



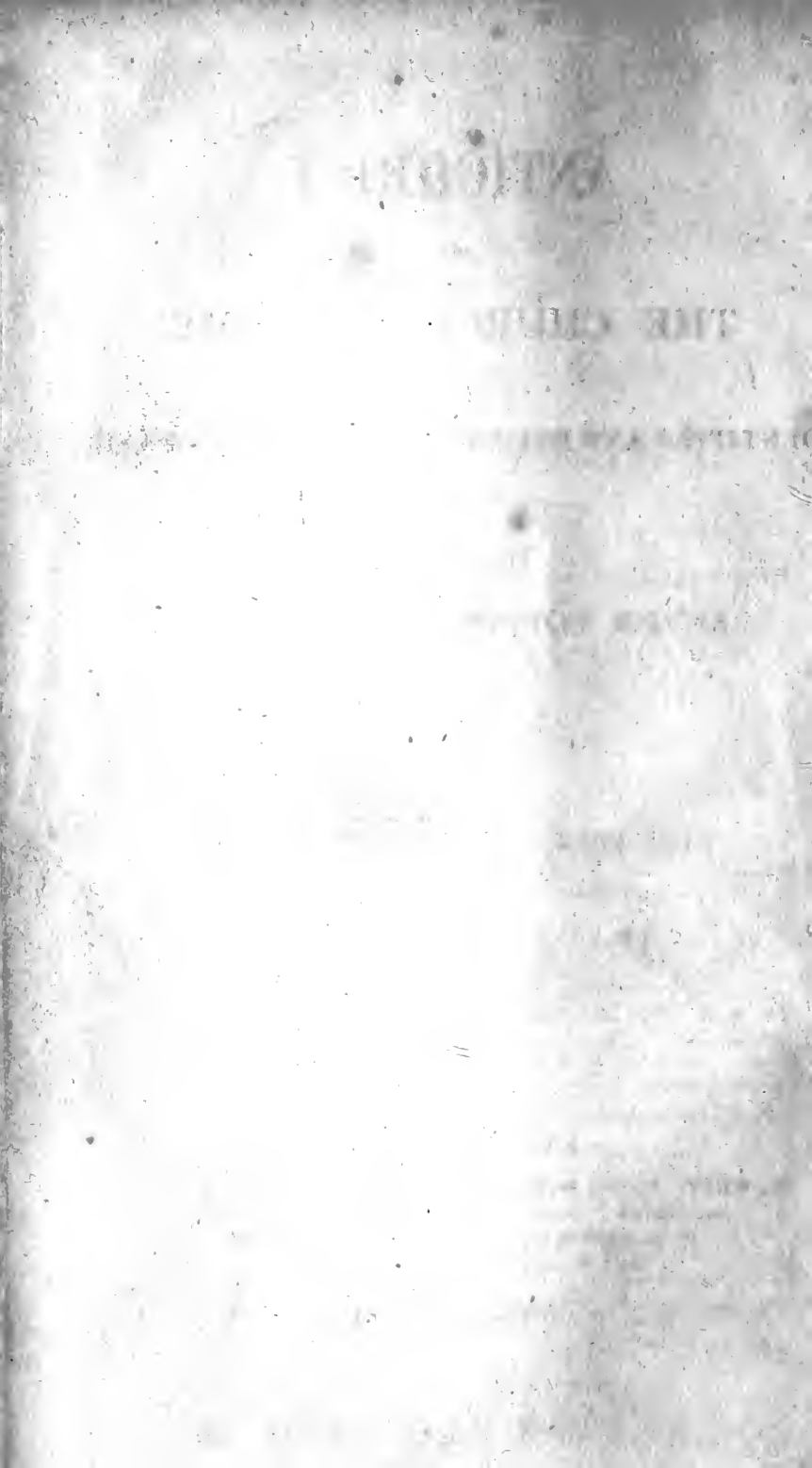
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ANTICHRIST

AND

THE CHURCH OF ROME

IDENTIFIED AND EXPOSED BY THE WORD OF GOD:

IN A TREATISE ON THE

SEVEN POPISH SACRAMENTS.

BY

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THE HISTORY OF

THE
CITY OF
EDINBURGH

FROM THE
EARLIEST PERIODS TO THE
PRESENT

BY
J. JOHNSTONE

ESQ.

OF
THE
CITY OF
EDINBURGH

AND
OF
THE
COUNTY OF
MIDLOTHIAN

IN
SEVEN VOLUMES

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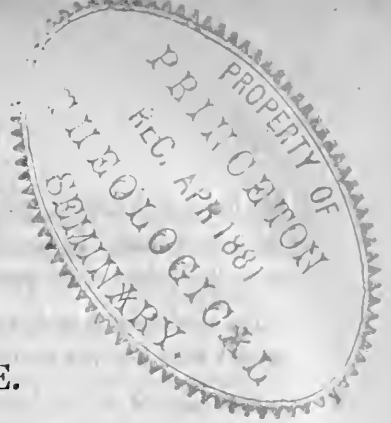
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PREFACE.

HAVING resided for four years in a district of Ireland chiefly inhabited by Papists, my attention could not but be alive to Popish subjects. The books also which I then read, heightened my repugnance to the principles of that religion; and in the frequent conversations I had with the people, I seldom or never lost an opportunity of explaining to them our Protestant opinions respecting them. Having carefully read the celebrated debate between the Rev. Mr Macguire, Popish priest, and the Rev. Mr Pope, a Protestant, who certainly was entitled to the palm of victory, I not only perceived that the former would have been more easily and perfectly vanquished, had he been treated more according to his own pugnacious mode of debate, but also conceived that were even I to be engaged with him, I should have little to fear, notwithstanding, as I learned from himself, (having been once accidentally in company with him,) he is considered by the priests of Ireland, as the champion of their church. This conception readily excited in me the desire of an opportunity of engaging him, which was greatly heightened by noticing in the papers of the day

his bold and daring challenge to the Bishop of Exeter, who had stated in the House of Lords, A. D. 1832-33, that the Mass was gross Idolatry; and who was, therefore, challenged to discuss that subject. Being fully assured that he was convinced that the Rev. Prelate would not deign to notice him, and afraid lest, with impunity, he should boast of having defied a leader of those whose banners display the cross of Christ supported by Divine Revelation, I became so interested, that I immediately resolved to oppose the gigantic man myself. I accordingly wrote to him, stating my resolution and the mode of warfare I intended to observe, with a request that he would except of me in the room of the Rev. Bishop. He, however, no doubt having good reason for his want of courtesy, neither accepted my challenge nor answered my letter. Trusting, however, that it would either oblige him to accept of me as an opponent, or teach him to be more humble in future, I published the following paragraph in an Irish paper, from which it was afterwards copied into several others.

“ In consequence of the letter lately published by the Rev. T. Macguire, of Innismagarth, to the Bishop of Exeter, the Rev. T. M'Kenzie, a licentiate of the Church of Scotland, has written to Mr Macguire, requesting to be allowed the honour of discussing the subject of the Mass with him. Mr M'Kenzie undertakes to prove, from the Word of God alone, that the Mass is all that the Rev. Bishop said of it; and the method he proposes, is to write a treatise showing the absurdity and iniquity of the ceremony:—Mr Macguire, at the same time, writing in its favour, and no other authorities to be

used than the Scriptures ; both papers to be of such a length as may be agreed on, and to go to the printer without the one having an opportunity of seeing the other's production, till after their publication."

