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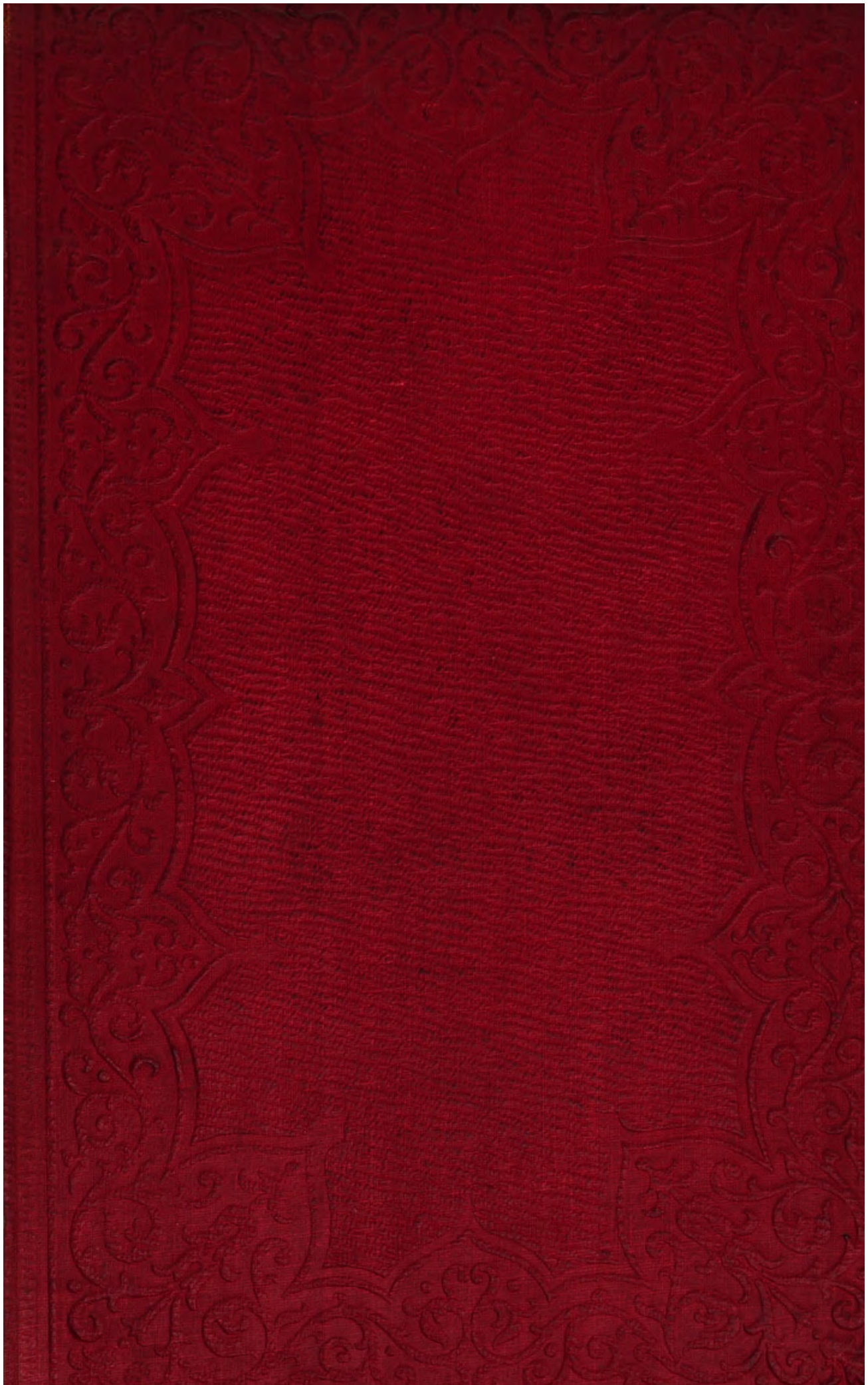
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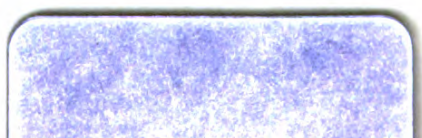


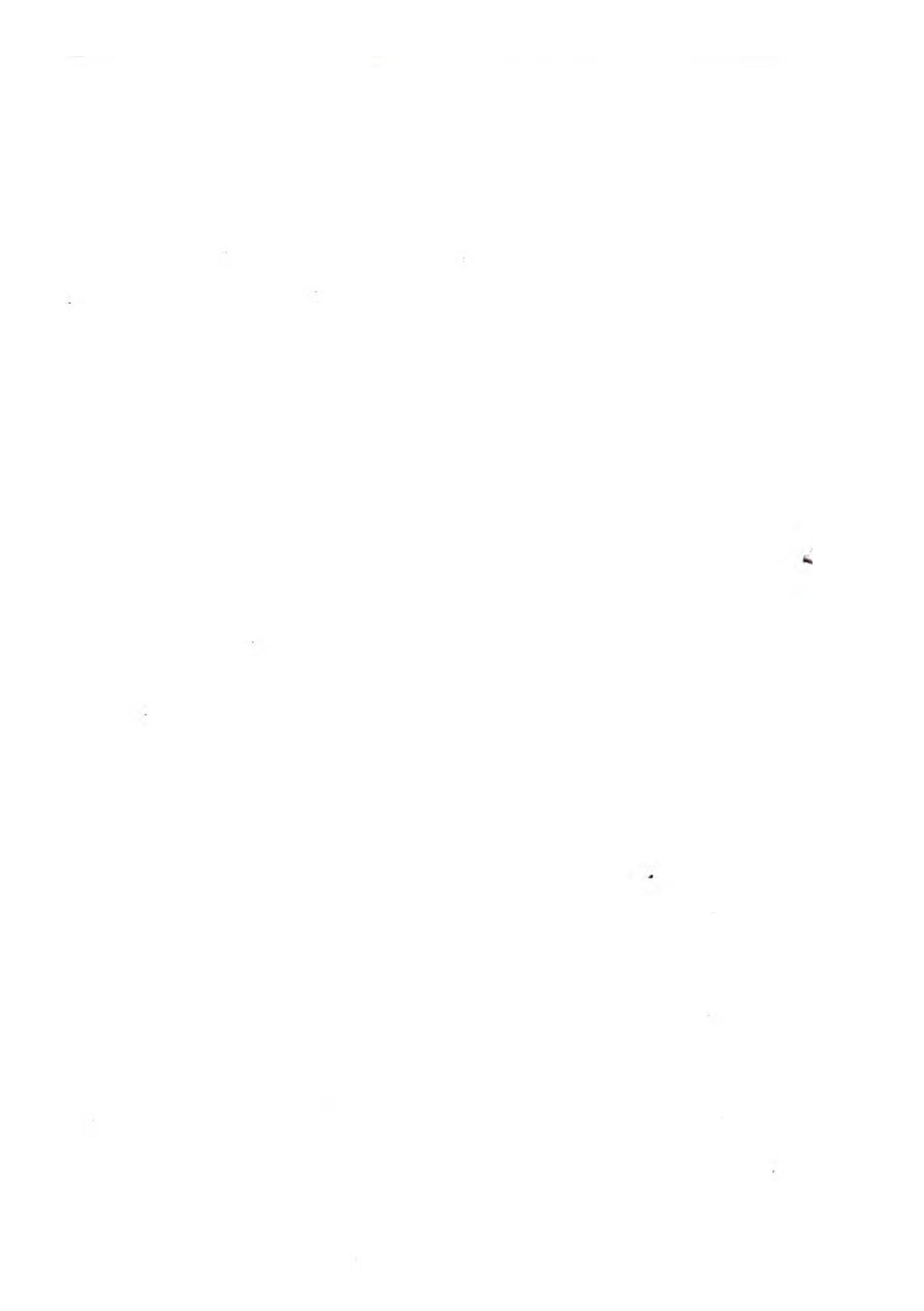
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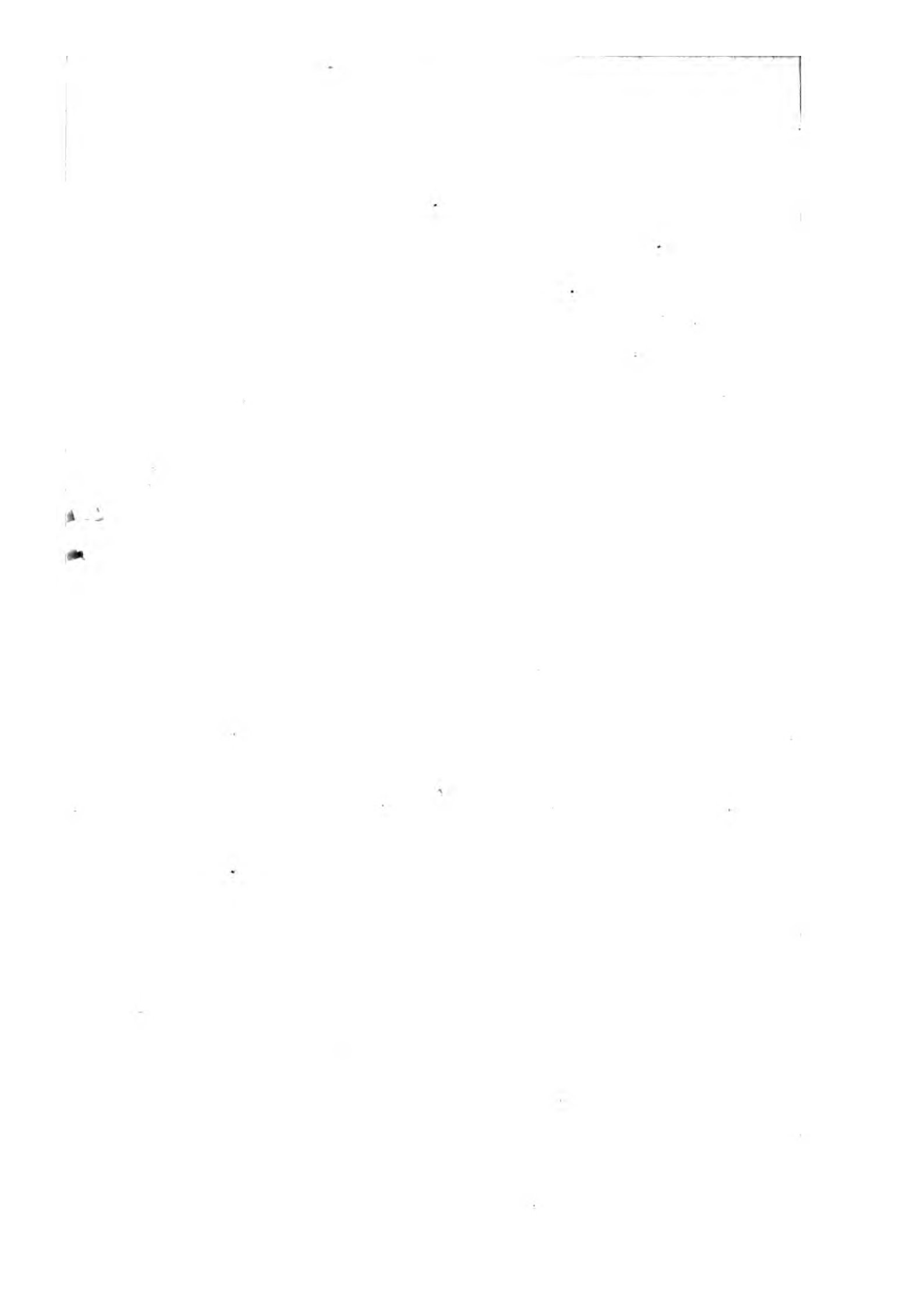




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THE
KING OF PRIDE;

OR,

THE RISE AND PROGRESS

OF

THE PAPAL POWER.

FROM GUICCIARDINI.

WITH NOTES.

“Out of thine own mouth will I judge
Thee, thou wicked servant.”

LONDON:
HOPE & CO., 16, GREAT MARLBOROUGH ST.
1853.

110. a. 301



ADVERTISEMENT.

The translations in the following pages are original. All of them, except the extracts from Guicciardini, were made *currente calamo*.

The dates connected with the names of the several Popes are those nearest the principal event.

The multitude of literary competitors for public favour, who started up when the nation rose as one man to rebuke the presumption of the Sacerdotal Sovereign of Rome, warned the Author that if he then appeared in print he might be lost in a crowd. The crowd and the commotion have passed away; he therefore now ventures to present his work to public attention.



P R E F A C E.

I PRESENT the reader with a book of connected fragments, unknown to many, forgotten by some, and overlooked by others. Of their importance I undertake to judge. All else I leave to his decision.

The revolutionary events which lately drove the Pope from his throne, furnished the occasion, but scarcely contribute any part of what I have written. It therefore suits all times. Rome is what Rome has been, and what Rome will be, until the Ecclesiastical Usurper disappears from Christendom. The Church of Rome, confounding itself with the

true Church of Christ, proclaims that it is the ark out of which there is no salvation; and as it is also true, that the knowledge of the Lord shall yet overspread the earth, and that his Church shall be outwardly commensurate with that knowledge, the "Vicar of Christ" expects the future enjoyment of Universal Monarchy.

Restored by a French army, yet hedged round by French bayonets, and further protected against his own subjects by Austrian garrisons, he has dared to reconstruct a Papal Hierarchy for England.

A glance through Europe suffices to show, that the creed of Rome is either stationary or losing ground everywhere, except in that country where it is least acknowledged. In Protestant England, in the Protestant University of Oxford, amongst the Ministers of the Anglican Church, folly has furnished victims to fraud, and some scores of educated persons, forsaking the Words of God, have "turned unto fables."

The remote causes of this secession need but to be touched. Raised by the good providence of God to the foremost rank amongst nations (through the instrumentality of his Word, which only is capable of qualifying a people to enjoy the fulness of civil and religious liberty), England had long been exempt from all disturbance on the part of Romanists; and regarding the few that are scattered amongst her people, with the same kindly feelings as if they were members of her own established Church, she lapsed into forgetfulness of the past, and indifference towards the corrupt creed which had long been cast aside. The course of legislation for twenty-one years establishes this fact. Instead of the full toleration which is a Christian duty, the laws of that period are marked by the sanction, and even by the encouragement of Romanism. Governed by these laws, the Sister Island, nevertheless, presents a marked contrast. With more than three-fourths of its population

Romanists,* who at present enjoy the patronage of the government, and have obtained great political power by recent legislation, it continues to yield large accessions to the Protestant faith, though not in such simultaneous numbers as just before those laws were passed. The religious controversy with Rome, which had indeed been long asleep, started into existence a few years previously, and has since been carried on with more or less activity.

To contend for the faith once delivered to the saints, tends to expand the mind, to enlighten, to sanctify, and to prevent the attachment of undue importance to minor matters.

In England the contest has been chiefly with Dissenters, for non-essentials, for the moral machinery of the Church, for forms,

* Such is not now the proportion. Ireland has been swept of about two millions of its inhabitants. The few Protestants lost in this mass are much more than replaced by converts from Rome. The ratio of numbers at present may not exceed two to one.—1851.

for the externals of religion. However needful these things may be, controversy for them fixes the attention on means, invests them with intrinsic value, contracts the mind, and induces formalism. The conspiracy, therefore, plotted treacherously a few years since, by three or four pretended members of the English Church, found not a few minds predisposed to receive its influence. A plot of the faithless and the foolish, instead of becoming at once abortive, as it would had all classes been fully awake to Gospel truth and Roman corruption, has up to this moment perverted many.

The Roman Pontiff, overlooking the diminution of his power and of his Church throughout Europe, and elated by the hope of regaining heretical England, has done that which is best calculated to defeat his own object. In the Pontificate of Pius IX. we see on all sides, that the wonted policy of Rome has, at last, forsaken her.

At home and abroad, at Rome and in England, the power of adaptation, for which

Papal Rome has been always remarkable, is either lost, or its exercise is scornfully rejected.

The circle which, capable of grasping a finger, expands to receive a whole hand, and returns to its former compass when the distending power is withdrawn, should burst if it yield not to the pressure from within. The yearnings after civil liberty which have, for the present, been repressed in Italy, not weakened, will be reinforced by the perception that it is inseparable from Religious Freedom, and will ere long burst the bonds that make men slaves indeed. Their power is in the bondsman's will, and all the recent proceedings of the Papal Government tend to rouse even willing slaves from slumber.

The signs of the times, and sober calculations from the "sure Word of Prophecy," present to the mind "that hath understanding" the same conspicuous sentence. The career of the Man of Sin approaches to its close.

Nov., 1850.

INTRODUCTION.

The flight of Pius IX. from his Capital, and the determined efforts made by the Romans to release themselves from the oppressive government of Ecclesiastics, recalled my attention to a striking passage in the history of Guicciardini, tracing the rise and progress of that Power which is now tottering to its fall. The approbation accompanying a first perusal was augmented by a second. I resolved to translate what thus pleased me, neither knowing whether that had been done by any other person, nor having in view any definite object in executing the self-imposed task. When the light work was finished, it appeared to me that a sketch, so faithfully drawn, of the growth of the temporal power of the Roman Pontiff, would furnish an admirable foundation for a few notes, connecting it with the Ecclesiastical Usurpation, and bringing to bear on both, the prophecy of St.

Paul, concerning the anomalous tyranny that was to spring up from within the Church, after it had fallen away from the Faith, and was to exercise uncontrolled power over it when thus fallen.

A brief view of the Spiritual growth of Rome, similar to that of the Temporal, now before us, would be invaluable if it were executed by a member of the Roman Church; but that could not be. To trace that would require a mind fully enlightened by Divine Knowledge, and such light were incompatible with the profession of the Roman name. A survey of that kind does not come within the object of the following pages, because the prophetic pencil has not drawn a complete and full length portrait, either of the Fallen Church, or of the "God on Earth," by whom she has been ruled. The light of prophecy strikes upon a few prominent features of each, leaving the rest in shade, and they engage our attention here, only so far as the extract from the Italian historian furnishes ground for illustration. Members of the Roman Church, in these countries, almost universally attribute the hard things they so frequently meet in print against the Ruler of their Church, against his Clergy, and against the Roman Church at large, to the

hostile feelings of Protestant writers. They little know whence such things have their origin. The great charges of doctrinal corruption can only proceed from those who know the truth ; but all the rest comes from writers of their own Communion. What Protestant writer surpasses the cool irony, or exposes Jesuit morality with the success of the Author of the Provincial Letters ! What Ecclesiastical Historian has drawn such a graphic picture of the proceedings of Roman Ecclesiastics, as the historian of the Council of Trent ! But Sarpi was, at heart, a Protestant—be it so. Five hundred years since, and two centuries before the Reformation, the great Italian Poet Dante wrote his *Divina Commedia*. A zealous Imperialist, and a bitter opponent of the Papal party, he might be supposed to have exercised his unequalled powers of satire, from mere party feelings ; but he would scarcely from that sole motive, and without any reason furnished by their conduct, assign to individual Popes a place of penal retribution in the regions of eternal suffering. Still less would he causelessly involve in like condemnation, a very large number of the Clerical Profession. Least of all would he, from any such motive, brand his own Church with cha-

racters of deep corruption. Yet, he has either done all this, or his testimony must be received as valid. In the fourth circle of his *Inferno*, he beholds many Clerics, Cardinals, and Popes, undergoing punishment for excessive avarice.* In a sub-division of the seventh, he is informed that those whom he sees under a continued shower of fire, falling slowly in large flakes, like silent snow upon the Alps,

Sovra tutto'l sabbion d'un cader lento
Piovean di fuoco dilatate falde,
Come di neve in alpe senza vento,

are thus punished for unnatural guilt, and that many of them are Clerics.† Further on are the Simoniacs, sunk head and body in excavations of the rock, their legs projecting and in violent motion, because the feet were burning in flames. One of these, more conspicuous than the rest, attracts his attention. On inquiring who he is, the Damned Spirit mistakes him for Pope Boniface VIII., coming to take his place, and asks, if he is so

* *Inf. C. vii. 46.*

† *Inf. C. xv. 106.* This was in the year 1300. Of the thirty-nine Cardinals who elected Adrian VI., in the year 1522, and imputed their unanimity to the influence of the Holy Spirit, Guicciardini remarks, that the Holy Spirit could not dwell in minds full of ambition and of incredible cupidity, almost all of them addicted to unnamed guilt. *Lib. 14, 233.*

soon satiated with the treasures by which he was not afraid to get possession of the Church, by fraud, and afterwards to lay it waste. The sufferer proves to be Nicholas III. The time of the vision being laid in the year 1300, he was then dead twenty years, and Boniface was on the Pontifical Throne ; but the poem was written some years later, when Boniface was dead also. Nicholas finding his mistake, then says, that beneath him in the pit are all the Popes who committed Simony before him, that he'll fall prostrate amongst them when Boniface takes his place, and that another Pope (Clement V.), who would be guilty of still fouler deeds, would again be an Infernal Torch, covering both. The poet then gives utterance to his indignant feelings in the following lines :—

“Di vai Pastor's accorse'l Vangelista, &c.,” *

You Pastors had the Evangelist in view

* Inf. C. xix., 106, &c. Sober history attests the great poet's truth, and goes beyond him. The simultaneous massacre of 8,000 French men, women, and children, known as *the Sicilian Vespers*, because it took place at the signal of the vesper bell, which was planned and directed by John of Procida, had the concurrence of Nicholas III. The punishment awarded him by the Poet for Simony, did not admit of a conference with any of his victims who followed him to

When she who has her seat upon the waters,
 Was seen by him to Harlot with the Kings ;
 She, who with the Seven Heads was born,
 And had of the Ten Horns argument,
 Until that virtue pleased her Husband.

