

THE APOSTACY  
OF  
THE LATTER TIMES.

Houses of the Oireachtas

THE APOSTACY

OF

THE LATTER TIMES

AS PREDICTED BY ST. PAUL,

▲

SERMON

PREACHED IN CHRIST CHURCH, CORK,

MARCH 23, 1842,

BY

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CORK :

PRINTED AT THE SOUTH MALL BOOK-OFFICE, BY F. JACKSON, AND  
SOLD AT THE CORK RELIGIOUS TRACT AND BOOK SOCIETY, 54,  
GRAND PARADE; BY W. CURRY, JUN. & CO., DUBLIN;  
ARTHUR NEWLING, 31, RANELAGH ST., LIVERPOOL;  
AND MESSRS. HATCHARD AND SON,  
PICADILLY, LONDON.

1842.

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## PREFACE.

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The following pages present no other claim on the Reader's attention, than what is derived from the Truth they contain. The subjects are all capable of considerable expansion, and in some instances seem to demand it for the greater force and elucidation of the Truth.

As it would have been a manifest error, and needlessly embarrassing to the Subject, to have turned aside on such an occasion for the purpose of canvassing some modern views and opinions on the Apostacy, which the Preacher regards as erroneous: So, the speedy publication of the Sermon, as it was preached, could not admit at present of more than the quotations of authorities for what has been advanced.

With these few remarks as a Preface, the Preacher desires to commend his subject and the cause into the hands of the SPIRIT OF GOD, looking for acceptance and blessing from the FATHER, through THE LORD JESUS CHRIST.

Houses of the Oireachtas

## S E R M O N .

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1 Tim. iv, 1—3.

“Το δὲ Πνεῦμα ρητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,

2 Ἐν ὑποκρίσει ψευδολόγων κεκαυτηριασμένων ἡν ἰδίαν συνείδησιν,

3 Κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.”

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.”

“Speaking lies in hypocrisy, and having their conscience seared.”

“Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.”—*Rhemish Version*.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

Forbidding to marry, (and commanding) to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth.”—*Authorised Version*.

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Words could not more plainly announce an approaching evil than these—nor can we well conceive greater evil than these words announce : — “The Spirit speaketh expressly that in the latter times some shall depart from the faith.” It is difficult to imagine and sad to think that any should be so foolish,

or so wicked, or both, as to depart from that faith which the apostles Peter, Paul, and John, and the Lord himself once delivered to his saints, to keep and hand down to his church from generation to generation.

But this is not the only instance in which men have shewn themselves foolish and wicked : nor must it be hidden because it is painful or unpalatable : nay rather what could be more kind or gracious in the Spirit of Truth than to foretel an evil, which he foresaw to be approaching? Pure love dictates such a course. Which of you having a friend, with a little property and a large family, about to embark his little property in a concern which you knew to be unsound and would not forewarn him of his danger? Or if you had not, and afterwards saw him, and all he held dear upon earth, plunged into ruin, could you think that you had acted to him the part of a *friend*? And if this holds good with regard to the present and transitory life, how much more with regard to the world to come, and the salvation of the soul?

It is none other than *love*, which moves God to forewarn us of evil—(the prudent will foresee and



escape it)—and on no occasion has he spoken with more emphatic words, or, with more deep and solemn voice, than in the text :—

“ Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, (and commanding) to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

Wherein we shall note four things :—

I. AN APOSTACY *foretold*.

II. THE TIME *in which it should appear*.

III. THE AGENCY *through which it should be introduced*.

IV. THE MARKS *by which it should be discerned*

To each of these points I entreat your patient and fixed attention.

And do thou, O Holy Spirit, whose light and sacred influence we implore—Do thou, O Spirit of wisdom and truth, guide us into truth, peace and love, for Jesus' sake!

I. There is then in the words of the text, *an apostacy foretold*. This is clear: "Now the Spirit speaketh expressly that in the latter times *some shall depart from the faith*"—Here is an apostacy. In considering which our path shall be much cleared by, first, defining what is apostacy; and next, shewing *how* the Spirit has foretold this apostacy.

With regard to the first—*An apostacy is a falling away from that which is true*. Faith is as a hand laying hold on some truth: Apostacy is as the opening of the hand and the *letting go* of the truth. Hence apostacy implies former faith; for we cannot let go what we never held, as we cannot lose what we never possessed: an apostacy therefore can only occur in the *true* Church, or in individuals from the *true* faith.

The giving up of anything that is *not true*, is *not apostacy*—this is correction or reformation.

For instance, if I had held the earth to be square, or flat, or three cornered; or the sun to be nearer to us than the moon: or the earth to be larger than the sun, and that on better information I found I had been wrong, and gave up these ideas: this is correction. Or, if I had been in the habit of associating

with persons of indifferent character, and of joining in immoral practices; and if on being convinced of the evil of this, I abandoned such practices, and withdrew from this company, this should be *reformation*, not apostacy. So with regard to truths of a moral character, and practices resulting from religious principle—to give up what is erroneous is *not apostacy*, but to give up that which is true, and fall back on that which is false, *this is apostacy*.

And this is what the Spirit foretold, that in the Church, or among the people who once held the truth, there should appear an apostacy or falling away:—  
 “For the Spirit speaketh expressly that in the latter times some *should depart from the faith*,” that is, “*apostatize*,” as the word is in the Greek.

Whence, you must perceive that, though Christ has promised “to be with his Church always even to the end of the world,” and though “the gates of hell shall not prevail against it,” neither of these promises was to preserve his Church from having an apostacy within her: for this the Spirit of God expressly foretold. But nevertheless, and notwithstanding this apostacy, the Church should be saved from being destroyed (the gates of hell should not

*prevail* against it") and the truth from being lost: though the danger should be so great, that nothing but the power and promise of Christ could preserve her.

As when Jacob feared to go down into Egypt, God said to him, "Fear not to go down, for—*I will go down with thee and I will also surely bring thee up again.*" Thus the presence and promise of God became Jacob's security, although these did not exclude the bondage which was to ensue and to oppress (though not to "prevail against") his people until they came up out of Egypt.

The next point to be considered is, *how* has the Spirit foretold this Apostacy?

St. Paul answers, "*expressly*:" by which he seems to imply, either that the Spirit regarded this evil as so certain and so great, that he revealed it through Paul with *special emphasis*, printing it as we would say in *large* or *capital* letters to attract notice and to fix attention, and the more solemnly to forewarn men respecting it. Or, St. Paul may here refer to other prophecies delivered on other occasions, wherein the Spirit has spoken expressly of a falling away, or an Apostacy in the latter time.

This should naturally lead us to inquire, has the Spirit of God elsewhere by St. Paul or by others foretold an *Apostacy*? and we speedily discover that he has.

In the seventh chapter of the Prophet *Daniel*,\* there is a figurative representation of four great kingdoms, *which rise in succession*, “the Chaldean, Persian, Grecian, and Roman Empires,” saith the note on this passage in the Douay Bible:† and I accept and agree with this note.

On the *last* of these four empires, *the Roman*, and in *the latter times* of this empire, there is seen by the prophet to arise a great, oppressive, and persecuting power, which is thus described by the Spirit of God. “He shall speak words against the High One,‡ and shall crush the Saints of the most High, and shall think himself able to change times and laws, and they shall be delivered into his hand until time, times, and half a time. And judgment shall sit, that his power may be taken away, and broken in pieces, and perish even unto the end.”

“This is commonly understood” (saith the note in the Douay Bible,) “of *Antichrist*.”

\*Dan. vii. 3, 7. †Ed. Dublin, Coyne, 1816.

‡ Douay version.

Antichrist therefore is here *expressly* foretold by the Spirit of God as to arise in the *latter times* on the platform of the *Roman Empire*. His power also continueth until the Ancient of Days comes.\*

2. Again in the 13th chapter of the Apocalypse we have the same figure obviously designed to represent the same empire—the *Roman*. And a second power arising and co-operating with the first in persecution and oppression, and this second power deceiveth and seduceth men to *false worship*.†

These two are called in the 16th and 19th chapters of this same book, “the *Beast* and *false Prophet*.”‡ Of whom the Douay and Rhemish notes on the 16th chapter say, that the Beast is *the Body*, or Society, of which Antichrist is the Head; and that the false Prophet is *Antichrist himself*.

This perfectly agrees with the prophecy of Daniel and points out *Rome* as the seat of Antichrist, or the Roman Empire as the platform on which he was to appear and where he was to exercise his power. As even the Douay and Rhemish notes do allow that *it may well be*; saying, “If the great Antichrist shall

\* Dan. vii. 9, 11,                    † Apoc. xiii. 11. 18.

‡ Apoc. xvi. 13—xix. 20.

have his seat *there*, [at Rome.] *as it may well be.*"\*  
So that I need not labour much in proving this to  
*you*.

But I would have you specially to observe, that as  
the persecuting power in Daniel continues until the  
Ancient of Days comes. So the Beast and false Pro-  
phet of St. John continue until *Christ* comes: then  
are they both cast into a lake of fire burning with  
brimstone. †

3. But thirdly, a prophecy yet more remarkable is  
found in the 17th chapter of this same book. ‡ There  
the same Beast which appeared in the 13th chapter  
is seen again. And the Douay and Rhemish notes  
on that chapter tell us that it *is* the same. §

But the false Prophet is here seen under a new  
form. In the 13th chapter he had the appearance  
of *a lamb*; || In the 17th the same power is repre-  
sented under the figure of *a woman*. ¶ But this  
difference after all is not great. A lamb is a symbol  
for Christ; and Antichrist, when he should appear,  
was to come under the *semblance* of Christ. Let

\*Douay and Rhemish note on Apoc. xvii. 5, "Babylon."

