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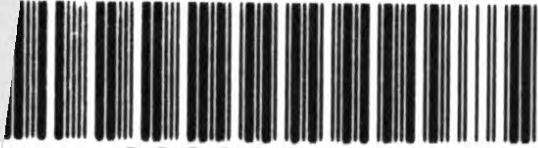
ROMANISM WEIGHED.



REV. W. PRESTON, M. A.







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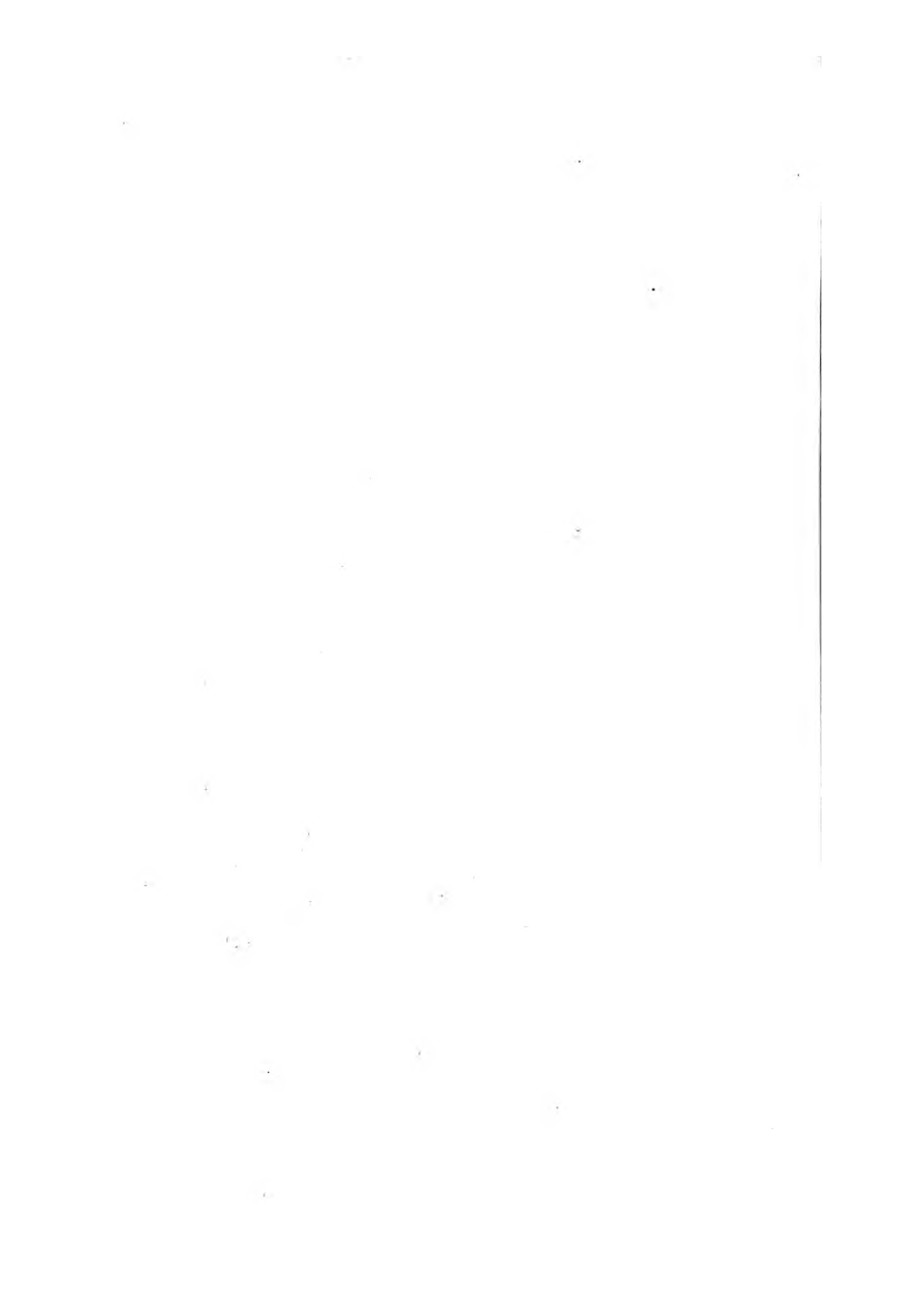








**ROMANISM WEIGHED.**



# ROMANISM WEIGHED

IN THE BALANCE OF

The Scriptures and Fathers,

AND FOUND WANTING;

INTENDED AS A

*HANDBOOK OF THE ROMISH CONTROVERSY.*

BY

THE REV. W. PRESTON, M.A.,

*Incumbent of Holy Trinity, Runcorn,*

AUTHOR OF "ANTI-RITUALISM," ETC., ETC.



"I BELIEVE ONE CATHOLICK AND APOSTOLICK CHURCH.

*Nicene Creed.*

LONDON:

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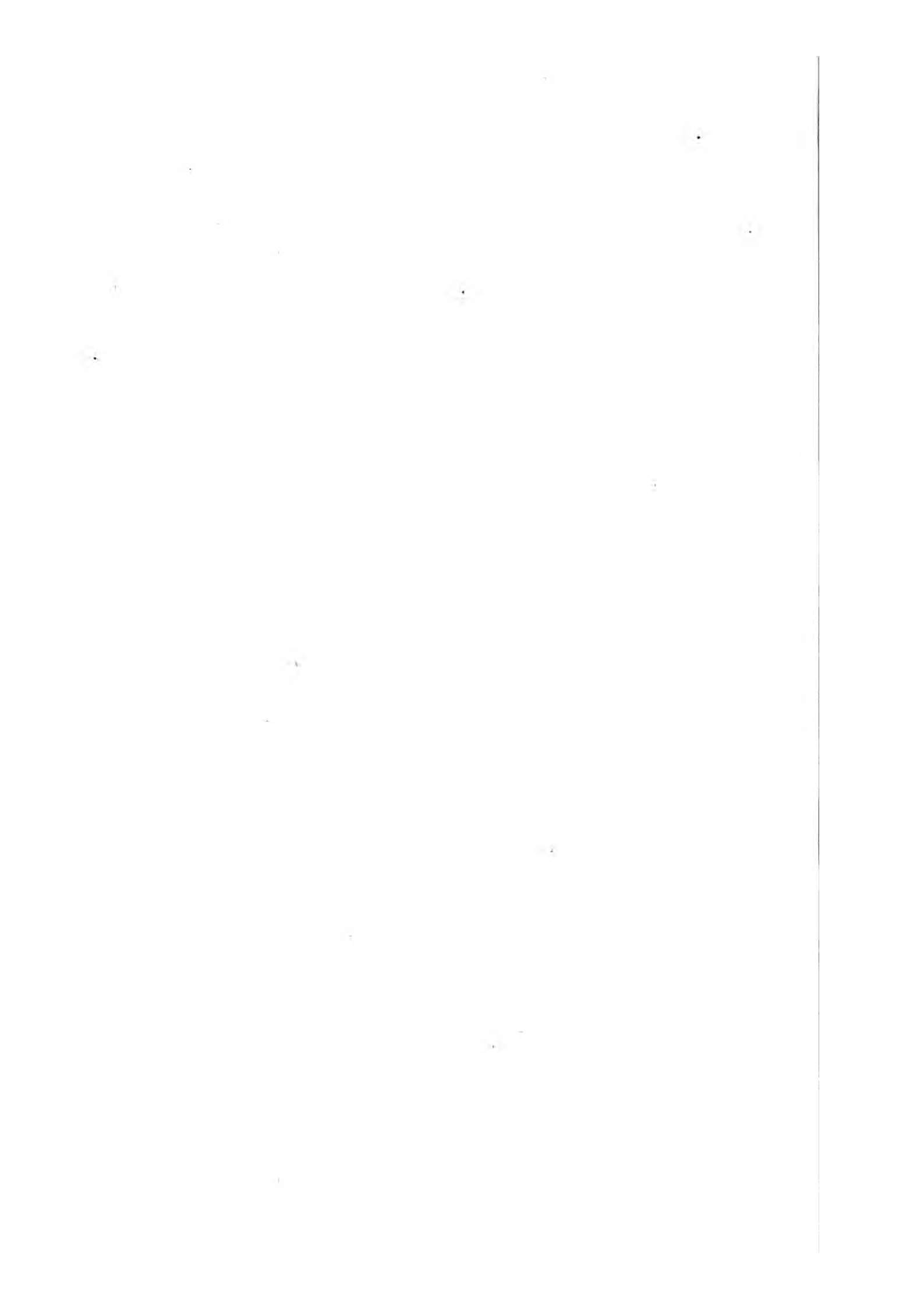
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THIS WORK IS  
AFFECTIONATELY DEDICATED  
BY THE AUTHOR  
TO HIS RESPECTED FATHER-IN-LAW,  
B. DARBYSHIRE, Esq., J. P.,  
AS A SLIGHT RECOGNITION OF  
HIS MANY SERVICES IN THE WORK OF CHRIST,  
HIS FIRM ATTACHMENT TO THE  
CATHOLIC FAITH AND EVANGELICAL TRUTH,  
HIS ACTIVE SUPPORT OF  
THE CAUSE OF PROTESTANTISM  
AND THE  
DOCTRINES OF THE  
REFORMATION.





## PREFACE.

---

MANY are the arts, and numerous are the plans, which the Romish Church has invented and pursues in order to entrap the unthinking and the ignorant. She appeals to the senses, and intoxicates with her sensuous worship. She takes care that the eye shall be pleased, the ear gratified, and has nostrums to ease the speaking conscience. She dazzles with her splendour, and fascinates with her sorceries. She boldly promises salvation to those who enter her fold, and arrogantly pretends that her priests have the power to absolve from sin and send the deluded votary to peace or misery in the life beyond. To entice into her meshes she artfully points to her supposed unity, and to the many differences which exist outside her pale, at the same time presumptuously asserting that she is the alone true Church, "the only true coin, all the rest being counterfeit, false coin;" that she is the "One Holy, Catholic, and Apostolic Church," the only Church to the end of the world. To try and sustain her false claim, she appeals to Scripture, which is perverted, parodied, and abused in support of her pretensions. She, likewise, refers to the *Fathers*, from whose writings she abstracts what *seems* to be in her favour, whilst ignoring the context or other portions which illustrate their views or expound their meaning. In this volume I bring her doctrines to the test of her own standard, I weigh the

fundamental doctrines of Rome in the balance of Scripture and the Fathers ; not that I place undue value on the latter, I prefer keeping close to the faithful old "Grandfathers," "Moses and the prophets," with the Apostles. Here, indeed, to quote a certain Pope, "an elephant may swim, and a lamb may wade." But, since Romanists lay such stress on the Fathers, I wish to meet them on their own ground. Indeed, they most positively affirm that they will not interpret a solitary text of Scripture *except* according to the "unanimous consent" of the Fathers. Here these writers are very useful, for, as no such thing as unanimity can be found amongst them for a single doctrine which Rome holds in her Tridentine Creed, we can reject her interpretation of those texts of Scripture which she advances in support as wanting the united consent of the Fathers. Until this is adduced, no Romanist has any right to put a certain interpretation on a passage. In these pages I show that the "unanimous consent" of these Fathers is dead against Rome.

The reason why I lay no great emphasis on the Fathers' extant writings is, that the greater portion of what they wrote has been lost ; that they were but fallible men, and flatly contradict each other, and even themselves ; that their writings have been interpolated and corrupted, and fictitious works have been assigned to them ; that some of them held strange and unscriptural views. This latter Roman Catholics allow, for Bellarmine makes little of Tertullian, Canus of Jerome, Ribera of Origen, and so on. Under such circumstances, it is better and safer to leave the muddy waters of the Fathers, and appeal "to the law and to the testimony," which was given to be "a lamp to our feet, and light to our path," and is able to make "wise unto salvation."

Rome lays claim to antiquity for her doctrines. She professes to have the voice of antiquity in her favour. I dis-

tinctly show in these pages that the voice of antiquity is *against* her in respect of those modern doctrines she makes imperative for salvation. I grant that Rome may have within her the ancient apostolic truths as handed down from primitive times, but these are so buried beneath the teachings and practices of heathenism, which is the true source of her modern creed, that they are lost sight of. For example, she holds Christ to be a Mediator, but she exalts others to a like rank. She allows that God is to be the great object of worship, but she shares His worship with saints. She maintains that sins are to be confessed to God, but claims the same privilege for her priests. She allows of two places, heaven and hell, but has added a third—Purgatory. She does not deny that Christ made atonement, but she declares that her priests daily offer a propitiatory sacrifice. She admits that God is a Spirit, and so requires spiritual worship, but yet worships Him under a piece of consecrated bread. She allows the Bible to be God's Word, yet adds tradition. In a word, whilst she may have the three ancient creeds, she nullifies them with her novel Creed of Trent. These former creeds contain the substance of what the Apostles alone taught. The earliest form of creed is found in the writings of Irenæus (A.D. 178), in which there is not the least allusion to a solitary modern Romish doctrine. Tertullian (A.D. 200) gives a like creed to Irenæus, and declares it "the one rule of faith which admits of no change." All that Rome can advance in her behalf is that her doctrines were lying latent in those early times, and gradually developed; but on this principle any error may be excused. Rome may have *custom* in her favour, for certainly antiquity she has not; but as says St. Cyprian, "Custom without truth is but the antiquity of error. There is a short way for religious and simple minds to find out what is truth. For, if we return to the beginning and



original of divine tradition, human error ceaseth. Thither let us return, to our Lord's original, the evangelical beginning. . . . If, therefore, Christ alone is to be the Head, we ought not to regard what another before us thought fit to be done, but what Christ, who is above all, did. For we ought not to follow the customs of man, but the truth of God." This *truth* directs us to an invisible Head, Guide, High Priest, Altar, and Sacrifice, whilst *custom* leads men to look to a visible head, pope, priest, altar, and sacrifice. The former is what Protestants rely on ; the latter what Romanists look to. We walk by faith, they by sight.

A perusal of the following pages will, I trust, convince the reader that the claim of Rome to be the one true Catholic and Apostolic Church is null and void, and also confirm him in the truth and antiquity of the Protestant creed. I have written them with no other object than to bring glory to the Master, "whose I am, and whom I serve ;" and, invoking His blessing upon them, I commend my labours to the public.

W. PRESTON.

TRINITY PARSONAGE, RUNCORN.

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# ROMANISM WEIGHED.

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## CHAPTER I.

### THE CHURCH OF ENGLAND INDEPENDENT OF ROME.

It is of importance that all members of the Church of England should be fully acquainted with the actual position of their Church in relation to that of Rome, and should be well informed concerning her entire independence of that See, even from the commencement of her existence as a branch of the Catholic Church of Christ, because Romanists are ever ready to speak of her as having had her beginning at the period of the Reformation, and are continually asking the question, "Where was your Church before Luther?" We can reply to this in many ways, but one of the most satisfactory will be to point out, upon the authority of historical evidence, the antiquity and positive independence of the Church of England.

### SECTION I.—THE FIRST COLONIZERS OF BRITAIN.

This is a subject of interest, as well as of importance, in connection with our investigation. The earliest inhabitants of this country were descendants of *Japheth*, Noah's son, and are supposed by some to have been of Phœnician origin, for thus writes *Theodoret*, 160 A.D: "Asiatic emigrants arrived in Britain soon after the dispersion of Babel;" whilst others contend that they came hither from Gaul;



but if we turn to those ancient writings of the British bards and triads, we are informed by them that "the original colony which emigrated to Britain was conducted hither by a leader named Huysgin," and that they inhabited the region of Caucasus. The *Triads* teach us that three colonies came over, the first of which was the Cymri, who emigrated from across the German Ocean; the third being the Brythons, or Britons, who sprang from the race of Cymri. *Hu Gadarn* was the leader of the first-named colony, and he having died, was succeeded by another chieftain, *Prydain*, who gave a settled form of government to the whole island, and the appellation "Britain" to the country.

The precise *period* when this colonization took place is not known, but it has been maintained by an able researcher that "Spain, and even Britain, were probably colonized by those who were born within a century of the Flood,"<sup>1</sup> whilst another asserts that the Cymri possessed the island before Homer flourished in Greece, or Samuel prophesied in Israel."

#### SECTION II.—THE RELIGION OF THESE COLONISTS.

The above demands our next attention. Idolatry seems to have received its introduction after the Flood from *Nimrod*, the founder of Babel, if not from Ham, the youngest son of Noah. It evidently was not universal for some time, for, in Joseph's time, Egypt appears to have been free from the stain, and to have worshipped the one true God. Babylon, the centre of idolatry, soon spread its contagious infection to other places, and the worship of the heavenly bodies and of departed ancestors soon became extensively prevalent.

The religion of the ancient Britons who had migrated to this country appears to have been a mixture of patriarchal tradition and Sabianism, *i.e.*, the worship of heavenly bodies. The name under which it was known was *Druidism*, supposed to be from *δρυς*, an oak, this tree being sacred amongst them, and near it their rites being performed. The true definition of "Druid" is, however, different. The Druidic

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<sup>1</sup> Wood's Ancient British Church, p. 10.

system was clearly the Babylonian system. The rites of Bacchus are said to have been early celebrated in Britain. There was a marked similarity between the great goddess-mother of Babylon with her child, and that of the Druidic Cerideen and child. The name "*Zero*," which was given in Hebrew to the goddess-queen, in the later Chaldee became "*Dero*." From this latter came the name *Druid*, which literally means the "priest of Dero."<sup>1</sup> The writer of the "*Mythology and Rites of the Druids*," speaks thus about it :—

"Druidism was a system of superstition composed of heterogeneous principles: it acknowledged certain divinities under a great variety of names and attributes. These divinities were originally nothing more than deified mortals and material objects, mostly connected with the history of the Deluge; but, in the progress of error, they were regarded as symbolized by the Sun, the Moon, and certain Stars, which, in consequence of this confusion, were venerated with divine honours. And this superstition apparently arose from the gradual or accidental corruption of the patriarchal religion, by the abuse of certain commemorative honours which were paid to the ancestors of the human race, and by the admixture of Sabian idolatry."

Thus much for the religion of our ancestors—whose priests, the Druids, were in the zenith of their power when this country was invaded by Julius Cæsar, 55 B.C., a circumstance which lent a helping hand in the subsequent conversion of the country.

### SECTION III.—THE INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

This portion of our subject is important, inasmuch as Rome lays claim to having introduced the Gospel into this country, but faithful history belies her claim.

That Britain was converted to the religion of Jesus Christ at a very early period is evident, from the testimonies of some of the earliest Fathers. *Justin Martyr*, 132 A.D., says :—

"There is no nation, whether of Barbarians or of Greeks, or any others, among whom prayers are not made, and thanksgivings offered up to the Father and Creator of all, through the name of the crucified Jesus."<sup>2</sup>

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<sup>1</sup> Two Babylons, Hislop, p. 131. <sup>2</sup> Dialogue cum Trypho., p. 345.

*Tertullian*, 200 A.D., discoursing on Ps. xix. 4, says :—

“ Those parts of Britain which were inaccessible to the Romans, are become subject to Christ.”<sup>1</sup>

*Origen*, 220 A.D., asks :—

“ When, before the advent of Christ, did the land of Britain agree in the worship of the one God.”<sup>2</sup>

*Gildas* says :—

“ In the meantime (he is referring to the period between the years 58 A.D. and 61 A.D.), Christ, the true Sun, afforded His rays—that is, the knowledge of His precepts—to this island, benumbed with extreme cold, having been at a great distance from the Sun—I do not mean the sun in the firmament, but the eternal Sun in heaven.”<sup>3</sup>

*Eusebius* enquires :—

“ If they (the Apostles) were seducers and deceivers . . . how, then, did they come to advance through the whole world? . . . that some of them should take possession of Rome itself, the head and queen of cities; that others should occupy the kingdom of the Persians, others that of the Armenians, others that of the Parthians, others even that of the Scythians; that some should have penetrated to the ends of the earth and the country of the Indians; and others should have *crossed the ocean to those Islands called British.*”<sup>4</sup>

Whilst from the above testimonies we learn that Christianity soon gained a footing in Britain, our next enquiry must be, By whom was it introduced? Some authorities hold that one of the Apostles was the first introducer—the early writers maintaining that it was *St. Paul*—and this founded on his statement in Rom. xv. 24, 28.

*Clemens Romanus*, who wrote in the first century, affirms that the Apostle “ travelled to the utmost bounds of the west.” This expression can well take in Britain, for Plutarch,<sup>5</sup> speaking of Cæsar’s expedition to this country, says that he was the first to bring a fleet into the “ Western Ocean,” *i.e.*, the British Ocean.

*Theodoret* declares that St. Paul brought salvation to the “ Isles of the Ocean,” and he says :—

“ These our fishermen, publicans, tentmakers, persuaded not only the Romans and their subjects, but also the Scythians, . . . Britons, Cimmerians, and Germans to embrace the religion of Him who had been crucified.”<sup>6</sup>

<sup>1</sup> *Adversus Judæos*, c. vii., p. 96.    <sup>2</sup> *Origen*, *Op.*    <sup>3</sup> *Hist.*, c. vi.

<sup>4</sup> *Demonst. Evan.*, lib. iii., c. vii., p. 112. Colon. 1688.

<sup>5</sup> *Ep. ad. Cor.*, c. v.

<sup>6</sup> *Op. tom. iv.*, s. ix., p. 610, quoted in Alexander’s *Ancient B. Ch.*

*Jerome* speaks of the Apostle's labours in the "Western regions"<sup>1</sup>—in a word, we find the ancient Fathers unanimous in affirming that, upon his liberation, St. Paul preached continuously in the western regions.

*Gildas*, the historian, bears his testimony to the early introduction of Christianity, stating that it was received before the defeat of the Britons by Suetonius Paulinus. This occurred in 60 A.D.

*Baronius*, the Roman Catholic historian, and the Jesuit *Suarez*, confess to the early reception of the Gospel, but attribute its introduction to Joseph of Arimathea. His statement is:—

"By the preaching of Joseph of Arimathea, in the thirty-fifth year of Christ, two years before Peter did found the Church of Antioch, where he was seated seven years before he founded the Church of Rome."<sup>2</sup>

In the beginning of the seventh century, *Sepronius*, Patriarch of Jerusalem, in a discourse on the merits of St. Paul, alludes to his preaching the Gospel in Spain and *Britain*.<sup>3</sup>

*Bede*, the historian, records the story of King *Lucius*, 156 A.D., who is said to have sent a letter to the Bishop of Rome, requesting to be admitted into the Christian Church. But this story appears to be unfounded, and not to have been propagated till the eighth century; for the very early Fathers and later writers (*Gildas* amongst the number) make not the least allusion thereto.

In conclusion, we may confidently affirm that Christ's religion was received into this country early in the first century; and we may not be wrong in maintaining that St. Paul introduced it.

#### SECTION IV.—AN INDEPENDENT EPISCOPAL CHURCH EXISTED FROM AN EARLY DATE IN BRITAIN.

Episcopacy flourished in Britain almost contemporaneous, if not actually so, with the introduction of Christianity. We discover the existence of episcopal functionaries at a very early date, which distinctly points to a flourishing church. At the

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<sup>1</sup> Hierom in Amos, ii. 5.

<sup>2</sup> Cath. Safeguard, vol. i., p. 109.

<sup>3</sup> See Ancient Brit. Ch., Alexander, p. 46.



Council of *Arles*, 314 A.D., in Gaul, which met to check the increase of Donatism, three British bishops were present. At the Council of *Nice*, 325 A.D., it is believed that British bishops were likewise present; as also at the Council of *Sardica*, 347 A.D., convened by the Emperors Constans and Constantius, and at the Council of *Ariminum*, 363 A.D., when the Emperor defrayed the expenses of some of the British bishops.

The following list of ancient British bishops will exhibit the independence of the British Church, as well as her extent:—

	A.D.
<i>Fagan</i> , the first British bishop whose name has come down to us .....	178
<i>Eborius</i> , Bishop of York	} Present at the Council of Arles....
<i>Restitutus</i> „ „ London	
<i>Adelphus</i> „ „ Lincoln	
<i>Dubricius</i> „ „ Llandaff .....	446
<i>Patrick</i> „ „ Armagh .....	460
<i>Dyvirig</i> „ „ Caer-leon .....	487 <sup>1</sup>

When the British bishops met at the Council of Arles, we are informed that their succession was not in the least disputed, nor their authority questioned, nor their subscriptions refused by the assembled Fathers.<sup>2</sup>

#### SECTION V.—CHRISTIANITY EXPELLED AND RESTORED.

The Romans having withdrawn their armies from Britain in 446, the country became exposed to the ravaging incursions of the Picts. The Britons being unable to oppose them, called in the aid of the *Saxons*, who came over under the leadership of Hengist and Horsa. These soon established themselves, and by policy and power obtained possession of the country. The result was that the Britons were driven out, and forced to fly, some to Gaul, others to Cornwall, whilst the majority betook themselves to Wales. Those who had thus escaped soon recovered themselves, and re-established their churches. Those of the Britons who

<sup>1</sup> Pinro k, *Ecc. Hist.*, p. 23.      <sup>2</sup> Collier's *Ecc. Hist.*, pt. i., p. 26.

fled to Wales had their own diocesan bishops under one Metropolitan, the Archbishop of Caer-leon.

The rays of Gospel light soon shed their effulgence on the usurping Saxons. Ethelbert, King of Kent, had married Bertha, a Christian princess, daughter of Caribert, King of France, but on the condition that she should be allowed to exercise her own religion. She had brought with her, Luidhard, a French bishop; and soon the church of St. Martin, built by the Britons, was repaired for her use. All this contributed to the conversion of the Saxons to the faith of Christ.

About this period, *Gregory*, Bishop of Rome, observing some Anglo-Saxon youths in Rome, took a deep interest in the spiritual welfare of the race; and immediately despatched Augustin and forty monks to preach the Gospel. These landed on the Isle of Thanet, 596 A.D., and through their instrumentality Christianity was *revived* in Britain.

Some hold that Augustin *introduced* the Gospel; but this is a gross error. He simply preached to the Saxons of Kent, and prevailed upon the British churches to accept certain rites and customs of Rome. Some of his converts soon lapsed into idolatry, and it was the Scotch monks of *Columba* who restored them.<sup>1</sup> This was the case in the kingdoms of Essex, East Anglia, and Northumberland. *St. Aidan* had also a large share in the work of conversion, as also Kentigern, St. Asaph, Finan, &c.

All this time the original British Church was existent in Wales; so that when Augustin arrived, he found seven bishops, and it is supposed that others also existed in Cornwall.

On the authority of *Bede*,<sup>2</sup> Augustin desired the British bishops to co-operate with him in preaching, and to observe the Roman method of keeping Easter. After long disputation, they could not be moved by rebuke or entreaty, but declared that they preferred their own traditions before all the churches in the world.

*Bede* tells us—

“ That the demands of Augustin were rejected, and all foreign juris-

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<sup>1</sup> Wood's "Ancient British Church," p. 97.    <sup>2</sup> *Ecc. Hist.*, bk. ii., c. ii.

diction over their church was repelled by the unanimous voice of the British bishops,<sup>1</sup> who declared that "they *owed no obedience* to the Pope of Rome, but were under the government of the Bishop of Caerleon-upon-Uske, who was their overseer under God."<sup>2</sup>

*Bingham* says :—

"And for the business of the paschal controversy, they were so far from paying any deference to the *Roman* custom, that they continued their ancient practice of observing Easter on a different Sunday from Rome for some ages after, notwithstanding all the arguments that the Pope or his party could use against them."<sup>3</sup>

Finally, they desired a second Synod, when more of their number might attend. It was arranged beforehand that their acceptance of Augustin's overtures should depend upon his reception of them ; that his rising to receive them should be regarded as indicative of his Christian humility. This he failed to do, but received them sitting in his chair, and upon his requiring them to assent to his proposals, they refused, and declared they would not have him as their archbishop.

Shortly after this meeting, Ethelfrid, the Saxon king, was instigated to attack them, whereon some twelve hundred were cruelly slaughtered. After a long resistance the British Church yielded an unwilling submission to Rome, and conformed to many of her customs, and gradually received her corruptions as they came to be successively developed. But even from the very first she lifted up her voice in *protest* against such corruptions ; for when the Second Council of Nice, in 787 A.D., sanctioned image worship, the English bishops, through the learned *Alcuin*, opposed it, declaring that it "was a usage altogether execrated by the Church of God."<sup>4</sup>

#### SECTION VI.—INDEPENDENCE OF THE ENGLISH CHURCH.

The perfect judicial independence of the Church of England, even after the arrival of Augustin from Rome, is apparent ; for on an appeal made by Wilfrid to Pope Agatho

<sup>1</sup> *Ecc. Hist.*, lib. ii., c. ii.

<sup>2</sup> *Spelman, Con. Brit.*, tom. i., p. 106.

<sup>3</sup> *Antiquities*, bk. ix., p. 348.

<sup>4</sup> *Soame's Bampton Lectures*.

against his metropolitan, the Papal bull which upheld the cause of Wilfrid was treated with supreme contempt, and Wilfrid was thrust into prison. This occurred as early as 676 A.D. A council was held in the next century at Cloveshoo, under the presidency of the King of Mercia, where, although a certain approximation to the customs of Rome took place, no allusion was made of submission to the Roman See.

*Blackstone* declares :—

“ There was no civil authority claimed by the Pope in these kingdoms till the era of the Norman conquest (1066), when the then reigning Pontiff having favoured Duke William, in his projected invasion, by blessing his host and consecrating his banner, took that opportunity of establishing his spiritual encroachments.”<sup>1</sup>

This was the state of affairs up to the time of the Norman conquest, when we find the most distinct intimations of the Church's independence of Rome. The reigning Pope, Gregory VII., called upon the Conqueror to do homage for his kingdom. This he most decidedly refused, plainly saying, “ Your legate Hubert admonished me as I should do fealty to you and your successors. . . . Fealty I would not do, nor will I, because I neither promised it, neither do I find that my predecessors ever did it to your predecessors.”<sup>2</sup> He moreover, forbade Papal letters to be published, or the Pontiff to be acknowledged; and tenaciously retained the right of *investiture*. The bishops paid homage and fealty to the King in return.

The first actual submission of England to the Papal yoke may be traced to the reign of *William II.*, and arose from *Anselm's*, Archbishop of Canterbury, securing permission from the King, in violation of the laws of the realm, to proceed to Rome in order to receive the pall from the Pope. The advantage which Anselm had thus secured he proceeded to extend in the next reign, that of *Henry I.*, when the Pope claimed the right of investiture, *i.e.*, of putting bishops into possession of their spiritualities, and this under an anathema. The King, who was a weak-minded monarch, yielded up this prerogative; but notwithstanding, he wrote a spirited

<sup>1</sup> Comm., bk. iv., p. 105.

<sup>2</sup> Bede, Ecc. Hist., Leges. Wm. I.



letter to Paschal II., in which he expressed his determination to maintain those rights which his father had handed down to him, and which, were he willing to relinquish, the people of England would not suffer.<sup>1</sup> The Acts of Parliament<sup>2</sup> which were passed in succeeding reigns, especially those of Edward III., speak most emphatically of the anti-Papal character of the English Church, whatever she may have owed to Rome in point of doctrine.

The Council of Clarendon, 1164 A.D., passed the well-known "*Constitutions of Clarendon*," which clearly supported the Church's independence, by ordaining that no appeals should be made to the Pope; nor clergyman leave the kingdom without the Sovereign's permission; nor election to a benefice be made but by the King's writ and with his consent.

As we trace onward through history, we discover like proofs that the Church of England retained her old position of a Church independent and national. In fact, in the days of the Pope's greatest domination, his power in England was nothing but an *usurpation* against which the nation continuously rebelled. It appears to have been the determined desire of successful Sovereigns that the Church should be free, for thus declared Henry I: "I make the Holy Church of God free;" and, again, in the Magna Charta the same liberty was secured her. It enjoins, "The Church of England shall be for ever free, and shall have her rights and liberties inalienable." The *Statute of Provisors*, passed in the reign of Edward III., deprived the Pope of collating to dignities; and this was shortly followed by the Statute of *Præmunire*, which made appeals to Rome to be penal. In the reigns of Richard II. and Henry IV. this latter statute was fully endorsed and enlarged. From this it is abundantly manifest that Popery was but an *encroachment*.

The English Church had, indeed, from an early period, shown much deference to the Roman, and this was unduly taken advantage of, until an unbearable and tyrannical usurpation was effected. Never did the Church of England cease to be the Church of England, and become the Church of Rome. The Papal usurpations did not convert her into

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<sup>1</sup> Bede, Ecc. Hist., Hen. I.

<sup>2</sup> *Vide* Appendix.

the Church of Rome, for these she resisted from time to time, and at length cast them off at the Reformation. The following will confirm what has been said on this subject:—  
“The first encroachment of the Bishops of Rome upon the liberties of the crown of England was made in the time of William the Conqueror; for before that period the Pope’s writs did not run in England, his bulls of excommunication and provision came not hither; no citations, no appeals were made from thence to the Court of Rome.”<sup>1</sup> And *Soames*, in his history, tells us that the Anglo-Saxons knew nothing of Papal jurisdiction.<sup>2</sup>

SECTION VII.—SUMMARY.

1. The first colonists of Britain are thought by some to have been of Phœnician origin; whilst the Triads inform us that the Cymri came over; the time having been soon after the Flood, or before the Prophet Samuel.

2. The religion of the early Britons was Druidism, which had the heavenly bodies as deities, and worshipped departed heroes.

3. The introduction of Christianity into Britain is said to have been made by St. Paul; whilst Roman Catholic authorities contend that Joseph of Arimathea introduced it.

4. An Episcopal Church flourished in Britain from an early period, for British bishops were present at different Councils—Arles 314, Nice 325, and Ariminum 347 A.D.

5. Christianity soon suffered a severe blow in the Island, in consequence of the withdrawal of the Romans, and the incursions of the Saxons. The British Church took refuge in Wales; whilst, later on, through the instrumentality of Augustin, Christianity revived. The British Church, however, retained its own separate existence.

6. The English Church from the earliest period was independent of Rome, and from the Conquest onward, the English nation, by its Parliament, protested against Papal encroachments, and passed several important and curtailing statutes. The country was decidedly anti-Papal.

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<sup>1</sup> “England’s Independency,” p. 12.    <sup>2</sup> “Anglo-Saxon Church,” p. 204.

## CHAPTER II.

## THE CHURCH OF ENGLAND IS NOT SCHISMATICAL.

THE Pope of Rome claims complete supremacy and entire jurisdiction over all Churches. That he is entitled to this universal authority, is laid down as a fundamental doctrine by the Church of Rome, which all men are called upon to accept under pain of eternal damnation. This assumed supremacy is claimed over the Church of England in connection with every other national church; and because we denounce and ignore it, and have cast off the usurpation which enthralled us, we are charged with being *schismatics*; with having withdrawn from our due allegiance to our lawful Patriarch; with having left the true fold; and other kindred unjust and uncharitable indictments are made. The fallacy and ignorance, if nothing worse, which underlie these charges, we shall undertake to exhibit; and shall expose the error of the statements which are so boldly propagated and believed by numbers.

The two points that we shall consider are—

1. The nature of Papal supremacy in England.
2. That the Church of England is not schismatic.

SECTION I.—THE NATURE OF THE PAPAL SUPREMACY  
IN ENGLAND.

We have seen that Augustin came over in 596 A.D., having been sent by Pope Gregory. His labours were chiefly confined to the kingdom of Kent, whilst different evangelists were labouring in the other parts of the kingdom. Shortly after his arrival Augustin was consecrated Archbishop of Canterbury, but not without the due sanction of the Sovereign of that kingdom.

After a period of some seventy years, during the existence of the Heptarchy, the various missions that were scattered throughout the country were consolidated, and henceforth formed the Church of England, of which *Theodore* became the first archbishop. Whatever connection the Pope had with the Church of England at this period, it amounted to no more than a *primacy*. He did not nominate to a vacant bishopric, nor did he depose. Such was the actual relationship of the Bishop of Rome to the Anglo-Saxon Church. The Papal system as it now exists was not in being at this date. The Papal supremacy, with its boastful claims, had its rise in the *Decretals*, which first saw the light about 845 A.D. And when these were forged Nicholas I. proceeded to boldly assume supremacy.<sup>1</sup>

It was at this period that the Bishop of Rome, inflated with wealth and dignity, endeavoured to propagate the belief that he was constituted by Jesus Christ the Vicar of His Church on earth, and that other bishops derived all their authority from him alone; and that councils could decree nothing without his sanction. "To bring men to listen and assent to this new system of ecclesiastical law there was need of ancient documents and records to enforce it. Hence, the Pontiff procured the forgery of acts of councils and other documents, by which it might appear that from the earliest ages of the Church the Popes possessed the power which they now claimed. Among these forged documents were the above so-called *Decretal Epistles*, the production of an obscure monk.<sup>2</sup> The French bishops rejected them, but they were overcome by the pertinacity of Nicholas I. That they originated at this late date is admitted by *Fleury*, who says, "They crept to light near the close of the eighth century."<sup>3</sup> Their spuriousness has been proved, and candid Roman Catholic authorities have

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<sup>1</sup> Roman Catholics admit that these *Decretals* were forgeries. Dupin allows that they were forged by Benedict, a deacon of Mentz, who attached to them the name of Isidore. *Janus* says, "Without the pseudo Isidore, there could have been no Gregory VII. The Isidorian forgeries were the broad foundate which the Gregorians built upon" (*The Pope and the Council*, p. 105); and *Rignon* declares "Never was there seen a forgery so audacious, so extensive, so solemn, so persevering." (*Etudes Religieuses*, 1866.)

<sup>2</sup> Mosheim, *Cent. IX.*, s. viii., p. 296. *Ecc. Hist.*, Diss. iv., s. i.



allowed it.<sup>1</sup> On these spurious effusions did the Pope rely for his enforcement of supremacy, and, of course, his claim extended to this country : but it is the unanimous witness of historians that previous to the Norman conquest the Church of England was independent of him. It was *after* this event that the original *primacy* became a *supremacy*. The English bishops are to be blamed for it, for they, finding that the sovereigns were of a determined disposition, sought security by allying themselves with the Papacy. Whilst the clergy sided with the Pope, we find the King boldly opposing his claims. In these contentions the clergy supported the Pope, the consequence of which was that the latter gained much power ; but whatever the monarch lost, his continued opposition evidenced that the Papal domination was but an *usurpation*, and unrecognized by constitutional right. These unrighteous encroachments increased gradually to the thirteenth century, which period may be regarded as the noonday of the Papacy in this country ; after which the Papal sun by degrees decreased, until it set at the Reformation.

In *Edward III.*'s reign " the first legal barrier to the usurpations of Rome " <sup>2</sup> was placed. The Statute of PROVISORS gave a great blow to the usurped rule of the Pope in this land : it took the presentation to benefices out of the hands of the Bishop of Rome. Whatever he had to do with these appointments was not the result of any legal right, but solely the consequence of the influence he possessed.

Before the Conquest *appeals* were not taken out of the country, but afterwards attempts to carry them to Rome were made, at first unsuccessfully, but subsequently they were permitted, but conditionally, which left the Sovereign power to cancel the permission and to restrain their being further made. This manifests that whatever licence the Sovereigns of England gave, they did not relinquish their constitutional rights, nor recognize any other tribunal beside the Crown : they did not relinquish their royal jurisdiction. When the Papal assumptions grew violent the Crown stepped in and checked them. It was with this in view that the *Statute of Præmunire* was passed in Richard II.'s reign.

<sup>1</sup> Mosheim, Cent. IX., p. 296 (note).

<sup>2</sup> Hallam, " Middle Ages," vol. ii., p. 11.

From all this we may perceive that the monarch's supremacy was never abrogated, and, consequently, that of the Pope could have been but an unjustifiable usurpation. *Blackstone's* testimony is corroborative of this, for he assures that "The Legislature of England doth not, nor ever did, recognize any foreign power as superior or equal to it in this kingdom; or as having the right to give law to any, the humblest of its subjects."<sup>1</sup>

## SECTION II.—ORIGIN OF THE PAPAL SUPREMACY.

Here we may pause and enquire briefly, How, then, is the Papal supremacy to be accounted for? The language of St. Paul, in 1 Cor. vi. 1-6, may give a clue to the answer. In early times it was the custom of the Christians to settle their disputes by internal arbitration; so that when churches multiplied, it is no wonder that the desire to retain this primitive practice should prevail. It seemed preferable to have their difficulties adjusted by their bishops, than before the civil tribunal. As in this country these latter were ruled in spiritual things by the Bishop of Rome, it is easy to see how he could become supreme in all such adjudication; and thus possess an extensive jurisdiction which amounted to a supremacy.

So far, we have seen what the character of Papal supremacy in this country was—an unlawful usurpation; unlawful in point of law, and in direct violation of the distinct injunction of the Council of *Ephesus* (451 A.D.), which forbade one bishop to intrude into the diocese of another. That Synod ordained—

"That none of the bishops most beloved of God do assume any other province that is not, and *was not formerly, and from the very beginning subject to him, or those who were his predecessors . . . that the rights of every province should be preserved pure and inviolate, which have always belonged to it.*"<sup>2</sup>

This supremacy, which possessed no legal force, lay in

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<sup>1</sup> Comm., in loco, <sup>2</sup> Labbe's Conc., tom. iv., p. 1470. Florence, 1760.

certain practices and customs which had grown into use; and the annulling of these customs terminated this usurpation. This was the work of the *Reformation*. We are all familiar with the circumstance which led to this great event, viz., Henry VIII.'s desire to dissolve his marriage with Catherine. It was not any hatred or dislike of the creed in which he had been brought up that induced him to cast off the Pope's ecclesiastical supremacy; for he wrote in its defence well and ably. He burned for the denial of its leading doctrine; he obtained from the Pope the title of "Defender of the Faith," and he died a staunch Romanist, leaving money for masses. It was his pride that was wounded which urged him on to action.

The steps which culminated in the Papal overthrow were gradual. In 1530, a *proclamation* threatened punishment against any who should publish anything coming from Rome. This was but the reiteration of an Act of Richard II. In 1531, *Annats* were abolished. In 1533, *appeals* to Rome were prohibited. In 1534, an Act entitled "Act of Submission of the Clergy" was passed, after which came the "Act of Supremacy," whereby the Sovereign received the title, "*Head of the Church*." Great exception is taken to this title, but groundlessly. It did not give the monarch any new prerogative: it was but restoring him his ancient prerogatives in full under a new title. It gave the Crown no new jurisdiction in spiritual concerns, but simply recognized what was already his, taking from usurping hands what had been filched during many ages, and returning them to the legal owner under a new and designative title. It taught men to know that the Pope was *not* head of the Anglican branch of the Church Catholic, however he may have been heretofore regarded. There was nothing novel in all this, and so much *Blackstone* affirms, for he says, "The Crown was *restored* to its supremacy over spiritual men and causes." The Act was but the reaffirmation of law that had grown into disuse, and the title but the expression of it. It did not establish anything new, it only confirmed and re-enacted what was old. It was the abolishment of an alien claim, and a restoration to the Crown of its ancient usages. It was the climax of a series of Acts that had been enacted, all tending to the abolishment of an illegal and usurped supremacy. There are some persons who object to

the existing royal supremacy, and maintain that it is an inroad upon the prerogatives of Christ; that He alone is the supreme "Head" of the Church. We don't deny this, and the title, "Head of the Church," which the Sovereign has, is no infringement of Christ's rights.

The supremacy claimed by Henry VIII. was simply a *temporal*, not a *spiritual* supremacy—a supremacy which had been established in the country since the days of Alfred the Great. This is evident from Henry's own language. In 1533 he wrote to the clergy of York province, and said:—

"Christ is, indeed, the only and supreme Head, as we confess Him in the church daily. . . . It were very absurd for us to be called 'Head of the Church,' representing the mystical body of Christ, and therefore it is added (in the Act of Submission) *et cleri Anglicani*." ". . . in all these acts concerning the persons of priests, their laws, their acts, and order of living, forasmuch as they be indeed all *temporal* . . . in these we be indeed in this realm head. . . . As to *spiritual* things, they have no worldly nor temporal head, but only Christ; and being called 'Head,' we be not in deed head of such things. Ye ought to understand *temporalibus*." <sup>1</sup>

Queen Elizabeth likewise claimed supremacy, but its nature was alone that which Henry VIII. had advocated. This appears from her "Injunctions," which say:—

"Her Majesty neither doth, nor will ever challenge any authority than that was challenged and lately used by King Henry the VIII. and King Edward the VI., which is, and was of ancient time, due to the Imperial Crown of this realm—that is, under God, to have the sovereignty and rule over all manner of persons born within these realms, so as no other foreign power shall, or ought to have, any superiority over them."

This shows what the character of the royal supremacy really is.

Having now examined the true nature of Papal supremacy in this country, that it was but a bold usurpation which the Reformation terminated, we may go on to consider that the charge of schism brought against us is false and unfounded.

### SECTION III.—THE CHURCH OF ENGLAND DID NOT SEPARATE FROM ROME.

We shall at the outset enquire, What is *Schism*? Every kind of separation, the result of disagreement, is not schism:

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<sup>1</sup> Wilkins, iii., p. 762.



were it so, then Paul and Barnabas, St. Chrysostom and Epiphanius, must be set down as offending schismatics, which none will admit.

Nor, again, are ecclesiastical quarrels to be regarded as schism ; otherwise the Roman and African churches would be brought in guilty who quarrelled about rebaptizing. *Schism* means literally a split, or division, and such may take place and yet there be no condemning crime. "When there is a mutual division of two parts or members of the mystical body of the Church, one from the other, yet both retain communion with the Universal Church . . . whatever part one take, he is no schismatic, because the Universal Church hath condemned neither part." <sup>1</sup>

What we have especially to regard in bringing in a charge of schism, is not the separation, but the *cause* that produces it. It is this latter that makes the schism. It is not schism to forsake those who have themselves forsaken the faith. This is manifest from St. Paul's exhortation to Timothy (1 Tim. vi. 5), and from his own conduct in Acts xix. 9.

Schism may be defined to be a *criminous* rent, or division in the Church, and may be compared to a mutiny in the army. Of this the Church of England is guiltless.

Now, if any Church or Patriarch venture to obtrude articles of faith and practice upon her own members, or upon other churches in communion with her, which are not in harmony with the ancient and orthodox creeds, or are contrary to the teaching of the Fathers and of Scripture, or violate the primitive canons, it is lawful to withdraw from communion with such Church or Patriarch, even as one may flee a brother's house infected with a plague. This is taught us by *Bellarmino*, who says :—

"As it is lawful to resist the Pope if he should invade our bodies, so it is lawful to resist him invading our souls." <sup>2</sup>

And *Gerson* says :—

"It is lawful by the law of nature to resist the injury and violence of the Pope." <sup>3</sup>

Upon the showing of these Roman Catholic authorities,

<sup>1</sup> Holden, App. de Schism, p. 484.

<sup>2</sup> Lib. ii., c. 29. De Rom. Pont. <sup>3</sup> Liber de Aufer. Pap., c. xiv.

disobedience to the Pope is justifiable if he act in a manner which tends to disturb the Commonwealth by exactions or usurpation, and such disobedience did St. Ignatius, the Patriarch of Constantinople, exhibit, when Pope John VIII. excommunicated him for a supposed offence ; yet *Baronius*<sup>1</sup> defends him, and shows that he was right in his opposition to the Pope. So here we have the approval of Roman Catholic authorities in a refusal to accept the Pope's jurisdiction.

SECTION IV.—IN ENGLAND ROMAN CATHOLICS, NOT PROTESTANTS, WERE THE FIRST SEPARATISTS FROM ROME.

Whatever may have been the actual position and power of the Pope in this country, it is a matter of history that the first refusal of obedience to him emanated, not from the Reformers or their friends, but from Romanists themselves. Both the Universities at the period in question determined that "the Roman Bishop had no greater jurisdiction within the kingdom of England conferred upon him by God in Holy Scripture than any other foreign bishop."<sup>2</sup> This was subsequently confirmed by Parliament. As regards the title, "*Head of the Church*," this, likewise, was the work of the Romanists in giving it to the Sovereign. The wording of the Act applying it is important—"That England is an Empire, and that the King, as head of the body politic, *consisting* of the spirituality and temporality, hath plenary power," &c. Here the King is declared to be the head of the body politic, which is composed of the spirituality as well as temporality ; and not this alone, but the Act is in the present—"England *is*," &c., not *shall be*, proving thus its independent existence, and ruled by its own independent sovereign.

But, to further enforce this, consider the many restraining Acts that were passed by Romanists *before* the Reformation.

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<sup>1</sup> Tom. x., n. 42. Ann. 878.

<sup>2</sup> *Abp. Bramhall, Vindication*, c. iii., p. 60.

1. No person to be cited out of his own diocese.<sup>1</sup> 2. Prohibition of appeals to Rome.<sup>2</sup> 3. Submission of clergy to the King.<sup>3</sup> 4. Payment of First-fruits to the Crown instead of to Rome.<sup>4</sup> 5. Against Popish bulls.<sup>5</sup> 6. For abolishing the authority of the Pope. All these Acts were passed long before any thoughts of the Protestant Reformation existed, and that, too, by those who were its greatest enemies, such as Tunstall, Bonner, Gardiner, Thurlaby, &c. These, with the other bishops and abbots, granted Henry the supremacy, and helped to make the oath upholding it. It was *Bishop Gardiner* who affirmed that "no foreign bishop hath authority among us . . . that no manner of person, bred or brought up in England, hath aught to do in Rome."<sup>6</sup>

From this consideration what other conclusion can be arrived at than that Protestants have not been guilty of any separation, and, consequently, cannot be schismatics; that the final separation from Rome was made, long before the Protestant Reformation, by Romanists; and that we cannot be accused of schism, nor of being accessories to it, until Roman Catholics have first condemned their own great champions.

#### SECTION V.—THE CHURCH OF ROME IS THE REALLY CULPABLE PARTY; AND IS GUILTY OF SCHISM.

*First.*—By rebelling against General Councils. A General Council is the representative of the Catholic Church, and to rebel against this is assuredly schism. Yet this is what the Popes have done; they have presumed to set themselves above Councils, in direct violation of the decrees of the Councils of Constance and Basil, which decreed that the Pope is subject to a General Council, in faith and manners,<sup>6</sup> and which decrees were confirmed by Pope Martin V.

*Secondly.*—By obtruding new creeds and articles of faith over and above those accepted by the first Four General Councils, especially the doctrine that every Christian must

<sup>1</sup> 23 Hen. VIII.

<sup>2</sup> 24 Hen. VIII.

<sup>3</sup> 25 Hen. VIII.

<sup>4</sup> 26 Hen. VIII.

<sup>5</sup> 27 Hen. VIII.

<sup>6</sup> De vera Obed.

<sup>7</sup> Conc. Const., sess. iv.

be subject to the Pope under penalty of damnation, which censure has separated the African, Asiatic, Grecian, Russian, and Protestant Churches from the Roman Communion; thus authoritatively, by way of jurisdiction, positively excluding them from fellowship, although their numbers are as three to one.

*Thirdly.*—The Court of Rome hath separated England from her communion by her bulls of excommunication. We never left her communion; *she drove us out* for denying her spiritual sovereignty before the Reformation. In the time of Elizabeth there was no Recusant, but even those most addicted to Romanism attended our churches until a bull of Pius V. prohibited them.

We only departed from Rome in those essentials wherein she had departed from her former self. It is a fact, that until the eleventh year of Elizabeth's reign there were not two *separate* communions. All the people worshipped in the same churches, and had the same pastors and sacraments. When the Papal bull of excommunication was hurled against the Queen, and cursed all who should obey her, those Popishly inclined separated from the Reformed Church. All the parochial clergy, however, *except eighty*, conformed to the regal supremacy; so that, with a small exception, the Church in the reign of Elizabeth comprised the same body of persons which formed it in the preceding reigns." <sup>1</sup> All this is proof that the Reformation was not the *supplanting* of one Church by another, but simply *reforming* a Church that had become *deformed*.

Queen Elizabeth expressly affirmed that "there was no *new faith* propagated in England, no religion set up but that which was commanded by our Saviour, practised by the Primitive Church, and unanimously approved by the Fathers of the best antiquity." <sup>2</sup> She also said that the Romanists "did ordinarily resort from the beginning of her reign, in all open places, to the churches, and to divine service in the church, *without any contradiction or show of misliking.*" It is clear that the schism is to be laid at the door of the Pope. We did not separate from them; "they went out from us, for they were not of us."

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<sup>1</sup> Stripe's Annals, i., 73.

<sup>2</sup> Collier, vol. ii., bk. vi., p. 435.



Our position and answer to the charge of schism is this : For upwards of six hundred years we had no foreign Patriarch over us, and his subsequent assumption of jurisdiction was in violation of the canons of the Catholic Church. Whatever authority the Popes gained over us was but usurpation, which our Synods and Parliament abrogated, having the power to do so. In this matter Henry VIII. but pursued the footsteps of his predecessors. We have not separated from Rome, only in those innovations wherein she has separated herself from the ancient customs of the Church Catholic ; and if she can produce but one solitary canon of a General Council which gave her power over us, we will close the debate and yield to her. Protestants did not leave the communion of Rome ; it was she who thrust us out, and then turns round and tells us we are schismatics ! Paul III. excommunicated England in the days of Henry VIII., before any reformation was attempted by the Protestants,<sup>1</sup> who at the period were exposed to sufferings and death.

#### SECTION VI.—SUMMARY.

1. The Papal supremacy in England was but an usurpation. The Pope's claim to universal supremacy is supported by forged documents, termed "Decretal Epistles." It was strenuously opposed in this country from the first, as various Acts of Parliament testify. Henry VIII. but resumed his due prerogative when he accepted the title, "Head of the Church."

2. Rome charges us with schism. We deny it. We never separated from Rome ; we only discarded her false doctrines. It was Romish bishops and Parliament who rejected the Pope's supremacy in this country long before the Protestant Reformation. Rome is the great schismatic, by obtruding new articles of faith in opposition to the first four General Councils, and by separating herself from us by her bull of excommunication. Up to the time of Elizabeth Romanists worshipped in Protestant churches.

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<sup>1</sup> Bull, Paul III. apud Sander de Schism, lib. i., p. 131.

## CHAPTER III.

### THE PAPAL SUPREMACY.

THE Creed of Pope Pius IV. sets forth in plain language the Papal claim to universal supremacy. In it the Pope is asserted to be the "*Vicar of Jesus Christ*;" and in order to know what this signifies, and what power it implies, we shall quote from some of the leading supporters of the Papacy.

#### SECTION I.—ROMAN CATHOLIC AUTHORITIES IN SUPPORT OF SUPREMACY.

In the well-known *Lateran Council* the following titles, in harmony with the above, were applied to the presiding Pontiff:—"King of kings;" "Prince of the World;" and it was said, "To thee is given all power in heaven and in earth." <sup>1</sup>

*Pope Sixtus V.*, in a bull, declared that

"The authority given to St. Peter and his successors by the immense power of the Eternal King, excels all the powers of earthly kings and princes—casting them down from their thrones though never so puissant, and tumbling them down to the lowest parts of the earth." <sup>2</sup>

*Pope Pius V.* affirmed that

"He that reigneth on high hath committed the one Holy Catholic and Apostolic Church to one alone on earth—the Roman Pontiff, successor of Peter, to be governed with a plenitude of power. This one he hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build." <sup>3</sup>

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<sup>1</sup> Barrow on Supremacy, p. 7. <sup>2</sup> Bulla Sixtus V. contra Hen. Nav. R.

<sup>3</sup> Bulla Pius V. contra Eliz. R.

*Pope Boniface VIII.* decreed :—

“ We declare, say, define, pronounce it to be necessary for salvation for every human creature to be subject to the Roman Pontiff.”<sup>1</sup>

This latter declaration was subsequently confirmed by the General Council of Lateran, when Pope Leo X. expressed his approbation of it; and Baronius, with M. Comus, assent thereto.

*Pope Innocent IV.* held

“ That we, although unworthy, do hold the place of Jesus Christ on earth.”<sup>2</sup>

*Pope Innocent III.* affirmed

“ The Pontifical authority so much to exceed the royal as the sun doth the moon.”

At the same time applying by way of confirmation the declaration in Jer. i. 10, “ See, I have set thee over the nations, to root out,” &c.

## SECTION II.—FOUNDATION OF THE PAPAL CLAIM.

The whole of this vast superstructure of Papal pretension and arrogance is based on a very insecure foundation. It may be recognized in the following quotations :—The *Creed of Pope Pius IV.* requires all Romanists to declare, “ I promise and swear true obedience to the Bishop of Rome, the successor of *St. Peter*, the Prince of the Apostles, &c.,” and *Bellarmino* declares that “ The right of succession of the Roman Pontiff is *founded* on this, that Peter placed his see at Rome, at the Lord’s command, and continued there until his death.”<sup>3</sup>

The whole fabric, then, is based upon the supposition, first, that Peter was Bishop of Rome; and secondly, that the Popes of Rome are his successors. We shall now show the insufficiency of the foundation.

<sup>1</sup> Extrav. Com., lib. i., c. i.

<sup>2</sup> Innoc. IV. in Conc. Lugd.

<sup>3</sup> Bell., De. Rom. Pont., lib. ii., c. i.

SECTION III.—THE SCRIPTURES OVERTHROW THE ROMAN THEORY.

In the first place, St. Peter was the especial Apostle of the Jews. This is evident from Gal. ii. 7, 8. Again, the Scripture testimony is dead against the Romish theory that Peter went to Rome in the second year of Claudius, about 43 A.D., and continued there until 68 A.D. The Epistle to the Romans was written about 57 A.D., and in advance of St. Paul's visit to Rome. In it (c. xv. 20) he expressly repudiates the intention of building on another man's foundation; and in the opening of this epistle he uses language which implies that no apostolic preacher had been amongst the Romans. He desired to impart unto them some spiritual gifts (c. i. 11); and not once in the whole epistle does he make the least allusion to any previous residence of Peter.

In its conclusion (c. xvi.) he names twenty-seven persons to whom he sends greeting, but there is no mention of Peter. Had the latter been absent from his post, we can hardly imagine that St. Paul would have failed to make some reference to his labours, for this was not his custom. This is clear from his Epistles to the Philippians (ii. 28); Colossians (i. 7); Thessalonians (1. Thess. iii. 2); in each of which he speaks of the labours of those who had been working in their midst. Whether St. Peter were absent or present when St. Paul wrote to Rome, we can hardly imagine that he would have been so oblivious as to pass him over in perfect silence, if he had known anything about his being the bishop of the place.

All this is still further confirmed by the fact that St. Paul wrote important letters *from* Rome to different churches; but in none of them is there even the remotest hint about Peter and his supposed bishopric. In his Epistle to the Philippians, written from Rome, he expressly mentions "Cæsar's household;" in that to the Colossians he names certain who "*only* were with him" (iv. 11); but he makes no mention at all of Peter. And finally, when on the eve of his death during his second imprisonment, we hear him lamenting, in his last Epistle written from Rome to Timothy, that he had been deserted by *all men* at his first answer



(iv. 16); and that at that period he had none with him but Luke (iv. 11).

The result of our examination, so far, is to find that, if we adopt the Romish theory, upon St. Paul's arrival in Rome, St. Peter would have been bishop there some eighteen years. Yet, strange to say, the Jews of Rome up to that period had heard nothing of the Christian "sect!" (Acts xxviii.) And at last, after Paul had been in Rome some time, and as his end approached, he was left forsaken. Romanists maintain that Peter held the See of Rome for twenty-five years; but this supposition vanishes before a little investigation. Tradition affirms that he was put to death by Nero, A.D. 68. Now, our Lord suffered A.D. 34. Some fourteen years after this, Peter was yet in Jerusalem (Gal. ii.), that is, in A.D. 48. He then goes to Antioch, where he was seven years, A.D. 55 or 56; so that this will leave him but twelve years to be in Rome instead of twenty-five.

That St. Paul had a true claim to be the first Bishop of Rome, appears from—(1) He was the express Apostle of the Gentiles. (2) He wrote an Epistle to Rome. (3) He instructed the ignorant in Rome, and propagated the Gospel. (4) The Scriptures bear distinct testimony to his labours there.

Turning now to St. Peter's Epistles, we find little to support the Papal doctrine. His first letter is addressed to "strangers scattered abroad" (c. i. 1); and it is written from Babylon, not from Rome. Indeed, there is not the slightest reference to such a place in either Epistle; which is most strange if he had been bishop there; and this is the more to be wondered at, seeing that his second Epistle was written on the eve of his death. We cannot venture to charge him with unmindfulness or fickleness. The word "Babylon" means a "City in the East." In the first century, ancient Babylon was still in existence; also a city, Seleucia, called New Babylon.<sup>1</sup> This agrees with the text that Peter wrote from Babylon, a central place whence to address his converts. *Josephus* tells us that many Jews resided at Babylon at this period;<sup>1</sup> so that when Peter says "the church at Babylon salutes you," there was no

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<sup>1</sup> *Antiq.*, bk. xv., c. ii., vol. i., p. 594.

reason for using a figure, and calling Rome by that name. No writer at that period ever called Rome Babylon, and why should Peter, when writing on Christian duties, use types or figures? Are these latter also figures?

The Romanists endeavour to get rid of their difficulty by thus maintaining that "Babylon" means "Rome;" for, says *Bellarmino*, "John in the Apocalypse everywhere calls Rome Babylon."<sup>1</sup> We are truly thankful for this admission! In order, however, to get out of the judgments that are pronounced in the Revelation against this Rome, *Bellarmino* distinguishes between Rome *pagan*, and Rome *Christian*. We will give him the benefit of the distinction. If Babylon signifies the latter, then modern Rome is doomed; but if the former, how are we to interpret Rev. xviii. 2, which declares that Babylon after its fall was to be full of "every foul spirit, and a cage of every unclean and hateful bird"? If the Babylon of the Apocalypse mean Rome pagan which was to fall, then the same Revelation prophesied that *after* its fall it was to become as above; so that we give the following dilemma:—

Babylon signifies either Rome Pagan, or Rome Christian.

If the former, then Rev. xviii. 2 is being now fulfilled; if the latter, then Rome is yet to fall (Rev. xviii. 21.).

In the same manner, accepting *Bellarmino's* statement that the "Babylon" of St. Peter's Epistle means literal Rome, we will give those who subscribe to this view a choice, as follows:—

Babylon either signifies Rome, or it does not.

If it does, then its fall is predicted (Rev. xviii. 21); if it does not, then St. Peter did not write from Rome.

In conclusion, it is worthy of consideration, that it is most remarkable that Scripture is entirely silent upon this subject of Peter being at Rome, which, were it of the vital importance that is claimed for it, we cannot imagine would be the case.

He is spoken of as having been at Jerusalem, Antioch, Corinth, &c., but never at Rome. But even granting that Peter had been at Rome, that would not make him bishop there. He had been to many other places, but he did not

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<sup>1</sup> Bell., De Rom. Pont., lib. ii., c. ii.

become, in consequence, bishop of those places: and even had he been bishop there, this would not prove the Pope to be his successor, since it is not known who really succeeded him. Some say *Linus*, others *Clemens*. And yet again, when Peter died, St. John was alive; how was it that he did not succeed to the supremacy rather than Clemens, or Linus? Are we to suppose that an apostle was subject to a Presbyter, or Pope! And it is strange that he is silent on the matter in his epistles. We would also ask, Who made Peter Bishop of Rome? Neither our Lord nor his Apostles. Who then? The fact is, the office of a bishop is incompatible with that of an apostle. The latter was an appointment of God, the former of men. The former required a fixed residence, the latter much travelling. Upon this point *Baronius* says:—

“It was his (Peter’s) office not to stay in one place, but as much as possible to travel over the world.”<sup>1</sup>

#### SECTION IV.—THE EARLY FATHERS ARE AGAINST THE PAPAL DOCTRINE.

In the writings of those Fathers who immediately succeeded the Apostles, we find not the least allusion to St. Peter having been at Rome. We know that Clement, who was one of them, was St. Paul’s companion in Rome, and is mentioned by him (Phil. iv. 3). He wrote an Epistle to the Corinthians, in which he speaks of St. Paul’s preaching in the West, even to its utmost bounds, but makes no reference whatever to Peter.

*Chrysostom* speaks of Paul as having “undertaken the management of the whole habitable world—both barbarians and Greeks;”<sup>2</sup> and again, he says he “was the teacher of the habitable world, entrusted with all the dwellers upon the earth, and serving all Churches,” &c.;<sup>3</sup> and further, “Thus also, Paul says, ‘I am not fit to be called an

<sup>1</sup> *Ecc. An.*, A.D. 58, tom. i., p. 536. E.

<sup>2</sup> *Serm.* xvii., tom. v., p. 218.

<sup>3</sup> *Ibid*, p. 238.

Apostle,' and he became the *first of all.*"<sup>1</sup> *Ambrose* maintains, "Neither was Paul inferior to Peter—second to none."<sup>2</sup>

SECTION V.—HOW THE TRADITION OF PETER HAVING BEEN AT ROME AROSE.

It will not be amiss here to briefly consider how the tradition of Peter having been at Rome arose. It originated from a story told by *Justin Martyr* concerning one Simon, a Samaritan, who came to Rome in the days of Claudius, and worked certain miracles, in consequence of which he was regarded as a god, and was subsequently honoured with a statue having the inscription, *Simoni Deo Sancto*; this is supposed to have been in reference to St. Peter; but the learned Roman Catholic *Valesius* refutes the idea, saying:—

"Learned men have now for sometime observed, that Justin had erred through want of skill in the Latin language, who thought a statue placed to 'Semoni Sanco,' was dedicated to Simon Magus. . . . Certainly, that statue which Justin had seen in the island of the Tiber was not long since dug up, with the inscription I have mentioned—*Semoni Sanco Deo Fidio*. Sancus was a god among the Sabines, who presided over compacts and covenants, and was called so (*a sanciendo*) from sanctioning; whence also he was called 'Deus Fideus' (*a fide*), from faith; <sup>3</sup> for the Romans were accustomed to swear by him."

It is to a great extent upon this fragile foundation that the theory of St. Peter having been at Rome is based. The foundation, then, being so insufficient, we need not trouble ourselves much further with overthrowing the superstructure. There is, however, one other source upon which Rome depends which may be alluded to, namely, the early Father, *Papias*, who makes a statement to the effect that Peter wrote from Rome, which he calls Babylon. That much dependence is not to be placed on him, may appear from the fact that his knowledge of Scripture was imperfect. He says that Philip the deacon was an Apostle, and declared "that hearing tradition was more

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<sup>1</sup> Hom. iii., tom. vii., p. 31.    <sup>2</sup> De incarn. Sacram., lib. i.

<sup>3</sup> Quoted by Maguire. St. Peter Non. Rom., p. 44.



profitable than reading Scripture." He was also guilty of other erroneous notions; and Eusebius represents his writings as worthy of small credence.<sup>1</sup> Let it now be sufficient to say that the Scriptures and the early Fathers are completely at variance with the theory.

#### SECTION VI.—THE TESTIMONY OF THE FATHERS OPPOSED TO PAPAL SUPREMACY.

*Augustine.* At the Council of Milevi, appeals to the Bishop of Rome were decided against in opposition to Popes Zosinus and Boniface. Sixty African bishops subscribed their signatures, of which that of Augustine came fourth in the list.<sup>2</sup>

*Tertullian* exhorts:—

"Go through the apostolical churches, in which the seats themselves of the Apostles still stand in their own places; where their authentic letters are read, sounding their voices, and representing the form of each. If Achaia is nearest to you, you can have Corinth; if you are a distance from Macedonia, you can have Philippi, Thessalonica; if you can go to Achaia you have Ephesus; if you approach Italy, you can have Rome," &c.<sup>3</sup>

*St. Cyprian* says:—

"The other Apostles were what St. Peter was, endowed with an equal share of honour and power."<sup>4</sup>

*St. Jerome* holds, "that though the Church was founded on St. Peter, yet it was equally on the other Apostles."<sup>5</sup>

*Chrysostom* says:—

"Paul showeth that each Apostle hath equal dignity."<sup>6</sup>

*Cyril* declares:—

"Peter and John were equal in honour one to another, as they were also Apostles and holy disciples."<sup>7</sup>

<sup>1</sup> See Elliot's *Delineation*, pp. 631-633.

<sup>2</sup> See Abp. Mansæ's *Councils*, tom. iv., p. 507.

<sup>3</sup> *De præscrip. ad. her.*, c. xxxvi., p. 215.   <sup>4</sup> *De unit. Ecc.*, p. 107.

<sup>5</sup> *Hier. in Jovin.*, tom. iv., pt. ii., p. 268.

<sup>6</sup> *Com. Ep. ad. Gal.*, c. ii., v. 8, tom. x., p. 811.

<sup>7</sup> *Conc. Labb.*, tom. ii.; *Conc. Eph.*, act. i.

*Cardinal Cusanus* affirms :—

“We know that Peter did not receive more power from Christ than the other Apostles; for nothing was said to Peter which was not also said to the others.”<sup>1</sup>

*Eusebius* tells us that some of the Western bishops rebuked Victor, Bishop of Rome. He says :—

“Upon this, Victor, Bishop of Rome, attempted to cut off from the communion the whole of Asia with the neighbouring churches, . . . but this did not please all the bishops, and their letters are now extant wherein they have sharply rebuked Victor. Among them Irenæus (an early Father) having written . . . admonishes Victor in many words,” &c.<sup>2</sup>

*Theodoret* informs us that it was Constantine the Emperor, and not the Pope, who called the Council of Nice. He says :—

“When he (Constantine) was deceived in this hope, he called together that celebrated and trustworthy Council of Nice, and supplied the bishops,” &c.<sup>3</sup>

This fact is further confirmed by the testimony of the Greek historian, *Sozomen*, who affirms the same thing.

The same writer tells us that Theodosius the Emperor summoned the Council of Ephesus.<sup>4</sup> From this testimony we may see that the present Papal claim of supremacy was not admitted in ancient times.

## SECTION VII.—THE CLAIM OF SUPREMACY IS NOVEL.

*Bellarmino* holds the Papal supremacy to be the “sum and substance of Christian doctrine,” and declares that it may be proved from the *titles* assigned the Pope, such as “Vicar of Christ,” “Universal Bishop,” &c. If we prove the novelty of such titles, we at the same time expose the novelty of the claim to supremacy, seeing the close connection subsisting between the two things on *Bellarmino*’s showing.

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<sup>1</sup> *Opera, de Concord. Cath.*, lib. iii., c. xiii., pp. 726, 727.

<sup>2</sup> *Eusebius, Hist. Ecc.*, lib. v., c. xxiv. <sup>3</sup> *Hist. Ecc.*, lib. i., c. vii.

<sup>4</sup> *Ecc. Hist.*, lib. i., c. xvi., p. 217.



*John*, Bishop of Constantinople, was the *first* who ventured to assume the title of "*Universal Bishop.*" This was at once denounced by Pelagius II. and Gregory I., Bishops of Rome. The former exhorted—

"Let none of the Patriarchs ever use this profane appellation."<sup>1</sup>

And the latter said :—

"My fellow-priest, *John*, attempts to be called the Universal Bishop. I am compelled to exclaim, O times! O manners! Priests seek to themselves names of vanity, and glory in new and profane appellations. . . . Far from the very hearts of Christians be that name of blasphemy in which the honour of all priests is taken away, while it is arrogated madly to himself by a single individual."<sup>2</sup>

And further :—

"I, indeed, confidently assert that whosoever either calls himself, or desires to be called, Universal Priest, that person, in his vain elevation, is the precursor of Antichrist."<sup>3</sup>

Thus, for a period of 600 years no Christian bishop assumed the above title; and when it was arrogated, the Bishops of Rome at once denounced it.

Next, the title, "*Vicar of Christ,*" is now boldly assumed by the Popes exclusively, but its novelty is apparent.

Originally it was applied to all bishops alike, as is evident from the writings of St. Cyprian, and from the language of certain Synods.<sup>4</sup> For the period of 900 years no bishop of Rome assumed it exclusively to himself; and if the Romish theologian, *Dens*, is to be credited, the acceptance of such title is not a matter of obligatory faith.<sup>5</sup> Hence, if this be so, the supremacy which rests upon it is placed in the same position.

In the third place, we come to the title of "*Pope,*" which is exclusively appropriated by the Roman Pontiff. Originally, it was assumed by the bishops of various churches, *e.g.*, Jerome, Augustin, Athanasius, &c. For 1000 years this title was not assumed as the sole privilege of the Bishop of Rome; indeed, in the ninth century, Gregory IV. rebuked the French bishops for applying it to him.

Seeing, then, that the supremacy is based on the titles

<sup>1</sup> Lab., tom. v., c. 950.    <sup>2</sup> Greg. I., Ep., lib. iv., quoted by Calette.

<sup>3</sup> Greg. I., lib. vii. Ibid.    <sup>4</sup> See Lab., tom. vii.

<sup>5</sup> Deus, Theo., vol. ii., p. 19.

given to, and used by, the Popes, and that these latter are novel assumptions, we conclude that, like them, the Papal claim is also novel.

SECTION VIII.—THE SCRIPTURES CONDEMN THE DOCTRINE.

*Matt.* xxiii. 10 teaches the equality of the Apostles :—

“ Neither be ye called masters, for one is your master, even Christ.”

And—

“ He that is greatest among you shall be your servant.”

*Matt.* xx. 25-27 repudiates the idea of Peter’s supremacy :—

“ But Jesus called them unto him, and said, Ye know that the princes of the Gentiles lord it over them, and they that are great exercise power upon them.

“ It shall not be so among you, but whosoever will be the greater among you, let him be your minister ; and he that shall be first among you shall be your servant.”

*Gal.* ii. 11 shows that St. Paul knew of no supremacy :—

“ But when Cephas (Peter, *John* i. 42) was come to Antioch, I withstood him to the face, because he was to be blamed,” &c.

*2 Cor.* xi. 5. St. Paul affirms :—

“ I am not a whit behind the very chiefest Apostle.”

*Gal.* ii. 9. Here the Apostle places Peter on an equality with others :—

“ James, Cephas, and John, who seemed to be pillars.”

*Gal.* ii. 7. Paul claims authority over the Gentiles.

*Acts* viii. 14 tells us that Peter was sent by the others, which is inconsistent with the notion of his supremacy.

“ When the Apostles which were at Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter,” &c.

*Acts* xi. 2, 3, tells us that Peter was called to account for his conduct.

*Acts* xv. 6-29 gives an account of the first Council, that of Jerusalem, when James presided, and his advice was fol-

lowed. Yet Peter was present. Also the decree was not sent in Peter's name, nor did he call the Council.

1 *Peter* v. 1 proves that St. Peter assumed no priority.

"The elders which are among you I exhort who am also an elder (presbyter)," &c.

1 *Peter* v. 3 condemns any aspiring to a superiority.

"Neither as lording it over the clergy, but being a pattern," &c.

2 *Cor.* xi. 28 is language hardly in keeping with an existing supremacy on the part of Peter.

"Besides those things that are without, that which cometh on me daily, the care of all the Churches."

*Eph.* iv. 11 gives an enumeration of all the Christian ministers, which does not commence with "First St. Peter," but "First Apostles, secondarily prophets," &c. Peter's name is not always placed first.

1 *Cor.* i. 12. St. Paul here reproves those who claimed to be exclusive followers of Cephas, or of Apollōs.

*Gal.* ii. 9 shows that James and John were combined with Peter in Paul's admission to the apostleship.

#### SECTION IX.—OBJECTIONS ANSWERED.

*Obj.* 1. (*Matt.* xvi. 18.) "I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." This is the great foundation text.

*Answer :*

1. There are two words to be distinguished here, "Peter" (Petros) and "Rock" (petra): the one a noun masculine, the other feminine. It is the latter our Lord employs in reference to his Church, a clear proof that Peter was not the rock He alluded to.

2. *Peter* means only a "stone" (*John* i. 42), whilst Christ says He will build on a "rock." Scripture recognises our Lord under this figure (*1 Cor.* iii. 11, x. 4).

3. If Peter was the rock intended, he was a frail one, for in the same chapter (v. 23) our Lord thus addresses him, "Get thee behind me, Satan," &c.; and he it was alone who denied with curses Christ.

4. Foundation does not imply government or supremacy. If St. Peter was called a foundation, the other Apostles were the same (Rev. xxi. 14; Eph. ii. 20).

5. "The gates of *hell*" should be rendered "gates of *hades*." This was a common expression amongst the Jews to signify the *state of the dead*. It is a promise, then, of *perpetuity*, not of infallibility or supremacy: not that Christ's Church should never *err*, but never *perish*. If the text refer to Rome, how is it that the powers of darkness, as she represents Protestantism to be, have so prevailed against her during the past 300 years that now she has but a shadow of her former power? If the "gates of hell" mean *sin*, then the promise has failed in Rome's case, for sin and crime have reigned sadly in her midst; if it signify *error*, it has equally failed, for her Popes have erred so far as to be called "apostatical."