That Dante understood the Apocalyptic Symbol of a Corrupt Church, as Protestants understand it, recognising his own Church as the body symbolized, is placed out of all question by this passage. Since the Reformation, Romanist Commentators and Controversialists have found that all efforts to seal up the Scriptures are ineffectual, and that it is imperative on them to divert attention from a likeness so very striking. Accordingly, they would have us believe, that pure Paganism is the thing symbolized by the Roman Courtezan ; for that she is Roman there is no judgment. Such a meeting might have furnished another grand picture in the Inferno.

Clement V., the first of the Avignon Popes, John XXII., Benedict XII., and Clement VI., present themselves in succession as "Monsters of impiety and wickedness." The last-named published a Bull, in which he *commanded* the angels of Paradise, "*mandamus Angelis Paradisi,*" to waft at once to that abode of the Blessed, the souls of all who should die on their way to celebrate his Jubilee at Rome. John XXII. left eighteen millions of coined money, and seven millions in bars and plate! —Giannone Ist., Civ. lib. xx. C.V.—lib. xxii., C. viii. Fatto v' avete Iddio d'oro e d'argento!

denying. There are, however, two obstacles in their way, one of them insuperable. A Courtezan is the Scriptural Symbol of a Body in possession of Revealed Truth, but fallen and corrupt in doctrines and in deeds ;* and the Roman Lady flourishes in the Christian times, for the Ten Horns that lay her waste are the Ten Kingdoms into which the Roman Empire was broken down long after the Pagan Heaven “departed as a scroll,” when the Christian Heaven was substituted by Constantine.†

In the passage of the *Inferno* just quoted, the Poet takes the prophetic symbols as they occur in the *Apocalypse* ; but he uses them again in a different manner, mixing them together with symbols of his own ; the Courtezan, however, has the same meaning in both cases. In the *Purgatorio* he says plainly, that the Church of Rome, confounding temporal and spiritual power, tumbles in the mire, and defiles the precious truth with which she has been charged :

“Dì oggimai, che la Chiesa di Roma,
Per confondere in se due reggimenti,
Cade nel fango, e se butta e la soma.‡”

* Isa. i. 21. Jer. ii. 20, 26, 27, 28 ; iii. 1. Ez. xvi. 15, 35, 38 ; xxiii.

† Rev. vi. 14.

‡ Purg. C. xvi., 127.

And afterwards, when, in his terrestrial Paradise, the figure of the Courtezan recurs, in a very complicated vision, he very intelligibly points himself out as a *Reformer*.* That this was the chief object of his wonderful Poem has been proved by a recent Italian commentator.† Connecting the several passages of his *Divina Commedia*, in which he inveighs against the Clergy of all ranks, with the charge he receives from St. Peter—"open thy mouth, and hide not what I do not hide."‡—it is clear that he had a higher object than the gratification of vindictive feelings; that he hoped his Poem would, soon or late, like a voice from the unseen world, awaken the multitude to a perception of the corruptions which he so indignantly denounced. His own sense of the corrupt state of the Roman Church was strong, but it was not clear, except in morals. He saw that the Gospel was not preached, and

* Purg. C. xxxii. 148-60.

† Foscolo, *Discorso sul Testamento di Dante*. The writer of this discourse doubtless thought he understood all that he has written. Few, if any, of those who wade through it will be of that opinion. There is, however, enough of original matter in it to cause regret, that it had not proceeded from a more lucid writer and a less self-sufficient person.

‡ Par. C. xxvii. 65.

that human inventions were substituted for it, without knowing what that Gospel is. His charge of doctrinal corruption, is, consequently, general; but that is quite sufficient for our purpose here. His ignorance of evangelical truth gives to his censure greater force, because it is a voice proceeding from the fallen Church, and bearing witness against herself. The words of that testimony are—The Pope is a wolf, he and the Cardinals are adulterers*—Christ is bought and sold at Rome daily†—Excommunication is an instrument of war in the hands of the Pope, excluding from the Sacrament those whom Christ admits, and laying waste the vineyard, through greediness for golden florins‡—Luxuriousness and Sensuality are the characteristics of the Roman Prelates§—The Popes have made the burial place of Peter a sink of blood and filth, abusing the authority committed to him, and making war against Christians, so that the Apostle indignantly exclaims—

“ In veste di Pastor lupi rapaci
Si veggion di quassu per tutti i paschi.
O Difesa di Dio ! perche pur giaci ? ” ||

* Par. C. ix. 132-42.

† Par. C. xvii. 51.

‡ Par. C. xviii. 127-36.

§ Par. C. xxi. 130-35.

|| Par. C. xxvii. 22-57.

In shepherd's garments ravening wolves
Are seen below in all the pastures.
O vengeance of God! why art thou still!

Holy Scripture is thrown aside and perverted. Instead of it, inventions, fables, and silly tales are preached everywhere from the pulpits, so that the ignorant flock ("pecorelle che non sanno") return from the pastures fed with wind. Yet Christ said not to his little band, "Go preach to the world silly tales;" but he gave them the true foundation, and so impressed it on them, that in the warfare of the Faith they made of the Gospel both lance and shield.*

Foscolo maintains, and with strong reasons, that detached parts only of the *Divina Commedia* were made public during the life of the author. The passages which have been quoted, and to which reference has been made, furnish, even of themselves, sufficient reason for rendering the publication posthumous. A learned Italian who listened, a century after Dante wrote, at the Council of Constance, to the defence of Jerome of Prague—which, he said, approached nearer to the great patterns of eloquence left us by the ancients, than anything he had ever heard—has recorded

* Par. C. xxix. 88-126

his opinion that Jerome would probably have escaped, had he not severely attacked the licentious lives of the Clergy.*

John Huss and Jerome of Prague! What volumes do these two names express against Rome. Deceived by a written pledge of safety, they committed themselves to a General Council, and were committed to the flames.

O Difesa di Dio! perche pur giaci?

Dante could scarcely hope for safety, were such things as he had written of his Church and of her rulers, made fully public. When they were fully spread abroad, in manuscript and by recitation, neither dagger, nor poison, nor the Inquisition, could reach the author. The bitterest satire of the living and the dead, learning, and transcendant poetry, united to give the work an interest which, if equalled, probably never was surpassed. To controul its circulation was impossible. There was but one mode by which its power could be evaded, and the instinctive policy of Rome caused that mode to be finally adopted. Priest, Prelate, and Pope, joined in the general acclamation, and seemed thereby to propel, when they only turned aside to avoid collision. There

* Cornian, I Secoli, &c. V. 2, 69.

was no knowledge of the Scriptures abroad. That knowledge was then shut up in the valleys of the Cottian Alps. It was therefore easy to pervert the meaning of a Scriptural allusion, when it might be too strong to admit of its being attributed to the malice of party feeling, or to the mere exercise of satirical genius. The Seven Heads and the Ten Horns with which the Roman Courtezan is associated, would then be understood to signify the *seven* Sacraments, and the ten Commandments, just as readily as they have been since. It was the easier to act thus, as Dante has not directly attacked any of the peculiar doctrines of the Fallen Church. That he rejected all idea of her infallibility, is indeed obvious; but even that is understood, rather than expressed. That considerable latitude was conceded, unavoidably, in moral and political matters, both in writing and in speaking of the Popes and of their Clergy, there is no question. The author of a political treatise, the object of which remains to this day an enigma with the learned, has addressed his history of Florence to Pope Clement VII. In that history he tells him that almost all the wars of the Barbarians in Italy, from the time of Pepin and Charlemagne, "had been caused by the

Pontiffs, and all the Barbarians who inundated it, were, for the most part, invited by them." Which manner of proceeding goes on yet in our own times, whereby Italy has been kept, and is still kept, disunited and feeble. Wherefore, in relating the things that ensued from those times to our own, the ruin of the Greek Empire (which is complete) will no more be put forward, but the advancement of the Pontiffs, and of those other Principalities that subsequently governed Italy, until the arrival of Charles VIII.

"It will be seen, that the Popes, at first by censures, afterwards by censures and arms mingled with indulgences, had made themselves terrible and venerated, and that, having abused both, they had entirely lost the latter, and that they remain at the discretion of others with respect to the former."*

* Machiavelli Ist. Fior., Lib. 1.—In the first Book of the Discourses (his ablest work) c. xii, Machiavelli speaks still more plainly: "No greater presumptive evidence can be given of the falling away in religion than the fact, that they who are nearest the Roman Church, which is the head of our religion, possess least of it; and whoever compares present practice with its foundations, must come to the undoubting conclusion, that either ruin or a scourge is at hand." * * * * "Thro' the bad example of that Court all devotion and all religion is lost in this province." And

The temporal power of the Pontiffs might be assailed, and their morals might be lightly esteemed, but a single sentence indicating the profession of a purer creed, would invite the fate of Huss and of Jerome. Superstition is a merciless adversary; but superstition is, in this case, endowed with unwonted energy, by the instinctive feeling, that the temporal power could never have had existence, whatever the opportunity for its development, if a purer creed had remained in Rome, and that once generally reinstated, all such power disappears.

A previous falling away from the faith was essential to the manifestation of the Ecclesiastical Tyrant, termed, the Man of Sin. A return to that faith would be his certain destruction. An instinct that gives consciousness of a present adversary, seems lodged in the sentient system of animal life, the instinct of self-preservation. A

he concludes the chapter thus: "Place the Court of Rome, with the same authority that they possess in Italy, in the territory of the Swiss, who are the only people of our day of primitive habits in religion and in military orders, and in a little time the wickedness of that Court will produce more disorder than any circumstance that could arise at any time." Ruin or a scourge! The Reformation was at the door, and the dreadful sack of Rome, by the troops of the Constable Bourbon, was near.

known infidel is tolerated by the Roman Church, a so-called heretic, never; for that is not toleration which is of compulsion. The infidel serves with the multitude to enhance the objects of their superstitious reverences; the so-called heretic may sweep all such reverence away. One sect arose within the Roman Church, approaching in some points to the true doctrines of the Gospel. The Jansenists were zealous Romanists; but they were dangerous friends. They were formally condemned* and finally extinguished. Their adversaries, the Jesuits, still live, and may even outlive the proper Head of their Order.

But, though the satirist must be indulged, and the historian cannot be denied the liberty which is his prescriptive right, there is a limit even there. The remarkable passage that forms a nucleus for these observations, did not appear in the first editions of Guicciardini's History, nor until 1775. The Italian Thucydides has been censured for diffusiveness and prolixity of details. He may likewise be blamed for stiff formality of expression, and for long and involved sentences; but he is a dignified writer, and can neither be charged

* By the Bull Unigenitus of Clement XI., 1713.

with violation of truth, nor with defective information. Excepting the one digression, he relates only the events of his own times, events in which he was, to some extent, personally engaged, both in a military and in a civil capacity. He was a servant of three Popes, Leo X., Adrian VI., and Clement VII., and saw the reign of five others, Innocent VIII., Alexander VI., Pius III., Julius II., and Paul III. The History coincides with the Digression, in the estimate formed and the impression conveyed by the Historian, respecting the Hierarchy of Rome. It is not unworthy of remark, that in speaking of the Popes, he prefers the word Pontiff. He gives this term the preference, probably because the more dignified. It is even the more suitable. The head of Paganized Christianity is well designated by the Pagan title, Pontifex Maximus, which belonged to the head of the sacerdotal college of Numa Pampilius, and was adopted by the Cæsars. The religion of the one, and the crimes of the others, may find parallels amongst the Pontifical successors of both. The Calendar and Ritual of Rome establish the former; the lifetime of one man, Guicciardini, suffices for the latter. If we look for a sacerdotal Nero amongst the Popes who have distinguished

themselves, like him, by subjecting Christians to a death of torture, we might be perplexed because of the number entitled to the name. If we seek it in blood, Innocent III., the destroyer of the Albigenses, and the inventor of the Inquisition, must, perhaps, be declared the parallel of the Imperial Fiend. If in personal wickedness, Pope Borgia, then, is the Papal Nero.

The character and death of this Pope, extracted from different parts of the history, are written briefly, as they should be, and in the energetic language of a powerful writer. They serve as a marvellous illustration to parts of his sketch of the rise and progress of the Papal power ; but the writer was not aware, that in holding up Roderic Borgia to the execration of mankind, he held up the whole system of which he was **THE HEAD**. He thereby starts, at once, the question—He who claims supremacy over the world, who metes out the earth to rival nations, who claims to be the Representative of Christ, and Head of His Church on earth, is a Monster, representing Satan only. Whose work is that Church that's joined to such a Head? Which is it, the work of the Saviour or of the Destroyer of men? “ According to the

working of Satan, κατ' ἐνεργείαν τοῦ Σατανᾶ,"* or, "according to the working whereby Christ is able even to subdue all things unto himself?"†

Perfect equality existed in the Apostolic College, and amongst the first Bishops appointed by them. Had that equality continued, there had been no Sovereign Pontiff and no Man of Sin; no Historian had then recorded that Roderic Borgia poisoned the whole world by his wickedness. Twelve centuries and a half, since, Gregory I. affirmed that, if there were a Universal Bishop, and he should err, the whole Church would err with him. The rational affirmation was ere long verified, and the speedy revelation of the Man of Sin, bore witness to the correctness of his judgment. He who sold his Lord for thirty pieces of silver, and this official personage, enjoy, by right divine, the same title—"the Son of Perdition." The Historian, as well as the Poet, informs us, that this right was frequently bought by money. Julius II. succeeded Alexander VI. after a very brief interval. Ascending the Pontifical throne by similar means, he used the money lent him for this purpose without scruple, besides his own, and promised everything, heed-

* 2 Thess., ii. 9.

† Phil., iii. 21.

less of the impossibility of fulfilment. Previously enjoying the reputation of a man of good faith, the magnitude of those promises was neither considered by others nor heeded by himself, "*sapendo che niuno piu facilmente inganna gli altri, che chi é salito e ha fama di mai non ingannare.*"* He obtained the bad eminence by money, and sought further aggrandizement by the sword. A sword of another kind, destined to "slay the wicked,"† was about to be drawn from the scabbard in which it had been hid for centuries, to be wrenched from the tenacious hold of ages by the energetic arm of a German monk.‡ To the monstrous compromise with sin for money, urged forward by Leo X., we owe the REFORMATION. The patronage of men of science and of letters by Leo, and his lavish use of money, have caused his character to be invested with attractive colours, which the light of truth must dissipate. When a Biographer takes up a subject, he adopts a Hero. If Leo was a patron of men of letters, he was also a companion of buffoons. He did not hesitate to inveigle into his power, even by a written pledge

* Ist D'Italia Lib. 6, p. 181.

† Is. xi. 4.

‡ It is curious that the name Luther is almost the Greek word which signifies a Freeman, *Ελευθερος*.

of safety, strengthened by a verbal promise to the Spanish envoy, Alfonso, Cardinal of Siena, and to put him to death in defiance of both.* In a single sentence, Guicciardini brands him with deep criminality; but, though expressed with due regard to decorum, it need not be repeated here.†

The individual guilt of the Roman Pontiffs would furnish matter not easily exhausted. He who presides over "the Mystery of Iniquity" has his share in "all the deceivableness of unrighteousness" that characterises both.‡ It occupies but little of our attention in the following pages, because official guilt is that chiefly pointed out by the Word of Prophecy. Time, indeed, furnishes testimony in abundance against them in the writings of their own followers. The general history of the Abbé Millot is too well known and appreciated to leave room for any expression of approbation, or to render needful any justification for having quoted it so freely on such a subject. It has supplied all the historical information which is not referred to other works, in the brief summary of the proceedings of the most remarkable Popes, which is included in the second section of my Notes.

* Ist. D'It. Lib. 13, p. 52. † Ist. D'It. Lib. 16, pp. 249—50.

‡ 2 Thess. ii. 10.

In 1809 Napoleon declared the temporal power of the Pope extinct. We have recently witnessed a declaration of the same kind, on the part of his own subjects. What is the temporal power of the Pope? Is it that of a petty Italian Prince, long contemptible and never formidable? Certainly not. The Sovereign of the Roman States might be a warrior, like Julius II., yet could he not, *as such*, do more, at any time, than disturb the balance of power amongst the petty states of Italy, by uniting his arms with one or more against another. The true temporal power of the Sovereign Pontiff is inseparable from the Ecclesiastical; it belongs to him as THE UNIVERSAL BISHOP, as supreme head of the Church called Catholic. It is the temporal power of the religion itself, wielded at will by its worshipped Head. Had the Pope no city but Rome, no armed men but Sbirri, that power might even have been greater than it ever has been. It was not the sword of the Pope that brought the Emperor Henry IV., shivering and barefoot, to the feet of Gregory VII., and caused his body to be dug out of the grave by his own son, after he had driven him from his throne to die in misery, by the order of Pascal II.—that forced the proud Barbarossa

to hold the stirrup and lead the grey palfrey of Adrian IV., and again of Alexander III.—that gave feudal possession of the throne of King John of England to Innocent III., and caused rivers of blood to flow in the south of France at his fiat—that inundated the Netherlands with Christian blood, poured forth by the insatiate Duke of Alva,* a worthy parallel for Simon de Montfort, the general of Innocent III.,—that slaughtered 70,000 Huguenots in France in 1572, and 40,000 Protestants in Ireland in 1641. It was not the temporal power of the Sovereign of Rome that

* “The Duke of Alva caused torrents of blood to flow as a preparation for shedding blood more illustrious. It was his known boast, that he had executed more than fifty thousand persons in the Low Countries. Not one of those who have been the most animated by the spirit of persecution, appears to me to have carried so far the number of his victims and the atrocity of his punishments. Men were quartered for speaking ill of the mass. The tongue of every one who was executed was previously burned with a hot iron. When, by the horrible precipitancy of the Judges, a Catholic had perished in place of a Protestant—‘Well,’ said the Duke of Alva *and the theologians of his suite*, ‘it is one good man whom we have sent to heaven.’

“Sixty thousand families escaped proscription by flight. Whilst the barbarous Philip considered himself enriched by the confiscation of their property, England received a much greater accession of wealth by their industry.”—*Lacretelle Guerres de Religion, t. ii., p. 272.*

lighted the fires of Smithfield. It was the temporal power of Popery, exerted by its Head, or taking effect without his bidding, in accordance with his will, and in imitation of his example. Even at this day, if a British Protestant utters a few words by which a sinner may be saved; in the dominions of the King of Southern Italy; in the territory of the Grand Duke of Tuscany,* or in any other of the petty Italian states; within the shadow of the Imperial sceptre, or amongst the Popish subjects of the Sardinian monarch; the least that will befall him is prompt expulsion. His breath is pestilence. He must begone. Yet, there are those who say that the temporal power of the Pope no longer has existence!

It has indeed been brought down. The man who once "made the earth tremble," is now made tremble himself; but his power yet lives,

* A short time since, when it was the profitable policy of the Grand Duke to allure strangers to his states, we were informed that Bibles might be bought in Florence freely. Now, the Galleys and the Maremme await those who read them. The Count Guicciardini, a descendant of the historian, the Madiai husband and wife, and other native Tuscans, have been convicted of this spiritual treason, and escape the flames only because the fire that consumed them might destroy their executioners. The slow poison of the Maremme is deemed safe.

and will, ere long, be put forth in a final effort, after which "the Son of Perdition" will disappear from the theatre in which he has played so long the part of "a God on earth."* Three of the ten kingdoms of the Roman earth were subverted by him. There seems reason to believe that the whole territory that bowed to his mandates will form three ecclesiastical divisions, or Churches,† when there ceases to be a Universal Bishop binding them in one common mass of error.

His power is declared in Scripture to be indirect, not his own—"He exerciseth all the power of the First Beast before him."‡ Whether an individual is consigned to the flames, or a crusade is proclaimed against myriads of Heretics, it is the civil power of the Secular Beast that executes the sentence of the Ecclesiastical. The great head of the Church was himself consigned to the civil power of the Romans. Multitudes of his followers have shared the same fate, both in the times of Paganism and of Paganized Christianity; but "the hour of his judgment is come." Republican France, a horn of the Roman beast, has restored the present Pontiff. The deadly

* Rev. xvi. 13, 14: xix. 19, 20. † Rev. xvi. 19.

