of the sciences; and render unfulfilled, and void, all the prophecies which Almighty God has brought to pass!—No! sooner than regain *her* power, she may wage a desperate and a successful war against MESSIAH, OUR PRINCE, at the head of his heavenly army, coming in his might, to destroy Babylon the Great! No! sooner than again rear *her* Inquisitions, and re-enact *her* bloody tragedies, she may arrest the Mighty Angel, descending from heaven, and wrest from his omnipotent hand, “the key, and the great chain,”

and defeat HIS purpose to bind Satan, and hurl him into the bottomless pit. No! sooner than again crush the Church of God, she may abridge the almighty power of our Redeemer; and prevent HIS spiritual resurrection of the human family, in the Latter Day Glory: and rob HIM of the many crowns on HIS head: and wrest the sceptre of grace from his hand; and deprive HIM of his throne which he ascends to reign a thousand years in his Church on earth!

Already the Mighty Angel, whose presence illumines the earth with his glory, is descending from heaven to utter, with the blast of his trumpet, the downfall of Babylon! Already we begin to hear the distant pealing note of thunder,—“Babylon is fallen! is fallen; that great city, because she made all nations drink of the wrath of her fornication!” And, already, is the third angel following these, saying with a loud voice,—“If any man worship the Beast, and his Image, and receive his mark in his forehead, and in his hand, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, 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!" Rev. xiv., 8, 9, 10.

Wherefore, let us all hear the voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven: and God hath remembered her iniquities." Rev. xviii., 4.

APPENDIX.

No. I.

I SHALL here present to my reader, a brief sketch of the present operations of the Roman Catholics in our Republic. They are actually carrying into effect the commands of their foreign master at Rome. He is, by their avowed creed, superior to all magistrates in the land; and his commands bind them, even in temporal things, in defiance of all human laws! The purpose of Rome, expressed to the priests, is to regain Britain, and these United States, to his spiritual, and thence to his temporal, dominion. For, in no land, and at no time, does the Pope separate State from the Church. Under his dominion, the State is always made a tool of by the Church. In lands, not thoroughly reformed from Popery, as, for instance, England, the union of Church and State exists; but with this difference, that the State makes a tool of the Church!

To attain their grand object, the two De Propaganda,—the one, at Rome, the other, in the south of France; together with the Leopoldine Institution, at Vienna, under Prince Metternich's patronage, are now most actively employed. Their labours are alarmingly efficient in raising large funds; and in training young priests and Jesuit agents; and hurrying them into the fields of operation.

THE SOCIETY OF JESUITS, whose atrocious principles and crimes had caused their expulsion from each of the nations of Europe, and at last their final dissolution, by Pope Clement XIV., in 1773, was organized anew by Pope Pius VII., in 1814. The cause of Rome and despotism had then become so desperate, that none but these desperadoes and reckless outlaws were deemed capable of bringing aid to his sinking Church. And a new generation having sprung up, which knew not the history of these papal life-guards, and legalized assassins—these conspirators against God and man, they again tolerated in Europe and America. They are men who “would rather reign in hell, than serve in heaven.” With them all things are right when sanctified by the end. To lie, to advise theft, to rob, to assassinate by the steel and the chalice, are, with them, virtuous deeds, when they promote the interests of Rome. The proof of this is on the pages of Molina, Lessius, Vasquez, Escobar, and the rest quoted by Pascal in his Provincial Letters. “*Hæ animæ venales, ibi fas, ubi maxima merces.*”^{*} And we refer

* “These spirits who sell themselves to do evil; with

for their practical results, to the ecclesiastical and political history of Europe, for the best comment on their inexpressible enormities!

These bandits and licensed conspirators are, now, in full, uncontrolled spiritual operation among us. They are spread over the land. They are found in every disguise. They force their way into our schools and colleges, as it appears in the painful case of old Oxford. They are found as agents, pedlars, editors, orators, preachers "dispensed." In the West, they come out, without a mask; and threaten to take the land by storm!

"A protean tribe, one knows not what to call,
Which shifts to every form, nor true to all:
Grammarian, painter, augur, rhetorician,
Rope-dancer, fiddler, conjuror, physician."

Gifford's Juvenal.

Gold and silver; literature and cunning; and to sum all up in one word, JESUITISM itself, are all put in requisition. The simultaneous movements over our land are guided by heads, cool and deliberate in plotting ruin; by hearts that never yielded to the soft yearnings of charity or mercy, and by hands that never shrunk from deadliest and bloodiest crime! And all are consummated by legions from the *De Propaganda*, as sleepless, and as untiring and vigilant as the sentinels at the gates of pandemonium! The

them that is the holiest which brings the highest price!" Such was the picture of them from the pen of the good Bishop, Jeremy Taylor.

following is an outline of their operations in this republic:—

I. They erect splendid edifices by money derived from foreign societies, and they invite our youth to witness, and unite with them, in the varied fascinations of pompous dress, their imposing music, and the solemn shows of their idolatrous ceremonies.

II. They conceal their exclusive and repulsive sentiments; they adapt themselves to popular belief, and put forth the most plausible exhibitions of their motley system; making the vulture to ape the gentleness of the dove, and the lion, the loveliness of the lamb!

III. They have, for years, been making incredible exertions to monopolize the education of our youth, of both sexes, of the influential Protestant families of the land: while they studiously neglect tens of thousands of their own children, who are growing up utterly without education. The object these proselyting emissaries from Rome have in view, is manifest to the most superficial observer.

IV. As a *religious* sect, they move by foreign impulse in a body, in all *political* measures. They keep themselves entirely distinct from Protestants, and offer themselves to the strongest party, or to any party who will secure them the most favours and power, to enable them, as a religious sect, to undermine our Religion and Liberty.

V. Their leaders and prelates affect the most extraordinary liberality, and the most patronizing condescension toward their *dissenting brethren*, the Protestants, and they appeal to their well-known liber-

ality and charity, for aid to build their chapels; and they most shrewdly flatter the highmindedness and generous spirit of half Protestants, who never refused to aid "the weak," and "the innocent," and "persecuted Catholics;" while nothing so soon throws them into a rage as to ask them to reciprocate!

VI. They are annually sending in upon us, colonies of priests and laymen, who swarm over the whole land, and seize upon every opportunity to extend the influence of their bigoted system, upon the ruins of morals, religion, and liberty, in America.

VII. They combine their influence, as a *religious* sect, to bribe and to overawe the press. Men are subsidized, and regularly pensioned, who are the editors and contributors of many of the most popular presses in London, and this is the case, on prominent points, in our Republic. However, a most material and salutary change has now been effected. And the voice of the awakened people has caused this!