†Apoc. xix. 11, 20.

‡Apoc. xvii.

§Note on Apoc. xiii. 1

|| Apoc. xiii. 11. ¶ xvii. 3.

no man think that Antichrist should come, *saying*, that he was Antichrist. No, no, our Lord saith, “many shall come in my name, SAYING, ‘I AM CHRIST,’ and shall deceive many.”\* This is Antichrist who puts on the name and appearance of Christ, assumes the character and office of Christ; saith he is in the place of Christ; *the Vicar of Christ*. And here is the false Prophet who has the appearance of a Lamb; but, (saith the Scripture.) “He spake as a dragon,” † the enemy of the Lamb.

And this cometh very near to that which is represented by the symbol of the *woman*. As *the Lamb* is the symbol of Christ, our Lamb, our Lord; so a *woman* is the symbol for the Church, which is the Bride, the Lamb’s wife. ‡ But as the false Prophet was not the true Lamb, so this woman is not the true Church. Like him, she *saith* indeed that she is the Church, the true Church—“the mother and mistress of all Churches;” and sitting upon the scarlet coloured Beast, claiming and exercising dominion over the Kingdom of the Beast, she saith, “I sit as a Queen, and shall see no sorrow.” || But *this* is the

\* Matt. xxiv. 5.

† Apoc. xiii. 11.

‡ Apoc. xix. 7—xxi. 9.

|| Apoc. xviii. 7.



Apostacy whose head is the false Prophet, Antichrist, "The mystery of iniquity;" even as Christ is "The mystery of godliness," and the Head of the Church.

Therefore there is a close relationship, as close as between the head and the body, or the husband and the wife, between the false Prophet and the woman on the scarlet coloured Beast, whose name is written: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH."\*

Here again the Spirit hath *spoken expressly* of the apostacy of the latter times.

4. Fourthly, St. Paul in his Second Epistle to the Thessalonians, perceiving that Church to be under a false impression, as though the day of Christ was at hand, corrects this error by telling them that "that day shall not come, except there come a falling away," (in the *Greek*, THE APOSTACY) "first, and that man of sin be revealed, the son of perdition, Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."†

\* Apoc. xvii. 5.

† 2 Thes. ii. 3, 4.

And again, a little farther on, he says—

“For the mystery of iniquity doth already work : only he who now letteth, will let, until he be taken out of the way.

“And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.”\*

Here then is the same power foretold by Daniel and St. John, as appears from these marks of identity :—

1. An apostacy; yea more the apostacy :—“*There come THE FALLING AWAY (or the apostacy) first.*”

2. Under the semblance of truth :—“*Sitteth in the Temple of God.*”

3. Proudly usurping the character of God :—“*Shewing himself that he is God.*”

4. A mystery of iniquity :—“*THE MYSTERY OF INIQUITY doth already work.*”

5. Continuing till Christ come :—“*Whom the Lord will consume with the Spirit of his mouth, and destroy with THE BRIGHTNESS OF HIS COMING.*”

5. Again : Fifthly, the apostle Peter likewise fore-

\*2 Thess. 7, 8.

told this apostacy, saying, "But there were false Prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction.

"And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they, with feigned words, make merchandize of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not."\*

Ah ! fearful end for this foul departure, by which alas ! Peter tells us, that many shall be deceived.

6. Sixthly,—and on this point, lastly,—St. John, in his Epistles, appeals to the general knowledge of the Church on this subject, "Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists whereby we know that it is the last time."†

Thus, this evil was generally known, and looked

\* 2 Peter, ii, 1, 3.      † 1 John, ii. 18.

for in the apostle's days ; it was regarded as a sign of the latter times ; and it began to appear and develop itself even in their own days, "*Even now*" (saith St. John,) "are there many Antichrists, whereby we may know that it is the last time." St. John saw in the rising spirit of his day, the opening bud of the fulfilment of prophecy ; and that these fore-runners were but the breakers up of the way ; the advanced posts of that dark power which was to arise, and be established, and his dominion to last until the second coming of the Son of Man.

Thus you see *how* the Spirit has foretold the apostacy *abundantly*, and *expressly*, by the mouths of the apostles and prophets, and even by the mouth of the Son of God himself: so that we can no longer doubt that such *has appeared*, or *is yet to appear*, unless we should suppose (which may God forbid,) that God should be found a liar !

II.—Our next consideration must therefore be with regard to the TIME, when the apostacy was to appear.

If the Spirit of God has afforded us any help on this point, it will aid us much in determining whether

THE APOSTACY has *already* appeared, or is *still to come*.

And now, though I shall not detain you long on this head, yet I lay much weight upon it; and would have you to mark it with fixed attention, as an important link in our chain of argument. I shall not detain you long, because I think the question soon and easily cleared: And I lay much weight upon it; because if it appear reasonable to conclude that the time *has arrived* when the apostacy should be seen, we must not through any blindness, perverseness, or prejudice, shut our eyes to what may stand visibly before them; lest God should shut them, and they be opened again no more, until we find ourselves, alas! joined in the destruction of the wicked, and *shut in* to everlasting despair!!

With regard then to the TIME:—"The Spirit speaketh expressly that in the *latter times* some shall depart from the faith." The question then is—"What are the *latter times*?"

Let the scriptures themselves determine,—let the writers of the New Testament declare what *they* understood by these, and in what sense they used such phrases.

1. In the 2nd chapter of the Acts, and the 17th verse, the apostle Peter quotes a prophecy from Joel respecting the *last days* ;” and applies that prophecy to his own times,—to what was then, on the day of Pentecost, happening in the presence of the multitude.” “ This is that which is spoken of by the prophet Joel ; and it shall come to pass in the LAST DAYS saith the Lord, I will pour out of my Spirit on all flesh.”—Therefore the apostle Peter understood *the last days* to be then come.

2. Again, in his 1st Epistle, he saith of Christ ; “ Who was manifested in THESE LAST TIMES.”\* Hence he regarded the time of Christ’s coming in the flesh as *the last times*.

And so also St. Paul saith, (Heb. i, 2.) “ God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in THESE LAST DAYS spoken unto us by his Son.”—Therefore St. Paul also regarded his own days, and the time of our Lord’s manifestation in the flesh, as “ *the last days*.”

4. And again he calleth it “ *the end of the*

\* 1 Peter, i. 20.

*world.*" Saying, (Heb. ix. 26.) "Now once in the END OF THE WORLD hath he appeared to put away sin." And (1 Cor. x. 11.) "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ENDS OF THE WORLD are come."

5. St. John also uses similar and even stronger language; he not only saith that it is the last time, but he assigns his reasons for believing and knowing that it is the last time. Thus (1 John, ii. 18.)—"Little children it is THE LAST TIME, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby WE KNOW that it is the last time."

6. And Jude likewise, evidently speaking of those in his own day, describes them as the "mockers who should be in THE LAST TIME.\*

It therefore stands beyond any reasonable dispute, that the apostles, *one and all*, did regard *their own time*, and the time after our Lord's coming in the flesh, as the *latter* and *last times*.

And we are not to think that the apostles erred in

\* Jude xviii.

this; are not their words the words of the Spirit of God? Therefore they said truly that the *latter* times then *began*. To us indeed the time may appear long, but we must bear in remembrance that this is the language of the Spirit of God, and that the mind of God is not as our mind. With him, (as saith the apostle Peter, when meeting this very objection,) “with the Lord a thousand years are but as one day.” He views from afar, and with a mind comprehending eternity, man’s times as a little span, and speaks of them accordingly.

Moreover *latter times* is a phrase of relative import: compared with our day the apostles may not seem to have lived in the *latter days*: but compared with the days of the Prophets, of Moses, of Abraham, and of Noah—compared with the former and earlier times of the world, they did truly live in *the latter days*, (as they themselves say,) which days beginning with the manifestation of Christ in the flesh, will close or end at his second coming in glory.

Hence the phrases “*latter times*,” “*last time*,” “*latter days*,” “*last days*,” and “*last day*,” are all included in this period.



In these *latter times* then, the Spirit *expressly* and by many witnesses declared that the Apostacy should appear. And the appearance of the Apostacy was so certainly known as a distinctive feature of this time, that when St. John perceived some indications of its approach, some symptoms of its rise, like the spots before the fever, he said, “*Little children, it is the LAST TIME.*”

If, therefore, *the Apostacy* had begun to appear even in the apostles’ days (and they themselves tell us that it had,) then we are not to be surprised if, at a later hour of the day, at a more advanced period of the world, we should see worse and more of it; if we should find the seed that was then sown, springing and spreading itself, and becoming a great tree; that which then was but in an *infant* state, growing up and exhibiting the vigour and maturity of age and manhood. This is what St. Paul calls “*the mystery of iniquity,*” “*the man of sin;*” and a man takes time to grow, and to reach his full strength and stature.