My reasons for confining myself and opponent to the Word of God exclusively, for proofs of the truths of our arguments are the following: *1st*, It appears to me, that if this, or any other strictly religious controversy, cannot be satisfactorily settled from the Word of God, it cannot in any other way. *2dly*, I conceive that the Word of God warrants me to believe that this is the only way which Christ, the alone Head of the Christian Church, desires all religious controversies to be determined. And, *3dly*, It appears to me, who am a Protestant, and, therefore, perhaps more intimately acquainted with the Scriptures than the other authorities of Popery, to be the safest way ; for were I to have allowed Mr Macguire to have fled for refuge to the authority of the Fathers of the Popish Church, or of its legendary traditions as often as he apprehended danger from the Scriptures, and to have followed him thither, I might perhaps, in the act of expelling him thence, have been dashed to pieces, not however against the rock upon which the Church of Christ is built, but against that upon which the Antichristian Church of Rome is built.

By giving publicity to my letter, I hoped that Mr Macguire would feel himself obliged, at least, to offer me an explanation of his motives for declining to discuss this subject with me ; but I hoped in vain, and have not heard of him since, which to me has been a matter of considerable vexation, knowing that my ability to debate

with him successfully, must now be a matter of public opinion. Depending, however, on my acquaintance with the Scriptures, the Divine assistance of Him who delivered his servant from the jaws of the Lion, and the badness of this Goliath's cause, I still believed that I must come off triumphantly; and, therefore, shortly after the publication of the letter alluded to, I commenced the following Treatise on the Seven Popish Sacraments, which, from obstacles in the way of publication while in Ireland, was laid aside and little more thought of until my return to Scotland. Having shewn it to several of my friends, I have now, by their advice, been persuaded to send it forth to the public; and I do so in the hope that every unprejudiced Reader will clearly perceive that it has, *at least*, been my earnest endeavour to prove that the doctrines by which Popery maintains and supports, not only the sacrifice of the Mass, but the whole of the Seven Ceremonies falsely called Sacraments, are most repugnant to the word of God, sound reason, and common sense.



ANTICHRIST EXPOSED

IN THE

SEVEN POPIISH SACRAMENTS.

OF A SCRIPTURAL SACRAMENT.

FOR the purpose of raising a standard by which the scriptural verity of the Seven Popish Sacraments may be legitimately tried, and hence of exposing more fully their want of divine authority, I deem it expedient, first of all, to show from the word of God what a true sacrament is.

We affirm, then, that a “scriptural sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied, to believers;” and this we shall now endeavour to prove :

1st, Of the term Sacrament.—Though this is not a scriptural term, yet there are words in the original scriptures which exactly correspond to it. It is

radically a Latin word; and, therefore, only a translation of the original term. The Hebrew word, rendered *sacramentum* by the Popish church, literally signifies an oath, as is evident from Gen. xvii. 11, where it is rendered by the term covenant, which literally signifies the coming together of two parties, for the purpose of entering into a mutual agreement and engagement upon oath; thus: “And ye shall circumcise the flesh of your foreskins, and it shall be for a token of the covenant between me and you.” In Rom. iv. 11, it is rendered *σημειον*, where we read thus of Abraham: “And he received the sign (*σημειον*) of circumcision, a seal (*σφραγιδα*) of the righteousness of the faith which he had, being yet uncircumcised.” Both Beza and the translators of the Vulgate New Testament have rendered these two words *signum* (a sign) and *sigillum* (a seal) respectively. The word *sacramentum* being derived from *sacrare*, and which signifies to consecrate, or make holy, the Latins used to signify the oath by which their military bound themselves to the general of their armies, and devoted themselves to martial pursuits. Hence it is, that some suppose that it has been adopted by the Church, as being the most suitable for expressing that most solemn engagement into which Christians voluntarily enter with God, and by which, like good soldiers, they devote themselves to the service of the Great

Captain of salvation, when communicating at his holy Table.

But, instead of having it from its military use among the ancient Romans, it is more probable that we are obliged to the translators of the Vulgate scriptures for it, whom we frequently find falsely rendering the word *μυστηριον* by the term *sacramentum*, thus leading many of the ancient Latin Christian Fathers to call a mystery a sacrament, to believe that many things are sacraments which are not, and hence to be the authors of at least a part of the foundation of Popery. Though all Protestants allow that scriptural names for scriptural ordinances are preferable, yet we do not generally consider that it is absolutely necessary to reject the term sacrament, knowing that the thing which is thereby signified is so clearly revealed in the word of God, that none can be apt to mistake it, except those whose eyes have been blinded by the unction of antichrist. From Gen. xvii. 11, and Rom. iv. 11, where we read of circumcision, into the place of which the New Testament ordinance of Baptism has come; from Exod. xii. 13, where we read of the passover, into the place of which the ordinance of the Lord's Supper has come; and from 1 Pet. iii. 21, and Heb. viii. 5, it appears that the scriptural names of both the Old and New Testament Sacraments, are signs, figures, shadows, examples, patterns, and

seals, of the promised blessings of the grace of God ; therefore the term sacrament is a good name for the ordinance of Baptism and the Lord's Supper.

2d, Of the Author of a Scriptural Sacrament.—

The Deity is the only author of a scriptural sacrament. From Gen. xvii., and Acts vii. 8, it is evident, that it was God who, with Abraham, instituted the covenant of circumcision. From Exod. xii. it is evident, that it was the same divine Being who instituted the Old Testament sacrament of the passover. And from Matth. xxvi. and xxviii. it is evident, that it was the Deity in the person of Christ who instituted the two New Testament sacraments, viz., Baptism and the Lord's Supper.

That none but God has sufficient authority to institute a sacrament, and that this was the opinion of the Jews, is evident from Matth. xxi. 25, where Christ asks the Jews: "Whether the baptism of John was from heaven, or of men?" John the Baptist acknowledges that a proper sacrament is a divine institution, saying, John i. 33: "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." And the apostle Paul evidently acknowledges the same truth, in his first epistle to the Corinthians, xi. 23, saying, concerning

the institution of the Lord's Supper: "That which I have received of the Lord, I have delivered unto you."

But revelation does more than barely prove that none but the Deity has sufficient power and authority to institute a proper sacrament, for it also assigns reasons sufficient to convince any candid mind that his right and authority are exclusive. One of these assigned reasons is, as we may learn from Isa. xliii. 25, where it is said: "I, even I, am He that blotteth out thy transgressions;" and also from Rom. vi. 23, where we are told, that "the gift of God is eternal life," that it is the Deity only who can give to the receiver of the sacraments the things signified and sealed by them. Another of the assigned reasons is, according to Ezek. xx. 18, 19, where it is said: "Walk not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with idols: I am the Lord your God, walk in my statutes and keep my judgments, and do them;" and also according to Matth. xv. 9, where our Saviour says: "In vain do they worship me, teaching for doctrines the commandments of men;" that the sacraments of the Old and New Testaments form a principal part of that religious service which none but a divine person can institute. And a third scriptural reason is, that as it is God only who can erect a covenant with his Church, it consequently follows, that no other than He, not even the highest

angel in heaven, has any right, power, or authority whatever, to institute in it those ordinances which signify and seal those spiritual blessings which he has promised to it. Then, since it hence appears that the Deity, “who is holy in all his works,” is the alone author of a scriptural sacrament, it is evident, that it is, therefore, a holy ordinance.