6. The Fathers teach that Christ, not Peter, is the foundation.

*Augustine* writes:—

"And I say unto thee, 'Thou art Peter': because I am *petra*, a rock: thou art *Petrus*, Peter; for *petra*, the rock, is not from *Petrus*, Peter; but *Petrus*, Peter, is from *petra* the rock; for Christ is not so called from the Christian, but the Christian from Christ. 'And upon this rock I will build my church,' not upon Peter whom thou art, but upon the rock whom thou hast confessed." <sup>1</sup>

Again:—

"He did not say to him, 'thou art *petra*'; but 'thou art *Petrus*,' for Christ was the *petra*." <sup>2</sup>

*Chrysostom* says:—

"He did not say upon *Petrus*, for He did not found His Church upon man but upon faith." <sup>3</sup>

Again he says:—

"Upon the rock, *i.e.* upon the faith of the confession." <sup>4</sup>

*Cyril* holds that:—

"The faith of the Apostles is the rock upon which the Church of Christ is founded." <sup>5</sup>

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<sup>1</sup> Aug. Opera., tom. v., p. 1097.

<sup>3</sup> Sermon de Pent., tom vi., p. 233.

<sup>5</sup> De Sanct., Trin., tom. v., p. 509.

<sup>2</sup> Lib. i., tom. i., p. 42.

<sup>4</sup> Hom. lv., Matt. c. xvi.

*Hilary* says :—

“ Upon this rock of confession is the Church built. This faith is the foundation of the Church.<sup>1</sup> ”

7. 1 *Cor.* iii. 11 teaches that “ Other foundation can no man lay than that lieth, which is Jesus Christ.”

*Eph.* ii. 20. “ Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.”

*Obj.* 2. (*Matt.* xvi. 19.) “ I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.”

*Answer :*

1. Whatever power was intended by the expression “ keys of,” &c., was but a promise of priority in proclaiming the Gospel, not of supremacy. It was fulfilled in Peter being the first to preach to the Jews (*Acts* ii. 41) ; and to admit the Gentiles into the Church of Christ (*Acts* x.).

2. Peter can have no successor in respect of the “ keys,” for that would imply that the door to Jew and Gentile was not yet open.

3. The power to which the words apply was not Peter’s exclusive privilege, for the same promise was given to all the disciples subsequently, when Christ said, “ Whatsoever ye shall bind,” &c. (*Matt.* xviii. 18 ; *John* xx. 23) ; and this is confirmed by the testimony of the Fathers.

*Augustine* says :—

“ Did Peter receive the keys and not Paul.”<sup>2</sup>

Again :—

“ What is given to him, is given to the Church.”<sup>3</sup>

*Ambrose* declares :—

“ What is said to Peter is said to all.”<sup>4</sup>

*Jerome* affirms :—

“ On all the strength of the Church is equally founded. You will say

<sup>1</sup> *De Trin.*, lib. vi.

<sup>3</sup> *Ibid.*, p. 206.

<sup>2</sup> *Serm.* cxlix., tom. v., p. 704.

<sup>4</sup> *In Ps.* xxxvii., tom. i., p. 858.



the Church is founded on Peter; but in another place this is said to be on all the Apostles; and all receive the keys of the kingdom of heaven." <sup>1</sup>

And *Pope Leo* says:—

"This power of the keys is translated to all apostles and bishops. It was commended singly to St. Peter because the example of St. Peter was propounded to all pastors of the Church." <sup>2</sup>

*Obj.* 3. (*John* xxi. 16.) "Feed my sheep."

*Answer:*

1. This command gave Peter no special privilege, The duty implied belongs to every minister (*Acts* xx. 28). St. Paul's injunction here, "Feed the Church of God," &c., did not mean that the Ephesian elders were to become Popes. St. Peter gives a like injunction (*1 Pet.* v. 2).

2. The command to "Feed the sheep" does not give a supremacy over the shepherds.

3. Peter having denied his Master, may well have supposed that he had forfeited his privileges. The Saviour's injunction was but a restoring of what he had forfeited; and his threefold employment of the expression was in reference to the threefold denial.

4. The Fathers considered that the injunction applied to all the apostles.

*Augustine* says:—

"When it is said to him (Peter), it is said to all." <sup>3</sup>

From all this we find that Peter's priority was merely that of dignity; the first amongst equals. More than this neither the Fathers, nor Scripture, nor our Lord accorded him.

Was Peter an ambassador, steward, minister, or builder? So were the other Apostles (*2 Cor.* v. 20; *1 Cor.* iv. 1; *1 Cor.* iii. 10).

Was Peter a rock, or foundation? So were the rest (*Rev.* xxi. 14; *Eph.* ii. 20).

What prerogative had Peter which the others had not? None.

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<sup>1</sup> *Lib. i., tom. iv., pp. 11, 268.*

<sup>2</sup> *Serm. de Nativ.*

<sup>3</sup> *De agme Christ, tom. vi., p. 260.*

*Obj.* 4. (*John* xiv. 26.) "He (the Holy Ghost) shall teach you all things, and bring all things to your remembrance."

*Ans.* The context must be read with the above, from whence it will be seen that the whole must be confined to the Apostles, it being a promise to assist them in their writing the Scriptures. This is the opinion of *Augustine*, who says :—

"Christ having committed to them the writing of those things which He would have us read, they chose out of those things to write what they judged sufficient to be written for the salvation of the faithful."

But if the promise belongs to any others, it does to all who love God and keep His commandments.

*Obj.* 5. (1 *Tim.* iii. 15.) "The Church . . . the pillar and ground of truth."

*Answer :*

1. What right has Rome to appropriate the text? It was not addressed to her, but to the Church of Ephesus; so that if it implies supremacy or infallibility, it is this Church which has the claim to it; yet neither was true of her. She was not infallible, for owing to error she fell; nor was she supreme over other churches.

2. The term "truth" signifies God's revelation to man (*John* xvii. 17; *Gal.* iii. 1, v. 7; *Eph.* i. 13; 2 *Thess.* ii. 10-12): hence it cannot refer to any one particular creed, or system of doctrine.

3. The "Church" is composed of all believers, laity and clergy, and as such is the "pillar and ground" of the truth. The Fathers called eminent Christians "the pillars and ground of the faith." The Church has preserved the Scriptures; and in this matter Rome has but done her share: other churches procured copies, which they transmitted.

*Obj.* 6. (*Matt.* xxviii. 20.) "Lo! I am with you alway, even to the end of the world."

*Ans.* The promise is conditional, "Teaching them to observe all things whatsoever I have commanded you." Rome, failing in the condition, cannot claim the promise. Besides, it was addressed to *all* the Apostles, and these founded several churches, so that whatever it imports belongs equally to those churches as to the Church of Rome. And further, the command, combined with the promise, had

reference alone to the making of converts to Christianity, and the preaching of the Gospel, not to any care of, or supremacy over churches. It was in the preaching of the Gospel Christ promised to be with his ministers.

SECTION X.—SUMMARY.

1. The creed of Pope Pius IV. claims universal supremacy for the Bishop of Rome. This assumption has been maintained by the highest Papal authorities.

The claim is based upon the supposition that St. Peter was Bishop of Rome, and that the Popes are his successors. This idea is overthrown : (1) By the Scriptures, which are silent upon so important a subject, and which represent St. Paul, who wrote to the Romans and from Rome, as being the Apostle who built up the Church of Rome, he being especially the Apostle of the Gentiles ; the only ground for supposing that Peter was at Rome being that he writes from Babylon, which Romanists hold to mean Rome ; but such interpretation is terribly fatal to the Church of Rome. (2) The early Fathers make no reference whatever to any visit of Peter to Rome.

2. The majority of the Fathers—Augustine, Tertullian, Jerome, Cyprian, Eusebius, &c., are opposed to all pretensions of Papal supremacy.

3. The Papal claim is novel. Bellarmine declares that it is founded on the Pope's titles, "Universal Bishop," "Vicar of Christ," &c. ; but these titles are of modern date, and for hundreds of years were not assumed exclusively by any Bishop of Rome.

4. The Scriptures are antagonistic to the assumption, and repudiate anything like a supremacy of Peter. St. Paul held he was "not a whit behind the chiefest Apostle ;" and declares that "other foundation can no man lay than that lieth, which is Jesus Christ."

5. The texts which are advanced as being in favour of Peter's supremacy, and which were addressed to Peter by our Lord, the Fathers declare to have been equally addressed to the other Apostles.

6. Rome lays stress upon Matt. xvi. 18—"Thou art

Peter, and upon this rock I will build my Church." But the Fathers unanimously declare that Christ alone is the rock intended. She also refers to Matt. xvi. 19—"I will give unto thee the keys," &c. ; but the like promise was given to *all* the disciples. And again, to John xxi. 16—"Feed my sheep ;" but a command to feed the sheep is not an investment with power over the *shepherds*.

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## CHAPTER IV.

### A FEW WORDS CONCERNING INFALLIBILITY.

THE Church of Rome lays great stress upon her supposed infallibility. Romanists hold that their Church is infallible, and that consequently she can teach no error. They conceive that in consequence of human frailty an infallible guide is required. They allow the infallibility of Scripture, but maintain that they require an infallible interpreter. The great question, then, is, *where* is this infallible authority to be found? On this subject there have been discordant opinions in all ages; some saying that it exists in councils, others in the Popes, others again in Pope and council. The Vatican decree of 1870 makes it reside in the Pope.

We shall see how little claim either the Pope or the Romish Church has to infallibility.

The direct teaching of Rome upon the subject is as follows:—

The *Catechism of Trent* says:—

“But as this one Church, because governed by the Holy Ghost, cannot err in faith and morals, it follows that all other societies arrogating to themselves the name of Church, because guided by the spirit of darkness, are sunk in the most pernicious errors.”

The *Vatican Decree* says:—

“We teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex-cathedra*,—that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church . . . is possessed of infallibility, with which the Divine Redeemer willed that His Church should be endowed . . . and that therefore such definitions of the Roman Pontiff are irrefragable . . . of themselves, and not from the consent of the Church.”<sup>1</sup>

From this we conclude, that if the Pope be infallible now,

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<sup>1</sup> Vatican Council, 1870, pp. 114-119.



all preceding Popes have been likewise infallible ; and if the Church cannot now err, she could not have erred in the past. We shall see that infallibility is wanting in each case.

#### SECTION I.—PRECEDING POPES WERE NOT INFALLIBLE.

This will be evident if we consider briefly the lives and characters of some of them.

##### 1. *Popes have been grossly immoral.*

*Jchn XX.*, 955 A.D., in a Roman Synod, was found guilty of perjury, blasphemy, incest, and adultery. He lived in public adultery with Roman matrons ; and fear of violation kept female pilgrims from Peter's tomb. Being caught in adultery he was killed. *Bellarmino* confesses " he was nearly the wickedest of the Popes." <sup>1</sup> Was this man infallible ?

*Boniface VII.*, 974 A.D., murdered his predecessor, and is called by *Baronius* a thief, miscreant, and murderer.

*Gregory VII.*, 1073 A.D., was guilty of simony ; and was declared to be a fornicator, impostor, and assassin.

*Sixtus IV.*, 1471 A.D., was the patron of debauchery and murder. He established brothels, which brought him in a large revenue.

*Alexander VI.* excelled all in villany and crime. Under him Rome became the headquarters of prostitution, murder, filthiness, and atrocity.<sup>2</sup>

*Julius II.* was notorious for drunkenness, simony, thieving, debauchery, and all kinds of wickedness.<sup>3</sup>

*Leo X.*, 1513 A.D., was an atheist, and was addicted to sensuality and worldly occupations.<sup>4</sup>

##### 2. *Popes have patronized heresy.*

*Victor* upheld the errors of *Montanus* ; in the words of *Rhenanus*, " His Holiness Montanized."

*Stephen* erred regarding baptism, and taught that the baptismal ceremony was efficacious without the name of the Trinity.

*Liberius* excommunicated *St. Athanasius* and subscribed to *Arianism*.

<sup>1</sup> *Labbe.*, xi., 881 ; ii., 373.    <sup>2</sup> *Daniel*, vii., 84. See *Elliot's Delineation*.

<sup>3</sup> *Bruy.*, iv., 371. *Ibid.*    <sup>4</sup> *Elliot*, p. 484.

*Honorius* was a Monothelite, and was condemned by the sixth General Council.

*Zosimus* countenanced Pelagianism.

*Vigilius* sanctioned, at one time, Entychianism.

*John XXII.* denied the admission of souls into bliss between death and the resurrection. Dupin says he sought to "disseminate a universal heresy through the whole church."<sup>1</sup>

*Marcellinus* was an idolater.

*John XXIII.* believed that the soul dies with the body.

*Pope Joan* was an harlot of infamous character. No ecclesiastical writer attempted to deny this notorious fact until the commencement of the Reformation.<sup>2</sup>

3. *Popes have contradicted one another.*

*Gregory the Great* affirmed that "whoever calls himself the Universal Priest, is desirous to be so called, . . . is a forerunner of Antichrist."<sup>3</sup> This *Gregory VII.* repudiated.

*Stephen VI.* annulled all the Acts of *Pope Formosus.*

*Gelasius* condemned communion in one kind.

*Innocent I.* asserted the necessity of infants receiving the Holy Communion.

*Gregory I.* rejected the Book of *Maccabees.*<sup>4</sup> This *Gregory XVI.* calls inspired.

*Pius IX.* forbids Bible reading, which *Gregory I.* advocated.<sup>5</sup>

*Innocent III.* contradicted *Celestine* on the subject of divorce.

*Lucius III.* approved of marriages made without the parents' consent.<sup>6</sup> This *Evaristus* declared unlawful.

*Innocent IV., Martin IV., Clement V., &c.,* anathematized all who denied that the *Franciscans* had no property in common. *John XXIII.* condemned all who held it.<sup>7</sup>

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<sup>1</sup> Nangis, Ann. 1334.

<sup>2</sup> See Spanheim, Exercitatio de Papa Fem., tom. ii.

<sup>3</sup> Ep., lib. vi., c. xxx.

<sup>4</sup> Greg., Macc., lib. xix., c. xxxix. B. Jeb, Paris, 1705.

<sup>5</sup> Ep. ad. Germ. Opera. ix.

<sup>6</sup> Corp. Juris. Can., tom. ii., Dec. Greg. ix., lib. v., De raptoribus.

<sup>7</sup> Bower, Hist. of Popes, vol. i., pp. 8, 9, Pref.

*Benedict XII.* and *Gregory XII.* opposed each other in ruling the Roman Church at the beginning of the fifteenth century. They both claimed the Papal chair.

*Sixtus V.* published an edition of the sacred text. *Gregory XIV.* appointed a commission to correct his errors; and the result *Clement VIII.* presented to the world.

*Clement XIV.* suppressed the Jesuits. His successor undid this.

The Pope's liability to error is held by Dupin, Gerson, Bossuet, and many others; and many Pontiffs—Felix, Gelasius, Damasus, Celestine, &c.—have admitted their liability to error.<sup>1</sup> Pius II. wrote, "The Pontiffs . . . are liable to be deceived, to err, to fall, and to be deluded."<sup>2</sup> And Adrian VI. says, "It is certain that the Pope can err even in matters of faith."<sup>3</sup>

4. *Popes have lived whose validity is doubtful.*

The *Roman Catholic Directory*, 1840 A.D., names several Popes concerning whom there is doubt as to whether they were truly Popes. It writes as follows:—

Of *Felix II.* :—

"A Roman, who is reckoned among the Popes of this name, and exercised the Pontifical power for more than two years, during the exile of Liberius, either as his vicar, or because he was created Pope with the consent of Liberius, or, as some of the learned think, *unlawfully.*" He was an Arian.

Of *Boniface VI.* :—

"A Tuscan, reckoned among the Popes, although by some he is considered an *Antipope.*"

Of *Leo VIII.* :—

"Leo is, however, *reckoned* among the Popes as eighth of that name."

Of *Boniface VII.* :—

"This wicked man died after four or eleven months of *usurpation.*"

Of *John XVIII.* :—

"Called XVIII. because the practice has been introduced of reckoning among the Popes of the name of JOHN, even the *Antipope, John Philogath.*"

<sup>1</sup> Delineation of Popery, Elliot, p. 65.

<sup>2</sup> Ad. Martin, *Meyr de Moribus Germanorum.*

<sup>3</sup> Dictates on Fourth Bk. of Sentences.

Of *Benedict X.* :—

“By some of the learned considered a lawful Pope.”

5. *Popes and Councils have condemned each other.*

The *Council of Pisa*, 1409 A.D., thus speaks of the two contending Popes :—

“The aforesaid Angelo Corrarior and Peter de Luna, the competitors for the Popedom, have been and are notorious schismatics, obstinate and notorious heretics, entangled in the enormous crimes of perjury and violation of promise.”

The *Council of Basil* decreed :—

“The holy Council of Basil pronounces, decrees, and declares Pope Eugenius IV. to be notoriously contumacious, a perjured man, an obstinate heretic.”

A *Rhemish Council*, 1131 A.D., excommunicated Pope Peter as being “an intruder.”<sup>1</sup>

The *Council of Elvira* condemned all image-worship. This decision was approved of by Gregory the Great, and confirmed by the Council of Constantinople, yet succeeding Popes annulled the decision.

The *Council of Chalcedon* was rejected by Pope Leo, as Bellarmine admits ; but received by Pope Gregory.<sup>2</sup>

The *Council of Constance* deposed the three Popes who then contended for Peter’s Chair, and elected Martin V. in their place. It took proceedings against the infamous John XXIII., and deposed him.

The *Council of Laodicea* forbids angel-worship. It says : “Christians ought not to forsake the Church of God, and invoke angels.”<sup>3</sup>

It also forbids a “bishop or priest to forsake his wife.”<sup>4</sup>

It likewise decides against the Apocrypha belonging to the Canon of Scripture. Pope Pius IV. forbids priests to marry, and holds to the Apocrypha.

The *Council of Chalcedon* decreed that the Bishop of Constantinople should have like dignity with the Bishop of Rome.<sup>5</sup> This the Council of Trent repudiated.

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<sup>1</sup> Labb., vol. xiii., p. 619.

<sup>2</sup> Opera., tom. i. ; De Rom. Pont., lib. ii., c. xxii.

<sup>3</sup> Canon 55.

<sup>4</sup> Canon 6.

<sup>5</sup> Mosheim, Cent. V., pt. i., c. v., ss. xv., xvi.



The *Councils of Constance* and *Basil* maintained that a General Council is superior to the Pope. This Pius II. and succeeding Popes denied.<sup>1</sup>

The doctrine of the *Immaculate Conception* has received the opposition of no fewer than fourteen Popes.<sup>2</sup>

From the fact, then, that Popes have been guilty of abominable crimes, and of heresy; that they have deliberately contradicted one another; that they have been condemned by General Councils; and have contravened the decrees of Councils that preceded them, we can come to no other conclusion than that they sadly erred both in morals and matters of faith, and therefore were not infallible. This being so, it is absurd to pretend infallibility for the present pontiff, except it be on the principle that many preceding fallibles make one infallible.

We shall conclude with the confession of *Baronius* as to the character of Pontiffs in the past. He says:—

“*Monsters horrible to behold* were made Popes into the apostolical seat.”

Again:—

“How foul was it when sordid and abandoned women ruled at Rome; and, what is horrible to hear and unutterable, *false Pontiffs, their lovers*, were intruded into the chair of St. Peter.”<sup>3</sup>

And *Genebrard* admits:—

“Fifty Popes in one hundred and fifty years, from John VIII. to Leo IX., entirely degenerated from the sanctity of their ancestors, and were *apostatical* rather than *apostolical*.”<sup>4</sup>

## SECTION II.—PAPAL INFALLIBILITY IS PRACTICALLY USELESS.

Of what use is it to claim infallibility when Rome cannot give her members positive assurance upon certain vital doctrines. In the first place, she is not positively assured that

<sup>1</sup> Conc. Labb., tom. xii. ; Conc. Constan., sess. v., col. 22.

<sup>2</sup> See Cardinal Turrecremata's Refutation.

<sup>3</sup> Baronii, *Annales Ecc.*, p. 7, an. iv. Antwerp, 1603.

<sup>4</sup> Geneb., iv.



the Pope is the legitimate successor of Peter. When Popes were contending with each other for the primacy, what guarantee is there that he who was successful in the greedy struggle was the true Pope? *Dens* admits that it is but a matter of *speculation*, which is a weak foundation on which to plant infallibility. He says:—

“It is *probably* a matter of faith that a modern Pontiff is the Vicar of Christ, but *not* a matter of *obligatory* faith.”<sup>1</sup>

Again:—

“It is, however, to be noted that a modern Pontiff, being the successor of Peter and Vicar of Christ, *is not a matter of obligatory faith*, for that is not sufficiently set before the whole Church with the necessity of believing.”<sup>2</sup>

All this is noteworthy. If the Pope be not a true successor of St. Peter he cannot be infallible; and *Dens* declares it to be a matter of speculation; and further, if Romanists are not *bound* to believe that Pius IX. is a true Pope, why should we be called upon to credit it as well as his infallibility? If the reality of his being a true Pope be doubtful, and *Dens* says it may, equally so must be his infallibility.

But, again, of what service is infallibility if there be doubt as to the *validity* of any of the sacraments? That there *must be* doubt is manifest from the fact that Rome demands *intention* on the part of all concerned in the administration thereof, and as to the existence of such intention no one can be assured. Where was it when Popes and clergy revelled in profligacy; when Popes were guilty of heresy and simony, and, reigning together, anathematized each other! It is a senseless thing to proclaim ministers infallible where there is no certainty that Pope or priests are really true priests.

The teaching of Rome respecting the above doctrine is plain. She declares:—

“If any one shall say that in ministers, while they form and give the sacraments, *intention* is not required . . . let him be anathema.”<sup>3</sup>

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<sup>1</sup> *Dens' Theologia*, vol. ii., p. 19.

<sup>2</sup> *Ibid*, p. 22.

<sup>3</sup> *Canons of Trent*, p. 52. Paris, 1832.

And *Bellarmino's* rider to this is :—

“No one can be certain with the certainty of faith that he has a true sacrament, since the sacrament is not formed without the intention of the minister, and *no one can see the intention of another.*”<sup>1</sup>

*Vega* confesses the same :—

“We are not infallibly certain of the receiving of any sacrament.”<sup>2</sup>

Hence, in the *ordination* and *election* of a Pope there can be no infallibility: consequently, such infallibility is useless.

There are two or three other difficulties worth considering. In the time of Pope Liberius the world was Arian; for a while he resisted, when Felix was ordained Pope in his place, whilst he was banished. He at last signed an heretical creed and returned. Here were two Arian Popes. Again, King Athelric elected Boniface as Pope: the clergy and people, Dioscurus. The latter soon died, when Vigilius was chosen. Subsequently Boniface ruled alone. Now, was Boniface canonically Pope? It would seem not; yet from him the Roman succession comes down. In the seventh century, Honorius was condemned and anathematized by the third Council of Constantinople, and Popes Agatho and Leo II. confirmed this.

### SECTION III.—SCRIPTURE OPPOSES SUCH INFALLIBILITY AS ROME CLAIMS.

The Church of the present is but the continuation of the Church of the past dispensation. Rome pretends that she is the sole true Church of the Christian dispensation. If we grant it, it will not prove her to be infallible. The ancient Church was not infallible, as an appeal to Scripture will testify. For example, Aaron led the people in their idolatry (Exod. xxxii.); Urijah the priest acted likewise (2 Kings xvi.); Jeremiah reproves the priests for their idolatry (Jer. ii. 8; xxiii. 15); Ezekiel does the same (Ezek. vii. 26; xlv. 10); Paul declared that false teachers should arise from amongst the clergy (Acts xx. 29, 30;

<sup>1</sup> Tom. i., p. 488. Prague, 1721.

<sup>2</sup> De Justif., lib. ix., c. xvii.

1 Tim. iv. 1 ; 2 Thess. ii. 3, 4 ; Matt. xxiv. 4) ; and the Apostle especially warns Rome against that very claim she now makes, and tells her plainly that she is liable to fall. He says :—

“ Boast not against the branches ; but if thou boast, thou bearest not the root, but the root thee.

“ Thou wilt say then, The branches were broken off that I might be grafted in.

“ Well ; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee.*

“ 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.*”—Rom. xi. 18-22.

*Milner's* remark on the above, which he is unable to gainsay, is instructive. He says :—

“ It is the opinion of some of our most learned commentators that before the end of the world Rome will relapse into its former paganism.”<sup>1</sup>

This is an admission that Rome may cease to be Christian : indeed, her fall is clearly predicted in Rev. xviii. 7, 8.

The Pope's claim of infallibility is founded on Peter's supposed infallibility : but was Peter infallible ? If so strange that he was the only Apostle whom our Lord called “ *Satan* ;” and the only one who *denied* Him with curses : that he did not settle the difficulty at the Council of Jerusalem (Acts xv.), it being James who gave *sentence* ; that Paul should have dared to withstand him to the face for his *dissembling*. (Gal. ii.) ; that the Apostles should have disputed about *superiority* after our Lord had said, “ Thou art Peter,” &c. (Matt. xvi. 18) ; that Paul should ever speak alone of Christ as the Church's *head*, and never of Peter (Eph. i. 22, 23, v. 23 ; Col. i. 18) ; and say that he himself was equal to any Apostle.

If, then, the Pope's infallibility depends upon that of Peter, he has little claim to it, for if ever a fallible man lived, it was the Apostle Peter.

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<sup>1</sup> Letter xii., quoted in Blakeney's Rome Tridentine and Vatican.

## SECTION IV.—SCRIPTURE IS TORTURED IN SUPPORT OF PAPAL INFALLIBILITY.

The Church of Rome appeals boastfully to certain passages of Scripture which she vainly imagines support her claim. They are the following texts : Matt. xvi. 18 ; xviii. 18 ; xxviii. 20 ; John xiv. 15 ; 1 Tim. iii. 15. These we have examined so fully in previous pages (Sec. ix., Chap. iii.) that it is not necessary to repeat what has been said. We will just add, in conclusion, that there is not a text in the New Testament which is adduced as being seemingly in support of infallibility in the Christian Church, against which a like text cannot be taken from the Old Testament which seems to imply a like infallibility in the Jewish Church ; yet we well know that it was far from being infallible. But if the above texts from the New Testament make the Christian Church to be infallible, then, likewise, the similar texts from the Old Testament will prove the infallibility of the Jewish Church ; yet it was that Church which crucified the Saviour ! The texts are the following—Lev. x. 11 ; Deut. xvii. 3, xxi. 5, xxxiii. 10 ; 2 Chron. xix. 8 ; Ezek. xliv. 24 ; Mal. ii. 7.

## SECTION V.—A FEW OBJECTIONS CONSIDERED.

*Obj.* 1. "Infallibility is necessary in the Church for the prevention of disputes, and to preserve unity."

*Ans.* If such be requisite in spiritual affairs, why not also in temporal ? A universal infallible judge is equally required in civil matters.

We need no such judge in religious concerns. The Scriptures are clear to all. We are commanded to "search them ;" and the Apostle asks, "Why of your own selves judge ye not what is right ?" There were divisions and heresies in the Apostles' days (1 Cor. xi. 19) ; and there have been such in all times in the Church of Rome.

*Obj.* 2. "Without an infallible judge controversies cannot be terminated."

*Ans.* The Church of Rome has never been free from controversy. The seat of infallibility has long been a subject of



dispute ; and so has the doctrine of the *Immaculate Conception*. The Franciscans and Dominicans, Jesuits and Jansenists, have ever been at war with each other.

*Obj.* 3. "Heresies cannot be discovered except the Church be infallible."

*Ans.* Why cannot heresies be discovered by Scripture ? If it be capable of teaching us what is saving faith, it is equally capable of teaching us what is deadly heresy, the antipode of true faith.

*Obj.* 4. "Without an infallible guide Scripture cannot be expounded."

*Ans.* Where, then, is Rome's infallible exposition ? Are all her teachers individually infallible ? In what respect are they more learned than Protestant teachers ? Has Rome by her infallibility removed the obscurity from a solitary doubtful text of Scripture ! The answers to these, which must be in the negative, are a sufficient reply to the above objection.

*Obj.* 5. "Private persons require to be taught by better-informed guides."

*Ans.* Granted ; but this does not make them infallible. If not infallible, what proof has a person that his guide rightly expounds the Church's teaching ? This brings the question down to the right of private judgment ; so that if he be qualified to judge rightly on this one point that he does right in accepting such teaching, why not also on other points ? All that is essential to salvation is concise and clear. That a layman make no mistake whatever in accepting the decisions of his Church he ought to be infallible ; and that the priest make none in propounding them, he should be the same. So that it comes to this, that clergy and laity must be infallible, otherwise there is a liability to error. The teaching of Rome is contained in 135 volumes in an unknown tongue ; that of the Scriptures in one volume in a known language. How can a layman be assured he does know what his Church teaches ? and can he know it any better than he may know what Scripture teaches ? This latter is an infallible guide, a priest is not ; and a layman can know no more of what his Church requires than this guide discloses.



*Obj.* 6. "The obscure places of Scripture contain matters of faith, and require an infallible expounder."

*Ans.* Rome has never yet infallibly expounded them. What is necessary to salvation is clear to all; what is obscure God will never condemn us for not comprehending. If needful for salvation there would have been no obscurity.

*Obj.* 7. "Universal tradition teaches the infallibility of the Church."

*Ans.* Let that tradition be presented and we shall accept it. Where is it to be found? May we judge of it? If we may, then the right of private judgment is admitted; if we may not, it is foolish to present it to our acceptance without sufficient grounds.

*Obj.* 8. "The Church is infallibly directed concerning the true meaning of Scripture."

*Ans.* What a boast! Yet there are hundreds of passages which Rome cannot explain, which she does not pretend to understand, and concerning which her ablest doctors have disputed.

*Obj.* 9. "There are judges for the law of the land, and so also for the Divine law."

*Ans.* As regards the Divine law there is but one law-giver and judge, God himself. Offences against the State, the State judges; but our offences against God, none can judge but Himself; and though the State appoints judges, yet the Sovereign does not judge any: this cannot be said of God.

In concluding this article on infallibility, we may observe that in primitive times none of the Fathers ever referred to it in order to terminate controversies. Had they known of it, they would doubtless have had recourse to it as being the easiest way. They alone appealed to Scripture. None of the primitive churches made any claim to infallibility, nor did they admit it in the Church of Rome, since they opposed her decisions in many ways.

#### SECTION VI.—SUMMARY.

Romanists maintain that their Church is infallible, although the Church of Rome has never formally proclaimed it. The Vatican Decree makes infallibility reside in

the Pope. If the Pope be infallible, all preceding Popes have been the same ; yet we find them to have been in many cases "monsters of iniquity," and contradicting one another. Practically, infallibility is useless, since Rome cannot infallibly prove that the Pope is a legitimate successor of St. Peter, nor can she give any guarantee that her sacraments are duly valid. The Church of the present dispensation is a continuation of the Church of the past. The former was not infallible, therefore the latter cannot be so. St. Paul warns Rome, in Rom. xi. 18-22, that she can fall. The passages of Scripture which are adduced in favour of the assumed Papal infallibility in no way support it.

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## CHAPTER V.

## THE CHURCH OF ROME NOT THE ONE TRUE CATHOLIC CHURCH.

THE ancient Creed drawn up by the orthodox Fathers at the General Council of *Nice*, 325 A.D., defines the Church as the "one Holy, Catholic, and Apostolic Church:" each of which distinctive attributes the Church of Rome presumptuously and arrogantly appropriates to herself, declaring that it is requisite to eternal salvation to be within her fold, and that everyone outside of it is a heretic, who, if he dies in this condition, is inevitably lost. We make bold to differ from such unscriptural teaching, and shall show that Rome's claims are unfounded, and are at variance with Scripture and the records of primitive antiquity.

## SECTION I.—THE DOCTRINE OF ROME ON THE SUBJECT.

*The Creed of Pope Pius IV.* contains the following article, which every Roman Catholic is bound to admit and believe under pain of eternal damnation:—

"ART. X.—I acknowledge the Holy, Catholic, and Apostolic Roman Church for the Mother and Mistress of all Churches."

The *Council of Trent* requires all ecclesiastics to make the following declaration under oath:—

"I., N., do firmly believe, swear, and profess that the Catholic and Apostolic Roman Church is the Mother and Mistress of all Churches."

The *Roman Catechism* contains the following:—

"The Catholic (Roman) Church is one, both because of our faith, and also for that it is subject to one invisible Governor, which is Christ, and to one visible Head, the Pope." <sup>1</sup>

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<sup>1</sup> Cat. Rom., Nos. 10, 11, 13.

The language of the Popes from an early date is couched in the same bold and assumptive style.

*Gregory VII.*, in 1073 A.D., thus decreed :—

“The Church of Rome is founded only by God, and the Pope thereof is rightly styled ‘The Universal Bishop,’ insomuch that whosoever consenteth not with the Church of Rome cannot be a Catholic.”<sup>1</sup>

*Innocent III.*, in 1192, maintained :—

“As God is called Universal Lord because all things are under His dominion, so we say that the Church of Rome only hath all other Churches universally subject to her.”<sup>2</sup>

*Boniface VIII.* decreed :—

“We declare, define, and pronounce that it is necessary for everyone that is to be saved to be subject to the Pope of Rome.”<sup>3</sup>

## SECTION II.—THE MEANING OF THE TERM “CHURCH.”

The Roman Catholic idea of the term “*Church*” is that it signifies one visible society on earth with a visible head, which is the Pope. It has already been shown that St. Peter was not “the prince of the Apostles,” nor Bishop of Rome, and consequently the present Bishop of Rome cannot be his successor. If St. Peter, then, was not the visible head of the Church, it is manifest that the Roman Pontiff, not being his successor in the see of Rome, cannot be the visible head of the Church on earth, which position he arrogates to himself.

The Church cannot be exclusively one visible society on earth, for the simple reason that its true Head, the Lord Jesus, is in heaven. That the Saviour is the alone Head of the Church is apparent from the Apostle’s language :—

1 *Cor.* xi. 3 :—

“But I would have you know that the head of every man is Christ.”

*Eph.* i. 22 :—

“And He hath subjected all things under His feet, and hath made Him (Christ) head over all the Church.”

*Eph.* iv. 15 :—

“We may grow up in Him who is the head, even Christ.”

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<sup>1</sup> Apud. Binius, tom. iii., Conc., p. 1196.

<sup>2</sup> Innocent, Pap. apud. Bzovium. Ann. 1199.

<sup>3</sup> Extrav. c. Unam. Sanctam, col. 212.

*Eph. v. 23* :—

“The husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body.”

Note here, that as the husband can have no vicar or deputy, no more can Christ; and that He only who is the Saviour of the Church can be its head.

*Eph. v. 24* :—

“The Church is subject unto Christ.”

*Col. i. 18* :—

“And He is the head of the body, the Church.”

The Greek word *ecclesia*,<sup>1</sup> which is translated “Church,” signified (1) an assembly without any relation to worship; (2) an assembly of God’s people under the law (Acts vii. 38; Heb. ii. 12); (3) the place where worshippers met (1 Cor. xi. 18-22); (4) a company of persons professing the Christian faith (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15); (5) the aggregate of churches in a locality, *e.g.* the Church of Ephesus, &c. (Rev. i., ii., iii.); (6) the aggregate of all these particular Churches; (7) the Church below and the Church above (Heb. xii. 23).

The term “*Church*,” as popularly used, then, may be considered as a word intended to distinguish that society of men which professes the religion of Jesus Christ, from the rest who do not make such profession.

This external visible Church, being an intermixed society (Matt. xiii. 24), which must continue so until the judgment, consisting of divers parts, some orthodox and pure, others heterodox and impure. In this visible society are found all classes—as *Augustine* says, “Citizens of Jerusalem and inhabitants of Babylon.”<sup>2</sup> The term “Church” may nevertheless be applied to this mixed society, just as a jury of twelve men are called true and good, although some of them may be very base. “The Scripture speaks of those and these,” says *St. Augustine*, “as if they were both of one body; they are only combined by a temporal mixtion, and united by the common use of sacraments.”<sup>3</sup>

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<sup>1</sup> The Roman Catholic version by Dr. Challoner, approved by Cardinal Wiseman in 1847, translates *εκκλησια*, in Acts ii. 47, “Society.”

<sup>2</sup> Sup. Ps. xli.

<sup>3</sup> De doct. Christ., lib. iii., c. xxxii.



Where are we to look for the Church? Undoubtedly in the Scriptures. The Church of Rome reverses this, and declares that we must accept the Scriptures from the Church; but she argues in a circle. When pressed for proof that she is the true Church, she refers us to the Scriptures; and when again we come to these, she affirms we must appeal to her for their truth! We must, however, find out first what is truth before we find the Church, for many profess to teach it who do not. The true place to look for signs which indicate the Church of Christ is to "search the Scriptures." And herewith *Augustine* agreeth, for, saith he, "the Church is to be found in the Law, the Prophets, Psalms, and Evangelists;"<sup>1</sup> and he makes the adhering to Jesus Christ as the head to be the most distinctive note. Now, Rome makes adhesion to the Pope to be the most essential constitution of the Church,<sup>2</sup> so that we cannot be thus infallibly certain where or how to find this Church, because no man can be infallibly certain who is true Pope. If a Pope be a *simoniac* he is no Pope, as may be seen from the bull of Julius II.; yet such was Sixtus V.; or if he be a *heretic* he is no Pope. To this latter class did Liberius belong; and in the times of the Councils of Constance and Basil it was a disputed point who had power to choose the Pope—the Council or the Cardinals. And we read of a Pope who was made head of the Church before he was a priest, viz., Constantine II.

We must remember that Christianity is not a thing to be found out, but a thing revealed. The "true religion" is simply the knowledge of God, and of Jesus Christ, sent by Him; and this has been published, and seeks men. The great question is, How shall the sinner escape eternal wrath? If we cannot get an answer from Scripture, we will find it nowhere else. But nowhere are we taught that we will be lost unless we be members of the Church of Rome. John iii. 14-16 refutes such assumption. In the case of the heathen, Christianity is embraced without the authority of the Church, for this they don't admit. And so with Jews and infidels. If they are to be Christianised, it must be independent of any such Church authority, and by the power alone of Gospel truth.

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<sup>1</sup> De Unit. Ecc., c. xvii.

<sup>2</sup> Bell., De Ecc. Milet., lib. iii.

## SECTION III.—VISIBILITY NOT NECESSARILY THE MARK OF "THE CHURCH."

The mistake that men have made in reference to the use of the expression "the Church" is in supposing that it has sole reference to some *one* distinct and visible society on earth, rather than to the aggregate of all Christian Churches throughout the world. When we speak of that which belongs to *all* these societies severally combined, we apply the phrase "*the Church*" to this combination; just as, when we speak of that which is common to all magistrates or rulers, we employ the term "Magistrate," and talk of "the Ruler." We say, "The Magistrate inflicts punishment by civil penalties, but the Church has no right to do the same." Here we mean that this is the province of all individual magistrates. St. Paul has taught us to "honour the king." He does not mean some one particular king who was to maintain an universal rule; but he alludes to every king in general.

The expression "*the Church*," then, does not refer to any particular society; consequently the Church may be existent and yet not visible; so that visibility is not an essential mark of the true Church. We have proof of this in Scripture:—

1 *Kings* xviii. 4 tells us that

"Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water."

1 *Kings* xix. 10 exhibits Elijah exclaiming:—

"I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets," &c.

But notwithstanding this national defection, the true Church existed.

"I have, says Jehovah, left me seven thousand in Israel, all the knees that have not bowed unto Baal."

*Rev.* xiii. 15-17 intimates a like truth, where we read that

"He (the beast) caused all, both small and great . . . to receive a mark in their hand, or in their foreheads, and that no man might buy or sell, save he that had the mark or name of the beast, or the number of his name."

We have also the Fathers bearing testimony to their belief in this truth ; thus

*St. Basil* writes :—

“And if the bishops be driven from the churches, let not this disturb you ; or, if traitors have arisen from the clergy themselves, let not this cause your trust in God to decay. For names do not save us . . . it is not the multitude that is saved, but the elect of God.”<sup>1</sup>

*Augustine* says :—

“Once the Church was in Abel alone, and it was opposed by the wicked and abandoned Cain ; once it was in Enoch alone, and he was translated from the wicked ; once the Church was in the house of Noë alone . . . once alone in Abraham,” &c.<sup>2</sup>

Again :—

“The Church of Christ consists of saints, of those whose names are written in heaven.”<sup>3</sup>

*Chrysostom* writes :—

“For contemplate the Church as I described her, that sometimes she is a bride . . . a daughter . . . a virgin . . . When you hear these things, do not, I pray you, think that they are corporeal. . . . The Church is all these things. How is this ? Because these things are not in the body, but in the soul.”<sup>4</sup>

And again :—

“The temple of God is holy, which temple ye are. For this is the good and faithful, and the holy servants of God, scattered everywhere, and combined by a spiritual union,” &c.<sup>5</sup>

*Clemens Alexandrinus* says :—

“By the Church I do not mean the place, but the gathering or heap of the elect.”<sup>6</sup>

The *perpetual* visibility which Rome claims as being the indication of the true Church, and which she attributes to herself, is rather a sign that she is not the true Church. For Christ foretells the smallness and obscurity of His Church in after ages ; and the Apostle tells us of a sad defection from the faith ;<sup>7</sup> and Roman Catholic commentators<sup>8</sup> confess that the woman in Rev. xii. 6 signifies the Church compelled to flee and hide from Antichrist and persecution.

*Bellarmino*, indeed, confesses that for three and a half years during the reign of Antichrist the Church shall be

<sup>1</sup> Bas. Ep. 257, ad Monachos.

<sup>2</sup> In Ps. cxxxviii. <sup>3</sup> In Ps. xlvii.

<sup>4</sup> Hom. in Ps. xlvi.

<sup>5</sup> De Bapt., lib. vii., cc. li. lix.

<sup>6</sup> Strom., lib. vii., p. 715.

<sup>7</sup> 2 Thess. ii. 1-3 ; 1 Tim. iv. 1-3.

<sup>8</sup> Timius Menochius.

obscure.<sup>1</sup> In prophetic language this period signifies 1,260 years (a day being put for a year); but if the Church may be hidden for even 3½ years, why not for 300? And if the Church of Rome be the true Church here spoken of, supposing at the time some of Antichrist's followers should dispute and say that she was not the true Church, because *not visible*, would her members accede to this? Certainly not; which is a proof that they don't regard perpetual visibility as a necessary mark of a true Church. So that their argument is worthless on their own showing.

The passages of Scripture which Rome adduces in favour of her theory are: (1) *Is. ii. 2*, where the Church is said to be exalted above the mountains. But this is prophetic, that the Church should be glorious, spiritually and prevalent. This it is, and will be. The prophet does not say that it shall continue so, which is the point to prove. (2) *Matt. v. 14*, which speaks of the Church as set on a hill and not hidden; but this speaks of what she was, not of what she should be. (3) *Matt. xxviii. 18* contains a promise that Christ should be always with her. This was made conditionally, and speaks, not of condition, but of duty. However, supposing that Christ did promise perpetual visibility to his Church, we ask our opponents to prove that ours has not been always so. If we deny that our Church was obscure during the history of the past, they who say that this is false are bound to prove it so.

#### SECTION IV.—THE VISIBILITY OF THE CHURCH OF ROME MAY BE ALLOWED.

The Church of Rome clamours for visibility as being a test of her Divine character. She asks, "When has she not been visible?" We willingly allow that she has been visible from the earliest times, and, since then, too often visible in a manner which has savoured little of the Spirit of Him who enjoined charity upon all who profess His creed, even towards their bitterest enemies. Rome has been painfully visible in the history of the past:—

1. At the *Martyr's stake*, when Oxford and Smithfield

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<sup>1</sup> De Pontiff, lib. lii., c. vii.



fires blazed, and consumed the bodies of hundreds of Protestants whose only crime was that they would not obey Rome, and commit idolatry.

2. At the *Massacre of St. Bartholomew*, when 30,000 or 40,000 innocent Protestants were slaughtered in cold blood, which villany was so approved of by the Pope that he had a *Te Deum* publicly sung, and ordered a commemorative medal of the event to be struck. This will be again alluded to.

3. At the *Inquisition*, which was invented by St. Dominic, who is now prayed to as a saint; whereat the most diabolical tortures were inflicted on men and women, and which received the express sanction of Pope Alexander IV., by a Bull published in 1254 A.D.

4. By the *lives of her Popes*. Some of them were men of the most infamous character, whilst claiming to be the representatives of Christ upon earth. Thus does the Roman Catholic historian speak of them: "To our shame and grief be it spoken, how many monsters to behold were intruded by them into that seat," &c.<sup>1</sup> Again: "Monsters horrible to behold were made Popes," &c.<sup>2</sup> Again: "How foul it was when sordid and abandoned women ruled at Rome . . . false Pontiffs, their lovers, were intruded into the chair of St. Peter."<sup>3</sup>

The following are a few examples which history has handed down to us:—

*Sergius III.* "cohabited with this woman (Marozia), and by his Holiness she had another son, named John, who afterwards ascended the Papal throne."<sup>4</sup>

*John X.* "was the paramour of the harlot Theodora." She "had influence sufficient to cause him to be raised to the Papal throne."<sup>5</sup>

*John XII.* "forced married women, widows, and virgins to comply with his impure desires."<sup>6</sup>

*Sixtus V.* and *Pius IV.* were guilty of simony.<sup>7</sup>

*Alexander VI.* has been impeached of "horrid cruelty, of monstrous lust, and unheard-of avarice, exposing all things for sale, both sacred and profane." He was a "great lover

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<sup>1</sup> Baronii, *Annales Ecc.*, p. 7, An. iv.

<sup>2</sup> Ibid <sup>3</sup> Ibid.

<sup>4</sup> Lintprand, lib. ii., c. xii.

<sup>5</sup> Mosheim, ii., 333.

<sup>6</sup> Handbook of Popery, Begg, p. 83.

<sup>7</sup> Bp. Taylor's *Dissuasive*, pt. ii., b. i., p. 58.



of women, and in his time the Apostolic palace was turned into a brothel." <sup>1</sup>

*John XXIII.* "raised himself to the Pontificate by causing his predecessor to be poisoned ; he committed fornication with maids, adultery with wives, incest with his brother's wife ; and with nuns had been guilty of those abominations," &c. <sup>2</sup>

In a word, the historian says, that the history of the Roman Pontiffs is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes. <sup>3</sup>

5. By her fearful *corruptions*. These are testified to, not alone by Protestant witnesses, but by faithful Roman Catholic historians. *Baronius* thus writes about the awful condition of the Church of Rome : "Let us see what remedy they had recourse to to extinguish this three-headed beast which had issued from the gates of hell ;" <sup>4</sup> and *Genebrard* describes the character of the priests : "The priests," says he, "were of most depraved morals, and on that account both themselves and the sacred things were despised by the people;" <sup>5</sup> and the *Council of Pisa* censured three Popes who were contending against and anathematizing each the other. *Nicholas Clemangis* wrote : "The clergy are the dregs and scum of mankind—persons who abandon themselves to the most loathsome vices."

6. By her persecuting *Decrees*.

The *oath* which all bishops at their consecration are compelled to take, is set forth in the Pontifical by order of Clement VIII., and contains the following clause :—

"Heretics, schismatics, and rebels to our said Lord, or his aforesaid successors, I will to my power persecute and oppose."

The *Council of Trent* admonishes all rulers that they

"Severely punish those who impede the liberty, immunity, and jurisdiction of the said ecclesiastical law." <sup>6</sup>

*Pope Pius IV.* in a Bull, 1564, requires all sovereigns not to

<sup>1</sup> Bower's Hist., vol. vii., p. 328.    <sup>2</sup> Ibid. p. 166.

<sup>3</sup> Mosheim, Cent. X.

<sup>4</sup> Baronii, Ann. Ecc., 1044, tom. xi.

<sup>5</sup> Chron., bk. iv., 1079 A.D. Paris edit., 1585.

<sup>6</sup> Sess. xxv., can. 20.

“Permit any opinions contrary to the true and wholesome doctrine of this Council to be received by the people subject to their government.”

The *Council of Lateran*, 1215, has the following decree:—

“We excommunicate and anathematize every heresy which exalteth itself against this holy, orthodox, and Catholic faith . . . condemning all heretics, by whatsoever names they may be reckoned. . . . Let such persons when condemned be left to the secular power . . . to be punished in a fitting manner. . . . Let the secular power strive to exterminate from the lands under their jurisdiction all heretics who shall be condemned by the Church. . . . But we desire also to subject to excommunication the believers, the receivers, the defenders, the abettors of the heretics . . . let the clergy of the Church by no means administer the sacraments of the Church to such pestilent persons, nor presume to commit them to Christian burial.”<sup>1</sup>

*Benedict XIV.*'s works contain as follows:—

“A bishop is bound, even in places where the tribunal of the Holy Inquisition is in force, carefully and sedulously to purge the diocese committed to his charge of heretics. And if he find any, he ought to punish them according to the Canons.”

Rome's sanctioning the murder of Queen Elizabeth, and her excommunication of Henry VIII., are illustrations of her readiness to maintain these principles.

The *Magnum Bullarium* tells us that Pope Honorius III., A.D. 1216, issued a Bull confirming the laws for the extermination of heretics. Innocent IX., A.D. 1243, issued a like Bull. Urban IV., 1262, instructed the Inquisitioners to exterminate heretics. John XXII., 1317, decreed the extermination of all the “enemies of the orthodox faith.” Martin V., 1418, issued his Bull against Wickliffe, Huss, and Jerome; and the two latter were put to a barbarous death. Bzovius,<sup>2</sup> the Roman historian, admits that armies of 500,000 men were raised to slaughter the unoffending Albigenses, “at the command and exhortation of Pope Innocent III.” The Bull of Pope Innocent VIII. enjoined the secular powers to take up arms against them under pain of anathema.<sup>3</sup> Pope Pius V., 1569, wrote a special letter to Charles IX. of France, before the Massacre of St. Bartholomew, urging him on to the persecution of heretics.<sup>4</sup>

The *Canon Law* has like murderous injunctions. Decret. ii.,

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<sup>1</sup> Labbe's Councils.

<sup>2</sup> Ecc. Annales, tom. xiii., p. 156.

<sup>3</sup> Innocentius Oct., Mag. Bull. Rom.

<sup>4</sup> Pii. V., Ep., lib. iii., Epist. 45 a Gouban. Antwerp, 1640.

pars causa 23, q. 4, p. 315, is headed, "Heretics are to be forced to salvation." Again, "The Church rightly persecutes heretics." Again, "What the priests cannot effect by teaching, power must" (Isidorus in Quest. v., c. xx.). Be it remembered, that this is the same Canon Law which Cardinal Wiseman sought to introduce into this country.

We have a further instance of Rome's love for persecution in the fact that in 1816 an edition of the Rhemish Testament<sup>1</sup> was put forth under the approbation of the Most Rev. Dr. Troy; and in 1818, another edition appeared under the direct sanction of the Roman prelates and clergy of Ireland, in which the chief feature is the notes appended, which were designed to show that the duty of persecuting heretics is sanctioned by Scripture. For example, the note on Rev. xvii. 6 commends the murder of heretics, affirming that commonwealths will not be answerable for such, since Protestant blood is no more the "blood of saints" than the "blood of thieves, mankillers," &c. Eckius, also, the Roman champion, seeks to prove that "obstinate heretics may justly be put to death," from Deut. xvii. 12.<sup>2</sup>

#### SECTION V.—THE BOAST OF UNITY BY THE CHURCH OF ROME IS WORTHLESS.

The Church of Rome considers *Unity* to be another characteristic mark of the true Church, and claims this as a special feature belonging to herself; and, with satisfaction, points to the diversities which exist amongst Protestants. We know that the Master prayed for the unity of His people; and in respect of Him who is the Supreme Head of the Universal Church it is one, even as the human race is one in respect of the Creator and one Governor. But this does not make it one state on earth. Unity is most desirable, but regard must be had to the *conditions* on which it is demanded by those most desirous of it. Napoleon sought to secure a unity amongst the nations of Europe, but it was by a submission to himself; and peace or union purchased by slavery, especially by spiritual slavery, is

<sup>1</sup> Copies of this notorious Bible are in the Libraries of our Universities.

<sup>2</sup> De Hæreticis Comburendis. Enchiridion.

dearly bought. The bond of union must be *truth*. This is one, and when truth is reached, unity will be attained. Without it no true unity can exist. Rome, having apostatized from the primitive Christian faith, can have no pretension to Christian unity. Her unity is but an adherence to her corruptions and impositions. Her unity, so-called, is simply an external *uniformity*—the unity of an army drilled and kept together by the fear of the Papal scourge of excommunication. It is but a *Sectarian* unity which refuses communion with any other Christian body because it will not pronounce her own shibboleths; and this at variance with the inspired exhortations of the Apostle of the Romans, who, in his fourteenth chapter, exhorts to brotherly love and unity, condemning the unfeeling and excluding judging of a fellow-Christian. It appears that certain members of that Church desired a rigid uniformity. They began to tyrannize over their non-conforming brethren and to eject them out of the Church. The Apostle asks, “Who art thou that judgest another?” “Why dost thou judge thy brother?” or, “Why dost thou condemn thy brother?” And he proceeds to exhort to mutual forbearance, but walking together in the unity of love without compelling to uniformity of practice.<sup>1</sup>

Much capital is made out of the *differences amongst Protestants* by the Church of Rome, and she boastfully points to her own absence from such. In answer to this, we reply that union is not necessarily a sign of spiritual life, even as disunion is not an indication of spiritual death. In a churchyard, beneath the bending cypress or weeping willow, there exists unity; amongst even the children of this world there is a hearty unity, but actual death and spiritual death prevails in spite thereof in each case. On the other hand, there exist on all sides differences of opinion and diversity of sentiment which indicate mental activity and life, whilst there may be a union in the bond of faith, and in the possession of spiritual life.

The very last who ought to speak of diversities amongst Protestants is the Church of Rome; for there is hardly a point of dispute amongst the former which does

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<sup>1</sup> Rom. xiv., 1—10.



not exist with the latter. Protestant Churches differ alone about *externals*, such as Episcopacy, Church Government, Liturgical Services, Infant Baptism, Ecclesiastical Garments, Predestination; and on all these points the different bodies of the Church of Rome have their separate disputes. Thus, the Jansenists are Calvinists, the Jesuits Arminians. The Jesuits are free from local episcopal jurisdiction. Different orders have their special peculiarities—different prayers, rosaries, festivals, duties; even the Lord's Supper is celebrated in a different manner by the several orders. "I have witnessed," says Mr. Seymour, "seven different forms, seven different liturgies, seven different modes of celebrating the Lord's Supper, all in the Church of St. Andrea della Valle, in Rome."<sup>1</sup>

The greatest differences have existed amongst Romanists regarding divers portions of Scripture. Thus, Lyra, Carthusianus, Hugo (cardinals), held the last seven chapters of the Book of Esther to be spurious. Driedo denied the canonicity of the Book of Baruch. Cajetan and Bellarmine are opposed in respect of the Apocrypha. Erasmus and Cajetan have doubts regarding the authorship of Hebrews. Erasmus doubted of the Second Epistle of Peter; and questioned that of St. James. Cajetan also doubted the Epistles of James and Jude.<sup>2</sup> Thus, with a so-called infallible guide, we have differences in the infallible Church that are vital and inexcusable.

Even in *Articles of Faith* diversity has long been prevalent in the Church of Rome. The seat of *infallibility* has been for ages a disputed point, and the doctrine of the *Immaculate Conception* has given rise to the most bitter controversy, the rival orders of Dominicans and Franciscans holding opposite views. Romanists, therefore, have their differences *both* in matters of faith and discipline; but they refer all to the Pope, who is satisfied to allow each to retain their respective views provided they submit to the Papal authority. Protestants differ *only* in matters of discipline, non-essentials, and refer the rest to Scripture. The only union worth having is to be one in Christ Jesus; built in

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<sup>1</sup> Evenings with Romanists, p. 56.

<sup>2</sup> Ingolstadt "On the Word of God," c. vii., p. 30; c. viii., p. 41; c. x., p. 53; c. xvii., p. 77.



Him who is "the corner-stone in whom all the building fitly framed groweth unto an holy temple in the Lord."<sup>1</sup> This union Protestants possess. The Romanists' argument against us, that we cannot be true to the Church on account of our differences, holds equally good in the mouth of a Jew, or Hindoo, against the truth of Christianity, who, when asked to become a Christian, refuses, saying that "Christianity cannot be true, seeing that the Christian Churches—Roman, Greek, Asiatic, and Protestant—are divided amongst themselves."

Divisions in a Church are no argument whatever to prove any Church not to be true, for in Christ's time the Jewish Church was full of divisions: there were the Pharisees, Sadducees, Essenes, Herodians; yet this did not detract from its being a true Church; and in St. Paul's time the Church of Corinth had also its divisions. In fact, the above argument was that used of old by the heathen against the primitive Christians. But, supposing the priests of Rome to be true successors of the Apostles, they cannot claim more authority for their own living voice than was possessed by the Apostles; yet, as we have seen, this did not produce perfect unanimity on immaterial points, nor did the Apostles seek to enforce it without conviction. "Let every one be fully persuaded in his own mind," was his decree, "for," said he, "neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. viii. 8).

SECTION VI.—THE CHURCH OF ROME IS NOT THE  
"CATHOLIC" CHURCH OF THE CREED.

The first inquiry in this subject is, What does the word "Catholic" signify? The term is not Scriptural, but has its origin in the writings of the Fathers, who employed it variously: (1) To signify *general* or *universal*. (2) They called the Epistles of SS. Peter, James, and John by this title, because not addressed to any local church. (3) The officer who collected the Emperor's revenue in several provinces was designated "Catholicus." The word "*Catholic*"

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<sup>1</sup> Eph. ii. 20.

in the Creed is no part of the Old Latin creeds, but was first added on by the Greeks.<sup>1</sup>

The plain meaning of the term is "*Universal*;" and the Christian Church is so designated as being: (1) Unlimited in either *time* or *place*, in opposition to the Jewish Church (Mark. xvi. 15; Luke xxiv. 47; Rev. v. 9). (2) Because it teaches all things necessary for a Christian to know. (3) Because all *graces* are given in it whereby spiritual virtues are disseminated. (4) In respect of all sorts and conditions of men. In a word, the *Catholic Church* is that Universal Church built upon the "foundation of the Apostles and Prophets, composed of numerous individual churches and congregations." This definition of the Catholic Church was settled at the colloquy at Carthage, when against the Donatists it was declared, "This is the voice of the African *Catholic* Christians: we are joined in communion with the whole Christian world," &c.<sup>2</sup> To this Catholic Church must a man belong, or else to none.

In strictness of speech, the term "*Roman Catholic*" is a contradiction, for *Roman* implies having a necessary connection with one place; whereas "*Catholic*" signifies having a connection with *no* place; but not wishing to quarrel about names, we don't object to our opponents calling themselves by this or any other title, as we know its full value.

In seeking to prove that she is the Catholic Church, the Church of Rome appeals to her *numbers*. If numbers are to be appealed to in support of the truth of anything, we must renounce Christianity at once. It is computed that there are 980 millions on this globe, of which 600 millions are Pagans! and of the remainder 4 millions are Jews. The Mahometans are 26 millions. In fine, the numbers of professing Christians are thought to be 305 millions. From this latter number, Rome has lost by the *Eastern* separation 77 millions, and by the *Western* 95 millions; that is, 172 millions of Christians; thus retaining only 133 millions within her own pale. As a single communion she may have the largest number of adherents; but as compared

<sup>1</sup> *Cautions for the Times*, p. 13.

<sup>2</sup> *Vindication of the Church of England*, Abp. Bramhall's Works, e. i.

to the whole of Christendom her numbers are insignificant. She is not Catholic in numbers.

But next, she appeals to the clause in the *Creed*, "I believe in the Holy Catholic Church," and maintains that this refers to herself. We can easily settle this. What we have to remember is that the above words occur in a *Creed* which is a series of things we profess to believe, but which we do not see (Heb. xi. 1). It is alone in things invisible that we *believe*: things visible we *see* and know. We declare our belief in God, in Jesus Christ, in the Holy Ghost, in the Resurrection. These we cannot see. The various articles in the creeds are concerning things unseen; hence the said clause about the Catholic Church can be no exception. It must refer to something invisible, else we would be said to see it, not to believe in it. It therefore has reference to that unseen body of redeemed souls known to God alone, part of whom are in heaven and part on earth. To interpret the phrase in any other manner would be inconsistent, for as all the other articles speak of that which is unseen, we cannot consistently exclude this and conclude that it refers to what is visible. The clause does not refer to the Church of Rome.

But another proof is forthcoming that it cannot contain any such allusion. When the *Creed* was drawn up the Church of Rome was not in being, and this, too, on the authority of Romanists. *Baronius* informs us that the Apostles' *Creed* was composed by them in 44 A.D.; that St. Peter is found visiting the Churches of Pontus, Galatia, &c., in 39 A.D.; that he constituted the Church of Antioch in the same year, which having governed for seven years, he translated his see to Rome in 45 A.D.<sup>1</sup>—that is, one year *after* the *Creed* was drawn up. *Genebrard*, the chronologer, gives eleven years between the composing of the *Creed* by the Apostles and Peter's first foundation of the Roman Church.<sup>2</sup>

That which entitles a Church to be designated "Catholic" is laid down for us by one of the old Fathers. The rule of *Vincentius* is plain, and has held good from the earliest ages. It is, "*That is Catholic which is held by all in all*

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<sup>1</sup> Anno Christo 44, No. 15, and Anno 39, No. 23.

<sup>2</sup> Chron. Anno Dom. 32, li. iii., p. 370. Bp. Morton.

places, and at all times." Here *universality* and *antiquity* are regarded and declared to be the designating marks, neither of which belongs to the modern Church of Rome. According to the above long-received rule, Rome is *heretical*, not Catholic; for, according to it, no point of faith can be regarded as Catholic which hath not been commended by antiquity and derived from Apostolic times. This Rome cannot claim, for her standard Creed is of very recent date; and in point of numbers she is far from being universal: so that failing in these two special characteristic marks, she is not Catholic.

Whilst the Church of England disclaims being *the* Catholic Church, she as strongly insists that she is truly Catholic. The name *Catholic* is universal in respect of Church and faith. *True* faith is *Catholic* faith, because it is the only door whereby all classes of men can secure salvation. The faith held by the Church of England bears the brand of Catholicity: viz., *Universality* and *Antiquity*. For this we have every member of the Church of Rome a witness. We hold nothing as an article of faith which the Church of Rome doth not agree to, and which hath not been admitted by all orthodox antiquity. For our form of faith we have the consent of the primitive Church and of the first four General Councils. Thus the Church of England, holding Catholic faith, is Catholic, not exclusively, but inclusively, being a member of the Universal Church. And if we accept the rule of *Tertullian*, our Church will be found to be the best and purest in the Christian world. He says:—

"Every descent must necessarily deduce itself from its first original. If these things are true, it is plain that every doctrine which these Apostolical, these original and mother Churches held as analogous to the rule of faith, is to be owned as true, and as containing without doubt what the Churches received from the Apostles, the Apostles from Christ, Christ from God; but that all other doctrine is to be looked upon as false, and no way savouring of those truths which have not been delivered by the Churches and the Apostles," &c.<sup>1</sup>

Now, applying this rule and that of *Vincentius*, the Roman Church can lay no claim to being Catholic, for she does not hold the true faith "pure and undefiled," which, accord-

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<sup>1</sup> De Præscript. adv. Hæres., cc. xx., xxi.



ing to *Athanasius*, is absolutely requisite. She has *added* on her Creed of Trent, which she makes essential to salvation, and this without the sanction of any General Council. The Trent Council was *not* general. There were no bishops at it out of all the other patriarchates ; and at the determination of some of its weightiest matters the number of bishops present was very small ; and not only was it not generally received by all Churches, but the French Ambassador, in the name of the King, protested against it.<sup>1</sup> It was this packed Council which added twelve new articles to the ancient creeds ; and this under the anathema of the Council of Ephesus.

With reference to this so-called General Council Dr. Geddes thus writes :—

“The Council of Trent was certainly the most singular ecclesiastical assembly that ever met. The number of prelates who were present at the conclusion of the Synod and signed its decrees were — 4 Pope’s Legates, 2 Cardinals, 3 Patriarchs, 25 Archbishops, 168 Bishops, and 36 proxies ; 7 Mitred Abbots, and 7 Generals of Religious Orders—in all 252, of whom 186 were *Italian*.”<sup>2</sup>

So unanimous were these holy fathers that we are told they actually came to blows, and tugged at one another’s beards in a most irreverent fashion!<sup>3</sup> It ought not to be forgotten that the Council did not meet for any *doctrinal* reform, but rather to effect a *moral* one, seeing that corruptions abounded on all sides, and to refute Luther’s alleged heresies. As regards the Creed of Pope Pius, it was not promulgated until about a year *after* the Council closed, by a bull in November, 1564 ; and where it is taught that its twelve new articles were but the development of previously existing doctrines. We challenge proof of the existence of any one of the doctrines contained in this Creed previous to the Council of Nice. They were new and heretical *additions*.

Who, then, are truly Catholics ? Surely those who preserve entire obedience to the Universal Church and its representative—a General Council ; who derive their faith direct from the Apostles ; who disbelieve nothing in Holy

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<sup>1</sup> Just Vindication, Abp. Bramhall, c. iii., p. 50.

<sup>2</sup> Letter to the Rev. J. Douglas, Vic. Apos., p. 48.

<sup>3</sup> See Mendham’s Memoirs of the Council of Trent.



Scripture; and who hold all that orthodox antiquity or the Primitive Church accepted.

We may quote one or two of the Fathers in support of our view. Thus

*Lactantius* says :—

“That Church alone is Catholic that retains the true worship of God.”<sup>1</sup>

*Basil* says :—

“All who have trusted in Christ are one people, and they who are Christ’s are now one Church, although it be gathered from different places.”<sup>2</sup>

*Clemens Alexandrinus* holds :—

“The Catholic Church is a catalogue of just men according to the purpose of God, and a congregation of the predestinate.”<sup>3</sup>

*Pope Gregory I.* declares :—

“All the elect are within the compass of this (Catholic) Church, and all reprobates without it.”<sup>4</sup>

All this the language of the Apostle confirms, which thus defines the Catholic Church :—

“All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”<sup>5</sup>

We must be careful, however, not to lay too great emphasis on a mere name. The Church of Sardis had a name to “live,” but was dead; so also had the Church of Laodicea. Names are often falsely imposed upon things: thus Simon Magus was called the “great power of God;” and Christ warns us against some who should come calling themselves by His name. The Christian Church at first was not known by the name of “Catholic.” This *Pacianus* admits; and when the term was used in connection with the true faith it was not always a note of the true Church, for the Donatists, Arians, and Manichæans took it to themselves. From the mere name no claim can be deduced. The Jews called themselves, “Sons of God,” whilst they were children of the devil. The Fathers sometimes applied the term to orthodoxy; so that if we hold the Catholic faith to

<sup>1</sup> Opera. Divin. Instit., lib. iv., c. xxx., p. 129.

<sup>2</sup> Epist. clxi., Armphil. ord. Epis.

<sup>3</sup> Strom., lib. vii., p. 157.

<sup>4</sup> In Psal., lib. xxviii., c. ix.

<sup>5</sup> 1 Cor. i. 2.

be that form of doctrine which the Apostles delivered, we are Catholics, and may say with *Pacianus*, "Christian is my name ; Catholic is my surname."

SECTION VII.—ROME'S BOAST OF ANTIQUITY IS OF LITTLE VALUE.

Rome claims to be the true Church on account of her great antiquity ; but this is of no value unless it be antiquity founded in truth. It is to the truth of the doctrine held that we are to look. As *Augustine* says :—

"As if antiquity or ancient custom should carry it against the truth ! Thus murderers, adulterers, and all wicked men may defend their crimes, for they are ancient in practice, and began at the beginning of the world."

Antiquity *per se* cannot be accepted as sufficient proof of the truth of any Church ; what we have to regard is truth of the doctrine. The Pagans objected to St. Paul that his doctrine was new ; was it therefore not true ? The *truth* of doctrine held, and not antiquity, must be the test whereby to prove a true Church. The Church of Rome cannot stand this test. Rome challenges us to name the time when she changed, or introduced any new doctrine ; but this is not necessary. Christ in the parable sets forth the tares as having been sown amongst the wheat unawares ; and we may reply in the words of *Alphonsus de Castro* concerning the heretical Agnoetæ :—

"Who was the author of this heresy, or when it began, no one can say."

If we cannot point to the precise period of introduction, we *can* show a time when it did not exist ; and this is sufficient.

The claim of a direct succession from the Apostles will not prove the Church of Rome to be a true Church, for we know that the Arians, Nestorians, &c., boast of a like descent. The promise made by Christ that His Church should endure for ever, was not confined to any one local Church or place ; and no one particular Church can claim it exclusively. That Church has the highest claim to be a true Church and a Catholic Church which adheres alone to Apostolical teaching, which comprises the primitive and

Catholic faith. From this Rome has sadly departed, whilst the Church of England has clung steadfastly to it, and has separated neither from the Catholic Church nor faith, but only from those superstitions and errors which Rome brought in ; indeed, she has not even departed from the Church of Rome, save only so far as this latter has departed from the Catholic faith. It is clear, then, that the boast of antiquity which Rome makes carries little weight. What she requires to prove is, that her doctrines have the sanction of primitive antiquity and of holy Scripture. The truth of doctrine must be the test of any Church being a true Church of Christ.

Again, a regular succession from Apostolic times is not that on which most emphasis is to be laid. It is to succession of *doctrine*, not of *persons*, that we are to look. There can be an Apostolical succession with error attached. St. Paul affirms as much when saying, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."<sup>1</sup> And St. Peter warns, "There were false prophets also among the people, even as there shall be false teachers among you."<sup>2</sup> The Church of Antioch, founded by this latter Apostle, had the heterodox Paul of Samosata as successor to orthodox bishops ; and so, too, had the Churches of Alexandria, &c., rulers of a like character. The Fathers looked for true doctrine in testing a Church.

Thus writes *Ambrose* :—

"They do not possess the inheritance of Peter who do not possess the faith of Peter."<sup>3</sup>

*Augustine* affirms :—

"We do not prove our Church either from the succession of bishops, or from the authority of Councils."<sup>4</sup>

Again :—

"Those who dissent from the Scriptures are not the Church, although they are found in every place in which the Church exists."<sup>5</sup>

*Irenæus* says :—

"It is necessary to adhere to those who preserve the doctrine of the Apostles."<sup>6</sup>

<sup>1</sup> Acts xx. 30.      <sup>2</sup> 2 Pet. ii. 1.      <sup>3</sup> De Penit., lib. i., c. vi.

<sup>4</sup> Opera., tom. ix., Contra Donatist Ep., lib. i., c. iv.      <sup>5</sup> Idem.

<sup>6</sup> Adv. Hæres, lib. iv., c. xliv.

The only true succession essential to a Church is a true succession of faith and doctrine. This we have preserved in the three ancient creeds, which creeds Protestants hold without any addition, whilst Rome has tacked on her new creed of Pope Pius, A.D. 1564.

Whilst Rome lays such stress upon her boasted antiquity and succession, that succession has been broken at many times, so that she can give no guarantee of the present Pope being a true successor of the Apostles. According to the decrees of Councils, where any simoniacal contract has been made, it nullifies the ordination. It is a matter of history that many Popes have been guilty of simony, of perjury, have been heretics, and of depraved character. On one occasion an infamous *harlot* was made Pope under the title of Pope Joan. This, though now disputed, was not questioned until the period of the Reformation. It was rather admitted. Where was the succession all this time, and where is it now? It may be replied that it has been preserved by a *miracle*. If this be so, then has a miracle been vouchsafed to secure a mere external rite, whilst no miracle has been wrought to secure the people pure doctrinal instruction. The Popes have no assurance whatever that they are true successors of the Apostles.

There is, further, a serious difficulty which can never be surmounted. During the great schism, which lasted many years, three rival Popes reigned. One of these, at least, was a false Pope; but he performed many spiritual functions, making bishops and priests, all of which ordinations were null. How can any bishop or priest of to-day be sure that he has come of the right succession, and not of the wrong one? He has no guarantee, and so may be no better than the layman he professes to absolve. But again, it was the Council of Constance which terminated the differences, and having deposed one Pope, chose the other. From this latter all present spiritual authority and succession are derived. If the Council chose the wrong Pope, then there is now no true Pope; and who will guarantee it acted rightly? It is remarkable that the Apostles neither made reference to, nor laid any stress on, such a succession as Rome claims; and with Tertullian we would ask, "Do we prove faith by person?"

We possess the only succession which is worth having,



and which is described in the following words of *Gregory Nanzianzen*:—<sup>1</sup>

“The succession of piety ought to be esteemed the true succession; for he who maintains the same doctrine of faith is partner in the same chair, but he who maintains a contrary doctrine ought, though in the chair of St. Mark, to be esteemed an adversary to it. This man, indeed, may have a *nominal* succession, but the other has the very thing itself, the succession in *deed and in truth*.”

#### SECTION VIII.—OBJECTIONS CONSIDERED.

Rome advances certain portions of Scripture in support of her manifold claims. We need not be surprised at this, for the Word of God has been perverted ere now in the support of error. The devil, in his assault upon the Saviour, quoted it to further his object. The following passages are appealed to by Rome as having especial reference to herself, and as proving her to be the one true Catholic Church.

*Obj. 1.* (*Matt.* xvi. 18.) “I say unto thee, Thou art Peter, and upon this rock I will build my Church,” &c.

*Ans.* This passage is also quoted in support of Papal supremacy, and it has already been dealt with (p. 34). That the Apostles did not consider it gave St. Peter any superiority over themselves, is apparent from the fact that we are told of their quarrelling later on as to which of them should be greatest (chap. xviii. 1). The text, instead of aiding the cause of Romanism, is a strong argument against the infallibility of Rome. In the exposition of this text some of the Roman theologians argue for the infallibility of the Pope, whilst others contend against it. Of the former class are Liguori and Bonaventure; of the latter are Dupin and Alphonsus à Castro.<sup>2</sup> *Liguori* declares that, if the rock be not infallible, the Church may fall; *Dupin*, &c., maintain that the Pope, or rock, is fallible—*ergo*, the Church can fall.

*Obj. 2.* (*Matt.* xvi. 18.) “The gates of hell shall not prevail against it.”

*Ans.* The word “hell” here is, in the original, “hades,” which term is invariably applied to the invisible world not being the place of the lost. The expression is figurative, and

<sup>1</sup> Orat. xxi., in Laud. Athan., p. 390. Paris, 1778.

<sup>2</sup> Blakeney's Manual, p. 40.



signifies that death or the grave shall never destroy Christ's Church, which shall live for ever. The passage is a promise of *perpetuity*, not of infallibility. The promise of Christ is to a Church that hears and obeys His word, but not to a company of prelates who nullify it; and hereto agreeth the language of *Augustine*, who says:—

“The Church is in them who build upon the Rock, *i.e.*, who believe the word of Christ and do it.”<sup>1</sup>

*Obj.* 3. (*Matt.* xviii. 17) “Hear the Church.”

*Ans.* This is a favourite text with Romanists; but how they can prove that it refers to their Church is marvellous, seeing that at the period of its being spoken the Church of Rome had no shadow of existence. It is merely a clause abstracted from its context, and boldly pushed forward in support of a favourite doctrine. A slight inspection shows that it has reference to a quarrel between brethren, who, if they cannot reconcile their differences, are to bring the subject before the local congregation to which they belong. It is absurd to suppose that “the Church” signifies a General Council, which is the true representative of the Catholic Church; for if it mean this, there would be no end of calling General Councils; every petty dispute between two brethren would demand it. How shall a poor Romanist thus “hear the Church”? Where shall he find it? The priest is not the Church; nor is the bishop, nor Pope. And for several hundreds of years there has been no General Council.

But further, the passage shows that even the decision of the Church may be set at nought by the offender; so that if it prove that she is infallible, yet her infallibility may be of no practical use. As reasonably argue that parents are infallible because children are divinely commanded to hear and obey them, as to argue that the Church is infallible because exhorted to hear it.

The text was not spoken in the sense which Rome applies. The actual reading is, “If he *neglect to hear* the Church,” &c., which is a very different rendering to the imperative form, “Hear the Church.” There is no such independent text in Scripture.

*Obj.* 4. (*Matt.* xxviii. 20.) “Lo! I am with you alway, even unto the end of the world.”

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<sup>1</sup> De Unit. Ecclesia, c. xviii.