I repeat this and press it on your most solemn attention, that before the apostles Paul and John had closed their eyes and departed from the church on

earth, the apostacy had its *roots laid* in the church, and though it was detained or kept back from manifesting itself, as St. Paul tells us, in his time, still it was *there* and had *begun* to work: “*the mystery of iniquity doth ALREADY work.*”

So that unless the apostles, who spake by the Spirit of God, had erred; or that this evil had been crushed in the egg, or nipped in the bud, (which the Spirit of God leaves no room to suppose,) then we must believe on the soundest, plainest, and most unquestionable evidence that the egg or bud has opened, and that the mystery of iniquity has *long since* unfolded itself, and spread abroad over the face of the visible church.

III.—And now, before we turn our eyes and look on the face of the church, to see this dark spot,—this that had been long foretold, like an eclipse, as about to appear—let us stop for a moment and consider *the causes*, let us see what it was which occasioned the apostacy, or through what *agency* it had been introduced thus secretly at first, and was afterwards established. This is the third point noted, as appearing from our text, namely, THE AGENCY

through which the apostacy was introduced.

And here again I must pray you to bend your attention fixedly on the words of St. Paul. We ask with surprise and in amazement :—‘ Who could be author of this melancholy apostacy ? Who could be the father of this foul progeny ?’ But hearken to St. Paul :—the information he affords on this head is clear, and not to be misunderstood. “ In the latter times some shall depart from the faith, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES OF DEVILS.” Mark, “ *Giving heed to seducing spirits and doctrines of devils.*” Here is the *agency* through which the apostacy is introduced. *Satan* is the secret, subtle author of this woeful evil.

To which the apostle adds : “ Speaking lies in hypocrisy, having their conscience seared with an hot iron ;” or as the words are more exactly in the Greek : “ THROUGH THE HYPOCRISY OF THOSE THAT SPEAK LIES, having their conscience seared with an hot iron.” And here is the *instrumentality* employed by Satan.

We must carefully distinguish between the *instrument* and the *agent* ; and again, between the *subject* and the *instrument*. The agent, or deceiver, is

Satan: "*seducing spirits.*" The instrument through which he deceives, are those "*who speak lies in hypocrisy, having their conscience seared with an hot iron.*" And the subjects are the *deceived*: those who through this influence "*depart from the faith.*"

These three, the agent, the instrument, and the subject, are not alike active, and may be said not to be alike culpable, in this movement.

Those, who through the hypocrisy of such as "*speak lies, having their conscience seared with an hot iron.*"—Those, I say, who through this instrumentality give heed to seducing spirits, and so depart from the faith—these are the *deceived*; they are not the deceivers; nor do they themselves *know* that they are deceived: they are misled, like the blind who ignorantly gives his hand to the blind, and so are deceived. These are the *subjects* of the apostacy—these seem the least culpable—they are like that multitude for whom the Saviour pled, "*Father forgive them, for they know not what they do!*"

While again, even they who in this case are the *instruments*, are themselves also in some measure

the objects of pity, and should be of our tenderest sympathy; for even they themselves are drawn into this painful position by a greater, more subtle, and more powerful *agency*. The INSTRUMENTS *are the visible, governing power of the apostacy—the teachers—the guides—the religious rulers*. And, I repeat, these are drawn into their painful position by a greater, more subtle, and more powerful *agency*.

They never foresaw the net into which they have been drawn; in which also, after a time, they can scarcely avoid perceiving that they are entangled. They never designed the evil which they become instrumental in successively upholding. No: I am persuaded, *never*. Had they detected or foreseen it, I am sure that they should never have been taken in it. But after they are once, alas! fearfully entangled, and that they begin to discover some things which they cannot approve, (for *some* there are, and it may be not a few, who do see things that they cannot approve) yet now, they know not how to retract—they see no way of escape—and it may be through education, it may be through fear, through partiality, and the prejudices of custom and fashion, with some show of

piety and devotion—through any, or through a combination of these, they resist and repel rising doubts, and dismiss them as unlawful and dangerous: they start—and tremble—and refuse to hearken to the whisperings of conscience; and because they cannot obey, they *silence* it! Overstepping the bounds of its authority, they pass gradually and almost imperceptibly, step by step, a downward course, until (ah! fearful to think!) they can now sin without remorse, and act without restraint from a “conscience seared,” and “speak lies in hypocrisy.”

I might here appeal to the experience of some, but I forbear—Oh! how fearfully startling is this!

I have said that in the cases of the agent, the instrument, and the subjects, there appeared to be different degrees of culpability—that they were not all *equally* guilty—and this I repeat. The seducer is worse than the seduced: the deceiver, than the deceived. But mark! the deceived notwithstanding is *ruined*.

See this is an example known to, and intended for all. Consider the three characters in the garden of Eden: Adam and Eve, and Satan, or the serpent.

Of these three, one is the *agent*, another is the *instrument*, and the third is the *subject*. Saint Paul says, that “Adam was not deceived, but the woman, being deceived, was in the transgression.” Thus Eve was primarily, or in the first instance, deceived : and finding herself in the transgression, she then lent herself to Satan to be the *instrument* of her husband’s destruction ! Through her hand Satan presented the apple or fruit to the man, and through her influence Adam followed in the transgression. Here Satan was the *agent*, the woman was the *instrument*, and Adam the *subject*. What then ! Did Adam’s excuse acquit him before God ?—“The woman whom thou gavest to be with me, *she* gave me of the fruit, and I did eat.” Or again : Did the woman’s plea justify *her* ?—“The serpent beguiled me and I did eat.”—No, no : The curse fell upon *all*. Hear then, and mark—understand, and believe—the only escape from the consequence of sin is escape from the sin : and there is but one refuge from this.

This point, then, like the rest, has opened on us fully from the Scriptures themselves, namely :—That in bringing in the apostacy there is an *agent*,

and there are *instruments*; while the apostacy itself exhibits the *subjects*.

1. The agent is Satan.
2. The instrumentality he employs are "false teachers."
3. And the subjects are the persons deceived.

And fastening our eyes on these truths standing out before us in the pages of Scripture, viz :

1. That an apostacy was foretold.
2. That the time was noted, and has long since commenced.
3. And that the agency was Satan, working through the instrumentality of men on their fellow men: It now only remains that we consider the MARKS.

But I must premise and point your attention to the circumstance—that *the effects* of the apostacy were observed, or manifestly felt, as it may be, at the various stages of its approach and continuance.

It had been predicted, as we have seen, long before its appearance, as an eclipse that should darken the face of the church. Prophets had foretold it—Apostles had foretold it—Evangelists had written of it, and the Lord himself made mention of it. The



primitive christians awaited it—and some who had announced its approach, lived to witness its commencement. The church, like the moon, began even in *their* day to enter the shadow : and as the period advanced she became darker and darker until, at length, it was midnight with the world, because of the obscurity of the church. Men slept in this darkness—their energies and faculties were paralyzed—they *saw not* ; and having no power of vision they *slept*—(O Satan ! this was your hour and the power of darkness !) Men slept ; and then Satan sowed tares among the wheat—he brought in privily (as saith St. Peter) his “ *damnable heresies* .\*

While under this darkness they were in a great measure insensible to it. But as again the church began to emerge from her darkness, (for, oh, blessed be God ! and blessed be his glorious name for ever and ever ; and blessed be the word of his promise, “ The gates of hell shall not prevail against it ! ” the church *did* emerge from her darkness—she passed out from under that frightful obscurity.)—When, I say, she began to emerge from the eclipse,

\* 2 Peter ii. 1 Rhemish Version. “ *Sects of perdition* .”

*then* she became conscious of the darkness; she looked back on it and trembled! as they who were before it had looked forward to it and feared. There are none among the learned, who do not now call the middle ages of christianity the *dark ages* of the world; and no less so of the church, which should have been the light of the world. So that the experience of all men corresponds with the predictions of the spirit of God with regard to the TIME of the apostacy.

Wherefore in now turning our eyes to the MARKS of the apostacy, let us call back to remembrance,

1. That, according to the judgment of the Doctors of Douay and Rheims, in the notes appended to your own translations of the Bible, this anti-christian power was to spring up on the platform of the Roman Empire—and to have his seat, “it may be,” *at Rome*.

2. That according to the spirit’s *express* declaration, it was to appear in the “*latter times*.”

3. That, by the testimony of the apostles, these “times” had *already commenced* even in their days.

4. And also, according to that of St. Paul and St. John, that the mystery of iniquity did already

work, and Antichrist *even then* begin to make his appearance.

5. That St. Peter forewarns us, the time of delay in the developement of God's purposes should prove no hindrance to our inquiry or expectation of their fulfilment, for that "with the Lord a thousand years are but as one day."

To which I will add: 6. That to say, the anti-christian power foretold by Daniel under the figure of *a horn*, by St. Paul under the name of the "*Man of Sin*," and by St. John under the symbol of *a beast* and of *a woman*, must needs be *one man*, and not a succession of men, is a gratuitous and weak assumption, and a violation of the analogy of Scripture, according to the mode of interpretation used with other and similar prophecies.

With these advantages toward the attainment of our great and most solemn inquiry, I now proceed to consider.

IV.—THE MARKS laid down by the spirit of God, for the guidance of the faithful in the discovery of the *apostacy of the latter times*. Of which I shall note these five:—

- 1.—That it should be a *political power*.
- 2.—Rising in the *latter times* on the *Roman Empire*.
- 3.—That it should be an *oppressive* or *persecuting* power.
- 4.—A *religious* power, and A DEPARTURE FROM THE FAITH.

And *lastly*—Having *the special mark* mentioned in the text.