3d, Of the Signs and Seals of a Scriptural Sacrament.—The word of God authorises us to affirm, that all scriptural sacraments are visible and holy signs and seals, which God has appointed to represent and seal something different from themselves. A sign is something that brings to our remembrance another thing, to which, in some respects, it has analogy; or in other words, it is the means by which our understandings apprehend something different from that which we apprehend by our external senses. All scriptural signs are not sacramental. That natural sign, mentioned in Matt. xvi. 2, where we read thus: “When it is evening ye say it will be fine weather, for the sky is red,” is not a sacramental sign. Nor are such signs as those mentioned in Gen. xxxi. 52, where Laban says to Jacob: “This heap be a witness, that I will not pass over this heap to thee, and that thou wilt not pass over this heap and this pillar unto me, for harm,” sacramental, being merely of human authority. Nor are such signs sacramental, as that

mentioned in Gen. ix. 12, where God says, concerning the rainbow, "This is the covenant which I make between me and you and every living creature that is with you, for perpetual generations;" because the covenant here spoken of, is not the covenant of grace in Christ. Neither are those signs sacramental, though they are both of divine institution and of a miraculous nature, of which we read in 1 Kings xviii. 24, where it is thus spoken: "Call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be our God." In 2 Kings xx. 8, 9, where Hezekiah asks Isaiah: "What shall be the sign that the Lord will heal me, and that I shall go up to the House of the Lord the third day?" and Isaiah replied, "This sign shalt thou have from the Lord, shall the shadow go forward ten degrees, or backward ten degrees?" and in Judges vi. 37, where it is thus stated, concerning the sign required by Gideon from God, that he would save Israel by his hand: "Behold I will put a fleece of wool in the floor, and if the dew be on the floor only, and if it be dry upon all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hast said." These and other scriptural signs that are of a similar nature, are more or less special and extraordinary; whereas, those which are properly denominated sacramental, are the signs

of the signification, use, and design of the common, ordinary, and standing ordinances of the Church, viz., of the ordinances of circumcision and the passover under the Old Testament dispensation, and of baptism and the Lord's Supper, under the dispensation of the Gospel.

That the sacraments of both dispensations are, by divine appointment, signs of something different from themselves, is evident from Gen. xvii. 11, where God says: "And ye shall circumcise the flesh of your foreskin, and it shall be for a token of the covenant between me and you." That they are holy signs, inasmuch as they are instituted by God, who is infinitely holy, set apart by him for holy purposes, and are the signs of things that are holy, as I shall show in its proper place, is evident from Ex. xxix. 33, where, concerning the eating of the sacrifices by Aaron and his sons, we read thus: "And they shall eat those things where the atonement was made to consecrate and sanctify them, but the stranger shall not eat thereof, because they are holy." And that they are with great propriety denominated "visible signs," is evident from Ex. xii. 13, where, concerning the blood of the passover, we read thus: "And the blood shall be to you for a token upon the house where you are; and when I shall see the blood, I will pass over you, and the plague shall not come upon you to destroy you, when I shall smite the

land of Egypt:" and also from Rom. ii. 28, where, concerning circumcision, it is said: "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh."

That the sacraments are not only signs of something different from themselves, but also seals which God has given to assure the worthy receivers thereof, that the things signified by them as signs, will be conferred upon them as their covenant right, is evident from Rom. iv. 11, where the apostle Paul calls the sign of circumcision "the seal of the righteousness of the faith, which Abraham had, being yet uncircumcised:" and also from Ex. xii. 13, where we may learn that the blood of the passover when sprinkled upon the doors of the Israelites, assured them that the destroying angel would pass over them unhurt; or, in other words, it sealed to them their exemption and salvation from that dreadful calamity.

But before I leave this particular, I must farther observe, that the word of God does not confine the sacramental signs and seals to the mere substance of the elements, viz., to the mere act of circumcision, to the blood of the passover, to the water used in baptism, and to the bread and wine used in the celebration of the Lord's Supper. On the contrary, it authorises us to affirm, that the ceremonies necessarily attending circumcision, the washing with

water, the breaking of the bread, and the drinking of the wine, together with all the other concomitant circumstances which are mentioned in scripture, as necessary to the proper administration of the sacraments, are, if not signs and seals of themselves, adjuncts without which the signs and seals would be then neither perfect nor complete. For instance, the consecrated wine is not a perfect and complete sacramental sign, considered apart from the pouring of it out into the cup, and the giving, receiving, and drinking it out of the same. And neither is the consecrated water a perfect and complete sacramental sign, considered apart from the act of using it in the sacrament of baptism, as I shall more fully show in its proper place.

4th, Of the things Signified and Sealed by these Signs and Seals.—The terms sign and seal naturally infer, that there is something to be thereby signified and sealed; and the word of God fully informs us what the things are that are signified and sealed by those sacramental signs and seals which he has appointed in his Church. Were there nothing signified and sealed by the sacraments, they could not, in any respect, benefit the receivers of them, however worthy of them they might be. That the signs and seals and things thereby signified and sealed, are parts of a sacrament, is evident from

Eph. v. 26, where, concerning the love of Christ for his Church, we read thus: "That he might sanctify and cleanse it with the washing of water by the word." And were the opinions of the ancient Christian Fathers of unobjectionable authority in this work, I would gladly state that of St. Augustine, who, in accordance with the last quotation, says, "The word comes into an element, and it becomes a sacrament."

Now, that the remission of sin is one of the things signified and sealed by the sacramental signs and seals, is manifestly evident from Matt. xxvi. 28, where we thus read: "This is my blood in the new testament, which is shed for the remission of sin." That imputed righteousness is another of the things thereby signified and sealed, is evident from Rom. xi. 4, where the apostle Paul tells us, that "Abraham received the sign of circumcision, (as) a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." From 1 Cor. iv. 10, where, speaking of the Israelites in the wilderness, the apostle Paul says: "And they did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ," it is evident that others of the things thereby signified are, spiritual refresh-

ment, spiritual strength, and growth in grace. From 1 Cor. v. 7, where, referring to the Old Testament sacrament of the passover, the same apostle says: "For Christ, our passover, is sacrificed for us," it is evident that another of the things thereby signified and sealed is, that salvation, of which that of the Israelites from the destroying angel was the figure, viz., the spiritual and eternal salvation of our souls from everlasting destruction. But why should I go on to enumerate more, since enough has been already stated to convince any ordinary mind, that the things thereby signified and sealed are all the blessings which God has promised to believers in the covenant of grace; namely, all the benefits which Christ purchased to them at the infinite expense of his shed blood; or, in other words, the things signified in a sacrament is, Christ himself offered up an atoning sacrifice unto God upon the cross, as he is described in 1 Cor. i. 30, where the apostle Paul says: "That he is made of God unto us wisdom, and righteousness, and sanctification, and complete redemption."