*Ans.* This promise is associated with a condition, "Teaching them to observe all things whatsoever I have commanded you." If this be so, what Christ commanded must be found somewhere. The Romanist says it is in the Church. But we must have demonstration of the fact. If I ask, "How am I to arrive at the truth?" the reply will be, "What a Council defines is infallible truth." How can this be? Individual bishops and priests are fallible; and how can a few hundred of these fallibles united in Council make infallibility? If this fail, perhaps we can find what Christ commanded in tradition. Let us have positive proof that what is contained in tradition is of the inspiration of God, and we accept it. If, then, we cannot find what we search for from these sources, we must turn to the inspired Book which does contain Christ's commands; but Rome, failing to teach them, can lay no claim to the promise. Besides, that the text does not contain the promise of infallibility is apparent, for it was a considerable time afterwards that Peter fell into error, "dissembling," and "walking *not according to the truth*" (Gal. ii. 11). It cannot, then, imply personal infallibility. Nor is it a promise of infallibility to the Church in general, because the like is given to every assembly of Christians that meet together in Christ's name (Matt. xviii. 20). It is a promise of our Lord to be with and to support those who preach His Gospel; this Rome not doing, she cannot appropriate the assurance. The preceding verse contains a commission to teach, but this does not confer infallibility. The Jewish priests had a Divine commission to teach (Mal. ii. 7), yet they corrupted the truth (Ezek. xxxiv. 18, 19); so that if a Divine commission to preach does not confer infallibility, neither does the promise of Christ's perpetual presence. To have an infallible companion, and infallibly to follow him, are quite distinct. Compare Jer. xxiii. 11, Ezek. viii. 16, with Hag. ii. 4, 5. In adducing this text, Rome exercises her usual custom of wringing a passage from its context. If this be examined, it will be seen that it has reference alone to teaching and preaching the Gospel. Our Lord is not speaking of the care of the Church, or of successors in that at all. The commission of our Saviour was restricted to teaching those things He had *commanded*. Let it be proved that He commanded us to accept the modern dogmas of Papal supremacy and infallibility, Mary-worship,

Purgatory, &c., and we shall be ready to submit to Rome's teaching.

*Obj.* 5. (1 *Tim.* iii. 15.) "The House of God, which is the Church of the living God, the pillar and ground of the truth."

*Ans.* This was spoken by St. Paul in reference to the Church of Ephesus, of which Timothy was bishop. But though this Church was designated as above, it did not prove her infallible, nor keep her from falling (see *Rev.* ii. 5).

#### SECTION IX.—SUMMARY.

1. The Church of Rome teaches that she is the Mother and Mistress of all Churches, of which the Pope is the visible head, and out of which there is no salvation. She appropriates the title of "Catholic," and assumes infallibility.

2. The term "Church" is applied to different things in the New Testament. A single family or congregation is thus designated; and the phrase "the Church" denotes the aggregate of all Christian Churches in the world. In this sense the Fathers understood it.

3. Rome maintains that visibility is a mark of the true Church. In this she is at variance with Scripture and the Fathers, which teach that it is possible for the true Church to be invisible, as it was in the days of Ahab.

4. We are willing to accede the perpetual visibility of the Church of Rome; but it is little to her credit. Blood, fire, persecution, and slaughter are the painful marks which mark her and make her prominently visible. To these we must add the crimes, wickedness, and filthy lives of her supreme heads, the Pontiffs, over whose awful depravity even the Roman Catholic historian has had to mourn in pathetic language.

5. Rome boasts loudly of her *unity*, but it is merely external *uniformity*. She makes much of Protestant differences, but she has the like in her own body, which she sanctions provided adherence to the Pope be submitted to. Union does not always denote the existence of spiritual life. The bond of union must be truth.

6. The Roman Church holds that she is the "Catholic" Church. The term means *Universal*. This Rome is not. In point of numbers, she has only 133 millions of adherents, out of 980 millions of inhabitants on the globe. The clause in the Apostles' Creed can have no reference to her, for the old Latin Creeds wanted it; and Roman authorities hold that the Creed was drawn up *before* the Church of Rome was founded; besides, all the other articles allude to things invisible, and this clause can be no exception. The Rule of Vincentius defines what is Catholic: and herein the Church of England agrees. She holds nothing but what orthodox antiquity has handed down. To this ancient faith Rome has greatly added, in 1564 A.D.

Rome has no claim to be Catholic, for she has long departed from Catholic doctrine; she is *heretical*. The Catholic Church consists of all who make a profession of Christianity. Rome lays great stress upon her supposed antiquity. It is not antiquity of descent we should look to, for the Arians, Nestorians, &c., boast of antiquity. It is to antiquity of *truth* we must look. Succession of true *doctrine*, not of persons, is the chief thing to be regarded. This was the opinion of the early Fathers.

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## CHAPTER VI.

### THE CHURCH OF ROME IS NOT "HOLY."

THE Catholic confession of faith designated the "Nicene Creed" defines the Church as being "Holy." This is a mark of the true Church. The Church is holy because its profession is holy, containing nothing false as to doctrine, nor unjust as to morals. The distinctive badges of the Universal Church, Rome, however, appropriates exclusively to herself, holding that the "Catholic Church" of the Creeds necessarily refers to her.

We have already seen that the Church of Rome, being a particular and local Church, and, moreover, teaching doctrines at variance with the belief of primitive Christianity, has no claim to the distinctive title of "*Catholic*," and that she has as little claim to that of "*Holy*," shall appear in this chapter.

The term "*Holy*" in a moral sense signifies "pure in heart;" "godly." The Church of God is holy in respect of its great design—that of purchasing and making a pure and holy people. Its chief purpose is for the begetting, development, and due nourishment of holiness and purity; "that as God is originally holy in Himself, He might communicate His sanctity to the sons of men, whom He intended to bring unto the fruition of Himself, unto which, without a previous sanctification, they can never approach; because without holiness no man shall ever see God" (Heb. xii. 14).<sup>1</sup> Such being the grand design of the Almighty in founding His Church, and from this the Church of Rome having departed, and being a source and propagator of impurity, immorality, and crime, she assuredly has small claim to that title which she so loudly challenges.

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<sup>1</sup> Pearson on Creed, p. 553.



In Apostolic days the Church of Rome was a holy Church, her "faith being spoken of throughout all the world;" but the modern Roman Church has deprived herself of the right to be called holy by the introduction of the unchaste and unscriptural doctrine of *Auricular Confession*, with its presumptuous *Absolution*, and by her entire subversion of every one of the *Ten Commandments*.

These statements shall now be made good.

#### SECTION I.—AURICULAR CONFESSION WAS UNKNOWN IN THE EARLY CHURCH.

In the primitive ages of Christianity private confession was *unknown*. Confession was then open and public. Owing to the inconvenience of this practice, as well as the interruption it gave to the congregation, and the frequent confessing of things not fit for public hearing, there was appointed a special officer, entitled the "Penitentiary," whose office it was to hear confessions beforehand, in order to determine whether they were fit to be publicly confessed before the congregation, so that the penitents might be qualified to join in Holy Communion.

In consequence of indiscreet judgment on the part of the above official, a sad scandal subsequently arose in the fifth century. Nectarius, Patriarch of Constantinople, was advised to abolish the office, which he did. This cessation of the public confession of sin led to private confession. Persons of tender consciences experienced relief in unburdening their minds to their pastors, who were thus supposed to have taken the responsibility upon themselves. In all this there was no compulsion, and the object was, that the penitent might learn whether he was qualified to approach the Lord's table. *Compulsory* confession was of a later date. On the authority of *Fleury*, it was the work of Chrodigang, Bishop of Metz, 763 A.D. "This," says he, "is the first time I find confession commanded;"<sup>1</sup> and it was finally authoritatively decreed at the Lateran Council, A.D. 1215. This was the first positive decree on the subject. That it

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<sup>1</sup> *Ecc. Hist.*, liv. xliii., pp. 425-6, tom. ix.

was in antagonism to the custom of primitive times, is apparent from the assurance of the historian *Mosheim*, who says, "It was left to every Christian's choice to make this confession to the Supreme Being, or to express it in words to a spiritual confidant and director";<sup>1</sup> and *Peter Lombard* confirms this, by saying that oral confessions to God or a priest were both advocated in his day, but that learned men differed on the subject.<sup>2</sup> We thus learn that *compulsory* private confession commenced in the eighth century, and was established by decree not until the thirteenth century. It traces its birth to *heathenism*. The Babylonian system, we are told, required such confession before admission to the "mysteries," and no initiation could take place until it had been made.<sup>3</sup> In support of our statement, we may produce *Bellarmino* as a witness, who declares that the united testimony of Erasmus and Rhenanus is,

"That the secret confession of all our sins is not only *not* instituted or commanded *jure divino* (by God's law), but that it was not so much as received into use in the ancient Church of God."<sup>4</sup>

The Greek Church, which is more ancient than that of Rome, admits it not; and thus much the Canon Law asserts. The Gloss declares "Confession is not necessary amongst the Greeks, unto whom no such tradition hath been derived."<sup>5</sup>

To the *novelty* of confession the same Gloss bears witness, for it says:—

"Some say it was instituted in Paradise, others say it was instituted when Joshua called upon Achan to confess his sin, others say it was instituted in the New Testament by St. James; it is better said, that it was instituted by a certain universal tradition of the Church."

That it was not universally accepted, is clear from the statement of *Gratian*—"Without confession of the mouth we may obtain pardon of our sins."<sup>6</sup>

To the foregoing statements the following may be added. The *Abbot of Panormo* affirms,

"There is no manifest authority that does intimate, that either God or Christ instituted confession to be made to a priest."<sup>7</sup>

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<sup>1</sup> *Ecc. Hist.*, Cent. XIII., part ii., c. iii., s. 2.

<sup>2</sup> See *Novelties of Romanism*, p. 112.

<sup>3</sup> Potter, *Eleusiana*, vol. i., p. 56.      <sup>4</sup> *De Pœnit.*, lib. iii., c. i.

<sup>5</sup> Gloss, *Grat. De Pœnit.*, dist. 5.    Bp. Hall's *Works*, vol. ii.

<sup>6</sup> Bp. Taylor's *Dissuasive from Popery*, pt. ii., p. 250.      <sup>7</sup> *Ibid.*

And *Maldonat* declares that

“All state that confession was only introduced by ecclesiastical law.”<sup>1</sup>

Auricular confession traces its true birth to *Heathenism* and not to Christianity.

## SECTION II.—ROME MAKES AURICULAR CONFESSION IMPERATIVE.

The *Council of Lateran* thus decrees :—

“That every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a year, and endeavour faithfully to perform the penance enjoined them ; and after this they should come to the Sacrament, at least at Easter, unless the priest, for some reasonable cause, judge fit for them to abstain for a time ; and whosoever does not perform this, is to be excommunicated from the Church, and if he die, he is not to be allowed Christian burial.”<sup>2</sup>

The *Council of Trent* decrees :—

“Whosoever shall deny that Sacramental confession was instituted by Divine authority, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to a priest alone, as it has ever been observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention—*let him be accursed.*”

The *Catechism of Trent* says :—

“In the Canon (21st of 4th Lateran) the Church has defined the period within which we are most particularly bound to confess ; for she commands all her faithful to confess their sins at least once a year.”<sup>3</sup>

The *Catechism of Christian Doctrine* explains what confession is, thus :—

“It is an accusation and declaration of sins, made by a penitent against himself, to a priest who has power to absolve him, and enjoin upon him a penance proportionate to his guilt. It is absolutely necessary to mention in confession *all the mortal sins* which we have committed, and call to mind. Whosoever conceals one mortal sin through shame, shall be damned for ever ; and, instead of the shame we refuse to endure in private, we shall suffer shame and eternal reproach eternally, before the whole world, on the day of judgment.”<sup>4</sup>

The *Trent Catechism* confirms this by declaring :—

“If the penitent wilfully neglect to accuse himself of some sins which should be confessed, and suppress others, he not only does *not* obtain pardon of his sins, but involves himself in greater guilt.”<sup>5</sup>

<sup>1</sup> Bp. Taylor's *Dissuasive*, pt. ii., p. 250.

<sup>2</sup> Canon 6.

<sup>3</sup> *Cat. Con. Trent*, Pars. ii. De Penit. Sac., secs. lviii., lix., pp. 292-3.

<sup>4</sup> *Cat.*, p. 146.

<sup>5</sup> Sec. lxiv., p. 276.

The "*Instructions on the Commandments*," &c., teaches that confession must be *entire*, thus :—

"If you do not confess every mortal sin which you remember, you cannot obtain pardon."

"45. Have you committed sin? If you do not confess it, you shall be damned." <sup>1</sup>

*Delahogue* teaches that not even shame or modesty is to restrain from a full confession. He says :—

"The very great modesty with which a penitent may be suffused at the confession of certain sins, and the fear of suffering greatly in the estimation of the confessor, are not sufficient causes to excuse a person from making an entire confession; because, if this were allowed, the command enjoining confession would altogether lose its authority. *This modesty must be overcome . . . that confession would be sacrilegious which is curtailed from a motive so vain.*" <sup>2</sup>

And yet again :—

"But if the penitent shall refuse, after being warned of the danger to her salvation by confessing in any other way, it does not appear how she can be regarded as not guilty of perverse obstinacy, which renders her unworthy of the benefit of absolution." <sup>3</sup>

### SECTION III.—THE CONFSSIONAL IS A SOURCE OF IMMORALITY AND CRIME.

In proving that auricular confession gives birth to the most fearful immoralities, and that the confessional is a pregnant source of danger to the souls of men, the unequivocal testimony of those who have had experience of its evils, and who have themselves played the part of Father Confessors, will carry much more weight than any Protestant arguments. If men who have been trained up in the system of Romanism, in which they have lived and died, bear their evidence to the fact, who will gainsay it? Such testimony is forthcoming, and shall now be adduced; to which there shall be added that of others who were once staunch members of the Roman communion, but having had their eyes mercifully opened to its corruptions, and to the doom which is foretold shall overtake it, left it.

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<sup>1</sup> Part ii., sec. iv., quoted by Collette. Protestant Library.

<sup>2</sup> De Penitentia, p. 164.

<sup>3</sup> Ibid, p. 168.



In the "*Confessions of a French Catholic Priest*,"<sup>1</sup> the following statements occur :—

" Three great principles and tenets are the essence of confession. The first is, that the confessor *is as God Himself, whose place he holds*. The second is, that nothing must be hid from the confessor, because God knows all, and His *vicergerent* must know all. The third is, that a blind and most absolute *obedience* is owed to the confessor as to God Himself. Hence it is easy to see that Popery, by an abominable sub-titution, makes man disappear as much as possible, and puts God Himself in the place of man . . . (thus), a confessor who orders his penitent to kill another man (does it) by the command of the Lord. When a confessor ordered the fanatic and deluded *Clement* to kill his king, Henry III., the order was from God ; when *Damiens* stabbed Louis XV., the order was from God ; when the confessor of Louis XIV. ordered him to revoke the Edict of Nantes, the order was from God, . . . since, according to the true spirit of confession, there is not a single crime which, looked at in the light of theology, cannot, must not, be advised and ordered by the confessor, above all for the advantage of the Catholic Church, for . . . 'the end sanctifies the means.' "

Speaking of the confession of women, he says :—

" Confessors endeavour to give a high opinion of their holiness to fathers and husbands, that they may be induced to send to the confessional, without any fear, their wives and daughters ; because, doubtless, should fathers and husbands know what passes at the confession-box between the holy man and their wives and daughters, they would never permit them again to go to those schools of vice. But priests command most carefully to women never to speak to men, and they inquire severely about that in every confession. The confession of the female sex is the great triumph, the most splendid theatre of the priests. . . . So soon as the first light of reason has appeared in their tender mind, we have girls at our confessional ; and here, with all the resources of cunning and lessons of theology, we sow the seeds of our future power in their hearts. . . . He (priest) repeats to them that he is the minister of heaven, that they must look to him, revere him, and almost worship him as a god. . . . He informs them upon *subjects which they ought never to know*. . . . At ten years old they come to the catechism. In those long instructions he explains diffusely, three or four times a week, the vileness and filthiness in that shameful book, which they learn by heart. . . . And, I ask, is it possible, humanly speaking, for him, a priest, to remain pure, when at twenty-five or thirty years of age, he is shut up either in the vestry or in the confessional with a young woman who reveals to him the secrets of her heart ? . . . He examines her in the most secret recesses of her soul ; he unfolds her mind in every sense, in every manner, upon every matter. This is the way which Theology recommends us to follow in our interrogations :— ' *Daughter, have you had bad thoughts ? On what subject ? How often ?* ' &c. ' *Have you committed bad actions ? With whom ? What actions ?* ' &c. Many times the poor ashamed girl does not dare to

<sup>1</sup> Edited by S. F. B. Morse, Dublin, 1872, pp. 83—97.



answer the questions, they are *so indecent*. In that case the holy man, ceasing his interrogations, says to her, 'Listen, daughter, to the true doctrine of the Church: You must confess the truth—all the truth—to your spiritual father. Do you not know that I am in the place of God? Begin; I will help you.' And then begins such a *diabolical explanation* as is not to be found but in houses of infamy, I suppose, or in our theological books. This is so well known that I have often heard of wicked young men saying to each other, 'Come, let us go to confession, and the curate will teach us a great many corrupt things which we never knew.' . . . Sometimes I have heard the confession of young girls not above sixteen years of age, who explained to me *such disgusting things* with a precision, a propriety, or rather impropriety, of terms, that when I asked them where they had gathered all this strange learning, they said to me, 'Why, Father, our former confessor taught us all this, and commanded us never to omit details, otherwise we should be damned!' The most disgusting conversation between a lady and her confessor is when her marriage is at hand. Many times, honest ladies, disgusted at such improper questioning, answer, in an angry tone, 'Why do you ask such questions? I had no idea that a priest could ask such questions.' "

He concludes by saying—

"Catholic priests have made confession what it is, viz., a school of debauchery, lasciviousness, deception, and corruption, division in families, trouble in domestic relations—in short, of crimes of every description; a school from which a father and mother *cannot be too careful to remove their children.*"

This witness is true; and that he is not a mere novice, writing about what he is not familiar with, appears from what he avows:—

"I have confessed priests and laymen of every description, a bishop once, superiors, curates, persons high and low, women, girls, boys. I am, therefore, fitted to speak of the confessional." <sup>1</sup>

The next testimony is that of the *Rev. L. J. Nolan*, formerly a Roman Catholic priest, who says:—

"There is no Romish clergyman, no matter how sanctified he may appear in your estimation, but must allow that the first subject of his own confession to another priest, is an acknowledgment of his having indulged in unchaste thoughts on account of the indecent recitals made before him in the confessional. . . . Has not this practical inquisitorial debasement exposed the weakness of the penitent, and has it not consequently furnished the lecherous disposition of many priests with an easier and more appropriate mode of *seduction*? . . . Yes; hellish instruction has frequently been imparted at this mock tribunal, whilst clerical criminality there has often become the substitute for priestly absolution. . . . Is there a single diocese in Ireland but furnishes proofs of Romish clergymen who have been suspended for the notorious crime of

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<sup>1</sup> Page 84.

having converted the tribunal of confession into an apology for wickedness? The very diocese in which I officiated as a Romish clergyman affords sufficient proof. . . . Could the Lord Jesus, therefore, introduce a doctrine that would thus demoralize His priesthood?"<sup>1</sup>

He proceeds to relate the confession of an intended murder by one of the conspirators, which he was anxious to stay; but the seal of confession held him fast, and the innocent man was shot, almost before his eyes. He likewise recounts a case of poisoning of a father by his daughter. He was called in to see the dying man; and, although he knew what was wrong, yet, owing to the seal of confession, he had to feign ignorance, and durst not suggest a remedy. In both these cases the foul deeds were confessed beforehand, that the mind might be eased and better fortified for the crime!

The next witness is the *Rev. J. Blanco White*, formerly a Spanish Roman Catholic priest, who of his own accord renounced Romanism and came to England, having left good preferment and the prospect of better. He writes:—

"One of the greatest evils of confession is, that it has changed the genuine repentance preached in the Gospel—that conversion and change of life which is the only true external sign of the remission of sins through Christ—into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow for past offences. . . . He (Romanist) mistakes the shame of a disgusting disclosure for sincere repentance of his sinful actions; he at length goes through the disagreeable task, and feels relieved. The old score is now cancelled, and he may run into spiritual debt with a lighter heart. . . . *Filthy communication* is inseparable from the confessional: the priest is bound to listen to the most abominable description of all manner of sins. He must inquire into every circumstance of the most profligate course of life. Men and women, the young and the old, the married and the single, are bound to describe to the confessor the most secret actions and thoughts. . . . Consider the danger to which the priests themselves are exposed—a danger so imminent that the Popes have on two occasions been obliged to issue the most severe laws against confessors, who openly attempted the seduction of their female penitents. . . . Let me conclude by observing that no invention of the Roman Church equals this as regards the power it gives to the priesthood."<sup>2</sup>

*Michelet* attests the immense power the confessional gives to the priesthood. He says:—

"When I reflect on all that is contained in the words *confession* and *direction*, those simple words, that immense power, the most complete in

<sup>1</sup> A Third Pamphlet. Carson, Dublin, 1838, pp. 29, 30.

<sup>2</sup> Dialogues Concerning the Church of Rome, 4th ed., pp. 62, 63.

the world, and endeavour to analyse their whole meaning, I tremble with fear. I seem to be descending the endless spiral stairs of a deep, dark mine. Just now I felt contempt for the priest, now I fear him. . . . Let us candidly put down the language of the confessor: 'God hears you through me; through me God will answer you.' 'But you tremble; you dare not tell this terrible God your weakness and childishness. Well! tell them to your father. . . . Come, then, my child, come and tell me—what you have not dared to whisper in your mother's ear, tell it me. Who will ever know?' Then, amid sobs and sighs from the choking, heaving breast, the fatal word arises to the lips, it escapes, and she hides her head. Oh! he who heard has gained an immense advantage, and will keep it. God grant that he do not abuse it. It was heard, remember, not by the wood, by the dark oak of the confessional, but by a man of flesh and blood. And this man now knows of this woman what the husband has not known in all the long effusion of his heart by day and night, what even her own mother does not know. . . . He knows, this man, and will know; fear not that he will forget it, . . . and she knows full well she has a master of her intimate thoughts. . . . And her family now? her husband? Who will dare to assert that his position is the same as before? . . . Now there is an entire division between two husbands, for now there are two—one has the soul, the other the body." <sup>1</sup>

A *Convert from Rome* thus speaks of her experience:—

"It is the system which is at fault—a system which teaches that things, which degraded humanity must blush in the presence of Heaven and its angels even at the remembrance of, should be laid open, dwelt upon, and exposed in detail to the sullied ears of a corrupt and fallen fellow-mortal, who, of like passions with the penitent at his feet, is thereby exposed to temptations the most dark and dangerous. . . . I appeal to the delicate and high-minded, . . . was not your *first* impression one of dread and bewilderment, almost stunning, to be followed by a sense of humiliation and degradation." <sup>2</sup>

*Pope Pius IV.* was compelled to institute enquiries relative to the iniquities connected with the confessional. The Bull thus runs:—

"Whereas certain ecclesiastics in the kingdom of Spain . . . deputed to hear the confessions of penitents, having broken out into such heinous acts of iniquity as to abuse the sacrament of penance in the very act of hearing confessions," &c.

*Liguori*, the canonized saint, appears to have felt the evils associated with the confessional. He says:—

"Oh! how many priests who before were innocent, on account of similar attractions which began in the spirit, have lost both God and their souls." <sup>3</sup>

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<sup>1</sup> Priests, Women, and Families; quoted by Begg, p. 192.

<sup>2</sup> Seeley's Progress of Beguilement to Romanism, pp. 39, 40.

<sup>3</sup> Moral Theo., No. 119, tom. ix., p. 104. Prax. Conf.

Again :—

"Oh! what misery it is to observe so many confessors who spend a large portion of the day in hearing the confessions of certain religious women who are commonly called *bizocas*, and when they afterwards observe men or married women coming to them, . . . dismiss them, saying, 'I have something else to do, go to someone else,' " &c.<sup>1</sup>

And further :—

"Oh! how many confessors have lost their own souls and those of their penitents." <sup>2</sup>

*Hume*, the historian, speaks faithfully of its effect on the penitent ; thus :—

"One of the most powerful engines that ever was contrived for degrading the laity, and giving their spiritual guides an entire ascendant over them ; and it may be justly said that, though the priest's absolution which attends confession seems somewhat to ease weak minds . . . it operates only by enforcing superstition itself, and thereby preparing the mind for a more violent relapse into the same disorders." <sup>3</sup>

As regards the *Secrecy of the Confessional*, it is affirmed that it is sacred—that nothing imparted to the priest thereat is ever divulged. In Liguori's work on the subject, the declaration is to this effect :—"Know that the confessor is bound to suffer himself to be burnt alive sooner than disclose a single venial sin confessed by the penitent." <sup>4</sup> This sounds well in theory, but it is far from being true in practice. That secrets *are disclosed* is an incontrovertible fact. The published declaration of a Romish priest proves it. He writes :—

"The dispensations of the Spanish tribunals, and the instructions issued to European and American confessors, should suffice to prove and demonstrate the reality of sacramental disclosures and sacramental abuses. . . . Some lay people informed me that they heard several priests in company, relating some sins of a delicate nature, of which said clergy acquired knowledge in the confessional. . . . I have been myself present in company several times, where I witnessed priests revealing heinous sins sacramentally confessed. . . . In fact, several priests vie at times amongst themselves, to know which of them could relate and inform each other of the greatest and most odious sins communicated to them." <sup>5</sup>

Be it remembered, that the writer of the above at the

<sup>1</sup> Moral Theo., 120, c. viii.

<sup>2</sup> Ibid, 193.

<sup>3</sup> Hist. of England, c. xxxiv.

<sup>4</sup> Instructions in the Comdts., pt. ii., 49.

<sup>5</sup> Morrissey's Development, pp. 29-31. Oxford Library.



time declares that he was still a faithful member of his Church, which he had not left.

Again, another writer gives the following testimony :—

“ When the Dominican friars hastily fled from their convent, they left behind in their hurry a very precious document which disclosed their practice. This was a volume of autograph letters from many different prelates, bishops, and ordinary priests, addressed to the president of the Inquisition. . . . In almost every one of these letters it was found that the writer had violated the secrets of the confessional, . . . and in almost every instance, the secrets revealed in these letters related to political and state affairs, no matter in what country.”<sup>1</sup>

Surely these statements are ample to prove the insincerity of Rome’s profession of secrecy.

#### SECTION IV.—THE FATHERS GIVE NO SANCTION TO AURICULAR CONFESSION.

*Chrysostom* says :—

“ For this reason I entreat and beseech you, and pray you to confess continually to God. For I do not bring thee into the theatre of thy fellow servants, nor do I compel thee to discover thy sins to men. Uncover your conscience to God.”<sup>2</sup>

Again :—

“ But He (God) commands us to account to Him alone and to confess to Him.”<sup>3</sup>

*Tertullian* is silent on the subject, which is thus accounted for by *Rhenanus* :—

“ Let no man wonder that *Tertullian* speaks nothing of the secret or clancular confession of sins; which, so far as we conjecture, was bred out of the *exomologensis*, by the unconstrained piety of men. For we do not find it at all commanded.”<sup>4</sup>

#### SECTION V.—SCRIPTURE AFFORDS NO WARRANT FOR AURICULAR CONFESSION.

Scripture nowhere enjoins confession to a priest, but invariably directs the sinner to God alone :—

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<sup>1</sup> Hist. of Pontificate of Pius IX. Nicolini, pp. 106, 107. Hunter & Co.

<sup>2</sup> De Incarn. Dei. Nat. Paris, 1621. <sup>3</sup> Ad. Pop. Antioch, Hom. xxi.

<sup>4</sup> Taylor’s Dissuasive, pt. ii., p. 294.



*Joshua* vii. 19 :—

"My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him."

*2 Chron.* xxx. 22 :—

"And they did eat throughout the feast seven days, offering peace offerings and making confession to the Lord God of their fathers."

*Ezra* x. 10, 11 :—

"And Ezra the priest stood up and said unto them, Ye have transgressed. . . . Now therefore make confession unto the Lord God of your fathers."

*Ps.* xxxii. 5 :—

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."

*Dan.* ix. 4 :—

"I prayed unto the Lord my God, and made my confession, and said," &c.

*1 John* i. 8, 9 :—

"If we say that we have no sin, we deceive ourselves . . . but if we confess our sins, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

From these passages it is manifest that there is neither *encouragement, example, nor command* for auricular confession.

The *only* example, in Scripture, of confession to priests is that of *Judas*, which is not much in its favour, for it turned out ill with him. Let but one command for auricular confession be produced, and we yield. Reason seems to say that we should go to the offended person. A child who has wronged his father does not confess his fault to a third, equally offending brother. Why cannot we be content with the plan of David, Daniel, &c., who took their sin direct to God? The Saviour writes, "Come unto *me*" (*Matt.* xi.).

#### SECTION VI.—TEXTS QUOTED BY ROME IN SUPPORT OF AURICULAR CONFESSION.

*Jas.* v. 16 :—

"Confess your faults."

This is only a *portion* of the text; it proceeds with "one to another, and pray one for another," which manifests that the confession is to be mutual, even as the prayer is to be so.

*Acts* xix. 18 :—

“Many that believed came, and confessing and declaring their deeds.”

These persons did so openly, for the next verse says that they came and burned their books openly.

*Matt.* iii. 4 :—

“Were baptized, confessing their sins.”

This cannot refer to auricular confession, for the Council of Trent admits it was not then instituted. Besides, the confession and baptism were both *openly* made.

*Num.* v. 6, 7 :—

“When a man or woman shall have committed any of all the sins . . . they shall confess their sin.”

There is no argument here for auricular confession. We all acknowledge the need of confession of sin ; but we have not one solitary command for *sacramental* confession.

*Lev.* xiii. xiv. are also pressed into service, wherein the leper is enjoined to show himself to the priest. Whilst leprosy *was* a type of sin, the Jewish priesthood was not typical of a Christian, but of the Great High Priest, Jesus.

The poor and pitiful arguments which Rome thus brings forward in support of the very key of her position, of her very stronghold, are a sufficient proof of the weakness of her cause.

#### SECTION VII.—ROME'S TEACHING REGARDING ABSOLUTION WHICH IS ASSOCIATED WITH CONFESSION.

The absolution which the priest bestows is regarded by the Church of Rome as being *judicial*. This is apparent from the declaration of the *Council of Trent*, which affirms that

“If anyone shall say that the sacramental absolution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring to the person confessing that his sins are forgiven, provided only he believes himself to be absolved ; or if the priest does not seriously absolve him, but only in joke, or shall say that the confession of the penitent is not required for absolution, let him be accursed.”<sup>1</sup>

“Whoever shall affirm that priests living in mortal sin have not the power of binding or loosing, or that priests are not the only ministers of absolution, &c., let him be accursed.”<sup>2</sup>

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<sup>1</sup> Council of Trent, p. 102.

<sup>2</sup> *Ibid*, Canon 10.

The "*Catechism of the Council of Trent*" teaches the supposed position the priest occupies :—

"In the minister of God, who sits in the tribunal of penance, as his legitimate judge, he (penitent) venerates the *form and person of our Lord Jesus Christ*; for in the administration of this, as in that of the other sacraments, the priest *represents* the character, and *discharges* the functions of Jesus Christ." <sup>1</sup>

Thus a wicked priest, living in sin, is declared to represent the holy Jesus!! This is further confirmed by another canon, which affirms

"That priests who are living in mortal sin exercise the function of forgiving sins . . . by the power of the Holy Ghost conferred on them in ordination . . . and that those who contend that *wicked* priests have not this power, hold very erroneous sentiments." <sup>2</sup>

Rome further holds that,

"Ordinarily speaking, through this transferred power *only* can forgiveness be obtained . . . to the end of time." <sup>3</sup>

And those who are thus pardoned

"Are in reality absolved by the authority of Jesus Christ." <sup>4</sup>

What the peculiar prerogatives of the priests are, the *Catechism of Trent* still further announces :—

"The bishops and priests . . . are justly called not only angels, but gods, *because* they possess amongst us the strength and power of the immortal God," &c. <sup>5</sup>

The language of blasphemy can hardly go farther.

#### SECTION VIII.—THE EXISTING FORM OF ABSOLUTION IS OF MODERN DATE.

Rome is very boastful of the antiquity of her doctrines; but her claim has no foundation. Her leading doctrines are *every one* novel; and not least her form of absolution. In early times absolution had no reference whatever to sins against God, but alone to those against Church discipline. When an offender was expelled from Church communion it was called "*binding*" him; when he was restored he was said to be "*loosed*." The distinction between modern and primitive absolution is, that the latter was public and

<sup>1</sup> Catechism, p. 260.

<sup>2</sup> Council of Trent, Canon 6.

<sup>3</sup> Tracts of the Institute, No. 39. <sup>4</sup> Bossuet, Exposition, p. 53.

<sup>5</sup> Cat. Council of Trent, Pars. ii., s. ii., p. 327.

referred solely to ecclesiastical offences ; the latter is private and has reference to sins against God. The earliest example we have of absolution is in the case of the incestuous man at Corinth. The whole transaction was public, as may be seen from the comparison of 1 Cor. v. 3-5 with 2 Cor. ii. 6-8.

The "*Apostolical Constitutions*" of the third century record the kind of absolution employed at that date. It was simply a *prayer*. A supplication that God would "Restore these (offenders) to the bosom of Thy Holy Church, and to the place and station which they before held in it, through Jesus," &c. This was the formula used. And coming on to the fifth century, we find in the ancient *Liturgy of St. James* a like form of absolution, that Jesus Christ would, of His "ineffable philanthropy, absolve them with the word, and remit them the judgment and anathema through Thy goodness."

If we turn now to the history of the *Western Church* we find that for ages there existed no such absolving formula as "Absolvo te." In the *Sacramentary of Pope Gelasius*, 496 A.D., there are several forms of absolution, and they are all prayers to God for pardon to the transgressor ; and even his absolution for the sick and dying was of a kindred character. A great number of penitentials, ordinals, &c., belonging to the various churches, were collected by the celebrated Roman Catholic Morinus in the seventeenth century, dating from the earliest periods. In the "*Ancient Roman Penitential*"<sup>1</sup> of the eighth century ; and in the "*Codex Siculus*"<sup>2</sup> of Cardinal Barbarini, of the tenth century, the absolution is exclusively in the form of a prayer. The year 1070 saw the first slight variation from prayer to the deprecatory form—"May the Lord . . . absolve thee," &c.

The same is equally true of the *Eastern Church*. From the earliest period the absolution was in the form of prayer. There is example of no other kind of absolution whatever.

This form, "*Absolvo te*," which constitutes the very essence of Roman Catholic absolution, and without which it is absolutely worthless and void,<sup>3</sup> did *not* exist in the primitive Church, nor in the Western or Eastern Churches, for centuries. It was *unknown for twelve hundred years*. The ancient

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<sup>1</sup> Morinus. p. 7. See Seymour on the Confessional. <sup>2</sup> Ibid, p. 25.

<sup>3</sup> See Donovan's Trans. of Cat. of Trent, p. 256-273.



form of absolution was a *ministerial*, and not a judicial act.<sup>1</sup> Even *Liguori* is constrained to bear testimony to this fact, for he admits that

“Many grave authors hold that the deprecatory form, ‘May God absolve thee,’ was used in the Church until the thirteenth century, even as in the present day is in use amongst the Greeks.”<sup>2</sup>

And *Delahogue*, Professor of Maynooth, makes a like admission. He affirms :—

“Very many theologians consider that the deprecatory form, ‘May God absolve thee,’ &c., prevailed amongst the Latins until the twelfth century ?”<sup>3</sup>

*Goar*, in his “*Euchologion*,” declares the same—

“That the form of reconciling ‘*Absolvo te a peccatis tuis*, is not, perhaps, above the age of 400 years; and that the old form of absolution in the Latin Church was composed in words of deprecation,” &c.<sup>4</sup>

*Thomas Aquinas* tells us that a certain doctor said to him, that the optative form, or deprecatory, was the usual.<sup>5</sup> These statements are further confirmed by the fact that in the ancient discipline of the Church a *deacon* could reconcile penitents if the priest were absent.

The above authorities and statements distinctly prove that the existing form of absolution is a modern introduction which was unknown to the whole Catholic Church for ages; so that we may fearlessly challenge Rome to produce a solitary instance of absolution other than prayer to God for a period of 1200 years. Rome has infringed on the primitive practice, and has of her own accord introduced a new and wholly unauthorized form of absolution, thus giving one proof more that she has small claim to be regarded as the ancient and true Church.

#### SECTION IX.—THE PASSAGES OF SCRIPTURE ON WHICH ROME LAYS HER CLAIM TO PARDON SINS.

There are two or three texts which look rather formidable and in favour of priestly judicial absolution; but a

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<sup>1</sup> *Confitentium Ceremoniæ Antiq.* Colon., 1530.

<sup>2</sup> *Moral Theo.*, tom. vi., p. 283, n. 430.

<sup>3</sup> *Trac. de Penit.*, c. vii. Dublin, 1825.

<sup>4</sup> Page 676.      <sup>5</sup> *Opus.*, c. xxii.



slight inspection will show that they give no such boastful authority.

*John xx. 23* :—

“Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted ; and whosoever sins ye retain, they are retained.”

These are the ordaining words which are supposed to give the tremendous power to the priesthood. In the employment of these words we have again witness of the novelty of Rome’s doctrines. During the first *twelve hundred* years of the Christian Church they were unused. Each Church—the Greek, Roman, Syrian, &c.—had its own ordinal, which Morinus has collected ; and in not one of them for twelve hundred years can the above words be found.

Their *origin* and introduction appears to have been as follows :—When penitents were received back into communion in the Church, the reception was made by the bishop ; but, as churches increased and numbers multiplied, the power of reception was transferred to the priests, and this delegated authority was conferred by the use of the above words at ordination.

The most primitive method of ordination appears, from the Canon of the Fourth Council of Carthage, to have been a simple laying on of hands. Coming to the fifth century, we have in the *Sacramentary of Pope Gelasius* the form of ordination and consecration used by him. The latter is entirely a prayer. It runs thus :—

“Grant, we beseech Thee, Almighty Father, to this Thy servant the dignity of the Priesthood ; renew in his inward parts the spirit of holiness ; and let him obtain the office of the second merit, received from Thee, O God,” &c.<sup>1</sup>

This ordinal was approved of and used by Pope Gregory, and appears to have been in use until A.D. 780. In it there is no mention of these words, “Receive ye,” &c. The date to which their introduction is attributed is the thirteenth century ; so that for twelve hundred years they were unknown to *all* the Churches of Christendom. The inference is indisputable, that if Rome be right, and that these words are essential to constitute a true priesthood, then there was no such thing for centuries ! It may be put thus—either

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<sup>1</sup> The Confessional, Seymour, p. 101.

the words, "Receive ye," &c., are necessary to constitute a true priest, or they are not; if they are, then there was no true priest in the Christian Church for ages; if they are not, then Rome's claim to pardon sins founded thereon is null.

The testimony of *Morinus* himself may be quoted here:—

"This last laying on of hands, with the formula ('Whosoever sins ye remit,' &c.), belongs in no manner whatever to the substance of the priesthood, but is a ceremony *recently* added by the Latins . . . . unknown in the Church of God for twelve hundred years."<sup>1</sup>

But yet, again, whatever peculiar power these words of our Lord bestow on ministers, they equally convey to the *laity*. They were not spoken to the Apostles alone, but to them and *others* with them. In the parallel passage, *Luke* xxiv., we find in verse 13 that on the day of His resurrection our Lord conversed with the two disciples going to Emmaus. One, Cleopas, was not an Apostle. These (v. 33) "rose up the same hour and returned to Jerusalem, and found the eleven, and *them that were with them*, saying, The Lord is risen indeed, and hath appeared unto Simon . . . and as they thus spake, Jesus Himself stood in the midst," &c. It was, then, upon this occasion, and *to all these*, that He said, "Receive ye the Holy Ghost. Whosoever sins," &c.

There is also another point of importance to note. The Saviour did not say, "Whosoever *sins against* God." The word He employed for "*sins*" signifies equally sins against our neighbour as well as against God.<sup>2</sup> Let our opponents prove that our Lord meant sins against God alone. But, even supposing that our Lord had conferred this power of forgiving sins upon His Apostles, it would not follow that Romish priests can exercise it. The former had powers which the latter have not. Not once do we find the Apostles venturing to pardon a sinner of sins against God.

The meaning of the passage is explained by the case of the leper. In *Leviticus* (chap. xiii.) the literal translation of the passage is, "The priest shall cleanse," or "The priest shall uncleanse the leper." Now, we know that the priest

<sup>1</sup> *Morinus*, par. iii., c. ii., s. i.

<sup>2</sup> See *Matt.* xviii. 21; *1 Cor.* viii. 12.

did nothing of the kind ; he merely *pronounced* the man a leper, or free from the plague. In this light the meaning of our Lord's words are intelligible : " Whosoever sins ye *pronounce* remitted, they are remitted," &c. If the party gave evidence of repentance and faith, then the disciples were authorized to pronounce his sins forgiven by God. This was the only way the Apostles remitted sin, viz., by the preaching of the Gospel. Their constant language was, " Through this man is preached unto you the forgiveness of sins " (Acts xiii. 38) ; and " We are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God " (2 Cor. v. 20) ; this being in accordance with the Saviour's parting declaration, " that repentance and remission of sins should be *preached* in His name."

The next passage quoted in support of judicial absolution is *Matt.* xviii. 18 :—

" *Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven.*"

If the whole chapter be inspected, it will be seen that the promise was not intended for clergy alone, but for the *whole* Church. Verses 3 to 5 point out the necessity of conversion ; 6 to 10 concerning offending a disciple, and an offending bodily member ; 15 to 17 instruct how to deal with an offending brother. It is in connection with this latter that our Lord employs the text under consideration ; it has no reference to sins against God. And that the Apostles understood it thus, would appear from the immediate enquiry of St. Peter, " How oft shall my brother sin against me, and I forgive him ? " (v. 21.) It was in connection with this self-same promise that our Lord gave the assurance that He would be in the midst of two or three gathered together in His name (v. 20). To this may be added that our Lord's language is applicable to *things*, not to *persons*. He says " *whatsoever*," not " *whosoever*."

In Scriptural language to " *bind* " and " *loose* " signify to " *forbid*," and " *permit*." The authority which the passage gives, refers to the regulations which the Apostles should allow or forbid in their management of the Christian Church, which should have the approbation of God. We have examples of this in *Acts* xv. 5-29, where the Gentiles were loosed from

circumcision ; and also in *Acts* xxi. 19-26, in the matter of Paul's purification, which was allowed. The text has nothing to do with sins against God, and whatever supposed power in the matter it gives to the priest it gives equally to the laity, for the chapter opens with the statement that there were *others* besides the twelve Apostles present.

In the Scriptures the ministers of God are said to do that which they only declare. Thus God said to Jeremiah, " I have this day set thee over kingdoms, to root out, to pull down, and to destroy." <sup>1</sup> Thus the Gospel ministers bind and loose, because they have authority from God to declare to the sinner that he is loosed from his sins on repentance and faith ; or to declare that he is still bound with his sins if he refuses to give them up. The text, moreover, does not say that no man is bound or loosed but those whom the priest binds or looses. But further, it is all-important to notice, that if the priests of Rome have power to "*loose*," they have equal power to "*bind*." If, then, to "*loose*" signifies to render sinless before God, to "*bind*" must signify to keep sinful before God, and so ensure damnation. What does this involve but the placing the *damnation* as well as *salvation* in the hands of a mortal man ? Can we believe that God could or would do so ?

Finally, the uselessness of the judicial absolution may be seen ; for, if the sinner has not repented, the absolution of the priest, who cannot read his heart, is *void*. If the man has repented before coming to his priest, God has pardoned him, so that the priestly absolution is uncalled for.

#### SECTION X.—THE EARLY FATHERS DO NOT SUPPORT ROME'S CLAIM OF ABSOLUTION.

*Augustine* says :—

" If you shall remit the sins of any, they are remitted to him ; that is, the Spirit remits, not you. But the Spirit is God ; therefore God remits, not you." <sup>2</sup>

*Jerome* writes :—

" We read in *Leviticus* concerning lepers, where they are enjoined

<sup>1</sup> Jer. i. 10.

<sup>2</sup> *Contra Epist. Parmen.*, lib. ii., tom. ix., p. 42.



that they show themselves to the priests, and if they should have the leprosy, then they should be made unclean by the priest ; not that the priests actually made them unclean, but that they should note the signs of leprosy, or of no leprosy . . . In the same manner, then, as the priest there made the leper clean or unclean, so also does the bishop or presbyter here loose or bind." <sup>1</sup>

Again he says :—

" But the Apostles loose them by the Word of God, and by the exhortation to virtue."

*Cyril of Alexandria* writes thus :—

" He only who is by nature God, has the power of absolving the guilty from their sins; for whom is it fitting should release the violators of the law from their sins, except the author of the law itself?" <sup>2</sup>

*Clemens Alexandrinus* says :—

" He only who was appointed to be our Pedagogue by the Father of all, can forgive sins, since He only can distinguish between obedience and disobedience." <sup>3</sup>

*Ambrose* declares :—

" No one pardons sins unless God, because equally it is written, ' Who is able to forgive sins except God alone?' " <sup>4</sup>

*Basil* says :—

" It is the prerogative of no one else to forgive sins, but of God only." <sup>5</sup>

*Chrysostom* affirms :—

" It belongs to God only to forgive sins." <sup>6</sup>

*Hilary* says :—

" For truly no one is able to remit sins, except God alone. Therefore He who remits is God, because no person remits except God." <sup>7</sup>

This looks like the " unanimous consent " of the Fathers upon this important subject, which we may conclude with a quotation from

*Lombard*, who says :—

" The priest's power of loosing and binding is a power of showing and declaring who are bound and who are loosed ; for when Christ had cured the leper, He sent him to the priest, by whose judgment he was to be declared clean." <sup>8</sup>

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<sup>1</sup> In Matt. c. xvi., tom. vi. Paris, 1602. <sup>2</sup> Com. in Joan Evan., lib. xii.

<sup>3</sup> Pædag., lib. i., c. viii., p. 116. <sup>4</sup> De Spir. Sanc., lib. iii., c. xviii.

<sup>5</sup> Comm. in Esaiam, c. vi.

<sup>6</sup> 1 Epist. ad Cor., c. xv. ; Hom. xi., tom. xi., p. 45.

<sup>7</sup> In Matt., can. 8.

<sup>8</sup> Sent., lib. iv., dist. 18.



SECTION XI.—THE SCRIPTURES REPRESENT THE JUDICIAL FORGIVENESS OF SINS TO BE GOD'S SPECIAL PREROGATIVE.

*Psalm cxxx. 4.*—"But there is forgiveness with Thee that Thou mightest be feared."

*Isaiah xliii. 25.*—"I, even I, am He that blotteth out thy transgressions for Mine own sake."

*Isaiah xliv. 22.*—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

*Jer. l. 20.*—"I will pardon them whom I reserve."

*Mark ii. 7.*—"Who can forgive sins but God only?"

*Eph. iv. 32.*—"Forgiving one another as God, for Christ's sake, hath forgiven you."

*Micah vii. 18.*—"Who is a God like unto Thee, that pardoneth iniquity?"

*Jer. xxxi. 34.*—"I will forgive their iniquity, I will remember their sin no more."

*Jer. xxxiii. 8.*—"I will cleanse them from all their iniquity. . . I will pardon all their iniquities."

*Rev. i. 5.*—"That loved us and washed us from our sins in His own blood."

Remission of sin and salvation are in Scripture connected with *faith* in Christ, but never and nowhere with an "Absolvo te;" thus:—

*Acts iv. 12.*—"Neither is there salvation in any other, for there is no other name under heaven given whereby we must be saved."

*Acts xiii. 38.*—"Through this man is preached unto you forgiveness of sins; and by Him all that *believe* are justified from all things from which ye could not be justified by the law of Moses."

*Acts xvi. 31.*—"Believe on the Lord Jesus Christ and thou shalt be saved."

*John iii. 14, 15.*—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever *believeth* in Him should not perish, but have everlasting life."

*John iii. 36.*—"He that believeth on the Son hath everlasting life."

*Rom. v. 1.*—"Justified by faith, we have peace with God."

From these passages the *uselessness* of Rome's system may appear; for, if a man who confesses to a priest has *not* repented, the absolution is worthless; but if he *has* repented, God has already forgiven him, and he needs no priestly absolution (*Acts iii. 19*).

We have now seen how unscriptural Rome is regarding her doctrines of Confession and Absolution; and how, therein, she trenches on the prerogatives of God. We pass on to consider, in the next place, how completely she nullifies and violates the Ten Commandments.

SECTION XII.—ROME DIRECTLY VIOLATES THE FIRST COMMANDMENT.

The First Commandment distinctly enforces that none are to be worshipped but Jehovah alone. It enjoins, "*Thou shalt have no other gods before (or, beside) me.*" This is explained elsewhere in Scripture, as in *Jer. xxv. 6*, "Go not after other gods to serve them, and to *worship* them;" and in *Matt. iv. 10*, "Thou shalt *worship* the Lord thy God, and Him only shalt thou serve."

*This Commandment enjoins :—*

1. That we acknowledge but one God.—"There is one God, and there is none other but He" (*Mark xii. 32*).

2. That we have the only true God for our God.—"But to us there is but one God the Father, of whom are all things" (*1 Cor. viii. 6*).

3. That we believe in Him.—"Without faith it is impossible to please Him : for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (*Heb. xi. 6*).

4. Trust in Him.—"Trust in the Lord with all thine heart," &c. (*Prov. iii. 5 ; Ps. xxxvii. 3*).

5. Worship Him.—"Worship God" (*Rev. xxii. 9*).

6. Give Him thanks, or praise.—"Giving thanks to God and the Father by Him" (*Col. iii. 17*).

*This Commandment forbids :—*

1. The serving of false gods (*Jer. xxv. 6*).

2. The serving of such as are not the true God only (*2 Kings xvii. 33, 34 ; Zeph. i. 5*).

3. Giving to any created object the highest place in our affections and reverence.

4. Giving to any creature the honour or worship due alone to God. This is idolatry (*Matt. iv. 10 ; Rev. xxii. 9*).

This is the plain teaching of the First Commandment. In this, as in the other Commandments, where any *sin* is forbidden, the opposite *duty* is enjoined ; and, correspondently, where a duty is enjoined, the opposite sin is most implicitly forbidden.

With the direct violation of this First Commandment we unhesitatingly charge the Church of Rome. We maintain that she breaks it, in the first place, by her *worship of saints*

and angels. The unwary may often be taken aback by the bold denial and apparently honest indignation of those thus charged. They may emphatically deny that any *worship* is rendered to saint or angel. To prevent misunderstanding, it is best to have a definition of the word in dispute ; hence, the first thing is to define the term "*worship*," and to consider is Rome innocent of a breach of what it includes.

"*Worship*," then, signifies literally religious service, which consists in a due respect, veneration, and homage to the Deity. It includes a reliance on God, and so a petitioning for His help, which is to place ourselves in His presence and there tell Him our wants ; ask His aid ; seek His defence ; and give Him praise and thanks for past favours. Prayer and praise are the external acts of religious worship, to which may be added bowing, kneeling, prostration, and other acts of reverence. This is precisely the adoration which Rome shows to saints departed ; and, consequently, the denial of her adherents that she *worships* such is in vain. But, that no doubt may exist upon the subject, the authorized teaching of the Roman Church shall be produced.

The *Creed of Pope Pius IV.* thus demands :—

"Likewise that the saints, reigning together with Christ, are to be honoured and invocated ; and that they offer prayers to God for us, and that their relics are to be held in veneration."<sup>1</sup>

The *Council of Trent* teaches—

"That those men hold impious sentiments who deny that the saints who enjoy eternal happiness in heaven are to be invoked, or who affirm that they do not pray for men, or that to invoke them to pray for us, even for each individually, is idolatry, or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the One Mediator between God and Man ; or that it is foolish to *supplicate*, verbally or mentally, those who reign in heaven."<sup>2</sup>

Again :—

"That it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance."

The *Trent Catechism* contains the following :—

"Q. Are the saints also reigning with Christ to be invoked ?

"A. We fly to the assistance of the saints who are in heaven ; to whom also that prayers are to be made is so certain in the Church of God, that to pious minds no doubt on the subject can occur."

<sup>1</sup> Ordo Admin. Sac., p. 67.

<sup>2</sup> Sess. xxv.

Dr. Butler's *General Catechism* teaches as follows :—

" Q. But is it lawful to ask the prayer of the saints ?

" A. It is, as it is even lawful to ask the prayers of our fellow-creatures on earth." <sup>1</sup>

The *Abridgement of Christian Doctrine* enquires :—

" Q. What is the Hail Mary ?

" A. It is a most honourable salutation to the blessed Virgin, and prayer to her." <sup>2</sup>

Azorius, the Jesuit, says :—

" We do not honour the saints with that kind of worship only where-with we do men that excel in virtue, wisdom, power, or any other dignity ; but also with a *divine* worship and honour which is an act of religion." <sup>3</sup>

Bellarmino declares that—

" All the Fathers, Greek and Latin, teach this, ' that saints are to be prayed to and supplicated.' " <sup>4</sup>

It is not necessary to make any further quotations in order to prove that Rome sanctions *authoritatively* prayer to saints. But prayer is a part of worship ; therefore saints receive religious worship, which is an infringement of the First Commandment.

We shall now proceed to furnish some illustrations of Rome's practice, by taking extracts from her authorized and publicly used manuals, books of devotion and of service. These will show that our charge is not lightly made, and will clearly prove Rome's awful guilt.

### SECTION XIII.—EXAMPLES OF THE WORSHIP OF SAINTS.

1. The "*Litany of the Saints*" contains the following prayer :—

" St. Lawrence, St. Vincent, St. Fabian and St. Sebastian, St. Cosmos and St. Damian, St. Gervase and St. Protase, All ye Holy Martyrs, St. Sylvester,	} Pray for us.
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<sup>1</sup> Lesson xix.      <sup>2</sup> By Dr. Doyle, p. 41.

<sup>3</sup> Brogden, *Cath. Safeguard*, vol. ii., p. 231.

<sup>4</sup> *De Ecc. Triumph*, lib. i., c. 6.



St. Gregory,  
 St. Augustin,  
 St. Jerome,  
 St. Martin.  
 All ye holy Bishops and Confessors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard.  
 St. Dominick,  
 St. Francis,  
 All ye Holy Priests and Levites,  
 All ye Holy Monks and Hermits,  
 St. Mary Magdalene,  
 St. Agatha,  
 St. Lucy,  
 St. Cecilia,  
 St. Catherine,  
 St. Anastasia,  
 All ye Holy Virgins and Widows,

} Pray for us."

All ye Saints of God, make intercession for us.

2. The *Glories of Joseph* has the following prayers :—

" St. Joseph, Advocate of Sinners,  
 St. Joseph, Comforter of the Afflicted,  
 St. Joseph, Father of the Faithful,  
 St. Joseph, our Most Holy Patron,  
 St. Joseph, our strongest Defender,  
 St. Joseph, our Most Loving Father,  
 St. Joseph, Preserver of our Saviour,  
 St. Joseph, Image of God the Son,  
 St. Joseph, Trust of the Virgin Mary,  
 St. Joseph, Joy of the Virgin Mary,  
 St. Joseph, Glory of the Virgin Mary,  
 St. Joseph, the First Fruit of Christians,  
 St. Joseph, Refuge of Penitents,

} Pray for us." <sup>1</sup>

Again :—

" Holy Joseph, most blessed of all blessed souls after Jesus and Mary, pray for us, now and at the hour of death. Amen." <sup>2</sup>

Again :—

" Let us pray.

" Compassionate St. Joseph, I most humbly petition, by this grief and this joy, that you will make intercession for me, that my frozen heart may become a fervent receptacle of my Divine Redeemer, in the adorable sacrament of the altar, and my poor soul a permanent dwelling of the Holy Ghost. I now truly offer my memory, will, and understanding to be governed by Divine Providence, beseeching God, through your inter-

<sup>1</sup> Litanies of St. Joseph, p. 157.

<sup>2</sup> Beads of St. Joseph, p. 203.



cession, that I may adore Him so faithfully on earth as to deserve to sing eternally," &c.<sup>1</sup>

Whilst prayers are presented to the saints, *hymns* are also sung. The following will afford an illustration :—

*Hymn to St. Joseph.*

“Whoever, blessed with health, would spend  
Life’s transient day, and calmly end  
That day without a fear ;  
To Joseph let them turn their eyes,  
To Joseph let their prayers ascend,  
And he their prayers will hear.”

The following are further examples :—

*Prayer to St. Appollonia.*

“O Saint Appollonia, let thy passion obtain for us the remission of our sins, which with teeth and mouth we have committed through gluttony and speech,” &c.<sup>2</sup>

*Prayer to St. Michael.*

“O Michael the Archangel, chief officer of Paradise, come to the help of God’s people . . . and bring us with thee into the society of our Lord.”<sup>3</sup>

*Prayer to St. Raphael.*

“I entreat thee also, do thou assist me, O excellent Prince Raphael, thou *best physician of soul and body* . . . do thou also enlighten my spiritual and carnal eyes,” &c.<sup>4</sup>

*Hymn to St. Lewis.*

“To God that’s Three, and yet but One,  
Give all the praises that are fit ;  
To *Lewis* let the *same* be done  
Through ages that are infinite.”<sup>5</sup>

Rome’s list of saints is very long. As if the genuine saints of Scripture were not sufficient for her purpose, she has *invented* some new ones. For example, *Julia Evodia* is a supposed saint, who, although a heathen, came to be adopted because a tombstone was found with such a title. Another saint, *S. Viar*, derives his authority from a fragment of an old Roman inscription containing “Præfectus Viarum.” The greater portion of these words was oblite-

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<sup>1</sup> Novena of St. Joseph, p. 205.

<sup>2</sup> Apud Bollandum de St. Ap. ad. Feb. 9, p. 282.

<sup>3</sup> Aliæ Horæ, sec. Usum Romanum. <sup>4</sup> Horæ, sec. Usum Sarum., fol. 92.

<sup>5</sup> Rom. Brev. Antiq., Aug. 14. Ed. 1543.

rated by age, and the remainder, "S. Viar," was regarded as having reference to an individual. Again, *Amphibolus* is supposed to have been a fellow-martyr with St. Alban, and is worshipped as a saint. But no such person had any connection with St. Alban, and was nothing more than *his cloak*! <sup>1</sup> *Bacchus*, the heathen god of wine, is worshipped as a saint. The Greeks worshipped him under the names of *Eleutherius* and *Dionysius*. They had two great fêtes to him. The autumnal fête was called the "Festival of Demetrius," out of honour to Demetrius, King of Macedon. The Pagan calendar would announce the autumnal fête of Bacchus thus: "The rustic festival of Dionysius Eleutherius." In the Roman Breviary we can notice how the conversion has been made, for we read thus: "7th Oct., Festival of St. Bacchus. 8th, Festival of St. Demetrius. 9th, Festival of St. Denys, Eleuther, and Rustic." <sup>2</sup>

The above are a few samples how Rome has called in the aid of Paganism, and are amongst the proofs that she is but Paganism baptized.

Whilst Rome is guilty of dishonouring God by her worship of real saints and of supposed saints, she is especially so in her worship of the Virgin Mary. Her great crime is—

#### *Mariolatry.*

That Mary is the especial object of worship, love, and reverence in the Church of Rome, we shall now undertake to prove from her own documents:—

1. The *Sacred Heart of Mary* exhorts thus:—

"Go, then, devout client, to the heart of Jesus, but let your way be through the heart of Mary."

"Come, then, hardened and inveterate sinner, how great soever your crimes may be, come and behold. Mary stretches out her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though unfortunately proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourself at the feet of this powerful advocate."

"Hail, Mary, lady and mistress of the world, to whom all power has been given both in heaven and earth." <sup>3</sup>

"You are the great mediator between God and man, obtaining for sinners all they can ask and demand of the Blessed Trinity."

<sup>1</sup> Letter from Rome, Middleton, pp. 55-59.

<sup>2</sup> Legend of St. Peter's Chair, pp. 21, 22; quoted by Begg, p. 115.

<sup>3</sup> Devotion and Office of the Sacred Heart, &c., p. 205.

"Mother of God most worthy! . . . Pardon my past offences and indignities. Pardon those of mankind."

2. The *Glories of Mary* contains blasphemy equally as strong. We read therein :—

"All graces are dispensed by Mary, and that all who are saved are saved only by the means of their Divine Mother. It is a necessary consequence, that the salvation of all depends upon preaching Mary, and exciting to all confidence in her." <sup>1</sup>

"Each of her prayers is, as it were, an established *law* for our Lord that He should show mercy to all for whom she intercedes. . . . There is no sinner, however great, who is lost if Mary protects him." <sup>2</sup>

"It cannot be denied that the Son is under great obligation to her." <sup>3</sup>

"We beseech thee, prevent thy beloved Son, who is irritated by our sins." <sup>4</sup>

"We are all God's debtors, but He is debtor to thee." <sup>5</sup>

"O Mother of Mercy, *appease* thy beloved Son." <sup>6</sup>

"O Most Holy Mother . . . speak for me : thy Son does all that thou askest Him. Take me under thy protection, that is all I ask. Yse, for if thou protectest me, I fear nothing. . . . I do not fear devils, for thou art more powerful than all hell. I do not fear Jesus, my Judge, Himself, for by a single prayer of thine He is appeased." <sup>7</sup>

"Alas, without you I am lost: obtain for me a true sorrow for my sins; grace to amend and persevere during life."

"Father Justin assures us that one sigh from Mary can do more for us with God than all the prayers of the saints united together. The devil himself acknowledged the same to St. Dominic." <sup>8</sup>

"We read in the *Chronicles of St. Francis*, that brother Leo once saw, in a vision, two ladders, one red, at the summit of which was Jesus Christ; the other white, at the top of which presided His blessed mother. He observed that many who endeavoured to ascend the first ladder . . . fell down, and on trying again were equally unsuccessful, so that they never attained the summit, but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them." <sup>9</sup>

3. The *Psalter of the Blessed Virgin* has the subjoined passages :—

*Psalm* i.—"Blessed is the man that loveth thy name, Virgin Mary; thy grace shall strengthen his heart."

*Psalm* xxx.—"In thee, Lady, have I trusted. I shall not be confounded for ever.

"Thou art my strength and my refuge, my consolation and my protection.

"Into thy hands, Lady, I commend my spirit," &c.

*Psalm* xlvi.—"Honour the Virgin Mary, and you will find life and eternal salvation."

*Psalm* cii.—"O my soul, bless the Mother of Jesus Christ; and thou, my inward parts, glorify her name."

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<sup>1</sup> Page 7.    <sup>2</sup> P. 15.    <sup>3</sup> P. 17.    <sup>4</sup> P. 233.    <sup>5</sup> P. 236.  
<sup>6</sup> P. 237.    <sup>7</sup> P. 610.    <sup>8</sup> P. 141.    <sup>9</sup> Pp. 180, 181.

*Psalm civ.*—"Everlasting salvation is in thy hand, O Lady," &c.

*Psalm cix.*—"The Lord has said to our Lady, My Mother, sit on my right hand," &c.

*Psalm xxii.*—"The Lord is my Shepherd, O Virgin Mother of God, for thou hast turned to me His gracious countenance."

*Psalm xxvi.*—"Be thou my judge, O Lady, for I have strayed from my innocency."

*Psalm xlvii.*—"O clap your hands together, all ye people; O sing with exultation to the glorious Virgin.

"For she is the portal of life, the gate of salvation, and the way of our reconciliation."

*Psalm lxviii.*—"Let Mary arise, let her enemies be scattered," &c.

*Psalm lxxiii. 1.*—"Truly God is loving to Israel, even unto such as worship and venerate His Mother."

*Psalm xcvi.*—"O come let us sing unto our Lady; let us heartily rejoice in Mary, the Queen of our salvation.

"Let us come before her presence with thanksgiving, and show forth her praise with psalms.

"O come let us worship and fall down before," &c.

The Petitions in this Psalter conclude thus :—

"Be pleased with my prayers, O Sacred Virgin, and may it please you not to reject this little Psalter, dedicated to your Sacred Majesty."

*Canticle v.*—"O blessed Virgin, thou savest whom thou wilt; and he from whom thou turnest thy face, dies."

*Canticle vii.*—"Angels bless our Lady: heavens bless our Lady: let all nature bless our Lady."

*Psalm ii.*—"Come unto her, all ye that labour and are heavy laden, and she will give rest unto your souls."

The *Te Deum* is parodied thus :—

"We praise thee, the Mother of God: we acknowledge thee, Mary the Virgin.

"Holy, holy, holy, Mary, Mother of God.

"All the earth doth worship thee, the Spouse of the Everlasting Father.

"To thee all angels . . . do service. O Lady, save thy people, &c.

"Vouchsafe, O sweet Mary, to keep us both now and for ever without sin.

"In thee do we hope," &c.<sup>1</sup>

The *Creed of St. Athanasius* is likewise accommodated to the worship of Mary; thus :—

"Whosoever will be saved, before all things it is necessary that he hold firm the faith concerning the Virgin Mary.

"Which faith, except everyone keep whole and undefiled, without doubt he shall perish everlastingly.

"This is the faith concerning the Virgin Mary, which except one doth believe faithfully and firmly, he cannot be saved."<sup>2</sup>

<sup>1</sup> *Te Deum* of Bonaventure. *Tribute Quotidiano*, pp. 72, 78. Ed. 1839.

<sup>2</sup> Bonaventura Opera., tom. vi., p. 491. Ed. 8.



4. *The True Spouse of Christ* declares :—

"They who have not recourse to Mary are lost. St. Bridget heard our Saviour say to His mother, 'You would show mercy even to the devil, were he to ask it with humility.' Were he (the devil) to humble himself to this Divine Mother, and ask her aid, she would not cast him off, but would deliver him from hell by her intercession." <sup>1</sup>

5. *Gobinet's Instruction for Youth* says :—

"By her we may receive all the assistance which is necessary for us. She is most powerful with God to obtain from Him all that she shall ask." <sup>2</sup>

6. *The Breviary* thus speaks of Mary :—

"For there is need of a mediator to the Mediator Jesus Christ, nor is there any other more useful to us than Mary." <sup>3</sup>

"But perhaps you fear also in Christ the Divine Majesty, because, though He was made man, He was still God. Do you desire to have an advocate with Him? Have recourse to Mary. I do not hesitate to say that she also will be heard for her own sake." <sup>4</sup>

Again :—

"She herself, therefore, is that noble Star risen out of Jacob, whose rays illumine the universe. . . . She it is that nurtures and cherishes our graces, and gently purges out our vices." <sup>5</sup>

"If troubled at the enormity of thy sins, or confounded by defilement of conscience, or terrified with horror of the judgment to come, thou beginnest to be swallowed up in the abyss of sorrow, or the gulf of despair, think of Mary." <sup>6</sup>

"In perils, in straits, in adversities, think of Mary, invoke Mary. . . . Following her, thou missest not thy way; asking of her, thou needest not despair; keeping thy thoughts on her, thou canst not err," &c. <sup>7</sup>

"Receive what we present; comply with what we request; allow for what we fear; for thou art the only hope of sinners. Through thee we hope for the pardon of our offences, and in thee is the most blessed anticipation of our reward." <sup>8</sup>

Be it remembered, that the *Breviary* is enjoined to be daily read by the priesthood under pain of mortal sin; and has been sanctioned by three Popes—Pius V., Clement VIII., and Urban VIII.

7. *The Hebdomas Mariana* (pp. 3, 4) has this :—

"O Holy Mary, merciful Queen of Heaven, through thee may I be blessed of God the Father," &c.

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<sup>1</sup> By Alph. Liguori, p. 406. Duffy, 1848.

<sup>2</sup> Quoted in the Hammersmith Discussion, p. 293.

<sup>3</sup> Sermon of S. Bernard, sec. v. <sup>4</sup> Ibid, sec. viii.

<sup>5</sup> Feast of the most Sacred Name of the Blessed Mary, Sept. 8, lesson iv.

<sup>6</sup> Ibid, lesson v. <sup>7</sup> Ibid, lesson vi. <sup>8</sup> Office for Sept. 9.



"O Holy Mary . . . commend my body and my soul, my life and my spirit, my heart and members, and all my senses and thoughts to thy Son, that he may receive my last sigh," &c.<sup>1</sup>

The *Manual of Prayers and Litanies* contains :—

"O my Lady, holy Mary, I recommend myself into thy blessed trust . . . and into the bosom of thy mercy this night and evermore, and in the hour of my death . . . I yield unto thee all my hope and consolation, all my distress and misery, my life, and the end thereof; that by thy most holy intercession and by thy merits, all my works may be directed and disposed according to thine and thy Son's will. Amen." <sup>2</sup>

The *Octave of her Nativity* contains :—

"By thee the Holy Trinity is sanctified, and the precious cross celebrated and adored throughout the world; by thee heaven doth exult, the angels and archangels rejoice, devils are put to flight, and man is called back to heaven," &c.<sup>3</sup>

In the *Mass B. V. M. de Mercede* we read :—

"O Lord . . . grant, we beseech Thee, that we who worship the Foundress of so great a work," &c.

10. The *Garden of the Soul* has the following :—

"Let us pray.

"O most pure Mother of God . . . we beseech thee, obtain for us, through thy intercession, the grace to lead such pure and holy lives," &c.<sup>4</sup>

Again :—

"Hail, holy Queen, Mother of Mercy, our life, . . . our hope, to thee do we cry. . . Turn, then, most gracious advocate, thine eyes upon us," &c.<sup>5</sup>

Again :—

"O holy Mary . . . vouchsafe by thy powerful intercession to help us to accomplish the work of our salvation. Amen." <sup>6</sup>

11. *Hymns* and *anthems* are likewise addressed to Mary. The following are examples :—

"Mother of Jesus, heaven's open gate,  
Star of the sea, support our fallen state  
Of mortals; thou, whose womb thy Maker bore," &c. <sup>7</sup>

<sup>1</sup> Coyne, pp. 3, 4, 47, 48., 3rd ed. Dublin, 1839.

<sup>2</sup> Printed at Antwerp, 1671; quoted by Brogden, p. 274.

<sup>3</sup> Lect. vi. in Sec. Nict. Rom. Brev.

<sup>4</sup> Page 321.

<sup>5</sup> Page 323.

<sup>6</sup> Page 325.

<sup>7</sup> Garden of the Soul, p. 135.

Again :—

“ Virgin Mary, guard us well,  
Shield us with protecting power :  
Unto thee our wants we tell ;  
Watch o'er us in danger's hour !  
Star that cheers the darkest night,  
Hope of the poor, the sinner's stay—  
We walk in shadow, and in light,  
Guard us well both night and day.

“ Virgin Mary, guard us well,  
Guard the lowly village priest,  
Guard the maid in convent cell  
From all earthly ties released ;  
Plant within these hearts of ours  
Innocence, the lily white,  
And the other heavenly flowers,  
Faith and love, and hope so bright.

“ Virgin Mary, guard us well,  
Peace to troubled hearts restore,  
Water to the dried-up well,  
Shade to blasted oaks once more.  
Mother, win us back again  
Our guardian angel's pitying love,  
And when death comes to break life's chain,  
Guard us then to realms above.”<sup>1</sup>

Again :—

“ O holy mother of our God,  
To thee for help we fly ;  
Despise not this our humble prayer,  
But all our wants supply,” &c.<sup>2</sup>

Also :—

“ Hail, Mary, queen and virgin pure,  
With every grace replete ;  
Hail, kind protectress of the poor,  
Pity our needy state.  
How oft when trouble filled my breast,  
Or sin my conscience pain'd,  
Through thee I sought for peace and rest,  
Then I peace obtained.”<sup>3</sup>

Combined with prayer and praise, we find distinct *Divine Titles* ascribed to the Virgin, similar in honour to those Holy Scripture assigns to our Lord. The following are amongst the number :—

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<sup>1</sup> From the Catholic Guardian, Dublin, Feb., 1852.

<sup>2</sup> Quoted by Nevin, Thoughts on Popery, p. 79.

<sup>3</sup> Ibid, p. 80.

- "Our Advocate and Mediatrix."  
 "Our Hope, Refuge, and Consolation."  
 "The Gate of Heaven."  
 "The Star which guides and conducts us to the Harbour of Salvation."  
 "The Mother of Grace."<sup>1</sup>  
 "Queen of the World."  
 "Exalted above every creature."  
 "Queen of the Heavens."  
 "Mistress of all creatures."<sup>2</sup>  
 "Parent of Mercy."  
 "Advocate of Sinners."<sup>3</sup>  
 "Mirror of Justice."  
 "Cause of Joy."  
 "Morning Star."  
 "Refuge of Sinners."<sup>4</sup>  
 "Tower of David."  
 "Ark of the Covenant."

That Divine *Omnipotence* and *Omniscience*, the express attributes of Jehovah, are claimed for Mary, will appear from the following quotations:—

"Have a firm conviction in your mind that you can ask nothing from her which will not be granted. . . . Regard nothing as too great or too trifling to confide to her."<sup>5</sup>

"She is a Chancellor in the Court of Heaven."<sup>6</sup>

"If a man do find himself aggrieved in the Court of God's Justice, he may appeal to the Court of Mercy of his Mother."<sup>7</sup>

"Mary is that 'Throne of Grace' of which the Apostle speaketh."<sup>8</sup>

"She being the Mother of God doth assume unto herself the omnipotency of her Son."<sup>9</sup>

"The will of the Blessed Trinity and mine is one and the same; and whatsoever doth please me, the whole Trinity, with unspeakable favour, doth give consent unto."<sup>10</sup>

"Rejoice, because God doth always at my pleasure reward my servitors in this world and in the world to come, . . . and whosoever shall worship me in this world, at the time of the departure of his soul out of the body he shall obtain my presence."<sup>11</sup>

"All power was given (her) in heaven and in earth."<sup>12</sup>

<sup>1</sup> Sacred Heart, p. 43.

<sup>2</sup> Breviary, Aug. 18.

<sup>3</sup> Assump. B. V. M. Quartâ die infra Oct., lect. iv., pp. 12, 62.

<sup>4</sup> Litany of Loretto.

<sup>5</sup> Method of Honouring the B. V., 1852.

<sup>6</sup> Bernard de Bust, Marial, p. 12, serm. ii., memb. 1.

<sup>7</sup> Ibid, p. 3, serm. iii.

<sup>8</sup> Ibid, excel. v., serm. vii., p. 5.

<sup>9</sup> Ibid, excel. xxviii., serm. ii., p. 12.

<sup>10</sup> *Vide* Cath. Safeguard, vol. ii., p. 250.

<sup>11</sup> Bernard de Bust, serm. ii., p. 10, sec. ult.

<sup>12</sup> Peter Damian, serm. i., tom. v., Sept. 8.

"Mary hath the regal dominion over all that be under God." <sup>1</sup>

"All things are subject to the command of the Virgin, even God Himself." <sup>2</sup>

"The Blessed Virgin is superior to God, and God Himself is subject unto her." <sup>3</sup>

We need not carry this blasphemy any farther. Sufficient has been adduced to show and prove that whatever power or attribute, honour or worship, Scripture assigns as being due to God, the Church of Rome ascribes to Mary. This is giving the creature a reverence which is due to God alone, which is idolatry. What higher adoration and honour did or could the idolatrous Ephesians accord to their goddess Diana?

We may, then, reduce our argument to this form:—

Idolatry consists in giving to the creature that worship alone due to the Creator.

The Church of Rome gives this worship to saints.

Therefore she is guilty of idolatry; and so violates the First Commandment; and, consequently, cannot be a "*Holy*" Church.

One more confirmatory instance may be noticed. In Annapolis, Maryland, there is a Roman Catholic chapel with this inscription on it: "In honour of the Virgin, the Mother of God." <sup>4</sup> This implies that the chapel is *dedicated* to Mary; and, therefore, was erected for her express worship. That being to whom a place of worship is erected is intended to be worshipped there. The altar at Athens was "to the unknown God," *i.e.*, "In honour of the unknown God," and accordingly he was worshipped at it. When a building is dedicated to the worship of a creature such as Mary is, this constitutes it a temple of idolatry, and those who worship in it are idolaters. <sup>5</sup>

Let not Roman Catholics try to escape by arguing that we call our churches by the names of saints. We simply so designate them for *distinction* sake, but we do not build them in *honour* of any saint.

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<sup>1</sup> Bernard, Senens, serm. lxi., art. i., c. vii.

<sup>2</sup> *Ibid.*, c. 6.

<sup>3</sup> *Ibid.*, serm. ii., p. 12.

<sup>4</sup> The author has seen two chapels—one in Paris, the other in Switzerland—with a similar inscription above the entrance.

<sup>5</sup> See *Thoughts on Popery*, p. 68.

## SECTION XIV.—SOME REASONS WHY PROTESTANTS REJECT THE INVOCATING OF SAINTS AND ANGELS.

1. Because the system is nothing less than *heathenism* veiled under a Christian form. As regards the worship of Mary and the Child, it can be traced to *Paganism*. The worship of the mother and child has been common in almost every country from the earliest time. The ancient Babylonians worshipped a goddess-mother and child, who were represented in pictures and images as now they are in Romish chapels. In Egypt they were worshipped as Isis and Osiris; in India, as Isi and Iswam; in Rome, as Fortuna and Jupiter the boy; in Greece, as Ceres and the babe. In Japan and China the Jesuit missionaries were astonished to find the counterpart of the Madonna and Child;<sup>1</sup> around the head of the former appearing even the *glory* with which Roman artists now decorate the Virgin! The like titles addressed to Mary are found in heathenism. Thus, *Madonna* simply means "My Lady"; "*Mother of God*" was given to the female goddess in the West; and "*Queen of Heaven*" in the East. The prophet Jeremiah alludes to the latter (Jer. vii. 18; xlv. 17).