VIII. They alarm, and encourage the fears of timorous and lukewarm Protestants, by impressing on them, with much solemnity, and with many awful insinuations, that there is great danger to *public property*, to *church buildings*, and the *personal safety* of those who venture to oppose them, by speaking or writing against Jesuitism! What a picture, by the way, this gives of the untameable war-spirit of this religion!

IX. They flatter and caress timorous half Protestants, and public men, and spare no pains to persuade them to use all their efforts to discountenance and

to frown down those who do conscientiously expose their dangerous tenets, and fatal operations. They sigh over Protestant bigotry, and they are all anxiety JUST TO BE LET ALONE, to pursue *quietly*, in their own way, their secret conspiracy against our Holy Religion, and our Republican Institutions!

X. In their haste, and unabated struggle to obtain the funds of our Public Schools, they have *two* main objects in view: 1. If possible, to throw every barrier in the way of universal popular education, and so to perpetuate IGNORANCE, the mother of their devotion. 2. To obtain for their own sect, if practicable, the public funds to endow their nunneries and sectarian colleges, to train up priests, and perpetuate the race of "nuns," and thence promote more effectually the interests of their foreign Master at Rome!!!

XI. The Roman priests oppose our Common Schools. The reason is clear. It is there the youth learn the genuine principles of Republican Liberty, and are taught to love their country, and stand by her institutions against all foreign influence, and aggression. The Roman prelates and priests, as a body, are ALIENS. Those from abroad cannot be genuine citizens, or even citizens at all. The oath imposed by Rome on each bishop, binds him in soul and heart, in tongue and hand, to the only master and ruler whom he can own, namely, his "Sovereign Lord, the Pope!" Hence, the Roman Catholic religion creates in our Republic, an "*imperium in imperio*;" a strong, combined and united foreign power, in strict allegiance to a foreign civil and reli-

gious government. Hence, Popery will not allow its youth to mingle with Protestant youth, if by any means, even including force, it can prevent it. And even its adult members it concentrates around it as a **DISTINCT POLITICO-RELIGIOUS PARTY**, to wait the offers of the strongest political party, be they what they may, who make them the best and most lucrative offers! They have no patriotic politics in any of the States. They care exclusively for their own sect. They go around, like a celebrated man at Jerusalem, in the days of our Lord; and, with cap in hand, they say to the dominant party, be it for the administration, or be it against it—"What will you give us, and we will betray the other party into your power!"

XII. And, lastly—A Society of wealthy individuals in Dublin and in London, has lately been announced to go into operation, for three objects:—

1. "To send into the Western States of America, the surplus population of Britain, Ireland, and the Continent." [That means, the worst of men—men steeped in moral leprosy, whom they cannot endure there! These are "good Catholics," and will, at the confessional, be productive to priests!]
2. "To open a new market for British manufactures."
3. "*To extend and consolidate the Roman Catholic religion in the United States.*" They propose to buy up Western State Stocks, at the present reduced prices; obtain public lands for them; then send out immense colonies of "Catholics," well officered by bishops and priests. And thus they will gradually gain the ascendancy in the West.

And on a map, which they have emitted, and which has been published here, they have marked the grand points for the location of these ghostly colonies, in Ohio, Michigan, Indiana, Illinois, Wisconsin, and Upper Canada. The map is now lying before me.* This present scheme is, unquestionably, one of *their* most feasible projects, and at the same time, it is to our Republic, the most alarming movement that has been contrived. It is got up by the Jesuits, who will conquer, or die! If we be not thoroughly awaked by this, it must be because the offended God of our fathers is about to bring on us a national and tremendous visitation, such as we have never yet felt as a people!

No. II.

A BRIEF CONTRAST OF THE TWO GREAT ANTICHRISTS.

WE have seen the distinct fulfilment of prophecy, relative to the PAPAL Antichrist. The MOHAMMEDAN Antichrist is distinctly foretold by St. John in the ninth chapter of Revelations. The latter rose, and carried desolation over the Eastern Christian Churches: the former rose, and spread desolation over the Western Churches of Europe. We shall

* See a copy of it, published in "The Home Missionary," of the American Home Mission Society, for November, 1842, with an outline of the whole plan of that new British society.

notice, *First*, The striking points of their agreement. *Second*, Those in which the papal Antichrist is actually more hostile to the cause of God and man, than even the Moslem Antichrist.

FIRST: Their general identification in evil, and direct hostility to our Lord Jesus Christ.

I. They are both set forth, by divine prophecy, as ruthless enemies: they rose simultaneously: and are to go simultaneously to destruction. History declares that they rose into power in A. D. 606: that they reached maturity about A. D. 756; and the holy prophets have declared that they will go into perdition, together, at the close of the 1260 years, of their appointed time. Rev. xix., 18-21.

II. The system of each of these Antichrists, was gradually filled up, by visions, false prophecies, and a medley of traditions from various quarters.

III. The primate of Rome, and Mohammed, did, each, put in his exclusive claim to be God's prophet, God's priest, and God's king. This we have shown in regard to the former. The evidence of the latter is found in the Koran, and in the Life of Mohammed.

IV. Each of them has his Bible, or sacred Book: and each opposes the translation thereof, into any other tongue. Each makes the priest, *the living Teacher*.

V. Each prohibits liberty of conscience, and all free inquiry. It is death to contradict the Koran, in Turkey! It is death to contradict Romanism under the Roman power.

VI. Each makes his religion consist in *outward*

forms, rites, and ceremonies. The Turk makes many bowings and prostrations towards Mecca: the papist, many bowings and prostrations to crucifixes and idols. The Moslem and Romanist fast much. But "they fast for strife and debate, or to smite with the fist of wickedness." Each of them submits to numerous penances; but each is a stranger to true repentance. Each practise many pilgrimages: the Turk to Mecca; the Romanist to holy sepulchres, to shrines, and the graves of dead men. Each performs many ablutions: the Turk with water, or, in the scarcity of water, with dry sand: the Romanist, with holy water, borrowed from the pagan temple. And amid all these *external* demonstrations of solemnity, neither of them lays any great restraint on their passions, desires, ambition, malice, avarice, or their unbounded hatred, and contempt of all mankind, who are not of their respective sects! And, worse than even Pilate and Herod, they are not reconciled to each other, in their mutual rejection of Christ, and his holy cause!

VII. Hence, each is characterized by the worst of errors, by sanguinary cruelty, and unbounded licentiousness in practice. In these particulars do they leave all nations far behind them.