‡ Rev. xiii. 12.

wound of the Roman Leviathan was healed when Charlemagne did greater things in the same service, and was rewarded by being declared the Imperial Head, that seemed to have been extinct. One act more remains for the people of that country, whether as the strong-hold of Infidelity, or as a prominent member of the Western Empire, of which Austria is now the Head. Yet a little while, and some, perhaps, of the readers of these words, will join in the acclamation, "Fallen, fallen, is Babylon the Great"—*Επεσεν, επεσε Βαβυλων η μεγαλη.*

The power of the Roman Pontiff has been weakened and wasted on every side, by the force of truth slowly working for more than three centuries. Thus was it foretold that he should be *consumed*. The sword of the Spirit re-appeared in the terrestrial Heaven in the year 1526,* and is now brightly reflecting light from the Sun of Righteousness, confounding those who love darkness rather than light, and by that Sun of Righteousness will the Man of Sin be finally extinguished. The mode of his extinction it is not difficult to determine. The essence of his official

* By the Decree of Spires in the July of that year, which established the Scriptures as the sole Rule of Faith.—*Ranke.*

existence consists in the assumption and the exercise, more or less, of supreme authority over the Church, and over the kings of the earth. The formal or the virtual concession of this authority gave him birth ; the deprivation of it will, therefore, terminate his existence. As this event approaches, expectation wakes, watches the strife of nations, unconscious agents of the coming change, conjectures results, and counts the years which in departing hasten on the CHRISTIAN JUBILEE.

THE RISE OF
THE PAPAL POWER.

FROM GUICCIARDINI.

THE Roman Pontiffs, of whom the first was the Apostle Peter,* having their authority in things spiritual founded by Jesus Christ,—great in charity, in humility, in patience, in spirit, in miracles,—were, in the early times, not only altogether destitute of temporal power, but, being objects of its persecution, they remained for many years obscure and almost unknown; their name not being made prominent by anything more than by the tortures they endured in common with their

* The reader must be aware that the historian belonged to the Roman Church.

followers. For although, on account of the innumerable multitudes, and the various nations and professions residing in Rome, their proceedings were sometimes little noticed; and some of the Emperors only persecuted them when it seemed that their actions were too public to be passed by in silence; nevertheless, others, either from cruelty or from love of their gods, persecuted them fiercely, as introducers of new superstitions and destroyers of their religion. In this condition, famed for voluntary poverty, for holiness of life, and for martyrdom, they continued as far as the Pontificate of Sylvester. At that time, the Emperor Constantine, having gone over to the Christian faith, moved by the holy lives and the miracles which were continually observable amongst those who followed the name of Christ, the Pontiffs remained secure from the perils to which they had been exposed for about three hundred years, and free to exercise divine worship and Christian rites in public. Whence, from reverence of their habits, from the holy precepts of our religion,

and from the readiness of men to follow, too often through ambition or through fear, the example of their prince, the Christian name began to spread marvellously everywhere, and at the same time, the poverty of the Clergy to diminish; for Constantine, having built at Rome the church of St. John Lateran, of St. Peter in the Vatican, that of St. Paul, and many others in divers places, endowed them not only with rich vases and ornaments, but also, in order that they be preserved and renewed, and for the habitations and support of those who should perform in them divine worship, with possessions and revenues; and afterwards, many in succeeding times persuading themselves that, by alms and by legacies to the churches, they could render the celestial kingdom easy of acquisition, either built or endowed other churches, or distributed a part of their riches to those built already. Moreover, either directed by law, or following the long-established custom of the Old Testament, every one paid to the churches the tenth part of the fruits of his

property; men exciting themselves to these things with great ardour, because, at the beginning, the Clergy applied all that was not needed for their own most moderate expences, to the building and adorning of churches, and to pious and charitable works. Pride and ambition not yet entering into their bosoms, the Bishop of Rome was universally recognized by Christians as superior of all the churches and of all spiritual administration, as successor of the Apostle Peter; and because that city, by its ancient dignity and grandeur, retained, as head of the others, the name and majesty of the empire;—because, also, from it the Christian faith had been spread abroad through the greater part of Europe; and forasmuch as Constantine, who had been baptized by Sylvester, recognized this authority in him and his successors.

Fame has it, in addition to these things, that Constantine, being obliged by the circumstances of the western provinces, to transfer the seat of empire to the city of Byzantium—called from his own name, Con-

stantinople,—granted to the Pontiffs the dominion of Rome, and of many other cities and regions of Italy. This report, though carefully fostered by succeeding Pontiffs, and believed by many on their authority, is refuted by the surest writers, and much more by facts themselves; for it is abundantly evident that, at that time, and long afterwards, Rome was governed by magistrates deputed by the Emperors, and all Italy subjected to the empire. Nor are there wanting those who call in question all that is said of Constantine and of Sylvester, (so profound is often the obscurity in things so remote), affirming that they had lived at different times. No one, however, denies that the translation of the seat of empire to Constantinople was the first origin of the power of the Pontiffs; because, in process of time, the authority of the Emperors being weakened in Italy, by their continued absence, and by the difficulties with which they had to contend in the East, the Roman people, withdrawing themselves from the Emperors, and, on this account, paying

the greater deference to the Pontiffs, began to yield them, not subjection, but a certain obsequious submission. These things, indeed, manifested themselves slowly, because of the inundations of the Goths and Vandals, and of other barbarians, that took place in Italy; by whom Rome, being often taken and sacked, the name of the Pontiffs was, in respect of temporal things, obscure and mean, and the authority of the Emperors very little in Italy, since they had so ignominiously left it a prey to barbarians. Amongst these nations, the rush of the others having been like that of a torrent, the power of the Goths continued for seventy years,—a people Christian in name and profession, originally proceeding from the parts of Dacia and of Tartary. They having been finally driven from Italy by the arms of the Emperors, it began anew to be governed by Greek magistrates; of whom the chief, styled by a Greek term, Exarch, resided at Ravenna, a very ancient city, and then very rich and populous, from the fertility of the country, and because, after the great increase

which it received from the powerful armament permanently stationed, by Augustus Cæsar and other Emperors, in the harbour almost contiguous to it, which does not now appear with a fleet, it had been the residence of many captains, and, subsequently, for a long time, of Theodoric, king of the Goths, and of his successors; who, being suspicious of the power of the Emperors, had chosen that city, rather than Rome, for the seat of their kingdom, its sea being more convenient to Constantinople. The Exarchs, who were stationed there, took advantage of this convenience from a different motive; and they deputed for the government of Rome, and of the other cities of Italy, separate magistrates under the title of Dukes.

From this originated the name of the Exarchate of Ravenna, within which was comprehended all that, not being provided with particular Dukes, was directly subject to the Exarch.

At this time, the Roman Pontiffs being entirely destitute of temporal power, and objects of diminished spiritual reverence,

because of the dissimulation with which they sought to cover morals already relaxed, they remained as subjects of the Emperors, and though elected by the Clergy and the Roman people, dared not to exercise or accept the Pontificate until the election were confirmed by them or by their Exarchs. Even the Bishops of Constantinople and of Ravenna often disputed the superiority with the Bishop of Rome, for, commonly, the seat of the religion follows the power of arms and of the empire. But, not long afterwards, the state of things was changed, for, the Lombards, a fierce people, having entered Italy, seized on Cisalpine Gaul, which from them took the name Lombardy, on Ravenna with all the Exarchate, and on many other parts of Italy, and carried their arms as far as the March of Ancona, Spoleto, and Benevento. In the two places last named, they created separate Dukes, the Emperors, partly from indolence, partly from the difficulties they encountered in Asia, not having provided for these things. Rome, being left without

imperial aid, and no longer under the control of Exarchs, began to govern itself by councils, and by the authority of the Pontiffs, who, after a considerable time, being, together with the Romans, oppressed by the Lombards, finally had recourse to Pepin, King of France. Passing with a powerful army into Italy, the dominion of the Lombards having already existed more than two hundred years, he drove them from a part of their empire, and granted it, now his by right of war, to the Pontiff and the Roman Church, not only Urbino, Fano, Agobbio, and many other towns near Rome, but likewise Ravenna, with its Exarchate, which is said to include all that is contained from the confines of Piacenza, contiguous to the territory of Pavia, as far as Arimini, between the river Po, the Appenines, the Lagunes or Marshes of the Venetians and the Adriatic sea, and besides, Arimini as far as the river Taglia, then called the Isaurus. But, after the decease of Pepin, the Lombards again becoming troublesome to the Pontiffs and to

the territory which had been given them, Charles, his son, who afterwards on account of his great victories, was deservedly surnamed the Great, having entirely destroyed their dominion, confirmed the donation of his father to the Roman Church, and sanctioned, while he was carrying on the war with the Lombards, the giving to the Pontiff the March of Ancona and the Duchy of Spoleto, which comprehended the city of Aquia and a part of the Abruzzi. These things are affirmed as certain. Some ecclesiastical writers add, that Charles had given to the Church, Liguria, as far as the river Varo, the extreme boundary of Italy, Mantua, and all that the Lombards possessed in Friuli and in Istria. Some one else writes the same of the island of Corsica, and of the territory that is contained between the cities of Luni and of Parma. The Kings of France, celebrated for such meritorious deeds, and exalted by the Pontiffs, obtained the title of *Most Christian King*, and afterwards, in the year eight hundred of our salvation, Leo, and the people of Rome, with no other authority

but that of the Pontiff as head of that people, elected Charles as Roman Emperor, separating, even in name, this part of the empire from the Emperors residing at Constantinople, as if Rome and the western provinces, no longer protected by them, needed the defence of their own prince. By this division, the Constantinopolitan Emperors were neither deprived of the island of Sicily nor of that part of Italy, which, stretching from Naples to Manfredonia, is terminated by the sea, because these had been continually subject to the Greek Emperors. Nor was the custom set aside on this account, of referring the election of the Pontiffs to the confirmation of the Roman Emperors, in whose name the city of Rome was governed. Even the Pontiffs in their bulls, privileges, and concessions expressed the date of the writing in these formal words,—*Our Lord such an Emperor reigning*. In this state of nominal subjection, or dependence, they continued until the progress of events emboldened them to stand alone. But the power of the

Emperors having began to decline, first on account of the dissensions that sprang up among the descendants of Charlemagne themselves, whilst the imperial dignity remained with them, and afterwards, on account of its passing to weak German princes, as they had been through the greatness of the kingdom of France, the successors of Charles, the Pontiffs and the Roman people, by whose magistrates Rome commenced a disorderly self-government, withdrawing in everything as far as possible from the jurisdiction of the Emperors, decreed by law that the election of the Pontiffs should no longer be confirmed by them. This law was observed, or not, during a course of years, according as the fluctuation of events elevated or depressed the imperial power. That power acquiring strength, after the empire came amongst the Othos of Saxony, Gregory, himself a Saxon, being elected Pontiff by the power of Otho the Third, who was present, moved by partiality for his own nation, and indignant at the persecutions

he endured from the Romans, transferred to the German nation by his own decree, the faculty of electing the Roman Emperors, in that form which is observed in our own time, forbidding the Elect, in order to reserve a certain preeminence to the Pontiffs, to use the title Emperor or Augustus, until they should receive the imperial crown, (whence the custom of proceeding to Rome to be crowned,) and directing them to use no other title previously, but that of King of the Romans or Cæsar. The Othos becoming extinct, and the power of the Emperors being diminished, because the empire was not hereditary amongst great kings, Rome openly withdrew from obedience to them; and many cities, when Conrad of Suabia was Emperor, rebelled, and the Pontiffs, looking to the extension of their own authority, almost exercised supreme power in Rome, though not without frequent resistance, from the insolence and discords of the people. To curb them, they had already by the favour of the Emperor Henry the Second, when at

Rome, transferred by law to the Cardinals, authority of creating the Pontiff. Then followed a new accession to their greatness, for the Normans, of whom the first was William, surnamed Ironstaff, having usurped Puglia and Calabria from the Greek Emperors, Robert Guiscard, one of them, either to strengthen himself with a colour of right, or in order to become thereby more capable of defending himself against those Emperors, or for some other reason, surrendering Benevento as an ecclesiastical possession, acknowledged the Duchy of Puglia and of Calabria as a fief of the Roman Church. Roger, one of his successors, following his example, and having driven William, of the same family, from the Duchy of Puglia and Calabria, and seizing afterwards on Sicily, about the year 1130, acknowledged these provinces also as a fief of the Church, under the title of King of the Two Sicilies, one on that, the other on this side of the Faro; the Roman Pontiffs, through ambition, and for their own profit, not being backward in

fomenting the usurpation and the violence of others. By rights of this sort continually augmenting their power, for human cupidity is never satisfied, the Pontiffs began to dethrone some of these kings who were contumacious, and to grant their kingdoms to others. In this way they came into the possession of Henry, son of Frederic Barbarossa, and from him to Frederic the Second, his son, all three successively Roman Emperors. But Frederic having become a bitter enemy of the Church, and, at his time, the Guelf and the Ghibelline factions starting up, of one of which the Pontiff was head, of the other the Emperor, the Pontiff, on the death of Frederic, granted the investiture of these kingdoms to Charles, Count of Anjou and of Provence (of whom we have already made mention), with an annual tribute of six thousand ounces of gold, and on the condition that none of these kings should in future accept the Roman Empire. This has been ever since specified in the investitures, be-

cause the kingdom of the Island of Sicily, seized afterwards by the Kings of Aragon, was separated, after a few years, in the tribute, and in the feudal acknowledgment, from obedience to the Church.

The Pontiffs every day claiming more, applying the terror of spiritual arms to things temporal, and proclaiming, that as Vicars of Christ on earth, they were superior to the Emperors, and that to them, in many cases, appertained the care of the earthly states, sometimes deprived the Emperors of the imperial dignity, stirring up the Electors against them to elect others in place of the deposed. On the other hand, the Emperors either elected new Pontiffs, or caused them to be elected. From these disputes it arose, the state of the Church being much weakened by them, and not less by the abode of the Roman court for seventy years at Avignon, and by the schism that took place in Italy at the return of the Pontiffs, that in the cities subject to the Church, and especially in those of Romagna, many powerful citizens

seized the supreme authority in their own districts. These the Pontiffs either persecuted, or, not being strong enough to overpower them, yielded their territory as a fief, or raising up other heads, gave them the investiture. Thus, the cities of Romagna began to have particular lords, under the title, for the greater part, of Vicars Ecclesiastic. Thus Ferrara, of which the government was given by the Pontiff to Azzo da Este, was granted afterwards under the title of Vicariate, and that family was exalted in process of time to titles still more illustrious. Thus Bologna, seized by John Visconte, Archbishop of Milan, was granted to him afterwards as a Vicariate; and from the same causes, in many towns of the March of Ancona, of the Patrimony of St. Peter and of Umbria, now called the Duchy, many separate lords arose, either against the will or with the forced consent of the Pontiffs. Similar changes taking place in Lombardy, in the cities of the empire, it sometimes happened, that, according to the variation of

things, the Vicars of Romagna, and of other ecclesiastical territory, separating openly from the name of the Church, acknowledged their cities as fiefs of the Emperors; and sometimes those who possessed Milan, Mantua, and other imperial towns of Lombardy, declared them fiefs of the Pontiffs. Rome, at this time, though retaining in name the dominion of the Church, was governed by itself; and although at first, on the return of the Pontiffs from Avignon to Italy, they were obeyed as lords, nevertheless, the Romans afterwards having created the magistracy of the Bannerets, relapsed into their ancient contumacy, whereby the Pontiffs, retaining very little authority amongst them, began not to reside there. At length the Romans, impoverished and falling into very great disorder from the absence of the court, and the year 1400 approaching, in which they hoped if the Pontiff were at Rome there would be an immense concourse for the Jubilee from all Christendom, supplicated Boniface, with most humble entreaties, to

return thither, offering to put away the magistracy of the Bannerets, and to be obedient to him in everything. Having returned to Rome on these conditions, the Romans directing all their attention to the gains of that year, he made himself absolute master of the city, and fortified and garrisoned the Castle of Sant Angelo. His successors, down to Eugenius, although they often encountered many difficulties, nevertheless subsequently fully established their dominion, and succeeding Pontiffs have exercised undisputed power over that city.

On such foundations, and by such means exalted to earthly dominion, laying aside gradually the thought of the salvation of souls, and of the Divine precepts, and turning all their attention to worldly greatness, using spiritual authority only as an instrument and minister of the temporal, they began to appear rather secular Princes than Pontiffs, —their cares and their employment, not holiness of life, not the advancement of religion, not zeal and charity towards men ;

but armies and wars against Christians, handling the sacraments with thoughts and hands defiled with blood; accumulation of treasures, new laws, new arts, new snares to gather money from every side; using the spiritual arms without scruple for this object, selling for this end, without shame, things sacred and profane. Riches, diffused amongst them and their court, were accompanied by pomp, luxury, shameful habits, and abominable lusts and pleasures. No care for their successors, no thought of the perpetual majesty of the Pontificate; but in place of it, the ambitious and pestiferous desire of exalting, not only to immoderate riches but to principalities and kingdoms, their sons, their nephews, and their relatives; not distributing dignities and emoluments amongst the deserving and virtuous, but almost always either selling them to the highest bidder, or lavishing them on persons who were the convenient instruments of their ambition, their avarice, or their scandalous pleasures. Reverence for the Pontiffs

being entirely lost in the hearts of men, through such deeds, their authority is in part sustained by the majesty of religion, so powerful and efficacious, aided much by the facility with which they are able to gratify great princes, and those who possess influence with them, by means of dignities and other ecclesiastical grants. It being known by these things, that they are held in the highest respect amongst men, and that whoever takes up arms against them, brings on himself a bad name, and the hostility of other princes, and in any case gains little; and that when conquerors, they use their victory as they will; when vanquished, they obtain what terms they desire, stimulated by the cupidity of elevating their relatives from obscurity to principalities, they have been for a long time the instruments of frequent wars and new fires in Italy.

CHARACTER AND DEATH
OF
POPE ALEXANDER THE SIXTH.

(From the same Author. 1492.)

RODERIC BORGIA, a native of Valencia, one of the royal cities of Spain, a Cardinal of long standing, and one of the leading members of the Roman Court, succeeded Innocent the Eighth. He was raised to the Pontificate through the discord that existed between the Cardinals Ascanio Sforza and Juliano di San Piero in Vincola, but much more because, with a new example of that age, he openly purchased, partly with money and partly with promises of preferments and benefices in his gift, which were most ample, many votes of the Cardinals, who, despising the precepts of the gospel, were not ashamed to

sell the power of trading on the sacred treasures, in the most exalted part of the temple, under the name of the authority of Heaven. The Cardinal Ascanio induced many of them to enter into such an abominable bargain, not more by his persuasions and entreaties than by his example, for, corrupted by the insatiable thirst of riches, he had secured for himself, as the price of so much wickedness, the Vice-Chancellorship of the Roman Court, churches, castles, and a palace at Rome, full of furniture of the highest value. He did not, however, thereby escape the Divine judgment afterwards, nor, at the time, infamy and the just odium of men, who were filled with fear and horror from this election, on account of its having been effected by such foul means, and not less because the nature and disposition of the person elected were, in a great measure, known to many. Amongst these, the King of Naples, dissembling in public the sorrow it gave him, signified to the Queen, his wife, that there was a Pontiff elected, who would be most

pernicious to Italy and to the whole Christian republic,—a prognostic not indeed unworthy of the good sense of Ferdinand, for Alexander the Sixth (thus the new Pontiff chose to be called) possessed address and singular sagacity, excellent counsel, marvellous power of persuasion, attention to all the weighty affairs of business, and incredible dexterity. But these good qualities were left far behind by vices, most obscene habits, insincerity, shamelessness, want of truth, faithlessness, irreligion, insatiable avarice, immoderate ambition, cruelty surpassing that of barbarians, intense desire of exalting his children, who were numerous, regardless of the means. Amongst them, that depraved counsels should not want suitable instruments, was one not less detestable in any way than his father.

HIS DEATH. 1503.

Behold, at the highest pinnacle of greatest hopes, how vain and fallacious are the thoughts of man. From a vineyard adjoining the Vatican, whither he had gone to sup and to refresh

himself from the heat of the weather, the Pontiff is suddenly borne out to the Pontifical Palace dying, and immediately after, his son is taken forth in a similar condition. The day following, according to the custom of the Pontiffs, his body is carried into the Church of St. Peter, black, swollen, and hideous, most manifest signs of poison ; but Duke Valentino (Cæsar Borgia), from the vigour of his age and the prompt use of powerful medicines suited to cases of poisoning, escaped, after long and heavy illness.

It is firmly believed that this accident was caused by poison, and the order of the transaction, according to the prevailing report, is related in the following manner:—

Valentino resolved to poison Adrian, Cardinal of Corneto, in whose vineyard he and his father were to sup ; for it is well known that it was a common custom of both, not only to have recourse to poison against their enemies, for revenge, or to secure themselves against those whom they suspected, but

even through the wicked desire of robbing rich persons, cardinals, and other courtiers, of their property, perfectly heedless of never receiving any offence from them, as in the case of the wealthy Cardinal of Santo Angelo, and equally regardless of their being most friendly and intimate, and some of them, as the Cardinals of Capua and of Modena, most useful and trusty ministers. It is said, then, that Valentino, having sent before him some bottles of poisoned wine, and having ordered them to be committed to a servant, who was not aware of the design, with directions not to give them to any one, the Pontiff chanced to arrive before the hour of supper, and being overcome with thirst and the excessive heat, asked for some drink ; but the provisions for the supper not having been yet sent from the palace, the butler, thinking the reserved wine most precious, gave him some of that which had been sent forward by Valentino, who, coming in at the time, took share of the wine which his father was drinking.