That the worship of Mary is the offshoot or continuation of a heathen custom, may appear from the way in which Epiphanius, who flourished in the fourth century, treated certain women who presumed to honour Mary, and to offer to her cakes, termed "collyrides," whence they were called Collyridians. He condemned their practice, and treated them as certain heretics.<sup>2</sup>

In Babylon and Egypt, moreover, the worship of the "*Sacred Heart*" was extensive. The heart was one of the symbols of Osiris. The same worship extended itself to India.

The worship of "*Bel*," so condemned in Scripture, was in reality the worship of the "sacred heart;" for "*Bel*" in Chaldee signifies heart, and the Babylonian prototype even represents this heart surmounted with a *flame*.<sup>3</sup> Com-

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<sup>1</sup> Two Babylons, Hislop, pp. 28-30.

<sup>2</sup> Speculum beatæ Vir. Dr. Hickes. London, 1686.

<sup>3</sup> Babylonianism, Brown, p. 27.



ing to the *worship of saints* in general, we find it to be but Christianized Paganism. The heathen had their "middle beings," or "demons," persons who had distinguished themselves during lifetime, and who were supposed to have sufficient merits with the gods, and sympathy with men, to undertake the suits of mortals. They were not worshipped as gods, but prayed to as mediators. Thus writes an ancient heathen philosopher :<sup>1</sup>—"They are intermediate intelligencers by whom our prayers and wants pass unto the gods. They are the mediators between the inhabitants of the earth and the inhabitants of heaven, carrying thither our prayers, and drawing down their blessings. They bear back and forwards prayers from us, and supplies from them," &c. The "doctrine of demons," predicted by St. Paul to arise (1 Tim. iv. 1), is clearly in allusion to this custom.

The principles of heathenism and Romanism are *one* : we complain of the *thing*, but do not argue about the *name*. The character of the worship is identical. In some cases the old heathen god is yet worshipped, the name not even being changed. Thus, *Romulus* is prayed to as St. Romulo ; *Remus* as St. Remigio, &c. Owing to its heathen character, for one thing, we reject saint worship.

2. Because it is a *novelty* in the Christian Church. That the invocation of saints *is* a novelty, we bring Roman Catholic testimonies to prove.

*Cardinal Perron* says :—

"No trace of the invocation of saints can be found in the authors who lived nearest to the times of the Apostles."<sup>2</sup>

Again :—

"No footsteps of this praying to saints, either in Scripture or in the Fathers, before the first four Councils."<sup>3</sup>

*Veron* says :—

"Although it be revealed in the Word of God, at least in the unwritten word, that the Saints are to be invocated, and it follows therefore that they hear us ; still the close connection does not make this doctrine . . . a revealed doctrine, or an article of faith."<sup>4</sup>

*Cotton* confesses that there is no command in either Testament ;<sup>5</sup> and

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<sup>1</sup> Apuleius.      <sup>2</sup> Quoted by Collette, p. 73, *Novelties of Romanism*.

<sup>3</sup> *De Invocat. Sanct.*, lib. 1., c. 18.

<sup>4</sup> *The Rule of Cath. Faith*, p. 82. 1833.

<sup>5</sup> *Inst.*, bk. i.

*Bellarmino* admits that saints began to be worshipped not so much by law as custom.<sup>1</sup>

The Fathers, *Justin Martyr*, A.D. 150, and *Tertullian*, A.D. 200, have left us accounts of the primitive form of worship, in which there is no allusion whatever to prayer made to saints. The *first* public liturgy in which it appeared was under Boniface V., A.D. 618. The first *trace* of the custom appears about A.D. 318, when it was merely hypothetical, thus: "If thou canst hear," &c.<sup>2</sup> Indeed, it remained long in doubt whether saints have the power to hear prayer; and *Veron* informs us, that "Whether the souls of the blessed are received into heaven, and enjoy the clear vision of God before the resurrection, was not decided till the Council of Florence, A.D. 1439."<sup>3</sup> This is confirmed by *Stapleton*, who declares that "these so many ancient Fathers did not assent to this sentence, which now in the Council of Florence was at length, after much controversy, defined as a doctrine of faith," &c.<sup>4</sup>

As early as A.D. 366, a certain sect arose which worshipped angels, but with such abhorrence was the practice viewed, that a Council assembled at *Laodicea*, and decreed that "we ought not to leave the Church of God, and invoke angels."<sup>5</sup>

Seeing, then, that the invocation of saints and angels was unknown in the early Church, and is of modern introduction, we reject it.

3. Because we don't feel the need of it. We have a good God, who tells us, "Call upon *me* in the day of trouble" (Ps. 1. 15), and who invites us "to come boldly to the throne of grace" (Heb. iv. 16). We know that as sinners we require someone to intercede for us, and such a person we have in Jesus, the "One advocate" (1 John ii. 1), who "ever liveth to make intercession" (Heb. vii. 25). And we have encouragement to go to God; but none to supplicate any saint. We have neither *example*, *command*, nor *promise* in the whole Bible to lay hold on for so doing, but we have all these for our praying to God alone—combined

<sup>1</sup> Beat. Sanc., lib. i., c. viii. sec. ult.

<sup>2</sup> Greg. Nan. Orat. ii., in Gorgon, p. 190.

<sup>3</sup> Rule of Cath. Faith, p. 82. Birmingham, 1833.

<sup>4</sup> Quoted by Usher, Answer to a Jesuit, c. ix., p. 375. Camb., 1835.

<sup>5</sup> Can. 35, Binius Concil., tom. i., p. 301.

with which, we may ask the pertinent question, What proof is there that saints hear prayer? Let this be positively shown, and then we will be prepared to admit the reasonableness of praying to them. Let it be shown that the saint invoked is in heaven, can hear prayer, and how he hears, and half of the controversy ends. Saints are but *finite* beings, and cannot possibly attend to the millions of prayers presented instantaneously from all parts of the globe. To ascribe such power to them is to *deify* them, which is robbing God; and he is a jealous God, who regarded the Pagan custom of invoking departed men as *idolatry*. At best, supposing saints can hear, there is no necessity to pray to them, since God has told us to come to Himself at all times. The *safest* course, then, is to do what God enjoins, inasmuch as He does not require us to pray to saints. Since prayer, then, is a part of worship, we Protestants cannot pray to saints, because we are taught, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve."

To all which we may add, that seeing there is no example, promise, or command in the New Testament, we may hope to fare as well as Old Testament saints on earth, for they reached glory without having invoked Enoch, or Noah, or Abraham. That saint worship was unknown in those times is the admission of *Bellarmino*, who says:—

"Saints which died before the coming of Christ . . . could not ordinarily take notice of the prayers of such as should petition them; therefore it was not the use in the Old Testament to say, St. Abraham, pray for us." <sup>1</sup>

There is also this difficulty, the confessed uncertainty admitted by Rome in the matter. She affirms that it is a subject of *doubt* whether all who are worshipped are really saints. In *Dens* we find the following question and answer:—

"Is it to be believed with divine faith that a canonized person is a saint?"

A. That is not clear. . . . It appears that this is not a matter of faith." <sup>2</sup>

4. There are certain qualifications required in an advocate which Jesus alone can possess.

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<sup>1</sup> De Sanc. Beat., lib. i., c. xix., sec. ii., p. 412, tom ii.

<sup>2</sup> Dens, Theo., tom. ii., pp. 138, 139. Coyne, Dublin, 1832.—N.B. This is allowed by Romish divines to be a standard work.

(a) *He should be guilty of no breach of the Divine law.* This qualification no saint can claim. When in the flesh, however holy, he was sin-tainted. "All have sinned," is God's declaration; and Mary confessed herself a sinner by declaring, "My spirit hath rejoiced in God my Saviour." Jesus only was sinless. As well might one felon entrust his cause to a fellow-felon, to the rejection of a skilled and upright advocate, as for anyone to look to saints rather than to Jesus.

(b) *An advocate should be of ready access.* To be so he must be possessed of the Divine attributes of omnipresence and omniscience. Now, God says, He will not give his glory to another; therefore no saint, who is but a finite being, can have these infinite prerogatives. How, then, can a saint listen to the countless prayers addressed from *all parts* of the world at the same time?

(c) *He must have a peculiar fitness.* This must consist in his having blood to present. On the day of atonement the High Priest went into the holy of holies with blood, thus typifying that the sinner's advocate would be furnished with blood or its plea. In this respect Jesus stands alone. He pleads His sacrifice, and without such a plea none can be mediator between God and the sinner.

(d) *He should be of infinite compassion.* No saint can have this so full as Jesus. His whole life evidences this. He is truly "love" (see Heb. iv. 14-16).

#### SECTION XV.—ARGUMENTS ADDUCED IN FAVOUR OF SAINT WORSHIP EXAMINED.

Sundry passages of Scripture are adduced in support of the above doctrine. These we shall examine in detail.

1. *Gen.* xlvi. 16. "The angel which delivered me from all evil, bless the lads."

*Ans. St. Athanasius* interprets the passage thus:—

"He did not couple one of the created and natural angels with God that did create them; nor, omitting God that fed him, did desire a blessing for his nephew from an angel; but saying, 'Which delivered me from all evil.' He did show that it was not any of the created angels, but the Word of God, *i.e.*, the Son, whom he coupled with the Father



and prayed unto ;" <sup>1</sup> for "neither Jacob nor David did pray unto any other but God Himself for their deliverance." <sup>2</sup>

With the above passage compare Hosea xii. 4.

2. *Joshua* v. 14, 15. "Joshua fell on his face to the earth and did worship him," *i.e.* the angel who appeared to him as "Captain of the Lord's Hosts."

*Ans.* This angel and Joshua were *both on earth*. The angel was Christ, the "Captain of our salvation." *Rev.* xxii. 10 shows us that a created angel would not have accepted the worship accorded Him here ; but He not merely accepted it, but enjoined more, *viz.*, that Joshua should "loose his shoes from off his feet," for where he stood was holy ground. This was the very highest acknowledgment of Divinity, and was the same command which Jehovah gave to Moses (*Exod.* iii. 2-5).

3. *Hosea* xii. 3. "Yea, he had power over the angel and prevailed ; he wept and made supplication."

*Ans.* The fifth verse tells who this angel was : "Even the Lord God of Hosts ;" the Angel of the Covenant. The allusion is to *Genesis* xxxii. 24-29, where we read of Jacob's wrestling with the angel. That he understood the angel to be Jehovah appears from his calling the place "Peniel," because he had "seen God face to face." In *Exodus* iii. 2 the "Angel of the Lord" who appeared to Moses is declared to be Jehovah.

4. *Zechariah* i. 12. "The Angel of the Lord" pleads for Jerusalem.

*Ans.* There is no argument here to pray *to* angels. It was the same angel as appeared to Jacob and Moses, the Angel Jehovah (*Mal.* iii. 1).

*Cyril* of Alexandria confirms this interpretation, for he says :—

"It was customary to the holy prophets to call the *Word of God* an angel, as being one who announced things to them, and who clearly set forth the will of God." <sup>3</sup>

Besides, both the angel and prophet were standing on the earth !

5. *Luke* xvi. 9. "Make unto you friends of the mammon

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<sup>1</sup> *Orat.* iv., cont. Arian, p. 260.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Com.* in *Osian*, tom. iii., p. 10. *Lutetiæ*, 1638.



of iniquity, that when ye fail they may receive you into everlasting habitations."

*Ans.* Saints are not "mammon of iniquity," nor are we exhorted to pray to them. *Mammon* is a Syriac word signifying "riches," which our Lord bids us use profitably, so that we may be welcomed hereafter by those saints whom we befriended during time, and who have preceded us into the kingdom of glory.

6. *Luke* xvi. 27, 28. The rich man in hell prayed to Abraham in heaven.

*Ans.* The conduct of a *lost* soul can be no guide to us; besides, his prayer was not answered. We have not a solitary instance of a living saint praying to a departed one.

7. *Luke* xv. 10.—"There is joy in the presence of the angels of God over one sinner that repenteth."

*Ans.* These words have reference to *angels*, not to saints. If the whole parable be read, it will be seen that the joy is that of the Shepherd, rather than of the friends; "*so, likewise,*" the joy in heaven is that of God, rather than of the angels; it is joy "*in the presence of the angels,*" not the joy of the angels that is spoken of. There is no proof here that *saints* know what passes on earth.

8. *Matt.* xviii. 18. "There angels do always behold the face of my Father who is in heaven."

*Ans.* Here is the statement of a fact, but not a hint about praying to saints or angels. The production of such arguments as these is a sad proof of a very weak cause.

9. *Rev.* i. 4. "Grace be unto you, from Him which is, and which was, and which is to come, and from the seven spirits which are before His throne."

*Ans.* Rome holds the "Seven Spirits" to be angels or saints. The term is but a symbolic name for the "Holy Spirit." In this we are upheld by *St. Augustine*, who says:—

"Which Holy Spirit is chiefly commended by the sevenfold number as well in *Isaiah* as in the *Apocalypse*, where the seven spirits are most evidently set forth on account of the sevenfold operation of one and the same Spirit." "Hence, also, the Holy Spirit is commended to us by the number seven." <sup>1</sup>

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<sup>1</sup> *Expos.*, Ps. cl., vol. iv., p. 1693.

Others of the Fathers hold the same view.<sup>1</sup>

10. *Rev.* v. 8. "And when he had opened the book, the four living creatures and the four-and-twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

*Ans.* It must first be proved that the prayers here spoken of are those of saints *on earth*. The whole passage is figurative. The twenty-four elders figure the Church, for they sang, "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of *every kindred*, and tongue, and people, and nation" (v. 9). Chapters iv., v., and vi. refer to the Church on earth. The sixth refers to circumstances on earth, although described as passing in heaven.

11. *Rev.* viii. 3. "And another angel came, and there was given him much incense, that he should offer the prayers of all saints upon the golden altar which is before the throne of God."

*Ans.* The representation is taken from the Jewish temple. The High Priest *alone* carried the golden censer; and *alone* approached the golden altar, as the altar of incense. He was a type of Jesus, who in Scripture is set forth as the "Covenant Angel." *Heb.* ix. 24. solves the passage for us: "For Jesus is not entered into the holies made with hands, the pattern of the true, but into heaven itself, that He may now appear in the presence of God for us." As *Augustine* says, "He Himself (Christ) is the priest who, having entered within the inner veil *alone*, there for those who are yet in the flesh prays for us."<sup>2</sup> If the angel in the text be a created angel, then he must be omniscient and omnipresent to be able to present the prayers of *all*. This, we know, no created angel can be.

12. *Rev.* xix. 10. "I fell down before his feet to adore him."

*Ans.* There is a sad omission in the above quotation. It thus reads on: "But the angel said, *See thou do it not: worship God.*" The angel refused *any kind* of worship.

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<sup>1</sup> Ambrose, *Expos. St. Luke*, tom. i., p. 1498.

<sup>2</sup> In *Ps. lxiv.*, tom. iv., p. 633. Paris, 1691.

13. *Heb. xii. 22.* "Ye are come unto Mount Sion . . . and an innumerable company of angels."

*Ans.* The advocates of saint worship must be hard pushed for arguments when they appeal to such a text as this. If the context be read, it will be seen to have reference to the future glory of God's people.

14. *Luke i. 28.* "And the angel came in unto her (Mary), and said, Hail! thou that art highly favoured: the Lord is with thee: blessed art thou among women."

*Ans.* This affords no sanction to the worship of Mary. "Hail" was a customary mode of salutation, *e.g.*, "Hail, Master;" "Hail, King of the Jews."

"*Thou art highly favoured.*" Theophylact says that verse 10—"Thou hast found favour with God"—explains the passage. St. Paul (*Eph. i. 6*) speaks of all Christians as finding favour with God; so also, Noah found favour with Him (*Gen. vi. 8*), and Lot (*Gen. xix. 19*), and Moses (*Exod. xxxiii. 12, 17*).

The Latin renders the above expression, "*full of grace*;" but the same was said of many others—of Noah (*Gen. vi. 9*), of Job (*ii. 3*), John the Baptist (*Luke i. 15*), of Stephen (*Acts vi. 5*).

"*The Lord is with thee.*" This may be rendered, "The Lord be with thee;" and is precisely the form of salutation used by Boaz towards his reapers (*Ruth ii. 4*).

"*Blessed art thou among women.*" We find the same expression used towards others. Of Jael it is said (*Judges v. 24*), "Blessed above women be Jael," &c. To Ruth (*Ruth iii. 10*) Boaz said, "Blessed be thou of the Lord," &c. David said to Abigail, "Blessed art thou," &c. (*1 Sam. xxv. 33*). These passages prove that it was a customary mode of address.

15. *Luke i. 16.* "All generations shall call me blessed." Rome contends that this means "give me worship!"

*Ans.* Leah, Jacob's wife, used like language: "The daughters shall call me blessed" (*Gen. xxx. 13*). This does not mean that they should worship her. If "*blessed*" here signify "worship," then must it be so interpreted elsewhere. Consequently, those in *Matt. v. 3, et seq.*, described as blessed, must be worshipped—the poor in spirit, peacemakers, persecuted, &c. Our Lord gives little encouragement to this sort of thing when saying, "Rather, blessed are they that

hear the word of God, and keep it," which *Augustine* interprets, "Mary was more blessed in adopting the faith of Christ than conceiving His flesh." <sup>1</sup>

16. In defence of her saint-worship, and in order to escape the charge of idolatry, Rome has invented a threefold kind of worship, viz., *Latria*, to God alone; *Dulia*, to the Saints; *Hyper-dulia*, to Mary.

*Ans.* Romanists risk their souls on hair-splitting. We find no such distinction in Scripture; but we do find the two former terms applied to the highest worship of God; thus:—

*Matt.* vi. 24.—"Ye cannot *serve* (give *dulia* to) God and mammon."

*Rom.* xii. 11.—"Not slothful in business: fervent in spirit, *serving* (giving *dulia* to) the Lord."

1 *Thess.* i. 9.—"How ye turned from idols to *serve* (give *dulia* to) the living God."

See also *Acts* xx. 19; *Rom.* xvi. 18; *Col.* iii. 24.

17. *Humility* is another argument advanced. It is argued that as we would not venture to make a request of a Sovereign but through the medium of his courtiers, so it is more humble and reverential to approach God through His saints.

*Ans.* There might be reason in this if we knew positively that saints *can hear*. Obedience is the truest humility. God bids us come direct to Him. "If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not" (*Jas.* i. 5). If the Sovereign allows, invites, and commands his subjects to come to him at all times, being always at leisure, promising to hear and to grant, and appointing his own son as advocate, who is all compassion, how foolish would he be who refused this direct and open way of access, and should spend his time in soliciting courtiers to intercede for him! Such conduct would evidence distrust, and amount to insult; and it would create no surprise if his suit should pass unheeded. It is against this supposed humility that Scripture warns, "Let no man beguile you of your reward in a *voluntary humility*." <sup>2</sup>

It will not be amiss to make two inquiries here:

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<sup>1</sup> Upon Holy Virg., c. iii., tar. vi., p. 342.

<sup>2</sup> *Col.* ii. 18.



(1) What proof does Rome give that those saints to whom she directs the sinner have been *appointed* by God to receive petitions and act as advocates? (2) Can Rome prove that death makes no such separation, but that those departed can more easily hear prayer than a friend residing, say in America, can hear the request of someone addressing him in England?

SECTION XVI.—THE FATHERS ARE OPPOSED TO THE  
WORSHIP OF SAINTS.

*Chrysostom* writes thus:—

“When we want anything from men we have need of cost and money, and servile adulation, and much going up and down, . . . but with God it is not thus; for there is no need of intercessors for the petitioners, neither is He ready to give a gracious answer when entreated by others as by ourselves when we pray unto Him.”<sup>1</sup>

“Mark the woman’s philosophy. She does not supplicate John, she does not approach Peter, she did not divide the band (of the Apostles). ‘I have no need of a mediator, but, taking repentance as my advocate, I approach the very fountain.’”<sup>2</sup>

“There is nothing which hinders our being near to God. ‘For I am a God that draws near, and not a God afar off.’ . . . For if you speak to Him in your heart, and call upon Him as it is expedient to do, even then He will readily assent. . . . You may always unceasingly meet Him, and there is no difficulty; for there is no need of porters, stewards, prefects, guards, or friends to introduce you. . . . Let us not, therefore, importune Him, esteeming it better to do so *by others rather than by ourselves*. . . . When Peter and John approached Him for her (the woman of Canaan), He did not assent. But when she remained He quickly gave her what she asked.”<sup>3</sup>

“Let nothing be between us and Christ, for if anything be between us, immediately we perish.”<sup>4</sup>

“It belongs to God only to know the mind.”<sup>5</sup>

*Ambrose* says:—

“Thou *alone* art to be invocated, O Lord, thou art to be supplicated,” &c.<sup>6</sup>

*Epiphanius* says:—

“But neither is Elias to be worshipped, though he is among the living, nor is John to be worshipped; . . . nor is Thecla, or *any one* of the saints to be worshipped. For that ancient error shall not pre-

<sup>1</sup> In Matt.

<sup>2</sup> Serm. in Philip. i. 18.

<sup>3</sup> Expos. in Ps. iv., tom. v., p. 10.

<sup>4</sup> 1 Ep. ad Cor.; c. iii.; Hom. viii., tom. x., p. 82.

<sup>5</sup> Matt. c. ix.; Hom. xxx., tom. vii., p. 352.

<sup>6</sup> De Obitu. Theod.

vail over us to forsake the living God, and to worship the things that are made by him. . . . For if an angel will not be worshipped, how much more will not she (Mary) who was born of Anna?"<sup>1</sup>

"Let Mary be in honour, but let the Lord be worshipped."<sup>2</sup>

"Let no man worship *Mary*."<sup>3</sup>

"Although Mary be most excellent, and holy, and to be honoured, yet she is *not to be worshipped*. . . . She was not given unto us for adoration."<sup>4</sup>

*Gregory Nyssen* affirms:—

"Moses, the tables, the Law, the Prophets successively, the Gospels, the doctrines of the Apostles, equally *forbid* the looking to the creature."<sup>5</sup>

*Irenæus* writes:—

"The Church throughout the world does nothing by the invocation of angels; . . . but with cleanliness, purity, and openness directing prayer to the Lord."<sup>6</sup>

*Athanasius* says:—

"Peter the Apostle prevented Cornelius, who desired to worship him, saying, 'I also am a man.' The angel in the Apocalypse admonished John, who desired to worship him, 'See thou do it not. I am thy fellow-servant: . . . worship God.' Therefore it appertains to *God only* to be worshipped, and the angels . . . are not to be worshipped," &c.<sup>7</sup>

*Origen* declares:—

"We must pray to Him *only* who is God over all, and we must pray to the only begotten Word of God," &c.<sup>8</sup>

Again:—

"Away with Celsus's counsel, saying that we must pray to angels; and let us not so much as afford any little audience to it; for we must pray to Him alone who is God."<sup>9</sup>

*Augustine* writes:—

"The dead, even the saints, do not know what the living do—no, not their own sons."<sup>10</sup>

"If such great patriarchs as these were ignorant what was done towards the people that descended from them, . . . how do the dead interpose themselves in knowing and furthering the things and acts of the living."<sup>11</sup>

"The spirits of the dead be there, where they do neither see nor hear the things that are done or fall out unto men in this life."<sup>12</sup>

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<sup>1</sup> Ep. Hær., c. xxix., p. 448.    <sup>2</sup> Ibid, p. 450.    <sup>3</sup> Ibid, p. 449.  
<sup>4</sup> Ibid.    <sup>5</sup> Tom. i., p. 144.    <sup>6</sup> Opera., lib. ii., c. xxxv., sec. v., p. 166.  
<sup>7</sup> Oratio iii. Paris, 1627.    <sup>8</sup> Contra. Celsus, lib. viii.  
<sup>9</sup> Ibid. p. 406.    <sup>10</sup> Gloss in Is. lviii.    <sup>11</sup> De cura pro Mort, c. xiii.  
<sup>12</sup> Ibid, c. xiv.

"In the Catholic Church it is divinely and singularly delivered that no creature is to be worshipped by the soul, but He only who is the Creator."<sup>1</sup>

"Let not our religion be the worship of dead men, because if they lived piously, they are not so disposed to seek such honours. . . . They are to be honoured on the ground of imitation, *not to be adored* on the ground of religion."<sup>2</sup>

The *Council of Laodicæa* forbade prayer to angels, as follows:—

"It does not become Christians to leave the Church of God, and to depart and to call upon angels, and to make meetings which are forbidden. If anyone shall be found attending this hidden idolatry, let him be anathematized."<sup>3</sup>

The *Council of Carthage* is equally explicit,

"That none in their prayers should direct their speech unto *any* but the Father."<sup>4</sup>

Clearly the Fathers are far from being *unanimous* on the duty of praying to Mary or the saints.

#### SECTION XVII.—SCRIPTURE IS OPPOSED TO THE INVOCATION AND WORSHIP OF SAINTS AND ANGELS.

The following passages will verify this:—

*Matt.* xi.—"Come unto *me*, all ye that labour and are heavy laden."

*John* vi. 37.—"Him that cometh unto me I will in no wise cast out."

*John* xiv. 6.—"I am the Way. . . . no man cometh unto the Father but by me."

*Eph.* ii. 18.—"For by Him (Christ) we have access both in one unto the Father."

1 *Tim.* ii. 5, 6.—"For there is one God, and one Mediator between God and man, the man Christ Jesus."

*Heb.* vii. 25.—"Wherefore He is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession."

1 *John* ii. 1.—"If any man sin, we have an advocate with the Father, Jesus Christ the just."

*John* xiv. 13, 14.—"Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son."

"If you shall ask anything in my name, that will I do."

*John* xvi. 23, 24.—"Verily, verily, I say unto you, if you ask the Father anything in my name, He will give it you."

"Ask and you shall receive, that your joy may be full."

<sup>1</sup> De quant. Animæ, c. xxxiv.

<sup>2</sup> On Ver. Rel., tom. i., p. 786. Paris, 1700.

<sup>3</sup> Conc. Laod. Chr. 320, cir. an. 364, can. 35.

<sup>4</sup> Conc. Carthage, tit. 31.

*Heb.* iv. 16.—“Let us therefore come boldly unto the throne of grace, and find grace to help in time of need.”

*Col.* ii. 18.—“Let no man beguile you of your reward in a voluntary *humility* and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.”

*Acts* x. 25.—“And as Peter was coming in, Cornelius met him, and fell down at his feet, to worship him. But Peter took him up, saying, Stand up, I myself also am a man.”

*Acts* xiv. 13.—“Then the priest of Jupiter . . . would have done sacrifice with the people: which when Paul and Barnabas heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God,” &c.

*Rev.* xix. 10.—“And I fell down at his feet to worship him. And he said unto me, See thou do it not: . . . worship God.”

*Rev.* xxii. 8.—“And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

That saints cannot hear prayer is the distinct testimony of Scripture.

*2 Kings* ii. 9.—“And it came to pass when they were gone over, Elijah said unto Elisha, Ask what I shall do for thee, before I am taken away from thee.”

*2 Kings* xxii. 20.—“Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.”

*Isaiah* lxiii. 16.—“Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.”

*Ecclesiastes* ix. 5.—“The dead know nothing more.”<sup>1</sup>

As regards the *Virgin Mary*, Scripture is all but silent; and not once do we read therein that Christ called her His *mother*. Thrice only do we read of His addressing her.

1. *Luke* ii. 48, 51; where He reproves Mary's anxiety by asking, “Wist ye not that I must be about my Father's business?”

2. *John* ii. 3, 4; where He rejects her interference, saying, “Woman, what have I to do with thee?”

3. *John* xix. 26. When on the cross He thus addressed her: “Woman, behold thy son.”

Twice only do we find the Saviour *alluding* to His mother; and in neither case assigning any supreme honour:—

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<sup>1</sup> A note in the Douay Bible interprets this as meaning, “Know nothing more of the transactions of this world, in which they have now no part, unless it be revealed to them.”



1. *Matt. xii. 46.*—"He answered and said unto him that told Him (that His mother desired to speak with Him), Who is my mother? . . . And He stretched forth His hands towards His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

2. *Luke xi. 27.*—"A certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the Word of God, and keep it."

It is evident that Scripture does not sanction the Romish doctrine of saint-worship; and we cannot help thinking that, if it were intended, we should have had it laid down more clearly in the Inspired Word.

#### SECTION XVIII.—ORIGIN OF THE WORSHIP OF MARY AND CHILD.

The Chaldæan mysteries can be traced up to Semiramis, who lived some centuries after the Flood. Babylon was the seat of this idolatry, and from thence it spread to Egypt, Phœnicia, and Greece.<sup>1</sup> The identity between Romanism and Babylonianism is wonderful; and in no way appears more remarkable than in the worship of Mother and Child. The Babylonians worshipped such. The same was done in *Egypt* under the names of Isis and Osiris; in *Greece* as Ceres and babe; in *Rome* as Fortuna and Jupiter-peur; in *India* as Isi and Iswara; in *China* as the Holy Mother and child, with a nimbus or *glory* round her head; and in *Thibet* the Jesuit missionaries, who were the first Christians to visit the country, found this worship in full play.<sup>2</sup> The Babylonian female divinity was called *Beltis*, which is equivalent to "My Lady;" in Latin, "*Mea Domina*," which in Italian is corrupted into "*Madonna*," the very name given the Virgin.<sup>3</sup>

This female who was the object of reverence in Babylon, and who was worshipped under the distinct title of "*Rhea*," the "goddess-mother,"<sup>4</sup> was simply Semiramis, the Babylonian queen, and wife of *Ninus*, which signifies "son." He was the founder of *Nineveh*, "the habitation of Ninus;" and

<sup>1</sup> Saturnalia, lib. i., c. xxi., p. 79; Ouvaroff's *Eleus. Mys.*, s. ii., p. 20.

<sup>2</sup> For proofs see *The Two Babylons*, by Hislop, pp. 32, 33.

<sup>3</sup> Hesychius, *Lexicon*, p. 188; Vaux's *Nineveh*, p. 489.

<sup>4</sup> Pascal's *Chronicle*, vol. i., p. 68.; quoted in Hislop.

thus becomes identified as the *Nimrod* of Scripture. That such is the case we have the authority of Diodorus Siculus<sup>1</sup> and Trogus Pompeius.<sup>2</sup> By his prowess in hunting down wild beasts, by training armed bands, and by his city-building, he acquired an immense influence over his fellow-creatures, and thus rose to power. He eventually, in the midst of his glory, came to a violent death. Upon this, Semiramis, fearing lest she should lose in consequence the power she had enjoyed in conjunction with him, formed the bold idea of publishing that he was the promised seed, "*Zeroashta*," who was to bruise the Serpent's head, but whose heel was first to be bruised, *i.e.*, who was to die. This primeval promise was at that period well-known to mankind, so near to the fountain head. It was subsequently shadowed forth in all heathen mythology. The name "*Zoroastes*," "the seed of the woman," came now to be given to Nimrod.<sup>3</sup> Now the "Mysteries" were brought into full play, by means of which the initiated were placed completely in the power of those who had designed their enslavement, and the object of which was the glorification of a dead man. Semiramis thus gained honour for her dead husband; and, in course of time, so great was the esteem in which they were both held that they were unitedly worshipped under the names of *Rhea* and *Nin*, *i.e.*, "Goddess-mother and Son," and everywhere were their images set up and adored. We possess even now images of the Babylonian mother with the child in her arms.

At first, when the mother was exhibited with the child in her arms, it would seem to have been only in the capacity of a pedestal whereby he might be prominently held forth; but, eventually, the worship intended for him was transferred to the mother or wife. The Roman Venus, who was so devoutly revered, was the Cyprian Venus, who is proved to have come from Babylon, being identical with *Astarte*, *i.e.*, Semiramis. To justify her worship, it was taught that it was *she* who was to conquer the Serpent. This doctrine was symbolically represented in her temples. One of the divinities of Babylon was represented as a woman

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<sup>1</sup> Bibliotheca, lib. ii., p. 63.

<sup>2</sup> Justin's Trogus Pompeius, *Hist. Rom. Script.*, vol. ii., p. 615.

<sup>3</sup> Johannes Clericus, tom. ii.; *De Chaldeis*, s. i., c. ii., p. 194.

grasping a serpent's head,<sup>1</sup> and among the Greeks, Diana, of whom the Babylonian queen was the original, was displayed as holding in one hand a serpent without its head. Rome's translation of Genesis ii., "*She shall bruise thy head, but thou shalt bruise her heel,*" has its origin in the Babylonian doctrine.

Then, again, the *titles* which Rome gives to Mary are identical with those formerly given to Semiramis. She was termed "Virgin Mother," "Mediatrice,"<sup>2</sup> "Queen of Heaven" (Jer. xlv. 17-25), "The Habitation of God,"<sup>3</sup> "The Dwelling-place,"<sup>4</sup> "The Tabernacle," "Wrath Subduer," "Mother of gracious acceptance." Such titles are to be found in Romish books of devotion applied to the Virgin.

There is another mark of identity between Romanism and Paganism in this matter. The various images and pictures of Mary represent her with a *glory* round her head. Such idea or representation has no foundation in Scripture, but is traceable to Babylon, whose great gods and goddesses were thus represented. The *circle* was a symbol of the Sun-divinity, whose head was surrounded with a disk. *Apollo* is often thus represented; and we have before us a representation from Pompeii wherein *Circe* is pictured with this identical glory round her head. *Servius* speaks of the "luminous fluid which encircles the heads of the gods."

The Roman custom of *lighting candles* before pictures and images of the Madonna and Child is a further proof of the Pagan origin of Mary-worship, for it is essentially from a Pagan source. In *Babylon* the practice prevailed, for thus writes the author of the Book of Baruch:—

"They (Babylonians) light up lamps to their gods, and that in greater number than they do for themselves, although the gods cannot see one of them."<sup>5</sup>

*Heroditus* tells us that this was the custom of the Egyptians; and in Pagan Rome it was common. *Lactantius*, in the fourth century, derides the heathen for "lighting up candles to God, as if He lived in the dark."<sup>6</sup>

<sup>1</sup> Diodorus, Bibliotheca, lib. i., p. 70.

<sup>2</sup> Herod., lib. i., c. 199.

<sup>3</sup> Bunsen, vol. i., p. 401.

<sup>4</sup> Orphic Hymn, Taylor, p. 175.

<sup>5</sup> Baruch, vi. 19, 20.

<sup>6</sup> Instit., lib. vi., c. ii., p. 289.

If space permitted, and it were not somewhat foreign to our immediate subject, we could prove that the Rosary, votive offerings, crowning and clothing of images, processions, and the like, are exclusively from the same heathen source.

This worship of mother and child soon spread over all the inhabited world, as preserved monuments exhibit. The Babylonian goddess became the object of universal worship. This worship continued in Egypt till Christianity entered, when the previously existing idolatry became Christianized. The Babylonian goddess was not cast out, her name was simply changed ; she was called the Virgin Mary. The same was done elsewhere. In consequence of this, we find that at the Council of Nice, A.D. 325, the representatives from Egypt held that there were three Persons in the Trinity—the Father, Virgin Mary, and her Son.<sup>1</sup> Whence could such a doctrine have arisen but from the very depths of heathenism, for *Christianity had never heard of it?* The Pagan Rome Trinity was "Isis, Horus, Tib," *i.e.*, "The Mother, the Child, and the Father of the gods," which is identical with the Egyptian. Yet, blasphemous as was the above, it is not more so than the like doctrine which Rome holds, and which is apparent from the following lines :—

" Heart of Jesus, I adore thee ;  
Heart of Mary, I implore thee ;  
Heart of Joseph, pure and just ;  
*In these three hearts I put my trust.*"<sup>2</sup>

The more Romanism and Paganism are compared, the more will their identity be apparent.

#### SECTION XIX.—THE WORSHIP OF THE HOST IS LIKEWISE A BREACH OF COMMANDMENT I.

The doctrine of Rome upon this subject is as follows :—  
The *Council of Trent* teaches :—

" There is therefore no room to doubt that all the faithful in Christ are bound to venerate this holy Sacrament, and to render thereto the worship of *Latria*, which is due to the true God." <sup>3</sup>

Again :—

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<sup>1</sup> Nimrod, iii., p. 329 ; quoted in Hislop, *Two Babylons*, p. 133.

<sup>2</sup> *What Every Christian must Know*, Duffy, Dublin.

<sup>3</sup> *Concil. Trid*, sess. xiii., c. 5.



"If any one shall say that this holy Sacrament should not be adored, . . . let him be accursed."

Again :—

"Whoever shall affirm . . . that the Eucharist is not to be honoured with extraordinary festive celebration, . . . nor publicly presented to the people for their adoration, and that those who worship the same are idolaters, let him be accursed." <sup>1</sup>

The *Litany of the Blessed Sacrament* has the following direct prayer to the Host :—

"O Wheat of the Elect, have mercy upon us.

"Supersubstantial Bread, have mercy upon us.

"Heavenly Antidote, by which we are preserved from sin, have mercy upon us.

"Awful and life-giving Sacrament, have mercy upon us.

"Unbloody Sacrifice, have mercy upon us.

"Sacrament of Piety, have mercy upon us," &c.<sup>2</sup>

*Pope Gregory IX.*, A.D. 1227, enjoined :—

"That when the flesh and blood of Christ is made, and at the elevation of the Host, then should a bell ring, to the end that all who hear it should kneel down and join their hands in adoring the Host."

The *Missal* has the following prayer to the Host :—

"Lamb of God, who takest away the sins of the world, pity us . . . give us Thy peace."

*Praise* is likewise accorded. The subjoined doxology is in common use :—

"Praise be given to the most holy Sacrament."<sup>3</sup>

## SECTION XX.—THE WORSHIP OF THE HOST WAS UNKNOWN IN THE PRIMITIVE CHURCH.

The modern introduction (1215 A.D.) of the doctrine of Transubstantiation is a proof of the above, for no such worship had been given previous to Transubstantiation being made an article of faith. All this is a matter of history. From this source we find that it was *Pope Honorius*, in A.D. 1217, who first ordered the consecrated bread to be elevated with a view to be worshipped.<sup>4</sup> The Roman

<sup>1</sup> *Ibid*, c. 6.

<sup>2</sup> From *The Christian's Guide*.

<sup>3</sup> *The Great Apostacy*, p. 427. London, 1839.

<sup>4</sup> Ep. to Latin Bishops of Patriarchate of Antioch.

Catholic historian *Fleury* expressly states that such elevation was not in use before the commencement of this century.<sup>1</sup>

The profound silence of antiquity upon the subject is a strong argument against it. The early Fathers are strong against the worship of idols; but with what face could they have reprov'd the heathen for worshipping idol gods, if they themselves were given to worship bread? It would have been vain for them to say that they *believed* it to be Jesus Christ. The heathen would not have accepted such statement, but would have regarded the bread only as bread. We nowhere meet with their retorting the Christian objections by saying that their worship of bread was as much idolatry as the heathen worship of the sun or an image. The absence of these censures is a strong argument against the present Romish practice.

Further, *Cassander* has collected together all the old liturgies, and seeks to harmonize them with the Roman; yet in not one of them do we find an instance of the Sacrament being adored.<sup>2</sup> The adoration of the Host had its full authorization at the Council of Trent, in 1551.

*Mosheim* points out the novelty of the worship when he says:—

“No one will think it strange that, after the establishment of the doctrine of Transubstantiation, the consecrated bread of the Eucharist should have received Divine honours. This having become an established custom, the various ceremonies by which the bread was honoured followed of course. . . . Splendid caskets, in which God in the form of bread might reside . . . lamps . . . processions. This superstition reached its zenith when the Festival of the Body of Christ, as it was called, was instituted.” A fanatical woman, Juliana of Liege, originated it; and Pope Urban, in 1264 A.D., imposed it on the Church.<sup>3</sup>

As regards the novelty of the custom of elevating the Host, Roman Catholic writers are constrained to acknowledge it. To this effect writes Le Brun, Benedict XIV., Merati.<sup>4</sup>

*John Daille* expressly says:—

He could not find, “among the interpreters of ecclesiastical offices in

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<sup>1</sup> *Ecc. Hist.*, vol. xxi., liv. lxxiv., p. 663. Paris, 1719.

<sup>2</sup> *Oper. Liturgic*, p. 10. Paris, 1616.

<sup>3</sup> *Ecc. Hist. Cent. XIII.*, c. iv., s. ii., p. 474.

<sup>4</sup> *Harduini Concil.*, tom. xi., p. 1945

the Latin Church, the mention of any sort of elevation before the eleventh century."<sup>1</sup>

From these sources we learn conclusively that the elevation and worship of the Host are a perfect novelty, unknown to primitive Christianity.

#### SECTION XXI.—THE WORSHIP OF THE HOST IS DISTINCT IDOLATRY.

If idolatry be defined as worshipping that as God which is not God, but a created thing, if it be giving that reverence, worship, and praise to any person or thing which is due to God alone, then is the worship of the Host idolatry. Rome gives it *Latria*, which is due to God alone. Yet Scripture says, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv.).

Romanists may try to excuse themselves by saying, "That, if they did not believe it to be Christ's body, they would not adore it." A heathen of old could have said the same in extenuation of his worship. But what if the bread be *not* Christ's body? What guarantee is there that it is? There may be no Transubstantiation, owing to an absence of the necessary requirements: (1) valid consecration; (2) a valid priest. For due consecration the words must be properly spoken; and there must be *intention* on the priest's part to consecrate. Who can be assured of either of those? But, supposing they are present, who can know positively that the priest is a true one? Intention was called for at his ordination and baptism. If either were wanting, all his administrations are in vain. What certainty can a Romanist have that he is not guilty of idolatry? It may be replied, that, "if mistaken, their good intention will excuse from idolatry." To this we answer, that never has any idolatry yet existed but it was founded upon mistake, and, if this excuse a Romanist, so will it every idolater from the beginning.

In conclusion, the worship of the Host is either idolatry, or it is not. It is not if Transubstantiation be true, and there is a valid consecration; but of this there can be no certainty whatever. It is, if Transubstantiation be false; and that it is so, is fully proved in Chapter VIII.

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<sup>1</sup> De Relig. Cultu. object., lib. ii., c. v.

SECTION XXII.—ROME VIOLATES THE SECOND COMMANDMENT BY HER IMAGE WORSHIP.

The Second Commandment thus reads :—

“Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keep my commandments.”

*This Commandment enjoins:—*

1. That religious worship be given to God alone (Matt. iv. 10).
2. That God be worshipped in a spiritual manner only (John iv. 24).

*This Commandment forbids:—*

1. The making of any kind of image for religious worship (Lev. xxvi. 1).
2. The worshipping of God through images, or pictures of created beings.
3. The using any gesture or posture which might signify reverence or honour given to them.

SECTION XXIII.—ROME SANCTIONS THE WORSHIPPING OF IMAGES.

The *Creed of Pope Pius IV.* (Art. viii.) teaches thus :—

“I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of the other saints, may be had and retained, and that due honour and veneration are to be given them.”<sup>1</sup>

The *Council of Trent* decrees as follows :—

“We adore Christ, and venerate the saints whose likenesses these images bear, when we kiss them and uncover our heads in their presence, and prostrate ourselves.”<sup>2</sup>

The *Catechism of the Council of Trent* says :—

“It is lawful to have images in the church, and to give honour and worship unto them.”

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<sup>1</sup> Ord. Admin. Sac., p. 67.

<sup>2</sup> Sess. 25.



And that

"The images of the saints are put in churches, as well that they may be worshipped," &c.<sup>1</sup>

*Boverius*, the Jesuit, says :—

"It is the doctrine of the Roman Church that the images of Christ and the saints should with pious religion be worshipped." <sup>2</sup>

*Cardinal Cajetan* assures

That images "are not only painted that they may be shown . . . but that they may be adored, as the frequent use of the Church doth testify." <sup>3</sup>

*Thomas Aquinas* declares

"The same reverence is to be given unto the image of Christ and to Christ Himself ; and, by consequence, seeing Christ is to be adored with the adoration of *Latria*, that His image is to be adored with the adoration of *Latria*." <sup>4</sup>

*Azorius*, the Jesuit, affirms :—

"It is the constant judgment of Divines that the image is to be honoured and worshipped with the *same* honour and worship wherewith that is worshipped whereof it is an image." <sup>5</sup>

*Bellarmino* says that different opinions exist as to the degree of worship. The following are two of them :—

1. "That the faithful ought to do no more . . . than to worship before them the prototype, the exemplar, the original Being, of which the image is a representation."

2. "That the *same* honour is due to the image as to the exemplar ; and thence that the image of Christ is to be worshipped with the worship of *Latria*, the image of the blessed Virgin with the worship of *Hyperdulia*, and the images of the other saints with the worship of *Dulia*." <sup>6</sup>

He, however, holds that

"Images are not only to be worshipped as they are exemplars, but also properly, and by themselves, so as the worship may be *terminated in them*." <sup>7</sup>

*Almain* maintains :—

"The images of the Trinity and of the Cross are to be adored with the worship of *Latria*, that is, *Divine*." <sup>8</sup>

*St. Bonaventura* says :—

"We pay the same reverence, and we ought to pay the same reverence,

<sup>1</sup> Cat. Rom. p. 3, cap. ii., sec. 14.

<sup>2</sup> In Orth. Consult. de Rat. Veræ Fidei, pt. ii., p. 189. Ed. Matrit., 1633.

<sup>3</sup> In 3 pars. Thomæ, quæst. xxv., art. 3.

<sup>4</sup> Thom. Sum., pars iii., ix., xxv., art. 3

<sup>5</sup> Instit. Moral, tom. i., lib. ix., cap. vi.

<sup>6</sup> On Sacred Images, cap. xx. Edit. Prag., 1721.

<sup>7</sup> De Imag., lib. ii., c. xxi. prop. 1.

<sup>8</sup> Dissuasive from Popery, part i., p. 139.

to the *image* of the Blessed Virgin Mary as we pay to the Virgin herself ; and so of other saints. Therefore the same reverence is paid to the image of Christ as to Christ Himself ; but the worship or honour of *Latria* is paid to Christ ; therefore it ought to be paid to His image." <sup>1</sup>

*Naclantus*, one of the leaders of the Council of Trent, declares :—

" We must not only confess that the faithful in the Church worship before an image, as some for caution's sake affirm, but we must further confess, without the slightest scruple of conscience, that they adore the very image itself ; for in sooth they venerate it with the identical worship wherewith they venerate its prototype." <sup>2</sup>

The *Second Council of Nice* (787 A.D.) decreed :—

" We hold that it is necessary to adore and salute the image of the Virgin Mary, immaculate Mother of God, also the images of the glorious angels and of all the saints ; and if any one has any other sentiment, and hesitates and doubts respecting the adoration of the venerable images, our holy, venerable Council anathematizes him." <sup>3</sup>

#### SECTION XXIV.—THE CHURCH OF ROME ENJOINS THAT THE CROSS SHALL BE WORSHIPPED.

The *Roman Pontifical* decrees :—

" The Cross of the legate, because *Latria* is due to it, shall be on the right hand."

The *Roman Missal* has the following notice regarding the service for Good Friday :—

" Prayers being ended, the priest . . . receives from the deacon a Cross prepared on the altar, which, turning his face to the people, he gradually uncovers from the top, beginning alone the Antiphon, ' Behold the wood of the Cross ' . . . But when the Chorus sings ' Come, let us adore,' all prostrate themselves. After two or three like performances, the priest, ' putting off his shoes, he approaches to adore the Cross ; thrice kneeling before it, he kisses it. When this is over, the other clergy and laity, two by two, thrice kneeling, as is aforesaid, adore the Cross." <sup>4</sup>

Prayers are offered to the Cross, thus :—

*On May 3rd :*

" O Cross, more splendid than all stars . . . save this congregation here present, and assembled this day to thy praise."

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<sup>1</sup> Op., tom. iv. Sent. lib. iii. Paris, 1865.

<sup>2</sup> Op., tom. i. in Epist. Rom., c. i. Lugd., 1657.

<sup>3</sup> Actio Septima., p. 900, Labb. et Co. Sac. Conc., tom. vii. Paris, 1671.

<sup>4</sup> Rubric for Good Friday.

*On September 14th :*

" O venerable Cross . . . with what praise shall we extol thee."

" O Cross . . . sweet wood, sweet nails . . . save this present multitude, assembled to-day in thy praise " (p. 335).

*On the Festival of the Exaltation of the Cross :*

" O good Cross, who has obtained comeliness and beauty from the Lord's limbs, receive me from men, and restore me to my Master."

Again :—

" O Cross, only hope, hail! In this glory of thy triumph, give an increase of grace to the pious, and blot out the crimes of the guilty." <sup>1</sup>

*Thomas Aquinas* says :—

" The Cross of Christ is to be adored with the supreme adoration of *Latria*." <sup>2</sup>

Again :—

" Images of Christ, and the Cross, being the image of Christ, must be adored with the self-same adoration which is given to Almighty God—supreme, Divine worship, *Latria*." <sup>3</sup>

The *Crucifix* also comes in for its share of worship. The following, taken from an authentic source, will prove the fact.

The *Tablet* gives the subjoined report :—

" The worship yielded to the holy *Crucifix* of Campo Vaccino is universal at Rome, and is transferred from generation to generation. The Fathers teach it to the children, and in all the misfortunes and all the trials of life the first idea is almost always to have recourse to the holy *Crucifix*, the object of such general veneration. . . . There are five families in Rome who have to thank the holy *Crucifix* for some favour and some benefit." <sup>4</sup>

Proceeding to recount the removal of this *Crucifix* to another place of worship, the *Tablet* again says :—

" The holy *Crucifix* exposed on the high altar, in the midst of floods of light, saw incessantly prostrated before it a crowd of adorers and supplicants."

The Pope's approval of this worship is next noticed :—

" The holy image . . . was publicly venerated by the Sovereign Pontiff, by the Sacred College, by the Prelacy, by the representatives of the Roman municipality, and by all classes of the population, who filled the vast enclosure of the church. . . . He (the Pope) bowed before the holy *Crucifix*, and venerated it devoutly."

<sup>1</sup> Quoted by Blakeney : Manual, p. 202.

<sup>2</sup> Theo. Sum., part. iii., quæst. xxv., art 1.

<sup>3</sup> *Distinct.*, lib. iii., dist. ix., solut. iv. Venice, 1780, vol. ix., p. 136.

<sup>4</sup> Nov. 26, 1853. Quoted by Stanford, p. 122.

The *Life of St. Mary of Egypt* has the following :—

"She, however, approached the holy wood. She reverently worshipped it," &c.<sup>1</sup>

That Rome feels conscious of guilt, and is fully aware that she breaks the Second Commandment, would appear from the fact that in *twenty-seven out of twenty-nine Catechisms she suppresses it altogether!* The following examples will show it :—

In the *Short Christian Doctrine*<sup>2</sup> by Bellarmine, the Commandments are thus given :—

- "1. I am the Lord thy God ; thou shalt have no other God before me.
- "2. Thou shalt not take the name of God in vain.
- "3. Remember to keep holy the festivals."

In *Butler's Catechism* we have as follows :—

"Q. Say the ten commandments ?

"A. 1. I am the Lord thy God ; thou shalt not have strange gods before me.

"2. Thou shalt not take the name of the Lord thy God in vain."

The like arrangement is found in the "Garden of the Soul" (p. 195) ; in Dr. Reilly's Catechism (p. 23) ; in Liguori's "Instructions" (p. 36) ; in the "Christian Doctrine," &c.

But this is not all. In another work, entitled "*A Fuller Declaration of the Christian Doctrine*," printed by order of Pope Urban VIII., and of the Sacred College de Propagandâ Fide, at the press of the said College, we find the following :—<sup>3</sup>

"*Scholar.* Let us now come to the commandments, and first teach me the very words in which they were written by God in these tables.

"*Master.* The words are these : I am the Lord thy God, who brought thee from the land of Egypt, from the house of slavery.

- "1. Thou shalt not have other gods before me.
- "2. Thou shalt not take the name of God in vain.
- "3. Remember to keep holy the feasts."

We have seen what is the distinct teaching of the Church of Rome regarding images, and we deliberately charge her with gross idolatry. We shall now exhibit the contradictory doctrines which have existed in the Church of Rome on the subject of image worship, so that we may well ask, What becomes of Rome's great boast of unity ?

<sup>1</sup> Page 19. Dublin, 1833. Quoted in Blakeney's Manual, p. 202.

<sup>2</sup> Composed by order of Pope Clement VIII. Rome, 1828.

<sup>3</sup> Pages 115, 116. 1630.



COUNCIL OF ELIBORIS,  
A.D. 306.

"It is decreed that no images be admitted into churches, lest the object of religious worship come to be painted on the walls."

POPE GREGORY THE  
GREAT, A.D. 598.

"By all means admit images to be placed in the churches for the edification of the unlearned. But show by proofs of Holy Scripture that it is *unlawful to worship* anything made with hands; for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' By all means forbid images to be worshipped."

SECOND COUNCIL OF  
NICE, A.D. 787.

"Anathema to those who quote against the sacred images the words used in Scripture against idols.

"We *venerate, worship, and adore* the sacred images.

"Let no one be offended by the idea of worship; for it is said, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' The expression '*only*' is applied to the second word '*serve*;' not to the word '*worship*.'

"We may, therefore, *worship* the images, provided we do not *serve* them.

"All persons who profess to honour the sacred images, but refuse to *worship* them, do dishonour them, and are guilty of hypocrisy.

"But we must not worship the images with *Latria*."

ROMAN CATHOLIC  
WRITERS.

*Aquinas*, A.D. 1260 :—

"To the image the same worship is due which is due to the person of which it is the image. The cross and the image of Christ must be worshipped with the self-same supreme worship, *Latria*, with which Christ Himself is adored."<sup>1</sup>

*Bishop Naclantus*, A.D. 1567 :—

"The faithful in the Church do not only worship before the image (as some for caution sake affirm), but they do worship the image itself, without any conceivable scruple whatever. Nay, they must worship the image with the worship of right due to the prototype or original being: so that if the original being is to be worshipped with *Latria*, the image must also be adored with the same *Latria*."<sup>2</sup>

*Lyndwode*, A.D. 1425 :—

"We speak to the cross, we pray to the cross, as to Christ Himself."<sup>3</sup>

*Bonaventura*, A.D., 1270 :—

"The same reverence is paid to the image of Christ as to Christ Himself, but the honour of supreme Divine worship is paid to Christ; therefore it ought to be paid to His image."<sup>4</sup>

CONTRADICTORY  
OPINION.

*Cardinal Wiseman*, A.D. 1837 :—

"If I stood before the image of any one whom I had loved and had lost, fixed in veneration and affection, no one would surely say that I was superstitious or idolatrous in its regard? *Such is precisely all that the Catholic is taught to believe regarding images or pictures set up in churches.*"

*Bishop Baines*, A.D. 1827 :—

"Is it possible that any of you should persuade yourselves that the most ignorant Catholic could be capable of adoring the ivory image which you see upon the altar? Anathema to the man who gives to an image Divine honours, or prays to it."<sup>1</sup>

<sup>1</sup> Sermon preached at Bradford, 1826; pub. by Cath. Inst. 1840.

ROMAN RITUAL.

*Roman Pontifical* :—

"*Latria* is due to the cross."

*Roman Breviary* :—

"Hail, O thou cross! our only hope. To the pious do thou multiply grace; blot out their sins.

"O thou cross, do thou save this present congregation assembled for thy praise.

"The King is exalted to the sky, while the noble trophy of the cross is adored by all the worshippers of Christ for ever."

*Roman Missal* :—

"*Adoration of the Cross.*

"The priest at the middle of the altar uncovers the cross, and says, 'Behold the wood of the cross; come, let us adore.'

. . . Then the clergy, and then the laity, two and two, approach, and, kneeling, thrice adore the cross."

<sup>1</sup> *Vide* page 138.

<sup>2</sup> *Vide* page 139.

<sup>3</sup> Oxford, 1679, pp. 2, 52.

<sup>4</sup> *Vide* page 138.

## SECTION XXV.—THE EXISTING SYMBOL OF THE CROSS IS A HEATHEN SYMBOL.

It is imagined that the existing representation of the Cross is a Christian emblem. It is not. It is exclusively a *Pagan* symbol. It was used in heathen Babylon with as much honour and reverence as Rome now gives it. It was even marked upon the foreheads of those initiated into the mysteries. Amongst the early Christians it was the letter X that was used as emblematical of the Cross. This is evident from the inscriptions in the Catacombs of Rome, where it is to be met with. What, then, gave rise to the symbol which now is used? That now called the Cross was originally the mystic Tau, the initial T of Tammuz, who was no other than the deified Nimrod; and, to point out his connection with the sun, this Cross was sometimes surmounted with a *circle*. It was also marked upon the garments of the heathen priests, whilst the vestal virgins of Rome wore it suspended from their necks,<sup>1</sup> and it was frequently worn by men.<sup>2</sup> The Pagan Celts and Druids, long before the Christian era, worshipped this Cross.<sup>3</sup> In Tartary, Mexico, India, and elsewhere, before the dawn of the Christian dispensation, the Cross figured largely in the religion of those places. From Egypt it seems to have crept into use in the Christian Church, and appears to have been the result of a clinging to old-accustomed Pagan associations and long-used symbols. In the course of time, when many Pagans joined the standard of Constantine, they brought with them their well-known symbol, the T, which soon supplanted the old Christian emblem, the X.

So much for the Cross, which Rome so adores. We have in this another proof of her identity with heathenism.

## SECTION XXVI.—THE FATHERS ARE PLAINLY AGAINST THE USE OF IMAGES IN RELIGIOUS WORSHIP.

*Arnobius* writes thus :—

“You (heathen) say, ‘We worship God through the images.’ What

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<sup>1</sup> The Two Babylons, Hislop, p. 324.

<sup>2</sup> Wilkinson, vol. i., p. 376.

<sup>3</sup> Crabb's Mythology, p. 163; Hislop, p. 324.

then? If these images did not exist, would not the gods know they were worshipped? . . . What can be more unjust, more disrespectful, more cruel, than to recognise one as God, and offer up supplication to another thing—to hope for help from a Divine Being, and pray to an image which has no sense?"<sup>1</sup>

*Augustine* says:—

"I worship neither an image nor a demon (a departed spirit), but I regard the bodily figure as a representation of that Being whom I ought to worship . . . They (the heathen) do not worship the images themselves, but the divinities which preside over and rule them."<sup>2</sup>

"It is utterly unlawful to erect any such image to God in a Christian Church."<sup>3</sup>

*Ambrose* states:—

"Our Church knows no vain shapes or figures of images."<sup>4</sup>

*Amphilochius* declares:—

"We have no care to figure by colours the bodily visages of the saints in tables, because we have no need of such things"<sup>5</sup>

*Clemens Alexandrinus* writes:—

"We have no image in the world."

"We are plainly forbidden to exercise that deceitful art; for the prophet saith, 'Thou shalt not make the likeness of anything in the heaven or in the earth beneath.'"<sup>6</sup>

"To worship the intellectual essence by a material substance is to dishonour it through the senses."<sup>7</sup>

*Epiphanius* tells us:—

"I found there (in the church of Anablatha) a veil hanging at the door of the church, dyed and painted, and having the image, as it were, of Christ, or some saint. . . . When, therefore, I saw this, that, contrary to the authority of the Scriptures, the image of a man was hanged up in the church of Christ. I cut it, and gave counsel to the keepers of the place that they should rather wrap and bury some poor dead man in it."<sup>8</sup>

*Jerome* says:—

"We worship one only image, Jesus Christ, who is the image of His Father."<sup>9</sup>

*Lactantius* declares:—

"Wherefore there is no doubt that there is no religion wheresoever there is an image; . . . images, therefore, are void of religion."<sup>10</sup>

"Nothing is to be worshipped that is seen with mortal eyes."

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<sup>1</sup> Lab. v., c. ix. Ed., 1816.      <sup>2</sup> In Ps. xcvi., tom. iv., p. 1047.

<sup>3</sup> Epist. de Fide et Symbol, c. vii.      <sup>4</sup> De fuga Sæculi, c. iii.

<sup>5</sup> Concil Constan., an. 754.      <sup>6</sup> Protreptic ad Gentes.

<sup>7</sup> Stromat, lib. v., p. 539. Paris, 1641.

<sup>8</sup> Epist. ad Joan Hierosolym, tom. i.; Opera Hieromyn, ep. 60.

<sup>9</sup> In 1 Jno. v. 10.      <sup>10</sup> Divin. Institut., c. xviii., lib. ii.



*Minutius Felix* asketh :—

“What image shall I make to God, when man himself . . . is God’s image?”<sup>1</sup>

*Origen* says :—

“Who having his wits will not laugh at him who . . . doth look on images, and either presenteth his prayer to them, or by the sight thereof offereth it to him who is conceived thereby, unto whom he imagineth he ought to ascend from that which is seen, and is but a sign or symbol of him?”

“Celsus objects against us that we have neither altars nor images, and we confess we have not.”<sup>2</sup>

*Tertullian* assures :—

“We adore with our eyes fixed on heaven, not bent upon images and pictures.”<sup>3</sup>

To these testimonies against images we may add

The *Council of Illiberis*, A.D. 305, which decreed—

“That pictures ought not to be in the church, nor anything be painted on the walls, lest it be worshipped.”<sup>4</sup>

The *Council of Constantinople*, A.D. 730, also decreed against pictures and images.

Pope *Gregory the Great* exhorts :—

“To adore images, forbid it by every means.”<sup>5</sup>

*Erasmus* declares :—

“Down to St. Jerome’s time, A.D. 400, those of the true religion would suffer no image, neither painted nor graven, in the Church; no, not the picture of Christ.”<sup>6</sup>

*Agobard*, Archbishop of Lyons, A.D. 816, says :—

“The orthodox Fathers . . . provide that no pictures should be set up in churches. . . . There is no example in all the Scripture or Fathers of adoration of images.”<sup>7</sup>

The *Council of Frankfort* :—

“None of the ancient Catholics ever thought that images were to be worshipped or adored.”<sup>8</sup>

<sup>1</sup> In Octavio.

<sup>2</sup> Cont. Celsus, lib. vii., p. 373.

<sup>3</sup> De Idololatria, c. iv.

<sup>4</sup> Can. xxxvi. 15.

<sup>5</sup> Epist. 13 ad Ser. Massil. Epis. Registri Epist., lib. ii., indict. iv. Paris, 1705.

<sup>6</sup> Symbol. Catch., tom. v., p. 1187.

<sup>7</sup> Opera. Lib. de Imag., tom. i., p. 226.

<sup>8</sup> Biblio. Patr. tom. ix.

In all this we have direct proof that in early times images and pictures for religious purposes were regarded with abhorrence.

SECTION XXVII.—THE WORSHIP OF IMAGES IS A NOVELTY  
IN THE CHURCH.

The first introduction of images into the Church appears to have been made by certain heretics of which the Gnostics were chief. These "had images, some painted in colours, others framed of gold and silver and other matter, which they said were the representations of Christ, made under Pontius Pilate, when He was conversant among men." <sup>1</sup> *Carpocrates*, with his disciple *Marcellina*, is said to have first brought this heresy to Rome, he "having privily made images of Jesus, and Paul, and Homer, and Pythagoras."<sup>2</sup>

Whensoever they were introduced they were stoutly opposed by the orthodox Christians, for thus writeth *Augustine* :—

"Now this I say, that you cease to speak evil of the Catholic Church, by upbraiding it with the manners of these men, whom she herself condemneth, and seeketh every day to correct as naughty children."<sup>3</sup>

The Collyridians, Valentinians, and other heretics had images in honour of the Virgin, and gave these divine reverence.<sup>4</sup> The reasons for the introduction of these images appear to have been: (1) in order to make the Pagans more favourable to those who used them; (2) sorrow for the dead, the desire being to preserve the memory of deceased friends; (3) the wealth of the Church and idleness of ministers.

As time advanced, fierce contentions arose against their use. The Greek Emperors opposed them in the East, whilst the Popes in the West fought for them. The Council of Constantinople (754) condemned, but the notorious Council of Nice (787) authoritatively sanctioned them. This was

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<sup>1</sup> Epiph. in Panar. Hieres. xxvii., p. 52., et Irenæus, lib. i.

<sup>2</sup> Abp. Usher, Ans. to Challenge of a Jesuit on Images.

<sup>3</sup> De Moribus Eccles. Cath., c. xxxiv.

<sup>4</sup> Epiph., lib. iii., hæres xxvii., contra Valentinian.

the *first decree* which publicly authorized them. It was, however, condemned by the Councils of Frankfort (794), Constantinople (815), Paris (825); but finally Rome, in her Council of Trent, A.D. 1563, confirmed and gave her full sanction to their use. Thus Christian Rome approves what Pagan Rome condemned; for, thus declares a heathen writer:—

“They had neither painted or engraved figure of God for 170 years, but temples void of any image of any shape, thinking it impious to liken a superior nature to inferior ones, and impossible to attain the notion of God otherwise than by understanding.”<sup>1</sup>

And *Varro* confesses they had worshipped the gods without images for 170 years; and says, in conclusion, that they who first set up images in the several nations lessened the reverence of their countrymen towards them, and introduced error concerning them.<sup>2</sup>

It is in vain for Romanists to oppose and challenge us to show the precise time when images were introduced for worship. We need not do this in order to confirm our charge of idolatry. Suffice that we *can* show a long period when they did *not* exist. *Cassander*, a liberal Romanist, thus supports us when saying:—

“How much the Fathers in the primitive Church did abhor all manner of worshipping of images, even Origen declares against Celsus.”<sup>3</sup>

#### SECTION XXVIII.—THE SCRIPTURES CONDEMN ALL USE OF IMAGES FOR RELIGIOUS PURPOSES.

The following texts express the mind of God:—

*Lev. xxvi. i.*—“Ye shall make no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down to it.”

*Deut. iv. 15, 16.*—“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female.”

*Deut. ix. 12.*—“And the Lord said, Arise, get thee down quickly: for thy people which thou hast brought forth out of Egypt have corrupted

<sup>1</sup> Plutarch in Numa, p. 65. Ed. Par., 1624. Quoted by Abp. Secker.

<sup>2</sup> Secker's Lectures, p. 174. <sup>3</sup> Consultatio, p. 975. Paris, 1616.

themselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image."

*Deut. xvi. 22.*—"Neither shalt thou set thee up any image which the Lord thy God hateth."

*Deut. xxvii. 15.*—"Cursed be the man that maketh any graven or molten image, an abomination unto the Lord."

*Isaiah xl. 18.*—"To whom wilt thou liken God? or what likeness wilt thou compare Him unto?"

*Hab. ii. 18.*—"What profiteth the graven image that the maker thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?"

*John iv. 24.*—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

*Acts. xvii. 29.*—"We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

*Rom. i. 21.*—"Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man."

<sup>1</sup> *John v. 21.*—"Little children, keep yourselves from idols."

Read also *Isa. ii. 8, 9; xlv. 13-20; and Baruch vi.; Jer. x. 8-15; Lev. xxvi. 1; Jer. x. 3-5.*

#### SECTION XXIX.—ARGUMENTS ADVANCED BY ROMANISTS IN SUPPORT OF IMAGE WORSHIP.

*Obj. 1.* Romanists maintain that they do not worship the image, but the saint *through* the image.

*Ans.* This is precisely what the heathen said in extenuation of their use of images. "It was the very evasion of the old heathen," says Cassander.<sup>1</sup> We find *Arnobius* representing the Pagans as saying, "We worship the gods through them."

Again he says:—

"But ye say: You are mistaken; we do not consider materials of brass, or silver, or gold, or other things of which the statues are made, to be of *themselves* gods, and sacred divinities, but in these materials we worship and venerate those gods whom the holy dedication brings in."

And *Origen* introduces Celsus declaring, "Who but an infant can imagine that the images were God?"<sup>2</sup> The Israelites did not regard the golden calf as Jehovah, but they

<sup>1</sup> *Diog. Laert.*

<sup>2</sup> *Papal Rome, by Dr. Davies, p. 140.*



worshipped God under or through this image, which resulted in the slaughter of 23,000 of them for idolatry.

Again, Rome distinctly worships the images by the acts of reverence done ; such as prostration, bowing, kissing, &c. The Second Commandment forbids bowing down, which, according to the Greek translation, signifies a "bending of the body." Scripture regards bowing and kissing as an act of worship. Thus we read : " I have left me seven thousand in Israel, all the knees which have not *bowed* unto Baal, and every mouth which hath not *kissed* him" (1 Kings xix. 18). " And now they sin more and more, and hath made them molten images of their silver . . . and they say of them, Let the men that sacrifice kiss the calves" (Hosea xiii. 2).

Heathen writers give evidence that *kissing* was an act of worship. *Cicero* tells us that the brazen image of the Tyrian Hercules had its mouth and chin worn away by the kisses of its worshippers. *Apuleius* speaks of the Christian thus : " If he passes a temple, he thinks it wicked to move his hand to his lips as a sign of adoration." <sup>1</sup>

The worship which the devil sought from our Saviour was an act of bowing, as we may see from the Greek term employed. From this we may see that the Romish excuse that they give the image only a *relative* worship is the same as the Pagans gave.

We may conclude this with the following dilemma : either the worship terminates in the image, or it does not. If it does, then it is idolatry ; if it does not, then we may as well terminate our worship on the true object at once, especially since for the former we have no promise or command to support it.

*Obj. 2.* It is said that God ordered cherubim to be made for the temple.

*Ans.* They were not made to *be worshipped*, else they would not have been placed where none could see them. We do not read that the people kissed or bowed down before them. They were but figurative, and this has passed away. Besides, the cherubim were not images of God, or of the saints.

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<sup>1</sup> Papal Rome, Davies, p. 137.

*Obj.* 3. Another argument is, that images are useful to put people in mind of God, and of saints and angels.

*Ans.* This is an old heathen plea. The following quotations prove it.

*Symmachus* writes :—

“There must be something to put the ignorant in mind of God.”<sup>1</sup>

And *Arnobius* says :—

“They (heathen) made no account of the image, but only in respect of the ignorant that are put in mind of God by it.”<sup>2</sup>

Whom does the image represent? Not Christ as God, for as such He cannot be represented. If Christ as man only, and not God, this is a dividing of Christ's nature, which is rank Nestorianism.

Further, saints are not better than angels, and, if an angel would not accept worship, we may be sure the saints will not.

*Obj.* 4. It is pretended that they are useful to instruct the ignorant.

*Ans.* Divine worship is a spiritual exercise, and experience proves that the use of images in it tends to corrupt and degrade it; besides, the Councils of Nice and Trent go farther—they enjoin their worship. And the Almighty says of them, “They are altogether brutish and foolish: the stock is a doctrine of vanities” (Jer. x. 8); and asks, “What profiteth the graven image?” (Hab. ii. 18.)

*Obj.* 5. God is honoured, just as a prince is honoured, if His picture be.

*Ans.* If the king forbade his subjects to make *any* image of himself, he would think himself dishonoured if it were done. We honour God most when we keep His commandments, and the Second forbids us to make the “likeness of *anything* in heaven above.”

*Obj.* It is asked, Have not Protestants their pictures and statues?

*Ans.* Undoubtedly. They do not ignore statuary and painting; but they do not worship or kneel before and kiss the representations, which makes all the difference.

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<sup>1</sup> Lib. x., Ep. 54.

<sup>2</sup> Cath. Safeguard, p. 380.

*Obj. 7.* It is argued that "*image*" is a mistranslation ; that the thing prohibited is not *images*, which are representations of real things, but *idols*, the representations of false gods.

*Ans.* In *Lev. xxvi. 1* all kinds of images are forbidden. The Hebrew word *pesel* is rendered by ancient interpreters indifferently as *image* or *idol* ; and the Roman Vulgate renders it *image* in *Exod. xx. 4*, *Deut. iv. 16*, *xvi. 22*, which is the same as our translation of the word in the Second Commandment. And the other Hebrew word, *temunah*, includes images, for it means *any likeness whatever*. It must be remembered that the controversy is not so much about the *making* of images as against their *worship* ; and in respect of this latter *Vasquez*, the Jesuit, confesses :—

" There are other authors, neither fewer nor inferior to them (whom he had just mentioned), who are of the contrary opinion, which to me always seemed most probable, namely, that all the use of images is here forbidden to the Jews."<sup>1</sup>

And, lastly, in a foot-note in the Douay translation of *Exod. xx. 4* we read :—

" All such *images* and likenesses are forbidden by this commandment, as are made to be adored and served."

*Obj. 8.* The Second Commandment was only intended for the Jews ; it was only temporal and ceremonial, and hence ought not to be in force now.

*Ans.* Let the answer to this be taken from the reply of one Epiphanius, who, being reprov'd for his lust by referring to the Seventh Commandment—" Thou shalt not commit adultery "—answered :—

" True ; that is to be understood of the heathen, whose wives and sisters we may not indeed lust after !"<sup>2</sup>

*Obj. 9.* Romanists say they neither bow down to nor worship the images, but Christ and saints by the images.

*Ans.* This was the very shift of the heathen, to whom the Fathers replied.

*Lactantius* :—

" What madness is it to answer that you worship not the image, but some god to which the idol is made."<sup>3</sup>

<sup>1</sup> De adorat., lib. ii., def. iv., c. ii. ; Poole's Dial., p. 120.

<sup>2</sup> Marsil, iii., q. 8. Bp. Hall's Works, vol. ii., p. 12.

<sup>3</sup> Lib. ii., de Orig. Error, c. ii.

*Chrysostom* :—

"You adore images, and not images, but Venus and Mars by their images." <sup>1</sup>

*Augustine* represents a heathen as saying :—

"I worship not that image, but I adore what I see, and serve Him that I see not." <sup>2</sup>

The following texts also are advanced in support :—

*Obj.* 10. (*Num.* xxi. 8, 9.) "And the Lord said to him, Make a brazen serpent, and set it up for a sign ; whosoever being struck, shall look on it, shall live."

*Ans.* The serpent was not set up to be worshipped ; and, when finally it came to be venerated, King Hezekiah destroyed it, calling it "Nehushtan," *i.e.*, a piece of brass (*2 Kings* xviii. 4). It was also intended to be a type of Christ (*John* iii. 14).

*Obj.* 11. (*Phil.* ii. 10.) "That at the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth."

*Ans.* What argument there is here for image-worship it is hard to find. It requires a great stretch of the imagination to perceive it.

*Obj.* 12. (*Heb.* xi. 21.) "Jacob worshipped upon the top of his staff." <sup>3</sup>

*Ans.* In *Gen.* xlvii. 31 we read : "And Israel bowed himself upon the bed's head," which Rome renders thus : "Israel adored God, turning to the bed's head ;" thus confuting their translation of *Heb.* xi. 21. To suit her purposes, Rome has *omitted* an important preposition, *viz.*, *upon*, in her translation of this latter text ; so that, if we follow the Septuagint, which St. Paul evidently did in his quotation of *Gen.* xlvii. 31, we shall have to render it with this omission, "Israel adored his bed !" The passage simply tells us that, in consequence of old age, Jacob was compelled to lean on his staff as he worshipped God. This is, indeed, a far-fetched argument in support of image-worship.

From the foregoing we see that Rome can adduce but two or three texts which *appear* to favour her ; but these, on

<sup>1</sup> *Hom.* xviii. in *Ephes.*

<sup>2</sup> In *Psal.* xcvi. 7.

<sup>3</sup> "Adored the top of his rod," according to the Douay text.



inspection, are found to act otherwise, whilst numerous passages condemn her practice, and none more strongly than Commandment II.

SECTION XXX.—ROME DELIBERATELY VIOLATES THE  
THIRD COMMANDMENT.

This Commandment thus teaches :—

“Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless who taketh His name in vain.”

*This Commandment enjoins :—*

1. To swear truly and reverently (Deut. vi. 13).
2. To sacredly keep a vow or oath made (Ps. cxxxii. 2 ; Heb. vi. 10).
3. To reverence God's Word (John v. 39 ; Acts xiii. 48).
4. To speak of all things belonging to God reverently (Ps. ciii. 1).

*This Commandment forbids :—*

1. Perjury, which is swearing by God's name falsely, and is a daring Him to His face ; as when we swear to do a thing which we have no design of doing, or when we promise not to do a thing without intending to keep it (Lev. xix. 12).
2. Needless swearing, though not falsely.
3. Oaths in common discourse (Matt. v. 34-37).
4. Cursing (Lev. xxiv. 15 ; Rom. xii. 14 ; Ps. cix. 17).
5. Improper use of God's name, and irreverent sayings.
6. Rash and inconsiderate vows.

SECTION XXXI.—THE CHURCH OF ROME SANCTIONS  
PERJURY.