VIII. Hence, each system presents fatal hindrances to pardon of sin, to holiness, and salvation.

IX. Each denounces all mankind as beyond the reach of the joys of heaven and paradise, who are not of their religion, respectively.

X. Each admits the transfer of human merit and virtues to others: Mohammed taught that, at the

final settlement, those, who had a surplus of virtue and merit to spare, having actually more than was requisite, may bestow it on those of their friends who had a small share, or none. See the Encyclopædia of Religious Knowledge: and Gibbon's Rome, vol. vi., 261. The Roman Pope professes also to have a treasure at his disposal, made up of the surplusage of saints' merit who had more than was needed. This he doles out for gold, which he needs, and which the dying can conveniently spare! Thus, each of these Antichrists supersedes Christ's infinite merits, and each sells the inheritance of their respective heavens, or paradise, for gold.

XI. Each teaches the necessity of prayer for the dead. See the Koran, and the account of Mohammed's life and opinions.

XII. Each has propagated his religion, avowedly and practically, by fire and sword.

XIII. Each numbers his disciples by hundreds of millions: each retains his subjects under the most oppressive despotism; the victims of a semi-barbarism; deprived of national education; and a prey to an avaricious and immoral priesthood.

SECOND: I shall now submit some points in the Papal religion and practice, which appear more impious, and more fatal to man's best interests than those of the false prophet.

I. The Papal Antichrist does not preserve the strict unity of the object of divine worship. The Mohammedan Antichrist does preserve that unity. The Moslem never adores, never prays to any but

God : the papist prays to God, and to some thirty thousand saints, besides !

II. The Papal Antichrist is guilty of the worst idolatry. Papal Rome has her saints, her altars, incense, statues, pictures, and relics, for their worship. Mohammed admits of no such idolatrous things in his form of worship, or even within his Mosques.

III. The Papal Antichrist is unspeakably more superstitious than Mohammed. The Moslem has no such legend, nor miracles, nor appavelled sects of black and white array ; nor confessionals, nor bastard sacraments, nor pots of holy water, nor the round *mola*, or cake on the altar, as the Roman Catholics have in their system of superstition.

IV. The Roman Antichrist has actually made bolder and more blasphemous encroachments on God's glory, his prerogative, and cause, than even Mohammed. The Roman Antichrist sets aside the only atonement by his substitution of the mass, which the Moslem has not. He usurps the throne of God, and pardons sin, "officially," which the Moslem does not pretend to do. He offers weekly sacrifices, to propitiate God for the quick and the dead ; which the Moslem does not presume to do. He burns, publicly, the Holy Bible, when he finds it among his subjects : and not only the Protestant, but even his *own* Roman Catholic translation, in Spanish.* The Moslem has never been known to burn the Christian's Bible, in any language.

* See the Rev. Mr. Brigham's Letter on this fact, in the N. Y. Observer of March 12, 1843.

V. Mohammed has betrayed no such extravagance of fanaticism, as that which is interwoven into the very essence of Romanism. The Moslem never dreamed of the dogma of Papal *Intention*. By this, the Romish priest is made the deposit of grace. In administering any of his *seven* sacraments, by means of his *INTENDING* in soul and conscience to do what the Church of Rome *intends*, he declares that *he can* actually convey grace to the receiver! But, if he withhold the "INTENTION," or is disturbed, and does not exercise the "Intention," to convey grace in baptism, then no grace is conveyed; or, if the ordaining bishop has not the intention in his soul to ordain the priest, or does withhold it, then the priest has neither office, nor the grace of his office; and all he does *officially*, as a priest, all his lifetime, is null and void; and all his flock are lost! And if the priest who is ordained, does not exercise the "Intention" to give absolution, in extreme unction, then grace is *not* conveyed, and the dying man is not absolved, and is lost for ever! What a terrific weapon of despotism is here wielded! How completely the bishop and priest have *every soul* of their people completely at their disposal,—for heaven,—for purgatory,—for hell! Mohammed never was wicked enough even to dream this dream, or invent this iron flail, to crush, as Papal Rome does crush, mankind under its unparalleled despotism!

Neither does the Mufti, in the Mosque, or out of it, ever dream that he can convey grace, by laying on his hand, or convey grace by certain rites, as does the Roman priest, who professes to convey di-

vine grace into men's souls, by each of Rome's seven sacraments! This entirely outstrips Mohammedan boldness, and Turkish wickedness! It was the lot of Roman priests, and Oxford Tractarians, to yield to the Prince of darkness: and accept this masterpiece of Satan's delusions, for their own special impostures!

VI. Mohammed has no such revolting blasphemies in his system, as that of the Papal transubstantiation, and the nameless monstrosity of the mass! The Moslem is shocked at the atheism of the man, and of the sect, professing, weekly, to convert a piece of bread into "the body and blood, the soul and divinity of Christ." "What!" cries the indignant Turk,—“You do then convert bread into your Christ's real body! You convert the wafer into the human flesh,—the very flesh that was on the cross? And, then, you do eat it! By your own voluntary showing, you are CANNIBALS! If you eat not his flesh *literally*, then you lie! If you do eat *the real* flesh, then I again say unto you, oh! ye Roman Catholics, you are CANNIBALS! Moreover,” cries the disgusted Turk, “you say, you make GOD out of a wafer! Then you worship it as God! Then you eat your God! Oh! horrid blasphemy! Away with it! Come not near my Moslem, with your unparalleled abominations!!!”

VII. Papal Antichrist has ever cherished a more fierce, unyielding and bloodthirsty spirit of persecution, than Mohammed. The Pope in his wars, massacres, and inquisition, has spared neither men, women, nor children, whom he chose to call “*here-*

tics." Mohammed in his Koran, commands his followers, to "spare the men of the Book," that is, the Jews and Christians; "and also women, old men, and children."

VIII. The Papal Antichrist has destroyed more human lives, and of course, has ruined more immortal souls, than Mohammed has done! The best writers enumerate fifty millions of Christians destroyed by fire, and the sword, and the inquisition; and fifteen millions of natives of the American continent and islands; and three millions of Moors in Europe, and one million and a half of Jews. Now, here are sixty-nine millions and five hundred thousands of human beings, murdered by "the woman of the Roman hills, who was drunk with the blood of the saints." And this horrid list does *not* include those of her own subjects, who fell in the crusades in Asia, and in her wars against European Christians, and in South America! When, and where, I pray you, has Mohammed ever murdered such a host, such a *world* of human beings!