All Rome hastened to St. Peter's with incredible delight, to see the dead body of Alexander, not one being able to satiate his gaze in beholding a serpent lifeless, who, by his boundless ambition and pestiferous perfidy, and by all the examples of horrible cruelty, of monstrous lust, and of unheard-of avarice, selling, without distinction, things sacred and profane, had poisoned the whole world.

Nevertheless, he had been exalted with most rare and almost perpetual prosperity from youth to the last day of his life, aiming always at the greatest things, and obtaining more than he sought. A powerful lesson to confound the arrogance of those who, presuming to fathom with the weak eyes of man the profundity of the judgments of God, affirm that the prosperity or adversity which men meet, proceeds from their merits or demerits, as if it did not appear every day that many good men are unjustly oppressed, and many of depraved mind unduly exalted; or, as if other inference were derogatory to the

justice and power of God, whose fulness not restricted to finite and present limits, at another time and another place distinguishes the Just from the Unjust in large measure, by Rewards and Punishments everlasting.

NOTES.

“ *The Roman Pontiffs, of whom the first was the Apostle Peter.*”—It is not certain that Peter ever visited Rome. It is certain that he never resided there, as did James at Jerusalem. A Church existed in that city, consisting of individuals who were converted at various times by various persons, previously to Paul’s being conveyed thither a prisoner, on his appealing to the judgment of Cæsar. We learn this from his Epistle to the Romans, and from the Acts of the Apostles; and from both, the inference is strong, that if he was not the only Apostle who entered the capital of the Roman world, he was certainly the first. His was no passing visit. “For two whole years, in his own hired house,” all had access to his preaching and to his instructions, whether, as inquirers after truth, they sought his presence to learn fully the doctrines of “that

sect" that was "everywhere spoken against;" or, as Christians and members of the Roman Church, they wished for his teaching, or needed his guidance in adjusting the ecclesiastical arrangements of a recently formed Christian community. Nor was this all, for he visited Rome a second time; and as he was specially ordained by the Great Head of the Church to be the Apostle for the Gentiles, a claim of ministerial descent, if made from an Apostle by the Bishop of Rome, should be made from Paul—not Peter. A consciousness of this truth is betrayed in the junction of the two, as the official progenitors of the Roman Pontiff. Though Guicciardini names but the one, Paul is called in to aid Peter in sustaining the most ambitious claims that were ever reduced to systematic domination, or ever even put forth by man.

It has been remarked, that the Jews, viewed in relation to prophecy, are a standing miracle. It is equally true of the Roman Pontiff. He is a monument testifying the truth of Holy Writ in characters that are indelible, and may be read by all men;—but of that presently.

Had Paul been the disciple to whom our Lord addressed himself when delivering the celebrated promise of the 16th chapter of Matthew, he had

stood alone as the original of that ecclesiastical Autocrat, whom he prophetically denounced to the Thessalonians,—a man above all law and all imperial dominion. Yet, indeed, the authority which was promised at the same time was committed to Paul, though not then a disciple, as much as to Peter, who was addressed by name, the latter had no precedence over the other Apostles. The prominence of his position, on some occasions, is clearly owing to forwardness of natural temperament; and it does not in any case exceed what might arise from seniority of age. When he said—“Thou art the Christ, the Son of the living God,” his natural disposition prompted him to anticipate the others in a reply, which was the reply of all. The previous question received various answers from various disciples, because the population at large held various opinions concerning Jesus; but the disciples were of one mind, and their answer was given by the first that spoke, by one for all. In addressing Peter, our Lord, therefore, addressed them all, making at the same time a significant allusion to the name which he had given Simon when he called him to be his. The blessing they all shared equally with Peter; for they had the knowledge that produced the confession, not by the exercise of

unassisted reason, but by revelation from the Father. This our Lord has himself explained, in saying—"He that hath seen me hath seen the Father." That blessing which they enjoyed directly, is open to all men remotely; for it is written, "Blessed is he that readeth." Our Lord then reminds Simon of the name he had given him—"Thou art Peter." Other disciples he had named Sons of Thunder, who are thereby supposed to have been powerful preachers. Simon's Christian name is chiefly significant in this passage. Elsewhere it would rather seem to refer to his natural unsteadiness. It means stone. A stone is capable of being moved from place to place, and Peter was a rolling stone until he became attached firmly to that Rock to which he belonged, which cannot be moved. A stone is a part of a rock, not the rock itself; this is the force of the allusion. The rock is Christ himself, confessed before men as Peter then acknowledged him. The analogy of Scripture admits of no other meaning, and the passage is mutilated, even when not perverted, by the adoption of any other.

There are two words in our English version of the passage in question, which might be changed with advantage. The name Peter is almost

Greek, and does not convey its import to English ears, by which the force of the allusion is lost; and the term Hell, which originally would have been a perfect equivalent for the Greek word Hades, has ceased to be so for many centuries. The latter signifies the abode of the spirits of the dead, including both the place of suffering and of enjoyment. The former is now limited to the abode of the damned. Making the alteration, the passage will read thus.

“ And Jesus answered and said unto him, blessed art thou Simon Bar-jona; for flesh and blood hath not revealed *this* unto thee, but my Father which is in heaven.

“ And, I say also unto thee, that thou art **STONE**, and upon this **ROCK** I will build my Church, and the gates of Hades shall not prevail against it.”

To understand clearly the last clause of this promise, it is only necessary to keep in mind, that the Confession was that Jesus is the Christ, the Son of God, and that the great and final proof that he is such, was furnished by his resurrection. See John, c. ii., 19, 21; Acts, c. xvii., 31; Rom., c. i., 4; 1 Cor., c. xv., 14. The phrase “ the gates of Hades,” means simply what the words express, the supposed entrance (speaking in accordance with the ideas

and expressions of the time,) of the unseen regions of the dead. Gates prevail only by keeping out or keeping in. Our Lord declares they should not detain him, and as he burst through these gates, so should his Church. This was clearly the meaning attributed to those words by St. Paul, when he exclaimed, "O Hades! where is thy victory?"

The promise is a promise of the resurrection, and nothing else, by the resurrection of Christ, which was then not far off. Thus understood, the passage is, as it must be, in analogy with the rest of Scripture, needs no qualification (indispensable in any other point of view), and is complete in itself.

The next verse announces the gift of what has been termed the Power of the Keys, which has been arrogantly claimed for himself in a sense very different from the true, by the Bishop of Rome. If our Lord addressed Peter merely as the spokesman of the others, addressing them through him, it is clear that the Power of the Keys was to be exercised by all equally. There is further proof of the fact. In the 18th chapter of Matthew, in a passage which actually explains the meaning of the Power, the same words are addressed by our Lord to all of them. "Whatsoever ye shall bind on earth, shall be bound in

heaven." And again, after his resurrection, in the 20th chapter of John's Gospel, the same authority is conveyed to all in other terms. "Whosoever sins ye remit, they are remitted, &c." The indignation of unbelieving Jews was excited by our Lord's forgiving sins. There is not a single instance of it, or of the exercise of any such power, on the part of the Apostles. There are two instances of the exertion by St. Paul of ministerial authority, in a manner that coincides with the meaning of the Power of the Keys, as indicated by its connection in the 18th chapter of Matthew. The practice of an Apostle, on one side, the indirect comment of Scripture itself, on the other, and the total absence of every thing that could lead to an understanding of the words differing from what both these indicate, should leave no doubt as to what was meant by the Keys of the Kingdom of Heaven, by loosing and binding, by remitting sins and retaining them. The Kingdom of Heaven is the Gospel dispensation. The Keys, ministerial authority therein. To loose and to bind, to forgive and to retain sins is, to pronounce and to cancel ecclesiastical censures, or decisions, to excommunicate. This authority belonged equally to all the Apostles, and from its very nature it could not be exercised without the

concurrence of the Church, that is of the several congregations. When our Lord announced it the second time, it was after referring a wronged or injured member to such a concurring decision. "If he will not hear the Church, let him be to thee as a heathen and a publican." Matt. c. xviii., 17, 18. And in one of the two instances supplied by St. Paul, the excommunication of the incestuous person at Corinth, that concurrence is strongly marked. 1. Cor., c. v., 4, 5. Neither in this case, nor in the second instance, did the delivering to Satan imply final doom, for it was for the reformation of the sinner in both ; in the first, that "the spirit might be saved in the day of the Lord," and in the second, "that they may learn not to blaspheme." 1 Tim., c. i., 20.

The twelve tribes were the special objects of the labours of Peter and of the Eleven. Gal., c. ii., 7, 9. To them he addressed his Epistles. Rome was the head of the Gentile world, and if he had taken a position there, he would have appropriated to himself a sphere that was allotted to another, and would have worked upon the foundation of another's labour. This he assuredly did not. The dates commonly assigned to his Epistles bring them within the period comprised between Paul's first arrival at Rome and his mar-

tyrdom. The first was, therefore, probably written, either when Paul was actually in that city, or immediately after his release. This is the Epistle addressed from Babylon. The fact suffices to show that Babylon, not Rome, was the city from which he wrote. Placed there, he would most suitably and naturally have his view directed to the "strangers" of his people scattered abroad "throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" and the subject matter of his Epistles accords with this position. Placed at Rome, there is an absence, which then becomes remarkable, of all allusion to him who "laboured more abundantly than they all." He mentions him in the second, only in reference to his Epistle to those whom he was himself addressing.

A negative follows from Peter's Epistles, and a negative still stronger from the Epistle of one who is represented to have been his successor in the See of Rome. Clement is said to have been the third bishop of that city. His Epistle to the Corinthians was written only about thirty years after the time when Peter should have presided over the Roman Church, if he presided over it at any time. The occasion for that Epistle was

furnished by dissensions in the Corinthian Church.

It is not conceivable that a Letter should be written by such a person, on such an occasion and at such a time, without any allusion, direct or indirect, to the alleged presidency of Peter, if it had been a fact; yet the writer is silent. Not a word from him to indicate that Peter had ever seen the city of the Cæsars. The fabulous meeting with our Lord at the city gate, and the lying wonder in attestation of his appearance, were not known in Clement's time.

The earliest authority which can be produced in favour of Peter's *having been at Rome*, is the statement made by Irenæus towards the close of the *second* century, that the Church at Rome was founded by the Apostles Peter and Paul. Of the Christians, whom the latter found residing at Rome, some may have been converted by Peter's preaching, at the day of Pentecost, or afterwards. In that sense he may be joined with Paul in founding the primitive Roman Church.

Irenæus also states that Linus (*not Peter*) was the first Bishop. The first Bishop was most certainly appointed by Paul alone, without the aid of Peter, or any other Apostle. Even taking

the words of Irenæus in their fullest meaning, they would prove nothing more on the part of Peter, but that he had done what had been done by James or John, had either of these been at Rome with Paul. The alleged Primacy and Pontificate of Peter, were as little known to Irenæus as to Clement. They are the creation of corrupt times.

As to the miracles attributed to the earliest Bishops of Rome, one or two of the first may have had that gift; but, as miracles were wrought by our Lord, and the power of working miracles was granted by him to man, under certain limits, in order to establish a new dispensation, that power must, necessarily, have very soon ceased. The claim to the possession of it, in after ages, is one of the prophetic marks of a corrupt Church. See 2 Thess., c. ii, 9.

The gift of miracles was communicated by the hands of the Apostles, and it does not appear that they who received that gift could again communicate it to others. There is indeed one instance of that being done. Paul, though miraculously called by our Lord, was not permitted to undertake his office until he had received his sight and the Holy Spirit, by the hands of Ananias;

but this is a special case, and it has a parallel. Imposition of hands was the *mode* by which the Holy Spirit was communicated, yet there is one instance of its being effected otherwise, Acts, c. xi., 15. The deviation from the mode and the extension of the power, are special exceptions ; and, being such, they serve even to establish the limitation from which they deviate. It may, therefore, be undoubtingly affirmed, that miracles ceased in the Church on the death of the last of those who had received the gift from an Apostle.

II.

“ *No one, however, denies that the translation of the seat of empire from Rome to Constantinople, was the first origin of the power of the Pontiffs.*”—Historians have been often cited into the court of theological inquiry, and compelled to give undesigned testimony of the fulfilment of divine prophecy ; some of them, as Gibbon and Volney, writers whose willing evidence would scarcely be received in such a case, being liable to be classed with those whom our Lord would not permit to speak, but who, relating occurrences long previously foretold in Holy Writ, unconscious that they had been matter of prophecy,

may well be adduced as witnesses for the truth which they rejected.

Machiavelli and Guicciardini are not writers of that character; yet the one, when he counted ten divisions of the dismembered Roman empire, was not aware that the prophet Daniel had numbered them two thousand years before,* and that St. John had figured them in like manner in the Apocalypse;† and the other, when he wrote the sentence which precedes this note, was quite unconscious that he was relating the fulfilment of a prophecy of St. Paul. That prophecy is altogether most prominent. Its failure (adopting for a moment the supposition) would be like the removal of the keystone of an arch, and the evidence of its fulfilment carries with it, *all through the world*, a living proof that the Bible is from God.‡

It has been argued in oral controversy by a priest of Rome, that God would not give a Revelation to man, and allow it to be misunderstood

* Dan., c. ii., 41—c. vii., 23, 24.

† Rev., c. xiii., 1—c. xvii., 12.

‡ This is a proof that follows our Missionaries in all regions. It has been placed strongly before the Tahitians,

for 1500 years.* The period might as well be 1500 years as 1260 years; and the apparent improbability adds incalculable force to the argument against Rome, when we find *that* Revelation declaring that it would be misunderstood, that the perversion would be embraced with tenacity, that falsehood should be received as truth, with

to the lasting shame of Lord Aberdeen. When the French Ambassador waited on his Lordship, to ascertain the feeling of the British Cabinet respecting the seizure of Tahiti by his countrymen, his Lordship's answer was, that he did not deem it of any political importance.

A people redeemed from barbarism and idolatry, by the toil and treasure of British Protestants,—the brightest scene of the triumph of the Gospel in our day, the joy and the pride of all concerned in effecting it,—were thus quietly surrendered to the iron grasp of Popery and France, by a British Minister!

The support of his Clergy who were jealous of the successful labours of Protestant Missionaries, was of *political importance* to the King of the French, and this was his motive for entering by force and fraud into the abode of truth, of piety, and of peace, to persecute and to demoralize but not to make converts to the creed of Rome. Did the dethroned King, in old age again a fugitive, bethink him then of his foul deed?

What a contrast between the noble stand for liberty made by those poor islanders, and the *un-English* fear of offending France evinced by England's Foreign Minister!

* Report of Cork Discussions, pp. 73, 97. Dub.. 1825.

“strong delusion,” that it should be upheld by “power,” and propagated by “seducing spirits,” and “the hypocrisy of liars,” that the period of this misunderstanding should be not less than 1260 years, giving at the same time some clear marks by which Christians might easily identify this falling away, describing its head, and pointing out the seat of its power.

A rumour started up amongst the Thessalonian Christians, originating, as it would seem, in misconception on the part of some giddy member of that, or of some other Greek church, who had heard something of the closing part of St. Paul's first Epistle to the Thessalonians without, as yet, knowing much of the subject, which rumour ultimately took the definite shape of affirming that Paul had announced in writing that the great day of the Lord was at hand. This having been communicated to him, in the commencement of his second Epistle, he endeavours to calm their minds, bidding them not heed any such report whatever form it assumes, for that day should not come until there be a falling away first, a departure from the truth, literally the “Apostacy.” His mode of expression is elliptical, requiring the insertion of the words—*οὐκ ἡ ἡμέρα ἐκεῖνη*, *that day will not be*, —in

order to complete the sentence. After briefly predicting a falling away from the truth, he recalls to their minds what he had told them, concerning its head, repeating it and adding more, but withholding, wisely withholding, a couple of words, which if expressed in writing, might have subjected the Christians to persecution more enduring and relentless than the worst they ever experienced, having too the colour of an excuse, inasmuch as they might be then called rebels against the Roman emperor with apparent reason. The head of the Apostacy, he calls "the Man of Sin," and it is to him, rather than to the falling away itself, that attention is drawn in this prophecy. That he was not very far off in point of time, is intimated in two places of the seventh verse of the second chapter—"For the mystery of iniquity doth already work; only he who now letteth *will let* until he be taken out of the way."

The first clause declares that materials for his elevation were actually in existence in St. Paul's time, and the last has one little word which in the original is most expressive, and shows that the obstacles to his manifestation would not exist very long. This will be best seen by a more strict rendering—"Only *there is* that restraineth just

now until he be out of the way"—*aph, just now.* He that restrained was the Roman Emperor, while the ancient city was the seat of empire; and when it was changed to Byzantium, then he moved "out of the way." The consequent aggrandizement of the Bishop of Rome has been traced by Guicciardini faithfully and well, and his declaration that no one denied that the translation of the seat of empire to Constantinople was the first origin of the Papal power, is one of the most striking sentences that can be taken from history to illustrate prophecy. He who, in his ignorance, terms the Reformation a "pestilent heresy,"—an epithet which could not have been thus applied by such a mind having knowledge of the subject, a knowledge which he would not be likely to possess at so early a period,—has, with equal ignorance of what he was doing in this respect, pointed out the fulfilment of prophecy in the development of "the Son of Perdition," by the removal of the power whose presence restrained the growth of his pernicious dominion.

The Man of Sin is not a single individual, but an official person, a series of individuals. He was to be the head of an Apostacy which, we learn from other parts of Scripture, should last 1260

years. This alone does not shew that he was to be more than *one*, for there is another secession from truth, headed by one man, and running concurrently the same period; but his posture is a fixed one, "he sitteth," and his power, which arose slowly, was to decline gradually, for he was to be consumed by the word of God, the Scriptures, expressed figuratively by "the spirit of his mouth,"—"whom the Lord shall consume by the spirit of his mouth." He is not only an official person, but an ecclesiastical personage, "who sitteth in the temple of God." He is more than a priest, for he shows himself that he is a god, and therefore is an object of some sort of worship. That worship is not civil worship, for he exalts himself above all the highest names applied to the rulers of this world, above the imperial dignity, "above all that is called god or worshipped"—*σεβασμα sebasma*—above objects of civil worship or reverence, above everything august. The term *sebasma* corresponds with the Greek for Augustus, *sebastos*. That he is, notwithstanding his transcendent arrogance, a professing Christian, is clear from his *seat* in the temple of God. Prophecy is not designed to be fully understood until its fulfilment. In the early ages of Chris-

tianity, as well as by many in our own day, this Ecclesiastical Potentate was considered to be *the Antichrist*. The Man of Sin is an eminent Antichrist; but St. John teaches us that *the Antichrist* is an avowed infidel, 1 John, c. ii., 22, 23. He stands aloft, on his own ground, as visible to the Christian world as is his parallel, the head of the Apostacy of the West; and to confound the one with the other tends to impede the reception of the truth by those who are still under "strong delusion." If prophecy cannot be well understood until it be fulfilled, or in the course of fulfilment, then history must furnish the key to lay it open. When we find an humble Bishop lifting up his head, claiming to be Bishop over all Bishops, and supreme over the universal Church, taking the place of his sovereign at first, and then asserting a right to rule the crowned heads of the earth, to give away and take away kingdoms, to raise up and to pull down, to be the Representative of God on earth; and Bishop after Bishop exercising these and greater powers for many centuries; we have, in all this, more than sufficient reason to compare what history records of this personage with what prophecy predicts of the great ecclesiastical tyranny, and having done so, to come to the un-

Gregory next but one, received and transmitted to him who is about to be replaced on his throne by republican France, the title, UNIVERSAL BISHOP, which was conferred on him by Phocas. A murderer and usurper thus became an instrument in establishing a usurpation incomparably greater than aught the world ever experienced, in extent, in duration, in power; surpassing in all these points the great monarchies which once were matter of prophecy, and are now subjects of history, from the Head of Gold to the Ten Toes, that are about to be dissipated to the winds, ground to powder by a power "not of this world," * which yet will be, and which alone can be lawfully *universal*; the last of them alone exceeding in the whole period of its existence that of the Ecclesiastical Usurper, with whom it is ere long to terminate. In the year 606, one man was thus made supreme over the Church, his very commission having its origin in "the working of Satan," whose agency may be seen, with equal clearness, in the "power, and signs, and lying wonders" that surround the alleged successor of St. Peter.

A few of the most prominent points in the

* Dan., c. ii., 35, 44. Matt., c. xxi., 44. John, c. xviii., 36.

history of the Papal tyranny, briefly traced from age to age, while they illustrate, by particular instances, the general statements of Guicciardini, will effect the more important object of shewing the correspondence between its actual character and the description of it, drawn centuries before its appearance, by the pen of an inspired writer, whose astonishment, as he looked forward into futurity, must have equalled the indignation so strongly manifested in his language.

BONIFACE III., 606, assumed the title of "Universal Bishop," and Head of the whole Church, by a decree of the usurper Phocas, and thus became the Head of the Great Usurpation.