1st—That it should be a *political* power—not simply religious, for that it must be to be an apostacy, but also *political*—for proof of this I must briefly refer you to the symbols used by Daniel and St. John—a *Horn*, and a *Beast*. Both of which in all other cases mean *political* or worldly empires. And in this instance are so interpreted by the notes in the Douay Bible.

And for the application I shall dwell no further on this mark than merely to ask—What religious power, since our Lord's time or coming, has united in itself the double character of *temporal* and *spiritual* authority? Who is He, who claims the right of being a temporal prince as well as a spiritual head—to use the *two swords*, and to wear a *triple crown*? I ask again, who or where is He?

2.—Again, with regard to the *second mark*, I ask, Has this power sprung up in the *latter times*? for this the spirit expressly states respecting the apostacy.—And on the platform of the *Roman Empire*? for this was fully shewn to be the received interpretation of the prophecies of Scripture.

This *second mark* I also thus quickly dismiss by simply referring you to facts notorious, and familiar to all. And I pass on to the

3.—*Third mark* of the apostacy, namely, that it should be an *oppressive or persecuting power*.

This Daniel foretold, saying, that he shall “make war with the saints,” and “wear out the saints.”\* St. John also saith the same, and that “he should cause that as many as would not worship the image of the Beast should be slain.”† “And that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.”‡ And again, the woman on the scarlet-coloured Beast, which is the *Apostacy*, is described as “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.§

\* Dan. vii. 21.

† Apoc. or Rev. xiii. 15.

‡ v. 17. “Mark,” Rhemish version, “*Character*.”

§ Apoc. or Rev. xvii. 6.

Inquire then—whether the *spirit of oppression and persecution* can be charged against that power, which appeared in latter times on the *Roman Platform* ?

With whom originated that extraordinary and unprecedented movement in the latter end of the 11th century, when “all Europe poured itself into Asia,” and that fearful war of extermination, THE CRUSADES, was commenced ? With whom (I ask) did this war of aggression, which lasted for ages and devoured its myriads, originate ?

With *Rome* !—

And if any should say—“not surely with the pious and religious—not from the *spiritual* power of Rome.” We reply, from the Council of Clermont summoned by Pope Urban II, and attended by the greatest prelates, nobles and princes. From that august assemblage, convened for this very object by Pope Urban, and excited by the harangues of Peter the Hermit, burst forth the universal exclamation for the *Crusades*. “*It is the will of God ! It is the will of God !*”—Words deemed so memorable, says the historian, that they were employed as the motto on the sacred standard, and the signal

of rendezvous and battle in all future exploits of the champions of the *Cross*.\*

And may I present you with the picture of one scene out of multitudes in the history of these times—the siege and sacking of *Jerusalem* taken by assault.

The city taken, “they put the garrison and inhabitants to the sword without distinction. Arms protected not the brave or submission the timid: no age or sex were spared: infants perished by the same swords that pierced their mothers while imploring mercy. The streets of *Jerusalem* were covered with heaps of slain; and the shrieks of agony or despair still resounded from every house when these triumphant warriors, glutted with slaughter, threw aside their arms yet streaming with blood, and advanced with naked feet and bended knees to the sepulchre of the Prince of Peace! sung anthems to that Redeemer, who (saith the historian,) had purchased their salvation by his death; and while dead to the calamities of their

\* Russel's Mod. Eur. Vol. 1. Let. xxiv.

fellow-creatures, dissolved in tears for the sufferings of Messiah!" \*

So purely did this flow from an imaginary zeal for the glory of Christ, and a spurious or counterfeit form of Christianity, which, while it carried the signal, and badge, and name of the cross, was impelled by a spirit *opposed* to the cross, and in its acts shewed itself to be the *apostacy* and *antichrist*.

Again, whence sprang that dark, deep, awe-inspiring and dread tribunal, the "*Holy*" *Inquisition*! whose very name, where known, if heard, made "flesh and blood" to creep and tremble—and which, with death-like stillness, for six hundred years has drawn in its wretched victims, and like a vampire sucked and lived upon their blood?—Whence sprang this?

From —— I had almost said From Hell: an infernal Engine: But no:—not *visibly* from thence: It sprang from *Rome*.

Pope Innocent the III. in the beginning of the 13th Century conceived it—his successor Honorius III. gave life and form to this complicated horror—

\* M. Paris. Order. Vital. Vertot, Hist. de Chev. de Matt. tom. I, quoted by Russel, above.



Dominic de Gusman, styled (how justly!) *Saint* Dominic, and founder of his order, presided over its infant movements—and, finally, Gregory IX. confirmed all that had been previously done; and perpetuated this instrument of cruel carnage.\*

*Heresy* was the offence, for the discovery and punishment of which this dreadful tribunal was instituted—erected at first in Italy and France, and afterward in Spain. And, I ask, Can Rome shake off *this* snake, or wipe the crimson spot from her hand? *Never*:—For ages she has substituted this for the Gospel of the blessed Jesus—that Gospel which is “the power of God unto Salvation to every one that believeth”—and by this she has sought to *command* conviction, and *enforce* obedience to the faith.

That day, wherein the secrets of all hearts shall be disclosed—that day alone will unveil the full amount of misery and crime, the scenes of horror and re-

\* Mosh. Cent. XIII. p. ii. C. V. 9. Vid. loc. citat.

Harduini Concilia, tom. vii. p. 175.

Bernhard Guidonis in Chronico. Pontiff. MSS. ap. Jac.

Echardum Scriptor. Prædicator. tom. i. p. 88.

Percini Hist Inquisit. Tholosanæ.

Hist. Generale de Languedoc. tom. iii. p. 394. 395.

lentless cruelty acted within the walls of the “*Holy*” Inquisition. With sickness of heart and inward fainting one recoils from such as have already come to light. \* Few Roman Catholic historians will think of defending it; and all, who are in the least acquainted with its character, turn from the *name* of the *Inquisition* with painful disgust.

I would not harrow up feeling by citing an example, a fair specimen of its torture and deeds of ignominy. There are facts on record which almost exceed credibility, did they not rest on the soundest authority. Suffice it to say—it is computed that in the first twenty years of the 13th Century, no less than *one million* of persons were put to death, † solely because they would not believe and worship according to the standard set up by the Church of Rome.

Some one remarks: ‘Should the bodies of all slain in battle by the devouring sword be heaped together, they would make a mountain higher than the highest in the world.’ What then would the

\* Jones His. Wald. Limborch Hist. Inq.

† Newton Disser. on Proph. Vol. ii. p. 274. Lond. 1817.

Mede on the Apoc. p. 503.

bodies of the saints appear!—the congregated heaps of all slain *within* the walls of the “Holy” Inquisition, and by its command *without*, for the last six hundred years—what, I say, if piled together, should these appear! or what shall the mouths, there sealed in death, speak—when again they are opened at the bar of Christ?

“And when he had opened the fifth seal” (saith St. John) “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” \*

From the walls of the Inquisition we pass to the retired, peaceful, and, for centuries, the undisturbed valleys of the Waldenses.

Here dwelt a quiet and industrious people, who worshipped God according to his own written word, and handed down a pure faith to their children from generation to generation. Their bitterest enemies have left on record honorable testimonies to the

\* Rev. vi. 9. 10.

peacefulness of their habits, and the purity of their morals. Reinerius Saccho, who was himself an Inquisitor, has done this. \* But they were charged with *heresy*. This was their *crime*—and from his statement, the only *alleged* crime. And for this their peaceful vallies were broken in upon, darkened with the horrors of protracted persecution, and stained, yea, steeped with the blood of their slain.

Pope after Pope, with unrelenting cruelty pursued the same policy against them, until their valleys were desolated and few men left. A Decree of Pope Lucian the *third*, dated 1181, † and directed especially against them under the reproachful name of Catharists, Patarines, Poor men of Lyons, Josephites, Alnoldites,—declared this inoffensive people under the anathema or terrible curse of Rome ; and, with the combined assistance of the Emperor Frederic and other princes, he prepared and resolved to extirpate them from the earth.

Fearful were the scenes that followed. Within the short space of a few months the armies employed

\* Reiner. contra Hæret. cap. iv. p. 54. Edit. Ingolst. 1613.  
Newton on Prop. Vol. ii. p. 270.

† Jones Hist. Wald. Vol. ii. p. 15. 16.

by Pope Innocent III. destroyed above two hundred thousand !

When you reflect for a moment on the character of this inoffensive \* people, and the sole cause of their destruction ; namely, that they did not profess to believe as the Church of Rome taught, but adopted rather the word of Christ and of his apostles as their rule of faith, you cannot forbear exclaiming, ‘ How has that Church, which should have been the tender nurse of God’s children, become under the garb of “ sheep’s clothing ” the cruel wolf among the flock of Christ ? ’

The arms of powerful princes were turned against them by the Roman Pontiff ; and often the season chosen for assault was during the inclemency of winter, and in the depths of cold and snow : when, by the sudden irruption of a merciless soldiery on the unsuspecting villagers, the strong were overcome by surprise, and the weak—the mothers with their infants and little ones—fled to the neighbouring mountains, where too frequently, if not overtaken by their murderous pursuers, they were found corpses on the snow ! !

\* Newton Diss. Vol. ii. p. 268. &c.