5th, Of the union of Sacramental Signs, and things thereby signified.—The word of God authorises us to affirm, that there is a certain union of the sacramental signs and the things thereby signified, but it does not authorise us to affirm that it consists

either in the transubstantiation of the Church of Rome, or of the consubstantiation of the Lutherans; that is, either in an essential change of the sign into the thing thereby signified, or in such a mutual contact and local connection of these, that the thing signified should be either in or under the sign, in an invisible state. Indeed, were the sacramental signs in the Lord's Supper transubstantiated into the real body and blood of Christ, they, as soon as the change had taken place, would cease to be signs and seals; for if it be a sign, it cannot be the thing signified, as has already been proved; but as such is their doctrine, it thence follows that their definition of a sacrament,—which is, that it is the sign of an invisible grace,—contradicts their doctrine of transubstantiation. Different, however, is the scriptural doctrine concerning this union. It teaches that it consists in the obsignation or sealing up of the thing signified, the strength of which is as great as the veracity and faithfulness of God is infinite. As it is necessary, as well as the general practice of mankind, for obsignees to have something resembling, or characteristic of, themselves upon the seals which they set to any will or deed, so the sacramental signs bear a certain resemblance to the things thereby signified and sealed—which is Christ, or the obsignee of the benefits of his purchased redemption. Thus, the Old Testament sacrament of circumcision

is the emblematical sign or figure of that spiritual circumcision of the heart, which is effected by the application of the word, blood, and Spirit of Christ, which consists in the change of our nature from an inwardly unregenerate state, and an outwardly wicked life, to a state in which our corruptions are mortified, our minds renewed in the spirit, and our hearts disposed to the service of God; and which, in Ezek. xliv. 7, is therefore called "the circumcision of the heart and of the flesh." Thus, the washing with water in baptism is very emblematical of the washing away of our sin and guilt in the spiritual water of regeneration; or, in other words, of the washing of the garments of our conversation in the blood of Christ, and of our depending upon his alone righteousness for a covering to all the guiltiness of our lives, and for our acceptance with God in the day of judgment. Thus, the breaking of bread in the sacrament of the Supper, is a lively representation of the wounding of our Saviour's body upon the cross by the nails with which he was thereunto nailed, and the spear of the soldier with which his side was pierced; and the wine poured out into the sacramental cup bears a very strong resemblance to the blood which, upon the cross, he poured out from his wounded side for the remission of our sin. "Yea," to use the language of an ancient author, "it is evident that if the sacraments had no resem-

blance to the things of which they are the sacraments, they could be no sacraments."

As seals, then, by being stamped or engraven with the image, or some other mark which characterises the person who seals with them, are most suitable instruments for putting others into the right of possession of the goods which belong to himself, so the sacramental elements, by their resemblance to the things signified, are most suitable instruments for sealing up and conveying to the worthy receiver of them all the spiritual blessings that are mentioned in the promises of God. And as seals are annexed to wills, not merely to settle upon the assignee the goods therein mentioned, but also to assure him that he has thereby a legal, and, in every sense of the term, a proper right to them, so the sacramental seals not merely declare the gracious will of the Saviour, not merely settle upon the worthy receiver of them the blessings therein promised, and not only give him a covenant-right to them, but, in addition to all this, they assure him, through his faith in the veracity and faithfulness of God, that they shall be fulfilled in him, and towards him, for his eternal salvation. Is not all this, I would ask, agreeable to Gen. xvii. 11, where God says: "My covenant shall be in your flesh for an everlasting covenant;" to Rom. iv. 11, where we are told: "That Abraham received the sign of circumcision for a seal of

the righteousness of faith ;” to Acts xxii. 16, where it is said : “ Be baptized, and wash away your sins ;” and to 1 Cor. xi. 23, and following verses, to which I must refer the reader ?

Now, since the union of the sacramental signs and things thereby signified, consists, as hence appears, in the obsignation, or sealing up of the things thereby signified, it is evident that the worthy receiver, as soon as he has received the sacramental signs and seals, can say that he has really and truly, though spiritually and sacramentally, received the things thereby signified and sealed, and that they are his. None, we presume, will deny that God, in a certain sense, is really and truly in his word ; the sacraments, as we have been endeavouring to show, are his visible, tangible, and tasteable word, or word addressed to the sense, sight, touch, and taste ; and, therefore, we conclude that God is as really and truly (and in a manner most analogous too) in his sacraments, as in his written word.

Now, if the worthy receiver of the sacramental signs and seals, thereby receives Christ, and the benefits of his purchased redemption, exactly in the same way, (viz., by faith,) and by the same means that he receives them from the written word of God, it consequently follows that he neither receives them by means of the work done by him—that is, by means of the merits of him who receives

them—as Popery affirms, and which it calls *opera operantis*,—nor because the things signified are included in the signs, as something in a chest, nor because the sign is transubstantiated into the thing signified, but, on the contrary, by virtue of the secret operation of the Holy Spirit working in our hearts, and of that faith of the receiver coming between, which assures him that all the promises of God, or rather, that all the blessings contained in these promises, which are the things signified by the sacramental signs, are yea and amen in his behalf. The Holy Spirit, according to Eph. ii. 8, where it is said: “By grace are ye saved through faith, and that not of yourselves, it is the gift of God,” evidently worketh that faith in our hearts by which, in virtue of his secret though powerful operation, he unites us to Christ in the sacraments; and in thus receiving Christ, we certainly receive all things that are in him, viz., all the great and glorious blessings of his purchased redemption. Surely we are taught this doctrine in Titus iii. 5, 6, where it is said: “Not by works of righteousness which we have done,” (not by the *opera operantis* of Popery,) “but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.”

But what, perhaps, most strongly and clearly proves that this is the proper union of the sacramental

signs, and things thereby signified, and hence, that the above is the only way in which the worthy receiver receives the things signified, is that fourfold mode of figurative language which is made use of by the inspired writers, with a peculiar reference to sacraments of both the Old and New Testament. One of them gives the name of the thing signified to the sign, as is evident from 1 Cor. x. 4, where we read thus : “ And they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ ;” and also from Matt. xxvi. 26, where we thus read : “ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said : Take, eat, this is my body.” Here we see that the figure of speech is the same in both quotations, and as it evidently could not be used in the former, except such a union be granted, we infer that the same kind of union exists between the consecrated bread and the body of the Lord in the sacrament of the Supper. Another of these modes of speech is, that the name of the sign is often given to the thing signified, as appears from 1 Cor. v. 7, where we thus read : “ Purge out, therefore, the old leaven ; for Christ, our passover, is sacrificed for us.” Now, as Christ is here called a passover, we infer, that the washing away of sins mentioned in Acts xxii. 16, is not a literal washing away of sin,

but a spiritual one ; and hence, that the water in baptism is the sign and seal of the washing away of sin by the spiritual water of regeneration ; or, in other words, of the sanctification of the soul by the power of the Holy Ghost ; and hence, that the figure of speech is the same in both verses. A third mode of figurative language, is that which attributes the property of the thing signified to the sign of it, as appears from Titus i. 5, where it is affirmed, that the water used in baptism regenerates the soul, which I have proved it can do only as a seal of the promised influences of the Holy Ghost, which sanctify the soul. The fourth of these modes of figurative language is, that the property of the sign is attributed to the thing signified, as appears from 1 Cor. xi. 24, where breaking, which is figurative when applied to Christ's body, but which is proper when applied to bread, is affirmed of the body of Christ, thus : " He took bread and break it, and said, Take, eat, this is my body, which is broken for you."