Giannone Ist. Civ. lib. iv. c. xii.

GREGORY II., 727, writing to the Emperor Leo, the Isaurian, the destroyer of objects which he himself worshipped, says,—“The eyes of the nations are fixed on our humility, and they revere as a God on earth, (Θεου επιγειου) the Apostle Peter,” *i.e.* himself, who had as little of St. Peter, as he had of humility. He raised a successful rebellion, and hurled an indirect excommunication against Leo, his sovereign, in defence of idolatry.

Gibbon, Dec. and F. vol. 9., p. 119.

ADRIAN I., 790. The forged Decretals of Bishops of Rome, of the first four centuries, and the Donation of Constantine, which has been noticed by Guicciardini, were introduced to the world by this Pope, and a double forgery was thus, "with all the deceivableness of unrighteousness," made his own by adoption.* Then, and long after, it was believed to be genuine. The object was, to make the Popes the uncontrolled lords of the Western Empire. In overthrowing the Lombards, and re-instating Adrian in their territory, Charlemagne had only done his duty. He restored to his liege lord a part of what was his, by the donation of Constantine, and this was the only ground on which he or his successors could establish a claim of gratitude from the Sovereign Pontiff. A "lying wonder," too, formed the foundation of the forged grant. The water of baptism, administered by the hands of Bishop Sylvester, cured Constantine of leprosy. In grateful acknowledgment, he therefore with-

* The execution of these forgeries is attributed to Isidore Mercator, a dignitary, of course. I learn, both from Gibbon and Giannone, that the cognomen Mercator, is a mistake; that it should be Peccator. Few will question the correctness of the latter.

drew to the East, leaving Italy and the West to the Popes.*

Is there not in this an unconscious admission that the withdrawing of Constantine removed the *restraining power*? “There is just now, one that restraineth until he be out of the way.” 2 Thes., 2, 7. Gr.

* The forgery was unknown to Dante, in the early part of the fourteenth century. He thus speaks of the donation :

Ahi Costantin, di quanto mal fu matre
Non la tua conversion, ma quella dote,
Che da te prese il primo ricco patre !

Inf. c. xix. 115.

Its genuineness was indeed questioned long before, but the full detection and exposure of the fraud were reserved for the revival of letters in the fifteenth century. The fabrication is even devoid of ingenuity, and could obtain credence only in times of profound ignorance. In the spring of the year 324, at Rome, four days after being baptized by Sylvester, Constantine presented to him the Imperial gift ! Constantine was at that time engaged in war with Licinius in the East, and he was baptized on his death-bed, long after in Nicomedia. Giannone overwhelms the Donation with a shower of adverse authorities, not omitting the obvious reasons for the postponement of baptism, “*Le salutifere acque * * * * * lo sbalzavan con certezza nella felicità d'un'altra immortale ed eterna vita.*” Ist. Civ. lib. ii., c. iv.

The doctrine involved in the postponement is a specimen of *ancient Christianity*. How soon was simple truth degraded !

“The successors of St Peter, and of Constantine,” says Gibbon, “were thus invested with the purple and the prerogatives of the Cæsars.”

Dec. & F. vol. 9, p. 139. Ist. Civ.

NICHOLAS I., 860. “Nicholas, bolder than any of his predecessors, set himself up as the judge of kings, as well as of bishops, and realized the chimera of the false Decretals.” The maxims set forth in his epistles, would render the Donation and the Decretals genuine Deeds, simply because they had been approved and adopted by the authority of the Holy See. As that authority was paramount, its Canons were above all law, and kings were to be held as tyrants, and resisted when they were disobedient to the Church.

Millot Hist. Mod.

JOHN VIII., 875.—Of his own authority declared Charles the Bald, of France, Emperor, and placed on him the Imperial Crown as his own gift.

With Romanists, the authority of a respectable ecclesiastic of long-established reputation as a historian, will scarcely admit of question. On this account, and because it comes in most appro-

priately, the commencement of the first chapter of the fourth epoch of the Modern History of the Abbé Millot, is here quoted:—

“ We now touch on times when the Sovereign Pontiffs, forgetting the limits and duties of their Ministry of Peace, kindle the flames of civil war, arm subjects against their Princes, and turn all Europe upside down by the terrors of superstition. The celebrated Gregory VII. was especially the author of those evils; but the matter had been prepared long before, as we must often have had occasion to notice. The occurrences which precede his Pontificate a few years, announce his lamentable enterprises still more clearly.

“ Although scandal was common in all the Churches, that of Rome was more infected with it than the others. Benedict IX., successor of John XIX., who died in 1033, was driven away on account of his debaucheries and his tyranny. Having again ascended the holy seat, he sold his dignity to Gregory VI., whom the monk Glaber represents as a saint. Sylvester III., who, after the expulsion of Benedict, had in like manner purchased the Pontificate, continued to

keep the title of Pope. All three only sought money, and this Gregory, so vaunted, addressed a letter to all Christians asking for the means of supporting his rank with honour.

“ Would a historian of that age err in comparing ecclesiastical dignities to articles of merchandize spread out for sale in open market? They neither acknowledged morals, nor decorum, nor laws, nor principles.*

“ The Emperor Henry III., son of Conrad II., indignant at these disorders, repaired to Rome in 1046, and deposed the three Popes. Clement II. was then elected, and after him Damasus II. Their Pontificate was very short. He then cast his eyes on Bruno, Bishop of Toul, a relative of

* Giannone tells the same tale—“ Non s'arrossivano i Diaconi, i Preti, ed i Vescovi stessi nelle loro case, ed in Roma medesima tener pubblicamente le concubine, nè si vergognavano ne' loro testamenti lasciar eredi i loro figliuoli sacrilegi, che da quelle avean generati. In breve avean ridotta Roma in una Babilonia, nè v'era scelleragine che non commettessero,” &c., &c. “ In short, they had *made Rome a Babylon*, nor was there any wickedness which they did not commit.” Writers of that time declare, that they have not words to express “ the enormity of its guilt,” and one, afterwards Pope Victor III., testifies that the abominations were too horrible to be recorded.—*Ist. Civ. lib. ix., c. 11.*

his own, and estimable for the purity of his morals. An assembly at Worms named him Pope. Passing into Italy, he demanded a canonical election, and was enthroned with acclamation, taking the name of Leo IX."

LEO IX., 1053.—The man of pure morals was also forgetful that his was "a Ministry of Peace," and he adopted Peter for a model only when he cut off the ear of the High Priest's servant. Leo took the field in person, and heading an army against the Normans, was defeated and made prisoner, though wielding the two swords, and using both against them, for he thundered forth an excommunication before he drew the sword of temporal power.

GREGORY VII., 1073.—This towering Pope whose name has been long used to express, in one word, the extreme of all that was imperious, aimed at nothing less than establishing a universal monarchy under the Pontiffs. All Christian kings he considered his vassals, and sought to carry his views into effect. He began with Spain, declaring it was of the domain of St Peter, and belonged to no living mortal, but to the Holy

See ; and forbad the Spaniards to make any conquests, unless they were willing to pay him Peter's tribute, preferring that Spain should otherwise be in the possession of infidels ! The investiture of Ecclesiastics into Church preferments by Laics, was not to be endured, in order to deprive kings and princes of the power arising from all such patronage, and to concentrate it in the Sovereign Pontiff. Hence the wars of the Empire and the Papacy. The throne of St. Peter, according to him, rendered those who occupied it *impeccable*.

The Emperor, Henry IV., resisting this domineering Pontiff, was excommunicated, and deposed by him, and compelled, in order to obtain pardon and absolution, to wait three days, without attendants and barefoot, outside the walls of a fortress on the Appennines, in mid winter.

URBAN II., 1099. —The homage rendered to Sovereigns by Ecclesiastics was declared to be sacrilege, and in a Council held at Rome, in this year, Urban decreed :—“ That it was an execrable thing that hands lifted up to do what has not been granted to any angel, to *create the Creator*, and offer him up to God the Father, for the salvation of all men, should be reduced to the base condi-

tion of slavery, under hands stained day and night with impurities, with rapine and with blood." In doing homage, the hands were placed within those of the sovereign.*

PASCAL II., 1105.—Excommunicated the Em-

* The Pontiffs of the 11th century are characterized by Giannone, in terms not exclusively applicable to that period, in the passage which has been just quoted, and in the following. He errs only in representing the arrogance of their claims as new. It was not merely by tacit consent on his part that "the Pope was held to be a God."

"They set themselves to introduce new maxims and ideas of the Roman Pontificate, and to establish, almost as an article of faith, that the Roman Pontiff has authority to depose kings and princes from their kingdoms and dominions, if they resisted their commands, and to release their vassals from obedience. That the Pope is a prince and a monarch, not less in Spirituals than in Temporals; and that the ecclesiastical order is entirely exempt, and free from all power and jurisdiction of secular princes, even in things civil and temporal; and *that* by right, not human, but divine.

And, because in those times, Ecclesiastics and Monks, especially those of the order of Benedict, were alone possessed of letters, and the people were in profound ignorance, therefore, all that these were taught by them was received as an oracle. Hence, as John Gerson relates, THE POPE WAS HELD TO BE A GOD, AND THAT HE POSSESSED ALL POWER IN HEAVEN AND ON EARTH."

Ist. Civ. Lib. x. c. xii

peror Henry IV. again, and stirred up his son to violate an oath of allegiance and the commandment of God, by taking up arms against his father. The Emperor was seized, by treachery, and deposed. Dying soon after, his body was dug out of the grave by the son acting under the orders of the Pope!

INNOCENT II., 1134.—Granted Corsica to the Genoese, and Sardinia to the Pisans, provided they took them from the Saracens. He headed an army, also, against Roger, King of Sicily, and was taken prisoner.

ADRIAN IV., 1156.—Obliged the Emperor Frederic Barbarossa to hold his stirrup while mounting, and to lead his horse by the bridle for the space of nine Roman paces. He granted Ireland to Henry II., of England, that and all the islands that had received the faith, *being the property of the Holy See*, on condition that he paid Peter's pence.—Velly Hist. de Fr. t. iii.

ALEXANDER III., 1177.—Frederic, after being excommunicated, was forced again to submit to the humiliation of acting as groom to this "servant of servants." Other Popes had given away kingdoms; Alexander granted the Adriatic to the Venetians. Previously to the submission

of Frederic, Alexander had fled into France from a rival Pope, raised up against him by the Emperor. Two kings there waited on him, Henry II. of England, and Louis VII. of France. Uncovering their heads, and prostrating themselves before him, they conducted him into a tent, prepared for his reception, holding his horse's bridle, one at each side. It is said, that not being satisfied with the act of submission by leading his horse, he compelled Frederic to lie down, or, taking advantage of his prostrate position, placed his foot upon his neck, and exclaimed, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet," and that the humbled yet angry monarch replied, "Not for you, but for Peter," to which he rejoined, "For me and for Peter."

The spirit that worked in this son of disobedience is revealed in his conduct, and is unconsciously confessed in his quotation. The words that form part of the same passage in the 91st Psalm, were quoted by him for his own object 1147 years before, "He shall give his angels concerning thee."—Mat. c. 4, 6.

CELESTINE III., 1191. At the coronation of the Emperor Henry VI. kicked the imperial

crown to the ground, to show that he had power to depose as well as to raise up. [Fleury, quoted by Jortin.]

INNOCENT III., 1206.—“Not one of the predecessors of Innocent,” says Millot, “was so powerful as a Prince, or so terrible as a Pope. He reached this eminence by the force of intrigues and of excommunications.” He hurled them unsparingly, and gave away many crowns. After giving the throne of England to Philip Augustus of France, he took possession of it himself by his Legate, and made John swear fealty on his knees. But what trifles are these when we throw our eyes over the pages of the Romanist historian, who records the massacres and the burnings that desolated the south of France, at the command of a man who affirmed that he was the successor of that Apostle to whom our Lord had said, “Feed my lambs!”

The early Protestants began to abound in the territory of the Count of Toulouse, and were protected by him. It was enough. His ruin and their destruction were decreed by the “Minister of Peace.” Crusades had hitherto been proclaimed against Mohammedans. Innocent excommunicated Count Raymond, released his sub-

jects from their oath of allegiance, and proclaimed a Crusade against him and all the Albigensian heretics, "with the same indulgences as those granted in the Crusades against the Saracens." His first army is numbered at 500,000 men. The city Beziers was attacked and carried by assault. "The victors neither distinguished age, nor sex, nor religion. Sixty thousand inhabitants were put to the sword. Seven thousand were butchered in the Church of the Magdalen, whither they had fled for refuge."

Before the assault, the Pope's Representative was asked, what was to be done in the difficulty of discriminating between Catholic and heretic? His answer was, "Kill all; God knows his own." Yes, and he has given men a rule to discern those who are his,—"By their fruits ye shall know them."

Simon de Montfort, the commander-in-chief of the Crusaders, was a suitable instrument to execute the sentence of the Man of Sin. By their fruits are they both known in the history of butchery and blood. This was but the first act in the tremendous tragedy of the first Crusade against Christians. The prologue may be recited as briefly.

The time has not yet arrived, though seemingly not far distant, when we can join in the song of triumph, "Now is the accuser of our brethren cast down, who accused them before our God, day and night." Even in the middle of the nineteenth century, and in our land of liberty, we see the despotism of Rome, exercised by her partisans, in traducing and maligning those who cast her yoke from them. In the times of which we write, calumny must have possessed overwhelming power when employed against those who had some religious light, and it was so used everywhere. The Vallenses of Piedmont and the Albigenses of France, have been calumniated with that zeal and perseverance that justifies the inference that the wilful traducer often believed his own lie. Invention seems to have failed in supplying accusations to satisfy the demand. And yet the truth unwittingly slips, more or less, even from the pen of their adversaries, by which it is manifest; that they were people of blameless lives, who sought to make the word of God their rule of life; that they protested against the doctrines of Rome, which were not found there, and against the practices of Rome, which it condemned; that, seeing the seven-hilled

city, where the Roman Pontiff held his throne, was predicted to be the seat of a corrupt and powerful Church, they disclaimed subjection to the Pope as the Antichrist.

With a multitude blinded by ignorance, bigotry, and superstition, one might suppose these truths would have sufficed to produce all the hostility desired by their persecutors, but it was not so. To animate vengeance to the utmost, open infidels, ribald scoffers against their own Church, criminals and fantastic heretics, whether really existing or raised up by imagination, were all comprehended under one common name with the former, and called *Abhigeois*. A device worthy of Satan, from whom it sprung. This may be gathered from the statement of the Abbè Velly, who admits that the name included all who opposed the authority of the Church, and that the accusations against the *Abhigeois* are so extravagant as to be scarcely credible. The inscription on the tombstone of the daughter of Guy de Montfort, which he notices without fully copying, shews that those atrocious charges had an object, and that the Satanic device had been effectual.

The prologue to the tragedy must not be omitted. To make a shew of a desire to avoid

shedding blood, Innocent sent Missionaries first, to convert the heretics. Even these were furnished with arms not spiritual. They were the first Inquisitors, and under them was the Inquisition instituted by a Pope who, by his name contrasted with his deeds, is a parallel for Satan in the character of an Angel of Light,—Innocent! His three delegates were empowered to judge and to excommunicate the heretics, and to “compel their Lords, by all the censures of the Church, to banish them and confiscate their property, and even to put them to death if they dared to appeal from their judgment.”

Their preaching met indifferent success. If listened to, they were, from time to time, interrupted by invectives against the luxury of the Clergy. It was their own case. Monks though they were, “they had grand equipages, rich dresses, a numerous retinue, and many horses, and they lived in a very costly manner.” These are the translated words of the French historian Velly. What immediately follows, strikingly exemplifies the difficulty of being consistent in falsehood, and shews, in its being passed by without remark, that strong prejudice closed the eyes of the historian against what he had himself written, and that he did but affect liberality.

A Spanish Prelate advised the Missionaries, "if they really wished to convert, to renounce all this luxury, to go on foot, to live austerely, and to oppose real piety to *the apparent virtues of the Albigeois.*" What! the apparent virtues of miscreants such as he had been describing! Apparent virtues of——citizens of Sodom! The Abbè Millot enters less into particulars. With unaffected liberality he compares the accusations against the Albigenses to those brought against the early Christians by the idolaters, deeming both equally false. With him the Inquisition was the promoter of ignorance and barbarity, an institution as terrible to science as to heresy. Remarkable words are these last. The force of them the Abbè did not perceive. Science is truth. Might not what he called heresy be truth likewise?

Those who wish to read a triumphant vindication of the early Protestants of France, and, earlier still, of the subalpine valleys, will find it in the Sacred Calendar of Prophecy of the Rev. Mr. Faber, and in his Ancient Vallenses and Albigenses. "They loved not their lives unto the death."—Rev. c. xii. 11.

Velly Hist. de Fr. t, iii.

Millot Hist. Mod. t. i.

Faber's Inquiry.

MARTIN IV., 1283.—The excommunication and deposition of Peter King of Aragon, pronounced by this Pope, are another of the numerous instances of supreme power claimed and exercised by the successors of St. Peter ; but this is not all with respect to him. Gregory II. was St. Peter himself and “ a God on earth.” Martin was more ; he was Peter’s Lord. The Sicilians sent Ambassadors to supplicate his forgiveness. He received them sitting in Consistory. Their speech was short. It consisted of a single sentence ; not a word more. And to make that sentence the more emphatic, it was repeated three times. They thus addressed him. “ *Lamb of God that takest away the sin of the world, have mercy upon us.*”

In his reply, he admitted the propriety of their address, but he charged them with acts and feelings opposed to their words. His answer was, “ *Hail King of the Jews, and they struck him with the palms of their hands.*”

Pope Martin was not then literally sitting “ in the Temple of God,” but he was presiding in the professing Church, and his shewing himself to be God, had afterwards the sanction of a General Council. When profane applications of Scripture

were prohibited by the Council of Trent, they declared that the address of the Sicilian Ambassadors and Pope Martin's reply were not of this character, that the application had not been condemned by S. Antonine by whom it was recorded, and that they did not condemn it.

αποδεικνυλα εαυλον ολι εσι θεος 2 Thess. c. ii., 4.

Sarpi, Hist. du Conc. de Trente par Courayer, T. 1, p. 286

BONIFACE VIII., 1295.—Persuaded Celestine V., one of the simplest of men, to abdicate the Pontifical throne, and caused him to die in prison, lest he himself be removed and the other be replaced. He issued his orders to kings as their master. "You know, doubtless," wrote he to Edward I. of England, "that the kingdom of Scotland belongs, in full right, to the Holy See." In a Letter on the subject of Hungary, which he claimed in like manner, he says: "*The Roman Pontiff, whom God has established over kings and kingdoms, holding a rank above all mankind, judges tranquilly from the height of his throne, and dissipates all evils by his look.*"

By his bull, *Clericis laicos*, he prohibited every member of the clergy, secular and regular, from

paying any sort of tax to their sovereigns without his permission, excommunicating those who paid and those who received. In another, he declared, that "God had appointed him over kings and kingdoms, to pull up, to demolish, to destroy, to scatter, to build up, and to plant."

His bull, *Unam Sanctam*, has been regarded almost as the work of a Council. It proclaims, "That the temporal sword should be used by kings and warriors for the Church, by the permission and order of the Pope. That the temporal power is subject to the spiritual, appointed by it, and judged by it, whereas the latter is judged by God alone."

Millot, from whom these quotations are taken, terms Boniface the scourge of the Catholic world.

CLEMENT VI., 1347.—Declared by a bull, that, "God had given to the Pope the celestial and terrestrial empire."

ALEXANDER VI., 1492.—The personal wickedness of the Pontiffs has hitherto been scarcely noticed, not from deficiency of matter, for they who succeeded the Cæsars in the seat of their power, as well as in their title Pontiff, furnish individual iniquity sufficient to give employment to the pen of a Suetonius; but it is omitted

because the subject does not require its production. THE MAN OF SIN is an official person, and the guilt with which prophetic language brands him, except, perhaps, in the words, "with all the deceivableness of unrighteousness," is of an official character. Even the terrible designation, "The Son of Perdition," belongs to the official person, rather than to the individual man. The excepted words give him numerous partners in unrighteousness; therefore, to enter into the matter, would be to treat of the Apostacy which bears him aloft, and of the iniquities and abominations arising from its system, from absolutions, indulgences, private confession, and compulsory celibacy. The characters of Satan's work, so far as they belong strictly to the subject, are sufficiently obvious, as we have proceeded onwards, in the brief historic records of individual Pontiffs; and if there is an exception in the case of Pope Borgia, it is because his moral picture, drawn by a master's hand, is an undesigned comment upon the admirable sketch of the rise and progress of the Papal power which precedes it.

Of Alexander VI., it is sufficient to say here, that as the Lord of the whole earth, claiming "all the kingdoms of the world," and the disposal

of them, he meted out to the kings of Portugal and of Spain, its newly discovered regions and those remaining yet undiscovered. The Popes affirm that they are the Vicars of Christ, the Representatives of God on earth. This claim points them out as the Representatives of him who sought to tempt "the Man Christ Jesus," by the display of those kingdoms and the declaration that they were in his gift.