The danger of the Romish system appears from this, that it destroys the obligation of an oath, and permits men to deliberately perjure themselves. Thus one of the chief safeguards of society is made a thing of no value. The principles of Rome make the oath of allegiance a sham, which may be broken with impunity. The text-books used

at Maynooth will confirm this ; and to prove our charge we shall make some quotations :—

In *Bailly's Moral Theology*<sup>1</sup> there are minute instructions given as to oaths, in pages 117-119. A promissory oath, we are taught, obliges, under the penalty of mortal sin, to do that which is promised in the oath, *unless* a legitimate cause excuses. We are next informed of some of "the causes which prevent or take away the obligation of an oath." Of these causes some are : (1) *The hindering of a greater good*, which means that if, after taking the oath, a greater good would have been the result of *not* taking it, it may be broken. (2) *The intention of the swearer*. (3) *If the thing sworn become unlawful on account of the prohibition of any superior*. (4) *The making void of the oath by him to whom the swearer is subject* ; so that the General of the Jesuits can nullify the most solemn oath of one of the Order. (5) *A dispensation*. We are told that "there exists in the Church a power of dispensing with vows and oaths,"<sup>2</sup> and amongst the just causes for such dispensation the "utility of the Church" is one. Also any doubt as to the *validity* of the oath ; and any case which may be reduced to *piety, spiritual utility, or necessity*.<sup>3</sup>

*Antoine* is also a class-book at Maynooth. His sanction to a breach of the Third Commandment appears in the following words :—

"Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institutions of the Fathers."<sup>4</sup>

*Liguori* likewise allows perjury. In answer to the enquiry "Whether he who swears with the mind of swearing, but without the mind of binding himself, is bound to observe the oath," he thus replies :—

"The first opinion denies that he is obliged to keep it, . . . because God does not accept promissory oaths unless according to the intention of those who swear . . . The Divine mind hears our words in the sense with which they are spoken within."<sup>5</sup>

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<sup>1</sup> Ed. Ven., 1496, p. 1, fol. xci., col. 3 ; Begg's Handbook, p. 135.

<sup>2</sup> Page 140.

<sup>3</sup> The Decretals of Gregory IX., lib. ii., tit. xxiv., c. xxvii., vol. ii., p. 358, endorse the above. They say, "An oath contrary to the utility of the Church is not to be observed: they are perjuries rather than oaths."

<sup>4</sup> Vol. iii., p. 379. Ed. Passavii, 1767.

<sup>5</sup> Page 329, t. ii., n. 172.

*Liguori* gives this as being the opinion of leading authors. He confirms it by saying :—

“Either of the opinions is probable, but the *first* is more probable. . . . But it is a more probable and common opinion, as Salm., c. i., n. 19., with others as above, and even Viva on proposition 25, Innocent XI., tom. xiii. (against Lesius in the mentioned number 37), assert that such an oath is not a true oath. . . . But a promise made without such a mind is not indeed a promise, but simply proposed. Therefore, the promise being evanescent, the oath is also such, and is considered as made without the mind of swearing, which certainly, as we have seen, is null and void. But, if no oath exists, there is no obligation of fulfilling that oath.”

Again he says :—

“It is certain that, if you transgress only some small part of what you have sworn, it is not a grievous sin; for example, if you have sworn that you would not drink wine, you do not sin mortally in drinking a very little.”<sup>1</sup>

Again :—

“He who hath sworn that he would keep a secret does not sin against the oath by revealing that secret when he cannot conceal it without great loss to himself. . . . He who hath sworn to a judge that he would speak what he knew is not bound to reveal concealed things. The reason is manifest.”<sup>2</sup>

Speaking of release, or dispensation, from oaths, he says :—

“A dispensation is the absolute disposing of the obligation of a vow made in the name of God. That such a dispensation may be valid, a just cause is required: such as, for example, the good of the Church, or the common well-being of the republic.”<sup>3</sup>

Again he says :—

“Titius, who, with an oath, promised to marry Bertha, rich, healthful . . . is not bound to keep the oath, forasmuch as Bertha has fallen into poverty, infirmity, &c.”<sup>4</sup>

And, lastly, he puts the question,

“‘Whether he who takes an oath not to gamble is bound to abstain even from lawful gaming, and for a moderate quantity?’ It is answered that, ‘if an oath is made of not gaming in general, all agree that this does not bind to the abstaining from honest and moderate gaming.’<sup>5</sup> Hence, if he who swears has expressly intended a greater good in abstaining from gambling, *e.g.* that he may have more time for devotion, &c., he is bound to fulfil it. He is *not bound* to fulfil it if he has sworn without such an end in view. . . . Such a one swearing can also

<sup>1</sup> Page 333, t. ii., n. 173.

<sup>3</sup> Page 397, t. ii., n. 250, c. iii.

<sup>5</sup> Page 178.

<sup>2</sup> Page 340, t. ii.

<sup>4</sup> Page 337, t. 2, n. 180.

give money to another to gamble, and observe, and even assist him in gambling, because this is not properly to play at game," &c.<sup>1</sup>

*Reiffenstuel* is also another standard authority, and he affirms :—

"In every promissory oath, however absolutely made, certain tacit conditions are understood," such as "where an oath is considered unlawful . . . which cannot be kept saving the honour of the Apostolic See."<sup>2</sup>

The following question is put, and answer given :—

"Are vassals, and servants, and others, freed from any private obligation due to a *heretic*, and from keeping faith with him? *Answer*—Yes. All are so by the clear disposal of the law."<sup>3</sup>

He supports his opinion from the *Corpus Juris Canonici*, which declares—

"That he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *ipso jure* free from the obligation, and is not bound to keep his promise, bargain, contract, or his plighted faith, even though sworn to a heretic."

Again :—

"We declare that you ecclesiastics are not bound by your oath of allegiance to your prince, but that you may freely resist even your prince himself in defence of the rights and honours of the Church, and even your own private advantage."<sup>4</sup>

Further, on the subject of *blasphemy*, we have *Casnedi* writing :—

"Do what your conscience tells you to be good and commanded; if through invincible error, you believe lying or blasphemy to be commanded by God, blaspheme."<sup>5</sup>

Such are the principles of Rome, and such is her teaching, in direct violation of God's law. What claim to the title of "*Holy*" can that Church have which thus sets it at naught?

#### SECTION XXXII.—ROME MAKES LITTLE OF THE FOURTH COMMANDMENT.

This Fourth Commandment runs thus :—"Remember the Sabbath-day to keep it holy. Six days shalt thou labour

<sup>1</sup> Page 337, t. ii., n. 180.

<sup>2</sup> Decretal, tit. xxiv., lib ii. De Jure jurando.

<sup>3</sup> Decretals tit. vii. ; De Hær. q. 6, vol v., p. 205. Begg, 138.

<sup>4</sup> Corp. Juris Can., c. xxxi., p. 360. Leipsic, 1839.

<sup>5</sup> Crisis Theologica, tom. i., disput.vi., sect. ii.; quoted by Elliot, p. 484.



and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, thy cattle," &c.

*This Commandment enjoins :—*

1. A resting from all worldly pursuits.
2. Meeting for public worship in the house of God (Heb. x. 25).
3. A hearing, reading, and preaching of God's holy Word (Acts xiii. 44).
4. Working for our living six days, and giving God a one-seventh portion of our time for His service and our soul's benefit.

*This Commandment forbids :—*

1. All attention to our secular engagements or business pursuits. "No manner of work" is to be done, except works of *necessity* (Luke xiv. 5), of *piety* (Matt. xii. 5), of *mercy* (Luke vi. 9). Physical and mental toil are to cease ; the word "Sabbath" means "*rest*."

The Fourth Commandment is of perpetual obligation. This is evident from the fact that God sanctified and set it apart before the Fall ; from the central position it occupies in the Decalogue ; so that, if it be not binding, no more is Commandment VI. : "Thou shalt do no murder ;" from the Saviour's intimation that it was to continue after His death. Besides, if God intended that it should *not* be binding, why was it not attached to the Ceremonial Law, which has passed away ? And at what period, and by whose authority, has it been abrogated, whilst the other nine have been retained ?

The following authentic statements, from writers who have witnessed Sabbath profanation in Roman Catholic countries, will bear us out in our statement that Rome sets at nought the Fourth Commandment :—

"The desecration of the Sabbath-day is a well-known feature of all Roman Catholic countries. Its leading peculiarities in Central America consist chiefly in the kind of public amusements which the popular taste requires, the authorities supply, the Church patronizes." <sup>1</sup>

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<sup>1</sup> The Gospel in Central America, p. 292. Gilpin, Lond.

Again :—

"Sunday is, in Spain, a regular day of toil. The poor man has no day of rest. All the indoor trades are carried on till the evening, or late afternoon, such as those of shoemakers, tailors, &c. . . . The amusements of Sunday are the most objectionable, and often shocking, such as the bull-fights," &c. <sup>1</sup>

Again :—

"At Rome, on Sundays, games and shows are allowed, but not on Fridays." <sup>2</sup>

It is hardly necessary to multiply quotations. Sabbath desecration is the common observation of all who visit continental countries. The author himself has been a sad witness thereto. The shops are open as on a week-day ; the markets are frequented as usual ; the Bourse is attended ; drinking, feasting, dancing, and revelry prevail on all sides. In one city we expostulated with an Englishman who transacted business on the Lord's-day, but he had to do as others, and keep open for customers.

We shall conclude this section with a couple of extracts from the works of *St. Liguori* upon the subject. He says :—

"The determination of that worship, and of the days in which it is to be offered up, have been left to the arrangement of the Church ; so that the Pope can decree that the observance of the Lord's-day should continue only a few hours, and that certain servile work would be lawful." <sup>3</sup>

Again he says :—

"It appears to be lawful for a good and public cause of necessity or joy . . . to prepare garments, theatres, and such like. They add that these things can be done even to the reciting of a comedy . . . We allow even bull-fights, provided that such things cannot be done on an ordinary day." <sup>4</sup>

This will suffice to prove Rome's disregard of the Fourth Commandment.

#### SECTION XXXIII.—ROME SETS AT NOUGHT THE FIFTH COMMANDMENT.

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is the teaching of this Commandment.

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<sup>1</sup> Handbook of Popery, p. 145. Book Soc., Lond.

<sup>2</sup> Ibid.

<sup>3</sup> Page 4, t. iii., n. 265, tract. iii., lib. iv. <sup>4</sup> Page 2, t. iii., n. 304.

*This Commandment enjoins:—*

1. Our duty to parents: Obedience (Eph. vi. 1, 2); reverence (1 Kings ii. 19); fear (Lev. xix. 3); submission (Heb. xii. 7); love (Matt. x. 37).

2. Our duty to rulers, temporal and spiritual, who in Scripture are called fathers, kings and queens, and those in authority under them (Rom. xiii. 1, 2); 1 Peter, ii. 13); teachers and governors (Heb. xiii. 7, 17); ministers of the Gospel (1 Thess. v. 12; 1 Tim. v. 17); masters (Eph. vi. 5; Col. iii. 22; 1 Pet. ii. 18; Phil. ii. 3).

Parents and those in authority are God's representatives; hence disobedience to them is regarded by God as disobedience to Himself.

*This Commandment forbids:—*

1. Disobedience to parents, rulers, and pastors.

2. Want of respect to those who are entitled to it, and to our obedience.

This Commandment Popery nullifies by setting itself above the magistrate, and by requiring obedience to its behests before the wishes of parents.

The *Canon Law* claims for the Pope a supreme and divine sovereignty, whose spiritual authority overrides all temporal. Canon Law is the "real and perfect Code of the Church," by which even the Bible itself is to be interpreted, and extends to doctrine, morals, and discipline, and goes so far as to say that the "constitutions of princes are not superior to ecclesiastical constitutions, but subordinate;" and that the Bishop of Rome may relieve subjects of their oaths of obedience to their sovereigns, and has also the power to judge and dispose of all temporal goods of all Christians. <sup>1</sup>

The tendencies of Romish principles are well described by the historian Hume, who says, that "the ecclesiastics in that age had renounced all immediate subordination to the magistrate." Thomas à Becket was an example of the spirit of that age."

*Pope Clement III.* enunciates the principles of the Papal dogma when saying:—

"For the firmament of the heaven, therefore—that is, of the Universal Church—God made two great lights, *i.e.*, He appointed two dignities,

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<sup>1</sup> Rome and Civil Liberty. Wylie, pp. 69-77.

which are the Pontifical authority and the kingly power. But that which rules the *day*—that is to say, *spiritual things*—is the *greater*; and that which rules carnal things the *lesser*; so that the same difference may be discerned between the Popes and kings as between the sun and moon . . . . The Pontifical dignity is forty-seven times greater than the regal dignity.”<sup>1</sup>

The disregard for the civil tribunal, in opposition to the spirit of the Fifth Commandment, which Popery sanctions and stimulates, is well exemplified in the following extract, which illustrates the conduct of those at head-quarters, Rome:—

“There not only priests, monks, nuns, &c., but even the young urchin who has assumed the sacerdotal garb, and received what they call the first order, are all protected from the lay tribunals . . . . The very servants of a bishop, prelate, or cardinal, and even their servants’ wives, are not amenable to the lay tribunals. They may insult, rob, and murder, but no one except the bishop has power over them.”<sup>2</sup>

Subjects are thus incited against their lawful sovereigns:

“You are freely bid God-speed in standing up against kings for the rights and honours of that very Church, and even in the legislatively defending your own peculiar privileges.”<sup>3</sup>

As regards the obedience and reverence due by children to their parents, Rome allows them to enter nunneries and convents, even in opposition to the will of their parents.

*Liguori* writes thus:—

“If a son think that he is called to a religious or clerical state, and supposes that his parents would unjustly impede him, he conducts the business more advisedly by concealing it from them and by following the Divine will.”<sup>4</sup>

Again:—

“We conclude not only do children *not* sin who enter a religious state without consulting their parents, but, ordinarily speaking, they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call.”<sup>5</sup>

“If a son think that he is called to a religious state, and considers that the parents would bear it grievously, and that they would be opposed to it, . . . he is not bound to consult them.”<sup>6</sup>

And the *Council of Trent* decrees regarding nuns:—

“Let no professed nun come out of her monastery under *any pretence* whatever; not even for a moment.”<sup>7</sup>

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<sup>1</sup> Handbook of Popery, p. 148.

<sup>2</sup> The Pontificate of Pius IX. Nicolini. Begg, p. 148.

<sup>3</sup> Gregory IX. Decret., lib. ii., tit. xxiv. c. 31, vol. ii., p. 360.

<sup>4</sup> Page 70, t. iii., n. 335; Tract. iii., lib., iv. <sup>5</sup> Page 402, t. iv., n. 68.

<sup>6</sup> Ibid. <sup>7</sup> Sess. xxv., c. v. Rome, 1564.



This will suffice to show that Popery dethrones the Fifth Commandment as inculcating reverence and obedience to parents and those in authority over us.

SECTION XXXIV.—ROME OVERTURNS THE SIXTH  
COMMANDMENT.

“Thou shalt do no murder,” is its express declaration.

*This Commandment enjoins:—*

1. A due regard for our own lives, and those of others.
2. Love, charity, a forgiving spirit, gentleness, and meekness towards all men (Rom. xii. 20 ; Gal. vi. 10 ; Eph. iv. 32 ; 1 John iv. 11 ; Matt. v. 44).
3. The use of means for the preservation of our lives (1 Tim. v. 23).

*This Commandment forbids:—*

1. Suicide, or self-murder.
2. Homicide, or killing another (Gen. ix. 6).
3. Hatred towards another person (1 John iii. 15).
4. Revenge (Rom. xii. 20).
5. Causeless anger (Matt. v. 22 ; Rom. xii. 21).
6. Slander (Eph. iv. 31).
7. Uncharitableness (1 Cor. xiii.).

SECTION XXXV.—POPERY CONNIVES AT MURDER.

Under the term “murder” we include homicide and the sanguinary slaughter of those who refuse to bow to Papal idolatry. The decrees of Rome are distinctly in favour of the death of heretics.

*Henriquez* teaches :—

“If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband, kills the aggressor in the necessary defence of his life or limbs, he is not considered irregular.”<sup>1</sup>

*Valerius Reginald* says :—

“If you, preparing to give false evidence against me, by which I

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<sup>1</sup> Summæ. Theo. Moral, tom. i., lib. xiv. Venet., 1600.

should receive sentence of death, it is lawful for me to kill you, since otherwise I should be killed myself." <sup>1</sup>

*Fagundez* writes :—

"It is lawful for a son to rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches acquired thence by inheritance." <sup>2</sup>

The following is the teaching of *Bellarmino* :—

"Experience teaches that there is no other remedy. . . . for the heretics despise excommunication, and speak of it as a *brutum fulmen*. . . . Therefore, the only remedy is to send them quickly to their own place."

"But when the question is in particular either about heretics or thieves, whether they are to be extirpated, . . . it must always be considered whether that can be done without injury of the good; and, if it can be done, no doubt they are to be extirpated." <sup>3</sup>

*Maldonatus* sanctions the same. He says :—

"They who deny that heretics are to be put to death ought much rather to deny that thieves, much rather that murderers, ought to be put to death. . . . They are quickly to be plucked up; they are quickly to be burned. . . . When they can be distinguished and separated, then, certainly, they are to be separated, then certainly they are to be burned." <sup>4</sup>

*Pope Benedict XIV.* enjoins thus :—

"The bishop is bound, even in places where the Holy Inquisition is in force, to take care to *purge the diocese* entrusted to him of heretics. . . . He ought to take care not to impede the inquisitors from doing their duty." <sup>5</sup>

Here we have the murderous Inquisition sanctioned by the very highest authority. This diabolical Inquisition—for the express and deliberate extirpation of heretics—was set up under the direct sanction of one Pope, and received the active patronage of others who succeeded.

*Bzovius*, a Romish historian, affirms :—

"About that time Pope Innocent III. (as Sixtus V. relates in his diploma for the institution of the Festival of St. Peter the Martyr) authorized the *god-like* (!) Dominick to distinguish himself against the heretics . . . by the office of the inquisition which he entrusted to him." <sup>6</sup>

<sup>1</sup> Praxis. Fori. Pœnitentialis, tom. ii., lib. xxi., c. v., n. 37. Lugd. 1690.

<sup>2</sup> Opera. Moral, tom. ii., pars. ii., tract. v., c. ix., s. viii., n. 54.

<sup>3</sup> Handbook of Popery. Begg, p. 157. Book Society.

<sup>4</sup> Com., tom. i., pp. 389, 390. Ed. Mogunt. Begg, 158.

<sup>5</sup> Vol. ix., Liguori's Mor. Theo. Social Aspect of Popery. Blakeney, p. 104.

<sup>6</sup> Ch., 1215. Innocent III., xix. Social Aspects, p. 80. Hatchard.

*Pope Urban IV.* issued a bull to this effect :—

“ That the office of the Inquisition might be more efficaciously fulfilled, . . . and the Vine of the Lord, the heretics being exterminated, might bear the fruit of Catholic purity.”<sup>1</sup>

*Pope Clement V.* decreed :—

“ To expose them (heretics) to tortures, or to proceed against them, the bishop shall not be able to do without the inquisitor, or the inquisitor without the diocesan bishop or his official.”<sup>2</sup>

The *Council of Constance* sanctions murder, decreeing as follows :—

“ Any tyrant may, and ought to be, lawfully and meritoriously killed by any vassal or subject of his, even by treachery or flattery, notwithstanding any oath or confederation made to or with him,” &c.<sup>3</sup>

*Pope Urban II.* made an edict against all persons called heretics, and excommunicated by the Church of Rome, authorizing private persons to slay them. His words are :—

“ For we do not esteem those to be homicides who, burning with zeal for his Catholic Mother against those excommunicate, whom it shall chance that they have slain,” &c.<sup>4</sup>

*Pope Sixtus V.* highly commended the deed of Jacques Clement, a Dominican, who murdered Henry III., in a speech which he made to his cardinals, and subsequently printed and published in Rome.<sup>5</sup>

The following instances tend to exemplify the murderous principles which Rome holds and sanctions :—

1. *The Massacre of St. Bartholomew.*

This atrocious deed took place in the year 1572, when, on August 24th, the cathedral bell of St. Germain tolled forth the signal for slaughter, and the dreadful work of destruction began. On all sides were heard such expressions as “ Kill ! ” “ Bleed ! ” “ Stab ! ” “ Throw them out of the window ! ” which was done with fiendish zeal. The streets ran with rivers of blood ; the dead and dying blocked up the gateways. Two thousand fell the first day, and ten thousand the next. For three days did blood flow through the streets of Paris, whither the Protestants had been

<sup>1</sup> Mag. Bull. tom. i., p. 122. Luxeur, 1727.

<sup>2</sup> Clement, lib. v., tit. iii, c. i. Corp. Jur. Can.

<sup>3</sup> Council Constance., sess. 15.

<sup>4</sup> Urban II. Papa Rescripta. Bp. Morton. Cath. Safeguard, p. 177.

<sup>5</sup> Ibid, p. 232.

inveigled by false promises, until altogether there were slain from 30,000 to 100,000 victims.<sup>1</sup>

When the information of the bloody transaction reached Rome, it caused universal joy. A jubilee was proclaimed by Papal authority, guns were fired, bonfires blazed, and other signs of rejoicing prevailed. The Pope showed his approbation by going in state to St. Mark's to return thanks to God. This is confirmed by the testimony of Romish historians.

*Thuanus* says:—

"It was received with astonishing joy at Rome. . . . It was instantly resolved that the Pope, with the Cardinals, should straightway go to the Church of St. Mark's, and should solemnly return thanks to the Lord for so great a blessing conferred upon the Roman See and the Christian world. . . . Its causes were declared to be, that they should return thanks to God for the destruction of the enemies of the truth and of the Church in France."<sup>2</sup>

*Fleury* also says:—

"Gregory XIII. . . . ordered a procession, in which he himself joined, from the Church of St. Peter to the Church of St. Lewis, to return thanks to God for so happy a result; and, to perpetuate the memory of this event, he caused several medals of this event to be struck," &c.<sup>3</sup>

*Tursellinus*, the Jesuit, writes:—

"The joyful news of the carnage of the Huguenots at Paris rendered the commencement of the Pontificate of Gregory XIII. still more fortunate."<sup>4</sup>

*Bonnani*, the Jesuit, tells us:—

"The Pope commanded the massacre of Coligni and his friends to be painted in the hall of the Vatican by Georgio Vasaro, as a monument of religion vindicated, and a trophy over profligate heresy."<sup>5</sup>

Combined with all this, there is the fact that Pope Pius V., previous to the massacre, wrote to King Charles IX. of France urging him to extirpate the heretics;<sup>6</sup> then followed almost immediately the bloody deed, when he again wrote in the following strain:—

"The more graciously God has dealt with you and me, the more earnestly and diligently should you, on occasion of *this victory*, exert

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<sup>1</sup> See Mazerai's *Hist. de France*, vol ii., p. 1098. Paris, 1646.

<sup>2</sup> *Hist.*, lib. liii. Lond., 1733.

<sup>3</sup> *Ecc. Hist.*, lib. clxxiii., p. 557, vol. xxiii. Nismes, 1780.

<sup>4</sup> *Hist. Sac. et Prof. Epitome* ab H. Tursellino, p. 440.

<sup>5</sup> *Numismata Pont.*, cited at Hereford Dis., p. 77.

<sup>6</sup> *Pii Quinti Max.*, lib. iii., Epist. 45. Antwerp, 1640.



yourself to *root out* from the very foundation, *persecute* and *destroy*, even to the very fibres, the remains of so great and inveterate an evil. . . . You will do this, if no respect of persons induces you to spare those enemies of God. . . . Let your Majesty set before your eyes the example of Saul, who, because he did not obey the will and voice of God, and spared the Amalekites, . . . was by the same prophet severely rebuked, and finally deprived of his kingdom."

To the Duke of Alva, who boasted that he had slain 18,000 Protestants, the Pope thus writes :—

"Nothing is more glorious to the Church, or more acceptable to our paternal mind, than to learn that military men, and courageous generals, such as you were always known to be, and proved in the present most dangerous war, seek not their own interest, but serve under Omnipotent God, who will reward His soldiers," &c.<sup>1</sup>

It is to be remembered that this murder-loving Pope has been *canonized*, and Romanists are bound, under pain of mortal sin, to observe St. Pius's day, May 5th, when the prayer used by the Church is, that, like the sainted Pius, who was raised "to crush the enemies of the Church," they may be diligent in God's service, and defeat the treacherous designs of the enemy. Before Pius was raised to the popedom, he was a most zealous inquisitor and inexorable judge. Rome directs her children to pray that they may be like him. Is not this to enshrine persecution?

All these testimonies father that bloody massacre on Rome, and lay the deed at her door.

## 2. *The Gunpowder Plot.*

This plot was planned to be executed on Nov. 5, 1605, the design of which was to blow up the Parliament, King, Lords, and Commons, and then place Elizabeth, the infant daughter of James, upon the throne under a Popish Protector. How the plot was providentially frustrated is well known. The Papists were concoctors of this wicked plot. The Jesuits took the lead. We are told that one of those engaged in the fearful design "was to receive the sacrament for the more assurance; and thereupon he went to confession to the said Tesmond, the Jesuit, and in his confession told him . . . the whole intent and purpose of blowing up the Parliament House. . . . But the Jesuit resolved and *encouraged* him in the action, . . . and thereupon

<sup>1</sup> See Mendham's *Life of St. Pius V.*, pp. 65—68, 90. London, 1852.

the Jesuit gave him *absolution*, and Bates received the sacrament of him," &c.<sup>1</sup>

3. *The plot to murder Queen Elizabeth.*

The design appears to have originated with the Duke of Alva, who enlisted the services of one Ridolfi. He was sent to Philip II. of Spain, and carried a letter of recommendation and approbation from Pope Pius V. It runs thus :—

"Our dear Robert Ridolfi, by the help of God, will lay before your Majesty certain things which interest not a little the honour of Almighty God and the advantage of the Christian commonwealth. . . . We conjure you, especially by your fervent piety towards God, to take to heart the matters on which he will treat with your Majesty, and to furnish him with all the means which you may judge most suitable for the execution of his plans," &c.

This Ridolfi was questioned as to the object he had in view, and "his answers were written down in the handwriting of Zayas, the Secretary of State." *It was proposed to murder Queen Elizabeth.*<sup>2</sup>

Romanists try to make light of the Pope's bull against Elizabeth, affirming that he simply declares *when* a sovereign may be deposed; but this bull absolved her subjects from their oath of allegiance, and he excommunicated her as a heretic and slave of impiety, commanding "all and every the nobleman, subjects, people, and others aforesaid that they presume not to obey her" under anathema. The *Nation* of July 22, 1854, admits that the bull is still in force, "that the Papacy is neither dead nor sleeping, and that the reigning Pontiff has taken up the song of St. Pius the Fifth." From State papers it appears that it was "conspired between the King of Spain, and Pope, and the French King, that the *Queen should be destroyed*, whereby the Queen of Scots might succeed her Majesty."<sup>3</sup> It is this selfsame Pope that another Pontiff, Clement XI., thus eulogizes :—

"His unhesitating zeal in striking with his dread anathema the impious heretic, Elizabeth, the pretended Queen of England, the slave of shameless vices, as a heretic and a favourer of heretics; absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the throne of England."<sup>4</sup>

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<sup>1</sup> Coll. of State Trials, vol. i., p. 279. Handbook of Popery, p. 160.

<sup>2</sup> Mignet, vol. ii., pp. 142, 143. Bentley, Lond., 1851.

<sup>3</sup> Haynes, p. 466; quoted by Turner, vol. iv., p. 231.

<sup>4</sup> Canoniz. Pii V., Literæ Decretales, Clement XI., June 1, 1712, s. 27, p. 295.

And whence all this animosity? Simply because Elizabeth would not submit to Papal supremacy. Pope Pius, about some eighteen months after her accession, wrote, offering "to establish and confirm her royal dignity by his authority,"<sup>1</sup> if she would submit to his councils; but, upon her refusing, he let loose his agents of darkness, the Jesuits began their diabolical work. *Hume* thus writes of the result of their teaching:—

"The assassination of heretical sovereigns, and of that princess (Elizabeth) in particular, was represented as the most meritorious of all enterprises, and they thought that whoever perished in such *pious* attempts enjoyed without dispute the glorious and never-fading crown of martyrdom."<sup>2</sup>

He further tells us of a certain William Parry, who, having obtained the Queen's pardon, went to Milan, where one Palmio, a Jesuit, told him "he could not perform a more meritorious action than to take away the life of his Sovereign . . . *He communicated his intention to the Holy Father, and craved his absolution.*" Having "*found that his purpose was extremely applauded,* he came over to England, with a full design of carrying it into execution." He was betrayed, and confessed his guilt to the jury who tried him.<sup>3</sup>

*Madden*, a Roman Catholic, is constrained to admit:—

"Pope Pius V. had long strenuously endeavoured to conciliate the friendship of Elizabeth, and induce her to return to the old religion, but finding all his efforts vain, in 1570 he issued a bull of excommunication," &c.<sup>4</sup>

*Hallam* tells us—

"Priests travelled the country in various guises to keep alive a flame which the practice of outward conformity was calculated to extinguish. Many of these itinerant priests *assumed the character of Protestant preachers* . . . and mingled with the Anabaptists and other sectaries, in hope of both exciting dislike to the Establishment, and of instilling their own tenets."<sup>5</sup>

It is a common practice with Romish partisans to try and make martyrs of those who suffered under the penal code of Elizabeth. But this is a sufficient answer: *No priest was*

<sup>1</sup> Sharon Turner, vol. iv., p. 165. Lond., 1835.

<sup>2</sup> Hist. of Eng., c. xli., an. 1584.

<sup>3</sup> Hist. of Eng., c. xli., p. 31. Lond., 1841.

<sup>4</sup> Work on Penal Laws, by R. R. Madden, p. 91, A.D. 1847; in British Museum.

<sup>5</sup> Const. Hist., c. iii., vol. i., p. 121, n. 2. Edit. 1846.

*ever persecuted because he was such, or for his doctrines, but for treason.* The mode of execution, for one thing, proves this, but we have ample authority for the statement; and, indeed, when the Queen rebuked her judges for their severity, they replied that "No person had been made to suffer for *his religion*, but only for dangerous practices against the Queen and State."<sup>1</sup>

*Bzovius*, the Papal champion, confesses that none suffered but such as taught that the Pope could dethrone kings.<sup>2</sup> Another Romish writer, *Clark*, declares that "their (priests) treasonable actions were the occasion of the severe laws;"<sup>3</sup> and *Rapin* says that "as long as the Court imagined that these men only administered the sacraments in private to those of their religion, no notice seemed to be taken of them."<sup>4</sup>

*Watson*, a Romish priest, confesses:—

"None were even vexed that way, simply for that he either was priest or Catholic, but because they were suspected to have had their hands in some of the most traitorous designs."<sup>5</sup>

*Collier* says:—

"And thus the Queen . . . was forced, in her own defence, upon methods of severity; for that, without rugged expedients, the preserving herself and her kingdom was thought impracticable."<sup>6</sup>

*Hume* observes:—

"She (Elizabeth) imposed no oath of supremacy, *except on those who received trust or emolument from the public*; and . . . the Roman Catholics, in the beginning of her reign, showed little reluctance against going to church, or frequenting the ordinary places of worship."<sup>7</sup>

The priest *Watson* confirms this; for he declares that, during the first twelve years of the Queen's reign, Romanists lived in perfect peace, and they would have continued thus did not the Jesuits stir up treasons and rebellions;<sup>8</sup> and, as to the punishments inflicted, it was alone for treason, not for religion. Their severity, *Hume* says, was far short of those "which were formerly, during the reigns of her father and brother, inflicted." The criminal designs against Elizabeth were the sole *cause* of the penal enactments; for,

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<sup>1</sup> Tindal's *Rapin*, vol. ix., p. 36. Edit. 1729.

<sup>2</sup> *Bzovius de Rom. Pont.*, c. xlvi., p. 621. Antv., 1601.

<sup>3</sup> *Hist. of Romish Treason*, Foulis, p. 420. Ed. 1671.

<sup>4</sup> Tindal's *Rapin*, vol. ix., p. 6. Ed. 1729.

<sup>5</sup> *Important Considerations*. 1601.

<sup>6</sup> Vol. ii., p. 668. <sup>7</sup> *Hist. of England*, c. xl., p. 578.

<sup>8</sup> *Important Considerations*.



as Steinmetz confesses, the minds of Catholics were excited to resistance, impelled by their valour and their *fixed obedience to the Pope of Rome.*"<sup>1</sup> As to the "oath of allegiance," none but persons holding office under the Crown were required to take it; and none were punished under the "Uniformity Act" but those convicted by a jury of twelve men."

Space will not allow us to touch upon the persecutions and slaughterings of the Waldenses and Albigenses; of the Smithfield and Oxford fires; of the many martyrs in the days of Queen Mary. The atrocities committed against these were the actual outcome of Rome's inherent principles. As regards the *Waldenses*, the following testimonies to their worth from Romish writers will not be misplaced.

*Jacobus de Reberia* says:—

"They were of higher esteem in those times than the priests, for these were unworthy or ignorant."

*Rainerius*, an inquisitor, says:—

"They usually read the Scriptures when they would give knowledge, showing we are to flee all vice and wickedness."

*Seissel*, *Archbishop of Turin*, says:—

"Touching their life and manners, they are unreprouable, and without reproach or scandal, observing the commandments of God."

The *Bishop of Cavailon* declares—

"They had learned more from the little children of the Waldenses in their catechisings than in all the divinity disputations in Paris."

Louis XII. confessed—

"They were far better men than himself, or his Roman Catholic subjects."<sup>2</sup>

*Reinerus Saccho* says of them that many consider that they had existed from apostolic times; that there was scarce any country where they were not to be found; that they had "a great show of piety, because they live justly before men, and believe all things rightly concerning God, and all the articles contained in the Creed, only they blaspheme the Church of Rome."<sup>3</sup>

The spirit that moves her shows itself in its true colours in the decree enacted by the great *Lateran Council*. The third Canon is as follows:—

"We excommunicate and anathematize every heresy which exalteth

<sup>1</sup> Hist. of the Jesuits, vol. ii., p. 411.

<sup>2</sup> See Perrin's *Luther's Forerunners*, Lond., 1624, bk. i., c. v.

<sup>3</sup> Rein. Saccho, cap. iv., p. 54. Edit. Gretzer, O. S. T.

itself against this holy, orthodox, and Catholic faith, which we have set forth above, condemning all heretics by whatsoever names they may be reckoned . . . Let such persons, when condemned, be left to the secular powers who may be present, to be punished in a fitting manner . . . And let the secular powers, whatever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure, that, as they desire to be accounted faithful, they should, for the defence of the faith, publicly set forth an oath, that to the utmost of their power they will strive to exterminate from the lands under their jurisdiction all heretics who shall be denounced by the Church . . . But let the Catholics who, having taken the sign of the cross, have girded themselves for the extermination of the heretics, enjoy the same indulgence, and be armed with the same privilege, as is conceded to those who go to the assistance of the Holy Land."

Whilst murder has an active patron in the Church of Rome, *self-murder*, or SUICIDE, is not passed over and left unadvocated. One of Rome's greatest saints allows it.

*Liguori* thus declares:—

"Indirectly it is lawful sometimes to slay oneself . . . for a good end, necessity, or great utility." <sup>1</sup>

Again he says:—

"And Elbel, n. 13, permits this (suicide) to those who are confined in prison, for the purpose of evading the certain sentence of death or even perpetual imprisonment." <sup>2</sup>

The testimonies that have been now adduced all directly prove that the system of Romanism encourages a violation of the Sixth Commandment.

#### SECTION XXXVI.—THE CHURCH OF ROME PERMITS THE BREACH OF THE SEVENTH COMMANDMENT.

This Commandment expressly declares:—"Thou shalt not commit adultery."

*This Commandment enjoins:—*

1. Chastity (1 Cor. vi. 15-19 ; Heb. xiii. 2).
2. Purity of thought (Matt. v. 28 ; xv. 19 ; 1 Thess. iv. 4, 5).
3. Temperance (1 Cor. ix. 27 ; 1 Pet. v. 8).

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<sup>1</sup> Tom. iii., p. 93, n. 366, cap. i., lib. iv. See Labb. et Coss., tom. xi., an. 1188.

<sup>2</sup> Ibid, n. 367, p. 94.

*This Commandment forbids:—*

1. Adultery (Heb. xiii. 4).
2. Fornication (1 Cor. vi. 9).
3. Incest (1 Cor. v. 1)
4. Impure acts (Eph. v. 3).
5. Impure thoughts (1 Pet. ii. 11).
6. Impure conversation (Eph. v. 3, 4).
7. Drunkenness and gluttony (1 Pet. iv. 3; Prov. xxiii. 1, 2).

SECTION XXXVII.—ROME DELIBERATELY GIVES HER SANCTION TO THE COMMITTAL OF ADULTERY, FORNICATION, AND DRUNKENNESS.

The main principle on which Rome acts is that it is lawful "to do evil that good may come."

This is the distinct teaching of *Liguori*, who says:—

"Therefore the second opinion is the more probable one, that it is lawful to induce a man to commit a less evil if the other has already determined to perpetrate a greater."

Hence he affirms:—

"It is lawful to *persuade* a man, determined to slay some one, that he should commit theft or *fornication*, . . . for, if he is about to do that which is not lawful, in that case he *may commit adultery*, and he may not commit homicide. . . . It is lawful not only for private persons, but even for *confessors*, parents, and others upon whom the duty is officially incumbent, to prevent the sins of those under them." <sup>1</sup>

Again, he allows:—

"Whensoever a man having a wife suspected of adultery lays a snare for her, that he may be able, even with witnesses, to detect her in the act, and thus is able to proceed against her. The same Tourn admits, t. iii., p. 337, with Antoine." <sup>2</sup>

"When a husband or master affords an opportunity of committing *adultery* or theft, he does not truly sin. It is one thing to induce, another thing to *afford* an occasion to sin. . . . The former is intrinsically evil: the *latter* is *not* intrinsically evil. . . . Whence St. Thomas then gives this rule—'To induce a man to commit sin is in no manner lawful; however, to use the sin of another for a good purpose is *lawful*.'" <sup>3</sup>

<sup>1</sup> Tom. ii., n. 57, cap. ii., lib. iii., p. 175.

<sup>2</sup> Ibid, p. 176, t. ii., n. 58, c. ii.

<sup>3</sup> Ibid.

Again, he allows a woman to deny her guilt :—

"It is asked, Whether an adulteress can deny adultery to her husband? . . . If sacramentally she *confessed* adultery, she can answer, 'I am innocent of this crime,' because, *by confession it was taken away.*"<sup>1</sup>

"A woman can *deny* with an oath and say, 'I did not commit the crime,' in the same way that the accused can say to his judge not legitimately interrogating, 'I did not commit the crime,' *understanding* that he did not so commit it that he is bound to manifest it to him."<sup>2</sup>

Cardinal Campegius and Albertus Pighius taught :—

"That a priest lives more holily and chastely that keeps a concubine than he that hath married a wife."<sup>3</sup>

Durandus says :—

"Simple fornication of itself is not a deadly sin, according to the natural law, and excluding a positive law."<sup>4</sup>

Martinus de Magistris says :—

"I believe simple fornication to be no deadly sin, is not heretical, because the testimonies of Scripture are not express."<sup>5</sup>

Whilst Rome, speaking thus through her canonized saint and others, gives her sanction to a violation of the Seventh Commandment in general, in the case of her clergy she seems to have hit upon the best expedient for their doing so. This she does by her enforced doctrine of *celibacy*. She pronounces an *anathema* against any who say that a priest may marry, holding *celibacy* to be a *holier* state. She likewise curses all who affirm the conjugal state to be superior to that of *virginity*.<sup>6</sup>

How contradictory is this to God's Word, which declares :—

"A bishop must be blameless, the husband of one wife" (1 Tim. iii. 2).

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre : even so must their wives be grave," &c. (1 Tim. iii. 8-11).

"Marriage is honourable in all" (Heb. xiii. 4).

"It is not good that the man should be alone" (Gen. ii. 18).

<sup>1</sup> Lib. iv., t. ii., nn. 159-162, p. 322.

<sup>2</sup> Ibid, t. ii., p. 323.

<sup>3</sup> Dissuasive from Popery. Bp. Taylor. Part i. 4to. Lond., 1668. p. 100.

<sup>4</sup> Ibid.

<sup>5</sup> Lib. de Temp., q. ii., de luxuria.

<sup>6</sup> Conc. Trent, sess. xxiv. 6, canon x.



"Have we not power to lead about a sister, a wife, as well as other apostles?" (1 Cor. ix. 5).

Enoch (who "walked with God"), Noah, Abraham, David, Peter, Philip, the Jewish priests, were all married men. Can we expect to arrive at a *holier state* than they were in while on earth?

Can a Roman Catholic priest expect to be in a holier state here below than was Aaron and other Jewish priests? If not, how can the celibate state be holier than the married, for the latter were in this condition?

And, strange inconsistency, Rome regards marriage as a *sacrament*, and teaches that sacraments impart sanctity and grace to the recipient; yet she debars her priesthood from these spiritual advantages! If it be, indeed, a holier state to remain single, why should priests be the special persons to whom it is enjoined? The *laity* are required to aim after perfection as well as priests; and, if this kind of perfection were aimed at universally, where would be the world? The fact is, *political reasons* induce Rome to enforce this unnatural law, for thereby she secures a race of men entirely devoted to her interests; and by it she gives distinct evidence that she is the great foretold apostacy, for one of its peculiar features was to be that it should "forbid to marry: and command to abstain from meats."<sup>1</sup>

The passage urged by Romanists in support of their doctrine yields little support. It is:—

1 Cor. vii. 8.—"I say, therefore, to the unmarried and widows, it is good for them if they abide even as I."

It is evident that this gives no countenance, for it is not addressed exclusively to the *clergy*, but rather to the *laity*, and to men and women. Does Rome advocate universal celibacy? The passage has reference only to the peculiar circumstances of the times.

The fearful evils which have flowed from this system, and the awful immoralities it has produced, are no secret. The immoralities of the confessional have already been touched on in this book,

*Mr. Hogan*, a priest of Rome, educated at Maynooth, tells us that he was compelled to leave that Church through

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<sup>1</sup> Tim. iv. 3.

the seduction in the confessional of a virtuous young lady with whom he had been long acquainted. He could not bring himself to believe that a Church which sanctioned such abuses could be a true Church of Christ; and so he left her.<sup>1</sup> This is but one instance of many.

The fearful abuses which prevailed in nunneries and monasteries in Reformation times are thus alluded to :—

"The lewdness of confessors of nunneries, and the great corruption of their state—whole houses being found almost all with child—for the dissoluteness of abbots and the other monks and friars, not only with prostitutes, but married women, and for their unnatural lusts and other brutal practices, these are not fit to be spoken of."<sup>2</sup>

DRUNKENNESS, which the Seventh Commandment and other portions of Scripture condemn, is allowed by *St. Liguori*. His words are :—

"It is asked, Whether it may be lawful to induce any one to get drunk, that he may be impeded from a greater evil; for instance, the committing of sacrilege or homicide? There are three opinions. The first opinion says that *it is*. . . . The reason is because it is lawful to induce a man determined to commit a greater evil to perpetrate a less evil."<sup>3</sup>

How antagonistic is such teaching to the Word of God, which enjoins us to abstain from even the "appearance" of evil, and declares that "no drunkard can inherit the kingdom of God." But such are Rome's principles that she sets at defiance every law of God, and in few cases more glaringly and outrageously so than in her infraction of the Seventh Commandment.

SECTION XXXVIII.—ROME COUNTENANCES THE TRANSGRESSION OF THE EIGHTH COMMANDMENT.

The Eighth Commandment teaches :—

"Thou shalt not steal."

*This Commandment enjoins :—*

1. Honesty in all our dealings (Prov. xvi. 11; Rom. xii. 17).
2. Rendering to all their dues (Rom. xiii. 7).

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<sup>1</sup> Auricular Confession and Popish Nunneries, pp. 15-23.

<sup>2</sup> Bp. Burnet's Hist.

<sup>3</sup> Lib. v., n. 77, c. iii.

3. Diligence in our respective duties (Rom. xii. 11 ; Eph. iv. 8).

4. Restoration of what has been stolen (Luke xix. 8).

*This Commandment forbids :—*

1. Robbery, *i.e.*, forcible seizure (Luke iii. 14).

2. Stealing, *i.e.*, secret theft (Eph. iv. 28 ; Mal. iii. 8).

3. Extortion (1 Cor. v. 11).

4. Cheating (Prov. xx. 10).

5. Forgery, gambling, defrauding the revenue.

6. Neglecting to pay debts ; dishonesty in any shape.

SECTION XXXIX.—ROME TRAINS HER ADHERENTS TO  
BREAK THE EIGHTH COMMANDMENT.

The following is the doctrine of *Liguori* upon the subject :—

“ It is lawful for a master *not* to take away the occasion of stealing from his children or his servants when, notwithstanding he knew they had a propensity and were prepared to commit theft, that thus taken in the act they may be punished.”<sup>1</sup>

Again :—

“ It is certain that he who is in great want may *steal* the property of another, as much as is sufficient to deliver himself from such necessity.”  
“ But, if the pauper want extremely that peculiar property, so that the master is bound to give it to him altogether . . . he sins neither mortally nor venially in receiving that property *secretly*.”

Again :—

“ A domestic servant *can steal* from his own master, for the purpose of compensating himself for his labour, if from necessity he make an agreement with his master for an inferior salary. . . . The reason is because the Pontifical decrees are not designed to lay servants under an unjust obligation.”

“ But the same say that a servant can, according to his own judgment, compensate himself for his labour, if he, without doubt, judge that he was deserving of a larger stipend, which indeed appears sufficiently probable to me.”<sup>2</sup>

*Bailly* teaches a like doctrine. He says :—

“ Q. How *great* must be the quantity of the thing stolen to constitute the theft a mortal sin ?

“ A. The quantity cannot be easily determined, since nothing has

<sup>1</sup> Page 176, t. ii., n. 58, c. ii., lib. iii.

<sup>2</sup> Tom. iii., lib. iv., c. i., pp. 246-259.

been decided on this point, either in natural, Divine, or human law. . . . It is generally laid down, and you (priests) may lay it down as determined, that, in order that a theft be a mortal sin when committed on persons of the first rank, fifty or sixty pence are sufficient," &c., &c.

"A greater quantity is required in thefts committed by a wife or a son than in thefts committed by strangers," &c.

"Servants sin mortally if they pilfer a considerable quantity; venially if they pilfer a small quantity," &c.<sup>1</sup>

*Dr. Doyle* inculcates similar teaching. He says:—

"Q.—When is theft a mortal sin?

"A.—When the thing stolen is of *considerable* value, or causeth a considerable hurt to our neighbours." <sup>2</sup>

*Tolet* teaches:—

"A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through the fraud of the purchasers, who have agreed among themselves to be few in number, in order to cover the price; then he may diminish the measure, or mix a little water with his wine, and sell it for pure wine of full measure, demanding the full price, provided only that he does not tell a lie." <sup>3</sup>

From a perusal of the foregoing, who can deny that Rome makes void the Eighth Commandment?

#### SECTION XL.—THE CHURCH OF ROME NULLIFIES THE NINTH COMMANDMENT.

We are taught by this Commandment thus: "Thou shalt not bear false witness against thy neighbour."

*This Commandment enjoins:—*

1. A speaking of the truth (Eph. iv. 15, 25).
2. A charitable judgment regarding persons (1 Cor. xiii. 5).
3. A restraint upon our tongue (Eph. iv. 29; Jas. i. 26).

*This Commandment forbids:—*

1. Lying (Prov. xii. 22; Eph. iv. 25).
2. Equivocation and prevarication.
3. Perjury: equally forbidden by the Third Commandment, which exhibits it as a sin against God. Here it is represented as a sin against one's neighbour.

<sup>1</sup> Bailly, c. vii., pp. 232-339.

<sup>2</sup> Christian Doctrine, p. 61.

<sup>3</sup> *Instructio Sacerdotum*, cap. xlix., n. 5. Antwerp, 1603.



4. False testimony (Deut. xix. 15, 20 ; Prov. xix. 9).
5. Suppression of the truth.
6. Exaggeration.
7. Evil-speaking (Eph. iv. 31).
8. Slandering (Prov. x. 18).

SECTION XLI.—POPERY PRACTICALLY SANCTIONS LYING,  
EQUIVOCATION, PERJURY, &C.

In support of this serious charge, some of Rome's highest authorities are produced as unimpeachable witnesses.

*Delahogue* writes thus :—

"If a priest were examined by a magistrate relative to anything with which he became acquainted by confession alone, he *ought to answer* that he is ignorant of it; nay, more, to swear this very thing, without any danger of falsehood. The reason is . . . for the judge does not inquire of him what he learns by confession, since in the confessional he performs the part of God, but what he knows as a man, and, therefore, out of the confessional." <sup>1</sup>

*Bailly* affirms :—

"There exists in the Church the power of dispensing with vows and oaths." <sup>2</sup>

*Sanchez* writes :—

"He who may conceal goods which he requires for the sustenance of life, lest they should be seized by creditors, and himself reduced thereby to beggary, may swear, when he is examined by the judge, that he has no concealed goods, . . . understanding within himself that he does not retain any things concealed which he is bound to discover to the judge."

"If a sworn promise to pay any sum of money be unjustly extorted, it is lawful for the person who swears to use this equivocation, 'I swear to you that I will pay the money,' *understanding* that the case of the pronoun *to you* is governed by the verb to *swear*; so that the meaning may be, I swear to you that I will hereafter pay the money, either to yourself or to some one else." <sup>3</sup>

*Valerius Reginald* says :—

"Q. Whether it is lawful to conceal the truth by speaking ambiguously? It is lawful. And the ambiguity by which the truth may be concealed without a falsehood is such that what a man utters shall be true *according to his own meaning*, although it may be false according to the sense of his hearer and the common acceptance." <sup>4</sup>

<sup>1</sup> De Penitentiâ.      <sup>2</sup> De Præceptis Decalogi, pp. 140-5.

<sup>3</sup> Opus Morale in Præcepta Decalogi. Venice, 1614.

<sup>4</sup> Hereford Discus., p. 37.

Vincent Filincius says:—

"I ask whether it is wrong to use equivocation in swearing? It must be premised the equivocation is nothing more than this, that the swearer understands the words in a sense different from that in which another person receives them.

"I answer first, that it is not in itself a sin to use equivocation in swearing."

"Is it perjury or sin to equivocate in a just cause? It is not perjury," &c.<sup>1</sup>

Cardinal Tolet teaches—

"That, if a married woman be an adulteress, she may tell her husband that 'she is not,' having a mental reservation, 'not with a purpose to tell you.'" <sup>2</sup>

Liguori distinctly says:—

"To swear with equivocation when there is a just cause . . . is not evil." <sup>3</sup>

"It is asked (5) Whether a servant, by the order of his master, can deny that he is at home? . . . I would concede that he can say, 'He is not here'—that is to say, not in this door or window . . . he is not here that he may be seen," &c.<sup>4</sup>

"It is lawful to conceal the truth when there is a cause, viz., when any one seeks money from thee, you can answer, 'Oh, that I had it!'" &c.<sup>5</sup>

"A poor man absconding with goods for his support can answer the judge that *he has nothing*. In like manner a master who has concealed his goods without an inventory . . . can say to a judge that he has not concealed anything, in *his own mind* meaning those goods with which he is bound to satisfy his creditors." <sup>6</sup>

"It is asked (2) Whether the accused, legitimately interrogated, can deny a crime, even with an oath, if the confession of the crime would be attended with great disadvantage? . . . The accused, if in danger of death, or the prison, or perpetual exile, the loss of all property, the danger of the galleys, any such like can deny the crime, even with an oath, *by understanding* that he did not commit it so that he is bound to confess it." <sup>7</sup>

"The accused, or a witness not properly interrogated, *can swear* that he does not know a crime which in reality he does know, *by understanding* that he does not know the crime concerning which legitimately he can be inquired of, or that he does not know it so as to give evidence concerning it." <sup>8</sup>

"A confessor can affirm, *even with an oath*, that he does not know a sin heard in confession, *by understanding* as man, not as the minister of Christ." <sup>9</sup>

<sup>1</sup> Mor. Quest. de Christ. officiis et Casibus Consc., tom. ii.

<sup>2</sup> Instruct. Sacerd., lib. iv., c. xxi., xxii. Lug., 1633.

<sup>3</sup> Lib. iv., p. 316, t. ii., n. 151, c. ii.

<sup>4</sup> Ibid, p. 325, n. 165.

<sup>5</sup> Ibid, p. 322, n. 159-162.

<sup>6</sup> Ibid, p. 321, t. ii., n. 158.

<sup>7</sup> Ibid

<sup>8</sup> Ibid, p. 320, t. ii., n. 154.

<sup>9</sup> Page 319, t. ii., n. 153, *ibid*.

"Double speaking can be used in a threefold manner.

"(1) When a word has a double sense; for example, *volo* signifies to *wish* and to *fly*. (2) When an expression has a double principal meaning—a, 'This is Peter's book,' can signify that Peter is the owner or the author of the book. (3) When words have a double sense. . . . These things being established, it is a certain and common opinion amongst all Divines that, for a just cause, it is lawful to use equivocation in the propounded modes, and to confirm it with an oath." <sup>1</sup>

"Thus also he who is interrogated concerning anything which it is expedient to conceal may say, 'I say No,' that is, 'I say the word no.'" <sup>2</sup>

It is not necessary to extend examples, or to produce further evidence. What has been adduced is full and confirmatory, and incontestably proves that the principles of Romanism are such as to make void the law of God as given in the Ninth Commandment.

#### SECTION XLII.—ROME OVERTHROWS THE TENTH COMMANDMENT.

The language of this Commandment is:—

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

*This Commandment enjoins:—*

1. That we should mortify every unholy desire (Gal. v. 24; Tit. ii. 12).
2. To be diligent to labour for our living (1 Thess. iv. 11; Rom. xii. 11).
3. To be content with what we possess (Matt. vi. 25; Phil. iv. 6; Heb. xiii. 5).

*This Commandment forbids:—*

1. The desire to possess what is not our own, and which there is no prospect of having (Deut. v. 21; Acts xx. 33).
2. A discontented spirit (Heb. xiii. 5).
3. Envy.
4. Over-anxiety regarding temporals (Matt. vi. 31).
5. Sinful lusts which dispose to evil (Gal. v. 17; Jas. i. 14).

<sup>1</sup> Moral Theo., vol. ii., p. 118

<sup>2</sup> Ibid, p. 119.

It may be noticed that this Commandment goes deeper than do the others. It penetrates to the heart, and forbids those desires which are liable to break out in some form or another to the violation of the others. It goes to the root, and checks the design.

SECTION XLIII.—ROME INFRINGES THE PRINCIPLES OF THIS TENTH COMMANDMENT.

It may be well to notice here how the Church of Rome handles this Commandment in order to screen her deception. It has been shown that she discards *in toto* the Second Commandment, which condemns her idolatry. In order, therefore, to make up the requisite number of ten, she audaciously divides the tenth into two; thus supplying the deficient Second Commandment with a portion of the Tenth. If this be not a "deceitful handling" of God's Word, it is hard to define it. In the "Garden of the Soul" (p. 202), the two last Commandments are thus given:—

Ninth.—"Thou shalt not covet thy neighbour's wife."

Tenth.—"Thou shalt not covet thy neighbour's goods."

The covetousness and rapacity of Rome at all times are well known. Our own age has witnessed it; in early days it was rampant.

The *Statute of Mortmain* was called into existence by it, and the remarkable document entitled, *The Supplication of the Beggars*, presented to Henry VIII., is a standing proof of the greedy spirit which influenced her at the Reformation era. This petition set forth:—

"These alien beggars are not only the mendicant friars formerly complained of, but bishops, abbots, priors, deacons, archdeacons, suffragans, priests, monks, canons, friars, pardoners, and sumners. This 'ravenous sort' have begged so importunately that they have gotten into their hands more than the *third of the realm*."<sup>1</sup>

The manner in which Romish emissaries beset the dying beds of those possessed of money is a fact notorious. Not so very long ago, they contrived to induce a feeble-minded

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<sup>1</sup> Handbook of Popery, p. 182.



youth to leave them the sum of £190,000, to the injury of his relatives.<sup>1</sup> Numerous other examples are to hand.

The fraudulent making of death-bed wills is not a thing unheard of. Some infamous cases have been dragged to light; and it was ascertained that in one Consistory Court in Ireland, between April, 1848, and 1850, no fewer than *eight wills*, made by dying Romanists under clerical advice and influence, were found to have been proved. Indeed, a Roman Catholic lady, in an able pamphlet, exposes the shamelessness and sordid covetousness of the priests, and calls upon the legislature to interpose; otherwise, as she says:—

“Family after family will, like me, have the misfortune to see the property of their ancestors pass into the hands of strangers.”<sup>2</sup>

The spirit of Romanism is that of covetousness; her greed is that of the horse-leech, ever crying “Give! Give!” and in her practice and principles she sets at nought the Tenth Commandment.

We have now made good our charge, and fully convicted Rome of a systematic violation of the whole of God’s Divine law as embodied in the Ten Commandments. This we have done at the mouth of witnesses whom she acknowledges and reverences, and who are amongst her ablest defenders, and who hold tenaciously her own peculiar doctrines. From their writings it has been shown that she sets at nought, and practically encourages and sanctions, the violation of every Commandment. She has a method of nullifying their stringency and rendering them inoperative. She may honour them outwardly in the letter, but she breaks them in the spirit.

To escape a charge so heavy, Rome is ready with her subterfuges and plausible sophistry. She ever has weapons forged with which to try and defend her unhallowed cause; and the defensive excuse with which she endeavours to shield her crime in the present case is, that the foregoing statements and quotations which have been brought forward are but those of private and separate individuals, for whose opinions she is in no way responsible. This looks very

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<sup>1</sup> Ibid, p. 184.

<sup>2</sup> Refutation of Certain Statements in the Evidence of the Rev. T. Sherbourne, &c. By Mrs. Easwood. Begg, p. 187.

plausible, but it will not bear the light. The Church of Rome is responsible for every word which these men have written, and for their teaching. In some cases it has received her very *imprimatur*. Her doctrine of "Probability" renders her accountable.

SECTION XLIV.—THE CHURCH OF ROME IS RESPONSIBLE FOR THE TEACHING OF HER OFFICERS.

This will appear from a little consideration. The Roman Church has a "Congregation" continually sitting, whose office it is to take note of any published works, and either to allow their perusal, or to place them in the "Index of Prohibited Books." Now, whilst the Holy Scriptures, and sundry other works antagonistic to Romanism, have been duly placed there, we do not find that those of Bailly, Dens, Filiucius, Liguori, &c., have ever received any such mark of prohibition. Thus, whilst the Church of Rome, as a Church, professes to allow the people only that which is good for edification, and has the power to prevent the reading of that which has a contrary tendency, the fact that she has never prohibited the above works is a silent admission that she allows and approves of them.

This is further confirmed by one of the rules of the "Constitutions of the Jesuits":—

"He who, endowed with a talent for writing books for the benefit of the public, writes them, ought not to publish any writings unless the General of the Order first sees them, and has them read and examined, so that if they shall appear to be for edification, and not otherwise, they may be published.<sup>1</sup>

Regarding the works of Liguori, they have received the most direct sanction of the Church of Rome. This man during his lifetime "obtained the esteem and love" of no fewer than seven Popes, one of whom declared him a "most holy man;" and, finally, Gregory XVI. endorsed the opinions of his predecessors by raising him to the rank of a saint by a bull of canonization.

"On the 18th May, 1803, Pope Pius VII. confirmed the decree of the Sacred Congregation of Rites, which declared that all the writings of St. Alphonsus, whether printed or inedited, had been most rigorously

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<sup>1</sup> Hereford Disc., p. 37.

examined according to the discipline of the Apostolic See, and that *not one word had been found worthy of censure*, and made known that the moral system of St. Alphonso had been *more than twenty times* rigorously discussed with the rules of Pope Urban VIII., and the documents of Benedict XIV., and that in all these examinations, undertaken with a view to the canonization of St. Alphonsus, and in the definitive judgment of the Sacred Congregation, all agreed." <sup>1</sup>

The high esteem in which Liguori is held may be further seen from this, that the late Cardinal Wiseman is his biographer.

The doctrine of "*Probability*" likewise makes Rome responsible as regards the teaching of her adherents. That doctrine is this:—

"When upon *any* moral question two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in conformity with the law, the other *less* probable, but *more agreeable to our desires*, we may lawfully put the latter in practice."

A "*probable reason*" is defined to be:—

"The authority of *one* good and learned doctor."

The Jesuit, *De Rhodes*, says—

"That any opinion may become probable, a single good reason is sufficient; but the authority of *any one* doctor, of great reputation and piety, is a good reason." <sup>2</sup>

*Liguori* says, regarding two probable opinions:—

"Hence I have remained persuaded that it is wicked to bind consciences when opinions are equally probable, to follow the safer course, with the peril of falling into many formal offences." <sup>3</sup>

Again:—

"Neither can it be denied that our opinion (at least for eighty years) was the *common* opinion amongst authors on moral science." <sup>4</sup>

*Paul Laymann*, on the same subject, says:—

"Of two contradictory probable opinions touching the legality or illegality of any human action, every one may follow, in practice or in action, that which he should prefer." <sup>5</sup>

An example as to how these principles may be carried out into practice is given us.

*Ferdinand de Castro Palao* writes:—

"I think it *probable* that the cloak which I possess is my own; yet I think it *more* probable that it belongs to you. . . . I am not bound to give it up to you, but I may safely retain it." <sup>6</sup>

<sup>1</sup> Dublin Calendar, 1845, p. 167.

<sup>3</sup> Tom. i., p. 92. Mech., 1845.

<sup>5</sup> The Jesuits, Duff, p. 41.

<sup>2</sup> Ibid, p. 40.

<sup>4</sup> Ibid, p. 85.

<sup>6</sup> Ibid, p. 41.

Surely, here is one way provided to evade the plain direction of the Eighth Commandment!

To all this it may be *objected* that the above is but the private opinion of certain doctors.

To this we reply, Is it not, therefore, the doctrine of Rome? It may not be an article of faith, but it is a rule of manners. It may not be in any public decree, but neither is the contrary. Granted that it is only a "private opinion," we may form this dilemma:—

Either it is safe to follow it, or it is not.

*If it be safe*, that is only in accordance with the prescribed rule: "A private opinion of *any one* doctor may be safely followed in the questions of virtue and vice."

*If it be not safe*, who says that it is not? The Church of Rome does not say so, but, perhaps, some of her authorities, *e.g.*, Dens, Cajus, &c., say so. Well, then, these are but private doctors, who propound private opinions which may not be safe to follow, so that the opposite view to theirs may be taken and that opinion may be followed.

Lastly, it may be said that the foregoing are but the opinions of certain *Jesuits*, and it is unfair that their principles should be accepted as being those of either the whole body or of the Church of Rome.

All this sounds well, but it is *vox et præterea nihil*. Rome is responsible for Jesuitism. It was Paul III. who granted them a bull of constitution, and according to their fundamental principles they are the sworn missionaries of the Papacy. The master is assuredly responsible for the acts of his servants. The same Pope issued a second bull in 1543, which authorized them—

"To adopt such constitutions as they may judge fit, with power . . . to alter or annul them, according to the difference of time and place, and the qualities and diversities of things; and to form other constitutions which by special mark shall be *ipse facto considered as approved by the Holy See.*"<sup>1</sup>

Subsequent bulls confirmed all this. We must admit that, in consequence of the outrageous principles of the Jesuits, two Popes were shamed into issuing bulls of suppression, but ere long they were suppressed; for in 1814 Pius VII. reversed the decree of his predecessor and legalized

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<sup>1</sup> The Jesuits, by Duff, p. 37.



the society. Further, the principles of Liguori, which are substantially the same as those of the Jesuits, have received the highest mark of Rome's approval.

As regards the injustice of making the whole body responsible for the principles and writings of some of its members, it is sufficient to reply, that one of the most stringent oaths which every member takes, from the highest to the lowest, is that he will hold no opinion at variance with that of his superior, or those of the brotherhood.

*Father Le Moyne* declares :—

“It is not a slight testimony in our favour that in these troublous times not one among us has changed or wavered.”

And *Gretser* affirms:—

“It is not from obscure descriptions that an opinion of the doctrines of the Jesuits can be formed, but *from their books*. . . . We profess the *same doctrine* in a vast number of places. . . . The same design, the same manner of life, the same uniting vow combines them.”<sup>1</sup>

From a consideration of the foregoing we can arrive at no other conclusion than that Rome is directly responsible for the principles and teaching of her doctors and Jesuit defenders.

#### SECTION XLV.—SUMMARY.

1. The Church of Rome has no claim to be called “Holy.” She has introduced the atrocious confessional, which, on the testimony of Romanists, has been the occasion of lewdness and sin. She has made auricular confession compulsory, which for 1,200 years was not so ; and this in opposition to the counsel of the Fathers, who direct the penitent to confess to God only, and of Scripture, which affords neither example, command, nor encouragement for the practice. The custom has its origin in Paganism. The Babylonian system required private confession to the priest.

2. Rome claims for her priesthood the right to pardon sins. The form of absolution she employs—“*Absolvo te*”—was unknown in the Church for 1,200 years. In early times the absolving form was simply a prayer to God.

The texts of Scripture which Rome advances to support

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<sup>1</sup> *Ibid*, p. 39.

her theory give her priests no exclusive power. Whatever power they bestow on the minister, they give equally to the laity. The Fathers are emphatic that God alone pardons sins, and Scripture declares that this is His sole prerogative.

3. Rome further evidences that as a Church she is not "holy," by her breaking, or sanctioning the breaking, of every one of the Ten Commandments. She is guilty of idolatry, allows theft, blasphemy, lying, adultery, murder, drunkenness, and every crime condemned in God's holy law.

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## CHAPTER VII.

## THE RULE OF FAITH.

AMONGST the many differences between the Churches of England and Rome, the "Rule of Faith" holds no unimportant place; yea, it is almost at the very threshold of the controversy, for it is through the instrumentality of her "Rule of Faith" that Rome is able to screen herself, and to shield many of her vain dogmas and unscriptural teachings. We Protestants are content with the pure and unadulterated Word of God as our "Rule," or measure, or standard of appeal; we are content to measure every doctrine advanced by this rule, and to accept what we find to be in harmony with it, but we reject what appears to be opposed to it. Rome, on the other hand, accepts Scripture *and* tradition. There is a cunning policy in this, for those doctrines which she maintains, and which are not to be found in Scripture, she brings forward tradition in support of.

In this chapter we shall prove that the Bible alone should be the standard of appeal, and that it is the duty of every one to study it for himself.

## SECTION I.—THE TEACHING OF ROME REGARDING TRADITION.

The *Creed of Pope Pius* enforces:—

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church."

The *Council of Trent* declares:—

"The sacred . . . Council of Trent, having constantly in view the removal of error and the preservation of the purity of the Gospel in the Church, which Gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son

of God, who afterward commanded it to be preached by His Apostles to every creature, as the source of every saving truth and discipline of morals; and perceiving that this truth and discipline are contained both in the written books and unwritten traditions, which have come down to us, either received by the Apostles from the lips of Christ Himself, or transmitted by the hands of the same Apostles under the dictation of the Holy Spirit: [the Synod], following the example of the orthodox Fathers, doth receive with equal piety and veneration all the books of the Old as of the New Testament, the same God being the Author of both, and also *the aforesaid traditions*, pertaining both to faith and manners, whether received from Christ Himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continued succession." <sup>1</sup>

The *Abridgment of Christian Doctrine* reads thus:—

"Q. Is it not enough to believe all that is written in the Bible?"

"A. No, *it is not*; for we must believe all apostolical traditions."

*Bossuet* sets forth clearly the teaching of Rome. He says:—

"Jesus Christ having laid the foundation of His Church by preaching, the unwritten word was the first rule of Christianity; and, when the writings of the New Testament were added, this unwritten word did not, upon that account, lose its authority, which makes us receive with equal veneration all that was ever taught by the Apostles, whether by writing or by word of mouth." <sup>2</sup>

From these statements we definitely learn what Rome's rule or standard actually is—the Bible *and* tradition. The contrast between the two rules, that of the Church of England and that of the Church of Rome, is marked. In the one case it is simple, accessible, and open to all—the Bible; in the other case there is superadded tradition, which is contained in voluminous writings, antiquated volumes, foreign languages, ponderous works, containing contradictory decrees of councils, innumerable books—all of which are inaccessible and sealed to the mass of mankind. Roman Catholics must take their creed derived from such a source *on trust*.

## SECTION II.—TRADITION IS AN UNCERTAIN RULE.

We have good grounds for refusing to build our faith on the teachings of tradition. In the first place, we challenge the production of a single doctrine necessary to salvation

<sup>1</sup> De Can. Scrip., sess. iv.

<sup>2</sup> Expos., p. 66. Dub., 1831.



which the Bible does not contain. If this cannot be done, then we have all that we want in Holy Scripture, and those doctrines which have no other support than tradition need not trouble us.

But, further, tradition is not to be depended upon. The truth of that which has come down through tradition rests on precarious grounds. This will be apparent when we consider the *channels* through which it has passed. If these have been corrupt, it is impossible that, however pure tradition may have been at the outset, it could retain its purity. That tradition to be perfect, its channels should have *perfect memories*, firm *faithfulness*, pure and pious *faculties*, correct and strong *judgments*. Has this been the case in those belonging to the Church of Rome through whom this tradition has come? Far from it. It has come through men whose morals have been so corrupt and impure that those of their own communion have termed them *apostatical* rather than *apostolical*! Could tradition, coming through sources polluted to the very heart's core, escape the contagion? Let us listen to the historian, who sets before us the character of the receiving channels.

*Baronius* says:—

“*Monsters* horrible to behold were made Popes into the apostolical seat.”

Again:—

“To our shame and grief be it spoken, how many *monsters*, horrible to behold, were intruded by them into that seat which is revered by angels.”

Again he says:—

“Lust claimed everything to itself. Christ evidently was in a deep sleep in the ship, and the ship itself covered with waves.”<sup>1</sup>

*Genebrard* also says—

“How deplorable the condition of the Church was then. . . . The priests were of the most depraved morals, and on that account both themselves and the sacred things were despised by the people.”<sup>2</sup>

*Vincentius Lirinensis* writes thus:—

“Also when the poison of the Arians had contaminated not a small portion, but almost the whole world, so that a kind of darkness suffused over the minds of almost all the Latin bishops, some of them being let

<sup>1</sup> *Annales Ecc.*, Antwerp, 1603, p. 7, an. iv.

<sup>2</sup> *Chronicles*, bk. iv. Ed. 1585, Paris.

in by fraud that was to be followed by preference in so great a confusion." <sup>1</sup>

*Milner* says :—

“He who filled the See of Rome at this time was Gregory the Second, whom, for his open defence and support of idolatry, I shall venture to call the first Pope of Rome.” <sup>2</sup>

*Gregory's Pastoral* informs us in its preface—

“That when he (Alfred) came to the crown there were few priests south of the Humber who understood the common prayers in English, or who could translate a passage of Latin into the language of their country.” <sup>3</sup>

“Who can bring a clean thing out of that which is unclean?” If the above was the terrible and polluted condition of traditionary channels, when morals were corrupted, darkness prevalent, monsters ruling, priests rioting in sin, can we imagine that the flowing tradition can have remained intact and uncorrupted? Impossible! How can we be positively certain of unwritten tradition coming through such sources? Unwritten tradition is entirely dependent upon the memories of those who have gone before and have transmitted it; and it is absurd to imagine that Popes and priests, whose characters were blasted by depravity, were likely to be possessed of all-sufficient memories to retain and hand on all that had been said or done in former ages. Under such circumstances, how is it possible to distinguish a true tradition from a false? The force of this seems to have been felt by *Bellarmino*, for, amongst two or three discerning rules, he gives the following :—

“The continued usage of the Church in all ages.”

Again he affirms distinctly :—

“For, although the traditions are not written in the sacred writings, yet they are written in the monuments of the ancients, and in the ecclesiastical books.” <sup>4</sup>

To ascertain, then, what this custom was, we are compelled to investigate the *writings* of those writers who make mention of such. From this it appears that tradition must be sought for in the writings of the ancients; and, as these were not fallible, it is possible that they might mistake

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<sup>1</sup> Oper., sect. iv.

<sup>2</sup> Ecc. Hist., p. 438.

<sup>3</sup> Ibid, Cent. IX., p. 453.

<sup>4</sup> De Verbo Dei, lib. iv., c. 11.

false traditions for true. And, further, we cannot accurately tell what these doctors actually agreed in, since many of them did not write; and most of the writings of those who did are lost; and some of them even reported certain things to be apostolical which the Church of Rome subsequently rejected, *e.g.*, that infants should receive the communion.

Who has infallibly decided which are the genuine and which the spurious writings of the Fathers?

*Erasmus* says on this point:—

“Their (the monks) boldness cannot be sufficiently wondered at, who purposely, for their great advantage, did thrust forth such rude, trifling, and foolish stuff, instead of many learned treatises of the ancient Fathers.”<sup>1</sup>

*Baronius* testifies to the uncertainty of tradition when saying that he—

“Despairs to find out the truth, even in those matters which true writers have recorded, because there was nothing which remained sincere and uncorrupted.”<sup>2</sup>

Tradition clearly cannot be accepted as a rule of faith. The object of a rule is to direct and regulate. An instrument is more or less perfect according as it is more or less fit to accomplish its work. That which is obscure or uncertain can be no perfect rule. Tradition is of this nature; therefore it is not a perfect rule.

### SECTION III.—WHAT THE FATHERS UNDERSTOOD BY TRADITION.

By *tradition* is generally understood “the word of God not written, which the Apostles received from the lips of Christ, which they have verbally transmitted to their disciples, or to their successors, and which has descended to us. We admit that the word *tradition* is to be frequently found in the writings of the Fathers, but that they understood the term in the above acceptation is quite another thing. It has a different meaning, and signifies nothing else than the articles of belief as contained in the written Word. In proof of this we bring forward *Irenæus*, who says:—

<sup>1</sup> See James's Treatise of the Corruption of Scripture, p. 73. Lond., 1688.

<sup>2</sup> Baronius Anno. xlv., sect. xlii.

“This ancient tradition, faithfully preserved by these barbarous nations who have received the faith of Christ, without paper or ink,” is “the doctrine of salvation concerning God the Creator and Jesus Christ His Son, . . . written in their hearts by the Holy Ghost.”

Again he says:—

“And the Church, albeit she is scattered throughout the whole world, having received this preaching and this faith (he has just enumerated some leading articles of the Christian faith), diligently keeps it, as if she inhabited one house. And in like manner she believes in these things as having one soul and one heart, and she uniformly teaches them and hands them down as having one mouth. For although there are various languages in the world, yet the strength of tradition is one and the same. And neither do the Churches that are founded in Germany believe or hand down otherwise; . . . and neither will he who is strong in speech enlarge it (for no one is above his master), nor will he who is weak in speech diminish it,” &c.<sup>1</sup>

*Cyprian* writes:—

“From whence has this pretended *tradition* taken its rise? Is it descended from the authority of Christ, and from the Gospels? or does it come from the instructions and Epistles of the Apostles? God Himself attests that we are bound to practise *what is written*. If, therefore, we find it prescribed in the Gospel, or contained in the Epistles, or in the Acts of the Apostles, let us then observe this Divine and holy tradition.”<sup>2</sup>

*Tertullian* likewise understood by tradition the leading doctrines of Christianity. He says:—

“Now with regard to this rule of faith—that we may from this point acknowledge what it is we defend—it is, you must know, that which prescribes the belief that there is one only God, and that He is none other than the Creator of the world, who produced all things out of nothing through His own Word, . . . called His Son. . . . Having been crucified, He rose again the third day, . . . ascended into the heaven, . . . will come with glory to take the saints, . . . to condemn the wicked. . . . This rule, as it will be proved, was taught by Christ, and raises amongst ourselves no other questions than those which heresies introduce.”<sup>3</sup>

*Ignatius* seems to have had little faith in oral tradition, for of him *Eusebius* says:—

“He exhorted them to adhere firmly to the tradition of the Apostles, which, for the sake of greater security, he deemed it necessary to attest by committing it to writing.”<sup>4</sup>

From these quotations it is clear that the Fathers regarded the leading truths of Christian doctrine contained in the

<sup>1</sup> Against Heresies, bk. i., c. x., p. 50. Paris, 1710.

<sup>2</sup> Ep. lxxiv., vol. ii., p. 211.

<sup>3</sup> On Prescrip., c. xiii.

<sup>4</sup> Hist., bk. iii., c. xxxvi.



apostolic writings as being tradition, which, consequently, signifies something handed down, it may be in writing and not necessarily oral.

SECTION IV.—THE FATHERS CONSIDERED SCRIPTURE ALONE A SUFFICIENT RULE OF FAITH.

The following testimonies will evidence the opinions of the Fathers on the sufficiency of Scripture, independently of tradition, in all that concerns salvation.