6th, Of the use of the Sacraments.—The uses of the sacraments are clearly pointed out in the word of God. One of these is to signify and seal to the worthy receiver thereof the invisible grace of God ; or, in other words, the blessings contained in the promises of God, as is evident from Rom. iv. 11, where it is affirmed, that Abraham received the sign

of circumcision for a seal of the righteousness of faith. Another use of them is, that they may serve as the means by which, in a special manner, we may hold communion with Christ, as is evident from 1 Cor. x. 16, where the apostle Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ?" A third use of the sacraments is, to keep the people of God in remembrance of his mercies, as we may learn from Ex. xii. 24, where it is said concerning the passover: "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout all your generations." And also, from 1 Cor. xi. 24, 26, where the apostle Paul, citing the words which Christ used at the institution of the Supper, says: "Do this in remembrance of me; as often as ye eat of this bread, and drink of this cup, ye do show forth the Lord's death until he come." A fourth use of the sacraments is, that we thereby testify our duty to God, as is evident from 1 Cor. x. 21, where we read thus: "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the table of the Lord and the table of devils." A fifth use of the sacraments is, to assist us to remember, consider, and confess our sins unto God, as we may learn from Acts xxii. 16, where it is said: "Be ye baptized and wash away your sins,

calling upon the name of the Lord." A sixth use of the sacraments is, that we thereby demonstrate to each other our mutual love and spiritual communion, as is evident from 1 Cor. x. 17, where, referring to the sacrament of the Supper, the apostle Paul says : " We are one bread and one body, for we are all partakers of that one body ;" from the same Epistle, xii. 13, where, referring to the sacrament of baptism, he says : " For by one spirit we are all baptized into one body ;" and also, from his Epistle to the Ephesians, iv. 3, 4, 5, where he says : " Endeavour to keep the unity of the faith in the bonds of peace. There is one body and one spirit, even as we are called in one hope of your calling. One Lord, one faith, one baptism." And a seventh use of the sacraments is, to serve as marks of our Christian profession, whereby we are distinguished from Jews, Turks, Heathens, Papists, and all whom we are warranted by scripture to believe unsound in the faith of the gospel of our Lord and Saviour Jesus Christ, as may be easily inferred from what has been now stated.

7th, Conclusion.—Thus have I endeavoured to prove, from the word of God, that the doctrine which we Protestants hold concerning those religious ordinances which are known in the Church by the term " sacraments,"—and if I have been successful, if I have not mistaken the proper meaning of the pas-

sages which I have quoted as proofs from the word of God,—you must now perceive that the following are the proper characteristics of a scriptural sacrament, viz :—that they must all be instituted by God ; that they must all have one or more external and visible signs ; that they must all have a promise of saving grace in Christ ; that they must all have a certain analogy, convenience, or agreement between them and the things thereby signified ; and that, because the things signified are common to all believers, they also must be common to all believers ; and therefore you must now be assured that the following is the proper definition of a scriptural sacrament, viz., “ A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers ;” which was the thing to be proved.

Now, since the word of God warrants us to believe and affirm that the above is the proper definition of a scriptural sacrament, it is evident that the following inferences are justly inferred.—

1st, That the Old and New Testament sacraments are, in virtue, the same.

2d, That the Old Testament sacraments had their fulfilment, not in those of the New Testament, but in the death of Christ.

3d, That there are only two New Testament sacraments.

4th, That there is not one sacrament in the Church of Rome that will bear the test of God's holy word.

INFERENCES.

First Inference.—The Old and New Testament sacraments are virtually the same. Papists, however, hold a contrary doctrine. They maintain that those of the Old Testament were mere shadows, dark figures, and without virtue; and that those of the New Testament only are true and efficacious. To those of the Old, they assign only temporal promises; but to those of the New, they assign spiritual promises. The Old, say they, afforded servitude only, whereas the New afford perfect liberty. They do not assign grace to the operation of the Holy Ghost, signified and sealed in the sacraments of the Mosaic dispensation, but to the alone merits of the person who received them, which they call *opera operantis*, or, in English, *the work of the worker*; whereas they say, that under the Gospel dispensation the sacraments are the cause, *ex opera operato*, or, in English, *from the work wrought*, by which they signify, that the sacraments, when rightly administered, procure, as efficient causes, the grace of regeneration, righteousness, and all manner of holiness in us, by means of their own internal, proper, inherent, and infused power, without the faith, or any other good disposi-

tion of him who receives them. But as this doctrine will not agree with the definition which I have proved to be that of a true sacrament, we conclude that it is entirely false and absurd. The sacraments of the Old and New Testaments, we allow, are, in several respects, not exactly alike. They differ in respect of their signs and ceremonies,—of the obscurity of the Old and clearness of the New,—of Christ considered as to come, and as having already come,—of the narrowness of the limits of the Old, which excluded all but Jews, and the extensiveness of the limits of the New, which include believers of whatsoever people or nation; and also, in respect of their duration. But what are these respects? They are only such as arise from the different states of the same gospel; I say of the same gospel, because it is evident that the gospel of Jesus Christ, though in figure, was the religion of the Jews. As their religion did not differ essentially from that of Christianity, so neither did their sacraments differ essentially from those of the gospel. Yea, we say, that in all essential points, they are virtually the same; and what we here affirm, as an obvious inference from what has been already stated, we shall further prove to be true from the word of God.

As we have already proved, they have all the same divine Author, who, according to Heb. xiii. 8,

“ is the same yesterday, to-day, and for ever.” They have all the promise of the remission of sin, and of the gifts of the Holy Ghost annexed to them, as is evident from Acts ii. 38 and 39, where the apostle Peter says to the Jews: “ Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost ; for the promise is made unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call ;” and also, from Gal. iii. 29, where it is said : “ And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” They have all the promise of eternal life annexed to them, as is evident, both from Gen. xvii. 7, where it is said : “ I will establish my law between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee ;” and Eph. ii. 12, where the apostle Paul, speaking of the state of the Gentiles during the Mosaic dispensation, says : “ At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.” They have all the promise of imputed righteousness annexed to them, as is manifest from Rom. iv. 11, where we read : “ That Abraham received the sign of circumcision, a seal of the right-

eousness of the faith which he had, being yet uncircumcised, that he might be the father of them that believe, though they be not circumcised, that righteousness might be imputed to them also." And they are all the means of that grace which inspires the heart with love towards God, as is evident from Deut. xxx. 6, where it is thus stated: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live."

But, *Secondly*, I observe that the truth of this inference is still more evident from the mutual interchange of the names of the Old and New Testament sacraments in the word of God.

From 1 Cor. x. 2, 3, where we read thus of the Israelites: "They were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ," it is manifestly evident that the apostle Paul here affirms, that the Israelites, under the shadows or signs, of the cloud, the sea, the manna, the water, and the rock, enjoyed all that is signified and sealed in the New Testament sacraments. And from Col. ii. 11, where the apostle says: "In whom also ye are circumcised with the circumcision not made with hands;" from

1 Cor. v. 7, where he says: “ Christ, our passover, is sacrificed for us;” and from Phil. iii. 3, where he also says: “ For we, *i. e.* Christians, are of the circumcision which worship God in spirit, rejoice in the Lord Jesus Christ, and have no confidence in the flesh;” it is manifestly evident that that inspired author attributes the Old Testament sacraments of circumcision and the passover to Christians, as he also attributes, (by the rule of conversion,) as we have already seen, those of the New Testament to the Jews, neither of which he could have done, unless they were all signs and seals of the eternal Covenant of Grace, and looked to Jesus Christ crucified for sin, and imputed righteousness through faith in Him: Yea, were they not in all essential respects virtually the same, *viz.*, the same in signification and oblation.