Robertson's America, book II.

JULIUS II., 1511.—Our Lord said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." He who proclaims himself the representative of Christ, claims also dominion of this world, and to obtain and to secure both, his chief instruments are Money and the Fagot, the Cannon and the Sword.

The great Italian historian informs us, that the opening of the year 1511 was signalized by the siege of Mirandola, conducted by the Pope in person. The entire passage, which relates his proceedings during the siege, were well worthy of translation. A few lines, however, may suffice.

"Acting with no less impetuosity throughout the army, now scolding those, now urging these, and performing, both in actions and words, the

office of their Commander, he promised the soldiers, that if they behaved like men, he would not accept a surrender of Mirandola on any terms, but would give it up to them to be sacked!

It was certainly remarkable, and new in the eyes of men, that the King of France, (Louis XII.,) a secular prince, still fresh in years, at the time of a hopeful disposition, brought up from his youth in arms, reposing at home, should manage by captains, a war made chiefly against himself; and, on the other hand, to behold the Sovereign Pontiff, Vicar of Christ on earth, old, infirm, and brought up in comforts and pleasures, going in person to a war, waged by himself against Christians, and encamping before an ignoble town, subjecting himself, as a military leader, to fatigues and perils, and retaining of Pontiff nothing but the habit and the name."

Ist. d'Italia, lib. ix., p. 110.

PIUS V., 1568.—Adopted, amplified, and published the Bull *In Cæna Domini*, by which he still excommunicates every Prince who levies contributions of any kind upon Ecclesiastics, and every civil Tribunal which presumes to try them. He excommunicated Queen Elizabeth, pronounced her deposed, and absolved her subjects from allegiance to her. He granted permission to

the King of France, to alienate ecclesiastical property of a stated amount, "provided it was employed to exterminate heretics, or to force them to submit;" an appropriate introduction to the Massacre that followed. None of the Pontiffs exceeded him in the number of persons burnt at Rome, for heresy. *

GREGORY XIII. 1572.—The dreadful Massacre of St. Bartholomew's day,—in which, according to Sully, who witnessed its horrors, 70,000 persons were destroyed, the leading Protestants having been previously inveigled to Paris, and caressed

* The Letters of Pius V. to Charles IX., and to his mother, urging upon them the annihilation of the Huguenots, especially two of those written in the year 1569, leave no room for doubting that he was the instigator of the massacre that took place three months after his decease. Lacroix, who is silent on this point, affirms as a clear truth, that the second "Sicilian Vespers" had been conceived *at least* two years before the execution *Guerres de Rel.*, T. ii., p. 287.

To the victims of Pius, burnt at Rome, must therefore be added the myriads butchered in France, at his instigation.

The arrogance of the Bull *In Cœna Domini*, is not confined to the exemption of Ecclesiastics from the authority of the civil magistrate. Giannone says, "It entirely subjects the Imperial to the Sacerdotal power, and the Pope makes himself a monarch over all the kings and princes of the world." *Ist. Civ. lib.*, xxxiii., c. iv. The Historian unconsciously records the fulfilment of the Prophet's words, Ο ανικειμενος και υπεραιρομενος επι παντα λελομενον Θεον η Σεβασμα. 2. *Thess.* ii. 4.

by court and courtiers in order to disarm suspicion, —signalized the Pontificate of Gregory. Neither age nor sex was spared ; neither the babe newly born, nor the head palsied and silvered by time. By whom planned and by whom proposed, has not been acknowledged. It was put into execution, however, by Catherine de Medici, mother of the young, violent, and weak-minded Charles IX. of France. “She gave,” says Ranke, “the Pope, beforehand, pretty clearly to understand what it was she contemplated.” The conduct of Gregory, subsequently, warrants much more decisive language. He made the atrocious deed his own, by adoption ; establishing even by this one act, his just claim to the Scriptural title, “the Son of Perdition.” “He celebrated the great event by a solemn procession to the Church of San Luigi,” says Ranke. An anonymous, but an accredited work on the power of the Popes, published originally in France, says, “Gregory no sooner heard of this massacre, than he caused cannon to be discharged, and kindled fires for joy. He returned thanks to Heaven, in a religious ceremony ; and history records a Picture, which attested the formal approbation bestowed by the Pontiffs on the assassins of Coligny. “*Pontifex Colignii necem probat.*” * The writer might have

* This Picture was seen in the Vatican, by Mr. Peter

added, that a Gregorian medal also establishes his joyous sanction of the *Strages Ugonotorum*.

The rejoicings at Rome are admitted by Millot.

SIXTUS V. 1587,—Fulminated one of the most revolting Bulls, says Millot, that Rome ever produced, in which he declares the Pontifical Power “*infinitely above all the powers of the earth, which causes the masters of the world to descend from their thrones and precipitate themselves into the abyss as ministers of Lucifer.*” Putting into practice this self-exaltation above all terrestrial authority, he pronounced sentence of deposition against Queen Elizabeth, granted her kingdom to Philip II. of Spain, as a fief of the Holy See, and offered a reward to whoever should deliver her to “the Catholics,” to be punished for her crimes.

Beckford, before the close of the last century. See his Letters from Italy, No. LXXIV. It is still in existence. The *Sala Regia* of the Vatican, was so named because it was designed there to present to the eye, through the painter’s art, the deeds of sovereigns of which Rome had grateful remembrance. The Thanksgivings, the Rejoicings, the Medals, the Paintings, have yet a further acknowledgment in *the place* where the last gratefully commemorate the slaughter of the Huguenots.

A series of three Fresco Paintings, not merely a single picture, adorns the “Saloon of the Kings” with representations of the Massacre.

The Medals may be seen in the cabinets of the curious.

THE MAN OF SIN.

HISTORY thus records, that the Roman Emperor retired from his ancient city, and that his removal gave opportunity, in the course of time, for the advance of the Bishop of Rome to unparalleled power. Prophecy had before predicted, that an Ecclesiastical Tyrant would step forth, after an obstacle, not named, but spoken of as a person, were taken out of the way. History therefore confirms what Prophecy foretold.

The character of that tyranny, written before it was developed, and the facts recorded after, in the history of nations in general, as well as in that of Rome in particular, manifest a perfect correspondence between the History and the Prophecy, minute as well as comprehensive ; in the acts and general proceedings of the Roman Pontiffs ; in their arrogant claim of universal dominion, temporal and spiritual ; in the exercise of that power which they claimed, and in the conduct of

individual Popes ;—a correspondence so perfect, so striking, that the evidence for the identity of the Sovereign Pontiff, and the Man of Sin, cannot be exceeded in morals ; it amounts to demonstration.

Of the marks by which the Man of Sin is prophetically designated, some are general, and some special and precise. Of the former, for the most part, are these, in the following lines—“ Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth.” “ Whose coming ” *παρουσια*, whose presence during the general period of his existence, has the effectual assistance of Satan ; “ with all power ;” that is, with very great power, “ and signs ;” the signs are manifest in the mode in which that power is obtained and exercised ; “ and lying wonders ;” false miracles, which are signs likewise, are part of the working of Satan, by which his power is sustained. The next, “ All deceivableness of unrighteousness,” is the most general mark of all, and it is general too, in its application ; for it extends to all his active supporters. Connected as it is with the lying

wonders, it seems to commence with the fabricators of false miracles, however widely it may spread into *pious* frauds and deceit of every kind ; for “strong delusion” is judicially denounced against them, that they should believe the lie, τῷ ψευδεῖ.

All these marks, general as they are, stand out to view prominently in the preceding pages. The “lying wonders” have been the least noticed, because the acknowledged claim of the Roman Church to the gift of miracles in all ages, renders it quite superfluous to adduce proof on the subject. From the lying wonder recorded in the forged donation of Constantine, to the Estatica, who lately beguiled an English nobleman, anxious to bring others under the “strong delusion” that blinds himself, one great object of all—however absurd—however revolting, is to magnify the Church of which the Roman Pontiff is the Supreme Head. No other Church lays claim to this gift. There have been, at times, fanatics, not of Rome, who have done so ; but they have been evanescent, powerless, and few in number ; whereas the lying wonders are connected here with power supreme. The claim and the supreme power are found together in Rome and *nowhere else*.

The “falling away” from the truth, is another

of the general marks. "That day shall not be, unless the Apostacy come first, and the Man of Sin be revealed, the Son of Perdition." The Man of Sin, then, belongs to an Apostacy which is styled *the* Apostacy, either on account of its prominence and extent, or, in reference to Paul's previous discourse when at Thessalonica. The common meaning attached to the word Apostacy, is that of a total rejection of the faith once acknowledged, and even the adoption of an entirely different Religion, as in the case of a professed Christian becoming a follower of Mohammed; but this is not the scriptural meaning of the term. Bishop Newton has put this matter in a very clear light. "It doth not appear that the Jews or Israelites ever totally renounced and abandoned the living and true God; he never ceased altogether to be their God, or they to be his people; but they revolted from their allegiance to God, when they worshipped him in an image, (as in the golden calves,) which was the sin and apostacy of Jeroboam; and when they worshipped other gods besides him, as Baalim and the host of heaven, which was the sin and apostacy of Ahab and Manasseh; and for the same reason the idolatry of Ahaz is by the Greek interpreters called (2 Chron. xxix.,

19) ἀποστασία αὐτοῦ his apostacy." He adds, "Apostacy, therefore, was idolatry in the Jewish Church, and it is the same in the Christian." He says again, "This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god or any other mediator, is apostacy and rebellion against God and against Christ."*

Taking, then, the term in its true scriptural acceptation, "The Apostacy" is Paganized Christianity—a corrupt Church ruled by the Man of Sin. One of the marks which is general in reference to him, because it is not confined to himself, is special when applied to his Church, and furnishes very clear means of identification. It is, the "Lying Wonders" of which we have already spoken. The unrighteous deceits and strong delusion of its members, are the only other characters of the Apostacy given by St. Paul in the Epistle before us. They are quite sufficient to direct us to the Man of Sin, if we seek to identify him through his body; but the head is the immediate subject of the prophecy; and if the general marks which serve to distinguish him are clear, the more special are as clear and pro-

* Diss. xxiii. i.

minent as those which, in another place, "expressly" designate the Great Apostacy itself.

He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."

It is obvious that this self-exaltation above all that is called God, cannot imply an avowal of assumed superiority to the Creator. It does not. A strict rendering of the original words, will place the meaning in clearer light.

He "opposeth and exalteth himself above EVERY ONE CALLED GOD OR AN OBJECT OF REVERENCE." By reference to the older Scriptures, we at once see what these words convey. Our Lord directed the attention of the Jews to a passage in the Psalms, in which they to whom the word of God was sent, were called Gods. They were so called, because, by that word they were made his children; and he, therefore, in a manner, gave them his name, as the followers of Christ in after times were named after him. "I have said ye are gods, and all of you are Children of the Most High." Ps. lxxxii. 6. The application of his name to man is rare, even in the Old Testament. In this passage of the Psalms it seems peculiarly significant. It

seems to say, that as God said he had made man in his own likeness, because he was created not only an intelligent being, but intelligent and holy ; so, when that forfeited likeness is even remotely resumed, God is pleased to call men, thus renewed, —by his own name ; not the incommunicable name Jehovah, but the ordinary name God. That name is also applied to those by whom his people were governed, or judges. “Thou shalt not revile the gods,” (or judges) “nor curse the ruler of thy people.” Ex. xxii. 28.

We now see who were those whom the Man of Sin put under his feet. They were those who occupied the highest offices of terrestrial authority, secular or ecclesiastical. Such are the titular gods whom the Man of Sin, “holding a rank above all mankind, judges tranquilly from the height of his throne.”

The word God, in the latter part of the verse we have just quoted from the Second Epistle to the Thessalonians, cannot have the lowered import it bears in the former portion, because he to whom it is there applied, exalts himself *above* all such Gods of Office. His Godship, therefore, is even that of the Most High ; and this, in mortal man, can only occur by his proclaiming himself the visible

KING OF PRIDE.

representative of the invisible God. Such is even the obvious meaning of the words—"So that he, as God, sitteth in the temple of God, shewing himself that he is God."

The sphere in which the Representative Godship is exercised, may either be, 1, The Professing Church; or, 2, a literal Edifice built professedly for Christian Worship. The prophecy has been most strikingly fulfilled in each of these meanings.

1. The supreme head of the Roman Church, which both head and members affirm to be the only true Church, proclaims himself the Representative of Christ, ruling the visible Church on earth. In this point of view, he sits in the temple of God, shewing himself to be God. Pope Gregory II., in his letter to the Emperor Leo the Isaurian, and Martin IV., on his acceptance of the blasphemous address of the Sicilian Ambassadors, even go beyond mere *representation*. The reader has only to turn over some of the preceding pages, in order to see further examples, and if more still were needed, more could be adduced.

It is not unworthy of remark, that the historian Guicciardini has used the phrase, "The Temple of God," in the sense of the General Church, where he says that the Cardinals sold "the power

of trading on the sacred treasures in the most exalted part of the Temple.”

The particular meaning of words and phrases, when not insulated, must chiefly be determined by their connexions. It is, therefore, no argument against this meaning, to object, that the phrase is elsewhere in the Scriptures used to signify a spiritual Church, but that it is not elsewhere applied to a Church so corrupt as to be branded with apostacy. The objection may be shewn to be invalid even in itself; for it is, in fact, part of an Enthymeme, the suppressed proposition being clearly untenable, for it amounts to this, that a phrase cannot be used in the Scriptures once only, in a sense differing from its import in all other passages. None but a corrupt Church could be ruled by such a personage as the Man of Sin; and if there were not other ground for preferring another meaning, this should continue to be, as it seems to be at present, the general understanding of the sphere in which the Man of Sin exercises his Representative Godship. There is other ground, and it is formed by the following reasons:

2. Taking the words to signify a literal Edifice, it is clear, that as it would be morally impossible for the “Son of Perdition” to preside over a

spiritual Church, so it were physically impossible for him to sit in the Temple of Jerusalem, which was demolished very soon after Saint Paul wrote this prophecy. If a material building is designated, it must, therefore, be one professedly appropriated to Christian worship. A celebrated lexicographer so explains the words. There must, indeed, be stronger reasons than mere authority or opinion, in order to persuade reasoning persons. These admit of being briefly stated.

The words, "Who sitteth in the Temple of God," &c., have a very literal aspect. It is difficult to think that they were used in any but a literal sense. Receiving them thus, and making the application, we reach a result as clear and convincing as prophecy can in any case present to the mind, when terminating in fulfilment. It has been shown, that the objection against the understanding a word or a phrase, in a sense differing from that in which they are employed in all other places of Scripture, is invalid. That, however, does not destroy an argument, from similarity of meaning. There is a prophecy of the Old Testament, which seems to be generally overlooked in its bearing on the passage before us, in which the Temple of Jerusalem is spoken

of; yet any edifice for Christian worship is meant, and not the Temple,—“My House shall be called a House of Prayer for all people.” Isaiah lvi. 7.

The Temple was strictly a place of exclusive worship. It was for Jews only, and never was a House of Prayer for other people. The expressions, “My House,” and “The Temple of God,” are synonymous. Whilst the Temple at Jerusalem was the thing apparently indicated, a different building was understood; just as our Lord seemed to refer to that Temple, when he in reality spoke of another House of God, in which dwelt “all the fulness of the Godhead.” Every building then professedly set apart for Christian worship, comes under the denomination, “My House;” and if it can be shewn that the Roman Pontiff sits in such an edifice, “showing himself that he is God,” the literal meaning of the phrase is the true import, and the prophecy has been fulfilled even *to the letter*.

The Altar is the Holy of Holies, in the Churches of the Roman *δεισιδαιμονια*; it is the special place of the Deity. Every Pope, at his inauguration, is elevated upon the High Altar of St. Peter's, seated on a chair, and making the Altar his foot-

stool, and is there surrounded by his Cardinals. They bend their knees to him, and address him in language even stronger than that applied to Christ in the Apocalypse.* “King of Kings” does not suffice for the object of their worship. He is Ruler of the Kings of the Globe of the Earth—“*Regum rectorem orbis terræ;*” and, to express in one word the essence of this exhibition, it is named “THE ADORATION.” Comment on this might tend to hide a very plain truth, but could not make it clearer. The only illustration it admits is, to place the fact and the prophecy side by side. The one expresses the other. The language of each is, “He, as God, *SITTETH* in the Temple of God, shewing himself that he is God.”

Bishop Newton dismisses this most striking fact in a single sentence. Overlooking its force, he unites it with other matter; whereas, by itself, it is a complete fulfilment of that part of the prophecy which has been now quoted. This ceremony of the Adoration was too much for the Rev. author of the “Classical Tour.” Do English priests of the Roman Church regard it *now* with like disapprobation?

* Rev. c. xix. 16.

The historical examples of Papal tyranny and arrogance, which have been given from age to age, have not been brought nearer to our time than Sixtus V., 1587.

The Bulls and Decretals of Popes, and the Canons of Councils, all lie accumulated in the Pontifical Arsenal, ready to be used whenever circumstances seem to invite their employment. The year may not be far off, when some of them may be furbished for a final effort. They have been long silent; and the reason why Sixtus Quintus is the last "King of Pride" in our list, is, that they have been comparatively silent also. The Word of God was unsealed by the Reformation, which commenced in the early part of the sixteenth century, and the power of the Man of Sin soon began to decline, in accordance with the "sure word of prophecy," that the Lord would consume him "with the spirit of his mouth." From Sixtus V. boasting that he had power to make the masters of the world descend from their thrones and precipitate themselves into the abyss, to Pius IX., at Gaeta, squabbling with the French Envoy about the Inquisition at Rome, and the sacerdotal government of his own city,—how great the descent!

“How art thou fallen from Heaven, O Lucifer, son of the morning !”

“Thou hast said in thine heart, I will ascend into Heaven, I will exalt my Throne above the stars.”—“I will be like the Most High. Yet, thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying ; Is this the man that made the earth to tremble, that did shake kingdoms ?” “That opened not the house of his Prisoners !”

The lofty language of the prophet resounds from on high, in the ears of the King of modern Babylon ; but he hears not. The doors of “the House of his Prisoners,” have been flung open, but not by his hand ; revealing horrors which he seeks, in vain, to hide and to renew. His doom is, “Thou shalt be brought down to Hell.”

A consumption was previously decreed, and what was decreed has been effected. We now narrowly look for the approaching end, which, doubtless, will be seen by multitudes now living. The wasting of his power has been effected by the slow but certain agency of the Word of God ; the destruction of his existence remains to be effected by the Light of the Coming of the Lord ;

by "the Brightness of his Coming." What do these words mean? In the close of the First Epistle to the Thessalonians, and as far as this expression in the Second, the "Coming" is the literal, personal Coming of Christ to Judge the World; yet nothing is more certain than that the whole phrase, the "Brightness of his Coming," does not here express *ἡ ἡμέρα ἐκείνη*. It is not, and it does not mean, his literal Coming to Judgment; because we are furnished by Scripture with data to enable us to reach, by calculation, the time of the destruction of the Man of Sin; and our Lord has himself declared that the Day of Judgment is not known to the Angels in Heaven, not even to Jesus, the Son of Mary. None but they who have a fondly cherished theory to support, would affirm that St. Paul used this phrase in the exact meaning of the previous words, "The Coming of our Lord," and so affirming, would endeavour to reconcile it with a declaration that the Day of Judgment is known to God alone. To this knowledge man cannot even approximate.

The structure of the sentence containing the words in question, may help to solve the difficulty. It contains two clauses, each consisting of an Agent, an Act, and an Instrument, expressed with such

similarity as to constitute a perfect parallelism :—

“ Whom the Lord shall consume with the Spirit of his
mouth.
And shall destroy with the Brightness of his Coming.”

The Agent is the same in both, the Act varies, and the Instrument differs ; but the similarity of expression is the most striking in the last. In the former clause, the Instrument is admitted to be expressed in figurative terms. Scarcely would any writer turn off at once into the literal form of words, before concluding such a sentence. The adoption of figurative terms to express the Instrument in the close of the former clause, almost necessitates the use of words figuratively, in concluding the latter. Had the design of the writer been otherwise, the structure of the sentence would have been different ; but, being such as it is, and the language of Scripture already furnishing an appropriate figure harmonizing with the preceding expression, that figure is adopted, and the closing members are in unison.

A sentence occurs in Isaiah precisely similar in structure, and nearly similar in import, for it assuredly comprehends the later Prophecy of St. Paul.

“ He shall smite the earth with the rod of his mouth,
And he shall slay the wicked with the breath of
his lips.”

In this sentence also there are two clauses, consisting, each, of an Agent, an Act, and an Instrument. The Instrument is the same in both, but differently used. In the second, it exactly corresponds with the agency of the Instrument in the final clause of the other prophecy. It is expressed figuratively in both clauses of this sentence, the one harmonizing with the other; and so it is in each clause of the passage under consideration.