An instance of this occurred in the valley of Pragella, in Piedmont, in A.D. 1400. \*

Sir Samuel Moreland, English Ambassador at Geneva, at a time when a shocking out-break of this barbarity occurred in the valleys of Piedmont, in 1655, gives the translation of a long letter, written by "some of the poor distressed Protestants in those valleys," which exhibits a painful picture of cruelty on the one hand, and of patient suffering on the other.

The letter begins thus :—

"Brethren and fathers, our tears are no more tears of water but of blood, which do not only drown and obscure our sight, but even oppress our very hearts. Our pen is guided by a trembling hand ;— and our mind so exceedingly troubled by unexpected and sudden alarms, that we are not able to form a letter answerable to the intent of our minds, and the strangeness of our desolations."—

Here follow shocking details of barbarity, after which the narrative proceeds :

"'Tis too evident that all is lost, since there are

\* Jones Hist. of Walds. Limborch's Hist. of the Inq.

some whole communities, especially St. Giovanni and La Torre, where the business of setting fire to our houses and churches was so dexterously managed by —— that they left not so much as one of either unburnt.”

To the horrors attendant on these scenes in the massacre of 1655, Milton alludes in those touchingly beautiful lines—

“ Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold—  
E'en them, who kept thy truth so pure of old,  
When all our father's worshipped stocks and stones.  
Forget not: in thy book record their groans,  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontise, that roll'd  
Mother and infant down the rocks. Their moans  
The vales redoubled to the hills; and they  
To heaven. Their martyr'd blood and ashes sow  
O'er all the Italian fields, where still doth sway  
The tripled Tyrant; that from these may grow  
A hundred fold, who having learned thy way  
Early may fly the Babylonian woe.”

But enough for the miseries and desolations of that fire, which was kindled in these valleys by the man, who professes to be the follower and vicar of the Son of Man!—Would Jesus own *these acts*?  
*He* said “ The Son of Man came NOT TO DESTROY

mens' lives but to save them."\* and again, "THE THIEF cometh not but for to steal, and TO KILL, and TO DESTROY : I am come that they might have life, and that they might have it more abundantly." † 'Tis plain, then, which of these characters belongs to the Persecutor.

And now pass with me in imagination from Piedmont to Paris, and behold the scene acted on that night *in* 1572, memorable in the annals of history, the *Eve of St. Bartholemeu!*

By what spirit was the body of that nation actuated, from the king to the commoner, when with long concerted and deep-laid treachery they rose and massacred in Paris alone over 10,000 Protestants of all ranks, ages, and sexes; and in other parts of France 50,000 more? The king himself (Charles IXth,) accompanied by his mother, beheld from a window this horrid carnage; inciting the fury of the actors by firing on the fugitives, and frequently crying—" *Kill!—Kill!*" ‡

History fails to produce a parallel to this. Pretexts of course were resorted to by the king and his crea-

\* Luke ix. 36. † John x. 10.

‡ Russel. Vol. i. Lett. LXVII.



tures to justify this peerless atrocity. But none, whether in the contemporaneous or subsequent ages, could honestly ascribe it to other than the spirit of the faith.

The countries professing the reformed faith heard it with indescribable horror: of which a lively picture is drawn by *Fenelon*, the French Ambassador to the Court of England, in his account of his first audience after that barbarous transaction. Of course he was received as the representative of France. "A gloomy sorrow (says he) sat on every face; silence, as the dead of night, reigned through all the chambers of the royal apartment: the ladies and courtiers, clad in deep mourning, were ranged on either side; and as I passed by them, in my approach to the queen, not one bestowed on me a favorable look, or made the least return to my salutation." \*

But some one, methinks, will say—"Rome must surely have disowned this act, and like England, by a public avowal of her sorrow, testified that the Church was no accomplice in so fearful a crime."

Alas! had she even been silent she might have

\* Carte, from *Fenelon's Dispatches*. Russel Vol. i. Lett. LXIII.

left room for an apology: but at Rome the massacre of St. Bartholomew was the subject of *public rejoicings*: and “solemn thanks were returned to God”—(only think of this—Is not this delusion?) “solemn thanks were returned to God for its success under the name of *The Triumph of the Church Militant.*” \*

Rome, doubtless, must have been previously acquainted with the *plot*—nor did she seek to hide her joy in its success. Can this be the successor and vicar of Christ? or can it be *antichrist* and the Head of the *apostacy*?

And now let me add to all these a question, which will call us to scenes more nearly affecting us,—“Who kindled the fires of Smithfield and shed the blood of the martyrs in the days of Queen Mary?”

Methinks I hear some one replying—“They were not *martyrs*—but *traitors*—and as such deserved to die by the laws of their country.” If they were *traitors*, we answer, why did they not *suffer* as traitors? They were neither tried, nor executed as traitors. No: they were tried by ecclesias-

\* Russel, *ibid.*

tics for error in doctrine—and *burned as heretics*.

Two hundred and seventy-seven, in the brief space of Mary's reign were committed to the flames: many of these men of dignity and learning and of unimpeachable *practical* piety. They were not thieves, murderers, or manslayers—but they dared to dissent from the teachings of Rome. Several escaped by flight, among whom was *Jewell*—and what *Morwen*, the Romish President of Oxford College, said of him, might perhaps be said of all who then laid down their lives for the truth's sake. "I should love thee, Jewell, if thou wast not a *Zuinglian*. In thy faith I hold thee a *heretic*, but surely in thy life thou art an angel! Thou art very good and honest, but—thou art a *Lutheran*." \*

Here are the strugglings of an honest heart against a fiendish faith, yielding its testimony to true virtue. Can that faith be the faith of Jesus?

I know the tortuous efforts of Rome made to escape the scandal of these; but they are vain. She affirms, that they were acts of the State and not of the Church—of the civil, and not of the ecclesias-

\* *Jewel's Life*. London. Tr. Soc.

tical power. And again she says, "Rome, or the Church, cannot surely be responsible for the acts of England, or of Mary." But these pretexts are frivolous and dishonest. The *civil* power, according to her own claims, is the *arm* of the Church, and whenever she could secure obedience she has used it. *Mary*, like other persecutors, acted in compliance with Rome:—nor has she done aught that the Church did not authorise by her Cardinals, and Colleges, and command by her Councils.

Cardinal Bellarmine justifies the extirpation of *heretics*, root and branch, whenever it can be done consistently with the safety of Catholics.\* Similar to this is the language of Bishop Hay: † and Bossuet affirms, (I mean he uses language tantamount to this) that the State is bound to use the sword at the bidding of the Church. ‡

From her Cardinals and Bishops, let us turn to her Doctors.

In a note in the Douay Bible, on Apocalypse 17th

\* *De Laicis. lib. 3. cap. 22.*

† Letter of G. H. (Bishop Hay, of Edinburgh) to W. A. D. (Bishop Drummond) p. 40.

‡ Jurieu's Pastoral Letters. Let. I.

chapter and 6th verse, on the words "*drunk with the blood of the martyrs,*" we read—

"It is plain that this woman signifieth the whole body of all the persecutors, that have and shall shed so much blood of the just; of the prophets, apostles, and other martyrs, from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put *heretics* to death, and allow of their punishment in other countries: *but THEIR blood*" (mark this) "*but THEIR blood is not called the blood of SAINTS, no more than the blood of thieves, mankillers, and other malefactors: for the shedding of which, by order of justice, no Commonwealth shall answer.*"

Stand and consider this note!—View for an instant the principle laid down here carried into execution. Fancy this great building on the next Sabbath crowded, as it probably shall be, with persons of all classes, ages, (from the child to the hoary with years) and sexes, come hither to worship the God of their fathers according to the precepts and forms of His own written word. The Church of Rome declares all these *heretics*—(her plea of invincible ignorance is unworthy of notice) and as such, by this note,

regards their blood as no better “than the blood of thieves, murderers, and malefactors”—whose blood ought to be shed, if it could be done consistently with the safety of Catholics—and “for the shedding of which, no Commonwealth should answer ! !”

You start at this thought! But why start? Is it not *here—written* in the notes of the Rhemish Testament, and has it not been too frequently acted upon elsewhere, as I have abundantly shewn?

You do not justify it—I know you do not—But the Church of Rome justifies it—yea, she *commands* it by a decree passed in the fourth Council of Lateran, \* the third Canon of which runs thus—

“Let secular powers be addressed and solicited, and, if need be, *compelled* by ecclesiastical censure, † to take an oath to use their utmost endeavours to exterminate all heretics out of their territories. And for the future all persons without exception, at their first promotion or accession to any spiritual or temporal jurisdiction, shall be obliged to swear this Canon.

\* Assembled A. D. 1215.

† “ — *et si necesse fuerit per censuram ecclesiasticam*  
 ●MPPELLANTUR—”

“ And if any temporal lord shall refuse to purge his country from heretical pravity, after he has been advertised and admonished by the Church so to do, he shall be excommunicated by the Metropolitan and his suffragans. And in case he contemn the discipline of the Church, and refuses to make satisfaction within a year, his contumacy is to be certified to the Pope: who, upon such information, shall declare his vassals or subjects absolved from their allegiance, INVITE THE CATHOLICS TO SEIZE THE COUNTRY, AND ENJOY IT AFTER THE EXPULSION OF THE HERETICS.”—

Here is the *secret spring* of the whole machinery of oppression and persecution. I have conducted you, step by step, from the exterior or most demonstrable acts of its violence, to the innermost or most hidden parts of its movements: and you here behold the *heart*—the *spirit*—the *life blood* of the system. You here behold that, which issuing from the centre pervades, quickens, nerves every arm of the kingdom of the Beast, and extends itself through every ramification of the Roman empire—which, beginning at the point nearest to the heart, has in turn wielded and acted upon every country under

its influence even to its remotest bound—the “Ultima Thule” of Britain:—at whose command the nations of Europe have successively become persecutors of the saints of God, and shed “the blood of the martyrs of Jesus.” In a word, you here behold what the apostle John had long since seen in vision, and recorded in prophecy:—a *spiritual power*, under the form of *a woman*, sitting upon the great emblem of the fourth or last empire of the world, *the Roman*,—and “DRUNK WITH THE BLOOD OF THE SAINTS AND OF THE MARTYRS OF JESUS.”