But as Romanists may object to this doctrine, saying that this mutual interchange of sacramental names arises merely out of the mutual resemblance of the signs and concomitant ceremonies, I must farther observe, that these differ too much to admit of such an interchange, and that it is solely on account of the thing signified, that it can be admitted. In Col. ii. 11, the apostle Paul, referring to the thing signified by the sacrament of circumcision, which is the spiritual circumcision of the heart, says, in refutation of this Popish objection: “ In

whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of the spirit ;” and in Rom. ii. 28, 29, he, as it were with the same particular end in view, says : “ For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.”

But why do they object? Evidently that they may thereby invalidate those scriptures, and even wrest them out of the hands of Protestants, which, out of the Old Testament, can be brought against these seven unscriptural rites and ceremonies of Popery, which they falsely denominate sacraments. But if the sacraments of the Old and New Testaments are of the same force, as I have now proved them to be, it consequently follows, that all those portions of the word of God which teach concerning them, must be of the same force also, and, therefore, those of the Old Testament must be allowed to be both relevant and most pertinent to the subject of this controversy.

Second Inference.—It follows, from the definition which we gave of a scriptural sacrament, and which we also proved in Chapter I. to be true, that

the Old Testament sacraments had their fulfilment, not in those of the New Testament, as Romanists would have us to believe, but in the death of Christ. The truth of this inference we shall now further prove. We affirm, then, that circumcision, the passover, Noah's ark in the deluge, the passing of the Israelites through the Red Sea, their being under the cloud, the manna with which they were fed in the wilderness, the water which flowed to them, and followed them from the rock which Moses smote with his rod, their purifications, and their offerings, had all that reference to Christ which shadows have of their substances, and which signs have to the things thereby signified. Now, if all these were shadows of Christ, he, and not the New Testament sacraments, which are also mere representations, is their substance; and consequently, they were fulfilled in him. The same conclusion evidently may be drawn from 1 Cor. vii. 19, where we are told: "That circumcision is nothing, and that uncircumcision is nothing, but the keeping of the commandments of God," because none can keep these properly, excepting through faith in the Blood of Atonement; from Gal. iv. 9, where we are told, that the Old Testament sacraments "were weak and beggarly elements," evidently because they were only types of Christ, the antitype; from Gal. vi. 15, where it is affirmed: "That in Christ Jesus neither

circumcision nor uncircumcision availeth anything, but a new creature ;” evidently because it is through faith in him crucified for sin, that sinners become new creatures. And from Hebrews x. 1, and Col. ii. 17, where they are called “ shadows,” evidently from the scope of the apostle’s reasoning, both because they were abrogated in Christ, whose blood (he knew) had made an atonement for sin, and who had sent the Holy Ghost to regenerate the soul, to circumcise the heart, and to wash away our sins, thus making us new or spiritual creatures, and because the false prophets, many of whom were judaizing teachers, ascribed grace to them in a way not un-similar to that in which Roman Catholics ascribe grace to those of the New Testament.

Third Inference.—Though it is evident from Chapter I., that there are only two New Testament sacraments, we shall, in this chapter, make the truth of this inference still more manifest by the following scriptural arguments :—

1st, Our Saviour, we are assured, instituted no more than two New Testament sacraments, viz., the sacrament of baptism, mentioned in Matt. xxviii. 1, and the Lord’s Supper, mentioned in Matt. xxvi. 26, 27, 28. And it is evident, from Gal. iii. 15, where the apostle Paul, arguing from the less to the greater, says : “ Though it be but a man’s

covenant, yet, if it be confirmed, no man disannull-eth or addeth thereunto," that the apostles neither did, nor would attempt to institute any other ; and hence we conclude, that there are only two New Testament sacraments. 2*d*, The apostle Paul, proving to the Corinthians, in his 1st Epistle, x. 1, &c., that Christians have no pre-eminence above the Jews, in respect of the things signified and sealed by the sacramental signs and seals, mentions these two sacraments only, viz., baptism, and the eating of spiritual meat, and the drinking of spiritual drink, thereby referring to the Lord's Supper. Now, we say it is evident, that if the Corinthians had either heard of, or enjoyed more than these two, they would not have been convinced of the truth of the apostle's doctrine, but most probably would have objected, saying : " We know that there are other New Testaments whereby we shall be preserved from the judgments of God, and therefore, Paul, we will not believe your doctrine." But we hear of no such conviction or objection, and, therefore, we conclude that the Corinthians acknowledged only two New Testament sacraments, which, one would think, should be the acknowledgment of all Christian churches in after times. 3*d*, The same conclusion evidently may be inferred from 1 Cor. xii. 13, where the same apostle, referring to these two sacraments only, and thence shewing the communion of believers

with Christ, the benefits of redemption, the means by which, as members, they are united with Christ, the Head, and their own mutual fellowship in Christ, says : “ By one spirit we are all baptized into one body, whether we be Jews or Gentiles, or bond or free, and have all been made to drink into one spirit.” 4th, It appears from John xix. 34, where it is thus stated : “ One of the soldiers pierced his side with a spear, and forthwith came thereout blood and water,” that only these two sacraments belong to Christ ; for, in the water we have the sacrament of baptism, and, from the blood we have the sacrament of the communion of his blood, which is a part of the sacrament of the Supper, and in his body, which was pierced, we have the other ; and, therefore, we again conclude, that there are only two New Testament sacraments. 5th, The same conclusion may be inferred from the plenitude, or fulness, or sufficiency of these two. In baptism, we have, in a sacramental manner, a spiritual birth, called “ regeneration ;” a spiritual garment to hide our spiritual nakedness, called both the “ robe of Christ’s righteousness,” and the “ wedding garment ;” and spiritual water to cleanse our hearts, to purify our souls, and to wash away our sins, called “ living water ;” and in the Lord’s Supper, we have spiritual meat to strengthen our souls, spiritual drink to refresh and invigorate them, when faint and filled with longing desire, and

spiritual medicine to renew their spiritual health, when they are cast down, languid, and sickly. Now, what more, I would ask, is there necessary to make a perfect and strong man in Christ? what more is there necessary for enjoyment of a spiritual life? or what more is there necessary for preserving the soul even to everlasting salvation? Nothing. The blood and the water which flowed from the side of the crucified Saviour, and which, therefore, are by some called *sacramenta geminata*, together with his body, contain all the blessings and benefits of Christ's redemption; and as all these are signified and sealed by the elements of the sacraments of baptism and the Lord's Supper, we say, away with the anti-christian complaints of Popery concerning the imperfections of the New Testament scriptures! Yea, away with them even to mystical Babylon, and let them be told to the mother of abominations! We assuredly will listen to none of them. We know too well the spirit from which they arise. Yea, we know that they arise from a sorrowful conviction that they do not contain a greater number of sacraments than two, to the praise and glory of antichrist.

Fourth Inference.—Our 4th inference from Chapter I. was, that there is not a scriptural sacrament in the Church of Rome; which we shall now endeavour to make still more evident. “A scriptural sacra-

ment is a holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Hugo de Victoire, and Peter Lombard, about the year 1144, first taught that there are seven sacraments in the Church of Rome. The Council of Florence, A. D. 1438, ratified this number. The Council of Trent, A. D. 1545, to 1563, pronounced an anathema on all who should say that there were either a greater number, or fewer than the following seven, viz., Baptism, Confirmation, Auricular Confession, Holy Orders, Marriage, Extreme Unction, and the Mass. All these seven sacraments, (sess. 7, can. 8,) confer grace *ex opere operato*, viz., from the work wrought. Three of these, viz., Baptism, Confirmation, and Holy Order, cannot (sess. 7, can. 9,) be repeated, because they leave an indelible character on the person who receives them. And the efficacy of each of the seven, (sess. 7, can. 11,) depends on the proper qualification and intention of the person who administers them.