*Cyril of Alexandria* says :—

“Therefore the inspired Scripture is abundantly sufficient, even so that those who have been nourished by it ought to come forth wise and very prudent, and possessed of an understanding abundantly instructed in all things. . . .”<sup>1</sup>

“Sufficient, sufficient for this (*i.e.*, to obtain a knowledge of the faith) are the Scriptures of the holy Fathers, which, if any one would diligently study and vigilantly attend to, he would immediately have his mind filled with Divine light.”<sup>2</sup>

*Tertullian* writes :—

“I adore the fulness of Scripture, which manifests to us both the Creator and His works. . . . Let the shop of Hermogenes show what is written. If it is not *written*, let him fear that woe that is destined for those who add to, or take from, Scripture.”<sup>3</sup>

*Cyril of Jerusalem* says :—

“As it respects the Divine and holy mysteries of the faith, not even the *least point* ought to be delivered without Divine Scriptures; nothing asserted nakedly without proof; . . . nay, you must not believe me when I declare these things to you nakedly without proof, if you do not receive the proof of the things spoken from the Divine Scriptures.”<sup>4</sup>

*Irenæus* says :—

“On this account we labour to adduce those proofs which are derived from the Scriptures; that, confuting them by the very words of God, we may, as far as is in our power, drive them from their enormous blasphemy.”<sup>5</sup>

*Athanasius* affirms :—

“The Catholics will neither speak nor endure to hear anything in religion that is a stranger to Scripture, it being an evil heart of immodesty to speak those things which are not written.”<sup>6</sup>

<sup>1</sup> Contra Julian, lib. vii., tom. vi., p. 230.

<sup>2</sup> De S. Trin. Dial. 1, tom. v., p. 1, p. 388.

<sup>3</sup> Adv. Herm., c. xxii., p. 241.

<sup>4</sup> Cyril Hieros. Catech. 4, s. xii. Ed. Milles, Oxon, 1703, p. 56.

<sup>5</sup> Adv. Illic. iv., 68, p. 367. Ed. Grabe. <sup>6</sup> De Incarn. Christi.

“These (the Scriptures) are the wells of salvation. . . . In these *alone* the doctrine of religion is taught. Let no one add to them, nor take anything from them.”<sup>1</sup>

“For indeed the holy and inspired Scriptures are sufficient of themselves for the delivery of the truth.”<sup>2</sup>

*St. Basil* says :—

“Without doubt it is a most manifest argument of infidelity, and a most certain sign of pride, to introduce anything that is not written ; . . . and to detract from Scriptures, or add anything to the faith that is not there, is most vehemently forbidden by the Apostle.”<sup>3</sup>

*Augustine* thus writes :—

“For whereas the Lord had done many things, all were not written, for the same evangelist, John, testifies He both said and did many things which are not written, but *those things were selected which were thought sufficient for the salvation of believers.*”<sup>4</sup>

Again he says :—

“I ought not to adduce the Council of Nice, nor ought you to adduce the Council of Ariminium, for I am not bound by the authority of the one, nor are you bound by the authority of the other. Let the question be determined by the authority of the Scriptures, which are witnesses peculiar to neither of us, but common to both.”<sup>5</sup>

*Jerome* says :—

“The Church of Christ, which has churches in the whole world, is united by the unity of the Spirit, and has the law, the prophets, the Gospel, and the Apostles. She has not gone forth from her boundaries, that is, from the Holy Scriptures.”<sup>6</sup>

*Origen* writes :—

“Consider how imminent their danger is who neglect to study the Scripture, *in which alone* the discernment of this matter can be ascertained.”<sup>7</sup>

*St. Hilary* asks :—

“Do you seek the faith, O Emperor? Hear it then not from new writings, but from the books of God.”<sup>8</sup>

*Chrysostom* inquires :—

“Have you seen, O beloved, how everything written in the Divine Scripture was recorded for no other purpose than for our profit, and for the salvation of the human race? . . . There is not one of the spiritual or bodily sufferings which afflicts human nature which cannot thence receive a cure.”<sup>9</sup>

<sup>1</sup> Frag. ex Epist. Fest. i., 962.    <sup>2</sup> Orat. contr. Gent., s. l., 1.

<sup>3</sup> De Vera Fide, lxxii., c. i.    <sup>4</sup> On Gospel of St. John, c. ii. to 49.

<sup>5</sup> Con. Max. iii., c. xiv.    <sup>6</sup> Com. on Micah, bk. i., tom. v., p. 334.

<sup>7</sup> Bk. x., c. xvi., upon Romans.    <sup>8</sup> To Const. Augustus, p. 244.

<sup>9</sup> Serm. lii., tom. v., p. 587. Bened. Ed. Paris, 1839.

*Pope Gregory* says :—

“The Divine Word, as by its mysteries it exercises the wise, so, for the most part, it cherishes the simple by that which it contains on the surface. It openly exposes that by which it may nourish the little ones; it keeps secret that by which it may hold the minds of the lofty in admiration. It is, so to speak, like a river that is smooth and deep, in which a lamb may wade and an elephant may swim.”<sup>1</sup>

The *Council of Nice* decreed :—

“The evangelical and apostolical books, and the oracles of the ancient prophets, *clearly and fully* teach us what should be our view respecting the Godhead. Let us, therefore, banish hostile contention, and take the solution of the points in question from the words of Divine inspiration.”<sup>2</sup>

#### SECTION V.—THE SCRIPTURES TESTIFY THAT THEY ARE IN THEMSELVES SUFFICIENT AS A RULE OF FAITH.

The chief point of controversy between us and Romanists is, whether the Bible alone is a sufficient guide to salvation. We say that it is. Roman Catholics say that it is not. To decide the question, can we do better than hear what the Scriptures themselves have to say upon the subject? We shall now appeal to them. The following texts are confirmatory of our belief :—

2 *Tim.* iii. 15.—“And that from a child thou hast known the Holy Scriptures, which are able to make thee *wise unto salvation.*”

If the Scriptures of the Old Testament, to which St. Paul alludes, were then capable of being understood by a child, and of making him “wise unto salvation,” must not these Scriptures, combined with the New Testament, be now equally competent? And what more is required than a Bible which a child can understand, especially when we know it has come from God; whilst of tradition we have no such proof?

Besides, what do any of us require more than to be “*wise unto salvation*”? and, if Scripture can make one thus wise, it is adapted to make others equally so.

2 *Tim.* iii. 16, 17.—“All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

<sup>1</sup> Greg. Max. Epist. ad Leand. præfix ad Moral, sive Expos. in Job, tom. i, col. 5, 6.

<sup>2</sup> Theodorat, Ecc. Hist., lib. i., c. vi.

tion in righteousness, that the man of God may be *perfect*, thoroughly furnished to all good works."

St. Paul here again speaks of the Old Testament, which he declares can make a man "perfect," and bring forth "good works." What more does any person require than to be "perfect?" And, if the Scriptures were an imperfect rule, could they produce these perfect results? Impossible!

*John* xx. 31.—"These things are *written* that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

*John* xvii. 3.—"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

The great question for man is, how is he to escape wrath? This is taught him in Scripture: therefore it is sufficient.

Here the avowed objection of writing Scripture is declared to be that we might have a knowledge of all things necessary for salvation.

*John* v. 39.—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

*Luke* xxiv. 25-27.—"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

*Matt.* xxii. 29.—"Ye do err, not knowing the Scriptures."

*Luke* xvi. 31.—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

*Luke* iv. 4.—"It is written, Man shall not live by bread alone, but by every word of God."

*Luke* xi. 28.—"But he said, Yea, rather, blessed are they that hear the word of God and keep it."

*Luke* xxiv. 45.—"Then opened He their understanding, that they might understand the Scriptures."

In all these passages we find our Saviour referring especially to the written Scriptures—appealing to them—but in no case making the least allusion to any tradition. His custom was also that of His disciples, who preached alone from the Scriptures, and directed their hearers to their contents. The following passages confirm this:—

*Acts* xvii. 2.—"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

*Acts* xviii. 28.—"For he (Apollos) mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ."



*Acts xxvi. 22.*—"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

James quoted Scripture to terminate the Council of Jerusalem.

*Acts xv. 15-18.*—"And to this agree the words of the prophets, as it is written, After this," &c.

The following passages further testify to the sufficiency of Scripture :—

*Ps. xix. 7.*—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, giving wisdom unto the simple."

*Ps. cxix. 105.*—"Thy word is a lamp to my feet, and a light unto my path."

*Ps. cxix. 130.*—"The entrance of thy Word giveth light: it giveth understanding to the simple."

*Isaiah viii. 20.*—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

*Rom. xv. 4.*—"For whatsoever things were written aforetime were written for our learning."

*James i. 21.*—"Receive with meekness the engrafted word, which is able to save your souls."

*1 Pet i. 23.*—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

In none of these texts is there the least intimation that Scripture is imperfect. If the Old Testament was qualified to give "light," "understanding," "wisdom," *à fortiori* the Old and New Testaments are competent to do the same, and more than this we do not need. The Scriptures are either sufficient or insufficient. If insufficient, they could not make men "perfect;" but they are declared to be competent for this—therefore they are sufficient.

As regards *tradition* in its general acceptation, we nowhere find our Lord alluding to it but in condemnation. Thus :—

*Matt. xv. 3, 6, 9.*—"Why do ye also transgress the commandments of God by your tradition?" "Thus have ye made the Word of God of none effect by your tradition." "In vain they do worship me, teaching for doctrines the commandments of men."

*Mark vii. 8, 9.*—"For having the commandment of God, you hold the tradition of men."

"And He said unto them, Well do you make void the commandment of God, that you may keep your own tradition."

St. Paul likewise cautions against its errors :—

*Col. ii. 8.*—"Beware lest any man spoil you through philosophy and

vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ."

In this strong condemnation of tradition we have by implication another proof that Scripture is sufficient for salvation, and to keep us in the path of holiness.

Combined with all this there is a most solemn woe denounced against all who shall add anything to God's Word, which it is impossible to imagine would be pronounced if it were in any particular defective, or wanting in any respect.

*Rev.* xxii. 18.—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

*Deut.* iv. 2.—"Ye shall not add unto the word which I command you."

*Deut.* xii. 32.—"What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

*Prov.* xxx. 6.—"Add thou not unto His words, lest He reprove thee, and thou be found a liar."

As regards Rome's *traditions*, we challenge their authenticity, as well as their production. Let her but lay them before us and prove their *inspiration*; let her show that they are *requisite* for salvation; let her but incontrovertibly prove that they are the mind of Christ and His Apostles, and essential for our eternal welfare, and we will accept them.

#### SECTION VI.—THE CHURCH OF ROME PROHIBITS THE READING OF THE SCRIPTURES.

If there is any one thing which the Church of Rome dreads more than another, it is the free circulation of the Scriptures in the vulgar tongue, and their being read by the people. So much fear has she of this that she has invented many sophistical arguments against it, and has gone so far as to forbid the reading of the Bible. She deliberately defrauds her children of their rightful privilege. When charged with this sinful practice, she boldly retorts that it is a slander, and that she allows her people to read. She denies that she absolutely forbids the reading. Her priests refer to the Council of Trent, which allows a certain licence, but it pulls down with one hand what it builds up with the

other. It shall now be proved authentically that Rome knowingly forbids Bible reading, and does all she can to check Bible circulation.

The *Index of Prohibited Books* (Rule 4) thus declares :—

“ Since it is manifest from experience, that, if the sacred books be allowed to be circulated everywhere indiscriminately in the vulgar tongue, *more harm than good would arise* through the rashness of men in this respect, they must abide by the judgment of the bishop or inquirer, that they may be able, with the advice of the parish priest, or confessor, to allow the reading of these books, translated by Catholic authorities into the vulgar tongue, to those whom they shall have found capable of deriving from this reading no loss, but increase of faith and piety. *This faculty they must have in writing. But any man who without such a faculty shall presume to read or to have them in his possession cannot receive absolution of his sin till he has first returned the books to the ordinary.* But booksellers who shall have sold, or in any other way granted, these books, written in the vulgar idiom, to any one not having the aforesaid faculty, shall forfeit the value of the books to the bishop,” &c.<sup>1</sup>

Pope Leo XII., in his Encyclical letter, thus writes :—

“ You are aware, venerable brethren, that a certain society, called the *Bible Society*, strolls with effrontery throughout the world, which society, . . . contrary to the well-known decrees of the Council of Trent labours with all its might, and by every means, to translate—or rather to pervert—the Holy Scriptures into the vulgar tongue of every nation . . . To avert this plague, our predecessors published many ordinances, and in his latter days, Pius VII., of blessed memory, sent two briefs . . . to show how *noxious this most wicked novelty* is to faith and morals. . . . We . . . exhort you to turn away your flock by all means from these *poisonous pastures*; . . . be persuaded that, if the sacred Scriptures be everywhere indiscriminately published, *more evil than advantage will arise.*” &c.

“ Given at Rome, May 3, 1824.”

The Irish bishops endorsed these impious sentiments in an address to their clergy. It reads :—

“ Our Holy Father recommends to the observance of the faithful a *rule of the Congregation of the Index, which prohibits* the perusal of the sacred Scriptures in the vulgar tongue without sanction of the competent authorities. His Holiness *wisely* remarks that more evil than good is found to result from the indiscriminate reading of them, on account of the malice or infirmity of men. In this sentiment of our head and chief *we fully concur.* . . . Hence, dearest brethren, such books have been,

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<sup>1</sup> See Appendix. These rules are *still in force*. They are amongst the Canons and Decrees of Trent, in the Canon Law, Leipsic edition, *reprinted* in 1839. They are cited in Encyclical letters as late as 1824 A.D. According to Dens, they are urged by the Belgian bishops.

and ever will be, execrated by the Catholic Church. . . . She has frequently ordered them to be committed to the flames," &c.<sup>1</sup>

*Pope Innocent* affirmed :—

"The mountain which the beast must not touch is the high and holy Scriptures, which the unlearned must not read."<sup>2</sup>

The *Synod of Toulouse*, in 1229, decreed :—

"We prohibit also the permitting of the laity to have the books of the Old or New Testament, unless any one should wish, from a feeling of devotion, to have a Psalter or Breviary for Divine service, or the hours of the blessed Virgin. But we strictly forbid them to have the above mentioned books in the vulgar tongue."<sup>3</sup>

*Cardinal Hosius* writes :—

"Perhaps it had been better for the Church if no Scriptures had been written."<sup>4</sup>

*Liguori* says :—

"The *Scriptures* and books of controversies may not be permitted in the vulgar tongue, as they cannot be read without permission."<sup>5</sup>

The Bull *Unigenitus* is of the highest authority, and this Dr. Murray declared in his evidence before the Committee of the House of Commons.<sup>6</sup> It was issued by Clement XI. against a work of *Quesnel*, a Roman Catholic, whose propositions it condemns.

Some of these propositions are :—

"The reading of the sacred Scripture is for all" (Acts viii. 28).

"The obscurity of the sacred Word of God is no reason for laymen to dispense themselves from reading it" (Acts viii. 31).

"The Lord's-day ought to be sanctified by Christians for reading works of piety; and, above all, the sacred Scriptures. It is damnable to wish to withdraw a Christian from this reading" (Acts xv. 21).

"It is an illusion to persuade one's-self that a knowledge of the mysteries of religion is not to be communicated to women by the reading of the sacred book. Not from the simplicity of women, but from the proud science of men, has the abuse of Scripture arisen, and heresies have been produced" (John iv. 26).

"To take away the New Testament from the hands of Christians, or to shut it up from them by taking from them the means of understanding it, is to close the mouth of Christ to them" (Matt. v. 2).

"To interdict from Christians the reading of the sacred Scripture, particularly of the Gospel, is to interdict the use of light from the sons of

<sup>1</sup> Quoted by Begg, Handbook of Popery, p. 47.

<sup>2</sup> Cap. cum ex injuncta. Extra de Hæres.

<sup>3</sup> Labbey and Cassort's Councils, part i., tom. ii., 1671.

<sup>4</sup> Instruct. Sacerd., lib. v., c. vi., n. 15. <sup>5</sup> Chapter ii.

<sup>6</sup> Report, p. 647.



light, and to cause that they should suffer some species of excommunication" (Luke xi. 33).<sup>1</sup>

These "Moral Reflections," taken from the New Testament, are thus condemned by the Pope :—

"The direction of the Divine light being implored, private and public prayers also being appointed for the same end, we declare, condemn, and reprobate respectively, by this our Constitution perpetually *in force for ever*, all and singular the propositions before inserted, as *false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious*, rash, injurious to the Church and its practice . . . *contumacious, seditious, impious, blasphemous* . . . commanding the faithful in Christ, of either sex, not to presume to think, teach, or preach concerning the said propositions otherwise than contained in this the same our Constitution," &c.<sup>2</sup>

Pope *Pius IX.* has indicated his hostility to Bible circulation in the Encyclical letter he wrote, dated December 8, 1849. He says :—

"Hence, too, at the instigation and with the aid of Bible Societies, which have been denounced again and again by the Holy See, they have the hardihood to carry on the distribution of the sacred Scriptures, translated, *contrary to the rules of the Church, into the vulgar tongue*, and most wretchedly perverted; and, with a wicked and almost incredible effrontery, they scruple not, under the cloak of religion, to recommend them to the careful perusal of the faithful," &c.

In a certain work lately come to light we find the following injunction :—

"Neither may the faithful read, nor hear the other Scriptures read, which have been translated in the vernacular language; at least, without approved commentaries."<sup>3</sup>

After statements such as the above, how can any Romanist have the hardihood and effrontery to deny that the Church of Rome prohibits the reading of the Scriptures, and does her utmost to suppress their circulation? She has burned them, forbidden their use, anathematized those who have dared to read for themselves, imprisoned and tortured such as have ventured to obey the injunction, "Search the Scriptures;" and Popes, with their subordinates, have, by bull and pastoral, condemned their use, and strictly prohibited their being read. In some cases absolution has been threatened to be withheld from all who should aid the Bible Society; and severe penances have been imposed

<sup>1</sup> Mag. Bull. Rom. Lux., A.D. 1752.

<sup>2</sup> Ibid.

<sup>3</sup> "Acta et Decreta Provincialis Cassiliensis, 1853, in Hib. Duffy, Dub., 1854.

upon those who ventured to disobey the command, and to read for themselves. Does any secret reason exist for this hatred of God's Word? Yes, Rome hates the Bible, for it lays bare her evil deeds; and they "who do evil hate the light, neither cometh to the light, lest their deeds should be made manifest that they are not wrought of God."

Rome does forbid an *indiscriminate* and *universal* reading of the Bible in the vulgar tongue, and this she cannot deny.

The following reveals the true cause of Rome's dislike of the Bible. It is from an important document found by Cardinal Vergerio among the Pope's secret archives, containing the advice of certain bishops whom Julius III. consulted as to the best means to uphold the Papacy, and published by him when he joined the Reformation party. It says:—

"You must watch carefully and labour, that by every means as small a portion as possible of the Gospel is read (especially in the vulgar tongue); . . . from the moment the people usurped the right of reading more, your temporal and spiritual authority declined. It is *this book*, after all, which, more than any other, has raised up against us those troubles and tempests which have placed us on the brink of a precipice; and it *must be confessed*, upon attentive examination, if we compare its contents in detail with that which is practised in our churches, a *great discrepancy* will be observed, and it will be seen that *not only does our doctrine disagree with what the Scriptures teach, but that it is often in direct opposition*. . . . This is why these writings should be kept from the eyes of the multitude," &c.<sup>1</sup>

Here the truth is out. Rome dislikes Bible reading because, she confesses, it undermines her power, and that her doctrine is not in harmony with the Scriptures! This is the deliberate confession of some of her bishops. We ask no more.

Amongst the many plausible pretexts which Rome adduces for the withholding of the sacred Scriptures from her children, one is their supposed *obscurity*. She insists that they are obscure, and, consequently, are not adapted for the masses in general. The worthlessness of this paltry excuse we shall now exhibit.

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<sup>1</sup> Found in King's Library, Paris, Fo. B., No. 1038, vol. ii., pp. 641—650; quoted in Handbook of Popery, Begg, p. 48.

SECTION VII.—THE SCRIPTURES ARE BY NO MEANS  
OBSCURE.

The Roman Church makes much ado about the supposed obscurity of the Scriptures; and under the specious plea that they are obscure, and that, in consequence, her children cannot comprehend them, she boldly prohibits their being read.

It is a strange inconsistency in the followers of Rome that, if they are quoting a text which in any way favours themselves or any of their doctrines, they are ready enough to allow that men may understand its meaning. If obscurity pervades the entire Scriptures, why do they adduce texts in support of their own theories, and try to persuade opponents thereby? As regards this charge of obscurity, the whole argument lies in the word "Scriptures." Is it the *whole* of the Scriptures that is obscure, or is it only certain *parts*? We readily admit the *latter*; there are depths too deep for mortal ken, and heights too high for mortal flight; but the former we emphatically deny. Can anything be plainer than the Second Commandment, which forbids our making the "likeness of anything in heaven above or earth beneath," and bowing down or giving it adoration? We agree with Pope *Gregory* that the Scriptures are such where both "a lamb may wade and an elephant may swim."

What would be thought if children in a school were to rise and lay aside their books, refusing to attend to them any more because the alphabet was hard, or the arithmetic was difficult, or something else was obscure? Would the master sanction their closing their books, and no longer seeking to study their contents? No; but he would say "read again," and so as regards parts of Scripture, if difficult to comprehend, we say, "read again," and wait God's time to clear up, having sought His help. In fact, if this alleged obscurity of Scripture be a reason why those who cannot fully understand it should neither read it, nor hear it read, then the same reason will tell with crushing force against such persons attending *Mass*. The priest celebrates *Mass* in *Latin*, a language which not one in a thousand understands, and which is difficult to be understood by the ignorant; so

that if Holy Scripture be difficult, and in some parts obscure, and if this be an adequate reason why the people should not read, on the same grounds the fact that the Mass is celebrated in Latin, a language which very few understand, must be a good reason for the people neither hearing nor attending Mass. If the priest say that, although they cannot understand, yet it is their duty to attend and hear Mass, so should he likewise say that, notwithstanding the difficulty of portions of Scripture, yet the people should hear and read, even though they do not fully understand.

If our Saviour's preaching was such that "the common people heard Him gladly," why should it be more obscure now since committed to writing?

But, regarding this declared obscurity, where does it lie? Is it that the *style* is obscure? Far from it. It is most popular, and well adapted to the popular mind. It is simple, and has clearly been composed with a view to meet the requirements of the simple and lowly. Difficult portions the Bible has; but all that is absolutely requisite for salvation is so clear and simple that a child can comprehend. If the Bible be given to be a "lamp to our feet, and a light to our paths," as it asserts, we can hardly suppose it to be altogether unintelligible. The obscurity, then, does not exist in the Scriptures, but in the human heart; for "the natural man receiveth not the things of the Spirit of God, neither can he know them" (1 Cor. ii. 14); and, "if our Gospel be hid, it is hid to them that are lost, in whom the god of this world (Satan) hath blinded the minds of them which believe not" (2 Cor. iv. 2, 3). It is from the *mind* that the obscuring veil must be removed, in order that the meaning of the Bible may be seen; just as it is not the sun which must be altered to enable a blind man to see, but his eyes that must be opened. St. Paul teaches this when saying, "Even unto this day, when Moses is read, the veil is upon their (the Jews) heart; nevertheless, when it shall turn to the Lord, the veil shall be taken away" (2 Cor. iii. 15, 16). The disciples knew historically the Scriptures, but Jesus had to "open their understandings, that they might understand them" (Luke xxiv. 45). Man needs a guide to enable him to comprehend those parts of Scripture which may be obscure. Who can be better adapted for this work than He who wrote the Bible, and who best knows its hidden meaning? If I wrote



a letter to a friend which he may not fully understand, who would be better able to unfold its signification than myself, the writer? So none can elucidate what in Scripture is dark better than the Holy Spirit who inspired it, for "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God" (1 Cor. ii. 11). If we pray Him—

"What in me is dark, illumine,"

we shall realize the truth of the promise, "All thy children shall be taught of the Lord" (Isa. liv. 13); and the "anointing which ye have received of Him abideth in you, and ye need not that any man teach you" (1 John ii. 27). We do not mean that men shall be fully inspired. There is a distinction between *inspiration* and the *gift* of the Spirit to enable us to understand. (This latter is promised to all who ask it: Luke xi. 13.)

If the *whole* of Scripture be truly obscure, as Rome pretends, and if it belongs to her alone to remove this obscurity, and if she possesses the true meaning thereof, then assuredly she is guilty of uncharitableness, cruelty to souls, and terrible guilt, in not putting forth a clear and infallible comment upon the whole Scripture. This she has never done, but possessing the true meaning, as she declares, she suffers controversies about texts, and allows us to wrangle over their meaning. But, if she has in truth the true and certain sense of Scripture, how has she come by it? Certainly not by revelation, for she pretends not to it; but by the use of means, such as prayer, reading, and comparing Scripture, consulting ancient interpreters, &c. These were the very means employed by *Pope Sixtus V.*, when preparing his translation of the Bible, and he says:—

"It is most evident that there is no surer nor stronger argument than the comparing of ancient and approved copies."<sup>1</sup>

Why, then, may not others who are as good, holy, and learned as the Pope, in the diligent use of like means, arrive at the meaning of Scripture?

The grand *end* for which Scripture was written was "for our learning" (Rom. xv. 4). Can we charge God with being unable to write more plainly? or can we sup-

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<sup>1</sup> Preface to his Translation of the Bible.

pose that He has acted differently to men in general, who, when they write their mind, do so as intelligibly as possible?

We will conclude with a quotation from the Roman Catholic, *Costerus*, who says—

“That things which are necessary to be known by all Christians are plainly and clearly delivered in the writings of the Apostles.”<sup>1</sup>

Let this suffice in answer to the charge that Scripture is obscure, which charge reminds us of the declaration of *Irenæus*—

“When heretics are convicted by the Scriptures, they fall to and accuse them, as if they were not right or of authority, and that they are ambiguous and doubtful.”<sup>2</sup>

#### SECTION VIII.—THE FATHERS TESTIFY TO THE CLEARNESS OF SCRIPTURES, AND ENCOURAGE THEIR BEING READ.

Rome demands the “unanimous consent” of the Fathers. Whilst they are at loggerheads with one another on divers others points, they are “unanimous” in their testimony to the fulness and clearness of Scripture, and in their encouragement to read and study them.

The following quotations will verify this :—

*Epiphanius* says :—

“All things are *clear in the Divine Scripture* to those willing to come to the Divine Word with a pious mind.”<sup>3</sup>

*Hilary of Poitiers* says :—

“The Word of God has consulted the benefit of all who shall ever live, being itself the *best adapted* to promote the instruction of mankind in every age.”<sup>4</sup>

“It ought first to be known that God has not spoken to Himself, but to us, and has so *adapted His words to our intelligence* as to enable the infirmity of our nature to receive and *understand* them.”<sup>5</sup>

*Basil of Cæsarea* exhorts :—

“Wherefore I exhort and beseech you, refrain from useless inquiries and unseemly contentions about words, and be satisfied with what is said by the sacred writers.”<sup>6</sup>

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<sup>1</sup> Nullity of Romish Faith, c. vii., s. iv.

<sup>2</sup> Opera, p. 235. Ed. Paris, 1639.

<sup>3</sup> De Hær., 76, Anom., s. vii., 290. Paris, 1622.

<sup>4</sup> Prolog. in Cant. s., iv. col. 368.

<sup>5</sup> Ibid, lib. viii., s. xliii., col. 973.

<sup>6</sup> Serm. de fide., ii., 223.

“Those things which seem doubtfully and obscurely spoken in some places of Scripture are expounded by them in other places which are open and plain.”<sup>1</sup>

*St. Chrysostom* writes:—

“Therefore he (the Apostle) did not conceal his instructions by any darkness and obscurity . . . but his doctrines are more manifest than the rays of the sun. . . . He has made his words so easy to be understood, that all he has said is clear, not only to men and those who are intelligent, but even to women and youths.”<sup>2</sup>

“Look for *no other teacher*: thou hast the oracles of God; no one teaches thee like them.”<sup>3</sup>

*Augustine* affirms:—

“The Spirit of God hath royally and wholesomely tempered the Holy Scriptures, so as, both by the plain places He might prevent our hunger, and by the obscure He might avoid our slothfulness, for there is scarce anything that can be fetched out of those obscurities which is not most plainly spoken elsewhere.”<sup>4</sup>

“The manner of speech in which the Scripture is contrived is easy to be come to *by all*, although it be thoroughly attained by few.”<sup>5</sup>

*Cyril of Alexandria* says:—

“Go then, illustrious sir, inquire of the sacred Scriptures, and having applied the eye of your mind to the declarations of the holy Apostles, you shall then *clearly see* what you seek.”<sup>6</sup>

“For the divinely-inspired Scriptures suffices to exhibit those who are nourished by it, as being wise and very prudent, and as possessing a most sufficient understanding, and for all this we have no need of any extrinsic teachers.”<sup>7</sup>

These quotations are ample to show the Fathers' belief in the *clearness* of Scripture. We shall now adduce their testimony to the *reading* of the Bible.

*Chrysostom* says:—

“The *reading* of the Divine Scriptures, my beloved, is a great good. . . . Wherefore let us, I exhort you, practise the reading of the Divine Scriptures with all possible haste, for we shall thus attain the knowledge of them if we continually approach their contents. . . . Although we may have no man as our *instructor*, the *Lord Himself* from above, entering our hearts, will enlighten our minds, illumine our reason, reveal those things that are hidden, and instruct us in the things of which we are ignorant. . . . Let us thus practise the reading with much circumspection and with much attention, in order that we may be *guided by the Holy Spirit* into the understanding of the things that are

<sup>1</sup> In *Ascet. reg.*, 267.

<sup>2</sup> In *John*, hom. ii., s. iii., 8, 10.

<sup>3</sup> In *Colos.*, hom. ix., s. i., xi., 391. <sup>4</sup> *De Doct. Christ.*, lib. ii., c. 4.

<sup>5</sup> *Epist.*, iii.

<sup>6</sup> *De recte fide. ad. Theodos.*, tom. v. p. ii., p. 17

<sup>7</sup> *Contra. Julianum*, lib. vii.

written; . . . for the Lord, seeing our earnestness, will afford illumination. . . . Let us not, then, I exhort you, neglect this reading; but whether we understand the force of what is said, or are ignorant of it, let us perseveringly pursue them." <sup>1</sup>

"Ignorance of the Scriptures is the cause of all evils." <sup>2</sup>

"And this I always exhort, and will not cease to exhort, . . . when you are at home, diligently apply to the reading of the Holy Scriptures. . . . And let no one repeat to me those stale and reprehensible words. . . . It is not for me to read the Scriptures, but for those who have renounced these things (*i.e.*, ministers). . . . What sayest thou, O man? Is it not your business to study the Scriptures, because you are distracted by a thousand cares? It is much more thy business than theirs, for they do not so much need assistance from the Holy Scriptures as those who are involved in multifarious business." <sup>3</sup>

"And even if men should not teach you what you seek, He (God) will completely reveal it to you. Call to mind the Eunuch of the Queen of the Ethiopians. . . . Philip is not now present, but the Spirit who moved Philip is present. . . . The reading of the Scriptures is a great safeguard against sinning, ignorance of the Scriptures is a great precipice and a profound deep." <sup>4</sup>

Cyril of Alexandria writes thus:—

"Christ exclaimed to the Jewish people, 'Search the Scriptures,' most clearly saying that none could otherwise attain eternal life, unless digging into the written law as for a certain treasure. . . . Wherefore it is expedient incessantly to delight in what is said respecting God, and to use the Scriptures as a lamp, according to the Psalmist, who cries out and says, 'Thy law is a lamp to my feet, and a light to my paths.'" <sup>5</sup>

Irenæus says:—

"Read more diligently that Gospel which is given unto us by the Apostles, and read more diligently the prophets, and you will find every action, and the whole doctrine, of the Lord preached in them." <sup>6</sup>

Clemens Alexandrinus, 196 A.D., writes:—

"They that are ready to spend their time in the best things will not give over seeking for truth until they have found the demonstration from the Spirit themselves." <sup>7</sup>

Ambrose, 396 A.D., says:—

"I read that He is the first, I read that He is not the second; they who say He is the second, let them show it by reading." <sup>8</sup>

Cyril of Jerusalem speaks thus:—

"Do not simply give faith to me while I am speaking these things

<sup>1</sup> Chrys., c. xiv., hom. xxxv., tom. ii, p. 391. Paris, 1839.

<sup>2</sup> In Ep. ad Colos., c. iii., hom. ix., tom. xii., p. 223.

<sup>3</sup> De Lazaro Concio., iii., tom. v., p. 55. Paris, 1609. <sup>4</sup> Ibid.

<sup>5</sup> Glaphys in Gen., lib. i., tom. i. <sup>6</sup> Adv. Hær., lib. iv., c. lxvi., p. 296.

<sup>7</sup> Strom., lib. vii., s. xvi., p. 893. Oxon., 1715.

<sup>8</sup> In Virginis Inst., tom. ii., lib. i., c. 11.



to you, except you have the proof of what I say from the Holy Word.”<sup>1</sup>

*Augustine* says :—

“Whatever our Saviour would have us *read* of His actions or sayings, He commanded His Apostles and disciples, as His hands, to write in a book.”<sup>2</sup>

“What faithful man . . . doth not with an equal mind *read* and hear all things which after the ascension of our Lord are written in the canonical truth and authority ?”<sup>3</sup>

These testimonies are sufficient to prove that it was the doctrine of the early Fathers that all men should duly read for themselves the Scriptures.

#### SECTION IX.—THE SCRIPTURES TEACH THAT IT IS THE DUTY OF ALL TO READ THEM.

If a person receives a letter from a far-distant land which contains much information, he does not allow another—say, the postmaster—to keep it under the plea that the recipient is ignorant and might mistake its meaning, and that he must be satisfied with what he pleases to communicate therefrom. No, but he takes the letter and does his best to read and understand it, and gets others to help him if he be deficient in learning. The Bible is God’s letter from heaven, telling us how to get there, “written for our instruction.” How, then, should we act when any man ventures to keep it back from us under one plea or another ? We should tell him that it is sent to us, and that he has no right to retain it. It has been addressed to us personally, and it is for us to read its contents. For no other purpose was it sent than to inform us ; we should, therefore, read it.

The following passages will show that this is our duty :—

*Deut.* vi. 6-9.—“And these words that I command thee this day shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand,

<sup>1</sup> *Opera.*, cat. iv., dog. vii.

<sup>2</sup> *De Consensus Evang.*, tom. iv., lib. i., c. xxxv.

<sup>3</sup> *Tract. in Joh.* xxvi.

and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

*Deut. xxxi. 10.*—"And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God."

*Joshua viii. 34, 35.*—"Afterwards he (Joshua) read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."

*Nehemiah viii. 2.*—"And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."

*Joshua i. 8.*—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for thou shalt make thy way prosperous, and then thou shalt have good success."

*Deut. xvii. 18, 19.*—"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests and Levites, and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."

*2 Kings xxiii. 2, 3.*—"And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem, with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord."

*John v. 39.*—"Search the Scriptures, for in them ye think ye have the words of eternal life, and they are they which testify of me."

*Isaiah viii. 20.*—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

*Isaiah xxxiv. 16.*—"Seek ye out of the book of the Lord and read."

*Psa. i. 2.*—"His (the godly man) delight is in the law of the Lord, and in His law doth he meditate day and night."

*Acts xvii. 11.*—"These were more noble than they of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

*2 Tim. iii. 16.*—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-

eousness, that the man of God may be perfect, thoroughly furnished to all good works."

1 *Thess.* v. 27.—"I charge you that this epistle be read to all the holy brethren."

1 *Pet.* ii. 2.—"As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."

*Rev.* i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

To all this we may add that we find epistles addressed to *all* the members of various Churches, which clearly intimates that they were designed for universal reading. Had not this been intended, they would have been addressed to certain individuals in those churches, but not to all collectively. See *Rom.* i. 7; *1 Cor.* i. 2; *2 Cor.* i. 1; *Gal.* i. 2; *Eph.* i. 1; *1 Pet.* i. 1; *2 Pet.* i. 29.

#### SECTION X.—THE INTERPRETATION OF SCRIPTURE.

On this subject, the great question is, How is the Divine sense, which is hidden in the Bible, to be discovered? The Church of Rome denies the right of private judgment, and insists upon blind submission to the Church, which is a supposed infallible tribunal. Her doctrine is the following,

The *Creed of Pope Pius* says:—

"I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of Holy Scripture; nor will I ever take or interpret them otherwise than according to the *unanimous consent* of the Fathers."

*Milner* says:—

"It is as clear as the noonday light that by solving the following question, *Which is the true Church?* you will at once solve every question of religious controversy that ever has been, or that ever can be agitated. You will not need to spend your life in studying the sacred Scriptures. You will only have to hear what the Church teaches upon the several articles of her faith, in order to know with certainty what God has revealed concerning them."<sup>1</sup>

Again he says:—

"Before I enter on the discussion of any part of Scripture with you or your friends, . . . I am bound . . . to protest against your or their right to argue from Scripture. . . . I have proved to you that the whole business of Scripture belongs to the Church."<sup>2</sup>

<sup>1</sup> *End of Controversy*, Letter xvi., p. 118.

<sup>2</sup> *Ibid.*, Letter xii., pp. 77, 78.

Indeed, Milner thinks we could have done *without* Scripture. He writes :—

“The Christian doctrine and discipline might have been propagated and preserved by the *unwritten* word, or tradition, joined with the authority of the Church, though the Scriptures had not been composed.”<sup>1</sup>

Upon the foregoing teaching the subjoined remarks may appropriately be made.

1. The Scriptures are to be interpreted alone according to the sense Rome has held and does hold.

2. Rome thus demands two impossibilities; for she has never published any authoritative interpretations, nor is it possible to ascertain what interpretation she does hold, and has held. Hence, before a Romanist can advance any interpretation, he must prove that his Church has *always* held it.

3. That no Scripture is to be interpreted except according to the unanimous consent of the Fathers—a thing impossible, as the Fathers disagree on many points; *e.g.*, Augustine and Jerome regarding Peter and Gal. ii., and *Bellarmino* was constrained to admit that “their (the Fathers) writings are not the rule of faith, neither have they any authority to bind.”<sup>2</sup>

4. That no Scripture will be interpreted contrary to the unanimous consent of the Fathers; yet Augustine opposes the Romish interpretation of 1 Cor. iii. 15, and sixteen Fathers interpret Matt. xvi. 18, of Christ, and not of Peter.

5. Before a Romanist can understand such passages as, “God so loved the world, that He gave His only-begotten Son,” &c. (John iii. 16); or, “Come unto me, all ye that do labour, and are heavy laden,” &c. (Matt. xi. 28); he must inquire what sense his Church has always put upon them, what all Popes and Councils have said of them, and what *all* the Fathers have written about them; which is a process which may require a poor anxious sinner a lifetime before he comprehends God’s message to him, unless he is willing to *take it second-hand* from his priest—and herein he may be deceived.

Such is Rome’s method for the interpretation of Scripture, and it is impossible to refrain from the suspicion that it has been cunningly devised, in order to prevent the just

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<sup>1</sup> End of Controversy, Letter x., p, 57.

<sup>2</sup> Lib. ii., c. xii., s. xii., De Concil.



right and duty of *private judgment*. Rome desires her devotees to abjure the exercise of common reason, and to submit blindfolded to her dictation and guiding.

But we shall now show that it is completely *impossible* to abdicate the function of private judgment. The whole superstructure of Romanism is based on nothing short of private judgment; so that, if uncertainty is liable to result from its exercise, then Roman Catholics can have no certainty for their belief. There is a positive *necessity* for it. When a man decides to follow a certain teacher as an infallible guide, *on this point* he exercises his independent private judgment; and, if he be told that he is unfit to employ it, what proof is there that he has decided rightly in *this case*? Supposing he resolves to submit the decision to others; here again he employs his private judgment. It is a fallacy to suppose that we can refrain from exercising private judgment by transferring our judgment to some other point. A person may mistrust his own judgment in the use of medicine; he therefore resolves to rely upon the physician: here he exercises private judgment. But should he mistrust his judgment regarding the choice of a medical man, and be guided by a friend, here, again, he uses his private judgment; so that, go back as far as we like, we come to a common starting-point—private judgment. There is a positive folly in thinking to escape the exercising of our private judgments. Those who imagine that there is danger in it, and, consequently, yield themselves blindly to blind guides, are somewhat like the nervous old lady of Bath, whom *Whately* tells of, who one day, being in a great hurry to get home to dress for a party, came to a bridge which was considered unsafe and crazy. She had no sooner got on it than she remembered its craziness. She had no time to go another route, and she feared lest the bridge should collapse as she crossed. So she cleverly called for a Sedan-chair, and was *carried* over in this conveyance.<sup>1</sup> Thus, when men yield up themselves to some guide, thinking thereby to escape the dangers of private judgment, they are but crossing the crazy bridge in a Sedan-chair!

The faith of Romanists is much that of what is called the "*Collier's Faith*," so termed after a certain collier, who,

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<sup>1</sup> *Cautions for the Times*, p. 332, n. 18.

being asked, "What he believed?" replied, "What the Church believes." "But what does the Church believe?" was the inquiry. "The Church believes what I believe," was his reply. "Well, what is it that you and the Church believe?" was the final interrogation. "We both believe the very same thing," was his response. This is belief by *proxy*; yet, even here, private judgment cannot be ignored; for where Roman Catholics agree to let others believe for them, which is tantamount to accepting everything which these guides shall lay before them, in this decision, right or wrong, they have determined on the authority of private judgment. Before a Romanist can touch his Rule of Faith, he must determine and prove that Christianity comes from God, that Christ has promised infallible authority to His Church, that the Church of Rome is thus infallible. If men be competent to form sound judgment on these points, so vital and essential, why not equally on other points?

In the interpretation of Scripture, Rome professes to be the sole infallible judge. If private judgment is not to be exercised therein, why does she, in her efforts to proselytize, seek to prove her position from Scripture? What is the use of addressing passages of Scripture to us—*e.g.* "Hear the Church"—if we are not at liberty to use our judgment in the interpretation thereof? Such proceeding on her part is an admission that private judgment may and must be exercised in the interpreting of Scripture. So that, *before* a man enters into the Church of Rome, he is at liberty to use his right of private judgment, but, *after* he enters, he must say good-bye to it! And why, we may ask, should we be denied the right to exercise it? Is it not the manifest design of God that we should do so? He has given us *reason*, whereby we are capable of knowing Him; and *understanding*, whereby we can discern the meaning of words. Corresponding to these capacities, He has unfolded *Nature*, as the development of His physical attributes, and *revelation*, of His moral character. He has given us eyes whereby we may enjoy nature; so that to shut our eyes and let another see for us would be to contravene a natural law; and, correspondently, to refuse to exercise our understanding on revelation, and to submit blindly to the guidance of another, is to pervert a natural gift. Had God intended that we should exercise no private judgment on Scripture,

He would not have addressed it to *laymen*, but to priests alone; yet to *all* men have reason and understanding been given; and to *all* men, revelation; and, therefore, all men are to exercise the former upon the latter. Before a Romanist can yield his judgment to his Church, he must first be satisfied that her claims are superior to those of others, for Mormonites, and others, profess to have the highest claim; and, if he be competent to decide this initial point, why not also any doctrine of his Church that may be disputed by others? We may, however, cap our argument by the admission of Cardinal *Wiseman*, who is compelled to admit the necessity of the private interpretation of Scripture. He declares :—

“It is plain that there must be a criterion—a sure way to arrive at a correct knowledge of our Saviour’s meaning; and I know not what rule can be better proposed than the obvious one on every other occasion, that is, to analyze and weigh the signification of each portion of the sentence to arrive at the meaning of the words; and thus, by reconstructing the sentence, with the intelligence of all its parts, see what is the meaning intended by Him who spoke: and for this purpose we can have no better guide than the Holy Scriptures themselves. For, if we discover what is the meaning of any word by perusing the various passages in which it occurs so as to be in any way applicable to the interpretation of the one under examination, every one will agree that we have chosen the most satisfactory and plainly true method of settling the sense intended by our Lord.”<sup>1</sup>

Here is an admission to an important Protestant principle. But we must be careful to distinguish between the *rule* and the *use* of the rule, for we are charged with making private interpretation our rule. We *do not*. The *Bible* is our rule—*interpretation* is but the use of the rule; and surely the abuse of a thing is no argument against its use. Our rule is readily accessible; but what is the Romish rule? It comprises 135 volumes, in dead languages, consisting of decrees, bulls, canons, acts, decisions, &c., &c.—a mass of intangible matter.

In her antagonism against private interpretation, the Church of Rome is plainly inconsistent with herself. She persuades us that we must be guided by the Church. We inquire, How can we know which is the Church? At once she appeals to our private judgment, and places certain

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<sup>1</sup> Lectures on the Practices and Doctrines of the Catholic Church, vol. i., p. 102.

notes before us; thus admitting our competency to judge. One of these notes is *conformity with antiquity*. How can a Romanist be satisfied that his Church is the true one if he does not examine her by this mark, and find out the doctrine of antiquity, and compare his Church's present doctrine with it? If he do not so, then he accepts his Church and her doctrine at a blind *venture*, which may be empty delusion. If he does examine, then he uses his private judgment. It is vain to assert that much of Scripture is obscure. There are plain portions which all can interpret; what is not plain, there is no absolute necessity we should understand; for, had this been God's will, He would have made it plainer; and, if we want those passages to be unfolded, it is by seeking the Spirit's guidance, and not the Pope's interpretation, that we shall come to their meaning; for, as *Tertullian* saith, "God hath no vicar on earth but the Holy Spirit."

The Scriptures themselves appeal to our private judgments:—

*Luke* xii. 57.—"Yea, and why even of yourselves judge ye not what is right?"

*John* vii. 24.—"Judge not according to the appearance, but judge righteous judgment."

*1 Cor.* x. 15.—"I speak as unto wise men; judge ye what I say."

*1 Thess.* v. 21.—"Prove all things, hold fast that which is good."

*1 John* iv. 1.—"Believe not every spirit, but try the spirits, for many false prophets are gone out into the world."

## SECTION XI.—A FEW WORDS REGARDING THE CANON OF SCRIPTURE.

The word "Canon" signifies a "rule" or "standard." It is of very early use, and meant originally "a book." It subsequently came to signify "a catalogue of things that belong to the Church;" and also "a publicly approved catalogue of all the books that might be read in the public assemblies of Christians;" and, finally, in more recent times, a "collection of Divine and inspired writings." As regards the canons of the *Old Testament*, after the return from the Babylonian captivity, the Jews made a collection of their most ancient writings. The formation of the present Canon is attributed to Ezra, who collected and arranged the sacred



books extant before his time, while a succession of pious men watched over it till the whole Canon was completed. It was divided into three *volumes*, the Law, Prophets, and Haggiographa. This division our Lord clearly recognised (Luke xxiv. 44). Josephus also makes mention of it.

As regards the Canon of the *New Testament*, every one of its books was of authority from the moment of its publication, being written by inspiration. This Canon, then, was formed so soon as the last book was written. The appeal to testimony is not to show that any Council *approved* of any one book, but to evidence that it is a *genuine* book. It was never deemed necessary that any Council should give sanction to these books, otherwise than as witnesses testifying to their genuineness.

As Protestants and Catholics, we are satisfied alone with the Canon of the Old and New Testaments, as received by antiquity. The Church of Rome receives the same, but has added on, for her own purposes, the *Apocrypha* (*i.e.*, doubtful books), by the authority of the Council of Trent, which says, "And it (the Synod) has thought it meet that a catalogue of the sacred books be inserted in this decree, lest doubt arise in any one's mind as to which are the books that are received by this Synod" (sess. iv.).

It then gives a list of the Old Testament Scriptures followed by the Apocrypha. This latter we reject.

That the Apocrypha was never considered as part of the inspired Scriptures by the early Fathers, will readily appear upon investigation.

*Melito*, Bishop of Sardis, 160 A.D., says that the Canon of the Old Testament then contained the same books as our Hebrew Bible.

*Origen*, 220 A.D., gives the same list, viz., twenty-two.

*Athanasius*, 340 A.D., gives a catalogue the same as ours, and mentions Judith, Tobit, Wisdom of Solomon, Wisdom of Sirach, Esther, as *uncanonical*.

*Cyril* of Jerusalem, 360 A.D., gives the same list as Athanasius.

*Hilary*, 350 A.D., gives the number as twenty-two.

*Epiphanius*, 374 A.D., numbers the Old Testament books as we do.

*Gregory Nanzianzin*, 376 A.D., gives a like catalogue as ours.

*Ruffinus*, 398 A.D., numbers the books as we do.

*Jerome* has the same number as we, and declares that Wisdom, Ecclesiasticus, Judith, Tobit, and Maccabees are Apocryphal. He says :—

“The Church knows nothing of the Apocrypha; recourse must be had to the Hebrew books from which the Lord speaks,” &c.<sup>1</sup>

The Council of *Lyodicea*, 364 A.D., quotes the books of the Old Testament as we do, and this Council was confirmed by the decree of the General Council of Chalcedon, and therefore is binding on the Church of Rome.

*Dupin*, the Roman Catholic historian, admits <sup>2</sup> the foregoing, and even quotes Jerome on the subject :—

“Thus all the books of the Old Testament amongst the Jews are two-and-twenty, . . . and we are to take notice that, whatever is not contained in the number of these books, is not Apocryphal.”<sup>3</sup>

Pope *Gregory the Great* rejected the Apocrypha from the sacred Canon, as the Vatican edition of his works testifies.”<sup>4</sup> He says :—

“Concerning which matter we do not act improperly, if from books, although not canonical, but yet for the edification of the people, we produce testimony to what is written,” &c.<sup>5</sup>

*Ælfric*, in the tenth century, and St. Bonaventure and Cardinal Hugo, in the thirteenth, also rejected it.

*Cardinal Cajetan* rejected it from the Canon. He says, in the dedication of his Commentary to Clement VIII. :—

“Most blessed Father, the universal Latin Church is most deeply indebted to St. Jerome, . . . because he distinguished the canonical books from the non-canonical, inasmuch as he thereby freed us from the reproach of the Hebrews, who otherwise might say that we were forging for ourselves books, or parts of books, belonging to the ancient Canon which they never received.”<sup>6</sup>

Again he says :—

“These books (he enumerates the Apocryphal books) are not canonical.”<sup>7</sup>

The *introduction* of the Apocrypha amongst the canonical

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<sup>1</sup> Hierom. Præf. in Paralipon.

<sup>2</sup> Hist. of the Canon, vol. i. p., 8. Lond., 1699.

<sup>3</sup> Hist. of the Canon, vol. i., p. 7.

<sup>4</sup> Rome, 1608. Vatican, tom. ii., p. 899.

<sup>5</sup> Greg. Mor., lib. xix., c. 39. B. Job. Paris, 1705.<sup>7</sup>

<sup>6</sup> Ep. dedic. ad Clem. VIII., Lib. Hist. v. T. Paris, 1546.

<sup>7</sup> Cajetan in om. auth. Vet. Test. Hist. Lib. Com., p. 482. Paris, 1546.

books is not of primitive usage. *Dupin* admits this. He says :—

“The *first catalogue*, wherein the books of Wisdom, Ecclesiasticus, Tobit, Judith, and the two Maccabees were *admitted* as canonical, and as having the same authority, is that of the third Council of Carthage, held in the year 397, which confirms the decree of the Council of Hippo of the year 393, wherein these books were received into the Canon, yet upon condition that the Church beyond sea should be consulted for its confirmation.”<sup>1</sup>

It will thus be seen that for *four centuries* the Jewish Canon was alone received. As regards the above Council of Carthage, it must be remembered that it was but a *provincial*, and not a General Synod, and that it was liable to err, and did err, for it ascribed to Solomon the authorship of Wisdom and Ecclesiasticus, which were not written till centuries *after* his death.<sup>2</sup>

*Hugh de St. Victor* says :—

“All the canonical books of the Old Testament are twenty-two. There are other books also, as the Book of Solomon, the Book of Jesus, the Books of Judith, Tobias, and the Maccabees, which are read, but not written, in the Canon.”<sup>3</sup>

*Nicholas de Lyra* writes :—

“After that, with the help of God, I have handled the canonical books of Scripture, beginning from Genesis and proceeding to the end of the Apocrypha ; being confident of the same aid and assistance, I propose to write of those books *which are not in the Canon*, as, namely, the Book of Wisdom, Ecclesiasticus, Judith, Tobias, and the Book of Maccabees.”<sup>4</sup>

Thus we have evidence that, till the year 1546, the Apocrypha held no place in the Canon, and that it remained for Rome to add it on in her Council of Trent, for which she had no authority.

But, further, the *Babylonian Talmud* gives the same books as we now have.

*Josephus*, who was contemporary with the Apostles, gives our threefold division of the Law, Prophets, and Hagiographa.

The *Prologue of Ecclesiasticus*, 130 B.C., divides the Hebrew Scriptures into the same threefold manner.

<sup>1</sup> Cajetan in om. auth. Vet. Test. Hist. Lib. Com. p., 482. Paris, 1546.

<sup>2</sup> Bp. Brown on Thirty-nine Articles, p. 158.

<sup>3</sup> I reus. Elucid. de Scrip. Sacris, c. vi. et c. vii., tom. i., fo. iii.

<sup>4</sup> In Præfæct Tobiaë. Argent., 1474.

*Targums*—i.e., translations from the original Hebrew into Chaldee—were made from all the books of the Old Testament, but not one from any Apocryphal book.

The *Jewish Church* never received the Apocrypha, yet to “them were committed the oracles of God” (Rom. iii. 2).

*Christ* and His Apostles never quoted therefrom, whilst every book of the Old Testament except six has a quotation from it in the New Testament. Its *non-inspiration* is evident from internal evidence (2 Macc. xiv. 41, 42; 2 Macc. xi. 23. Prologue of Ecclesiasticus).

The Apocryphal books contain much that is at variance with Scripture, and that is fabulous.

(a) They contain passages false and absurd. Baruch is said to have been carried into Babylon at the time Jeremiah says he was carried into Egypt.<sup>1</sup>

(b) They sanction suicide,<sup>2</sup> murder,<sup>3</sup> and lying.

(c) None of them are extant in Hebrew, but all of them are written in Greek.

(d) The author of Maccabees asks the reader’s pardon for any error, which an inspired writer would not do.

From the foregoing considerations—the testimonies of the early Fathers, and of the later Romish writers, and from the evidence of non-inspiration—we reject the Apocrypha from the Canon of Scripture, but read it for “example of life and instruction of manners” (Art. VI.).

As to the so-called *Vulgate*, its history is this: At the suggestion of Augustine, Jerome undertook a translation of the Scriptures from the Hebrew. So imperfect was it that Augustine feared to use it, and it was not until 200 years after his death that it acquired any fame. Jerome subsequently made a corrected translation, yet Rome adhered to the first and faulty version. This Bellarmine admits, declaring that the Church regarded it as the truer version.<sup>4</sup>

## SECTION XII.—SUNDRY OBJECTIONS ADVANCED AGAINST THE PROTESTANT RULE OF FAITH CONSIDERED.

*Obj.* 1. “The Protestant Rule of Faith has given rise to all heresies.”

<sup>1</sup> Comp. Baruch i. 2, with Jer. xliii. 6, 7.      <sup>2</sup> 2 Macc. xiv. 41-46.

<sup>3</sup> Judith ix. 2-9.      <sup>4</sup> De Verbo Dei, lib. ii., c. 9. Edit. Prague, 1721.



*Ans.* If it be true, who originates them? Not the poor and simple. *Bellarmino* confirms this, for he says, "Heresies originate with men of rank rather than with the common people;"<sup>1</sup> and also *Dupin*, who declares, "For, in truth, it is not the ignorant and simple who have formed heresies in perverting the Word of God. Those who do so are generally bishops and priests."<sup>2</sup> But we ask, Has Rome, with her boasted rule, put down heresies?

*Obj.* 2. "The circulation of the Scriptures produces numerous sects."

*Ans.* There were many sects in Christ's day, and He told them plainly, "Ye do err greatly, not knowing the Scripture." Hence, reading the Scripture was not the cause of their error—rather ignorance of it. But where is Rome's boasted unity? We have seen (Section V. chap. v.) that it is wanting. Her Franciscans and Dominicans, Jansenists and Jesuits, Bossuets and Fénétons, have ever been at war with each other.

*Obj.* 3. "The Scriptures are *wrested* by some to their destruction."

*Ans.* There are few blessings which men do not abuse. Food, intellect, strength, &c., are oft perverted. In the Apostles' days men fell into heresy through wresting Scripture, yet they never sought to check it by forbidding it to be read. Indeed, we find them exhorting people to read, as St. Paul writes, "I charge you by the Lord that this epistle be read to all the holy brethren" (1 Thess. v. 27).

*Obj.* 4. "*Fanaticism* comes from general Bible reading—witness Joanna Southcote and others."

*Ans.* Fanaticism comes from superstitious notions, mistaken views of truth, or heated passions. The Church of Rome ought to be the last to speak of fanaticism, for in all ages has she abounded in it. Witness the Flagellants. What are their pilgrimages, and visions, and revelations? their monkish orders? What are we to think of the "Lives of the Saints," the "Visions of St. Theresa," the

<sup>1</sup> Disput., tom., i., De Rom. Pont., lib. i., c. viii., p. 625.

<sup>2</sup> Deser. Prelim. sur la Bible, b. i., c. ix., par. 1701.

“Five Stigmata of St. Francis” ? Rome fosters all this ; Protestants discourage it.

*Obj.* 5. “If Scriptures be plain, why do Protestants need creeds, catechisms, &c., to explain them ?”

*Ans.* The need of instructors in science is no argument against its clearness. Creeds are a means to *preserve* in a simple form what is plain ; catechisms define what is obscure. *Ability* to understand all Scripture cannot be the standard for permission to read, otherwise Romish priests must cease to read, for in the note in the Douay Testament, on Rev. xxii., we read, “Some writers advocate this meaning, others that ; . . . probably this is the opinion ; probably it has a different sense.” Here is a confession that even Rome does not understand all Scripture. Our catechisms, &c., are not to supersede Scripture, but to be in harmony with and explain it.

*Obj.* 6. “How did Christians manage before the New Testament was written ?”

*Ans.* They had the Old Testament, and a portion of the New ; and St. Paul tells Timothy that what he had was able to “make wise unto salvation” (2 Tim. iii. 15).

*Obj.* 7. “Tradition was before Scripture.”

*Ans.* Tradition having been tried, Scripture was used on purpose to guard against the dangers of tradition ; so that, to prefer the imperfect tradition to the perfect Scripture, reminds of the excuse of certain dirty folk who protested that “fingers were made before forks.”

*Obj.* 8. “By tradition only we have the Scriptures.”

*Ans.* Would one believe a report transmitted in *popular rumours* far and near as readily as if it were handed down in a *letter* ? The Jews might argue, as well as Romanists, that, since we receive the Old Testament from them, we should equally receive their traditions. Let a Romanist push his priest regarding some tradition of his Church, thus, “How did *you* learn that ?” “From a book which *reports* that something has been *reported* by one of the ancient Fathers as having been *reported* to him as believed by those who had heard it *reported* that the Apostles taught it.”<sup>1</sup>

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<sup>1</sup> Cautions for the Times. Whately. No. ii., p. 21.

*Obj.* 9. "There was no written book from the commencement ; hence the Bible is not necessary as a rule of faith."

*Ans.* From Adam to Moses men's lives were protracted ; and God made known His will personally to them. As these decreased, God had His law written, which He commanded to be read to all (see Section IX.). God now speaks to us in His Word.

*Obj.* 10. "We are dependent on tradition for infant baptism, change of the Sabbath, and doctrine of the Procession of the Holy Ghost."

*Ans.* As to *Infant Baptism*, the Douay Bible declares it provable from Scripture. It says, "For the baptism of infants see St. Luke xviii. 16, compared with St. John iii. 5." *Bellarmino* makes the same admission.<sup>1</sup> As to the *Sabbath*, *Bellarmino* admits that the Jewish Sabbath is not binding on us. St. Paul, in Colossians ii. 16, confirms this ; and, from the Acts xx. 7 and Rev. i. 10, we find that the *first* day was observed as the Christian Sabbath. As to the *Procession*, the Douay Bible (note) has, "John xv. 26. This proves, against the modern Greeks, that the Holy Ghost proceedeth from the Son as well as the Father, otherwise He could not be sent by the Son."

*Obj.* 11. "Before the art of printing, the Bible could not have been circulated."

*Ans.* St. Chrysostom answers this for us when he says, "And that you may see that He has diffused the Scripture everywhere throughout the habitable globe, hear the prophet saying, 'Their sound is gone forth into all the earth, and their words unto the end of the world.'"<sup>2</sup>

*Obj.* 12. "The Scriptures have no authority but from the Church."

*Ans.* Would such a statement convince an atheist of the truth of Scripture ? No ! A Romanist would prove it from miracles, fulfilment of prophecy, the testimony of all ages, and the power it wields. This shows that the Scripture can be proved true independently of the Church of Rome. Further, if the grounds on which she accepts them be convincing to herself, why may they not also convince a private person ?

<sup>1</sup> De Sacr., lib. i., c. ix.

<sup>2</sup> Serm. liii., tom. v., p. 601.

*Obj.* 13. "Without the Church's authority we cannot tell what are the books of Scripture."

*Ans.* *Bellarmino*<sup>1</sup> gives three notes whereby we may test a canonical book, viz. : (1) from the testimonies of the ancients ; (2) from its likeness and agreement with other books ; (3) from the common sense and taste of Christian people. This is proof that we can be independent of Rome in the matter. At the Council of Trent it was expressly affirmed that the Canon had been settled by *evidence*.<sup>2</sup> It is from this source we have learned which are the books of Scripture. In the same way we know that the copies of the sacred books are authentic.

*Obj.* 14. "Private judgment is the Protestant rule of faith."

*Ans.* This is wrong. Our rule of faith is the Scriptures alone. Private judgment is but the *interpretation* of the rule. We are not commanded to interpret, but to *believe* the Scriptures, which proclaim pardon freely.

*Obj.* 15. "If Christ had intended Scripture alone to be our guide, He would have written Himself, or have commanded His Apostles to write."

*Ans.* We are not judges of what ought to be, but of what is. The above is an infidel argument. The Holy Ghost moved holy men to write, and this was equivalent to a command.

*Augustine* thus replies to the-like objection :—

"This is first to be discussed which some are accustomed to object—Why the Lord Himself wrote nothing? Pagans chiefly start this objection."<sup>3</sup>

*Obj.* 16. "The Scriptures are unfit to determine controversies, owing to their liability to a diversity of interpretation."

*Ans.* The same objection lies against Rome's system. Her canon law, councils, decrees, bulls, Fathers, which are supposed to contain the infallible mind of the Church, are subject to a like diversity of opinion. If half-a-dozen men differ on a text of Scripture, an equal number of Roman

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<sup>1</sup> De Verbo Dei, lib. i., c. xiii.

<sup>2</sup> Waterworth, p. 84, quoted in Blakeney's "Rome Vatican and Tridentine," p. 37.

<sup>3</sup> De Consen. Evang., lib. i., c. vii.



Catholics can be found who differ in the interpretation of the above.

*Obj.* 17. "The following texts support the Romish rule, and uphold tradition" :—

(a) 1 *Cor.* xi. 2.—"Now I praise you, brethren, that in all things you are mindful of me, and keep my ordinances as I delivered them unto you."

*Ans.* There is no proof here that we have not *now* in the written Word all that the Apostle alludes to ; or that there is any saving truth in tradition which is not to be found in Scripture.

(b) 2 *Thess.* ii. 15.—"Stand fast and hold the traditions which ye have been taught, whether by word, or our epistle."

*Ans.* What was first taught by word of mouth was subsequently written. Let Rome prove that her traditions are apostolic. The Greek *παρὰδοσις*, tradition, signifies *precept* or *instruction*.

(c) 2 *Thess.* iii. 6.—"And we charge you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition they have received of us."

*Ans.* Will Rome prove that the traditions she holds are those alluded to here ? The Apostle clearly speaks of certain directions which he had given his converts.

(d) 1 *Tim.* vi. 20.—"Keep that which is committed to thy trust."

*Ans.* This command is similar to that in 2 *Tim.* i. 13—"Hold fast the form of sound words," and is but an injunction to cleave steadfastly to the apostolic teaching, even Gospel truths.

(e) 2 *Pet.* i. 20.—"No prophecy of Scripture is of any private interpretation."

*Ans.* The passage speaks alone of *prophecy*. The next verse explains it : "Prophecy came not in old time by the will of man, but holy men of God spake as they were *moved by the Holy Ghost*." The meaning is, that prophecy is not the result of mere human impulse. The Apostle encourages us to study it, for he says, "Whereunto ye do well that ye take heed as unto a light that shineth in a dark place." He refers only to the qualification of the prophet. The Douay Bible refers the passage to the *making* of prophecy.

(f) 2 Pet. iii. 16. —“The unlearned and unstable wrest the Scriptures to their own destruction.”

*Ans.* What gift of God is not abused? But abuse is no argument against use. The passage proves that the people had the Scriptures in their hands. An examination of the context shows the meaning. In verses 10-13, St. Peter mentions the destruction of the world and coming of Christ. In verse 16 he says that St. Paul alludes to these things, “in which things,” says he, “there are certain things hard to be understood,” &c. The “unlearned and unstable” were the unlearned in Scripture and self-righteous, as appears from the remedy the Apostle recommends against this wresting: “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (verse 18).

Further, it is only said that *some* things are hard; this is evidence that the *many* things are easy to be understood. Also, the word *wrest* signifies to *distort* or *wrench*. This no inquirer of salvation would be guilty of. The “unstable,” then, were certain double-minded persons.

(g) 3 John 13, 14.—“I had many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face.”

*Ans.* Can Rome prove that what was not written in this epistle was not written in another—that she has such in her possession?

Here we may remark that the traditions of which the Apostle Paul makes mention were delivered to certain *Churches*. We would ask, When or how did they come to Rome’s possession? What guarantee has she that hers are the very same? Supposing she did receive them, what proof is there that they have been faithfully transmitted?

(h) John xx. 30.—“And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.”

*Ans.* We grant it. The Gospels do not profess to give all that Jesus did or said, but only sufficient for salvation; as verse 31 declares, “But these are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His name.”

*Obj.* 18. “How can there be unity in the Church without a visible tribunal?”

*Ans.* Truth is union with God. Unity is union with

men. The former can save us ; the latter without truth is useless. There is a visible and external union, as when men belong to a like denomination ; an invisible and internal, as when hearts are knitted together. The latter can exist where the former does not. The only unity worth anything is that " of the Spirit in the bond of peace." The Spirit is one, and shows to all who ask the one way ; gives to all who seek that light which is one ; and inspires that love which is one : so that this true and living unity can exist apart from visible unity or tribunal. Protestants are one in Christ ; Romanists one in the Pope.

*Obj.* 19. " On the Protestant principle, a poor old woman might be in the right when opposed to a whole council of learned men."

*Ans.* Yes, she might ; for she might have God's Spirit and teaching, whilst they might want it. Our Lord rejoiced that His Father had " hid these things from the wise and prudent, and revealed them unto babes " (Matt. xi. 25). The widow of Sarepta was right against all Baal's priests, and Lydia against all the rulers in Philippi.

### SECTION XIII.—SUMMARY.

1. The Roman Catholic Rule of Faith is Scripture and tradition. This latter is inaccessible to the masses, as it is contained in voluminous writings in a dead language. We will end the controversy if Rome will prove her traditions to be infallibly inspired.

2. The channels through which Rome's tradition has come down are such that original purity could not have been preserved. Popes and clergy are described as being " apostatical " rather than " apostolical." Baronius expresses his doubt as to the truth of tradition.

3. The word " tradition " often occurs in the writings of the Fathers ; but it is clear that by it they meant the Word of God as handed down by the Apostles, and the truths of Christianity. They expressly affirm that Scripture alone is a sufficient rule ; and this the Bible itself positively declares.

4. Scripture speaks of tradition in terms of condemnation, and denounces woe against all who add to or take from it.

5. The Church of Rome does her best to keep the Bible out of the hands of the masses. She anathematizes the Bible Society. She permits the Scripture only to those who have obtained a written licence from their priest. Rome pretends that the Scriptures are obscure, and cannot be understood; yet, with strange inconsistency, she requires all to attend Mass, which, being in Latin, few understand. Both Scripture and the Fathers testify to the clearness of God's Word written, and exhort to its being read by all.

6. In the interpretation of Scripture, Rome disallows the right of private judgment; yet when seeking to pervert any she ever allows this right to be exercised in respect of those texts she adduces. Scripture ever appeals to our private judgment. Rome declares she will interpret Scripture alone according to the "unanimous consent" of the Fathers. In practice she belies her doctrine.

7. Rome adds on the Apocrypha to Scripture. The Fathers and the Jews rejected it as not being inspired.

We would here inquire, How is it that no Romanist has ever claimed the £40,000 which Protestants have offered them on the production of their entire Rule of Faith?

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## CHAPTER VIII.

## THE CHURCH OF ROME IS NOT APOSTOLICAL.

LIKE other boasts on the part of the Roman Church, she claims to be *Apostolical*. The literal meaning of this term is "something that descends from the Apostles." As applied to doctrine, it signifies such as is in conformity with the teachings of the Apostles. This apostolicity Rome regards as a mark of the true Church, which is peculiar to herself alone. *Dens* says that "The Church is called apostolical on account of the doctrine received from the Apostles, which the Church of Rome has always retained;"<sup>1</sup> and *Baily* defines the apostolicity of the Church thus—"The Church is called apostolical . . . on account of doctrine, which hath preserved the faith delivered by the Apostles, polluted by no error;"<sup>2</sup> and another writer, *Liebermann*, affirms, "that the Church shall be called apostolical, it is required that she should have the succession of doctrine and authority from the Apostles."<sup>3</sup> From this we learn that a Church, to be apostolical, must have her doctrine direct from the Apostles; but, if such doctrine does *not* thus descend, she has no claim to it.

That the Church of Rome has no right to the mark, and no claim to the title, we shall prove, since she has introduced certain doctrines as essential to be believed for salvation which the Apostles never taught. The doctrines are those of Transubstantiation, the Sacrifice of the Mass, and Purgatory.

We shall show the novelty and unscripturalness of each.

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<sup>1</sup> *Dens*: Theol., tom. ii. De Ecclesia, No. 78.

<sup>2</sup> Theol., tom. ii. De Ecc., c. v., art. 2.      <sup>3</sup> *Instit. Theol.*, tom. ii.

I.—TRANSUBSTANTIATION.

SECTION I.—THE TEACHING OF ROME UPON THIS SUBJECT.

*Canon I. of the Council of Trent* decrees :—

“Whosoever shall deny that in the most Holy Sacrament of the Eucharist there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with His soul and divinity, and consequently Christ entire; but shall affirm that He is present therein only in a sign or figure, or by His power, let him be accursed.”

*Canon II.* decrees :—

“If anyone shall say that the substance of the bread and wine remains in the Sacrament of the most Holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward form of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation, let him be accursed.”

The *Creed of Pope Pius IV.*, Art. 5, declares—

“That there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation.”

The *Catechism of Trent* teaches :—

“Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the *bones and nerves*, but also that entire Christ is contained in this sacrament.”<sup>1</sup>

The *Abridgment of Christian Doctrine* contains :—

“Q. By what means is the body and blood of Christ made present under the outward forms of bread and wine ?

“A. By a real conversion or change of the whole substance of the bread and wine into the substance of the body and blood of Christ . . . which conversion is fitly called transubstantiation by the Councils of Lateran and Trent, which signifies a passage or conversion of one substance into another.”<sup>2</sup>

Rome's doctrine regarding the Eucharist is, that the bread and wine are converted into the body, blood, soul, divinity, bones, and nerves of the Lord Jesus Christ.

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<sup>1</sup> On the Sacrament of the Eucharist, p. 241.    <sup>2</sup> Dr. Doyle, p. 81.

## SECTION II.—THE TERM TRANSUBSTANTIATION IS NOVEL.

When the term "transubstantiation" was first introduced is a matter of dispute. It is said to have been invented by Stephen, Bishop of Augustodunum, about the year 1100, in a certain work he wrote.<sup>1</sup> That the term in connection with the Sacrament is entirely novel will appear from the various titles by which it was called in early times.

(a) *Breaking of Bread.* By this title it is recognised in Scripture (Acts ii. 42-6 ; 1 Cor. x. 16) ; and in the Syriac version, and by Ignatius,<sup>2</sup> is the same expression employed.

(b) *Communion.* This name was employed in the time of St. Cyprian, and in the Councils of Elvira, 305 A.D., Arles, 314, and Nice, 325.<sup>3</sup>

(c) *Lord's Supper.* St. Paul uses this expression in 1 Cor. xi. 20 ; St. Basil does the same ; and the Council of Carthage, 418 A.D., expressly speaks of "one day in the year in which the Lord's Supper was celebrated."<sup>4</sup>

(d) *Oblation.* Gifts partly to the poor, and partly to the Church, from which latter the bread and wine for the Sacrament were taken, were presented in early times. *Cleurgus* employs the term in reference to these double gifts ; and *Irenæus* applies it to the whole service, as performed by clergy and people."<sup>5</sup>

(e) *Sacrament.* This is a very ancient term. We first find it in *Pliny's* letter to the Emperor Trajan, where he speaks of the Christians binding themselves by a "sacrament." *Tertullian* speaks of the Sacrament of the Eucharist,<sup>6</sup> and *Cyprian* of the Sacrament of the Cup.<sup>7</sup> The word is not Scriptural, but the doctrine is, and "the throwing that general doctrine under the name of Sacrament is nothing more than collecting several Scripture ideas or truths, and binding them up together in a single word."<sup>8</sup>

<sup>1</sup> See Brown on the Thirty-nine Articles, p. 699.

<sup>2</sup> Ignatius ad Ephes., c. xx., p. 19.

<sup>3</sup> Hærduin. Conc. Nice, can. xiii., p. 330.

<sup>4</sup> Conc. Carth., can. xlv., p. 567, quoted by Waterland, p. 21.

<sup>5</sup> Iren., lib. iv., c. xvii., p. 249-51. <sup>6</sup> De Coron., c. iii., p. 101.

<sup>7</sup> Ep. 63. <sup>8</sup> Waterland, p. 29.

(f) *Eucharist*. This name signifies "blessing," and was employed by Ignatius, Irenæus, Origen, &c.

(g) *Memorial*. *Justin Martyr* speaks of the memorial of their food, liquid and dry ;<sup>1</sup> *Origen* uses a like term ; and *Eusebius* calls the Eucharist the memorial of our Lord's body and blood,<sup>2</sup> and *Chrysostom* the memorial of a sacrifice.<sup>3</sup>

(h) *Mass*. This is a Latin term, and originally signified the dismissal of a Church assembly. It soon came to be applied to the assembly itself, and from thence it came to denote the Communion Service. *Ambrose* is the earliest writer who uses it in this latter sense.

These are the various names which were applied to the Holy Communion from the earliest times, when in no instance was there any allusion to such a doctrine as transubstantiation, and no employment of such a term.

### SECTION III.—ORIGIN OF THE DOCTRINE OF TRANSUBSTANTIATION.

*Anastatius*, 637 A.D., a friar, was the first to broach the doctrine of the Real Presence. He rejected the use of figurative expressions, which up to this period had been commonly employed with reference to the Lord's Supper.

*John Demascene*, about 754 A.D., developed the doctrine thus laid down. This monk had been *condemned* for his image-worshipping by the Council of Constantinople, 754. He taught :—

"The bread and wine are *supernaturally* changed by the invocation and coming of the Holy Ghost into the body and blood of Jesus Christ, and are not two, but one and the same<sup>4</sup> . . . The bread and wine are not the type or the figure of the body and blood of Jesus Christ—ah, God forbid!—but the body itself of our Lord deified."

He did not maintain, however, that the bread and wine had passed into the substance of Christ's body and blood. This idolater gave the first great impetus to the doctrine of the Real Presence.

*Amalarius*, Bishop of Lyons, in the time of Pope Gregory

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<sup>1</sup> Dial., 387.

<sup>2</sup> Demonst. Evangel., lib. i., c. x., p. 27.

<sup>3</sup> In Ep. ad Hæbr., c. x., hom. xvii., p. 856.

<sup>4</sup> De Fide Orthod., lib. iv., c. xiv.



III., went further, and taught that "the simple nature of bread and wine mixed is turned into a *reasonable nature*, to wit, the body and blood of Christ."