And, then, it cannot be concealed, that the Roman Antichrist murdered the saints in cold blood, deliberately, and with malice. Mohammed and his followers shed the blood of hundreds of thousands, but, mainly on the battle field, and in the furious heat of war! The Roman impostor slew the martyrs with more horrid circumstances of barbarism! The Arabian impostor had no racks, no burnings of men alive, no tribunal of the INFERNAL INQUISITION! He was not so inhuman, nor so diabolically cruel, as to invent any such things! Papal Rome alone could

invent—Papal Rome alone can perpetrate such deeds, as Turks never dreamed of, and demons only can inspire!

And, then, what tongue can tell the number of immortal souls, finally undone, and ruined by the cup of the Roman's sorcery? What a scene will be unveiled in the day of judgment! What tales of horror will be uttered at the judgment seat! Until then, the impenetrable veil of secrecy, not even interrupted by a whisper from the Inquisitor's dungeon cell, will cover this horrid record of Papal doings!

IX. The insatiable spirit of proselytism, and universal domination, makes the Papal Antichrist an unspeakably more dangerous enemy to man; especially to us, in this Western world. Wherever the Roman despot and "his army of monks and shavelings" discover a new nation growing and flourishing; or a missionary station of Protestants, and free men, rising in the beauty and glory of pure religion, sound morals, and a free government, among a Christian people, or among the heathen, they direct their utmost power, and influence, to overrun them, subdue them, and prostrate them, under the Roman yoke, and quench the Lamp of God's eternal truth in that place!!!

No. III.

MILLERISM.—Each century produces its race of fanatics, which have their day, and their hour: and

they are never content with moderate theories. They exhaust the most startling and marvellous. In the days of St. Paul, the people of a province of Greece, believed that "the day of the Lord" was come, that the world was near its end. He rebuked them, and left us an example how to rebuke their successors. Some forty years ago, Mr. Austin predicted the world's end on a day in June. Then came a Mr. Paulding. And now comes the solemn "world burners, in A. D. 1843," led on by a Mr. Miller.

The errors of Mr. M. have been abundantly exposed by several able writers; particularly by the Rev. Dr. Weeks of Newark, N. J. But the renewed theory is still pressed with the fury of fanaticism. Hence the necessity of noticing it again, as I shall do very briefly.

Assuming the dates of the best chronologists to be correct, there are six points from which the accomplishment of the 2300 prophetic days, that is 2300 years, of Daniel, may be dated.

First, it may be dated from the Edict of Cyrus the Great, in the year before Christ, 536. *Second*, from the Edict of Darius Hystaspes, in the year 518. *Third*, from that of Artaxerxes, issued in the seventh year of his reign, in the year before Christ, 456 or 457. *Fourth*, from the Edict issued by the same prince, in 444. *Fifth*, from that, in 434. *Sixth*, from that of 432.

These being periods before the birth of Christ, we must subtract them, respectively, from 2300, the period predicted by Daniel, chapter viii. 14, as in-

volving great events. And as the result of this, we find these six periods, in which the predicted event or events were to fall out, in its fulfilment:—*First*, A. D. 1764. *Second*, 1783, &c. *Third*, 1842 or 1843. *Fourth*, 1856. *Fifth*, 1866. *Sixth*, 1868.

Now, Mr. Miller has assumed, without the shadow of a cogent reason, the *third* of these periods, in preference to any of the other five. And on this unauthorized assumption, has he built his theory of the earth's final destruction, in 1843! Now, suppose another fanatic to arise, he adopts this scheme, and assuming with equal boldness, the first and the second periods, he can demonstrate as satisfactorily as Mr. Miller has done in his way, that the world actually came to an end, in 1764; and, again, it came to its end, in 1783! And other fanatics may arise, and, assuming the last three periods, with as much reason as Mr. M., they can, on his principles, destroy the world finally, in 1856; and again, finally, in 1866; and again, finally, in 1868!!! Here, is Mr. M.'s *first* capital error, on this point.

The *second*, which is equally great, is this: He assumes not only without proof, but in the very face of Daniel's declarations, that the close of the 2300 years is to be *the end of the world!* The fact is, the prophecy and the date have no reference whatever to the end of the world. At the close of this eventful period of the 2300 years, will come "the cleansing of the sanctuary," long trodden under foot, and "the putting an end to the desolations of the afflicted," and "peeled remnants" of the house of Judah, and Israel. The prophet is predicting de-

liverances to the Hebrews, NOT the end of the world! And in each of these periods that are past, do we discover signal deliverances. That of 1783, in the establishment of American Independence, is signal, among others that history discloses. It was then, that a new asylum was opened to the remnant of the house of Abraham. While in no nation, in Africa, in Asia, or even in Europe, had the Jews freedom and the rights of men, our Republic opened to them a wide land for a home, and the full enjoyment of all the privileges of citizenship, and all the liberty which any other citizen enjoyed! And this Revolution paved the way for that of France; in which, as one of the results, the Jews were placed on a footing of equality with Protestants, and even Roman Catholics, by the emperor Napoleon. A thing unknown and unheard of before!

The third period, *namely*, that of 1842 and 1843 is very signal. By a decree that was issued by the Grand Signor, the Jews in the Turkish empire are placed in liberty and protection, on an equal footing with the other subjects of that empire. It is a renewal of deliverances like that of the days of queen Esther. And we look for greater soon.

Such is a single specimen of the errors into which this confident person has fallen. Dr. Weeks has been setting before the public, several scores of other errors, and absurdities, which ought to open the eyes of every reflecting man.

But this fanaticism must have its day. It has already done immense evil. It has driven great numbers to insanity, and to commit suicide! It has

made many fall into the error of those in the apostle Paul's days, who laid aside all employment, and ceased to provide for their families, because "the day of the Lord was at hand;" and the world just about to be destroyed!

Now, the world can never be destroyed by our God, until the King of Zion has finished all his work, and gathered all his family home. Antichrist of Rome, and he of Constantinople, must be "consumed by the breath of Christ's mouth," and finally destroyed; the house of Judah and Israel must be all gathered home to their own land, and as a nation converted to Messiah, their King and Redeemer: the gospel must be preached to every kingdom, nation, tongue and country: all the gentile nations must be converted to pure holiness: then must come the Millennium, when Christ will reign a thousand years of spiritual power, and holiness: at its close must come the outbreak of the infidel powers of Gog and Magog: they must have their day, and hour: then will come the descent of Christ to the general judgment, and the burning up of the earth; and then the new heavens and the new earth out of the smouldering ruins.

Hence, I have only to add, that this wild theory of Mr. Miller, and his abettors, will soon pass away among the things that have been! The year 1843 has come, and it will depart; "and the world will roll on as usual," and Christ our Lord will continue to carry on his work of the reign of his grace, for many ages of ages! Nor will he destroy this field

of his mighty displays, until every portion of his work shall be accomplished according to his will!