Therefore, since all this is so contrary to the above definition, it must be granted that there is not a scriptural sacrament in the Church of Rome. Q. E. D.

But to shew the truth of this inference still more clearly, I shall briefly state and refute every one of them in the order I have now named them.

OF POPISH BAPTISM.

When I said that the Church of Rome had not one scriptural sacrament in it, I must not be understood to have affirmed that they have no form of baptism in it, but that this ordinance, as administered and viewed by Popery, is so grossly abused, that it will not stand the test of the word of God, as I shall now show, first by stating what Popish baptism is, and then by proving it to be an unscriptural ceremony, from the word of God.

1st, The priest, previous to the administration of this ceremony, conjures the devil to go out of the child, by reading something out of a book for that purpose. He makes a great number of little crosses over the child's forehead, eyes, ears, nose, mouth, breast, and shoulders. He slabbers the child's nose all over with spittle. He anoints it twice with oil, and gives it a white garment and a burning candle, which its god-parents receive in its name. *2d,* Holding that baptism is absolutely necessary to salvation, they are at a loss to know whether it be lawful, where there is no water, to baptize with ale, wine, milk, or any other harmless liquour. They even go so far as to say, that in case of necessity, any person whatever who can sprinkle the water, and pronounce the form with meaning, and an intention to do what the Church does, may lawfully

baptize, endeavouring to prove this doctrine from Ex. iv. 25, where we are told, that “ Zipporah took a sharp stone and cut the foreskin of her son.” 3d, Maintaining that baptism is absolutely necessary to salvation, they deny to all unbaptized persons Christian burial, and send the souls of such infants a lurking under round leaved blades of plants, to a place called “limbo,” somewhere in the vicinity of hell, and, when hardly put to it, even to hell itself. They say it is wrong to pray for them, and that in the last judgment they will be found on the left hand of Jesus Christ. This doctrine which seems horrible, they endeavour to prove from John iii. 5, where it is said, “ Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God.” 4th, Though Popery does not maintain that this sacrament has in its own nature an inherent power, (as bread has to feed, or as water to refresh and cleanse,) or power by art, (as an iron sharpened by art is thereby fitted to cut,) to produce grace; yet it affirms, that divine grace is thereby produced in the soul, in a way similar to that which a hot iron produces warmth in water into which it has been put. It therefore believes, that there is a power in baptism which it calls the power of washing away sin, believing that this is, as by infusion, its natural effect, *ex opere operato*, without respect to the repentance or faith of the person to whom it is ad-

ministered. 5th, Popery teaches, from Acts xxii. 16, where it is said, “Be baptized and wash away thy sins,” that baptism takes away original sin, 6th, Popery countenances the baptism of bells. The priests bless them, apply to them, by way of exorcism, ointment, salt, water and spittle, and clothe them with a white garment. Every bell is required to have its godfather and godmother. So sacred is the baptism of bells considered by them, that none but a bishop, or his suffragan, (as if they were more holy men than common priests,) is allowed to administer this ordinance to the extelligent bell. The bishop, or suffragan, asks the bell several very appropriate questions, and addresses it in such a manner, that its sponsors can say, Amen. And then the bishop, or his suffragan, proceeds to administer this sacrament to the bell, saying, *tentina-bulum*, (or some other word by which bells are usually called,) I baptize thee in the name of the * * * * *!!! All this is done, it would seem, that the bell tongue may not “set on fire the bell’s course of nature,” have the holy sound of a Christian bell, and hence be qualified to drive away evil spirits, still thunder, extinguish lightening, calm tempests, and help the souls of the departed out of purgatory, for which they are always considered better qualified, if the deceased be a rich person, and has ordered the clerk to be handsomely re-

warded. The lord of St. Aldegonda, in his Beehive, goes much farther concerning the baptisms of this peculiar people, saying, that “when the Spaniards, even those first-born and dear children of the scarlet wh—e, came first to Groningen in Friesland, they christened their regimental colours by reading over them, using exorcisms upon them, sprinkling them with water, and giving them names.”

REFUTATION OF POPIISH BAPTISM.

Refutation of Article 1st, With respect to the conjuration of the devil out of infants previous to baptism, I observe, that the *onus* lies with Popery to prove that children previous to baptism are really possessed of evil spirits, before they either trouble themselves to conjure them to come out, *or us* to prove that they are not more possessed previous to baptism than after it. As it is not very probable that Popery will endeavour much to get rid of this burden, though it is a much heavier one than either Christ, or any of his apostle, ever imposed, I shall forthwith proceed to disprove that which they affirm concerning this, for mothers, not very pleasant doctrine.

Now, we say it is evident, from Gen. xvii. 7, where God says to Abraham: “I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant,

to be a God unto thee and to thy seed after thee," that children previous to baptism, are not possessed of the devil. I ask whether the following scriptures do not strongly confirm the conclusion I have drawn from this:—Does not the apostle Peter in Acts ii. 39, strongly confirm it? where he says: "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord shall call." Does not the apostle Paul strongly confirm it in Rom. xi. 16? where he says: "For if the first fruits be holy, the lump is also holy, and if the tree be holy, so are the branches." Does not the prophet Ezekiel strongly confirm it in Chap. xvi. 20, 21? where he says to the Jews: "Moreover thou hast taken thy sons and thy daughters whom thou hast born unto me, and thou hast sacrificed unto them, (viz., to Moloch and other idols,) to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" Do not those words of our Saviour, as stated in Mark x. 14, where he says: Suffer little children to come unto me, for of such is the kingdom of heaven," not still more strongly confirm the same conclusion. Yea, certainly say both reason and common sense, for the kingdom of heaven cannot be supposed to be made up of children possessed of the devil; but those, of whom our Saviour said, "of

such is the kingdom of Heaven," were not baptized into the faith of the gospel ; and therefore it follows, that the children of the promise, who are those of believing parents, (and such only have a right to be baptized,) are not possessed of the devil prior to baptism ; and hence we conclude, that the Popish practice of using exorcisms upon them for the purpose of conjuring the devil to come out of them, is antichristian in the extreme.

But supposing, for the sake of argument, that previous to baptism they were really possessed of the devil ; is it probable, we ask, that he could be driven out of them by the virtue of any such heathenish incantations and spells ? No, it is Almighty power only that can dislodge evil spirits, or, in any other matter render them obedient ; and as there is no promise given of its exertion by any such means as Popish exorcism, in the whole word of God, it is evidently without the authority of the word of God, and hence very sinful to expect it. It is usurping the name of God, rashly to invoke his aid where it cannot be done according to his word of promise ; and, therefore, we are authorised by the third commandment of the Decalogue, to conclude, that the Lord will not hold them guiltless who do so, nor suffer them, unless they repent, to pass with impunity.

Protestants may safely defy Roman Catholics to

prove from the word of God, that there was any other thing except water used either in the baptismal washings of the Jews, of John the Baptist, of the Apostles, or even of apostolic men; yea, we do defy them to prove that they learned their exorcisms, crossings, and other superstitious ceremonies observed in their baptisms, from either the Bible or the primitive history of the Church, and tell them, that we are left at liberty to conjecture from whom they learned them, and even to conclude against them that they learned them from a lady who came finely dressed from mystical Babylon to sacred Rome, to teach the docile and pious children of that community how to dye scarlet, to drink mannerly out of cups, (one of which, we are told in the word of God, she brought along with her,) and also how, by means of oil, spittle, and charms, and other abominations, to usurp the prerogative of the Holy Spirit, who, according to Matt. iii. 11, “baptizes with fire.”