The phrase, "The Brightness of his Coming," is undoubtedly a figure, and its figurative meaning is established by parallel prophecy. Our Lord came in Judgment, figuratively, at the literal destruction of Jerusalem. To this he alluded, saying, "There are some standing here who shall not taste of death until they see the Son of Man coming in his kingdom." And again, "If I will that he tarry till I come, what is that to thee?" He will come thus figuratively in Judgment, for the destruction of the Man of Sin. Whether he will come to destroy "the Eternal City," literally, as Jerusalem was destroyed, but by different means, they alone can tell who "shall live when God doeth these things." It is sufficient for us to know what is clearly revealed, that Rome will

then cease to be "Great Babylon," and, knowing this, we can rejoice before the event.

The Apocalypse is a Book of Symbols, containing, after the Charge to the Seven Churches, very little that is literal, except as a setting for those symbols and in connexion with them. The Visions are presented by shifting scenes addressed to the eye of the Prophet, and what the eye could not convey, is, apparently, communicated through the ear. A Coming of Christ, parallel with that under consideration, because it is identical in its object, is represented in Chapter 19, by which the Man of Sin is captured and consigned to perdition, and his followers are slain by the sword that proceeds from the mouth of the "King of Kings," clearly by his word, the Scriptures. Their death is, therefore, not literal, and the Coming of Christ symbolized in the scene, is, in like manner, not literal. But, it is that Coming which destroys the Man of Sin. Consequently the phrase "the Brightness of his Coming," is to be understood figuratively.

The recent flight of Pius IX. from Rome, and the ominous declaration of the Romans, that they would only receive him as Bishop of Rome, led many to imagine that this was the time of the

Destruction announced by St. Paul. There are two clear marks which will leave no room for doubt, when they are presented jointly to the Christian world. A parenthetic notice of the Coming of Christ, Rev. xvi., 15, shows the place for it, as it is afterwards represented in c. 19. When the mystic Euphrates is dried up, and the Kings of the Latin Earth, with others, are gathered together for some great conflict, through the agency of the Imperial Head of that Earth and of the Man of Sin—the instigator of both being unseen, then may every one be assured, that the Ecclesiastical Potentate who boasts that he is the Representative of God, saying in his heart, “I will be like the Most High”—will cease for ever. His usurpation will be entirely destroyed in the great conflict mainly excited by himself.

The Kings of the Latin Earth were literally scattered but a few months since; they are at present confounded, and the Turkish power in Asia* is not yet dried up. The state of things

* The limitation implied by the words *in Asia*, is not without design. An opinion prevails even amongst the Turks themselves, that they will finally be driven back into Asia, whence their ancestors carried their arms into central Europe. The coincidence of the result with that opinion,

affecting the former, may, indeed, in a very short time be altered, but not so promptly respecting the latter. Twenty years, however, will assuredly

may yet furnish ground for curious remark ; but it is not indicated either by the course of events or by the language of Scripture. The Turks are every year becoming more European, and assuredly the two greatest powers of Europe, —England and France, will not permit the substitution of Russians for them, nor will they allow Austria and Russia to expel them and share their territory. The obliteration of a nation is not to be expected, a *second time*, in modern Europe. If, indeed, the Turks must retire, the Greeks ought to be reinstated in their ancient capital. It is as an Asiatic power that the Apocalypse foretels the extinction of the Turkish Empire. The Euphrates is an Asiatic river, and could not symbolize a European power. It is by common consent understood of the Turks; but, in strictness, it would rather seem to designate the flood of Mohammedanism that overspread Asia, out of which arose the four Turkish Sultanies that afterwards became identified with it.

The events of a few years have divested of its improbable aspect the conjecture that "the Kings FROM the East," whose way is prepared by the exsiccation of the Euphrates, are the Rulers of British India. Half-a-century since, they aided a "King of the South" by the way of the Red Sea. Less than a quarter of a century hence, they may attack a "King of the North," by the Persian Gulph, marching circuitously towards Palestine.

As it is uncertain when these lines may be made public, the reader should, perhaps, be informed that they were written at the close of the summer of 1849.

develop great events in the extraordinary conflict that is going on between Light and Darkness, and the probable date assigned by calculation for the overthrow of the Man of Sin, falls within that period. His Life closes when he attains the age of 1260 years. The year of his manifestation being known, that of his extinction is at once ascertained; but the great difficulty is, to decide when the Mystery of Iniquity gave birth to so mighty an Offspring, fully formed. The highest living authority, the Rev. Mr. Faber, receding a little from the date first chosen, has fixed on the year 604, on the ground that the last of the Ten Horns of the Roman Leviathan then became Papal, and that the people of God, in the words of Daniel c. vii., 25—"The Saints of the Most High," were then given into the hand of the Ecclesiastical Horn. The *final* assumption, however, of the title "Universal Bishop," by the Pope of Rome, seems to furnish a more prominent mark, and which has been more generally received, not without reason; for if the Universality of Power did not exist from the time of the assumption of the title, it did not exist two years previously. The Universality which is implied by the title, was essential to his grasp of the saints

of the Most High. The year 1866, will, according to this view, dissolve the ecclesiastical usurpation of the Roman Pontiff; and if that had its prophetic commencement in the final assumption of the title "Universal Bishop," then, the general concurrence of Roman Christendom, in the recent proposal of the Romans alone, to make him simply Bishop of a limited territory, will mark the extinction of THE MAN OF SIN.

THE APOSTACY OF THE LATTER TIMES.

WITHOUT a few words on this subject, the preceding notes and observations would be incomplete; for the falling away which could produce and uphold an Ecclesiastical Ruler, arrogating Divine honours, and exercising all power upon earth, must be very great; co-extensive, at the least, with the sphere of that power as it was actually exercised, and nearly, though not altogether, complete, in its departure from the genuine religion of Jesus Christ. Two such there could not be in the same sphere; but two predictions there are, from the same pen, each indicating an extensive declension from the truth, both as to numbers and doctrine. The two predictions, therefore, must, even from these considerations alone, have for their subject the same Apostacy, so far as the sphere of each may coincide; and other reasons abundantly establish

the identity. These reasons are, the form of expression employed in mentioning the departure in each prediction, and the characters assigned to it in the one and in the other. In the first, that of the Second Epistle to the Thessalonians, the word is "the Apostacy," the original term for which can be expressed in our own letters, *Apostasia*; and in the second, that of the First Epistle to Timothy, it is, "shall apostatize,"—*Apostésontai*. There is no precise time noted in the first; it is merely stated, that corruption was working even then, and would produce its fruit after an event then future, without saying how soon after. In the second, the period is in like manner stated generally; it is, "in the latter times." "The times of the Gentiles" extend through the whole period of the Four Great Monarchies. In the last of these, sometimes called "the last times," St. Paul lived. The words "in the latter times" used by him, consequently designate a part of "the last times," then future, even at some distance, without any definite or precise intimation of the extent of that distance.

The characters given in the first, have been already stated; Satan's agency, false miracles, all

deceitfulness of unrighteousness, strong delusion. It was not an object of the Epistle to the Thessalonians, to describe the Apostacy; but these characters came out through its connexion with the Man of Sin. All the four are implied in the marks of the Apostacy given in the second prediction, and others are added, so clear, that he who does not identify the falling away by means of them, must either be labouring under the "strong delusion," or be wilfully blind. We are told, moreover, that it was the design of the Holy Spirit to deliver a clear literal prophecy; not one uttered enigmatically by symbols, or wrapped in figurative language, but open, express—"Now the Spirit says expressly."

The members of this Apostacy are collectively, but indefinitely, denominated "some," a term which is applied in Scripture either to a few, or to a very great number. "Some of the branches were broken off," says the same Apostle, speaking of the Jews, that is, the great mass of the nation from that day to this. The extent to which the marks are applicable shows, that the use of the term is commensurate in both cases. "Some shall apostatize from the Faith, giving heed to seducing spirits and to doctrines of demons, through the

hypocrisy of liars having their own conscience cauterized, who forbid marriage and *enjoin* abstinence from meats, which God has created to be partaken of with thanksgiving." The "seducing spirits" here, are, by Mede and Newton, taken to mean doctrines; but it seems more in accordance with what follows, to understand by the words, those persons who teach plausible falsehood. The next clause gives an exceedingly clear mark. The term translated "devils," is used in Scripture to signify both fallen angels and deified men and women. We know, from the highest pagan authorities—philosophers and poets, that it was applied to the latter by the Greeks. It is a diminutive of the word Demon, and literally signifies, *lesser intelligences*. In the heathen mythology there were "Gods many," Gods superior and inferior. The latter constituted the mass of their deities. These were the Gods immediately employed about human affairs—Gods Mediators. When Paul preached "Jesus and the Resurrection," in the Agora at Athens, he seemed to the Athenians to be proclaiming a new deity of this order—to be "a setter forth of strange demons," or "Gods," as it is not improperly translated, and they took him to the Areopagus,

to inquire more fully into the matter. When giving them the desired explanation, he kept within their law, though he did preach a strange God to them; for one of their inscriptions testifying the existence of a God whom they knew not, gave him the opportunity of declaring to them the true God, of whom they had no knowledge. The charge against him was, that he was a setter forth, *ξενων δαιμονιων*. He commenced his address, accordingly, by applying to them an adjective in the comparative, which plainly told them they were more given to demon-worship than he was, *δεισιδαιμονεστερες υμεις θεωρω*. Our translation of the term is incorrect—"too superstitious." The substantive, *δεισιδαιμονια*, occurs afterwards in Acts xxv. 19, where it is translated "superstition." This rendering suits the meaning there, for the word is used contemptuously by Festus, a scoffer at all religion; but the term applied to the Athenians, has a clear reference to the matter which they desired to have explained, to the proclaiming a strange or new demon. The passage furnishes a decisive instance of the use of the term demon in the sense of a deified mortal. To that class of deities the Athenians would refer the man Jesus, at first, and before being fully instructed; but that instruction, neither the frivolous

nor the philosophic citizens were disposed to receive. To them, preaching was foolishness. Another example is from the pen of St. Paul himself: "What the Gentiles sacrifice, they sacrifice to Demons and not to God." 1 Cor. x. 20. This was addressed to the Christians of Corinth, where the objects of worship were the same as at Athens. There are other instances, but these suffice to show that not fallen angels, but dead men and women, were the predicted subjects of the doctrines received by fallen Christians.

The proneness of the Jews to idolatry, from the Exodus to the Babylonish captivity, is very remarkable. It is commonly attributed to their intercourse with other nations; but that sort of influence does not account for its overspreading the Christian world to an extent that was all but universal before the Reformation. It was the earliest corruption of Christian worship, and it still prevails everywhere, east and west, with very limited exceptions, save where the Bible has been lifted up as the standard of protest against Rome. Idolatry consists in worshipping the creature in place of the Creator, whatever be the form that worship assume; whether of superior intelligences, or of saints living or deceased; whether of a

visible representative and terminating in it, or merely *transitive*, and thereby even directed to Christ himself. The Worship of the Egyptians, Greeks, and Romans, &c., was directed to imaginary beings and to deceased persons, *transitively*; that is, through representatives animate or inanimate. The Image of Diana, fabled to have fallen from Heaven, was worshipped thus by the Ephesians, who tell us by their Town Clerk, that the Image and the Goddess were different things. Place that Image in Rome and call it Mary, the worship remains the same. No single mark of Apostacy from the Christian faith could be given, which has so general an application as this of demonolatry. It extends far beyond the dominion of the "Man of Sin," though it is there most prominent. The patron gods, (*δαίμονια*,) of the ancient Roman cities, have merely changed their name and aspect in those of modern Italy. They are now tutelar saints. Rome itself may boast of all. The very bronze that once was worshipped under the name Jupiter Capitolinus, has long received adoration, positive or transitive, as the first of Popes, ST. PETER,—more properly, Jupiter Petrus. "According to the number of thy cities, are thy Gods, O Judah."

It has been remarked, that the sentence preceding that which foretels the Apostacy of the Latter Times, speaks of "the Mystery of Godliness," and that the Apostle turns off at once, to speak of "the Mystery of Iniquity." An observation much more important, because of its bearing on the Prediction, has been overlooked. "Godliness," in the passage, is synonymous with true religion, with Christianity. He had been giving instructions concerning the ministry of that religion, concerning a body of married clergy. The clergy of the Apostacy must, therefore, occupy a prominent place in the prediction that immediately follows, and they are easily found. By whom should the multitude be seduced? Who are the hypocrites? Clearly those occupying the place of instructors. "O my people, they who lead thee cause thee to err, and destroy the way of thy paths." It was so in Judah. It is and has been so in Christendom. "All the Fathers almost," says Bishop Newton, "of the fourth and fifth centuries, contributed too much to the support and propagation of this superstition," that is, the worship of dead men and women; and he quotes Theodoret, explicitly urging the substitution of the martyrs for the

demons of the Heathen.* They who retain any veneration for such writers, and love truth, will feel indignant at being seduced into it, if they examine Mr. Taylor's "Ancient Christianity."

The "seducing spirits" are false teachers. Of their corrupt doctrines, one is prophetically severed from the rest and held up to view. It is that of which we have been treating. Those doctrines of Saints-Intercessors, have been sustained and propagated, in all ages, by "lying wonders." The miracles and pious frauds of various kinds, by which the reputation of saints and martyrs has been established for possessing power with God, to befriend and to deliver men, are endless. They are lasting evidences of a "seared conscience" against those by whom they have been fabricated, and those by whom they have been sanctioned and spread abroad. The hypocrisy of liars who have "their own conscience seared," is the general agent, but "lying wonders" are the particular means.

Without these there could be no "Doctrines of Demons." The remaining marks as clearly designate the Clergy of the Apostate Church, as they do that Church itself. The Apostle had just

* Diss. xxiii.

been giving one of the first Bishops instructions concerning a body of married clergy. Concluding those instructions, he acquaints him, there should yet be those, who, having seared consciences, should, by lies and hypocrisy, succeed in preventing marriage and the use of meats, without saying to what extent. That the prohibition should not be universal, is obvious, because there would be no place for hypocrisy in open immorality; and, because of its being coupled with abstinence from meats. As the latter would be done by way of sanctity, so should the former; and therefore, the celibacy (for such the prohibition must enjoin in this case) should necessarily be limited; and to whom should it be limited, but to those of whom sanctity would be most expected, to the clergy and to those who imitate them, to the hypocrites themselves chiefly! The brand of prophecy pierces too deeply into the body of the Roman Courtezan, to admit of obliteration; and to hide it is impossible, for the Word of God cannot be hid. Denial proves nothing in such a case, except, perhaps, the possession of a seared conscience. There have, indeed, been simple-minded persons, not of that Church, who have affirmed, that Rome does not prohibit mar-

riage, that on the contrary she elevates it into a Sacrament. This is what is said, *εν υποκρισει ψευδολογων*. It is bad logic that contends with plain truth. Rome does both; she does even more, she prohibits marriage, counts it a Sacrament, and at the same time declares it, by the tenth General Council, to be essentially impure, and therefore, a Sacrament in which her holy Ministers must not participate.* These Ministers, who, on account of their holiness and the essential impurity of marriage, are excluded from that Sacrament, nevertheless, were for centuries indulged in open concubinage,† and the numerous sons and daughters of the Popes were not born in wedlock. The Reformation has driven such things *out of sight*; but what history records of the past, is sufficient for the eye of man.

The prohibition of marriage being shown, from the words of the Prophecy, to be limited and partial, the other mark which is associated with it and similarly expressed, must be partial also. No subtlety of argument, no hardihood of assertion, can screen Rome from these conspi-

* Faber's *Diff. of Rom.*, p. 362, first ed.

† Millot *His. Mod.* t. 1, p. 269. Robertson *Ch. V.* vol. i., p. 386. Hume's *Hist. Eng.*, vol. ii., p. 66.

cuous signs of corruption. The three have been selected by the Holy Spirit as prophetic characters on the Divine Sign-post, directing travellers who are on their way to Sion, to avoid the broad road that declines in that direction. Who shall presume to say that any other marks could be found, equally conspicuous? The worship of secondary Deities, and the prohibition of marriage, and of certain meats, are the marks by which the Holy Spirit gives warning of Apostacy to all men. What else may be where these are found, none need be curious to inquire. If Gentile Christians who became circumcised, have been declared fallen from Christ,* how is it with those who have chosen Gods-Mediators in place of Him?

A circumcised Christian sought to substitute his own obedience to God's law, for the perfect obedience of Christ; a saint-worshipping Christian seeks to substitute the intercession of the object of his worship, for that of the only Mediator between God and man. For the Judaizer there may have been some excuse in the eye of man; for the paganizer there can be none; he is an Apostate from the Faith. The most subtle refine-

* Gal. v. 2.

ment on Hagiolatry stops at this—"We pray to the Saints to pray for us." It is enough. Divine attributes are implied in the act of addressing prayer to the deceased, and their intercession is sought instead of that appointed by the Father, for all men. The Judaizing Christian was simply fallen from Christ; the saint-serving Christian is not only fallen, but is, besides, an idolater, even when he prays without any representation of his Demon as the transitive object of his worship, and the mesmeric conductor of his petition.

The Prophecy concerning the Apostacy of the latter times, grasps the great corruption of the faith, in its whole extent of time and territory, wherever the three conspicuous characters are found. It is not limited to the Roman Church, but involves, together with her, in the same condemnation, a very great company. In one sphere, that of the Western Empire, the corruption gave birth to a mighty head, the Man of Sin; in another, that of the East, it indirectly produced a mighty antagonist, an enemy of Polytheism and Idolatry, proclaiming the Unity of the Godhead, but denying the Trinity of his subsistence; admitting Jesus the son of Mary to be a Prophet, but denying

him to be the Son of God; and declaring himself the Great Prophet of the Most High. The Man of Sin in the West, and the Antichrist in the East, are the gigantic offspring of the Apostacy of the Latter Times.

Beholding these things, the reflecting mind is filled with reverential wonder, not surprised at the acts of men, considered by themselves; for there is nothing too fantastic, too absurd, or too wicked for the human race; but wondering that He who made man, should permit the plans beneficently designed for his eternal welfare, to be thus apparently frustrated. This feeling is only subdued by a greater wonder still—by an abstraction which the mind is competent to make, but on which, being overwhelmed by its magnitude, it is not competent to dwell. God deals with men as free agents; and the whole moral scheme of our world, and the physical, as far as it is in any way connected with the moral, in the minutest parts of the life of a single individual, however insignificant, as well as in the comprehensive relations and proceedings of Empires, from the day when the first man “became a living soul,” to the hour “when the Lord himself shall descend from heaven with a shout,” was as one conception of

the Great Mind, forecast out of that freedom of will of all mankind; and what man does of his own free-will and to his own detriment, and in opposition to his Maker, is a part of that scheme; just as certain, in itself, and in all its relations and all the circumstances attendant on it, as if the whole were physical instead of moral, and the subordinate movements the result of physical necessity. Fate, and its opposite, Chance, are swept away by this abstraction. There is neither one nor the other. Finding that moral evil exists, and that it had existence previously, amongst the highest Intelligences, the inevitable conclusion is, that it is the result of moral freedom, and that its total prevention could only have been effected by subjecting Moral Agents to Necessity. Doubtless this had been the greatest blot upon Creation. Henceforth, we may believe, when all are gathered from this globe—some to join the holy angels, and some to share the fate of spirits like themselves—that the double motive, Fear, arising from the punishment of sin, and Love, augmented by mercy, displayed in a way that shews to all creation that God cannot pardon sin, will keep erect and perfect, all created Intelligences, so that sin shall never more break out again.

THE following Essay was written some time before the preceding work. It was composed without any view to the controversy with Rome, the object being simply to elucidate a passage which is not only perverted by Romanists, but misunderstood, very generally, by Protestants. It is, however, manifest that its argument renders futile the question which has been often asked by the former with an air of triumph—Where was your Church before Luther?—and leaves not the shadow of a foundation for the specious sophisms of Bossuet. There is no promise either of a Church uninterruptedly visible, or of a Church that should not err. Neither is there a grant to any one Apostle, of authority over the others, nor to any Minister succeeding those of their appointment, over others of the same order.

The substance of the Essay has been incorporated with the first section of the preceding notes. It appears, notwithstanding, that it may be satisfactory to give the argument fully furnished with the proofs.

THE GATES OF HADES.

Πυλαι Ἀδου ου καταχουσουσι αυτης.

Matt. cxvi. 18.

THE same exercise of reason which teaches us to mistrust novelty in the interpretation of Holy Writ, previously to examination, directs us, after we have examined, not to reject any explanation which is adequate and satisfactory, because it may be new.

Upon various parts of this celebrated passage, there are and have been various opinions. They cannot all be right. I will not say that all err respecting the five words which I have quoted ; but I am not afraid to state, that I have not seen or heard any clearly enunciated, which appear to me to be correct. Passing by other objections, they require *qualification*.

If, without the exercise of ingenuity and without violating the plain meaning of words, a view of this text can be given which will not need any qualification, which will harmonize with other

parts of Scripture, and will present this entire passage to the mind, *in seipso totus teres atque rotundus*, it will not be necessary to combat the opinions of commentators in order to clear the way for its reception.