And ere long, this fanaticism of Mr. Miller, and Mr. Storrs, and others, will be laughed to scorn, like all the other notorious exploded humbugs of this age!

No. IV.

“The Man of sin,” “as God, sitteth in the temple of God, showing himself that he is God.”—2 Thes. ii., 3, 4.

Roman priests deny that in Rome the Pope is called “God.” They repudiate the expression, “Noster Dominus Deus Papa,” “the Lord our God the Pope.” But I shall here give a strong confirmation of the contrary, which fell under my eyes recently. On March 21, 1843, I was examining the original Documents of the Rev. L. Giustiniani, who came lately from Rome, and who renounced Romanism in Geneva, and is now a Lutheran minister in Pennsylvania. These Documents were written, and sealed at Rome. I discovered the following expressions, which are uniformly used at Rome in all such Documents, given to students, and licentiates, as priests: viz.—“Datur Romæ, ex ædibus nostris, hac die prima mensis Februarii, anno 1827; Inductione XIV. Pontificatus S. Sanctissimi in Christo

patris, ET DOMINI NOSTRI DEI, Leonis Divina provi-
dentia papæ, XII., anno ejus IV. &c.

C. J. PATRIARCH. CONSTANTINOPOLITANIS,
Vices Gerens.
COS. ANTONIUS CANONICUS ARGENTI,
Secretarius."

Translated thus :—" Given at Rome, at our own house, this first day of February in the year 1827 ; Induction XIV of the Pontificate of our most sacred and most holy Father, and our Lord and God, Pope Leo XII. by the providence of God, and his year the IV., &c.

Then follow the signature of the Vicar, and Secretary, as above.

Now we challenge any priest, or any bishop in the land, who professes to have genuine Testimonials from Rome, to produce them before witnesses, to show that they want these words :—" Patris et Domini nostri Dei, &c."

In the most of copies, the sentence is contracted thus,—“ patris, et D. N. D., &c.” But every one of the priests, as well as ourselves, know what these expressive initials stand for. And if any priest, or bishop, from Rome, has Testimonials without the words, “ of our most sacred and most holy father, and our Lord God the Pope, by the providence of God, &c.,” then are they defective, mutilated, and false papers.

No. V.

An allusion was made in a preceding page, to the singular expression in a prayer, uttered by the Reformer John Craig, the colleague of John Knox. The painful tidings of the St. Bartholomew massacre at Paris, which took place on August 20, 1572, had reached him on Sabbath morning; perhaps after he had entered his pulpit. In his morning prayer, during which he was bathed in tears, he poured out the most fervent supplications for "his dear suffering brethren, the Protestants of Paris, who were in the fiery furnace of persecution, and their blood shed in torrents." Then he added:—"And, oh! gude Lord, we cannot forget, in this hour of deep distress, to pray for that puir miserable man—our enemy—and the cause of all this bludy butchery of thy ain dear children—even Charles IX., king of France. Oh! gude Lord, tak him by the nape o' the neck, and shake him terribly ower the mouth o' hell! But, oh! most merciful and Almighty God, dinna let him fall in!" This is a specimen of the severity, and the genuine benevolence of the old Reformers.

No. VI.

“And the beast opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,” &c.—Rev. xiii. 6.

We have quoted several specimens and proofs of this in the Oration. We subjoin the following from St. Ligori, a saint canonized about twelve years ago, by Rome. In his treatise entitled “*The glories of Mary, the Mother of God*,”—he prays to Mary and calls her “Holy Queen mother of mercy:” “Mary, the refuge of repenting sinners:” “Mary, our life, since she obtains for us, the pardon of our sins:” “Mary, the hope of all the children of Adam:” “Mary, a powerful advocate: Mary, a compassionate advocate: Mary is Mediatrix between God and sinners:” “Mary preserves her servants from hell: Mary succours her servants in Purgatory: Mary conducts her servants to heaven.” See the contents of his book. In p. 35 he declares that “as God so loved us as to give his only son for us; even also did Mary so love us, that she gave her only son for salvation.” In p. 32 he says—“The Son of God offered himself for us; so did Mary immolate herself at his feet for us.” In p. 126, he calls Mary “the Mother of God, the spouse of the Holy Ghost, and the Queen of heaven.” In p. 116, he prays,—“O glorious lady! the Lord has confided to you, all the gifts he wishes to dispense to his creatures,—even all the treasures of his grace.” Again—“God,

before he became incarnate, *applied* to Mary for her consent. Why? To teach us that our salvation depends entirely *on the will of Mary.*" In p. 131, he says:—"Imperio Virginis, &c. All are subject to the Virgin Mary's empire, even God himself: that means, that God hears Mary's prayers, as if they were commands." This is a specimen of the religion of Rome in our day. The whole works of *St. Ligori*, I imported from France, a few years ago.

CHARLES K. MOORE'S
CATALOGUE OF BOOKS,
CHIEFLY ON ROMANISM,
 TO BE HAD AT
NO. 142 NASSAU STREET, NEW YORK.

REV. J. FOX'S BOOK OF THE PRIMITIVE AND PROTESTANT MARTYRS, being a history of their lives, sufferings, and triumphant deaths in the cause of the Blessed Redeemer; to which is added, an account of the Inquisition, the Bartholomew Massacre, the Irish Massacre, 1641, &c. &c.—Fourth edition, with engravings, and neatly bound, price \$1.



MARTYRDOM OF COBHAM.

SIR JOHN OLDCASTLE, Lord Cobham, was the first nobleman who suffered martyrdom for his religion in these realms. Committed to the Tower of London on the 23rd of September, 1413; still being fearful of executing him as he was a popular character, and, as one of their own historians relates, "a man of integrity, dearly beloved of the king," he was allowed to go at large; but in a few years, towards the end of 1417, he was apprehended upon a pretended charge against him, and his death was not long delayed; he was dragged upon a hurdle, with insult and barbarity to St. Giles's fields, and there hung alive in chains upon a gallows; and a fire being kindled, was burned slowly to death.

OLD CHRISTIANITY against PAPAL NOVELTIES.—Including

a review of Dr. Milner's "End of Controversy." By Gideon Ouseley.—Bd. or in cloth,—\$1.

Theologia Moralis et Dogmatica Reverendi et eruditissimi Domini Petri Dens—The last Dublin edition, printed for the students of *Maynooth College*, 8 vols., \$10.

Transubstantiation Refuted. By the Rev. Daniel M'Affee, One shilling.