But, strange to say, when the devoted advocates of this system are driven by facts and arguments into a corner, without way of escape, they turn round and recriminate their accusers—I say, they accuse their accusers, and say:

“Have not you, Reformers, also, been persecutors? Have you not cruelly persecuted us, Catholics?”—and they point to this, our own land, saying, “Who hunted down the poor Irish Catholics—murdered them, their wives and children; took possession of their lands; confiscated their properties, and enacted cruel penal statutes against them and their posterity?”



Hear my reply to this, my friends. “ If you can fasten upon the Church to which I belong, with evidence like the foregoing, the crime of persecution—if you can prove that the spirit of my Church is a *persecuting spirit*—then I will freely admit, that *this* in her is one manifest feature of the apostacy.

And, if on further investigation, I discover the remaining marks of the apostacy meeting in her, I will, unhesitatingly, confess her to be *a living member of the great apostacy*, and forthwith abandon her as abhorred of God and doomed to destruction; without fear, however, of the Inquisition or the Stake.

Again:—

Who? or where is he who led the way in persecuting the forefathers of our native land? When did England invade this country? By whose authority? With what pretext? And for how long?

Was it *Protestant* England that did so? No, my friends,—England was subject to the Pope of Rome\* when her king, Henry II., with the Pope’s sanction, and by a special grant from him, invaded

\* Adrian IV.

the peaceful shores of Erin, and began the long protracted scene of blood. At the hands of England, while she called herself Catholic, Ireland suffered more real injustice than since that nation's faith was reformed.

But again :

What use in recrimination? Can this make what is wrong in one become right in another? If instances of oppression can be produced—and I know they can, and while man is man, ever will and may—if instances of oppression are produced against that nation, while professing a pure faith, and acting under spiritual advisers—can this palliate the crimes of *Rome*? How can one man's crime justify another's? Rather let every honest and humane soul rise up and protest against the principle, and reform the practice: For the spirit of antichrist let us substitute the example and precept of Christ: “ But I say unto you, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM THAT DESPITEFULLY USE YOU AND PERSECUTE YOU; that ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good,

and sendeth his rain on the just and on the unjust.”

4. It remains now but to shew that this power—which rose on the platform of the Western Empire, of an oppressive and persecuting spirit, and exercising great dominion over the kings of the earth—is also a *religious* power, which, *once holding the truth, has departed from the faith.*

THE FAITH is that *truth* which the prophets foretold, and the Son of God and his apostles have taught and delivered to the Church to keep and to hold, as necessary to salvation. To alter, mutilate, add to, or neutralise this in any wise, is *to depart from the faith.*

In the beginning no Church held the faith in greater purity (if we may judge from the Epistle addressed to it) than the Church of Rome.

Let us consider this faith :—The prophets testified beforehand of Christ as the Saviour. John the Baptist pointed to Him as “ the Lamb of God that taketh away the sin of the world.” \* He himself said : “ I am the way, and the truth, and the life : no man can cometh unto the Father but by me.” † And

\* John i. 29.

† John xiv. 6.

again: "Come unto me all ye that are weary and heavy laden and I will give you rest."\* "He that believeth on the Son hath everlasting life." †

His apostles by his command went into all the world, preaching the same blessed truth, and they testified: "To him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." "Neither is there salvation in any other." And "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." ‡

Peter taught this—Paul taught this—John taught this—they all agreed that "SALVATION WAS BY GRACE THROUGH FAITH, WITHOUT THE DEEDS OF THE LAW; NOT OF WORKS LEST ANY MAN SHOULD BOAST." §

They jealously guarded this doctrine, and handed it down as a sacred and precious deposit. Paul wrote this at length, and with much emphasis, to the Church of Rome, and with ominous words said to that Church: "BE NOT HIGH MINDED, but FEAR, for if God spared not the natural branches take heed

\* Matt. xi. 28. † John iii. 36. ‡ Acts x. 43. iv. 12.  
xiii. 39. § Ephes. ii. 8, 9.

lest he also SPARE NOT THEE." And again: "Behold therefore the goodness and severity of God: on them which fell severity: but toward thee goodness; if THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF."\*

Thus our Lord taught that "He that *believeth* shall be saved," and his apostles taught so, and the primitive church of Rome received and held the same, namely—

THAT A SINNER IS JUSTIFIED BY GRACE, THROUGH FAITH IN CHRIST, WITHOUT THE DEEDS OF THE LAW." †

Well, here is *the faith of Christ* which the church of Rome held in the days of the apostles, and against departing from which she was warned by St. Paul. But how has she kept it? Does she teach now as she did then? No: the church of Rome teacheth now another doctrine. In her canons on *Justification*, framed at the council of Trent, she says,

"Whosoever shall affirm that men are justified solely by the imputation of the Righteousness of Christ, to the exclusion of grace and charity," (that is of *works*,) "or that the grace, by which we are

\* Romans xi. 20, 21, 22.

† Rom. iii. 18.

justified, is *only the favour of God*, let him be accursed.”\*

Though St. Paul had said, “By *grace* are ye saved, through faith, and that not of yourselves, it is *the gift of God*, not of *works*, lest any man should boast.”†

Thus has she departed from the ancient faith, and fulfilled the worst fears of the apostle. Here (I say) is a plain departure from the faith laid down, and enforced by the apostle in his epistle to this very church, and a departure in the very fundamental, root, and most essential of all other doctrines—the “*articulus stantis vel cadentis ecclesiæ*.” By this has she opened a door, or floodgate, for every other error and false doctrines to follow.

And now mark what an host entered soon as this door was opened—Their first appearance, indeed, was *stealthy*, and their growth *slow*; like the blade whose tender point is at first scarce visible: but in process of time they came to obtain height and vigour: and where, in the apostles’ days, we saw a field clean and fair, a Church whose faith was sound, and her practice holy, we now behold a bristling

\*Canon xi. on justification.

† Ephes. ii 8.

harvest of error, “ a dark forest of superstition.” See all these evils which have sprung up in the Church of Rome in later ages, *unknown to her* in the days of her primitive purity—every one of them touching and sapping the fundamentals of the faith, and defacing the purity and holiness of the Gospel of Christ—all bearing the impress of the source whence they spring, and more fully developing THE APOSTACY.

### I. In the Apostles’ days

#### PURGATORY

was unknown. Scripture afforded no foundation for it. Contrariwise this said : “ Blessed (or happy) ARE the dead which die in the Lord from henceforth ; yea saith the Spirit, for they REST from their labours.”\*

Hence, it was manifest, that the souls of the faithful were *happy*, and at *rest* ;—and not in suffering.

But neither did the early Christians or Fathers hold it : for Polycarp, Athenagoras, and Irenæus are *silent* concerning it ; as is natural when they knew nothing about it : and Clement, Ignatius, Justin

\* Rev. xiv. 13.

Martyr, and Cyprian, while it is plain that they were ignorant of Purgatory, use language utterly irreconcilable with it.

Thus Cyprian saith: "When we are once departed from hence, there is now no further place for repentance, neither *any effect of satisfaction*.\* Here life is either lost or obtained." †

Where then was PURGATORY?

## 2. PRAYERS FOR THE DEAD,

As now practised by the Church of Rome, rest upon the doctrine of *Purgatory*—which being proved unscriptural, and opposed to the faith of the primitive Church; we at the same time overthrow *Prayers for the dead*.

Nevertheless as this practice is one which appeals most to our natural feeling, so was it one of those which earliest defiled the face of the visible Church.—But there was then *no Purgatory*—and, consequently, the principle on which this practice obtained was altogether different from that of the modern

\*" *Nullus satisfactionis effectus.*"

† A. D. 250. Cypr. ad. Demetrian. sect. 16.

Usher's Answ. chap. vi.



Romanist. It *began* in the form of *thanksgivings* for the happiness of the departed, which were offered as a mark of respect to the dead, and as a means of instruction to the living. The ancient Liturgies, and early Fathers who speak on this subject, furnish abundant proof of this.

But the Scripture (unless we receive the *Apocrypha* into the Canon, which *they* did not) affords no warrant for the practice. The word of God saith: "The living know that they shall die, but the dead know not anything:—neither have they any more a portion for ever in anything that is done under the sun."\*—And, therefore, none in prayers for the dead.

And as I have shewn that Cyprian departed not from this faith; so let the language of Epiphanius shew that, even so late as A. D. 390, prayers for the dead were not intended to deliver from Purgatory.