*Paschus Radbert*, Abbot of Corbie, in the ninth century, made headway on his predecessors. In 818 A.D. he wrote a treatise which overthrew the ancient and Scriptural belief. He taught—

"What was received in the Sacrament is the same flesh as that which was born of the Virgin Mary, and which suffered death for us ; and, though the figure of bread and wine doth remain, yet you must absolutely believe that, after consecration, it is *nothing* but the flesh and blood of Jesus Christ." <sup>1</sup>

If the doctrine be traced to its initial source, it will be found to have originated in the heresy of *Eutyches*, who held that Christ had but one nature, the human having been changed into the Divine. His chief spokesman thus defends his doctrine :—

"As the symbols of the Lord's body and blood are one thing before the consecration by the priest, but after their consecration are physically changed, and become quite another, so the material body of the Lord, after its assumption, was physically changed into the Divine essence." <sup>2</sup>

The doctrine of transubstantiation having become well-developed, nothing remained but to confirm it. This Pope Innocent III. performed. In the Council of Lateran, it was made by him a new article of faith requisite to salvation ; and for its defence he ordained that "the secular powers shall be compelled by ecclesiastic censures publicly to swear that they will defend this faith, and endeavour utterly to destroy all whom the Church shall note for heretics." <sup>3</sup>

All this was done at a time when the Church, on the authority of *Gerson*, was "wholly brutish and corrupt, without almost any sense of the things of God." <sup>4</sup>

#### SECTION IV.—TRANSUBSTANTIATION WAS OPPOSED FROM ITS FIRST INTRODUCTION.

The doctrine, so fully propounded by *Paschus*, was not embraced universally. He admits as much himself, for he

<sup>1</sup> *Pasch. de Corp. et Sang. Dom.*, c. i. *L'Arroque Hist. of Euch.*, p. 386.

<sup>2</sup> *Theodoret Opera*, tom. v., dial. ii., p. 297.

<sup>3</sup> *Extra. de Fide et Sum. Trin.*, c.

<sup>4</sup> *De Conc. Gen.*

says, "There are many that in these mystical things are of another opinion." <sup>1</sup> We shall notice some of the leading opposers amongst the many.

*Rabanus*, who was one of the greatest men of his day, and called the "Light of France and Germany," strongly opposed the doctrine. Thus he writes:—

"It is not long since some persons holding erroneous opinions touching the Eucharist of the body and blood of Jesus Christ have said that it is the body itself and the blood of Jesus Christ, which was born of the Virgin Mary, and wherein our Saviour suffered upon the cross, and rose again from the dead: *which error we have opposed as much as we could, and now signify in writing unto the Abbot Egilon.*" <sup>2</sup>

*Bertram*, Abbot of Corbie, an able defender of the Latin Church against the Greek, and a learned doctor of his Church, strenuously opposed it. Writing on the Eucharist, he says:—

"It is not the same body which was born of the Virgin Mary, as Paschus did teach it was." <sup>3</sup>

Again, he says:—

"I demand of those who will not here admit a figure, to what purpose was the change made, that it should no longer be bread and wine, as before, but the body and blood of Jesus Christ." <sup>4</sup>

Again:—

"These creatures, in regard of their substance, are *after* consecration the same as they were before." <sup>5</sup>

*Erigena*, or the well-known *John Scotus*, comes next. He was an eminent scholastic divine, held in high esteem by Charles the Bold. He was put into the list of saints by the Church of Rome, where he remained until *Baronius* had him excluded. His writings continued extant for two hundred years, until Pope Leo IX., about 1050 A.D., had them burnt. He taught:—

"Much is betwixt the body Christ suffered in and the body that is hallowed to housel (Eucharist). The body truly that Christ suffered in was born of the flesh of Mary, with blood and with bone, with skin and with sinew, in human limbs, with a reasonable soul living; and His *spiritual* body, which we call 'housel,' is gathered of many corns, without blood and bone, without limb, without soul; and, therefore, *nothing is to be understood therein bodily, but spiritually.*" <sup>6</sup>

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<sup>1</sup> Paschus, in Matt., lib. xii., p. 1094.

<sup>2</sup> Raban Maur., in Pœnitent., c. xxxiii., de Eucharist.

<sup>3</sup> Bertram, De Corp. et Sang. Dom. <sup>4</sup> Ibid. <sup>5</sup> Ibid.

<sup>6</sup> See Usher's Challenge to a Jesuit, p. 76.

*Ælfric*, Abbot of Malmesbury about 995 A.D., thus wrote of the Sacrament :—

"The Eucharist is not the body of Jesus Christ corporally, but spiritually; not the body wherein He suffered." <sup>1</sup>

*Berengarius*, a man of great learning, distinctly taught that the bread and wine, after consecration, remain in their natural substance. He says :—

"The bread and the wine which are consecrated *remain in their substance*, having a resemblance with that whereof they are a sacrament; that is, the body of Christ. Sacraments are visible *signs* of Divine things." <sup>2</sup>

*Peter Lombard*, the "Master of Sentences" (1150 A.D.), proves that he did not favour the new doctrine, for he wrote thus :—

"That which is offered and consecrated by the priest is *called* a sacrifice and oblation, because it is a memorial and representation of the true sacrifice. . . . In the Sacrament a commemoration is made of that which was done only once." <sup>3</sup>

*Bede*, who lived in the eighth century, opposed the doctrine. He says concerning the Sacrament :—

"In the room of the flesh and blood of the Lamb, Christ substituted the Sacrament of His body and blood, in the *figure* of bread and wine."

Also :—

"At supper He gave to His disciples the *figure* of His holy body and blood." <sup>4</sup>

*Pope Gelasius* (492 A.D.) does not appear to have been a believer in any change. He shows this in a passage, the authenticity of which Dupin admits, wherein he says :—

"Nevertheless the *substance or nature of the bread and wine ceases not to exist*, and assuredly the *image and similitude of the body and blood of Christ are celebrated in the action of the mysteries.*" <sup>5</sup>

*Durandus*, a learned Romanist, may be added to the list. After the Lateran Council had determined the doctrine, he

<sup>1</sup> In *Notis Vheloci*, in *Histor. Bedæ Anglo-Sax.*, lib. iv., c. xxiv.

<sup>2</sup> Extant apud Lanfranc. de Vint. Corp. Dom. in *Euch.*, quoted by Bp. Cosin.

<sup>3</sup> *Sent.*, lib. iv., distinct. xii., p. 745.

<sup>4</sup> *Serm. de Epiph.*

<sup>5</sup> *Gelas de duabus in Christo naturis*, tom. iv., par. i., col. 422, quoted by Collette in *Novelties of Rom.*, p. 51.

publicly maintained that the very matter of bread remained even after consecration.<sup>1</sup>

The strong opposition which the doctrine of transubstantiation received from members of the Roman Church is confirmatory of its novelty, and that it could not have been apostolical.

What the teaching of our own Church in the tenth century was may be learned from an Anglo-Saxon *Homily*, appointed to be read at Easter. It contains:—

“The body of Christ, which once died and rose again, shall die no more, but remains eternal and impassable; but this Host is temporal and corruptible, divided into parts, broken with the teeth, swallowed down into the stomach. Lastly, this mystery is a pledge and figure; the body of Christ is that very truth; what is seen is bread, but what is spiritually understood is life.”<sup>2</sup>

#### SECTION V.—THE FATHERS DID NOT HOLD SUCH A DOCTRINE AS TRANSUBSTANTIATION.

We shall now show that the Fathers are completely opposed to the above doctrine, and that they recognised no change in the elements, nor believed in any corporal presence.

*Justin Martyr*, writing A.D. 144 on the Eucharist, says:—

“After that the bishop hath prayed and blessed, and the people said Amen, those whom we call deacons or ministers give to every one of them present a portion of the bread and wine; and that food we call the Eucharist, for we do not receive it as ordinary bread and wine.”<sup>3</sup>

*Irenæus* writes (A.D. 160) in much the same way:—

“The bread which is from the earth is no more *common bread* after the invocation of God upon it, but is become the Eucharist, consisting of two parts, the one earthly, the other heavenly.”<sup>4</sup>

*Ignatius* exhorts the Trilestians thus:—

“Re-establish yourselves in *faith*, which is the *flesh* of the Lord; and in *love*, which is the *blood* of Jesus Christ.”

*Tertullian*, A.D. 200, thus writes:—

“Christ, having taken the bread and given it to His disciples, made it His body by saying, ‘This is my body,’ that is, the figure of my body.”<sup>5</sup>

<sup>1</sup> In lib. iv., dist. ii., q. 1.

<sup>2</sup> Hom. Pasc. Angl.-Sax. A.D. 990. MS. in Publ. Cant. Acad. Bib.

<sup>3</sup> Apol. ii., ad Antoninum Imp. <sup>4</sup> Lib. iv., Cont. Hæres., c. xxiv.

<sup>5</sup> Contra Marcion., l. iv., c. xl.



*Cyprian*, of the same age, says :—

"He showed that what He blessed was *wine* by saying to His disciples, 'I will not drink of the fruit of this vine till I drink it with you in my Father's kingdom.'" <sup>1</sup>

*Origen* writes :—

"Acknowledge that they (bread and wine) are *figures* which are written in the sacred volumes; therefore, as spiritual, not as carnal, examine and understand what is said. For if as *carnal* you receive them, they hurt, not nourish you." <sup>2</sup>

*Athanasius* says :—

"But therefore He mentioned His ascension into heaven, that they might not take what He said in a corporal sense, but might understand that *His flesh, whereof He spake, is a spiritual and heavenly food* given by Himself from on high; for 'the words that I speak unto you, they are spirit, and they are life;' as if He would say, My body, which is shown and given for the world, shall be given in food, that it may be distributed *spiritually* to every one." <sup>3</sup>

*Cyril of Jerusalem* writes :—

"Under the *type* of bread His body is given unto thee, and under the *type* of wine His blood is given unto thee." <sup>4</sup>

*Ambrose* says :—

"Make this ascribed oblation reasonable and acceptable, which is the *figure* of the body and blood of our Lord Jesus Christ." <sup>5</sup>

*Basil* says :—

"We have set before you the *type* of the body and blood of Christ." <sup>6</sup>

*Chrysostom*, A.D. 406, taught :—

"Before the bread is consecrated we call it bread; but, when the grace of God by the priest has consecrated it, it is no longer called bread, but is esteemed to be *called* the Lord's body, *although the nature of bread still remains in it.*" <sup>7</sup>

*Theodoret* declared :—

"He honoured the visible symbols with the name of His body and blood, *not changing the nature, but adding to the nature grace.*" <sup>8</sup>

*Augustine* has much on the subject. He says :—

"Our Lord hesitated not to say, 'This is my body,' when He gave the *sign* of His body. <sup>9</sup> 'You are not to eat that body which you see,

<sup>1</sup> Pædog., lib. ii., c. ii., p. 186.

<sup>2</sup> In Levit., hom. vii., n. 5.

<sup>3</sup> De Euch., liv., c. i., art. x.

<sup>4</sup> Catech. Myst., iv.

<sup>5</sup> Opera, tom. ii., De Sac., lib. iv., c. v.

<sup>6</sup> Lib. de Spir. Sanc.

<sup>7</sup> Ad Cæsarem Monachum Opera, tom. iii., p. 744.

<sup>8</sup> Dial. i., tom. iv., p. 17. <sup>9</sup> Contra. Adimantum, tom. viii., p. 124.

nor drink this blood which my crucifiers shall shed. I have left you a Sacrament which, spiritually understood, will verify you.'<sup>1</sup> 'Prepare not thy teeth, but thy heart.'<sup>2</sup> 'Why make ready thy teeth and thy belly? Believe, and thou hast eaten.'<sup>3</sup> 'This is to eat that bread, and drink that wine, to remain in Christ, and to have Christ remaining in us.'<sup>4</sup> 'To believe in Him, this is to eat the living bread.'"<sup>5</sup>

Again he says:—

"If a passage be preceptive, and either forbids a crime or wickedness, or enjoins usefulness or charity, it is not figurative; but if it seems to command a crime or wickedness, or to forbid usefulness or kindness, *it is figurative*. 'Unless you eat, he says, the flesh of the Son of Man and drink His blood, you will not have life in you.' He seems to enjoin wickedness or a crime. *It is a figure*, therefore, teaching us that we partake of the benefits of the Lord's passion."<sup>6</sup>

*Eusebius*, of Cæsarea, A.D. 325, affirms:—

"Christ Himself gave the *symbols* of the Divine ceremony to His own disciples that the *image* of His own body should be made. He appointed them to use bread as a *symbol* of His own body."<sup>7</sup>

These quotations from the Fathers will suffice. They incontestably prove that they did not accept any such doctrine as transubstantiation; and this is a stern proof of its novelty. It is true that sundry passages are quoted from them as in favour of the doctrine; but placed side by side with the above, which evidence their actual belief, it shows that they wrote figuratively. If this be not so, we must come to the conclusion that they contradict themselves; so that we have another instance of their fallibility, and of the impossibility of finding their "unanimous consent."

#### SECT. VI.—TRANSUBSTANTIATION IS THOROUGHLY UNSCRIPTURAL.

That we are justified in saying that this doctrine is unscriptural, will appear from the fact that Romanists are constrained to confess as much.

*Cardinal Cajetan* affirms:—

"There appears nothing out of the Gospel that may enforce us to

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<sup>1</sup> In Psal. xcviii., tom. iv., p. 1066.

<sup>2</sup> De Verbis Dom. Serm. xxxiii., tom. v., p. 566.

<sup>3</sup> In Joan Tract. xxv., tom. iii., p. 489.

<sup>4</sup> In Joh. vi., Tract. xxvi., p. 501.

<sup>5</sup> *Ibid.*, p. 494.

<sup>6</sup> De Doct. Christ., lib. iii., tom. iii., p. 52.

<sup>7</sup> Demons. Evan., lib. viii., c. ii., p. 236.

understand Christ's words properly ; yea, nothing in the text ('this is my body') hinders but that those words may as well be taken in a metaphysical sense, as the words of the Apostle, 'the Rock was Christ.' . . . That part which the Gospel hath not expressed, viz., the conversion of the bread in the body and blood of Christ, we have received expressly from the Church." <sup>1</sup>

*Bellarmino* admits :—

"It is not altogether improbable that there is *no express place of Scripture* to prove transubstantiation without the declaration of the Church." <sup>2</sup>

*Bishop Fisher* declares :—

"It is not, therefore, able to be proved by any Scripture." <sup>3</sup>

*Biel* confesses :—

"That is nowhere found in canonical Scriptures." <sup>4</sup>

*Scotus* declares—

"That there is not any place in Scripture so express as to compel a man to admit of transubstantiation." <sup>5</sup>

*Cameracensis* admits—

"That transubstantiation cannot be proved out of the Scriptures." <sup>6</sup>

*Durandus* said—

"That the word is found, but that by it the manner they contend for cannot be proved." <sup>7</sup>

*Occam* declared :—

"It is easier, more reasonable, less inconvenient, and better agreeing with Scripture, to hold that the substance of the bread remains." <sup>8</sup>

*Bishop Tonstal* says :—

"Of the manner of the Real Presence, how it might be either by transubstantiation or otherwise, perhaps it had been better to leave anyone who would be curious to his own opinion, as before the Council of Lateran it was left." <sup>9</sup>

If some of the most acute minds and most learned men amongst the Roman Catholics have declared that they failed to find transubstantiation in Scripture, is it any wonder that Protestants should fail ?

Let us see what sanction the Scriptures accord the Romish theory.

<sup>1</sup> Cajetan in iii. 9, 75, ar. i., p. 130, col. 1, quoted by Collette.

<sup>2</sup> De Euch., lib. iii., c. xxiii., tom. iii., s. ii., p. 337.

<sup>3</sup> Contr. cap. Babyl., c. x., n. 8.

<sup>4</sup> In Can. Missa., s. xl.

<sup>5</sup> In iv. Sent., cl. xi., q. 3.

<sup>6</sup> Cam. in iv. cl. xi., q. 6.

<sup>7</sup> Durandus, quoted by Bp. Cosin.

London, 1676.

<sup>8</sup> Sent. i. iv., q. 6.

<sup>9</sup> De Euch., lib. i. p. 46.

(a) *They represent Christ as having gone to heaven, where He is to remain till He returns to judgment.*

*Acts* iii. 21.—“Whom the heavens must receive *until* the times of restitution of all things.”

*Col.* iii. 1.—“If ye then be risen with Christ, seek those things which are above, where Christ *sitteth* at the right hand of God.”

(b) *When He returns He shall come as He went.*

*Acts* i. 11.—“This same Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven.”

*Rev.* i. 7.—“Lo! He cometh *with clouds*, and every eye shall see Him; and they also which pierced Him, and all kindreds of the earth shall wail because of Him.”

*Matt.* xxiv. 27.—“As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.”

When Christ comes to earth, He shall come as above; but He comes not thus to the Romish altars; therefore He is not corporally present.

(c) *They declare that Christ was not to be ever corporally present with us.*

*Matt.* xxiv. 26.—“Wherefore if they shall say unto you, Behold, He (Christ) is in the desert, go not forth: behold, He is in the secret chambers (closets), believe it not.”

*Matt.* xxvi. 11.—“Ye have the poor always with you, but *Me* ye have not always.”

*2 Cor.* v. 16.—“Though we have known Christ after the flesh, yet now henceforth know we *Him no more.*”

(d) *Christ cannot be subject to humiliation.*

*Acts* ii. 36.—“God hath made that same Jesus whom ye crucified both *Lord and Christ.*”

*Heb.* ii. 9.—“We see Jesus, who was made a little lower than the angels, crowned with glory and honour.”

*Phil.* ii. 9.—“Wherefore God also hath *highly exalted* Him, and given Him a name which is above every name.”

Transubstantiation *degrades* the body of Christ. The following proves it:—

“May Thy body, O Lord, which I have received, and Thy blood which I have drunk, *cleave to my bowels.*”<sup>1</sup>

“If the Host, after consecration, disappear, either by any accident, as by the wind, or a miracle, or being taken and *carried off by any animal*, and if it cannot be recovered,” &c.<sup>2</sup>

Imagine a Saviour unable to save Himself!

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<sup>1</sup> Pocket Missal for the Laity, p. 30. Dub. 1844.

<sup>2</sup> Roman Missal: Defects of the Bread, 7.



"If the priest vomit the Eucharist, . . . if the species do not appear, let the vomit be *burned*, and the ashes cast into the *sacrarium*." <sup>1</sup>

The *Catholic Calendar* (p. 146) says :—

"As men have sometimes sacrilegiously mixed *poison* with the bread and wine used at Mass, the *Ceremoniale Episcoporum* prescribes that, when a bishop sings Mass, they should be first tasted by the *credentiarum*, or butlers, and afterwards by the sacristan. Lambert, an old writer, quoted by Fleury, says that a sub-deacon attempted to poison Pope Victor II., at Mass. A Dominican friar was falsely accused of having poisoned the Emperor Henry VII. at Mass. Gonzalez de Castiglio, an Augustinian friar, was poisoned at the altar by a widow, in 1478. Unhappily, even in our own times this abominable sacrilege has been attempted."

Imagine Christ's body poisoning anyone !

(e) *Christ's body is no longer subject to corruption.*

*Psa. xvi. 10* (compare *Acts xi. 25*).—"Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption."

Transubstantiation subjects Christ to corruption, for the Roman *Missal* directs—

The consecrated species must be cautiously separated from the vomit, and "laid by in some sacred place until they be corrupted."

If the bread be Christ's body, it cannot be subject to corruption. But the bread can become corrupt ; therefore it is not Christ's body.

(f) *Christ's body cannot be in two places at the same time.*<sup>2</sup>

*Matt. xxviii. 5, 6*.—"And the angel answered and said to the woman, Fear not ye, for I know that ye seek Jesus that was crucified. He is not here ; for He is risen, as He said."

(g) *St. Paul's account refutes transubstantiation.*

1 Cor. xi. 23-26.—"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread :

"And when He had given thanks, He brake it, and said, Take, eat, this is my body, which is broken for you ; this do in remembrance of me."

"After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood : this do ye, as often as ye drink it, in remembrance of me."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

Observe here—(1) the Apostle calls the bread *after consecration* still bread. (2) If the bread be transubstantiated, so must the *cup* be ; for St. Paul says it was consecrated *after*

<sup>1</sup> Roman Missal : Defects of the Bread. Rubric.

*the same manner.* (3) If the bread be Christ, the sacrament should *cease*, as it is to continue only *till* Christ comes.

As regards the wine, our Lord called it wine, both *before* and *after* consecration (Luke xxii. ; Mark xiv.).

SECTION VII.—THE ROMISH INTERPRETATION OF "THIS IS MY BODY," INVOLVES GREAT DIFFICULTIES.

Rome teaches that the bread is *changed* into Christ's body. If this be so, then Christ's body is made of a new substance, even bread ; for, when one substance is changed into another, the second is made of the first, so that this is a different body to that which He had at His incarnation, which was made of the substance of His mother. If *calling* bread His body be *making* it become such, then Christ made His body of bread ; so that at the Last Supper the disciples each received a body made of bread, whilst He retained His body made of His mother's substance and nature. And further, on this principle, those things which on other occasions He *called* something else must have *become* that particular thing ; *e.g.*, He calls Himself "a Vine ;" His disciples vine-branches. The words, "This is my body," are not the whole of those used by Christ when He gave the bread ; He added "which is given (or broken) for you." Now, as His body was neither then broken or given, since He was fully alive, the bread could not be really or naturally His body. If it were indeed His body, then He held His own body in His own hands, and gave twelve perfect bodies to His disciples whilst He watched them devouring them ; and at the present time His body is in heaven, incorruptible, while thousands of His bodies are on earth, which can be eaten by vermin, carried in the human stomach, burned, corrupted, &c. Hereby the truth of Christ's *human nature* is destroyed. We are told (Heb. ii. 17) that He was made in all points like unto us, sin excepted ; but, if His body has the power of being in a hundred places at the same time, it no longer possesses our nature. In this we have the Eutychian heresy. It will not do to say that His body before and after His resurrection was different, for the Eucharist was instituted *before* that event ; so that what power His body has now, it had then ;

and *after* His resurrection it had like properties as before, as He says Himself (Luke xxiv. 39).

Yet again, Rome teaches that a whole Christ is in every crumb of bread ; then, we have a body in heaven the size it was when on earth, and a body on earth of minute proportions—that is, the same body can be bigger than itself ! But not this alone, but even the same body can *exist* and *not exist* at the same moment ; for, at the consecration, His body made of the Virgin was in being, whilst that made of bread did not as yet exist !

The like difficulties arise regarding the wine. If transubstantiation be true, then was Christ's blood all in His veins, yet, all in the cup : His blood was shed before the Romans actually shed it ; for He says, " My blood . . . which is shed," &c. (Matt. xxvi. 28), and this blood could produce intoxication ! (1 Cor. xi. 20-22). Our Lord, however, did not speak at all of the wine, only of the cup ; so that it was the *cup* that became changed, and this into the *new testament* !

Another absurdity is that, whilst Christ's body is corporally present on the altar, it is present without any *accidents*. By "accidents" is meant the colour, form, smell, taste which is peculiar to all substances, and whereby we discern them. Rome teaches that these may be present, but the substance absent.

Thus teaches *Dens* :—

" *Question.* How do these accidents exist when the substance of bread and wine does not remain ?

" *Answer.* St. Thomas teaches that these accidents exist in the Sacrament without subject, by the power of God. . . . More recent philosophers say that these accidents have their subject in the air and in our senses." <sup>1</sup>

Again :—

" The accidents which present themselves to the eyes and other senses exist in a wonderful and ineffable manner *without a subject*. The accidents of bread and wine we see, but they *inhere in no substance*, and exist independent of any." <sup>2</sup>

Upon this principle, substance and accident can exist independent of each other ; that is, an object can be, *and not be*.

<sup>1</sup> *Dens* : Theo., tom. v., De Euch., p. 140, col. ii.

<sup>2</sup> Roman Catechism, p. 220.

SECTION VIII.—THE " SENSES " OVERTHROW THE  
DOCTRINE OF TRANSUBSTANTIATION.

For what were we endowed with senses, if not to use them? Scripture proves that we are to employ them in judging of the truth or falsehood of a matter. Our Lord appealed distinctly to the senses of the disciples (Luke xxiv. 38-40), and of Thomas (John xx. 27), for proof that He was their Master; and in Acts i. 1-3, we are told that He proved the truth of His resurrection by appealing to the senses of *hearing* and *seeing* of His disciples. It was by thus appealing to the senses of the multitude in miracles and preaching that He evidenced that He was the Son of God; for what are these but open appeals to the senses? Indeed, all our knowledge is derived solely by means of our senses, through the instrumentality of seeing, hearing, feeling, smelling, or tasting. The evangelists had evident faith in this kind of evidence, for St. John (1 John i.) declares:—

"That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have beheld, and our hands have *handled*, of the Word of Life."

And St. Luke says he received his account from "*eye-witnesses* of the Word." After the resurrection, the angel convinced Mary of its reality by telling her, "Come and *see*." Whilst it is clear that we are dependent on our senses for our faith, and Scripture requires us to use them, yet, when we come to test the truth of transubstantiation, Rome protests, and declares that our senses deceive us. We see, feel, taste, smell nothing but bread. This cumulative evidence Rome says we must discard, for our senses are deceived. Here, then, we have a wide door open to *heresy*. If our senses are liable to be deceived in this one case, they may be deceived in a score. The *infidel* may come forward and affirm that we have no proof that Christ has risen, for if our senses, which tell us that the bread is but bread, can be deceived, then the senses of the Apostles may have been deceived when they saw Christ after His resurrection. The heresy of *Valentinian*, who declared that it was Simon the Cyrenian, not Christ, who was crucified, although to the people it seemed to have been Christ, receives encouragement; and likewise the heresy of those who held that Christ was not



man in appearance. And, if the senses are so deceptive, what proof have we that those words, "This is my body," are in the Bible at all? We may be deceived in seeing them, and they may be something else, for aught we know. If the senses deceive regarding the bread after consecration, why may they not also deceive regarding the above words on which so much is built. But, indeed, Romanists belie their own philosophy; for, when we ask for proof of change in the bread, they refer us to our Lord's words, and bid us read for ourselves; that is, they require us to use our sense of *seeing*; but, when we come to exercise it on the consecrated bread, at once we are assured it is deceived. Again, we inquire, If deceived in the one case, why not also in the other? And, if no reliance is to be placed upon our senses as regards the matter of the Sacrament, on what grounds do Romanists affirm that the accidents *remain* after consecration, which can be judged of solely by the senses?

It is impossible for accidents to subsist apart from their substances. How can accidents make drunk, or poison, or be burned? Yet the consecrated bread is subject to this latter. Accidents are the *means* whereby we know the character of substances, and this through the senses; thus, we distinguish vinegar from sugar; but, if we remove accidents from their substances, then we can form no distinction—we have no means of distinguishing chalk from cheese, or fish from flesh.

Sufficient has been said to prove that we cannot ignore the testimony of the senses, which, if we are compelled to do in *one* case, then may we do so in a thousand, which leaves us at the mercy of heretics, and places our faith in peril. But, if the testimony of one sense be sufficient to confirm the truth of a doctrine (and Scripture shows it to be), how much stronger must be the united testimony of the different senses! And these combine in declaring that the sacramental bread is not flesh, or a human body, but bread alone, and that transubstantiation is false.

We shall conclude with a story that is told of the celebrated Buckingham. He was laid on a sick bed, when strong efforts were made to win him over to Romanism. One day when a priest was with him, he affected a wandering of mind, and, holding a cork in his hand, stroked it, and spoke of it as his horse. The priest assured him it was not. He

told him to look at it, feel, smell, and taste it ; but to no purpose. He, however, consented to receive the Sacrament. All having been completed, the priest presented the consecrated wafer. He asked what it was, and was told, The body of Jesus Christ. "This the body of God!" he exclaimed, "why, it is but a wafer of flour and water!" The priest assured him to the contrary, when he told him to feel, smell, taste, and examine it, and he would find it but a wafer, and not Christ's body. He assured the confessor that the man must be out of his senses who believed contrary to those senses.<sup>1</sup>

SECTION IX.—THE FIGURATIVE INTERPRETATION OF  
"THIS IS MY BODY" IS AGREEABLE TO SCRIPTURE.

The Romanist contends for the *literal* interpretation of "This is my body," and thereby we are involved in a sea of trouble. If we must accept it, and if transubstantiation be true, then we have the greatest miracle ever witnessed, which ought to depend on somewhat better evidence than a phrase *capable* of a figurative interpretation ; but, even if we accept it literally, it does not follow that this literal sense is the *natural* sense, for the natural sense is that in which those who heard our Lord speak would *naturally* understand them. Our Lord instituted the Eucharist while eating the Passover. It was the bread and wine of the Passover He used. Of the lamb it was said, "It is the Lord's Passover" (Exod. xii. 1-14). This expression the master of the house ever used upon the occasion. Was the lamb at any time the Lord's *passing over* the Israelites ? No, but the *memorial* of it. So here the memorial was called by the name of the thing of which it was the memorial. Our Lord, upon the occasion, would naturally use the above language ; and then, having rescinded the Feast of the Passover, and substituting the Lord's Supper in its stead, it was to be expected that He would use like language in connection with the new sacrament which He had been accustomed to employ in connection with the old ; and as He had just previously said of the lamb,

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<sup>1</sup> Evenings with Romanists, Seymour, p. 362.

"It is the Lord's Passover," it is not surprising that He should say of the bread, "This is my body," meaning thereby "the *memorial* of my body." But even supposing we adopt the literal interpretation, and allow that Christ *did* change the bread, it by no means follows that priests can do the same, for He did many things which they cannot. And further, allowing the words to be literal, there is no mention of Christ's "soul and divinity," which Rome expressly asserts are present; so that, after all, Rome herself does not interpret them literally!

The *figurative* interpretation of the words in question is in harmony with the general phraseology of Scripture. For example, of *circumcision* it is said, "This is my covenant,"<sup>1</sup> which is thus explained: "It shall be a *token* of the covenant." Moses was a God to Pharaoh.<sup>2</sup> Levi paid tithes in Abraham.<sup>3</sup> St. Paul speaks of the *manna* and water being spiritual food;<sup>4</sup> and we meet with numbers of phrases similar to "This is my body," which, if this latter must be taken literally, upon just principles must equally be interpreted literally. The following are a few :—

*Gen.* xlix. 14.—"Issachar is a strong ass."

*Prov.* xviii. 10.—"The name of the Lord is a strong tower."

*Is.* xl. 6.—"All flesh is grass."

*Ezek.* xxxvii. 11.—"These bones are the whole house of Israel."

*Dan.* viii. 21.—"The rough goat is the king of Grecia."

*Rom.* iii. 13.—"Their throat is an open sepulchre."

*Matt.* xiii. 38.—"The field is the world."

It is possible to adduce numbers of like examples wherein the sign is called by the name of the thing signified, and all of these passages Rome interprets figuratively; but the like phrase, "This is my body," she inconsistently takes only literally, and that because it fits in with her monstrous dogma.

That we are justified in thus interpreting the phrase figuratively will appear from the language of the *Fathers*, who declare that it is customary in Scripture to call the sign by the name of that which it signifies.

*St. Augustine* endorses our view, and says:—

"Upon Easter-day we say, 'This day Christ rose from death,' when in very deed it is many years since He rose from death. Why, then, do

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<sup>1</sup> *Gen.* xvii. 10, 11.    <sup>2</sup> *Exod.* xii. 1    <sup>3</sup> *Heb.* vii. 9.    <sup>4</sup> *1 Cor.* x. 4.

not men reprove us as liars when we speak in this sort, but because we call these days so by a similitude of those days wherein these things were done in deed? . . . For, if sacraments had not some similitude or likeness of those things whereof they be sacraments, they could in no wise be sacraments, and for their similitude and likeness commonly *they have the name of the things whereof they be sacraments.* Therefore as, after a certain manner of speech, the sacrament of Christ's body is Christ's body, the sacrament of faith is faith." <sup>1</sup>

Again, he says :—

"A thing which signifieth ~~is~~ *wont to be called by the name of the thing which it signifieth,* as it is written in the Scripture, 'The seven ears be seven years.' The Scripture saith not 'signifieth seven years.' 'And seven kine be seven years,' and many other like. And so said St. Paul, 'That stone was Christ,' and not that it signified Christ; but even as it had been He indeed, which, nevertheless, was Christ by substance, but by signification. Even so, because the blood signifieth and representeth the soul, therefore in a sacrament or signification it is *called* the soul." <sup>2</sup>

#### SECTION X.—ROME MUTILATES THE SACRAMENT.

Roman Catholics *never* celebrate the Lord's Supper. The *Sacrament* is taken away from the laity; they are given but *half* a Sacrament, and to divide it is to destroy it. The cup is withheld from the laity. Thus Rome affords another proof of her novelty, for she breaks a law of the Gospel, recedes from the practice of the Apostles, and from the custom of the primitive Church. Christ instituted the Sacrament in both kinds, and, as if foreseeing what Rome would do, He emphatically said, "Drink ye *all* of it;" and St. Paul exhorts, "Let a man examine himself, and so let him eat of that bread, and *drink of that cup.*" <sup>3</sup> Although we have the command of Christ and His Apostles, and the example of the early Church for all partaking of the cup; yet the Church of Rome presumes to say, "No, the laity must not touch it." Alas! they are in a sad plight, for Christ says, "Except ye *drink* His blood, ye have no life in you." It is no reply to say that they have the blood in the body. Eating is not drinking, and Christ said, "*Except* ye drink." Besides, if the disciples had the blood with the body, why did Christ use the wine at all? The wine was given to be a memorial

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<sup>1</sup> Ad Bonifacium, De Bapt. parvul., Epist. xxiii., tom. ii., p. 36.

<sup>2</sup> Super Levit., lib., iii., quest. 57, tom. iv., p. 95.   <sup>3</sup> 1 Cor. xi. 28.



of Christ's blood, so that they who take not the cup make not this memorial.

The introduction of this mutilation of the Sacrament was *first* made by the Council of Constance, 1414 A.D., which admits that the cup was received by all in former times; and affirms that the change was made in order to avoid certain scandals.<sup>1</sup> Pope Innocent III. made it law, and the Council of Trent endorsed it.

That this was not the custom of the early Church, we have ample testimony, one infallible Pope protesting against it.

*Pope Gelasius* says:—

"We find that some, having received a portion only of the holy body, do abstain from the cup of the holy blood; who, doubtless (because they are bound by I know not what superstition), should receive the entire Sacrament wholly, or should be driven from the entire wholly: *because the division of one and the same mystery cannot be without very great sacrilege.*"<sup>2</sup>

*Cassander* declares:—

"In the Latin Church, for above a thousand years, the body of Christ and the blood of Christ were separately given, the body apart, and the blood apart, after the consecration of the mysteries."<sup>3</sup>

*Aquinas* affirms:—

"According to the ancient custom of the Church, all men, as they communicated in the body, so they communicated in the blood, which also to this is kept in some churches."<sup>4</sup>

*Salmeron* confesses:—

"It was a general custom to communicate the laity under both kinds."<sup>5</sup>

The voice of antiquity is manifestly against Rome's custom, yet she professes to be in harmony with antiquity!

In order to get out of the difficulty, it is argued that none but the Apostles were given the cup. If this be a valid reason for withholding it from the laity, it is an equally strong reason for withholding the *bread*, since none but Apostles received it. The fact is, Rome stands condemned.

<sup>1</sup> Counc. Cons., sess. xiii.

<sup>2</sup> Dist. 2, De Consec., 492 A.D.

<sup>3</sup> Opéra. Cons., art. xxii. fol. Paris, 1616.

<sup>4</sup> Com. in 6th John, sec. vii.

<sup>5</sup> Tract 35.

SECTION XI.—A FEW REMARKS ON JOHN VI.

Rome lays marked emphasis upon John vi. 51-57. She maintains that the language is to be accepted literally, and that it alludes to the Lord's Supper. To accept this entails serious consequences. It is impossible that it can have reference to the Sacrament, which was not instituted till some *thirteen* months later, and Christ presses upon His hearers the importance of *immediate* feeding on Him. That we are not wrong in our statement that the passage has no bearing upon transubstantiation, or the Lord's Supper, we shall here quote Roman Catholic testimony,

*Pope Pius II.* says :—

“That is not the sense of the Gospel of St. John which you ascribe to it; for there is no injunction given there to drink of the Sacrament, but a *spiritual* manner of eating is there taught. . . . Consider what the Lord says in these words, *He that eats and drinks*. These words are of the *present*, and not of the future tense. Therefore, ever since the Lord spake them, there have been persons who have eaten and drunk, nevertheless the Lord had not yet suffered, nor was the Sacrament yet instituted.”<sup>1</sup>

Amongst others who hold that the chapter does *not* refer to the Sacrament, are Cajetan,<sup>2</sup> Cusanus,<sup>3</sup> and Biel.<sup>4</sup>

That the language can have no reference to the Eucharist may be further seen from the sense in which the Jews who heard understood it. It is evident that they understood it *literally*. Their exclamation, “How can this man give us His flesh to eat? this is a hard saying,” proves it; for none will assume that they had any thoughts of the Sacrament. The learned amongst Roman Catholic writers maintain this much, for thus writes

*Estius*, who says :—

“The Capharnaites wrongly understood the words of Christ in John vi., supposing that Christ had promised His flesh to be eaten by them after the manner of the flesh of slain animals, which, torn or dissected into parts or raw, is devoured by beast, or boiled, is eaten by man.”<sup>5</sup>

*Dr. Wetham* denounces

“The gross and carnal imaginations of those Capharnaites that our

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<sup>1</sup> Epist. ad Card. de Carvial, No. 130.

<sup>2</sup> In Aquin., par. iii., qu. 80., art. viii.      <sup>3</sup> Ep. 7, ad Bohem.

<sup>4</sup> In Canone Missæ.

<sup>5</sup> In lib., Sent. iv. 9, p. 110.

Lord meant to give them His body and blood to eat in a visible and bloody manner."<sup>1</sup>

The *Rhenish Testament's* annotations say:—

"They (Jews) imagined that He would kill Himself, and cut and mangle His flesh into parts, and so give it to them raw or roast to be eaten among them."<sup>2</sup>

Cardinal Wiseman holds that the Jews understood

"A real eating of His flesh and drinking of His blood."<sup>3</sup>

If the Jews, then, understood our Lord literally, and if this interpretation be adhered to, it is evident that His language cannot be applied to the Eucharist; and that our Lord understood them as regarding His words literally is clear from His correcting their misapprehension, and explaining the import of those words when saying, "What and if ye shall see the Son of Man ascend where He was before? . . . The flesh profiteth nothing." As much as to say they should not eat Him, for He would take His body away. Upon this declaration, many of His disciples "went back and walked no more with Him." The reason of their doing so is distinctly stated—they "believed not." Christ explained His words to them, and they, dissatisfied therewith, went away.

That this chapter has no direct reference to the Lord's Supper is clear from the following considerations:—

(a) Christ says, "*Except ye eat,*" &c. Then infants and all who fail to partake of the Sacrament are lost.

(b) Christ says, "*Except ye . . . drink His blood, ye have no life in you.*" Then all the laity must be lost, for the cup is withholden by *Rome*.

(c) Christ says, "*Whoso eateth my flesh and drinketh my blood hath eternal life.*" Then Judas and every reprobate who does so is saved.

(d) Christ says we must "*drink His blood,*" which would involve a breach of God's law, which forbids the drinking of blood (Lev. xvii. 10; Acts xv. 28, 29).

Let us now consider what is the teaching of the chapter. What are we to understand by "eating His flesh and drinking His blood?" A comparison with the context will

<sup>1</sup> Elliot's *Delineation*, p. 151.

<sup>2</sup> Note on John vi. 63.

<sup>3</sup> *Lectures on the Real Presence*, p. 60.

show that it signifies *coming* to Him, and *believing* on Him. If we will inspect the following verses side by side, this will be apparent :—

"He that *eats* my flesh has eternal life."

"He that *drinketh* my blood hath eternal life."

"He that *believeth* on me hath everlasting life" (v. 47).

"He that *cometh* to me shall never hunger, and he that *believeth* on me shall never thirst" (v. 35).

In Scripture it is common to represent *doctrine* as food, and the appropriating of that doctrine, or *believing*, as eating (see Is. lv. 1, 2 ; Matt. v. 6 ; Heb. v. 12).

The *design* of the chapter is obvious, and supports this view. Certain Jews followed our Lord for the sake of the loaves they had eaten (v. 26). He tells them not to labour for the earthly meat, but for the heavenly (v. 27). To their inquiry how to do so, He bids them "believe on Him" (v. 29). He speaks of the manna Moses had given, and shows His superiority to it, declaring that the bread He should give would be His flesh "for the life of the world" (v. 51)—that is, that His flesh crucified should be the procuring cause of spiritual food for men. He declares that by believing they should feed on this food, which nourishes to eternal life. This food—this "bread of life, which came from heaven," can in no wise be understood of Christ's natural body, which did *not* come from heaven, but was born of the Virgin ; nor of the Sacramental bread, which does not give life to the world, and did not come from heaven. Had Christ never ordained the Sacrament, yet should we have eaten of His flesh, and drank His blood, as did all the faithful *before* its institution.

The Scriptures, indeed, speak of Christ's body being eaten by us ; but it is to be understood of a *spiritual* eating. In this, and in the above interpretation, we are borne out by the testimony of the Fathers and Romanists themselves.

*Augustine* saith :—

"To keep in our minds, to our great comfort and profit, that Christ was crucified and His blood shed for us, and so to be partakers of His passion, *this* is to eat His flesh and to drink His blood." <sup>1</sup>

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<sup>1</sup> Hom. xvi., fol. 123.



*Origen* says :—

“We are said to drink the blood of Christ when we receive His discourses.”

*Athanasius* writes :—

“Both these matters, the flesh and the Spirit, He said respecting Himself; and He distinguished the spirit from the flesh, in order that, believing both the visible and invisible, they might understand His sayings to be *not carnal, but spiritual*. . . . But that He might divert their minds from carnal cogitations, and that they might learn the flesh which He would give them to be super-celestial and *spiritual food*, He, on this account, mentioned the ascent of the Son of Man into heaven.”<sup>1</sup>

*Ignatius* says :—

“Renew yourselves in *faith*, that is, the flesh of the Lord; and in *charity*, that is, the blood of Jesus Christ.”<sup>2</sup>

*Tertullian* affirms :—

“If Christ declares that ‘the flesh profiteth nothing,’ the sense must be decided from the matter of the saying. . . . Then follows also what He would have us understand by Spirit. ‘The words which I have spoken unto you, they are spirit and life.’ . . . Appointing, therefore, the word to be vivifier because the *word* is spirit and life, he calleth the same *His flesh*.”<sup>3</sup>

*Jerome* says :—

“This chief good we have in the present age, if we feed on His flesh and drink His blood, not only in the mystery, but even in the reading of the Scriptures.”<sup>4</sup>

Again :—

“If at any time we hear the Word of God, both the Word of God, and the flesh of Christ, and His blood, is poured into our ears.”<sup>5</sup>

*Clemens Alexandrinus* says :—

“But since He said, ‘And the bread which I shall give is my flesh;’ and flesh is moistened by blood, *wine*, therefore, allegorically represents the blood. . . . Thus the Word is frequently *allegorically* represented, and is food and flesh.”<sup>6</sup>

*Augustine* again says :—

“Unless ye shall eat the flesh of the Son of Man, and drink His blood ye shall not have life in you. He appears to enjoin wickedness as a crime. *It is a figure* therefore.”<sup>7</sup>

<sup>1</sup> Oper., tom. i., p. 979.

<sup>2</sup> Epis. ad Ephes., Lec. xx.

<sup>3</sup> Opera. De Resur., c. xxxvii., p. 498.

<sup>4</sup> In Eccles., c. iii., tom. v.

<sup>5</sup> In Ps. cxlvii., tom. vii., p. 420.

<sup>6</sup> Pædag., lib. i., p. 104.

<sup>7</sup> De Christ. Doc., lib. iii., p. 52.

*Pope Innocent III.* says :—

"When the Lord says, 'Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,' he speaks of eating in a *spiritual* sense." <sup>1</sup>

*Cardinal Cajetan* holds :—

"To eat the flesh of Christ, and to drink His blood, is *faith* in the death of Jesus Christ; so that the sense is this: If ye use not the death of the Son of God as meat and drink, ye have not the life of the Spirit in you." <sup>2</sup>

*Pope Pius II.* writes :—

"The Lord there makes known, by these words, the secret mysteries of *spiritual* drinking, and not of carnal, when He says, It is the spirit that quickeneth: the flesh profiteth nothing." <sup>3</sup>

From an examination, then, of the chapter, we come to the conclusion that our Lord intended to convey a spiritual lesson by means of earthly figures, and that the only eating and drinking He designed is that of a spiritual kind; and in this interpretation we are fully borne out by the voice of primitive antiquity.

## SECTION XII.—SUNDRY OBJECTIONS ADVANCED IN SUPPORT OF TRANSUBSTANTIATION.

*Obj.* 1. "Christ's body at His resurrection passed through the rock."

*Ans.* Scripture teaches otherwise. In Matt. xxviii. 2, we are told that the "angel of the Lord descended, and came and *rolled back* the stone from the door, and sat upon it."

*Obj.* 2. "Transubstantiation is no more mysterious than the doctrine of the Trinity."

*Ans.* The doctrine of the Trinity is found in Scripture and the Creeds, and was taught by the primitive Church. This is not the case as regards transubstantiation. This latter comes under the cognizance of the senses; the former

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<sup>1</sup> De Myst. Missæ., lib. iv., c. 14.

<sup>2</sup> Quoted by Elliot, *Delineations*, p. 147.

<sup>3</sup> Ep. ad Card. Carvial, 130.

does not, and it is, moreover, contradictory to our reason, whilst the other is *above* it.

*Obj.* 3. "In 1 Cor. xi., those who eat unworthily are said to eat and drink damnation, not discerning the Lord's body."

*Ans.* In this place St. Paul speaks of eating *bread*, and drinking *wine*, but not of a corporal eating of Christ's flesh. "Not discerning," may be rendered "not making a difference." The Greek verb has a reference to the distinguishing of meats, clean and unclean. The Apostle warns against making no distinction between the ordinary and consecrated bread and wine; and as the believing Israelite discerned the Lord's body in the paschal lamb, which was the symbol of it, so the Christian discerns it by faith in the symbols which commemorate His death. St. Paul has like language in Gal. iii. 1, when he speaks of Christ as having been crucified in their midst.

*Obj.* 4. "With God all things are possible."

*Ans.* This is the old subterfuge of heretics and heathen. The Fathers term it "the sanctuary of heretics," and it is referred to by *Plato*; and *Cicero* taunts, "When you cannot bring your arguments to a right conclusion, you fly to the power of God."<sup>1</sup> With all reverence, God cannot work contradictions and absurdities. It is contradictory for a body to be in two places at the same time. What we desire is proof that God will have it so, and that it is so; as *Tertullian* saith: "We should not conclude that God doth things because He is able; but that we should inquire what He hath done."

*Obj.* 5. "The conversion of the bread is miraculous."

*Ans.* Miracles are an appeal to our senses. All the Scripture miracles were apparent to the senses. Transubstantiation is not thus apparent, rather it is contradicted by them; therefore it is no miracle. If it be a miracle, it is different from every miracle yet wrought, since it is not an appeal to the senses.

*Obj.* 6. "In the case of transubstantiation our senses are not to be believed, for Christ, who cannot lie, said "This is my body."

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<sup>1</sup> De Nat. Deor., lib. i., 20.

*Ans.* In Scripture it is as much called *bread* as Christ's body (1 Cor. x. 16, 17 ; xi. 26-28). Had Christ only said, "This is my body," and no Apostle called it bread, then we might have doubted our senses ; but since it is called bread as well as body, and but one of these can be true, shall we ignore the senses in investigating the truth ?

*Obj.* 7. "It is not impossible for a man to be in several places at once by God's power."

*Ans.* Then Peter may be in Paris and Rome at the same time, and, having power to move, he may set out from Paris for Rome, and from Rome for Paris, and meet himself half-way. He may be hot, sick, or feasting in one place, and cold, healthy, and fasting in another.

*Obj.* 8. "The Apostle speaks figuratively (1 Cor. xi. 26-28), calling that bread because it was so once, and still appears so."

*Ans.* Strange to suspect a figure in this case, and none in calling that Christ's body which was made by the baker, and neither had nor assumes any resemblance to a human body or flesh !

*Obj.* 9. "God's omnipotency can change one substance into another, as when Christ turned water into wine."

*Ans.* The substance of bread is not changed into another that had not being before, but into Christ's body, which had a being hundreds of years ; whereas the wine which was made of water had no previous existence. It is absurd to suppose that Christ's body already in being should be made of another substance.

*Obj.* 10. "Why cannot Christ be in heaven and on the altar as easily as when He came into the house, the doors being shut ?"

*Ans.* Scripture does not deny that He opened the door ; and why could He not come into the house when the door was shut, as well as for the Apostle to go out of prison, the gates being shut ? (Acts v.)

*Obj.* 11. "That accidents should be without their substances is against the course of natural things, but it is done by a spiritual miracle."



*Ans.* God never yet created or made, with or without miracle, substances without accidents, or accidents without substances to subsist in.

## II.—THE SACRIFICE OF THE MASS.

### SECT. XIII.—THE DOCTRINE OF THE CHURCH OF ROME REGARDING THE SACRIFICE OF THE MASS.

The *Creed of Pope Pius* teaches :—

“I profess, likewise, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead.”<sup>1</sup>

The *Council of Trent* says :—

“And since in this Divine sacrifice, which is performed in the Mass, the same Christ is contained, and is *bloodlessly* immolated, who once offered Himself bloodily upon the cross; the holy Council teaches that this sacrifice is truly *propitiatory*. . . . For the *Lord, appeased by the oblation of this sacrifice*, granting grace and the gift of repentance, *remits even great crimes and sins*. There is one and the same Victim, and the same Person, who now offers by the ministry of the priests, who then offered Himself upon the cross: the mode of offering only being different. . . . Wherefore it is properly offered, according to the apostolical tradition, not only for the sins, pains, satisfactions, and other wants of the faithful who are alive, but also *for the dead in Christ who are not yet fully purged*.”<sup>2</sup>

The *Canons of Trent* contain :—

\* *Canon 1.*—If anyone shall say that a true and proper sacrifice is not offered to God in the Mass, or that what is offered is nothing else than giving Christ to us to eat, let him be accursed.”

“*Canon 3.*—If anyone shall say that the Mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering, or that it only benefits him who receives it, and ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities, let him be accursed.”

The *Catechism of the Council of Trent* says :—

“We confess that the sacrifice of the Mass is one and the same sacrifice with that upon the cross; the Victim is one and the same Jesus Christ who offered Himself, once only, a bloody sacrifice on the altar of the cross. *The bloody and unbloody Victim is still one and the same*. . . . The holy sacrifice of the Mass, therefore, is not only a sacrifice of praise and thanksgiving, or a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation.”<sup>3</sup>

<sup>1</sup> Ord. Admin. Sac., p. 67. London, 1840.

<sup>2</sup> Sess. xxii., c. ii.

<sup>3</sup> Pp. 249, 250.

The *Catholic Christian Instructed* says :—

"Are the sacrifice of the cross and that of the Eucharist the same sacrifice, or two distinct sacrifices ?

"*Ans.* They are the same sacrifice, because the Victim is the selfsame Jesus Christ. It was He that offered Himself upon the cross. It is He that offers Himself upon the altar." <sup>1</sup>

The *Faith of Catholics Confirmed* says :—

"The Church is thereby enriched with a true, proper, and propitiatory sacrifice, usually termed 'the Mass.'" <sup>2</sup>

The *Holy Altar and Sacrifice Explained* teaches :—

"It (the Mass) is a propitiatory sacrifice by which we may obtain pardon of our sins." <sup>3</sup>

The *Grounds of Catholic Doctrine* says :—

"That in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead."

The *Missal* declares :—

"The Mass serves to appease God's wrath, to obtain remission of sins, redemption of souls, and all spiritual grace and salvation. It serves for all other necessities, *as well of man as of beast* ; as well for the dead as for the living." <sup>4</sup>

These quotations abundantly prove in what light the Church of Rome regards the Lord's Supper, viz., as a sacrifice propitiatory ; that is, a sacrifice that pacifieth God's anger, obtains mercy and forgiveness, and is our ransom and redemption from eternal damnation. *Propitiatory* means that whereby lost favour is restored. The Mass is not a bare *application* of Christ's sacrifice—this Rome denies ; it is more : it serves for the sins of men, living and dead ; and even for the "*necessities of beasts.*" <sup>5</sup>

#### SECTION XIV.—THE CONSIDERATION OF VARIOUS KINDS OF SACRIFICES, OR DIFFERENT KINDS OF SACRIFICES CONTRASTED.

1. *Bloody and Unbloody.*—An investigation into the writings of the Fathers gives testimony that within the first

<sup>1</sup> Catholic Instructed, p. 81.   <sup>2</sup> Faith of Catholics Confirmed, p. 263.

<sup>3</sup> Elliot's Delineations, p. 175.

<sup>4</sup> Missal, c. in canone. ; and Pap. Innocent III., Tract de Missa, quoted in The Great Apostacy, p. 435.

<sup>5</sup> Ibid, p. 436.

six centuries there is no clear evidence that the elements of the Eucharist were ever called an "unbloody sacrifice." The phrase crept in about the time of the introduction of transubstantiation.

Tertullian,<sup>1</sup> Origen,<sup>2</sup> Augustine,<sup>3</sup> Eusebius,<sup>4</sup> Athenagoras,<sup>5</sup> all speak of the bloody sacrifices of the Pagans, but never oppose to it the unbloody sacrifice of bread and wine. The sacrifices they oppose to such are of a spiritual kind—prayer, praise, and good works.

2. *Material and Immaterial.* One charge made against the Christians in early times was, that they had no material sacrifice. This they readily admitted, pleading that God had no need of such now. *Eusebius*<sup>6</sup> speaks of the Christian sacrifices as being immaterial, so does *Cyril*;<sup>7</sup> and *Justin Martyr*,<sup>8</sup> speaking of the Eucharist, points out what is to be offered to man, and what to God therein. The material part of bread and wine is to be presented to man, but to God are to be offered hymns and praise.

3. *Visible and Invisible.* All Jewish and Pagan sacrifices were visible. Christian sacrifices are invisible, as coming from within, from the heart. This was the teaching of the Fathers. *St. Augustine* is very explicit, holding that the only acceptable sacrifice is the invisible one of the heart and soul. He never calls a Gospel sacrifice by the name of a visible sacrifice.

4. *External and Internal.* The doctrine of the primitive Fathers was that Christians have no external sacrifice but that of Christ, once for all offered; that their only sacrifices are of an internal kind, such as the devotions of the heart; that we should offer the sacrifice of God, "a troubled spirit."

5. *Literal and Spiritual.* The sacrifices of the Jews were literal, whilst being symbolical. The Christian sacrifices are purely spiritual. *St. Peter* alludes to the sacrifices we are called upon to offer, and calls them "spiritual."<sup>9</sup> Spiritual sacrifices for Christians are those alone recognised by the Fathers, who, in some cases, minutely describe in what they consist, viz., in Christian graces and virtue.

<sup>1</sup> Tertull. ad Scap., c. ii., p. 69.

<sup>3</sup> De Civit. Dei, lib. x., c. v., p. 241.

<sup>5</sup> Legat., p. 49.

<sup>7</sup> Contra Julian, lib. x., p. 345.

<sup>2</sup> In Num., hom. xiv., p. 363.

<sup>4</sup> Demonst. Evan., c. vi., p. 19.

<sup>6</sup> Demonst., lib. i. c. iv., p. 39.

<sup>8</sup> Apol. i., p. 19. <sup>9</sup> 1 Peter ii. 5.

6. *Real and Nominal.* The only real sacrifice for sin is the one offering of Christ, never to be repeated; the participation of this is spiritual. The elements of bread and wine are not a proper sacrifice, *i.e.*, a sacrifice propitiatory, but may be called a sacrifice, as being the symbols or signs of the sacrifice; the thing signifying often receiving the name of the thing signified. It is thus that the Fathers at times call the elements a sacrifice by a figure of speech, the sign of the sacrifice receiving the name of the sacrifice. Whilst granting that in this sense the Eucharist may be called a *sacrifice*, we must take care to remember and distinguish that it is not a *propitiatory* sacrifice. No Father ever calls it by this latter title; but, as *Augustine* says, "That which men call a sacrifice is a sign or representation of the true sacrifice;"<sup>1</sup> and as *Peter Lombard* declares:—

"That which is offered and consecrated of the priest is *called* a sacrifice and oblation, because it is a memory and representation of the true sacrifice"<sup>2</sup>

When, therefore, the Fathers call the Sacrament a sacrifice, they mean that it is a sacrifice of praise and thanksgiving, or else a remembrance of Christ's propitiatory sacrifice.

#### SECTION XV.—THE CHRISTIAN PRIESTHOOD.

The Church of Rome contends that her clergy are *Priests*, that is, *sacrificing* priests. Now, the term "Priest" is but a contraction of *Presbyter*, which is synonymous with *Elder*. In this latter sense only is it used in our Prayer Book. The offering of the Mass being the great work of the Romish priests, they are termed *sacrificing* priests. The Greek term for, such is *ἱερεὺς* (*Hiereus*). This is ever applied in Scripture to the Jewish priesthood and to Pagan priests; but we challenge Rome to give a single instance where a Christian minister is so called. What do the Apostles say upon the subject? Not once do they call themselves by any such designation. Peter styles himself an *Elder*; Paul calls himself an *Apostle*; and the latter, in instructing

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<sup>1</sup> De Civitate Dei, lib. x., c. v., pars, vii.

<sup>2</sup> Lib. iv., Dist. xii., p. 745. Colon., 1609.



Timothy and Titus on the duties of the clergy, makes mention of bishops and deacons, but never a word about a sacrificing priest. It is incredible that, had the Apostles known of any such functionary under the Gospel dispensation, they should have omitted to mention it, because then no religion, Jewish or Pagan, existed without sacrificing priests; and the reference thereto would have tended to soften the prejudices of those who were opposed to Christianity. Neither in the Acts nor in the Epistles do we meet with any such office or title belonging or applied to any Christian minister. We read in Eph. iv. 11—

“He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.”

In this enumeration there is no mention of a priest. Our Lord's commission to His Apostles did not constitute them sacrificers, for its injunctions are—

*Matt. xxviii. 19.*—“Go ye, therefore, and *teach* all nations.”

*Mark xvi. 15.*—“Go ye into all the world, and *preach* the Gospel to every creature.”

St. Peter does indeed speak of Christian priests. He says:—

“Ye are a chosen nation; ye are a royal *priesthood*.”

If, then, Christian *ministers* are priests (Hiereis), equally so are Christian *laymen*, for he addresses them in like terms. This the Apostle Paul also recognises, for he speaks of the sacrifices they have to offer, viz., spiritual sacrifices. He says:—

*Rom. xii. 1.*—“I beseech you by the mercies of God that you present your *bodies* living sacrifices unto God.”

*Heb. xiii. 15.*—“By Him, therefore, let us offer the sacrifice of *praise* continually.”

Thus we see that all Christians share equally in the New Testament priesthood.

Whilst ministers and laymen are alike priests, we have, nevertheless, a Great High Priest, even Jesus, who has gone into the heavens, to appear in the presence of God for us, and there to present the merits of His infinite and perfect sacrifice. He being a perpetual and eternal Priest, who by one sacrifice made oblation for sin for ever, His priesthood and office cannot pass over to another. This is the clear and emphatic teaching of Scripture. St. Paul declares:—

*Heb. vii. 24.*—“But this Man (Christ), because He continueth for ever, hath an *intransferable* priesthood.”

The Greek word employed by the Apostle is decisive. It is *απαραβατον* (*aparabaton*), which signifies, cannot pass on to another. Romanists dispute this meaning, but the highest authorities give it this signification.

*Erasmus* defines it :—

"That which is not able to pass over to another person."

*Stephanus* explains it :—

"A priesthood which cannot pass over, or be transmitted."

*Constantini* gives it :—

"A perpetual priesthood which cannot pass over to another."

*Parkhurst* interprets it :—

"Which passeth not from one to another."

These are sufficient to show that our interpretation is correct ; hence, if the priesthood of Jesus be intransferable, it is clear that Romish priests are not sacrificing priests, and that, in their assumption of the title and office, they are robbing the Saviour of His prerogatives, and have undertaken functions that do not belong to them. From an inspection of Heb. vii., it will appear that, under the Gospel dispensation, a sacrificing priesthood cannot exist. The Apostle says :—

*Heb. vii. 23.*—"They truly were many priests, because they were not suffered to continue by reason of death."

*Heb. vii. 27.*—"Who (Christ) needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's ; for this He did *once*, when He offered up Himself."

*Heb. vii. 28.*—"For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

## SECTION XVI.—THE DOCTRINE OF THE MASS INVOLVES IDOLATRY.

It is affirmed that, after consecration, the bread of the Sacrament is changed into Christ's perfect body, soul, and divinity, and that hence whatever worship is due to Him personally is naturally due to the Host. But what guarantee can Rome give that there is a valid consecration or a true Sacrament, which, if not existing, then is there no real change, and the multitude worship but a piece of bread?

She can give no assurance whatever: she is at the mercy of the baker and wine merchant! The truth of the Mass depends upon the honesty of these gentlemen! That this is indeed the case will appear from what Rome lays down concerning *Defects in the Mass*. She says:—

"Mass may be defective in the matter to be consecrated, in the form to be used, and in the officiating minister. For if in any of these there be any defect, namely, due matter, form, with intention, and priestly orders in the celebration, no Sacrament is consecrated."

*Defects of the Bread.*

"If the bread be not of wheat, or, if of wheat, it be mixed with such quantity of other grain that it doth not remain wheaten bread, or if it be in any way corrupted, it doth not make a sacrament."

"If it be made with rose or other distilled water, it is doubtful if it make a sacrament."

"If a consecrated Host should disappear, either by accident, by wind, or by miracle, or be *devoured by some animal*, and cannot be found, then let another be consecrated."

*Of Defects in the Wine.*

"If the wine be quite sour or putrid, or be made of bitter or unripe grapes, or if so much water be mixed with it as spoils the wine, no sacrament is made."

*Of the Defects of the Minister.*

"The defects on the part of the minister may occur in those things required in him: these are first and especially *intention*, after that disposition of soul, adjustment of the body, disposition of garments, and disposition in the service itself, as to those matters which can occur in it."

*The Defect of Intention.*

"If anyone intend not to consecrate, but to counterfeit; also, if any wafers remain forgotten on the altar, or if any part of the wine or any wafer lie hid, when he did not intend to consecrate but what he saw; also, if he shall have before him eleven wafers, and intended to consecrate but ten only, not determining what ten he meant: in all these cases there is *no consecration*, because intention is required."<sup>1</sup>

From the foregoing, it will be seen upon what mere accidents Roman Catholics have to depend to be secure from idolatry, supposing the doctrine of the Mass to be true. No Romanist where he worships the Host can have the least certainty that he is not adoring that which is unconsecrated, and but bread, and so is not guilty of idolatry. It will not do to reply to this, and say that in such a case

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<sup>1</sup> Missale Rom. De defect. Missæ. Conc. Trid., sess. xiii., c. 5.

it is but pardonable error, since the worship is not intended for the bread but for Christ's body. Such a plea would justify the heathen idolatries as well as the Jewish. Can that be a safe religion which verges so near idolatry, if it does not actually land in it ?

SECTION XVII.—A FEW ARGUMENTS AGAINST THE SACRIFICE OF THE MASS.

1. *There is no true sacrifice in the Mass.* A proper sacrifice requires the real death of the victim, with real bloodshedding. To *immolate* means to shed blood. In Exod. xii. 6, the Latin word which is translated "*shall immolate*" is thus rendered in the Douay Bible, "And the whole multitude of the children of Israel *shall sacrifice* it in the evening, and they shall take of the blood thereof." Rome represents the Mass as being an "unbloody sacrifice." Yet the Apostle tells us, "Without shedding of blood there is no remission" (Heb. ix. 22). To say that Christ's sacrifice on the cross was bloody, whilst that in the Mass is unbloody, is a contradiction. We thus clinch the argument: Bloodshedding is necessary or unnecessary to constitute a true sacrifice. It (Paul says) is necessary: therefore, the sacrifice of the Mass, which wants it, is not a true propitiatory sacrifice.

2. *The sacrifice of the Mass cannot be the same with the sacrifice on Calvary.* Christ presented and made the latter. It is priests who make the former. Priests may say they are Christ's representatives, but this will not answer; for it was Christ Himself, and not a representative, who made the sacrifice on Calvary. To be the same sacrifice Christ must offer it; then the priest or the Host must be Christ. If the Host, why does the priest intermeddle, and not leave Him to offer Himself? If the priest be Christ, then it is himself he should offer, and not a consecrated wafer. But, if the sacrifice be the same, where are the like circumstances? Where the blood, the dying groans; the crucified thieves; the mocking and railing; the weeping mother and sorrowing disciple; the darkened sun and opening graves? The like accessories to the first sacrifice should be present.



Thus we argue : If none can be associated with Christ in His sacrifice, Romish priests do not offer Christ in the Mass. But no one can be thus associated (Heb. i. 3 ; Lev. xvi. 17). Therefore Romish priests do not offer Christ as a sacrifice.

3. *The Mass is barbarous.* If it be the same as that of Calvary and the same Victim, then is the Lord Jesus put to torture and wounding every time the Mass is celebrated. Can this be true of Him who is "passed into the heavens to appear in the presence of God for us"? If the Mass be true, Christ is sacrificed on an average *ten million* times every year!

4. *The Mass is made a matter of trade.* The sacrifice of the Mass is one of the most fruitful sources of emolument to the Romish priesthood. Masses are a subject of sale, and bring an immense revenue to the Church of Rome. The price of a Mass varies from half-a-crown upwards.<sup>1</sup> According to the money given, so will Masses be said. How different is the teaching of Scripture, which declares that the benefits of Christ's sacrifice are *free* and for all. The invitation it gives is not, Leave your money to the priests, and you shall have the benefits of the sacrifice of Christ applied to your soul, and your salvation secured ; but rather,

"Whosoever will, let him take of the water of life *freely*" (Rev. xxii. 17).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money : come ye, buy and eat ; yea, come, buy wine and milk without money and without price" (Isa. lv. 1).

5. *The Mass is derogatory to Christ's sacrifice.* Bellarmine admits that Christ's sacrifice was *infinite* and the Mass finite. If this be so, is it not vain to try to add that which is finite to that which is infinite ? As being infinite, Christ's sacrifice was *perfect* ; the Mass, therefore, is but an attempt to add to infinite perfection. If the first sacrifice was infinite, perfect, satisfactory, and propitiatory, the Mass cannot be propitiatory, else the first must have been in vain ; for the making of any other, or of the same again, is a condemnation of the first, and argues imperfection. At the Last Supper, then, Christ made no propitiatory sacrifice, else the sacrifice on the cross was unsatisfactory, or that at the supper im-

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<sup>1</sup> Protestant Discussion, Cumming and French, p. 182.

perfect. Bellarmine confesses that Christ made *no oblation* at the Last Supper, nor "even His Apostles in the beginning."<sup>1</sup> We thus reason: Christ's sacrifice was either perfect or imperfect. If the former, then the Mass is useless; if the latter, then St. Paul must have erred, for he admits its perfection (Heb. vii., viii.).

6. *The Mass is celebrated in a strange tongue.* To give her proceedings an air of mystery, Rome celebrates the Mass in Latin. This is plainly contrary to Scripture. St. Paul declares, "In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."<sup>2</sup> It may be said that the people are allowed the use of translations, but, practically, these are useless. It is impossible for those ignorant of Latin to be able to know exactly whether he is following the priest as he reads. The books of devotion contain no directions for the use of a translated Missal; they are rather a meditation on what the priest is saying.

We will conclude with the following syllogism:—

No sin offering was ever to be eaten (Lev. vi. 30).

The sacrifice of Christ was a sin offering.

Therefore, the Sacrament which is eaten cannot be a sin offering.

#### SECTION XVIII.—WHAT THE FATHERS SAY REGARDING SACRIFICE.

The following will evidence that the early Fathers held no such doctrine as the Sacrifice of the Mass.

*Justin Martyr*, 150 A.D., writes:—

"I also affirm that the prayers and praises offered by the saints are *the only perfect sacrifices* acceptable to God."<sup>3</sup>

*Chrysostom* says:—

"Through Him we offer a sacrifice to God. What sacrifice does he mean? He Himself has explained, saying, the fruit of the lips which confess His name, that is, *prayers, hymns, thanksgiving.*"<sup>4</sup>

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<sup>1</sup> Delineations of Popery, Elliott, p. 178.      <sup>2</sup> 1 Cor. xiv. 19.

<sup>3</sup> Dial. with Trypho., p. 345.      <sup>4</sup> Hom. xxxii. Expos. ad Hebr.

Again :—

"But who taketh away the sins of the world, as if He were always doing it. For He did not then only take them when He suffered, but from that time till the present He takes away sins. He is not always crucified, for He offered *one sacrifice* for sins. He always purifies by *that one sacrifice.*"<sup>1</sup>

Again :—

"We possess not only one, but three prerogatives pre-eminently. For we are about to enjoy a kingdom, and we are *priests offering our bodies as a sacrifice.*"<sup>2</sup>

Again :—

"What means sacrifice, the sacrifice of righteousness? Seek righteousness, offer righteousness. This is the greatest gift to God: this is the acceptable sacrifice. . . . Wherever you are, you may offer it, you yourself being both *the priest, and the altar, and the knife, and the victim.*"<sup>3</sup>

Again :—

"He remitted sins, therefore, when He gave the covenant. But He gave the covenant by sacrifice. If, then, He remitted sins by one sacrifice, *there is no longer need of a second.*"<sup>4</sup>

*Cyril of Alexandria* says :—

"We, therefore, illuminated by the faith of Christ, and carrying *spiritual* sacrifices to God, fill His holy courts, that is to say, the churches."<sup>5</sup>

*Basil* writes :—

"And the multitude (of sacrifices) is dismissed, and He seeks *one* sacrifice. Let every one, therefore, offer *himself* to God, presenting himself a living sacrifice acceptable to God, by a reasonable service, sacrificing to God the sacrifice of praise."<sup>6</sup>

Again :—

"For God always (not, I think, because He is in need of it) seeks a sacrifice; but He receives as a precious sacrifice the pious and upright mind."<sup>7</sup>

*Clemens Alexandrinus* says :—

"We not unreasonably honour God with *prayer*; and we send up with righteousness this *the best and most holy sacrifice.*"<sup>8</sup>

Again :—

"And his (the believer's) whole life will be a holy festival, and his

<sup>1</sup> Hom. xvii. John i.    <sup>2</sup> Hom. iii. 2 Cor. ii.    <sup>3</sup> In Psalm iv.

<sup>4</sup> In Ep. ad Hebr., c. x. Hom. viii.

<sup>5</sup> Com. in Esaiam., lib. i., tom. ii., p. 15.

<sup>6</sup> Com. in Esaiam., tom. i., p. 398,    <sup>7</sup> Epistola 115.

<sup>8</sup> Stromat., lib. vii., p. 717.

constant *sacrifices* will be prayers, and praises, and the reading of the Scriptures. . . . But does he not recognise another sacrifice—the giving both of instruction and money to the destitute? Most certainly.”<sup>1</sup>

*Jerome* says :—

“*Obedience*, which is above sacrifice ; and the sacrifice concerning which David, in the Psalms, speaks, ‘The sacrifice of God is a troubled spirit.’”<sup>2</sup>

*Augustine* says :—

“When He would show the sacrifice of the New Testament after those (types) should have ceased, He says, ‘Offer in sacrifice to God the sacrifice of praise, and render your vows to the Most High.’”<sup>3</sup>

These quotations are ample to show that the Fathers recognised no sacrifices under the Gospel but those of a spiritual character.

#### SECTION XIX.—THE SCRIPTURES ARE STRONGLY AGAINST THE SACRIFICE OF THE MASS.

It is a wonted challenge with Romanists to show the precise time when the doctrine of the Mass came in, if we maintain its novelty. To do so is of small moment ; not to be able to do it, is of no consequence. The question is not *when* did it begin, but is it in the Scripture? We say it is not, and can prove it. If a poison taint a stream, and we wish to find it out for analysis, it is to the fountain head we go ; for, if it be there, it will be in the whole stream. So we go to the fountain to ascertain whether the Mass be there or not ; and, if not, it is no use troubling to find out when or where it began. The subjoined passages are entirely opposed to it.

*Heb. vii. 27.*—“Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s ; for this He did *once for all* (εφάπαξ, ephapax), when He offered up Himself.”

*Heb. ix. 25-28.*—“Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others ; for then must He often have suffered since the foundation of the world ; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men *once* to die, but after this the judgment ; so Christ was once offered to

<sup>1</sup> *Stromat. lib. vii., p. 728.*  
*iv., p. 314.*

<sup>2</sup> *Com. in Es., lib. xii., c. xliv., tom.*

<sup>3</sup> *Epist. ad Honor., tom. ii, p. 439.*



bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

*Heb. x.* 9-12, 14, 18.—"Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sin; but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. For by *one offering* He hath perfected for ever them that are sanctified. . . . Now, where remission of these (sins) is, there is *no more offering for sin.*"

In all these passages Scripture speaks of the one offering of Christ as being ample for all sins, and declares that a repetition argues insufficiency.

#### SECTION XX.—OBJECTIONS IN CONNECTION WITH THE SACRIFICE OF THE MASS ANSWERED.

*Obj.* 1. Rome holds that the Mass is prefigured in—

*Gen. xiv.* 18—"And Melchizedek, king of Salem, brought forth bread and wine: and he was priest of the Most High God."

*Ans.* If this offering of Melchizedek was a type of the Mass, it would prove that the Mass is only a sacrifice of bread and wine, for the type and antitype must correspond; so that the doctrine of transubstantiation is overthrown.

Supposing that Melchizedek did offer up<sup>1</sup> a sacrifice, this will avail nothing unless Romanists prove that Christian ministers are after the order of Melchizedek. On this point Scripture is silent.

Supposing, however, that Romish priests *are* after the order of Melchizedek, what authority does that give them to offer up the body of Christ? He presented only *bread and wine*. There is not a hint about transubstantiation.

Rome cannot prove that this act of Melchizedek had anything to do with sacrifice. Let that first be settled. Let them prove that this act was connected with his priestly office. As a priest, he must have known that "without shedding of blood is no remission." If the bread was a type of Christ's body, the wine must have been a type of His blood, and this would have been to prefigure an "unbloody sacrifice."

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<sup>1</sup> In the Vulgate it reads *protulit*, "brought forth," *not obtulit*, "offered."

It is clear, from the whole account, that the bread and wine were offered to Abraham and his soldiers as an act of hospitality, which was common in those days (Deut. xxiii. 3, 4 ; Judges viii. 6). This is the interpretation of Josephus and Roman authorities.

*Josephus* says :—

"Now this Melchizedek supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and, as they were feasting, he began to praise him, and to bless God for subduing his enemies under him." <sup>1</sup>

*Cassander* says :

"Melchizedek having first given thanks for the victory, and praying for all prosperity for Abraham, refreshed him with food and drink." <sup>2</sup>

*Cajetan* says :—

"Here is nothing written of sacrifice or oblation, but only of bringing forth, which Josephus also affirms to have been done for the refreshment of the conquerors." <sup>3</sup>

*Eusebius* says :—

"As he (Melchizedek), being a priest of the Gentiles, nowhere appears to have used corporeal sacrifices, but blessed Abraham with wine only and bread." <sup>4</sup>

*Obj.* 2. Romanists also quote—

*Mal.* i. 11.—"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering : for my name shall be great among the Gentiles, saith the Lord of Hosts."

*Ans.* There are two words to notice here.

1. *Miktar*, which Rome translates "*sacrifice*," but we "*incense* ;" and Gesenius supports us in it, for he renders the word "burning incense." Whilst Rome here, to suit her purpose, translates it "*sacrifice*," in Exod. xxx. 1 she gives it "*incense*."

2. *Mincha*. This means oblation or sacrifice, but Rome holds that it refers to the propitiatory sacrifice of the Mass. This it cannot, for in Isaiah lxvi. 20 she renders the same word as "*gift*." "They shall bring all your brethren for an offering (*Mincha*) unto the Lord."

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<sup>1</sup> Josephus, p. 40.      <sup>2</sup> De Viris illus., de Abram. Stanford, p. 69.  
<sup>3</sup> In Gen. xiv. 18. Idem.      <sup>4</sup> Demonstr. Evang., lib. v., c. iii., p. 223.

Under the law, incense was a type of *prayer*; e.g.—

*Ps.* cxli. 2.—“Let my prayer be set before Thee as incense.” The “*sacrifice*” refers to the *spiritual* sacrifices which in Christian times should be offered up. In Scripture, prayer, praise, a contrite heart are represented as sacrifices; e.g.—

*Ps.* li. 17.—“The sacrifices of God are a broken spirit.”

*Ps.* cxvi. 17.—“I will offer to Thee the sacrifice of praise.”

*Rom.* xiv. 1.—“I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

*Heb.* xiii. 15, 16.—“By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

It is clear that the passage is a distinct prediction of the spiritual sacrifices which the Gentiles should offer in place of the carnal sacrifices of the Jews. There is not one word concerning the Mass in it.

Upon the text *Eusebius* says:—

“What is said? In every place incense shall be offered, and a pure offering to God. What is meant, but that not at Jerusalem, or any other particular place, but in every country, and in all nations, they shall offer the incense of prayers, and not by word, but by pious works, offer unto God that which is called a pure offering?”<sup>1</sup>

*Justin Martyr* says on the passage:—

“Concerning spiritual sacrifices, he (Malachi) says, ‘And in every place clean sacrifices shall be offered to my name, saith the Lord.’”<sup>2</sup>

*Obj.* 3. Another passage adduced is—

*Acts* xiii. 2.—“As they were ministering unto the Lord, and fasting, the Holy Ghost said,” &c.