Bible Biography; or the Lives and Characters of the principal personages, &c. &c., recorded in the Sacred Writings. Edited by Robert Sears; embellished with several hundred engravings. Beautifully bound, \$2 50.

A *PAPAL INDULGENCE*, for the years 1838 and 1839, accurately translated from the Spanish; with Fac Similie of signature and other devices attached to each corner. Procured in Cuba by a merchant of New York.

A *Lecture on the subject of Miracles*, delivered lately in London, by the Rev. E. C. Brewer. With an engraving of the *Miraculous Medal*. Price 1s.

The Religion of the Ancient Irish Not Roman Catholic and the Immortal St. Patrick Vindicated from the false charge of being a Papist. 2d. edit. enlarged. To which is added. a condensed history of the Sufferings and Persecutions of the *Albigenses and Waldenses*, and their perseverance in the cause of the Redeemer. By W. C. Brownlee, D. D. Neat, in cloth price 37½ cents.

Cramp's Text Book of Popery. Price \$1.

The Authentic and Wonderful Adventures of a Lady of French Nobility, and the Intrigues of a Popish Priest, her Confessor. Translated from the original copy, by Samuel B. Smith, of N. York city, late a Popish priest. Neat, in cloth, price 25 cents.

The Interesting Narrative of the Conversion and Sufferings of Sarah Doherty: illustrative of Popery in Ireland.

Popery, an Enemy to Civil and Religious Liberty. By Dr. Brownlee. Fourth edition; with a portrait, price 3 shillings.

McGaven's Protestant; 2 vols. 8vo. with plates, \$3 50

Fox's complete History of the Life, Sufferings and Death of the Christian Martyrs; with numerous plates. Price 5 shils.

The Confessional; or an Exposition of the Doctrine of Auricular Confession, as taught in the Standards of the *Romish Church*.—By the Rev. J. F. Bergh, of the *First Ger. Ref. Church, Philadelphia*. Neat, in Cloth, price 25 cents.

A Synopsis of the Moral Theology of Peter Dens, as prepared for the use of Romish Colleges, Seminaries, and Students of Theology.—Translated from the Latin of the MECKLIN Edition of 1838, by the Rev. J. F. Berg, of Philadelphia.—p, p. 511, price \$1.

The Protestant Exiles of Zillerthal; their persecutions and expatriation from the Tyrol, on separating from the Romish Church and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin. Price 2s. 6d.

Secret Instructions of the Jesuits,—translated from the original Latin copy. To which is added, an Historical Sketch, by Dr. Brownlee. Neat, in cloth, price 25 cents.

'Anti-Popery;' being a complete refutation of the doctrines of Romanism. By JOHN ROGERS, of London.—75 cents.

Illustrations of Popery,—compiled from the most authentic sources, embracing upwards of two hundred authors, price \$1

Papism in the XIX. Century, in the United States. By the Rev. R. J. Breckinridge, D. D. \$1.

Nevins' Thoughts on Popery. Price 3 shillings.

Ten Lectures on Popery, by the Rev. J. F. Berg, of Philadelphia: with an Introduction by Dr. Brownlee. Handsomely got up, price 5 shillings.

History of the Popish Church. By Anthony Gaven, formerly a Romish Priest of Saragossa. pp 400, with engravings, price 5 shillings.

Foreign Conspiracy against the Liberties of the U. States, by Professor Morse. Price 3 shillings.

Letters on the Romish Controversy, by Dr. Brownlee, second edition, price \$1.

The New Testament, from the Vulgate edit. of 1582, with Annotations, &c. price 10 shillings.

Fulke's Confutation of ditto. price \$1.

Our Liberties defended.—The Question Discussed: Is the Protestant or Papal System most favourable to Civil and Religious Liberty? By a Protestant and Roman Catholic.—Neat in cloth, price 31½ cents.

The Holy Catholic Inquisition, compiled from various authors. With an Introduction by the Rev. Cyrus Mason.—Neat, in cloth, with engravings, price 3 shillings.

A Synopsis of the Moral Theology of the Church of Rome, taken from the Works of St. Ligor, and translated from the Latin by Samuel B. Smith, late a Romish priest. With four engravings, price 6 shillings.

The Decrees and Canons of the Council of Trent. Translated from the edition of 1564. Neat, in cloth, price 2s. 6d.

CRITICAL NOTICES.

From the London Press.

EXILES OF ZILLERTHAL.

“ Dr. Rheinwald has given a very interesting account of the Protestant Exiles of Zillertal, which has been well translated by Mr. Saunders, whose volume deserves, and we hope will obtain, an extensive circulation. . . . Not more edifying than touching is Dr. Rheinwald's narrative of their migration, for which we must refer to his deeply interesting volume.”—*Church of England Quarterly Review*.

“ A curious and interesting narrative of the persecutions undergone by the Protestant Tyrolese who some few years ago seceded from the Roman catholic church, and were prevented by the Austrian authorities from exercising their newly-adopted form of faith in their own country. It is translated from the German of Dr. Rheinwald, of Berlin, by Mr. John B. Saunders, and will be read with interest by the religious community.”—*New Monthly Magazine*.

“ A very interesting account of a small Protestant community from their paternal homes and hearths in the Tyrol, driven by Roman catholic bigotry and oppression to find a refuge in Silesia.”—*Gentleman's Magazine*.

“ This cheap and well printed volume is deeply interesting, and we cordially recommend it to all the readers of our journal.”—*Churchman's Magazine*.

“ At any time, this little volume would have been interesting; at the present, it is most important.”—*Wesleyan Methodist Magazine*.

“ This little narrative of startling facts and affecting incidents ought to be in the hands of all who call themselves protestants.”—*Christian Beacon*.

FROM THE AMERICAN PRESS.

From the Presbyterian, Philadelphia.

THE PROTESTANT EXILES OF ZILLERTHAL; their persecutions, and expatriation from the Tyrol, on separating from the Romish church, and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin. By John B. Saunders. *New York, 1842: Charles K. Moore.* 18mo. pp. 107.

“This is a strictly historical narrative of late events, and not only illustrates the power of truth in enlightening those who have been brought up in darkness, but also the intolerant spirit of Romanism towards all who dare leave her communion. We are much pleased to see this little history given to the American public.”

From the New York Observer.

“A tale of suffering, faith and patience, under bitter trials inflicted by that great persecuting community “the Church of Rome.” A handful of simple hearted praying Tyrolese were driven from their hearth-stones to find in the mountain fastnesses, “freedom to worship God,” and the story of their sufferings and heroic zeal, which is here recorded, will be read with lively emotions.”