I proceed to do this, by giving a sketch of the entire from v. 13 to v. 19 inclusive, conceiving that the best mode of effecting it. The conversation recorded here, is commenced by our Lord's putting a question to his disciples, which is followed by another. The first is a leading question, designed to bring out a particular answer. The second elicits this answer, and upon it he announces a promise to his Church, and another to those whom he was addressing.

The first question is put in a peculiar or special manner. "Who do men say that I, the Son of Man, am?" The Son of Man—Jesus the Son of Mary—one of themselves—enduring hunger and thirst, cold and heat and weariness; ministered to of the substance of others; having not where to lay his head. Yet doing as man never did, and speaking as man never spoke! In the reply to this question, there is an ambiguity in the Greek which is not observed in our translation. It is thus—"But they said, Some, John the Baptist,

but others, Elias, but others, Jeremiah or one of the Prophets." The words "same" and "others" may refer, either to the speakers or to the population at large. Our translation confines them to the latter. It does not, indeed, signify much, for it is obvious, in either case, that parts of the answer were given by different disciples. This has some relation to what follows.

The second or final question is then put—"Who say ye that I am?" The first received various answers; this admitted but one. Peter, forward to a fault, hasty and unsteady by natural temperament, anticipates the others and says—Son of Mary though you are, and a man as one of ourselves, you are, nevertheless, the Son of God, the Messiah. The answer of Peter was the answer of all, and Jesus addresses them all through him, as he was at the moment their spokesman. He pronounces them blessed, because they had this knowledge, not by the exertion of unassisted reason, but by revelation from the Father. This is explained by another passage—"He that hath seen me hath seen the Father." That blessing which the disciples had directly we enjoy remotely, even as it is written—"Blessed is he that readeth."

It is to be observed that our Lord, in addressing Peter, at first uses his ordinary name, Simon Barjona, and then reminds him of the name given him by himself, STONE. It was a surname, but it was also Simon's Christian name, for it was given to him when called to be Christ's. In this passage, at least, it is necessary, in order to mark the allusion, that the name be *translated*, instead of being given unaltered, except in its termination. We have, too, this name in our language as it would be when translated, and a surname. Translating the name, Peter, and giving the original for Hell unaltered, the meaning of the passage becomes more obvious—

“But I say also unto thee, that thou art STONE, and upon this ROCK I will build my Church, and the Gates of Hades shall not prevail against it.”

The Name, the Confession, and the Analogy of Scripture demonstrate, clearly, the application of the word Rock. A stone is part of a rock, not the rock itself. Unsteady Simon was a rolling stone until he became attached to that Rock to which he belonged. Afterwards, when fixed, he calls believers like himself “living stones.” 1 Pet., ii. 5. Simon Stone belonged to the rock which he had thus acknowledged. The analogy of Scripture

forbids the application of the term Rock to any but Christ. It is not Peter's confession, for that did not extend beyond those for whom he spoke. It is not Christ *absolutely*; it is Christ *confessed* before men. Rom. x. 9, 10. This is the Rock on which the Church is built, and "other foundation can no man lay." Against it he himself has declared, the Gates of Hades should not prevail. Commentators have greatly darkened counsel here. Any meaning is preferred to the plain, literal sense of these words, though no other so satisfactorily connects the promise with the confession and the previous questions, and presents the whole passage clear and complete in itself. If such be the fact, the literal sense of the phrase "the Gates of Hades," must here be the true one. I shall shortly adduce other reasons to shew that it is the true meaning. Adopting it, the promise is plain. Gates prevail only by keeping out or by keeping in. The confession was, that he is the Messiah. The proof, *κατ' ἐξοχην* was, his RESURRECTION. "Take asunder this Temple and in three days I will raise it up." "Declared to be the Son of God * * * * by the Resurrection from the Dead." "Whereof he hath given assurance unto all in that he hath raised him from the

Dead." "If Christ be not risen your faith is vain." The Crucifixion was not far off. Speaking after the manner of men, he was about to "pass the Gates of Hades," Il. v. 646. He declares, that those Gates should not detain him, and as he burst through those Gates, so should his Church. To this St. Paul alludes when he exclaims "O Death! where is thy sting? O Hades! where is thy victory?" The Gates of Hades shall not prevail against it. This is A PROMISE OF THE RESURRECTION, and nothing else.

The meaning ordinarily attributed to the phrase "the Gates of Hades," is, the power of Hell, of Satan and his fellows. This is the view of Romanists, of most Protestants, and of many learned men. It is advocated by Schleusner. That it should be adopted by the latter, is surprising, inasmuch as it rejects the classical use of these words, and is not supported by Scripture.

When, in the oft-quoted lines, Homer makes Achilles say, that he *hates like the Gates of Hades, him who hides one thing in his mind, and speaks another,*

Ἐχθρος γὰρ μοι κείνος ὁμῶς Ἴδαιο Πύλῃσιν.

Ὅς χ' ἕτερον μὲν κεύδη ἐνὶ φρεσὶν ἄλλο δὲ εἶπη.

Il. ix. 312.

it is clear to me that he means just what he expresses, and that he had in his mind the idea of the supposed portals of the general abode of dead men, just as real as when he makes the Thunder-player threaten disobedient members of his court with the lowest pit of Tartarus, *where are the iron gates and brazen threshold.*

Ενθα σιδηρειαί τε Πύλαι καὶ χαλκεὸς οὐδός.

Il. viii. 15.

Or, as his Latin imitator and rival, when the Eleusinian Hierophant* introduces his hero through the *vestibulum limenque Arci*, to behold the gates of the city of Dis and of Elysium. Or, as a comparatively modern poet, when, in his vision, he presents the Gate of Hell Penal inscribed with the following lines:—

“ Per me si va nella città dolente ;
 Per me si va nel' eterno dolore ;
 Per me si va tra la perduta gente.
 Giustizia mosse 'l mio alto Fattore ;
 Fécemi la divina Potestate
 La somma Sapienza e 'l primo Amore.
 Dinanzi a me non fur' cose create
 Se non eterne ed Io eterno duro,
 LASCIATE OGNI SPERANZA VOI CH' ENTRATE.”

* See Warburton's "Divine Legation." B. 11. Sec. iv.

There is, however, another passage of the great Greek poet, which decides the point. When Tlepolemus is about to fight with Sarpedon, he concludes his war-speech by saying, that he expects to vanquish the Lycian, and to make him *pass the gates of Hades*.*

Ἀλλ' ὕπ' ἐμοὶ δμηθεντα Πυλας Ἄϊδαο περ ἦσειν.

Il., v. 646.

The phrase, Gates of Hades, can have here but one meaning, and it fixes the import elsewhere.

Our Lord entered Hades—"Thou wilt not leave my soul in Hades." It does not here signify the grave, nor in any part of the New Testament. The grave is the place for the body, and *both* are implied by the next clause, "neither wilt thou suffer thine Holy One to see corruption." Nor is it Hell Penal. On leaving the scene of man's Banishment, he did not visit the theatre of man's Punishment. The proof is decisive, "To-day shalt thou be with me in paradise." And again, "It is finished." There remained, therefore, no

* λευκούς δ' ἐπερῆσεν ὀδόντας, *passed the white teeth*.

Il., v. 291.

The two passages ought to be similarly translated, whereas the received version of the former, is, *pass to the Gates*.

further Atonement for Sin, nothing more to be endured by the Saviour.

Hades does not signify Hell Penal in any part of the New Testament. In the Parable its full import is given clearly, including both Hell Penal and Paradise. "The Rich Man, lifting up his eyes in Hades, being in torment, seeth Abraham afar off, and Lazarus in his bosom."

Neither from Scripture nor from the Classics, can the ordinary view be sustained. There is a remarkable correspondence in the use of the term Hades between both. The general and leading meaning is, the abode of the Spirits of the Dead. If, with the latter, it sometimes signifies the monarch of those unseen regions, in the former it is also personified. "His name was DEATH, and HADES followed with him," Rev. vi. 8. "And DEATH and HADES were thrown into the Lake of Fire," Rev. xx. 14.

The Septuagint has a passage possessing close affinity with that under consideration.

Πυλωροι δὲ Ἄδου ἰδόντες σε ἐπτηξάν.

Job xxxviii. 17.

Have the Gate-keepers of Hades cowered at the sight of thee? The question here is not of the

correctness of the Greek translation, and there can be no question as to the meaning of the translators. "The Gate-keepers of Hades" and "the Gates of Hades" signify precisely what they express.

What a sublime picture is presented by this line of the Septuagint! How applicable to our Lord, reflectively, supposing him the speaker!

I do not feel called on further to refute the opinion maintained by some, that the phrase "the Gates of Hades," means the Grave, or Death, because I think I have produced sufficient reasons to prove that they are both, strictly speaking, erroneous. The adoption of either is not at variance with the true meaning of the promise, but they do not make it conspicuous. This will often occur, if we substitute expressions nearly equivalent, for one part of a sentence, leaving the rest unaltered.

The second question was answered by one for all; so likewise the second promise was addressed to all through one. This is proved by the context, as well as by its repetition in the plural number twice afterwards. "I will give unto thee the keys," not of Heaven, but "of the kingdom of Heaven," &c.—the keys of the Church—the

chief authority therein—the power to impose and to revoke ecclesiastical censures—the power to excommunicate. To loose and to bind, to remit and to retain sin, imply here the same thing.

The indignation of the Jews was, at different times, excited by our Lord's forgiving sins. There is not one instance of any thing like it being done by the Apostles; whereas, there is an example of the exercise of this authority as thus explained. "Whom I have delivered unto Satan," wrote St. Paul. Oh! here, then, is an instance of final doom authoritatively pronounced by an Apostle. No. It was for their *Reformation*, not for their *Damnation*. It was, "that they might learn not to blaspheme."

An ultra-Protestant view of this second promise, will be found in Sarpi's History of the Council of Trent, by Courayer, vol. 1, p. 607, Amst. 1736, where the honest and learned Italian monk claims it for the Church, that is, for the laity, with the clergy.

The two leading words of those which precede this Essay, occur in the Septuagint version of Hezekiah's Hymn.

Πορευσομαι εν πυλαις αδης

ISAIAH xxxviii. 10.

I make no use of them, because, though they are perfectly decisive against the vulgar interpretation of the same words in the Gospel of St. Matthew, their context admits either of their being understood of the doors which enclosed the body within the excavated rock, with our translators; or, of the supposed entrance of the unseen regions of the dead. Reverting to this passage after completing my argument, I am obliged by it to take Hezekiah's words in the meaning of the Greek interpreters, not of our own.

THE LETTER FROM LAODICEA.

It would be presumptuous to assert that the Apostles neither wrote nor sanctioned, under the guidance of the Holy Spirit, any documents besides those which have been preserved and handed down to us from them. We know that we possess (and that knowledge suffices) all that the Great Author of Holy Writ designed for the use of his Church in succeeding ages; but we do not know whether aught else was, or was not written, for a temporary purpose. There is not, however, in the New Testament, a syllable to warrant the assumption that any such document ever existed, and in the Old Testament, the books or documents referred to which are not in the Canon, were clearly the authentic records or registers of the Jewish or of other people, which the sacred historians used, just so far as they found them needful. God does nothing superfluously. In the execution of Holy Writ, as in its preservation and elucidation, he has employed the natural faculties of his servants, communicating by

direct inspiration that knowledge which they had not, or could not have otherwise, and merely moving the will and guiding the intellect where that sufficed. Much of the historical parts of the Old Testament were capable of being thus compiled, and it is in such parts we meet the references or appeals to the documents in question.

Champions of the Roman Church, arrogating an authority co-ordinate with, if not superior to that of Holy Scripture, hesitate not to throw discredit on God's Word by affirming, when it serves their purpose, that some of the inspired writings have been lost. Affirming at the same time that "unto them were committed the oracles of God," their only way to escape conviction for being unfaithful in the discharge of that alleged trust, lies in boldly claiming an authority superior to the oracles themselves. "The Epistle from Laodicea," has, they say, disappeared. Not so the voice of the Church general. These words are generally conceived to denote a Letter addressed by St. Paul, directly or indirectly, to some persons at Laodicea. The form of expression, "*from* Laodicea," used in reference to a document forwarded *to* that place, like many supposed to be peculiar to the Scriptures, may be found in use amongst ourselves. Thus, in writing of a Letter

to be procured from the place to which it had been addressed, we would briefly speak of it as the Letter *from* that place. It is also generally believed amongst Protestants, that the Letter from Laodicea is some one of those within the canon of the New Testament. It does not seem probable that an Epistle of such importance as to be in a manner addressed to two Churches, would have been rejected from the guardianship of the Holy Spirit. But though the opinion prevails that we possess that Epistle, it has not to this day been identified. Archdeacon Paley, in his excellent work, the "Horæ Paulinæ," endeavoured to shew that it was the Epistle to the Ephesians; but his inferences are invalid and his argument is quite groundless.

The Epistle to the Colossians, in which "that from Laodicea" is mentioned, is one of three Letters which were written by St. Paul at the same time, and were borne by two persons who travelled together. Connecting this fact with the manner in which he refers the Colossians to that other letter, we obtain at once an indication to guide us to the desired point, and the subsequent proof lies in a small compass. In our version, the words, "the *Epistle* from Laodicea," are

a correct translation; but an exact equivalent may be given in English for the original Greek, which will mark the indication more clearly; thus—"When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read THAT from Laodicea."—*Την εκ Λαοδικειας*. How significant are these last three words, if we keep in mind that at the time when they were read at Colosse, the bearer had actually in his possession, or had just before delivered, a Letter for Laodicea, that it was, in fact, one of the three letters. Read now, continuously, as one passage, Col. iv. 15, 16, 17, and we shall be able to identify it by rational inference, observing that Laodicea was scarcely three hours' journey distant from Colosse. A person at Rome would look upon them nearly as one place.

Those three verses contain three distinct messages; *the first*, a message of salutation to the Laodiceans; *the second*, of the interchange of Letters between them and the Colossians; and *the third*, a monitory message for Archippus.

By the last we learn, that Archippus was a Minister. He was not a Minister of the Church at Colosse. Had he been, he would, directly or

indirectly, have been included amongst those to whom that Letter was addressed, and a message of exhortation would not have been sent to him through his own people. Such an act would be at variance with the extreme delicacy of feeling which marks St Paul's character, and is beautifully manifested in one of the three letters written by him at this time. He was not Minister at Colosse, but he was at some place in its vicinity. The context tells us where. The third message is for the same place as the two preceding. There is no break in the wording of the passage ; on the contrary, there is a connexion—" *and* say to Archippus," &c. He was Minister at Laodicea. Turn now to the second verse of the Epistle to Philemon, and we have "that from Laodicea" identified. Archippus is there joined in the address of that letter, which shews that Philemon and he resided in the same place. There is no obvious reason why his name should be merely inserted in the address of a letter, the matter of which concerns only Philemon and the bearer. 'Tis true, there is none for the occurrence of the name Apphia. She might, however, have been, and probably was, the wife of Philemon. But if Archippus was the

Minister of Philemon's Church, then the reason of his being addressed in this letter is quite clear. It was necessary that he should be authoritatively informed of what St. Paul had written, respecting a man who was to be a member of his own congregation.

It may be objected to part of this reasoning, that in the Epistle to the Hebrews, at the close of the last chapter, there is a severance of the Ministers from the Laity. I reply—The rulers of the Church are there noticed merely by way of salutation. Moreover, that Epistle is primarily a letter of instruction designed to enlighten and to remove the Jewish prejudices of men who, we learn from the Acts, were “zealous of the Law;” and their Clergy were persons to whom Paul could not address a letter of this character, one of them the Apostle James. It was a Letter for the Laity only.

It may also be objected,—Onesimus is expressly spoken of as one of the Colossians. The vicinity of the two Churches, and the close intimacy observed by the early Christians, might cause them to be casually spoken of as one body; but there is no need of straining language, if this supposition involves it; for if Onesimus had been born at Colosse, or if he had at any time resided

there, the designation would have been suitable, though his master were at this time a resident of Laodicea.

If a special reason be sought for the direction given to the Colossians to read this Epistle to Philemon, we shall find that, as well as a general reason, for its being preserved for other Churches and for after ages. The intimacy which existed between the Christians of Colosse and Laodicea must have made the former acquainted with the misconduct of the slave Onesimus. The earnest manner in which Paul pleads for him, indicates a consciousness of the existence of strong indignation against him in the mind of Philemon. He had probably robbed his master and fled to Rome. The Colossians should, therefore, know what St. Paul had written concerning that thief who was thenceforth to be one of themselves, notwithstanding the passing testimony borne by St. Paul to the sincerity of his faith. The general reason is found in the example of Christian practice which that letter beautifully holds forth, for the time present and for time yet to come. To be appreciated, that Letter must be studied. It is a wise, a winning, and a precious Letter, a gift of the Holy Spirit to

all who hear the name of Christ. The past misconduct of the converted man, and the injuries which may have been received from him, are to be forgotten. Being a new creature, he is to be viewed as such. If he were a slave, being emancipated from the bondage of sin, he ought to be also emancipated from slavery by a Christian master. The Christian servant is to be treated as a brother in Christ. The just indignation of Christian men is to be treated with gentleness. Persuasion, grounded on Christian principles, is the grand means we should employ to influence the will of another, even though we should have authority to command. Here was a man with a degree of authority which should cease in the Church after his time, yet he notices it only to give more force to his intercession. "Though I might be much bold in Christ to enjoin thee that which is convenient." As *his* Master had freely undertaken the moral debt of us all, so he undertakes the pecuniary debt of Onesimus. Having restored the runaway slave to the obedience of his Master in Heaven, he sends him back to his master on earth, recommending, but not commanding, that though still a servant ("profitable," what the name Onesimus imports, therefore his

servant), he was to be no longer a slave. He, who was made the freedman of the Lord, should become a freeman with Philemon. He claims compliance, as due to his age and his sufferings for the Gospel, as a debt of gratitude; "Thou owest unto me even thine own self."

The excellence of a pattern for Christian conduct, is not all that belongs to this brief Epistle. It contains beauties of composition, also, some of which are well pointed out in Bagster's Bible, such as the allusion to the meaning of the name Onesimus, which has been just noticed.

The three Letters which were taken together from St. Paul, are those to the Colossians, Ephesians, and Philemon. The first two seem to have been specially committed to Tychicus. The last was, of course, borne by the converted slave. If the foregoing reasoning is conclusive, this last is THE LETTER FROM LAODICEA.

NOTE

ON THE LETTER FROM LAODICEA.

INACCURACY of translation in the First Epistle to the Corinthians, produces an apparent reference to a previous letter. "I wrote to you in an Epistle," &c. 1 Cor. v. 9. It should be, "I have written to you in the Epistle," that is, in *this* Epistle, what St. Paul had just done in the preceding verses of the chapter. He used the indefinite past, because the words were past when written. Nothing is more common amongst ourselves. The same verb, in the same tense, occurs in the next sentence, strictly limited to the words he was then about to write. "But now I have written unto you," &c. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, v. 9. Νῦν δὲ ἐγραψα ὑμῖν, v. 11.

In the Epistle of St. John to Gaius, there is a clear reference to another which he had written to Gaius' Church. "I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence among them, receives us not." The Church that

preserved this very brief letter to an individual member, did not neglect the larger and more important one that held up an evangelical mirror, which the evil spirit of Diotrephes could not endure. It was, without doubt, the First Epistle of St. John. While this exists, none can affirm that the Letter alluded to in the Epistle to Gaius, has been lost.

The mere citation of a work, or the mere allusion to it by an inspired writer, does not give that work even the semblance of inspiration. Passing by St. Paul's quotation of heathen writers, we have the attestation of Luke in the exordium of his Gospel, that there were many Histories of our Lord, by Christian authors. These were neither forgeries nor fables, yet they were not works of inspiration. His words seem to exclude the Gospel of Matthew, who was an eye-witness of the things which he recorded. If Mark's had then been written, it would be the only one of those alluded to possessing this sacred character. Analogous to these, but of much higher authority, are several works cited in the ancient Scriptures; the Book of the Wars of the Lord; the Book of Jasher; the Chronicles of the Kings of Israel and of Judah; the Chronicles of the Medes and

Persians ; Solomon's Works on Natural History, all of which must be placed in the same category, as works of authority but not of inspiration. The Book of Jasher is cited by the author of the Second of Samuel, for a fact occurring four centuries after the miracle recorded in it in the time of Joshua. It was, therefore, a book of records, and probably received its title from the exactness with which they were registered. The Book of Nathan the Prophet, and the Book of Gad ; the Book of Shemaiah, and of Iddo, on Genealogies; and the Book of Jehu the son of Hanani, were all historical.

The Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer against Jeroboam, were historical, likewise, notwithstanding their title. Visions and prophecy are gifts of inspiration. So far, the writings of Ahijah and of Iddo were inspired ; but have these indeed disappeared ? We have remarkable Prophecies of Ahijah, concerning Jeroboam, in the First Book of Kings, and if we have not the visions of Iddo, we must conclude that their object was merely temporary.

When we consider who were the Historiographers and Annalists of the Jews, we are brought at once to see, that no people on the face

of the earth ever possessed historical records whose authenticity equalled that of the common records of the Hebrews; because they were written by men on whom the love of truth was stamped by the service of Him who is its source.