He saith: "After death there is no help to be gotten either by godliness or by repentance." "For the garners are sealed up, and the time is fulfilled, and the combat is finished, and the lists are voided, and the garlands are given; and such as have fought are at rest, and such as have not obtained are gone forth, and such as have not fought cannot now be

\* Eccles. ix. 5. 6.

present in time, and such as have been overthrown in the lists are cast out, *and all things are CLEARLY FINISHED\** *after that we are once departed from hence.*" †

### 3. AS FOR IMAGES—

They had none in the days of the Apostles ; nor among the early Christians. Heathens and heretics taunted them with this—" Why have the Christians *no* images ?" ‡ But they answered, " We neither worship them nor wish for them."

The Scripture is express upon this point, saying " Thou shalt not make to thyself ANY GRAVEN IMAGE, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not BOW DOWN THYSELF to them.—" §

And again :

" Cursed be the man that maketh any graven image or molten image, an abomination unto the

\* " τὰ πάντα σαφῶς τετελείωται"—

† Epiphanius contra Cathar. Hæres. LIX. Usher's Answ. chap VII.

‡ Minucius Felix in octavio. p. 91. Usher. ibid. chap. X

§ Exodus xx. 4. 5.

Lord, the work of the hands of the craftsman.”\*

And many such like—

Therefore, saith Clemens Alexandrinus, “Moses commanded men to make no image that should represent God by art.”† And again “For in truth an image is a dead matter formed by the hand of an artificer; but we have no sensible image made of any sensible matter.” ‡

On no subject is there such unanimity found among the early Fathers as upon this. Making or worshipping of Images they utterly discountenance.

4. The early Christians, the ancient, true and Catholic Church, did not invoke

SAINTS, ANGELS, OR THE VIRGIN MARY.

The word of God forbade it, saying: “Let no man beguile you of your reward in a voluntary humility, and worshipping of angels.” §

And the caution of the angel to St. John, when he fell at his feet to worship him, was designed for the instruction of all—“See thou do it not: for I am thy FELLOW-SERVANT—WORSHIP GOD.” ||

\* Deut. xxvii. 15.

† A.D. 200. Pædagog. lib. iii. cap. 2.

‡ Id. in Protreptic. Usher. ibid.

§ Colos. ii. 18.

|| Rev. xxii. 9.

And Athanasius saith: "We are truly worshippers of God, because we invoke *no one of the creatures*, nor any *mere man*, but the Son who is by nature from God, and TRUE GOD."\*

### 5. TRANSUBSTANTIATION

Is comparatively of *recent date*.

It was first broached in the 9th Century—more than 800 years after Christ—by Paschasius Rhadbert: and was then *opposed* as novel and unscriptural by many of her own Doctors in the Church of Rome—Such was Bertram, Abbot of Corby, † and Rabanus Maurus, Archbishop of Mentz; called the light of Germany and France.

This doctrine of the Church of Rome, a vital one in her present system, alters the character of the Sacrament, as instituted by Christ, and destroys its nature: unduly, and sinfully exalts her priesthood: occasions idolatry: and makes void the word of God, and the work of Christ.

That our Lord never intended by these words, "*This is my body*," or "*This is my blood*," to

\*Athanas. cont. Arian. Orat. iv. Oper. vol. i. p. 275.  
Faber. Facts & Ass. p. 54.

† Ratram Lib. de corpore et sanguine Domini.

change the substance of the elements into his body or into his blood substantially, is plain from the words which He himself afterwards uses respecting the wine: "I will not henceforth drink of this FRUIT OF THE VINE" \*—which, therefore, must still have been *wine*.

Neither did his Apostles think of such a change; for St. Paul frequently calls the consecrated element "*Bread*" †—which, therefore, could not have been transubstantiated.

And such was the faith of the Church in the early days, as is seen in that pithy sentence of Clement of Alexandria: "The wine is *allegorically* called blood." ‡

6. This change in the character of the Sacrament gave occasion to its mutilation: and THE CUP was at length denied to the laity. This was done so late as the 14th June, 1415, at the Council of Constance. § So novel is *this* heresy.

\* Matt. xxvi. 29. † 1 Cor. x. 16. 17, xi. 26. 27. 28.

‡ Clem. Alex. Padag. lib. ii. c. 2. p. 158. Faber. Difficul. Rom. pp. 73. 79.

Mosheim. Cent. XV. Part, 2.

7. In vain do we search the Scriptures and the early Fathers for

THE SACRIFICE OF THE MASS,  
and  
PROCESSION OF THE HOST.

And yet who can think but that, if such existed in the early Church, we must find in these frequent mention of both. But pitiful indeed are the shifts to which Romish Controversialists are pushed to find Scriptural authority for that which Scripture condemns; or allusion in the Fathers to that, of which the Fathers were ignorant.

Holy Scripture saith, that the Sacrifice of Christ is but *one*:—that Christ is but “*once offered* :” and that “*by one offering* he hath perfected for ever them that are sanctified.” \* And no reasoning or practice, which violates or contradicts these, can ever consist with the word of God, or with the honour of Christ.

Also Justin Martyr, who lived in the second Century, saith plainly: “ I myself also affirm that prayers and thanksgiving, made by the worthy, are

\* Hebrews x. 12. ix. 25—28. x. 14.

the *only perfect and acceptable victims in the sight of God.*" \*

Where was then THE SACRIFICE OF THE MASS ?

8. Once more. The Church in the Apostles' days acknowledged CHRIST to be her HEAD.

Neither did any among the Apostles assume the primacy—neither was it given to any—nor was any regarded as Christ's vicar on earth.

It is plain that our Lord did not appoint any to such an office ; nor authorise any one among his disciples or Apostles to hold precedence among the rest. For on one occasion (strange to tell) there was a strife among them which should be accounted *greatest*. And he said, " The kings of the Gentiles exercise LORDSHIP over them, and they that exercise authority upon them are called benefactors. But ye SHALL NOT BE SO: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." †

And again :

" One is YOUR MASTER, even CHRIST : and ALL YE are brethren." †

\* Cum Tryph. Jud. Dialog. Pars. Secund. pp. 386, 387.

Pope's Rom. Misq. 268, 269.

† Luke xxii. 25, 26. ‡ Matt. xxiii. 10.

And who knoweth not with what zeal Gregory the Great, in the sixth Century, did resent this pride in John of Constantinople, who assumed the title of *Universal Bishop*, saying, “that to consent unto it is as much as to deny the faith”—“and that whoever does so declares himself to be a forerunner of *Anti-christ*.” \*

Thus do these men’s predecessors bear witness against them.

But enough has been said to develop the secret spring of that early movement made in the Council of Trent—the erection of a

#### NEW RULE OF FAITH!

The apostacy had now grown to such an height, and *the departures from the pure faith* of the Gospel of Christ had become so multiplied, that this ponderous system could no longer bide the “line and plummet” of the word of God. Hence, when forced in the sixteenth Century by the pressure of the times (light breaking forth again on the face of the Church) to defend or to abjure her errors, the Church of Rome with death-like tenacity—with ominous because “strong delusion”—set up a

\* Foxe Acts & Monumts. Lond. 1838. p. 15.



new standard a *false balance*, wherewith to measure her doctrines; and added to the word of God

VAGUE TRADITION.

The Son of God condemned *Tradition* as an unsafe rule, and as oft-times shewing itself to be a vicious guide. The Jewish priests and doctors had their *traditions*, and appealed to them—they said to Jesus:

“Why do thy disciples transgress the tradition of the elders?”\* And memorable are the words of the Son of God in reply: “Why do ye also transgress the commandment of God by YOUR TRADITIONS.” †

It is plain then—if men would not wickedly close their eyes to the truth—that *tradition*, always open to distrust, must not be kept if it “transgress the commandment of God.”

Christ never appealed to tradition, but always to the Scriptures, saying, “What is WRITTEN?” “How READEST thou?” St. Paul cautions the Colossians against “the traditions of men:” “Beware lest any man spoil you through philosophy and vain deceit, after the TRADITION OF MEN.” ‡ And I marvel much were Saint Paul now upon earth, if he would not rank the traditions of *Rome* among the *traditions of men*, for assu-

\* Matt. xv. 2.

† Matt. xv. 3.

‡ Colos ii. 8.

redly, as I have shewn, they by their traditions *do transgress* the commandment of God.

Again : St. Paul writing to Timothy says, that the written word contains all things necessary to salvation : “ From a child thou hast known the Holy Scriptures which ARE ABLE TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus.” And again, that they are sufficient to make the man of God “ PERFECT, *thoroughly furnished unto all good works.*” \* And I know not what more than this the Church of Rome hath aimed at by adding tradition.

Again : Men are exhorted to “ *Search the Scriptures*” †—and are commended for not receiving any thing which may not be proved by them : “ These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY whether those things were so.” ‡

Again : The Scriptures say of themselves, that nothing must be added to them, and nothing taken from them, with a fearful woe denounced against them who do so. §

\* 1 Tim. iii. 15. 17.

† John v. 39.

‡ Acts xvii. 21

§ Deut. iv. 2. Prov. xxx. 6. Rev. xxii. 18. 19.

The Spirit likens the word to “*a lamp for our feet*” and “*a light for our paths,*” shewing and directing us the way to walk in. \*

And with all this before Her, seems it not strange that the Church of Rome should not only exalt tradition to be received “*with equal piety*” † with the word of God, but in Her *practice* should use tradition to extinguish this only lamp—this beacon, t down from heaven for man’s security in his dangerous and tempestuous voyage; and, withdrawing the true light, should set up *a false one*, by whose delusive glare poor souls are deceived, and carried forward upon the reefs of everlasting destruction! Woe! Woe unto Her! She hath filled up her cup.