From the N. Y. Evangelist.

“A record of the persecutions of the Protestant Tyrolese by the Catholics, written by one familiar with the facts. While it shows conclusively the unchanged spirit of intolerance and persecution of the Romish church, it affords a rare example of patience under trials, and firmness in adhering to the faith, worthy of the days of martyrdom. The little narrative is one of deep interest, and fruitful of good lessons. Every reader will admire true religion, and hate Romanism the more for its perusal.”

From the Christian Advocate.

“This small volume contains the narrative of one of the most deeply interesting occurrences of the present century. Nearly five hundred persons were compelled by Romish persecution to leave one of the valleys of the Tyrol, and seek a home in Prussia, that they might enjoy

the liberty of worshipping God according to the directions given in his holy word. Read this—ye who flatter yourselves that Popery is no longer the same bigoted, persecuting system that it was in former times; and learn that the boast of the Romish priesthood, “*semper eadem*,”—always the same—is no unmeaning pretence; at least, to persecute, even unto death, those who will not submit, and conform to her idolatrous rites, where the power exists, is an unchanged, and unchanging, part of her polity and practice. * * * * *

“The parting scene, when they took leave of their persecuting neighbours, though told in simplicity, is inexpressibly tender and affecting. All but the priests felt the relentings which the heart, in spite of superstition, will feel under such circumstances. They even bewailed their unkindness to their unoffending Protestant neighbours, declaring they did not foresee such a result, and only intended to turn them from their heresy. The priests reviled them, and cursed them to the last; and followed them even to the borders of their father land, predicting all manner of evil to them in their journey, and in their new settlement. But God was with them. Even the aged and the tender infants were preserved. Not one died in all their weary travel; though sometimes compelled, by the inhospitable Papist communities through which they passed, to camp out in very inclement weather. Everywhere their Protestant brethren received them kindly, ministering to their wants; and, what they still more rejoiced in, they found on their journey, in various places, access to the public means of grace, which they had never before enjoyed.—Reader, get this book.”

From the Christian Intelligencer.

“This is an interesting narrative of the persecutions endured by a band of simple and industrious peasants in the Tyrol, who had renounced the Roman Church, and were forced by the Austrian authorities, to leave their own country, and find refuge in Silesia. We remember to have read a notice of the work of Dr. Rheinwald, in the London Quarterly Review of 1840, with much interest. The narrative is highly impressive, and exhibits strongly the true character of the Roman Church, in its persecuting spirit and influence, wherever it has sway. We shall be gratified with its wide circulation.”

CANONS OF THE COUNCIL OF TRENT.

From the New York Observer.

THE DOCTRINAL DECREES AND CANONS OF THE COUNCIL OF TRENT, translated from the first edition printed at Rome, in 1564. With a Preface and Notes by W. C. Brownlee, D. D., New York, C. K. Moore, 1842, pp. 119.

“ Let those who would know what Popery is at its best estate, send for this little book and read it. Here we have the decrees and doctrines of a “ Council,” and whatever is taught here must be the belief of the Roman Catholic Church. “ Out of thine own mouth will I condemn thee.”

From the Presbyterian.

“ The decrees of the Council of Trent are the exposition of Popery, and hence their republication will tend to show how far the Romish church has departed from the faith. The notes appended by Dr. Brownlee will direct the attention of the reader to the abuses of the system.”

From the Christian Intelligencer.

“ This noted Council, the Decrees of which now constitute the recognized standard of faith with the Romanists, was assembled by Pope Pius III., 1545. It was continued under several pontiffs, and after several interruptions, it was brought to a close by Pius IV., in 1563.

“ The preface by Dr. Brownlee gives a short sketch of its history and character. The true character of the doctrines of the Papal Church are here furnished from her own authorized standards. Those who wish to study Popery from its own sources will procure this volume. In the same view, we commend “ *Dens' Theology.*” The Theology of Dens is a voluminous work, introduced as a text book in the Papal Theological seminaries. The Rev. Mr. Berg of Philadelphia, has recently published a *duodecimo volume*,* containing compendious extracts from the larger work, carefully translated and arranged by him. These two volumes will give a clear view of what popery is, from its own authoritative testimony.”

* To be had of C. K. MOORE.

The following NOTICES of SARAH DOHERTY, and the BOOK OF MARTYRS, are from the New York Press.

A NARRATIVE OF THE CONVERSION AND SUFFERINGS OF SARAH DOHERTY; ILLUSTRATIVE OF POPYRY IN IRELAND. The first American, from the *third* Edinburgh Edition. Published by C. K. MOORE, 142 Nassau street, N. Y. pp. 123.

This biography, it is affirmed, is an accurate detail substantially of events in the life of the young woman and her associates of whom it is the memorial. It is a graphical description of Popery—highly edifying in its tendency, and contains an impressive example of the wickedness of man, with rich displays of the mercies of God, well adapted to promote the best interests of the reader. It is an excellent book for youth, and for the Sunday School Library.—*Christian Intelligencer*.

This is a narrative of the conversion and sufferings of an Irish girl who was brought up a rigid Papist, but who, by the blessings of God on the faithfulness of the lady with whom she went to service, was led to renounce her errors, and to embrace the Truth. It is a deeply interesting story, and its wide circulation will do much to quicken efforts for the conversion of the multitude of females employed in Protestant families. We commend it to the favourable notice of our readers.—*New York Observer*.

This small volume possesses every thing to commend itself to the christian reader. It is neatly got up, and cheap. It is written in a simple and very fascinating style. Its artless and affecting narrative exhibits at once, the evil genius, and fierce intolerant spirit of Romanism in the domestic circle. And, at the same time, it portrays the invincible force of divine TRUTH, in gradually expelling the revolting gloom and prejudices of popery from the human mind; and the triumphant power of divine GRACE in delivering an interesting young female from the snares of "the Man of Sin," and in consoling and sustaining those who put their trust in God amid every affliction, and in finally bringing them off "more than conquerors through him who loved us," to a crown of glory.

We, therefore, cheerfully commend this beautiful and impressive narrative to all our converts from popery, and to all who wish to gain a clear insight into the theory and practice

of the great Roman catholic apostacy, and who wish to possess a small book well adapted to confirm Protestants; and direct Roman catholics, who are beginning their search after the TRUE RELIGION.—*Protestant Vindicator.*

From the Christian Intelligencer.