Romanists maintain that the word “*ministering*” signifies “celebrating Mass.”

*Ans.* The Greek word *λειτουργεω* (*Leiturgeō*), which Rome defines “sacrifice Mass,” the lexicographer Parkhurst renders, “To minister publicly in sacred offices,” “to minister in works of charity.” Whilst Rome forces this construction on the term in this place, elsewhere she is constrained to translate the word rightly, viz., “ministering;” e.g.—

*Rom.* xv. 27.—“For if the Gentiles have been made partakers of

<sup>1</sup> *Demonst.*, lib. i., c. 6.

<sup>2</sup> *Adv. Jud.* i., c. 6.

these spiritual things, they ought also in carnal things to *minister* to them."

*Rom.* xiii. 6.—"For they (rulers) are God's *ministers*."

*Heb.* i. 14.—"Are they (angels) not all *ministering* spirits?"

The word in question signifies any private or public service, and means merely that the Christians were assembled at some religious service. It is worth noticing here that the Romish Veron, being asked the reason for translating the passage as above, replied, "Because Calvinists had often asked him in what part of Scripture it was said the Apostles ever said *Mass*."<sup>1</sup>

*Obj.* 4. The next passage brought forward is,—

*Heb.* xiii. 10.—"We have an altar, whereof they have no right to eat who serve the tabernacle."

*Ans.* The Apostle, in the context, refers to the Jewish sacrifices, and to certain customs connected therewith. In the above verse he declares that the Jews, whilst they adhered to these sacrifices and types, were unable to partake of the blessings belonging to the Christian altar, Christ crucified.

The best commentators hold that the word "altar" is put by a figure for the victim offered on the altar; *i.e.*, Christ. This is evident from verse 15: "By *Him*, therefore, let us offer the sacrifice of praise continually." The Apostle does not say that we are to eat "at," but eat "of," and how this is done he shows in 1 Cor. x. 16; xi. 24; *viz.*, spiritually.

*Obj.* 5. "As there were sacrifices from the beginning, God would not leave us without a sacrifice now."

*Ans.* These sacrifices were all typical of Christ; and, the Antitype having come, they have ceased. The Jews now have neither temple nor sacrifice. St. Paul affirms that Christ's sacrifice was perfect, and hence no propitiatory sacrifice is now needed (*Heb.* x. 1-17).

*Obj.* 6. "The sacrifice of the Mass is not a repetition, but a continuation, of that on Calvary."

*Ans.* If this be so, then Christ must be frequently put to suffering and shame. If there be this identity between the

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<sup>1</sup> Campbell's Four Gospels, Dissert. xi., s. xii., vol. ii., p. 264.



sacrifices, there must be an identity of suffering ; for without such He could not be offered as a sacrifice for sin.

The sacrifice of the Mass must be a repetition, for each Mass is a distinct ceremony, offered in different places, and at different times, and by different priests ; and being this, it overthrows the propitiatory character of the Mass, since sacrifices that are repeated can never take away sin. So argues St. Paul (Heb. x. 1-11).

*Obj.* 7. "There can be no sufferings, for the Mass is only mystical."

*Ans.* This objection, which is but an effort to escape from the results of the foregoing, is opposed to the direct teaching of Rome, which maintains the Mass to be a true and proper propitiatory sacrifice. The doctrine of transubstantiation makes a 'real and perfect victim personally present ; it holds that all is literal.

*Obj.* 8. "Christ is offered in an unbloody manner."

*Ans.* Then the sacrifice of the Mass is not the same with Calvary. The one was bloody, the other is unbloody ; the one had suffering, the other has none ; the one had a real death, the other has but a mystical one ; and the latter, being unbloody, can make no atonement, for it is the blood that maketh atonement for the soul (Lev. xvii. 11). Further, this theory clashes with the doctrine of transubstantiation, which affirms that the bread is changed into true body and *blood!* Is there not inconsistency here ?

*Obj.* 9. "The sacrifice of the cross was an expiation for sin, but that of the Mass is an application of it."

*Ans.* Is it requisite to have one sacrifice in order to apply another ? A sacrifice is an oblation to God, not an application to men. The ransom having once been paid, it is not requisite to pay it again. The idea of a sacrifice propitiatory is to procure pardon for sin ; if Christ did this once, what need for another sacrifice, or even a repetition of the same ? According to the above, the Mass should be called *applicatory* rather than propitiatory. St. Peter declares that Christ was "once offered to bear the sins of many."

*Obj.* 10. "The sacrifices under the law typified the Mass."

*Ans.* A bloody sacrifice, such as under the law, could never prefigure an unbloody one such as the Mass ; but, if the Mass be a real and true sacrifice, not only must blood be present, but the thing sacrificed must be destroyed. This *Bellarmino* admits, who says :—“ A true and proper sacrifice demands a true and actual slaying ;”<sup>1</sup> so that the priests become the murderers of Christ again !

*Obj.* 11. “The effect of the sacrifice of the Mass is to increase life in us, as that of the cross was to give life to us.”

*Ans.* This is to argue the imperfection of Christ's sacrifice. It both gives and increases life. Our salvation consists in not only giving us life, but also in increasing it. This St. Paul affirms when saying, “The life that I now live, I live by the faith of the Son of God ;”<sup>2</sup> and, “He who hath begun the good work in you will perform it till the day of Christ.” The above theory makes salvation half dependent on Christ and half on the priest. It is to make Christ like an unnatural mother, who, having given birth to her child, refuses to nourish it. But here is a difficulty. Rome teaches that spiritual *life* is given in baptism. She also holds that “mortal sin” is so called because “it kills the soul by *depriving* it of its true life.” The Council of Trent holds that baptism cannot be repeated. If now, the soul is deprived of life by mortal sin, and baptism must not be repeated, what is to be done ? Whence is *life* to come ? The sacraments cannot give it, the Mass cannot restore it.

### III.—PURGATORY.

#### SECTION XXI.—THE ROMISH DOCTRINE ON THE SUBJECT OF PURGATORY.

The *Council of Trent* decrees :—

“The Catholic Church, instructed by the Holy Spirit from the sacred Scriptures and the ancient tradition, hath taught in holy Councils, and, lastly, in this *Æcumenical Council*, that there is a Purgatory.”<sup>3</sup>

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<sup>1</sup> De Missa., lib. ii, c. 27.

<sup>2</sup> Gal. ii. 20.

<sup>3</sup> Sess. vi., c. xxx.

The *Thirtieth Canon* says :—

"If anyone shall say that, after the reception of the grace of justification, the guilt is so remitted to the penitent sinner, and the penalty of eternal punishment destroyed, that no penalty of temporal punishment remains to be paid, either in this world, or in the future in Purgatory, before the access to the kingdom of heaven can lie open, *let him be accursed.*"

The *Catechism of Trent* teaches :—

"In the fire of Purgatory the souls of *just* men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing defiled entereth." <sup>1</sup>

The *Creed of Pope Pius IV.* says :—

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful." <sup>2</sup>

The *Ground of the Catholic Doctrine* contains the following :—

"Q. What do you mean by Purgatory ?

"A. A middle state of souls which depart this life in God's grace, yet not without some lesser stains or guilt of punishment which retards them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they endure, the Church has decided nothing.

"Q. What sort of Christians, then, go to Purgatory ?

"A. Such as die guilty of lesser sins which we commonly call *venial*, as many Christians do who, either by sudden death or otherwise, are taken out of this life before they have repented for these ordinary failings. (2) Such as having been formerly guilty of greater sins, have not made full satisfaction for them to divine justice."

The *Douay Catechism* teaches :—

"Q. Whither go such as die in mortal sin ?

"A. To hell to all eternity.

"Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins ?

"A. To Purgatory till they have made full satisfaction for them, and then to heaven."

*Dens* defines Purgatory as—

"A place in which the souls of the pious dead, obnoxious to temporal punishment, suffer enough or make satisfaction." <sup>3</sup>

*Bellarmino* says :—

"Purgatory is a certain place in which, as in a dungeon, souls which have not been fully cleansed in this life are cleansed after it, to the intent that, having been so cleansed, they may have access into heaven." <sup>4</sup>

<sup>1</sup> Cat. of Trent, p. 59.      <sup>2</sup> Bulla., P. Pius IV., art. ix.

<sup>3</sup> Theol., tom. vii., Tract de Purgat.

<sup>4</sup> Opera., tom. ii., De Purgat., lib. i., c. i.

In this teaching we must notice that sins are *divided* into mortal and venial, and that Purgatory is only for the *just* and righteous.

SECTION XXII.—ARGUMENTS AGAINST THE ROMISH DOCTRINE.

1. *The distinction of sins into mortal and venial is unscriptural.* All sin is mortal in God's sight. Scripture recognises no such difference, but stamps all sin alike. Thus we read :—

*Rom. vi. 23.*—"The wages of sin (all sin) is death."

*Gal. iii. 10.*—"Cursed is every one that continueth not in *all things* which are written in the book of the law to do them."

*Jas. ii. 10.*—"Whosoever shall keep the whole law, and yet offend in *one point*, is guilty of all."

*Ezek. xviii. 20.*—"The soul that sinneth it shall die."

2. *Purgatory implies a denial of the sufficiency of Christ's work.* The Word of God declares that *all* the believer's sins were laid on Jesus, and that the work He accomplished is sufficient and efficient for all. If Christ's work atone for *all* sins, and if Christ's blood wipe out *all* transgressions, so soon as any believe, what remains for Purgatory? Nothing. If any sin does remain for purgatorial fire, or if the guilt of any sin remain unpardoned, then there is an impeachment of the work and blood of Christ. It is tantamount to saying that what He did when He died was not sufficient, and that His sin-cleansing blood is not efficient, but that the help of Purgatory is required. It is to suppose that Purgatory can perfect the work of Christ.

3. *Christ has paid our debt in full.* He has satisfied divine justice. Hence it would be unjust if God were to require a partial payment of the debt in Purgatory. Either Christ paid our debt in full, or He did not. If He did, the fires of Purgatory are uncalled for; if He did not, then is He but half a Saviour, whose blood but half cleanses from sin, and who but half secures our salvation. Yet Scripture declares :—

*Acts iv. 12.*—"Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."



1 *John* i. 7.—The blood of Jesus Christ His Son cleanseth us from all in."

It is against all our notions of the love, goodness, and mercy of our tender Father to suppose that He would put His Son to such dreadful torment on our account, and then exact a certain amount of subsequent torment from those who believe in Him. This would be demanding a double payment for the same offence.

4. *The doctrine of Purgatory is but "making merchandise" of men's souls.* It gives an undue influence to an unscrupulous priesthood, which pretends to have the power to release souls from the pangs of Purgatory. Yet, with all their ability, they cannot tell when a soul leaves Purgatory, or how long it may remain there. They profess to be able to liberate from its pangs, but this depends on their suffrages, and these can only be had with *money*. It is altogether a money affair, and the escape from the purging fires depends on the amount of money paid down. In this respect the *poor* have much to contend with, but their anxiety is considerably relieved in a manner which must be far from gratifying. Thus writes *Dens*:—

"Because the poor on this head may possess less, they may *probably* be compensated in this, that God *may* apply to them the suffrages offered for those *now damned* or in heaven."<sup>1</sup>

Alas for the poor! The rich cannot fail to escape, but the poor must take their chance! Rome inculcates that souls in Purgatory can be aided by Masses, and she urges the buying of these. They are to be bought and sold as any other merchandise. The late Rev. M. H. Seymour, in his "Evenings with Romanists," states that he personally witnessed the sale of these Masses for the sum of one shilling and eightpence, and that he purchased one himself. He paid his money, and obtained his receipt, which runs thus:—

"1851. Sep. 8.

"The Sacred Mount.

"I, the undersigned agent of the venerable fabric of the Sacred Mount of Varallo, have received from Mr. Hobart Seymour the charity of one shilling and eightpence for one Mass to be celebrated at the perpetually privileged daily altar of the most blessed Virgin Mary in Varallo.

"(In witness)

AGNO BERTOLI."

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<sup>1</sup> Quoted in Handbook of Popery. Begg, p. 229.

Here, indeed, is a terrible incentive to the foulest crime. The thief or murderer may be released from the pangs of another world by the payment of a little money. It is a powerful engine with which to wring the gold from the rich, and increase the priestly coffers—a mighty lever for enriching the Papal exchequer.

SECTION XXIII.—THE FATHERS DID NOT RECOGNISE A PURGATORY.

*St. Cyprian* writes :—

“It is for him to fear death that is not willing to go unto Christ ; it is for him to be unwilling to go unto Christ who doth not believe that he beginneth to reign with Christ. If thou be just, and livest by faith, if thou dost truly believe in God, why, going to be with Christ, . . . dost not thou embrace the message whereby thou art called unto Christ ?”<sup>1</sup>

Again :—

“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.”<sup>2</sup>

*Justin Martyr* says :—

“After the departure of the soul out of the body, there is presently made a distinction between the just and unjust. For they are brought by angels to places fit for them ; the souls of the righteous to Paradise, . . . the souls of the ungodly to places in hell.”<sup>3</sup>

*Athanasius* declares :—

“That is not death that befalleth the righteous, for they are translated out of this world into everlasting rest. . . . The saints go out of this troublesome world unto those good things prepared for them.”<sup>4</sup>

*Hilary* says :—

“As soon as this life is ended, everyone without delay is sent over either to Abraham's bosom or to the place of torment.”<sup>5</sup>

*Gregory Nazianzen* says :—

“It is better to be corrected and purged now than to be sent unto the torment there, where the time of punishing is, not of purging.”<sup>6</sup>

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<sup>1</sup> De Mort., sec. ii.    <sup>2</sup> Ad Demetrium, s. xxii.

<sup>3</sup> Respon. ad Orthodox, q. 75, p. 437.    <sup>4</sup> De Virginitate.

<sup>5</sup> In Psalm ii.    <sup>6</sup> Orat. 15, in Plagam Grandinis.

*Cyril* writes :—

" We ought to believe that the souls of the saints, when they are departed out of their bodies, are commended unto God's goodness, . . . neither are carried, as the souls of the wicked be, unto a place of unmeasurable torment, that is, unto hell ; but rather fly into the hands of the Father." <sup>1</sup>

Again :—

" The force of fire melts away the impurity of brass or of any other similar substance, but how can it cause to disappear the pollution of the soul and mind ? Are not these things worthy of ridicule, and the inventions of foolish imaginations ?" <sup>2</sup>

*Alphonsus à Castro* confesses :—

" The mention of Purgatory in ancient writers is *ferè nulla*—almost none at all—especially in the Greeks. Wherefore Purgatory is not believed by the Grecians to this day." <sup>3</sup>

Pope *Leo* says :—

" But if any one of them for whom we pray unto the Lord . . . falls from the gift of the present indulgence (ecclesiastical absolution) and, before he arrives at the appointed remedies, ends his temporal life, that which remaining in the body he hath not received, when he is divested of the body, he cannot obtain." <sup>4</sup>

Bishop *Fisher* says :—

" Purgatory was for a long time unknown ; and either never or very seldom mentioned among the ancient Fathers." <sup>5</sup>

These quotations are evidence that the early Fathers believed in but two places after death for departed souls.

#### SECTION XXIV.—THE SCRIPTURES PROVE THAT PURGATORY IS UNNECESSARY.

The Scriptures declare that by Christ's blood believers are purged from every sin, and by His death they are fully justified. The following passages prove this :—

*Is. i. 18.*—" Though your sins be as scarlet, yet shall they be white as snow ; though they be red like crimson, yet shall they be as wool."

*Is. xliv. 22.*—" I have blotted out as a thick cloud thy transgressions ; and as a cloud, thy sins."

*Is. lvii. 1.*—" The righteous is taken away from the evil to come."

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<sup>1</sup> In *Johan.*, lib. xii., c. 36. <sup>2</sup> *De Ador. in Sp. et Ver.*, lib. vi., p. 2. ]  
<sup>3</sup> *Adv. Hæres.*, lib. viii. <sup>4</sup> *Ep. 59.* <sup>5</sup> In *Confut.*, Luther, art. xviii.

*Ezek.* xviii. 22.—“If the wicked will turn from all his sins that he hath committed, they shall not be mentioned unto him.”

*Jer.* i. 20.—“The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.”

*Is.* liii. 4, 5, 6.—“Surely He hath borne our griefs, and carried our sorrows.”

“The chastisement of our peace was upon Him, and with His stripes we are healed.”

“The Lord laid on Him the iniquity of us all.”

*Micah* vii. 19.—“Thou wilt cast all their sins into the depths of thesea.”

*Ps.* xxxii. 1.—“Blessed is he whose transgression is forgiven, whose sin is covered.”

*Is.* xliii. 25.—“I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.”

*Luke* ii. 29.—“Lord, now lettest Thou Thy servant depart in peace, according to Thy word.”

*Luke* xvi. 25.—“Now he (Lazarus) is comforted, but thou art tormented.”

*Luke* xxiii. 43.—“Lord, remember me when Thou comest into Thy kingdom,” said the dying thief. Jesus replied, “To-day shalt thou be with me in Paradise.”

*John* iii. 18, 36.—“He that believeth on Him (Jesus) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.”

“He that believeth on the Son hath everlasting life.”

*John* v. 24.—“He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.”

*Acts* vii. 59.—“Lord Jesus (said the dying Stephen), receive my spirit.”

*Rom.* viii. 1, 33, 34.—“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

“Who shall lay anything to the charge of God's elect?”

“Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

*Rom.* v. 1.—“Justified by faith, we have peace with God through our Lord Jesus Christ.”

*2 Cor.* v. 1, 8.—“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”

*Eph.* i. 7.—“In whom we have redemption through His blood, the forgiveness of sins.”

*Eph.* iv. 32.—“God, for Christ's sake, hath forgiven you.”

*Eph.* ii. 8.—“By grace are ye saved through faith.”

*Phil.* i. 21, 23.—“For to me to live is Christ, to die is gain.”

“For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.”



*Col. i. 14.*—"We have redemption through His blood, the forgiveness of sins."

*Col. ii. 13.*—"And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all your trespasses."

*Heb. x. 14.*—"By one offering He (Christ) hath perfected for ever them that are sanctified."

*Heb. i. 3.*—"When He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

*1 John i., 7, 9.*—"The blood of Jesus Christ His Son cleanseth us from all sin."

"He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

*Rev. vii. 14.*—"These are they which have washed their robes, and made them white in the blood of the Lamb."

*Rev. i. 5.*—Christ "loved us, and washed us from our sins in His own blood."

*Rev. xxii. 14.*—"Blessed are they that do His commandments."

*Rev. xiv. 13.*—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."<sup>1</sup>

The foregoing is the testimony of Scripture, which speaks of no purgation except by Christ's blood; and, if these Scriptures be true, where is the need of a purgatorial fire? If Christ cleanses from *all* sin, what remains for Purgatory?

#### SECTION XXV.—THE TRUE SOURCE OF PURGATORY.

Whilst the first person whom we find to have directly held the doctrine of Purgatory in the Christian Church was Pope Gregory I., who said, "For certain light faults there is a Purgatory provided before the day of judgment,"<sup>2</sup> yet this doctrine is of very ancient origin. Its true source is found in *Paganism*. It was believed in by the heathen of Greece and Rome. The heathen philosophers distinctly taught that before spirits could enjoy the bliss of Elysium they had to undergo a purgation of suffering; and that those in this middle state were aided by the sacrifices and prayers of the living. *Plato* divided those who had left

<sup>1</sup> Regarding this text, Picherellus, of the Sorbonne College, confesses that it has put out the fires of Purgatory! (*De Missa.*, p. 56. *Poole Dia.*, p. 134).

<sup>2</sup> *Dialog.*, lib. iv., c. 39.

life into three classes—(1) The good, who departed at once to Elysian bliss; (2) the bad, who went direct to the regions of Pluto; (3) those who had sinned, but were not incurable, and who, after due purging, were admitted into bliss. He says, speaking of these last, "Some must *first* proceed to a subterranean place of judgment, where they shall receive the punishment they have deserved."

His language is :—

"Having come to the Acheron, . . . they come to the lake, and there they dwell, and being purified, and paying the penalty of their unrighteous deeds, they are absolved. . . . Those who have committed such as may be healed, yet great sins, . . . are kept a year, and, if need be, more, till they obtain release." <sup>1</sup>

*Virgil* likewise taught the same doctrine. He distinctly speaks of a Purgatory in the Sixth Book of the *Æneid*. The following extracts will evidence the belief of this heathen poet, and also that of the age in which he lived :—

"The ghosts rejected are the unhappy crew,  
Deprived of sepulchral and funeral due;  
A hundred years they wander on the shore;  
At length, their penance done, are wafted o'er." <sup>2</sup>

Again :—

"For this are various penances enjoined,  
And some are hung to bleach upon the wind.  
Some plunged in waters, others purged in fires,  
Till all the dregs are drained, and all the rust expire.  
All have their manes, and those manes bear;  
The few, so cleansed, to these abodes repair,  
And breathe in ample fields the soft Elysian air.  
Then are they happy, when, by length of time,  
The scurf is worn away of each committed crime.  
No speck is left of their habitual stains,  
But the pure ether of the soul remains." <sup>3</sup>

Whilst we have protested against the *novelty* of some of Rome's doctrines, we must do her justice, and allow that her doctrine of Purgatory is very ancient; more so, indeed, than any Christian doctrine: so that we would suggest when a Protestant is asked, "Where was your religion

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<sup>1</sup> Plat. Phæd., sect. 118, 119. Eus. Præp. Ev., lib. xi. 27.

<sup>2</sup> Virgil *Æneid* vi., 445, Dryden's Trans.

<sup>3</sup> Ibid., 995-1012. Dryden, p. 536.

before Luther ?" he retorts, "Where was your Purgatory before the sixth century ?" The answer to which will be, "In the writings of Pagan philosophers and heathen poets." So much for Rome's antiquity of doctrine !

SECTION XXVI.—TEXTS ADVANCED IN SUPPORT OF PURGATORY.

The following passages are much relied on by the advocates of this doctrine :—

*Matt. v. 25* :—

"Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."

*Bellarmino* teaches that the "*farthings*" denote *venial sins*, the "*payment*" is *human satisfaction*, and the "*prison*" is *Purgatory*.<sup>1</sup>

*Answer.*

(a) The context explains the passage. It has sole reference to differences among fellow men, and recommends a settlement thereof and reconciliation, without going before the judge.

(b) Suppose the text does refer to Purgatory and venial sin, it affirms that no one is to come out till *he* personally has paid the last farthing. Here the text is decisive. It does not say that payments for Masses from surviving friends are required or will suffice ; the sufferer must pay *himself*.

(c) Rome inconsistently makes the word "*until*" in this text refer to a definite period of time. In another passage, in order to suit her theory, she interprets it as signifying "*never*." Her note on Matthew i. 25, in the Douay Bible, is as follows :—

*Ver. 25.*—"Till she brought forth her first-born Son."—From these words Helvidius and other heretics impiously inferred that the blessed Virgin Mary had other children besides Christ. But St. Jerome shows, by divers examples, that this expression of the evangelist was a manner

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<sup>1</sup> De Purg., lib. i., c. 7.

of speaking usual among the Hebrews to denote by the word *until* only what is done without any regard to the future. . . . Isaias xlvi. 4, God says, 'I am TILL you grow old.' Who dare infer that God should then cease to be?"

Here Rome interprets "*till*" to mean *never*, but in Matt. v. 26, she makes it signify, "*at some time.*" She thus stultifies herself, and proves that in either case she is wrong. In Matt. v. 18, 1 Tim. iv. 13, Rev. ii. 25, the word "*till*" appears, where it signifies the very reverse of cessation, rather teaching a continuance.

(d) Rome has no right to interpret the text in favour of Purgatory, for she has declared she will only interpret Scripture "according to the unanimous consent of the Fathers." This she cannot claim for the passage in question; nor do the Fathers favour her interpretation in the least. The following quotations will verify this.

*Augustine* says:—

"Let us agree with our adversary while we are in the way with him, that is, let us conform to the Word of God while yet we are in this life; for afterwards, when we shall have departed hence, there will be neither room for contrition nor satisfaction."<sup>1</sup>

*Chrysostom* says:—

"Agree with thine adversary while thou art in the way with him, that is, in this life; for, when the way is finished, there is no longer time for repentance."<sup>2</sup>

*Theophylact* writes:—

"But rather understand Christ says this of adversaries in this world, exhorting us not to be litigious, and thereby be distracted from religious actions."<sup>3</sup>

*Jerome* declares:—

"He is never released from prison who does not pay the last farthing before the end of life."<sup>4</sup>

*Maldonatus*, the Jesuit, says:—

"The *way* is the time of this life; the *prison* is hell. He will never come out, because those who are in hell never pay."<sup>5</sup>

Again he confesses:—

"Purgatory cannot be proved from Matt. v. 26, as the prison there spoken of is hell, and not Purgatory."

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<sup>1</sup> Hom. v., in 1 Tim. iv., tom. x., col. 420.

<sup>2</sup> Hom. lxxvii. De Penit., tom. i., p. 824. <sup>3</sup> Com. in Matt. v., p. 30.

<sup>4</sup> Com. in Marc. iii., tom. v., p. 895. <sup>5</sup> Com. p. 121. Mentz, 1596.



(e) The text cannot allude to Purgatory, for the crime spoken of is *uncharitableness*, and this in the eyes of Rome is a *mortal sin*, for which hell is the place.

2. The next passage quoted is *Matt. xii. 32* :—

“Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

*Ans.* The text has nothing to do with Purgatory. This is clear from Rome’s own doctrine, which teaches that Purgatory is not a place for pardon, but satisfaction, and that it is set apart only for those whose sins are *already* forgiven. *Bellarmino* expressly states this, for he says :—

“Purgatory is *only* for those who die in venial sins, and who depart this life with liability to punishment, their guilt having been already remitted.”<sup>1</sup>

(a) The expression, “Neither in this world, neither in the world to come,” simply signifies “*shall never be forgiven.*” This is evident from the parallel passage, *Mark iii. 29*, where we read, “He that shall blaspheme against the Holy Ghost hath never forgiveness.” Thus, by comparison, we find one evangelist explaining the other. The like explanation is afforded by *Luke xii. 10*.

(b) The “world to come” in the text, according to Scripture, shall not begin until when “time shall be no more” (see *Mark x. 30*; *Luke xx. 35*; *Eph. i. 21*; *Heb. xi. 5*), at which period, according to Romish doctrine, Purgatory shall not exist.

(c) The Fathers support the Protestant interpretation.

*Augustine* says :—

“Indeed no sins are remitted in the kingdom; but, if none are to be remitted in that last judgment, I suppose that the Lord would not have said of a certain sin that it shall not be forgiven, neither in this world, nor in the world to come.”<sup>2</sup>

*Jerome* writes :—

“Whoever shall ascribe the works of the Saviour to Beelzebub, the prince of the devils, and shall say that the Son of God hath an unclean spirit, his blasphemy shall at no time be forgiven.”<sup>3</sup>

<sup>1</sup> Opera., tom. ii. De Purgat., lib. i., c. i.

<sup>2</sup> Adv. Julian Pelag., lib. vi., c. v., tom. vii.

<sup>3</sup> Com. in *Matt. xii. 32*, lib. ii., tom. vi.

*Chrysostom* declares :—

"Your blasphemy will be unpardonable, and ye will suffer punishment both here and hereafter." <sup>1</sup>

3. 1 *Cor.* iii. 13-15 :—

"Every man's work shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire."

Rome teaches that the combustible materials are *venial sins*, whilst the *fire* is Purgatory.

*Answer.*

(a) In the first place, the fire is to try the *works* of men. This is not the design of Purgatory, which is for men's *souls*.

(b) The fire spoken of is to *try* every man's work. This cannot be said of Purgatory, which is for *purifying* men's souls.

(c) The fire is to try the work of *every* man. All must pass the ordeal, righteous and *ungodly*; but, according to the Romish creed, the impenitent never go near Purgatory, but to hell direct.

(d) The expression "*by fire*" is but a figure, and is proverbial. Thus Jude exhorts: "Some save with fear pulling them out of the fire;" <sup>2</sup> and Amos speaks of the Israelites as "a firebrand plucked from the fire." <sup>3</sup> The expression is but a common phrase to denote a *very narrow escape*. It is to be found in the ancient classics, denoting great difficulty, scarcely saved. <sup>4</sup> Besides, it is well to notice, the Apostle does not say simply "*by fire*," but "*so as by fire*," which makes a difference.

The passage is a caution to build well upon Christ, the true foundation. Those who thus build shall be saved; but, where inconsistencies are allowed, the builders may be saved, but it will be "*so as by fire*," with a narrow escape.

(e) Rome cannot consistently advance this text in support of Purgatory, since the "unanimous consent" of the Fathers on it cannot be found; indeed, if there be any one

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<sup>1</sup> Hom. xli. in Matt. xii. 32, tom. i., p. 475.      <sup>2</sup> Verse 23.

<sup>3</sup> Amos iv. 11.      <sup>4</sup> Cicero pro Milone 5.

text on which they are less agreed, it is this one. This is admitted by Bellarmine.<sup>1</sup> Thus we find Origen, Jerome, Augustine, Ambrose, holding that Christ is the foundation, but Clement of Alexandria says it is faith and hope in Christ, Theophylact, a "true but weak faith."

Ambrose, Jerome, Tertullian, say that the "builders" are "doctors and preachers," whilst Augustine, Chrysostom, Theodoret, and Theophylact hold them to be "all Christians."

Clement, Ambrose, Jerome, consider the gold, silver, and precious stones to be "Catholic interpretations," and the wood, hay, and stubble to be "heresies;" whilst Augustine says that the latter signify over attachment to the things of this life; but Chrysostom and Theophylact say they are "mortal sins."

Augustine, Bernard, Bede, Jerome, Origen, all consider the "fire" as emblematic of "temporal tribulation after death;" but Ambrose, Basil, Lactantius, refer it to the day of judgment; Chrysostom and Theodoret to hell itself.<sup>2</sup>

We may at once dismiss the text from the category of those Rome advances in support of her Purgatory, as lacking the required unanimity of the Fathers. Well might Bellarmine confess it to be "one of the most difficult passages of the whole Scripture."<sup>3</sup> Not even are Romanists agreed upon its meaning, for Peter de Soto writes thus:—

"It is not persons, but vain doctrines, called 'wood, hay, stubble,' which some well-meaning, but mistaken, teachers added to the true, that shall in the *day of judgment* be tried by fire and be burned, and themselves shall hardly escape, even as one escapeth out of the fire."<sup>4</sup>

4. 1 *Pet.* iii. 18-20:—

"For Christ also hath once suffered for our sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.. By which also He went and preached unto the spirits in prison; which some time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

*Ans.* This passage has nothing to do with Purgatory, for—

(a) Those who died in the days of Noah were guilty of *mortal* sin, whilst Purgatory is only for *venial* sins.

<sup>1</sup> De Purg., lib. i., c. 4.

<sup>2</sup> *Vide* Delineations of Popery. Elliott, p. 255.

<sup>3</sup> Lib. i., c. v., tom. ii., p. 393.

<sup>4</sup> *Ibid*, p. 256.

(b) It is not stated that Christ went *personally* to these spirits, nor is there any intimation that He *delivered* them. Nor does the passage say that He went *at* or *after* His death, but only that "He went."

(c) The text states that Christ *preached* by His Spirit to these antediluvians. Now, preaching is not the way to rescue souls from Purgatory, but Masses and money. If these men had died in mortal sin, preaching was useless if they were in Limbus, it was superfluous.

(d) The passage affirms that the transaction took place in Noah's days, and that it was by His "Spirit" that Christ preached; even by that same Spirit by which He was raised, which could only be by His Divine Spirit. This agrees with the intimation in Genesis (vi. 3), for therein God expressly declared His "Spirit should not always strive."

(e) Christ's soul did not go to Purgatory after death, but to Paradise.

(f) The "*spirits*" spoken of are not necessarily disembodied spirits. The term is applied in Scripture to men in general; *e.g.*, "Father of spirits" (Heb. xii. 9); "God of the spirits of all flesh" (Num. xvi. 22); and the time when the preaching to these spirits took place was "in the days of Noah."

(g) The usual want of unanimity amongst the *Fathers* necessitates Rome's discarding her present interpretation, if she will but conform to her own teaching.

*Jerome* says:—

"Christ preached to the spirits in prison when the patience of God waited in the days of Noah, bringing the flood upon the wicked." <sup>1</sup>

*Augustine* writes:—

"The whole of St. Peter's statement concerning the spirits in prison, who believed not in the days of Noah, has no reference whatever to hell, but rather to those times of which He has transferred the example to our own. . . . Since, before Christ came in the flesh to die for us, He came often in the Spirit to those whom He would, giving them by visions such spiritual intimations as He wished; by which Spirit He was also quickened." <sup>2</sup>

5. *Rev.* xxi. 27:—

"There shall not enter into it anything that defileth, or that worketh

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<sup>1</sup> Com. in *Isaiam*, c. liv., tom. iii.

<sup>2</sup> *Ep.* clxiv. ad *Evodium*, c. vi, s. xviii., tom. ii., col. 573.



abomination, or that maketh a lie, but they that are written in the Lamb's book of life."

*Ans.* This is, indeed, a solemn truth. The same truth is set forth elsewhere in Scripture (1 Cor. vi. 9; Eph. v. 5; Rev. xxi. 8). Whilst the Word of God emphatically declares that such persons shall not inherit His kingdom, it nowhere says that any must be made fit and purified from defilement in purgatorial fire, but by washing in atoning blood. The glorified "have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God" (Rev. vii. 14, 15). The text has no reference to Purgatory.

6. *Rom. ii. 6* :—

"Who will render to every man according to his deeds."

Rome inquires, If this be true, how can any go to heaven who have the least stain of guilt? And how can God render to each according to his works if those with such guilt go straight to heaven? Hence she infers there must be Purgatory to wipe away the guilt.

*Ans.* Those who die with the least guilt go to hell, for in God's sight all sin is excluding. Those who die in Christ have no guilt, for He has taken it away. At the last day, men's works will appear as evidence. Those of the wicked will be against them; those of believers will be accepted for Christ's sake. It is somewhat strange that Rome should insist that the righteous must have the dregs of guilt wiped out in Purgatory; yet she teaches that by paying money they can be exempted from this. In fact, the whole thing is an affair of money, and a teaching that money opens heaven's gates. If the satisfaction of Jesus be sufficient, justice can claim nothing from those to whom it is made over.

7. *2 Macc. xii. 46* :—

"Whereupon He made reconciliation for the dead, that they might be delivered from sin."

This chapter is the mainstay of Purgatory, and upon it Rome chiefly depends for her doctrine.

*Answer.*

(a) It has already been shown that the Apocrypha is not inspired, and never was alluded to by Christ or His Apostles, nor at any time admitted into the Jewish Canon.

It was rejected from the Canon by Augustine, Jerome, Eusebius, Ruffinus, Gregory the Great, and the Council of Laodicea.

(b) If the whole chapter be read, it will be seen that the sin which these men who died committed was *mortal*<sup>1</sup> sin, and, consequently, beyond the province of Purgatory. It was idolatry.

(c) The above words of the text are not those of Judas, but of the historian or compiler. And, further, the phrase "for the sins," found in verse 43, which appears in the Douay version, is not to be found in the original Greek version.

(d) That this book of Maccabees was not inspired will appear from its commending *suicide* (xiv. 42). It was the Church of Rome that first claimed for it inspiration, and first adduced it in support of doctrine; for *Jerome* says, "The Church reads the Apocryphal books, but does not apply them to the establishment of any doctrine." It was *forty-three individuals*, viz., the Pope's legates, the Bishop of Trent, two archbishops, three abbots, four general, two titular archbishops, and twenty-eight bishops, who, calling themselves a *General Council*, on April 8th, 1546, for the first time declared the Apocryphal books to be inspired.

(e) There is another passage in the Apocrypha which is as strongly *against* Purgatory, supposing that the quotations from Maccabees are in its favour. It is found in Wisdom iii. 1-3 :—

"But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, their departure was taken for misery, and their going away from us as utter destruction; but they are in peace."

8. (*Obj.*) "Satisfaction is applied to us by the pains of Purgatory."

*Ans.* This is a strange way for God to apply His mercy and the grace of Christ. It is much as if a Sovereign should pardon an offender, and apply it by putting him to torture! By the Spirit, His Word, the sacraments, has been His usual way to apply His grace. Faith is the sole medium by which man obtains an interest in Christ's redemption (Rom. iii. 24, 25; iv. 5).

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<sup>1</sup> Deut. vii. 25, 26.

9. (*Obj.*) "Christ made satisfaction for the guilt of mortal sin and eternal punishment, but He did not for venial sins and temporal punishment."

*Ans.* Scripture knows of no such distinction of sins as the above. "The wages of sin is death," is its firm announcement. Christ suffered for us in all things. He bare our temporal and eternal punishment. He was "cut off, but not for Himself" (Dan. ix. 26). God oft afflicts His people in *this* life for their spiritual good. "Whom the Lord loveth He chasteneth" (Heb. xii. 6); "Thou in faithfulness hast afflicted me" (Ps. cxix. 75). But we challenge a proof of a single believer *after* death continuing to suffer. Scripture speaks of believers being immediately happy when they die (2 Cor. v. 6-8; Luke xvi. 22; xxiii. 43; Isa. lvii. 1, 2).

10. (*Obj.*) "Christ took away the *guilt*, but not the *punishment*, of sin."

*Ans.* This is to contradict the Gospel, and to mar its comforts, for it is the punishment we fear. It proclaims salvation from *guilt* and *punishment* (Heb. vi. 12; Isa. xlv. 22; liii. 4-6). We might illustrate the above objection thus: A rebel is proved guilty. The Sovereign exercises clemency, and pardons his rebellion; but, instead of being liberated, he is brought to the scaffold, and told that, whilst the Sovereign remitted his *guilt* and treason, he did *not remit the punishment of that treason!* Would not this be but solemn mockery? Purgatory is the same.

The foregoing examination proves that Purgatory is unreal and unscriptural, and but the revival of a heathen doctrine. It is an unsanctified means employed by Rome to augment her power and increase her coffers.

In conclusion, it may not be amiss to notice that the Cophites, Russians, Syrians, Armenians, Muscovites, Grecians, and others, whose Churches can claim an equal antiquity with Rome, discard the doctrine of Purgatory. The Grecians distinctly say:—

"A purgatory fire, and a punishment by fire, which is temporal, and shall at last have an end, neither have we received from our doctors, neither doth the Church of the East maintain." <sup>1</sup>

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<sup>1</sup> Apology: Græcor. de Purgat. Vulcan Edit.

Again :—

"Neither have we ever hitherto affirmed any such thing, neither will we at all affirm it." <sup>1</sup>

SECTION XXVII.—PRAYERS FOR THE DEAD.

The Roman Catholic doctrine of prayers for the dead is so intimately connected with that of Purgatory that the Scriptures and Fathers advanced against the one tell with equal efficacy against the other. Roman Catholic writers admit this connection. Cardinal *Wiseman* says :—

"The two doctrines go so completely together that, if one be demonstrated, the other necessarily follows." <sup>2</sup>

*Milner* admits :—

"There is an inseparable connection between the practice of praying for the dead and the belief in an intermediate state of souls;" <sup>3</sup> *i.e.*, Purgatory.

We may take up the contrary of this, and affirm that the arguments which demonstrate the falseness of the one doctrine equally evidence that of the other; and, since we have demonstrated that Purgatory is untrue, the task of proving the error of prayers for the dead is easy, and so far has been done.

That this doctrine is unscriptural is admitted. In the first place, John of Damascus, in the eighth century, declared that it is not proved by Scripture. <sup>4</sup> And, in the next place, Romanists do not venture to appeal to Scripture in its behalf. True, they refer to 2 Maccabees xii. 46, but the *Apocrypha* is no more Scripture than is the Koran. Ask the Jews, unto "whom were committed the oracles of God," whether it be so, and they will at once repudiate it.

Romanists refer to the prayers for the dead which were offered in primitive times in support of their teaching. These prayers were, however, different in their design to the

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<sup>1</sup> Apology: Græcor. de Purgat. Vulcan Edit.

<sup>2</sup> Lectures, vol. ii., pp. 53, 54.

<sup>3</sup> End of Controversy, Letter iv., p. 368.

<sup>4</sup> Delineations of Romanism, Elliott, p. 274.



present Popish prayers. We shall briefly notice the  *motive*  of these prayers which the early Christians presented, for  *whom*  they were offered, and what gave birth to them.

The memorials, oblations, and prayers made for the dead by the ancient Church had not the least reference to Purgatory, but  *exclusively*  to the faithful departed. They prayed for all saints, from Abel down to the last martyr. They prayed for those already in peace and rest. The following examples will verify this—

The  *Apostolic Constitutions*  contains :—

“ We offer unto Thee for  *all*  the saints which have pleased Thee from the beginning of the world—patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, priests, deacons.” <sup>1</sup>

The  *Egyptian Liturgies*  of St. Basil, Gregory, and Cyril read :—

“ Be mindful, O Lord, of  *all*  Thy saints. Vouchsafe to remember all Thy saints which have pleased Thee from the beginning—our holy fathers and patriarchs, prophets, apostles, martyrs, confessors, preachers, evangelists, and all the souls of the just which have died in the faith, and especially the  *holy, glorious, the evermore Virgin Mary,* ” &c. <sup>2</sup>

*St. Chrysostom's Liturgy*  contains the like :—

“ We offer unto Thee this reasonable service for those  *who are at rest*  in the faith—our forefathers, fathers, patriarchs, prophets, and apostles, . . . but especially for our most holy . . . ever Virgin Mary.” <sup>3</sup>

The  *Clementine Liturgy*  is to the same effect.

Even in this country we find that the prayers offered for the dead were of a like nature.  *Bede*  tells us that at the anniversary commemoration of the death of Oswald, King of Northumberland, prayers and oblation were made for him ; yet says he—

“ He reigned with God in heaven, and by his prayers procured many miracles to be wrought on earth.” <sup>4</sup>

And again he writes :—

“ When it was discovered by two several visions that Hilda, the abbess of Streanshall, was carried up by the angels  *into heaven* , they which heard thereof presently caused prayers to be said for her soul.” <sup>5</sup>

<sup>1</sup> Lib. viii., cap. xii.                      <sup>2</sup> Litur. Ægyptiac, Basil, Greg., Cyril,  
à Victorio Scialach ex Arabico Convers., pp. 22, 47, 60, ann. 1604.

<sup>3</sup> St. Chrysos. Lit. Græc.

<sup>4</sup> Ecc. Hist., lib. iii., c. xii.

<sup>5</sup> Id., lib. iv., c. 23.

Another example is furnished in the extant letters of Charles the Great to King Offa of Mercia, in which he desires prayers for the deceased Pope Adrian, but adding:—

“Not having any doubt at all that his blessed soul *is at rest*, but that we may show faithfulness and love unto our most dear friend.”<sup>1</sup>

These quotations clearly show that, whilst prayers were offered for the departed by the ancient Church, it was alone for those in rest and blessedness.

But now the inquiry arises, What were the motives which prompted these prayers? They had their origin in the belief that the souls of the righteous did not at death ascend to heaven, but went to a place of comparative happiness, termed Hades, or Paradise. The prayers were that the faithful departed might attain the *full* blessedness of the resurrection. They were but prayers for *increased* blessedness. A prayer from the *Mass Book* confirms this:—

“To these (the dead), O Lord, and to all who are resting in Christ, we pray that Thou wouldest grant the place of light and peace.”<sup>2</sup>

The Church, in her commemoration of the dead, made no reference to any in suffering, but alone to those in bliss, her desire being that their solemn acquittal, public justification, and perfect consummation of bliss might be speedily accomplished; and thus she prayed for apostles, prophets, martyrs, and the *Virgin Mother*.

This will more fully appear from the controversy between *St. Epiphanius* and *Aerius*. The latter argued that, if prayers for the dead profited and delivered from punishment, then “let no man be good (says he), but let him procure some friends, . . . either persuading them by money, or entreating friends at his death, and then let them pray for him, that he may suffer nothing there.”<sup>3</sup>

To this *Epiphanius* replies:—

“What more commodious and more admirable that such as are present do believe that they who are departed do live, and are not extinguished, but are still being and *living with the Lord*, and . . . that they who pray for their brethren have hope of them as being in a peregrination?”<sup>4</sup>

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<sup>1</sup> Inter Epist. Alcuini, M.S., Cotton Lib., quoted by Abp. Usher, Answer to a Jesuit.

<sup>2</sup> Canon Missæ. Com. pro Defunctis.

<sup>3</sup> Aerius apud Epiph. in fine Punarii, p. 386.

<sup>4</sup> Epiph. Hæres, 75.

And he concludes :—

"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 been overthrown in the lists are cast out," &c. <sup>1</sup>

From all this it is evident that prayers for the dead originally had no connection whatever with Purgatory. The Romish oblations and prayers for the dead are purely of *Pagan origin*. We are told :—

"The Argives sacrificed on the thirtieth day (after death) to Mercury, as conductor of the dead." <sup>2</sup>

In Greece there was a sacrifice called *Telete*, which Plato says—

"Was offered for the living and the *dead*, and was supposed to free them from all the evils to which the wicked are liable when they have left this world." <sup>3</sup>

In Egypt the like custom prevailed. We are informed :—

"The priest induced the people to expend large sums on the celebration of funeral rites, . . . and numerous demands were made upon the estate of the deceased for the celebration of prayer and other services for the soul." <sup>4</sup> "The ceremonies consisted of a sacrifice. . . . They continued to be administered at intervals so long as the family *paid for their performance*." <sup>5</sup>

Similar customs prevailed in India, Tartary, and elsewhere. Like her prototype, Rome is ready to continue her Masses and prayers for the dead so long as she is paid.

#### SECTION XXVIII.—EXTREME UNCTION.

Whilst Purgatory teaches the doctrine of salvation by *fire*, extreme unction teaches the doctrine of salvation by *oil*. This latter is certainly the smoothest way to heaven.

Extreme unction is one of Rome's Seven Sacraments, and is to be administered only to the *dying*, who are to be anointed on their eyes, nose, mouth, feet, hands, and veins with *oil* blessed by the bishop.

<sup>1</sup> Epiph. contra Cathar. Hær., 59. <sup>2</sup> Muller's Dorians, vol. ii., p. 405.

<sup>3</sup> Plato, vol. ii., pp. 364, 365.

<sup>4</sup> Wilkinson, vol. ii., p. 84.

<sup>5</sup> Ibid, p. 384.

As to the effect of the unction, Rome teaches as follows :—

“For this power is the grace of the Holy Ghost, whose unction cleanses away sins, if any remain to be expiated, even *the last traces of sin.*”<sup>1</sup>

Again :—

“Whoever shall affirm that the sacred unction of the sick does not confer grace, nor forgive sin, . . . let him be accursed.”<sup>2</sup>

*Bailly* defines it thus :—

“A sacrament of the new law for a sick man, . . . cleansing from sins and the remains of sins.”<sup>3</sup>

*Dr. McHale* says :—

“That it is productive of the effect of remitting sins, is obviously deduced from the language of the Apostles.”

Regarding the kind of sins remitted, notwithstanding the boasted unity of Rome, some of her leading doctors, such as Bellarmine, Dens, Estius, Faber, are *divided*, some holding that mortal sins, others that venial sins, are cancelled. We might properly inquire here, If extreme unction efface “*the last traces of sins,*” what remains for Purgatory to wipe out? why need the dying go to Purgatory? Hence arises a dilemma. Either extreme unction is efficacious to remove all remaining stains of sin, or it is not.

If it be effective, then Purgatory is uncalled for.

If it be not effective, then the Council of Trent was in error, for it affirms that it is.

So that it comes to this, that either extreme unction or Purgatory is not needed. And, further, if extreme unction have the said effect, what need of all the *Masses* for the dead? And, if Purgatory be called for, it is an admission of the inefficacy of the various sacraments.

Concerning this doctrine antiquity is *mute*. None of the apostolic Fathers, nor those who followed, make the least allusion to it. We have accounts handed down to us of the death-beds of early Christians, such as Constantine, Helen, Chrysostom, Basil, Augustine, Monica, &c., but no mention whatever of their having been anointed. The Rhemists admit that the Fathers of the first four centuries do not speak of it.

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<sup>1</sup> Can. et Decret. Conc. Trid., s. xiv.

<sup>2</sup> *Ibid.*

<sup>3</sup> Theol., tom. v. De extrema Unctione, c. i.



The only anointing that we read of as being used in early times was for *healing* purposes, and this was done by *laymen* as well as by presbyters.

Pope *Innocent I.* taught :—

"The holy oil of chrism made by the bishop, it is lawful not only for the priests, but for *all* the Christians, to use, by anointing, in their own or their friend's necessity." <sup>1</sup>

And *Bede*, writing later, says :—

"The sick is, according to ecclesiastical use, to be anointed with consecrated oil and *healed*."

In support of her doctrine, Rome can adduce but two texts which she imagines favour her. They are—

1. *Mark* vi. 13.—"And they cast out many devils, and anointed with oil many that were sick, and *healed* them."

2. *James* v. 14.—"Is any sick among you? Let him send for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, . . . and, if he have committed sins, they shall be forgiven him."

Upon these texts we make the following observations by way of reply—

(a) The elders anointed persons with a view to their *living*, but Romish priests with a view to their *dying*.

(b) The passage from *Mark* describes anointing with a view alone to healing the *body*, Rome's anointing is to benefit the *soul*.

(c) The Apostles anointed the sick only when they intended to *cure* them; Rome cannot cure the sick, and only anoints when recovery is *hopeless*.

(d) Bellarmine admits that the above passage, *Mark* vi. 13, does not refer to extreme unction, and gives such reasons for his opinion as Protestants offer. <sup>2</sup>

(e) Cardinal Cajetan affirms that the doctrine cannot be deduced from *James* v. 14. His language is :—

"It cannot be gathered from these words, nor from the effect here mentioned, that the Apostle speaketh of sacramental or extreme unction, but rather of that anointing which Christ appointed in the Gospel to be used in the *healing of the sick*. For the text saith not, Is any man sick to DEATH? but, 'Is any man sick?' and the effect he attributeth to the anointing is the ease or *raising of the sick*. Of the remission of sins he speaks, but *conditionally*, whereas extreme unction

<sup>1</sup> *Epist.* i., cap. 8.

<sup>2</sup> Bell : *De Extrem. Unct.*, c. ii., lib. i., p. 705, tom. iii.

is given to none *but at the point of death*, and directly tendeth to the remission of sins. And hereunto, that St. James commandeth *many* elders to be sent for, both to pray for and to anoint the sick, which is *not done* in extreme unction." <sup>1</sup>

If, then, the doctrine of extreme unction has not its origin in Scripture or in the writings of the Fathers, whence has it? Alone from *Paganism*. It comes from the Chaldean Mysteries. One particular name which the Babylonian god had was "*Baal-samen*," which means "*god of oil*." The olive branch was one of his symbols, and hence, when the Greeks approached to supplicate their god, they came with olive branches. The worshippers of this Baal-samen were *anointed* with "magical ointments" in the name of their god. *Salverte* says:—

"These unctions were exceedingly frequent in the ancient ceremonies. . . . Before consulting the oracle of Trophonius, they were rubbed with *oil* over the whole body. This preparation certainly concurred to produce the desired vision. Before being admitted to the mysteries of the Indian sagas, Apollonius and his companions were rubbed with oil so powerful that they felt as if bathed with fire." <sup>2</sup>

This was an unction intended to fit the recipients for being admitted in vision into the presence of Baal-samen. The Pagan custom subsequently developed into the "extreme unction."

In conclusion, we denounce the doctrine as having a tendency to lead men from Christ, and as supplanting His work. It leads a dying person to rest his hopes of salvation on an unscriptural ceremony, instead of resting on Christ alone, and it induces men to defer repentance and renounce sin, because they know that in the last extremity, however they have lived, if a priest be sent for and anoints, "the last trace of sin" is wiped out. We denounce it as a delusion and a snare. We denounce it as a trading in men's souls. It is but an excuse to wrench money out of men's pockets. Let the testimony of Mr. Croly, a Romish priest, confirm this. He says:—

"This rite is often administered under most distressing circumstances, . . . and instances occur of payment being demanded beforehand, and even of money being pocketed by the priest which had been given

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<sup>1</sup> Com. Epist. in James.

<sup>2</sup> *Salverte des Sciences Occultes*, p. 282, in *Two Babylons*, by Hislop, p. 272.

as alms for the relief of the dying. . . . The Church revenue is become a mere scramble. Every man is striving to seize upon a larger share, and deciding for himself in the appropriation. This is a bad state of things. It is a shameful exhibition of clerical demoralization. Common honesty is out of the question. Nothing but lies, schemes, duplicity, false returns; so that the simple become the prey of the cunning and crafty." <sup>1</sup>

#### IV.—INDULGENCES.

Although the Church of Rome, as if ashamed of her traffic in indulgences, has studiously refrained from defining them in her Articles of Faith, we can gather their true nature from the bulls and acts of grace which have been from time to time issued. The theory is as follows: An inexhaustible store of the superabundant merits of Christ, of the blessed Virgin, and of saints who have acquired more merit than was sufficient to save themselves, is supposed to exist. This vast accumulation is termed the "treasure of the Church," the disposal of which is in the hands of the Pope. The document which transfers a portion of this store is called an *indulgence*.

These indulgences are simply a wicked traffic in men's souls, and a diabolical scheme for "making merchandise" of them. They are deliberately sold, and profess to remit sins, and to cancel the punishment due to sin. It is the custom at the present day for Romanists to try to soften down or explain away the teaching of their Church, so as to remove the prejudices which Protestants have against their unhal-  
lowed system. Their desire is to conceal the true character of their system, so as to make Romanism more palatable, and thereby to entrap the unwary. It is thus that we find *Milner* declaring—

"Indulgence does not include the pardon of any sin at all, little or great, past, present, or to come." <sup>2</sup>

The same bold statement Monsignor Capel made recently, when preaching in Liverpool. In the proper place we shall show how untrue it is.

It is thus, likewise, that we meet with another able

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<sup>1</sup> Quoted in *Delineations of Romanism*, p. 392.

<sup>2</sup> *End of Controversy*, Letter xlii.

champion of Popery repudiating this very doctrine. *Veron* thus writes :—

“ It is not an article of Catholic faith that the Church can grant an indulgence, the direct effect of which shall be the remission of the temporal punishment which is due to the justice of God.”<sup>1</sup>

Again he says :—

“ It is not an article of faith that there is in the Church a treasure composed of the satisfaction of the saints.”<sup>2</sup>

Again :—

“ The treasure of the Church is not formed of satisfactions of the saints, and an indulgence is not an application of any of these satisfactions towards the remission of the temporal punishments due to sin.”<sup>3</sup>

These are brave words, but are nothing short of “ pious frauds ” to delude the unthinking. Rome hopes to conceal by bold assertions the foul nature of her blasphemous indulgences ; but it will not do. Their actual meaning and intention have been affirmed in writings and documents which no Romanist dare dispute.

Let us not heed the ravings of men whose only object was to deceive, but let us consider from authentic sources what indulgences are and profess to do.

#### SECTION XXIX.—INDULGENCES ARE FOR THE REMISSION OF SIN.

Whatever pretence Romanists may now-a-days make to the contrary, it is a clear case that indulgences were offered to the people so as to lead them to believe that by them they got remission of sins ; and we have it distinctly declared that they conveyed that privilege.

Dr. *Hirscher*, Roman Catholic Professor of Theology, writes as follows :—

“ Say what you will, there it remains—the people *understand* by indulgences the remission of sins. Explain to them that not the sins, but only the penalties of sins, are affected by indulgences. Very well, it is the penalty, and not the guilt of sin, which the people regard as the

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<sup>1</sup> Waterworth's trans. of *Veron's Work to Dispel Popular Errors*, &c., p. 52.

<sup>2</sup> *Ibid*, 45.

<sup>3</sup> *Ibid*, 46.



important thing; and whatever frees them from the punishment of sin, frees them, so far as they care about it, from the sin itself." <sup>1</sup>

Cardinal *Rasponi* writes :—

"There is so vast a bank of the treasure of the Church laid up there that no one need go any further to get *full pardon* of all his sins." <sup>2</sup>

Pope *Boniface IX.* assured :—

"If men will come either for devotion or pilgrimage, he shall be clear from all sin." <sup>3</sup>

Pope *Pius V.* promised as follows :—

"Whoso shall use a crucifix, . . . saying five Pater Nosters, five Aves, &c., . . . for the exaltation of the Holy Church, for the preservation of Mary, Queen of Scotland, and for the reducing of the aforesaid realms, he shall obtain once in his life full indulgence of all his sins," &c.

Again :—

"Moreover, in the pain and peril of death, what person soever, *being* confessed and contrite, or giving signs of contrition, shall kiss the feet of the most blessed crucifix, saying '*Jesus*' with heart, not being able to say it with mouth, shall obtain full indulgence and remission of all his sins." <sup>4</sup>

Pope *Sixtus IV.* promised—

"To all them that before this image of piety devoutly say five Pater Nosters, five Aves, and a Credo, piteously beholding these arms of Christ's passion, are granted 32,750 years of pardon." <sup>5</sup>

Pope *John XXII.* offered :—

"These three prayers be written in the Chapel of the Holy Cross in Rome; . . . who that devoutly says them shall obtain 90,000 years of pardon of deadly sins." <sup>6</sup>

Pope *Boniface VIII.* declared in his bull :—

"We grant not only full and larger, but *most full* remission of all sins." <sup>7</sup>

We have yet other examples. Pope *Gregory* promised an indulgence of all sins to those who should fight against the Saracens; Pope *Urban II.* granted an indulgence of even such sins as exclude from heaven to all who engaged in the

<sup>1</sup> State of the Church, quoted by Collette, in Novelties of Romanism, p. 116.

<sup>2</sup> Quoted by Bishop Stillingfleet. A Discourse Concerning Idolatry, &c. London, 1676, c. vi., p. 478. <sup>3</sup> Ibid.

<sup>4</sup> Stype's Annals, vol. ii., p. 535.

<sup>5</sup> Horæ Beatæ Virginis Mariæ, sec. Sarum Usum, p. 54.

<sup>6</sup> Ibid, p. 66. <sup>7</sup> Corp. Jur. Can., tom. ii., p. 316. Paris, 1612.

war to the Holy Land ; Pope *Honorius II.* gave indulgence to all who died in his war with Roger of Sicily ; and Pope *Boniface VIII.* offered most plenary remission of sins to all who should visit the churches of the Apostles during his Jubilee, in the year 1300 A.D.

We next bring forward the infamous mountebank, *John Tetzel*, who, under the direct sanction of Pope Leo, hawked his indulgences in all directions. The following are amongst his blasphemies :—

“Indulgences are the most precious and sublime of God’s gifts. This cross has as much efficacy as the cross of Jesus Christ. Draw near, and I will give letters duly sealed, *by which even the sins you shall hereafter commit shall all be forgiven you.* I would not exchange my privileges for those of St. Peter in heaven. I have saved more souls with my indulgences than he with his sermons.”

Again :—

“There is no sin so great that the indulgence cannot remit, even if anyone should (which is doubtless impossible) ravish the Holy Mother ; *let him pay, let him pay largely, and it shall be forgiven him.* Even repentance itself is not indispensable.”

Again :—

“The very moment that the money chinks against the bottom of the chest, the soul escapes from Purgatory and flies to heaven.”<sup>1</sup>

In an indulgence granted to those who belong to the Order of the Scapulary, we find the following plain statement :—

“I remind the brethren that this indulgence has the power to remit sin,” &c.<sup>2</sup>

Pope *Benedict* issued the following :—

“Indulgences granted to those who recite devoutly, at the sound of the bell in the morning, evening, or noon, ‘Angel of the Lord,’ &c. . . . a plenary indulgence and remission of all their sins.”<sup>3</sup>

Pope *Pius VII.*, on May 14th, 1809, sent Dr. Moylan, the Bishop of Cork, an indulgence to which was promised :—

“Were your sins as red as scarlet, by the grace of the absolution and application of this plenary indulgence, your souls shall become as white as snow.”<sup>4</sup>

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<sup>1</sup> Delineations of Romanism, Elliott, p. 327.

<sup>2</sup> The Excellence of the Devotion to the Holy Scapulary. Lyons, 1824. <sup>3</sup> Dens : Theol., tom. viii., n. 287, p. 429.

<sup>4</sup> See McGavin’s The Protestant, p. 18.

Our last proof of our position shall be taken from the notorious *Taxes of the Roman Chancery*. Between the years 1471 and 1820, no fewer than *forty-seven* impressions of this infamous work appeared; and, notwithstanding the many efforts of Romanists to deny their offspring, the fact remains: and whatever Rome, in her righteous indignation, may say, she has never shown her honest abhorrence of these taxes by suppressing them. Copies of them are to be seen in the British Museum. The reality of the work is evident from the statement of *D'Espence*, Rector of the University of Paris, who says:—

“All these charges might be considered as the fiction of the enemies of the Pope, were it not for a book printed and for some time publicly exposed for sale at Paris, entitled *Taxe Camerae seu Cancellariae Apostolicae*, in which more wickedness may be learned than in all the summaries of all vices, and in which are proposed licence of sinning to most, and absolution to all who will buy it.”<sup>1</sup>

A further proof that the work is no fiction is shown in a book entitled, *The Book of the Rates now used in the Sin Custom-house of the Church and Court of Rome*, by A. Egave, late Papal Confessor-General in Ireland, who published it after his conversion to Protestantism. In it we have some startling illustrations of the encouragement Rome gives to sin, and that her indulgences are given with a view to its remission.

#### II. DISPENSATIONS OF OATHS.

	£	s.	d.
7. For the breach of an oath or contract respecting civil employments or concerns ..	7	2	3
10. For the breach of an oath that cannot be kept without incurring everlasting damnation; as, for example, a dishonest vow, or a wicked promise.....	6	2	0

#### III. DISPENSATIONS OF CRIMES.

17. For simony, or for fornication of priests, friars, or nuns, each .....	36	9	6
18. For incest in a layman.....	4	6	0
19. For adultery in the same .....	4	0	0
21. For the adulterer and adulteress jointly.....	6	6	0
22. For absolution to keep a concubine at bed and board, with a dispensation to hold a benefice .....	4	5	6

<sup>1</sup> Comm. on Titus i. 7, quoted by Mendham in *Spiritual Venality of Rome*, p. 78.

	£	s.	d.
28. For murder committed by a bishop, abbot, &c., each .....	50	12	6
29. For murder by a friar, &c. ....	40	9	0
31. For the murder of a priest by a layman.....	6	2	0
33. For the murder of a layman by a layman....	3	2	4
34. For the murder of a father, mother, brother, sister, or wife, each.....	4	1	6
35. For marrying another wife after murdering the former.....	8	2	9

These outrageous figures speak loudly, and proclaim Rome's venality and guilt of making merchandise of souls. They convict her of a daring and infamous trafficking in sin. They prove her to be guilty of blasphemously claiming the power to remit sin by a small payment for indulgence. They point her out as being conspicuously the "Mother of Abominations." Let her try to shuffle and evade as she may, these tell-tale figures are an undying witness. Roman Catholic writers have endeavoured to evade the force of this tell-tale work. Thus *Lingard* pretends that the above charges are nothing but certain "fees of office" paid into the Ecclesiastical Court for the "expediting of business." He does not venture to deny the authenticity of the work.<sup>1</sup> Dr. *Butler* also tries his hand at concealing its character. One of his arguments is, that the book is a forgery, because it professes to have been printed in Rome in the year 1744, but he is pleased to forget that before that year *forty-seven* impressions of it had been circulated since the year 1471, As to Dr. *Lingard's* excuse, if what he says be true, why did a leading doctor of the Sorbonne and rector of Paris, D'Espence, cry out in righteous indignation against "this infamous and scandalous index of iniquity," which, he says, was "so far from being suppressed by the friends and rulers of the Romish Church that the licences and impunities for such abominations continue to be renewed"?

It has also been boldly affirmed that the work was formally condemned by Papal authority in the *Indices Prohibitorii*. But when was this Trent Index compiled and published? Why, in the year 1564, nearly one hundred years after the first copy had been issued; and after twenty-seven

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<sup>1</sup> See *Lingard's Reply to the Charge of the Bishop of Durham*, p. 246. Dublin, 1822.



editions of the *Taxe* had appeared, of which no condemning notice had been taken! We are, however, far from allowing that it has been figured in the *Index*. It has simply been in an *Appendix* to the Roman one, and published by the authority of the King of Spain. Rome may shuffle as she pleases, but the fact is there, and her guilt is patent.

SECTION XXX.—INDULGENCES ARE AN ADMITTED  
NOVELTY.

Indulgences sprang from the custom of the bishops in their own dioceses granting a remission of the *penances* which Church authority had imposed upon offenders. From a remission of penances it soon passed into a remission of *sin*, as it was found to be a profitable speculation. Without hesitation, we deny the antiquity of the doctrine as now it is taught. We adduce proofs in support.

*Morinus* declares—

"He can find no ground for this practice of indulgences before the twelfth century."<sup>1</sup>

*Durandus* affirms :—

"Very little can be affirmed with any certainty concerning indulgences, because neither the Scripture speaks expressly of them, and the Fathers Ambrose, Hilary, Augustine, Jerome, speak not at all of them."<sup>2</sup>

Bishop *Fisher* says :—

"The use of indulgences came very late into the Church."<sup>3</sup>

*Alphonsus à Castro* confesseth—

"Among all the controversies he writes of, there is none which the Scripture or Fathers speak less of than this; . . . though the use of them seems to have come very late into the Church, they ought not to be contemned."<sup>4</sup>

*Jacobus Angularis* writes :—

"There is nothing in Scripture or antiquity expressly for indulgences, but that ought to be no argument; for there are many other things owned in their Church as necessary points which have as little foundation as this, viz., St. Peter's being at Rome," &c.<sup>5</sup>

*Cajetan* says :—

"There is no authority of Scripture or ancient Fathers, Greek or Latin, that brings them to our knowledge."<sup>6</sup>

<sup>1</sup> *Morinus de Pœnit.*, lib. x., c. xx.   <sup>2</sup> In *Sentent.*, lib. iv., dist. 20, q. 3.

<sup>3</sup> *Roff. c Luther*, art. xviii. *Stillingfleet's Idolatry*, &c.

<sup>4</sup> *Ad. Hæres.*, lib. viii., v. indul.

<sup>5</sup> In *Ep. Wisseli*, quoted by Bp. *Stillingfleet*.

<sup>6</sup> *Opusc.*, tract xv. *De Indul.*, c. i., tom. i., p. 129.

*Hilary*, Bishop of Poitiers, declared—

"That no man, after this life, can be helped or delivered by the good works or merits of others, because every man must necessarily provide oil for his own lamp." <sup>1</sup>

From these testimonies we learn how baseless in point of Scripture and antiquity is the Romish doctrine of indulgences. This being so, we do well to reject and condemn it.

### SECTION XXXI.—THE SCRIPTURES DECIDE AGAINST THE DOCTRINE OF INDULGENCES.

The doctrine of indulgences is based upon the supposed superabundance of the merits of saints. That there is no such reserve of merit, the Word of God makes plain. It demands of each to love the Lord our God with *all* our heart, soul, and strength. Can any man do *more* than this? If he does it, it is his simple duty. Before a man can have a stock of superfluous merit, he must do *all* that is enjoined him. Has any man ever yet lived who fully did *all* required of him? The Apostle answers, "In many things we offend all;" and, "All have sinned, and come short of the glory of God;" "There is none righteous, no, not one." From this it is clear that the best have nothing to spare, and, till they perform *all* that God demands, they cannot have *more* than is required of them.

To confirm our statement that saints do not possess extra merit, and that Bible saints did not hold the doctrine of supererogation, we appeal to Scripture.

*Gen.* xxxii. 10.—"I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto Thy servant."

*Job.* xl. 4.—"Behold I am vile: what shall I answer Thee?"

*Isa.* lxiv. 6.—"We are all as an unclean thing, and all our righteousness is as filthy rags."

*Luke* xvii. 10.—"When ye shall have done all those things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

1 *Tim.* i. 15.—"Christ Jesus came into the world to save sinners, of whom I am chief."

*Acts* iv. 12.—"Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

*Rom.* iii. 24, 25.—"Being justified *freely* by His grace, through the redemption that is in Christ Jesus," &c.

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<sup>1</sup> Com. in Matt., c. xxvii., p. 591.

1 *Pet. i. 18.*—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ."

*Isa. lv. 1.*—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy wine and milk, without money and without price."

*Rev. xxii. 17.*—"The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

The Gospel offers its gifts freely; Rome presents nothing "without money and price." The Gospel offers pardon through Christ; Rome through indulgences, which are sold and bought. The Gospel declares that the best can only do their duty; Rome affirms that they can do more.

#### SECTION XXXII.—INDULGENCES ARE A MATTER OF MONEY.

We have already had examples of the charges Rome makes for certain offences. That these indulgences have been a matter of money traffic, and that the Church of Rome is convicted of trading in them, is more than she can deny. *Milner* is constrained to admit their sale. He says:—

"I am far, however, reverend sir, from denying that indulgences have ever been sold."<sup>1</sup>

*Platina* confesses:—

"The selling indulgences brought the ecclesiastical authority into contempt, and gave encouragement to many sins."<sup>2</sup>

*Gibbon*, speaking of the benefit which accrued in consequence of the Pope's Jubilee, says:—

"Two priests stood day and night with rakes in their hands to collect, without counting, the heaps of gold and silver that were poured upon the altars."<sup>3</sup>

The subjoined extracts are also confirmatory:—

"In the year 1709, a Bristol privateer captured a vessel from Spain on her passage for America, which had on board upwards of three millions of these indulgences, which were to be sold to the people of America, at various prices, from twenty pence for the poor, so high as £11 for the rich; and Captain Dampier told Bishop Burnet that they were so numerous that his sailors used them in careening the ship."<sup>4</sup>

<sup>1</sup> Letter liii.

<sup>2</sup> In Boniface, ix.

<sup>3</sup> Quoted in Begg's Handbook of Popery, p. 205.

<sup>4</sup> Hamilton's Tracts, p. 68.

Again :—

"In the year 1800, a Spanish ship from Europe was captured near the south coast of America by Admiral Harvey. . . . There were on board large bales of paper, valued in her books at £7,500. . . . These were indulgences or pardons for various sins mentioned in the Catholic rubric, and the price, which varied from half-a-dollar to seven dollars, was marked upon each."<sup>1</sup>

We have now said sufficient upon this subject to show that Rome, under a pretence of pardoning sin, seeks to enrich herself with men's money, given in exchange for her indulgences. This she does in violation of Scripture, and without the shadow of a legitimate foundation for her practice. Whilst we denounce her odious doctrine, we cannot help wondering at the depth of craft she displays in all she does. Her devices are managed with Satanic skill. She is perfect as a system for prostrating nations at her feet. By her absolution she eases men's minds, by her required confession she knows their inmost thoughts, by her indulgences she removes their fears in view of death, by her Purgatory she claims jurisdiction in the other world, and by her Masses she asserts the prerogative of dealing with souls departed. She is not alone content to trade in the souls of her blind dupes whilst they are on earth, in her grasp, but even after their departure she continues her nefarious traffic.

#### SECTION XXXIII.—SUMMARY.

1. The Church of Rome professes to be *apostolical*. To have a title to be so considered, she must prove that all her doctrines are apostolical. This she cannot do. They are far from being so.

2. Transubstantiation is not apostolical. It was first broached about 754 A.D., and was opposed by leading Divines of the Romish faith from the very first. None of the Fathers believed in any corporal change in the elements, and Scripture is opposed to such idea. The senses distinctly declare that no change has transpired, and these are a testimony which Scripture sanctions the use of.

3. Rome contends that her priests are sacrificing priests, who offer a true propitiatory sacrifice. The Greek term

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<sup>1</sup> Hamilton's Tracts, p. 68.



ἱερεὺς is never applied to a Gospel minister. All true Christians are termed priests in the New Testament, and the only sacrifice for sin it recognises is that of Christ once for all offered. The Fathers refer to no sacrifices under the Gospel but spiritual sacrifices.

4. The Mass is derogatory to Christ's sacrifice, and is in complete opposition to Scripture, which speaks of our Lord's one sacrifice as being ample for all our wants.

5. Purgatory has no foundation in the Bible, which speaks of but two places after this life. It has its origin in Paganism. The heathen of old believed that souls underwent a purgation before admission to Elysium. Both the Fathers and Scripture are opposed to the Romish doctrine, which is a cunning device intended to enrich and dignify the priesthood. Rome relies upon the Apocrypha for the truth of her theory, but it is an uninspired book.

6. Prayers for the dead have their source in heathenism. The prayers of the early Church for the departed were not for those in suffering, but for the perfect happiness of the faithful in peace.

7. Extreme unction is also a Pagan doctrine. The anointings spoken of in Scripture were with the design to recovery; Rome anoints only on the point of death, and for it she exacts rigid payment.

8. Indulgences are designed to remit sins. This Rome tries to conceal, but ineffectually. We possess a list of taxes for remission of sin, issued from Rome by authority. She has ever made these indulgences a subject of barter; and it was their infamous sale which aroused the mighty Luther, and led to the Reformation, whose blessings may God long preserve us.

The result of our examination is, that Rome is far from being "apostolical."

## APPENDIX A.

FAVOURITE TEXTS QUOTED BY ROMANISTS IN SUPPORT OF THE  
DOCTRINES OF THEIR NEW CREED.

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<i>The Mass.</i>		<i>Rule of Faith.</i>	
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John vi. 51 .. .. .	251	John xvi. 12 .. .. .	38
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<i>Image Worship.</i>		„ iii. 16. .. .. .	227
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<i>Purgatory.</i>		Matt. xvi. 18.. .. .	34
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„ xii. 32 .. .. .	286	<i>Invocation of Saints.</i>	
1 Cor. iii. 13 .. .. .	287	Luke xv. 10 .. .. .	122
1 Pet. iii. 18 .. .. .	288	„ xvi. 9 .. .. .	121
		„ xvi. 27 .. .. .	122
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		„ xix. 10 .. .. .	123

## APPENDIX B.

Romanists sometimes are not ashamed to deny the truth of their own handiwork. Priest Guy, in his discussion with Dean McNeile on Papal restrictions to the reading of Scripture, disputed the authenticity of *Regula IV.* of prohibited books. He affirmed that the rule was but a disciplinary arrangement made by no order of the Council of Trent, but by certain Fathers nearly four months after the Council had broken up. He affirms that it was never acted upon in this and many countries, that it was annulled by Benedict XIV. on the 13th of June, 1757, and ignored

as non-existent by Pius VI. These are some of the evasions had recourse to by many Romanists in order to lessen the force of a document which convicts them openly of prohibiting the free reading of the Bible.

The answer to the above specious objections is the following. In the 18th Session, the Council directed certain chosen Fathers to draw up a document on books to be prohibited. In the 25th Session, the Council ordered what had been done by these Fathers to be presented to the Pope so as to be defined and published. The Pope forthwith issued a bull in which the rules were published, the bull being that of *Dominici Gregis*. Thus the rules were *prepared* and submitted to the Pope for *publication* by distinct decree of the Council. The rule has been acted upon in *some* countries, if not in *many*; and, as to its having been annulled by Benedict XIV., Priest Guy took care to give no proof. Cardinal Wiseman alludes to Rule IV. as being of authority. He declared that his Church does not urge Scripture on her people, nor encourage them to read. He says, "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up (as it is called) of God's Word be disdainfully thrown in our face, we will not seek to elude the question, or meet the taunt, by denial, or by attempting to prove that our principles on this subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it; . . . we do not permit the indiscriminate and undirected use of the Bible." What a contrast between the priest and cardinal! It is but another instance of disunion in the Church which boasts of her perfect union.

#### APPENDIX C.

That the Church of Rome connives at and has deliberately sanctioned *murder*, the "Decree of the Sorbonne" most fully testifies. It was enacted against the teaching of the Jesuits, who boldly advocated murder, and especially against the "impious opinion touching the murdering of princes maintained by Joannes Mariana." This work was so bad that it was burnt by the common executioner, June 8, 1610. Ravallac, who murdered Henry of France, confessed that his conscience was cleared by reading the book of this Jesuit. The Jesuits themselves established its doctrine by other writings and lectures, and never ventured to condemn the principles it contains; indeed, the very knife which took Henry's life was forged in their schools. The truth of all this can be seen by a perusal of the "Decree of the Sorbonne," a copy of which is in the British Museum.<sup>1</sup>

The teaching of Mariana is, "That a tyrant can lawfully and meritoriously and ought to be slain by any one of his own vassals or subordinates; and in any manner, by snares or adulation, in spite of any oath to the contrary, or fair agreement with him, not waiting for any opinion or command of any judge."

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<sup>1</sup> Rege et regis institutione. J. Mariana, Mayence.

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