I have now done with the *general* marks of THE APOSTACY. I have shewn that in the early Church of Christ there was—

1. *No Purgatory.*
  2. *No Prayers for the Dead.*
  3. *No Images in the Churches.*
- No Bowing down to Pictures or Crosses.*

\* Ps. cxix. 105.

† Con. Trid. Sess. Quart. Decret. de Canon. Scrips.

4. *No Invocation of Saints, Angels, or the Virgin.*

5. *No Transubstantiation.*

6. *No Sacrifice of the Mass,*

or

*Procession of the Host.*

7. *Christ, not the Pope,* was then *the Head of the Church*; nor had he any visible representative or vicar upon earth. There was then no pre-eminence among the Churches, as there had been none, and Christ said there should be none among his disciples. Rome was not then called the "Mother and Mistress of all Churches"\*—Nor had she set up such proud pretensions as in later times, when the marks of the apostacy began to appear.

8. They had then *the Scriptures in their hands,* and were encouraged and commanded to read them:—and to these appeals were made, as the standard of truth and the sole rule of faith.

9. There was then no such strange and unholy doctrine as the *superabundant* merits of some men, and the *insufficient* merits of Christ.

10. The Sacraments were then duly adminis-

\* Pope Pius' Creed.

tered, nor were the laity denied the Cup.

11. According to the testimony of the Church of Rome herself, the *Apostles' Creed* contained a summary of what the Apostles deemed necessary or essential to salvation.

12. And in three hundred years after, we find no addition made to these articles of faith in the Creed of the *Nicene* Fathers.

13. It remained for the Church of Rome to draw up a *new Creed*, in the 16th Century, called *the Creed of Pope Pius IV.*, which certainly is not the *old creed*—not the creed of the Apostles, nor that of the ancient Church. And it is for you now to determine, whether you will peril your salvation by adhering to this creed, which is *a departure from the faith*, in defiance of truth and antiquity.

The testimonies which I have produced from the Fathers and early Christians I have put forth merely as historical evidence, which was necessary in this controversy: not as *proving* or *establishing* any doctrine of our faith. *This* stands on the *alone* foundation of the *word of God*: and no evidence can possibly subvert that which I have furnished.

5. There is yet in reserve the *special* mark of the

great apostacy mentioned in the text ; and it is *fatal* to the Church of Rome.

The Spirit, speaking expressly, declares that the apostacy shall be known by these special features :

“ *Forbidding to marry, and commanding to abstain from meats.*”

Or, more exactly, that the apostacy shall be promoted and upheld *by the hypocrisy of those who* “forbid to marry and command to abstain from meats.”

Now the Church of Rome, and all who have a bias towards the apostacy, may gloss over this text—and with the more diligence and sensitiveness because it looks very awkwardly upon her doings. She may say, that St. Paul here speaks of the Manichæans, Encratites, and Marcionites : She may add also the Patricians and the Apostolici Ebionitæ,\* and so many more as she liketh.

But none of these, nor all of these together, can divert our eyes from the fact—that the *mark* is to be found in *herself*.

We are all aware of the story of the thief, who when hard pressed by his pursuers, and coming in

\* See note on this passage in the Rhemish Test.

sight of others before him, cried out with adroitness, “*Stop the thief,*”—and so, while they looked this way and that, *the thief* escaped.

The Church of Rome says, “He speaks of the Manichæans.” But we answer: “And what of that? Shall *you* escape? If it were wrong in the *Manichæans* and a mark of *apostacy*, can it be right in the *Romans* and a mark of the *true Church*?”

“Oh, but,” saith the Church of Rome again, “*they* did it with an evil mind, and from a vicious principle: but *we* do it from other causes, and for holy purposes.”

Now mark once more. The Spirit does not say for what causes or purposes it should be done: Only He saith “*expressly*” that it should be done: and be a mark of the apostacy. And we have yet to be convinced that “forbidding to marry, and commanding to abstain from meats,” are either, or both done from *right principles*, or attended with *holy consequences*.

Bear with us, my friends, and be honest. Has more good or evil sprung from thus interrupting the appointments and commandments of God? Memorable indeed are the words of Pope Pius II. who

said : " That he saw many causes why the Clergy should be denied wives ; but he saw more and greater causes to allow them wives again." \*

It was Gregory VII. in the eleventh Century who, for the purpose of attaching the priesthood to the See of Rome and separating them from local attachments and the interests of their respective countries, first adopted this wise stroke of policy, (*wise* after the wisdom of this world, but fearful when regarded as fixing and widely extending the apostacy) and made *celibacy* the law of the Clergy. Till then it was confined to the monastic orders : all the secular Clergy were either married, or at liberty to marry : and even in the monastic orders it was only partial in its application. But Gregory with terrible injustice *enforced* and made it universal. Husbands were separated from their wives, and children from their fathers—and the consequences were such as might have been expected.

Here then observe *novelty*, *cruelty*, and *impiety* united—a foul and fruitful source of sad impurity—and a black and thrilling *mark* of the great APOSTACY.

\* Platina in Pii. 2. vita. Jewel's Apolog.



And now I have done. Of proof no more need be added.

You have seen beyond doubt, dispute, or denial—The apostacy foretold : The time pointed out : The agency influencing ; and the instrumentality employed. You have seen THE MARKS with singular and marvellous minuteness meeting in one : And I would ask, what would you further than this ?

You have seen the *power* foretold ; appearing in *the time* appointed ; and in the *place* predicted. You have seen the admitted and asserted character of a *temporal* and *spiritual* Ruler—the usurped and wide spread influence extending over the whole Western Empire, the platform of the *Roman dominion*. You have seen the *crushing arm* stretched forth against the saints of God, to oppress, wear out, and utterly destroy them. You have seen it *rise up* until it became intoxicated with its position and power, saying : “ I sit as a queen, the Mother and Mistress of all Churches”—and pursuing her victims until she became “ DRUNK WITH THE BLOOD OF THE SAINTS, AND OF THE MARTYRS OF JESUS ! ” In fine, you have seen her contrasted with the standard of Truth, and the model of purity ; and perceived

beyond a question, that she is a departure from the truth, and from Christianity in its purity—*An apostacy*: Yea, more, (and that nothing might be wanting to complete her fatality) that she hath the marks, *special* to its character, superadded to all, and therefore that she is

#### THE APOSTACY.

What then? What is the consequence from all this?

Is this Apostacy *hated* of God? Who then is he that being found in it, will not forsake it?

Is it *doomed to destruction*? Who then is he that will not *flee* out of the midst of it?

Or, who is there, being a member of the Church of Rome, and hearkening to this voice to-night, it may be for the last time? As a man—as a fellow-man—as a fellow-sinner—as one whom the Preacher loves, for your soul's sake, for the truth's sake, for Christ's sake, Oh! let him plead with you!

Look at that system, which you implicitly trust, and to which you are unguardedly confiding your *all*. Could I be your friend, believing as I do, and not forewarn you of the danger? Should this be my *friendship*? To know what I have here this

evening exposed, and still to hide it from you—from *you*, who of all others are *most concerned* to know it? I say, should this be the part of a *friend*?

Or, if hidden—and by and bye, when too late, you should discover it—Oh! with what infinite abhorrence—with what just indignation should you regard me! I put it to your conscience: Would you deal so with *me*, with any, if you *loved* them?

I assure you, partly from reluctance needlessly to pain—partly from a consciousness of my own insufficiency for the greatness of this work, I have shamefully held back from discharging the duty. But—*it is done*.

(Lord mercifully pardon the sin.)

And now the duty is *YOURS*. If after this you are deceived, ruined, and eternally lost! the *blood* is not on me—It must be on *yourselves*. *I* am clean. You cannot plead ignorance: this night is a witness—and will be a witness against you.

Christ *wills* your salvation. But in a system that dishonors Him how can He save you? I speak it with reverence—“He is able to save to the uttermost,” but it can be and will be only “such as

shall *come* to Him." And *coming to Christ* implies a renunciation of all other dependance. It demands it. If you join others with Jesus in the work of Salvation, he will renounce and disown you, and leave you to your vanities. Forsake then all others, and cling *only to Jesus*: believe that his *blood alone* is that which cleanseth from *all* sin. Lay hold on this hope, and you have life.

And you, friends, who know the truth—or, you who *ought* to know it. You who have had advantages from your childhood, if you would but embrace and improve them. You who are called Protestants; but who in reality have the ancient, true, and Catholic faith in the forms wherein you have been brought up—Can *you* hearken to these words and not tremble? tremble for others—tremble for yourselves?

If indeed you know the truth, and love it, you will rejoice with trembling, beholding the signal and gracious mercies bestowed upon *you*. Oh! pray for others!

But, if thou hast but the *name*, and withal art a cold, carnal, heartless wordling—a sin-loving, Christ-neglecting, graceless soul—if with all

thine advantages thou still hast not profited by them, but art an unchanged, unconverted sinner— Oh! tremble!! for if *thou* perish in thy sins it shall be more tolerable for Sodom and Gomorrah— for Tyre and Sidon—yea, for the poor ignorant Romanist, in the day of Judgment, than for you!

God give thee grace, and to us all, to repent and believe, for Christ's sake!

Reader! wilt thou also weigh and accept these words.

Grace be with you: Amen.

FINIS

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