FOX'S BOOK OF MARTYRS; or a History of the Lives, Sufferings, and Triumphant Deaths of many of the Primitive, as well as Protestant Martyrs, from the commencement of Christianity to the latest periods of Pagan and Popish Persecution; to which is added, an account of the Inquisition, St. Bartholomew Massacre in France, the General Persecution under Lewis XIV., the Massacre in the Irish Rebellion of 1642. Second Edition. New York; Charles K. Moore, 142 Nassau street. 1842; pp. 432, 12mo.

The basis of this work is Fox's Book of Martyrs. The materials of the greater portion of the volume are drawn from that voluminous work, and are happily condensed and arranged, so as to form a work of suitable size to gain extensive circulation. It exhibits the proper character of Popery, as developed in all ages, wherever she has gained the ascendancy, in her persecuting spirit, "drunk with the blood of saints." It also places before our view, "the noble army of the martyrs, sealing their testimony to the truth as it is in Jesus, with their lives, and furnishing profitable lessons for the confirmation of our faith, and consolation under trials. The publication of it at this time, when Popery is so industriously and insidiously seeking to extend and regain its ascendancy" is opportune.

From the New York Observer.

FOX'S BOOK OF MARTYRS.—This well known work has just been republished in a handsome 12mo volume by C. K. Moore, 142 Nassau st., N. Y. It contains a history of the lives, sufferings and triumphant deaths of many of the primitive and Protestant martyrs; it has an account of the inquisition, and of the Bartholomew massacre, and other great facts that stand illustrious in the world's history as monuments of what Popery was, is, and will be, till it is bound hand and foot and cast into the lake of fire, or in the wonderful mercy of God, reformed. We have no doubt this work, published in excellent dress, in a convenient size and form, will be widely circulated, and we know that it will be eminently useful, as it has been in very many years past.

From the Evangelist.

A new edition in duodecimo. of Fox's famous history of the lives, sufferings, and triumphant deaths of many of the primitive, as well as Protestant martyrs, from the first commencement of persecution to the latest periods of Popish cruelty. The history of the Inquisition, of the massacre of St Bartholomew's day, of the fierce persecution of the Huguenots in the days of Louis XIV., and of the massacre at the Irish Rebellion in 1641, are also added. The whole makes a sad and frightful picture of human depravity, and enough to steel one's heart to invincible opposition to that system of cruelty, deceit, and bloodshed, which is now sought with so much eagerness, to be planted in the midst of us. Such an exposure of the true nature of Popery, as this work is, ought to be placed within the reach of every family.

A Representation of the Miraculous Medal, as introduced in the Lecture on "MIRACLES," advertised in this catalogue.



The rays represent the graces, which the Virgin obtains for men. The cross, &c. stand for Jesus, Mary, and the Trinity. The hearts, are those of Jesus and Mary. The dagger in one of the hearts, is symbolical of that scripture, "a sword shall pierce through thine own soul." The "Hicoculorum" to be used is inscribed round the medal, "O Mary, conceived without sin, pray for us who have recourse to thee."

CHARLOTTE ELIZABETH'S works may also be had of C. K. M. besides many other popular religious publications.

POCKET AND PEW BIBLES, &c. &c

A Careful Inquiry into the Fundamental Doctrines of the Supreme Deity of our Lord Jesus Christ. By W. C. Brownlee, D. D.—Neat, in cloth, price 25 cents.

We cut the following notice of this instructive little work, from the columns of the N. Y. EVANGELIST.

A Careful Inquiry into the Fundamental Doctrines of the Supreme Deity of our Lord Jesus Christ. By W. C. Brownlee, D. D. New-York: Charles K. Moore.

Although Dr. Brownlee has become well known as an author, we are certain that he never chose a subject more worthy of his powers, nor wielded them more effectually, than in the present treatise. Familiar and convincing as the proofs of our Lord's Deity were already to our minds, we confess Dr. Brownlee has succeeded in setting them forth with a freshness and force in some respect entirely new.

Dr. Brownlee does not rest in the simple defence of his position. He overwhelms his opponents by the vigor, brilliancy, and boldness of his attack. We feel sure that no man, however far gone in Socinianism, can read this little work, and not realize in some measure, the dangerous nature of his error.

Those who are firmly established in this glorious and essential truth, will be confirmed by a perusal, and those who are sceptical on this subject, will be benefited also.

The two APOCALYPTIC BEASTS in ST. JOHN'S REVELATION, fully explained, with an accurate engraving. A very interesting and instructive book of 48 pages, 18mo. With Preface and Notes by Dr. Brownlee. Neat, in cloth, with an engraving, 18 3-4 cents.

The following notice is from the Christian Intelligencer.

EXPLANATION OF THE PICTURE OF THE APOCALYPTIC BEASTS.

St. John beheld a great Beast rising up out of the sea; that is, the troubled nations of the earth, agitated by the bloody wars of the Romans. This Beast had seven heads (mountains) and ten horns (kingdoms); ten crowns on the horns. After this, he beheld another beast rising out of the earth, at first in appearance like a lamb, with two horns. The first Beast is the Roman empire *pagan*; the second, the Roman power *papal*. And as the second Beast gave life to the image of the first Beast, so that it spake and acted as it had ever done before, it is easy to see that the second Beast became, in fact, in all respects like to the first Beast. And hence the picture of the second Beast became, in fact, exactly similar to that of the first. The imperial horn and crown being displaced by the pope's horn and crown!

The picture in this Tract, is drawn and engraven with accuracy, after St. John's graphic delineation in Rev. xiii. 1, &c. The Tract will be looked upon and read with solemn and impressive interest, by all who watch the voices, and thunders, and bloody deeds of the Roman catholic church. We particularly recommend this Tract to the public attention. Published by C. K. Moore, 142 Nassau street, N. Y.

THIS DAY IS PUBLISHED, BY

CHARLES K. MOORE,

142 NASSAU STREET.

*In 18mo. pp. 108, neatly done up in muslin, with a Mes-
zotinto engraving of the author, price 25 cents,*

THE ROMAN CATHOLIC RELIGION

VIEWED IN THE LIGHT OF

PROPHECY AND HISTORY:

ITS FINAL DOWNFALL:

AND

THE TRIUMPH OF THE CHURCH OF CHRIST.

BY W. C. BROWNLEE, D. D.,

Of the Collegiate Protestant Reformed Dutch Church. Author of *Letters in the Roman Catholic Controversy—Popery an Enemy to Civil and Religious Liberty—The Christian Father at Home—The Christian Youth's Book—The Deity of Christ—Ancient Religion of the Irish, &c.*

ECCLIESIA CHRISTI SEMPER ET UBIQUE EADEM!



IN THE PRESS,

A HISTORY OF THE JESUITS;

Carefully compiled from the most authentic authors.