Refutation of Article 2d.—With respect to the first part of this article, viz., to the lawfulness of using wine, bear, milk, or any other harmless liquid, in baptism, in case of necessity, I make bold to affirm that in the word of God, there is not a single text, which authorizes us to believe that the baptism of children who may have been baptized with such

elements, are valid; and that there are many from which it may be inferred that they are invalid. Baptism with water is the only one that is of divine authority, and which has the word of promise annexed to it. If any, therefore, baptizes with any other liquid than water, it is evident that he acts without either the divine command or word of promise; but where there is neither of these, there can be no proper authority to believe, that the person baptized will be blessed with any of those spiritual blessings of which the element of water is the divinely authorized sign and seal. As no person can have faith in the will of another which was conveyed to him under any other seal than that of him whose will it was; so no man can have a proper faith in, or dependence upon, the promises of God, except they are conveyed to him under God's own seal, which, in the case before us, is water only. It follows, therefore, that the person who trusts that the promises of God will (I do not say can) be conveyed to any who are baptized with such insignificant signs, and false seals as wine, bear, milk, &c., trusts on a principle which is very different from the faith of the gospel; and, therefore, it must be evident to every one who knows what the faith of the gospel is, that such baptisms cannot be agreeable to the word of God.

In refuting the other particular of this article, viz., the lawfulness of the administration of this ordinance

by laics, women, or any who can pronounce the words of the ordinance properly, and intends to do thereby all that the church does, I observe, *first*, that it is a gross profanation of the ordinance of baptism, a worse than heathenish practice, and a proof that those who permit it have not a proper sense of the sacredness of religion. We learn from the scholiasts upon these words of Horace, “*vide profanum vulgus,*” how careful the priests of Ceres were to preserve her mysterious rites; but the Church of Rome permits and even countenances her *profanum vulgus*, that is her profane rabble, to profane her most mysterious rite called baptism; and, therefore, it follows, that the Popish priesthood has not such a proper sense of the sacredness of religion, as the priest who celebrated the Eleusian mysteries of the goddess Ceres. Romanists in support of this practice, advance the example of Zipporah who circumcised her son. But it requires very little reason to be assured that it is not proper to judge of the lawfulness of any thing by examples, where the laws and precepts of God and they would be at variance with each other; and certainly there is no accordance between the action of Zipporah referred to, and the command that our Saviour gave to the apostles, saying as in Math. xxviii. 19, 20: “Go ye and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy

Ghost." And as it can be proved that none in the days of the apostles considered themselves commissioned to administer this holy ordinance except the apostles themselves, to whom the command was given, we must conclude that the Popish Church is guilty both of the profanation of the sacrament of baptism, and of perverting the sense of the word of God in support of it; seeing, that it, for this purpose endeavours to make an example and a precept to agree, which it is impossible to reconcile.

But, *secondly*, I observe that, though it were proper in this case to judge by example, that of Zipporah will not support this Popish argument; because it is impossible to infer from it, that it is lawful for laics and women, &c. to administer the sacrament of baptism, as I shall now briefly prove. Instead of having any command or authority to circumcise her son, Zipporah, so far as can be learned from the circumstance, took upon herself the administration of this ordinance out of inconsiderateness; but inconsiderate acts are not proper examples of imitation, and therefore it is not proper for Popish Catholic laics and women to administer baptism, because Zipporah circumcised her son.

2d, In the days of Zipporah, the tribe of Levi was not set apart from the other tribes of Israel to the service of God; but ordination into Holy Orders is one of God's ordinances, and therefore, she was not

guilty of the sin of intruding herself into an office rendered sacred by Divine command and legal consecration, which cannot be said of those laics and women, who, in the Church of Rome, intrude themselves into the office of the holy ministry of the holy ordinance of baptism, and hence it is farther evident that her thoughtless act should be no precedent to Christians.

3d, In the days of Zipporah, circumcision, as appears from Gen. xvii. and Ex. xii., was enjoined only upon the fathers of their families, respectively, and as she was the child's mother, she probably supposed that she was thereby in some degree authorised to administer to her child the rite of circumcision; but the administration of baptism is enjoined upon men only who are found to be duly qualified, and regularly set apart, by the laying on of hands to the public services of true religion; and, therefore, it cannot be considered that her inconsiderate action was recorded for the purpose of being an example to laics and women for taking upon them the performance of this sacred duty.

4th, Zipporah circumcised her son at a time when he had no appearance of death; but Popery allows laics and women to officiate only for the sake of the dying, and therefore, so far as they have different ends in view, Zipporah is no example to them.

5th, Zipporah did not circumcise her son from the

supposition that his eternal salvation thereon at all depended, but only for the purpose of redeeming her husband from temporal death; but Popery permits laics and women to officiate, from the belief that eternal salvation depends on baptism, and therefore it cannot plead that it has embraced this error from the design which Zipporah had in circumcising her son.

But I observe, in the *third* place, that the word of God almost expressly forbids both women and laics to baptize. St. Paul says to Timothy, first Epistle, ii. 12: "I suffer not a woman to teach;" and to the Corinthians, first Epistle, xiv. 34: "Let your women keep silence in the churches." Now, since they are prohibited both from teaching and speaking in the churches, it is evident that they are virtually forbidden to administer this church ordinance, since it cannot be administered without both speaking and teaching. And that laics are virtually forbidden to baptize is evident from Matt. xxviii. 19, Mark xvi. 15, and also from 1 Cor. iv. 1, where we may learn that it is only the ministers and stewards of the mysteries of God who have any scriptural authority to administer the holy ordinance of baptism; therefore we would admonish Roman laics and women, to beware of meddling with the administration of the sacred ordinances of God, lest a still greater evil than the profanation thereof be the con-

sequence of their temerity. Upwards of fifty thousand of the men of Bethshemish were struck dead merely for looking into the Ark of the Testimony of God at that place; and surely the profanation of this holy ordinance cannot be reasonably supposed to be a less sin.

Refutation of Article 3d.—It is no wonder that Popery permits and countenances the antichristian practices above-mentioned, when we consider that it teaches that baptism is absolutely necessary to salvation, which is the doctrine now to be refuted. The text of scripture by which Popery confirms this doctrine is, as I formerly stated, John iii. 5, where our Saviour says: “Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God.” Now, if we can make it appear that this text does not teach this Popish doctrine, we trust that it will be admitted that we have proved it to be false, and, with this end in view, I observe, *first*, that if water, *per se*, has power to regenerate the soul, it, when applied in baptism, would supersede the necessity of the regenerating influences of the Holy Ghost; but from the words of the text, it is evident that it is necessary to be born of the Holy Ghost as well as of the water, and, therefore, we conclude that both cannot be necessary in the same sense of the word. But, *secondly*, if the power of water upon the soul be influentially the

same as that of the Holy Ghost, it must be a divine power; but any object to which we can truly attribute divine power is most worthy of our most solemn worship, and hence it follows, that the water used in baptism is worthy of our most solemn worship; which would be gross idolatry, even with Romanists themselves in this case, though not in that of the host, notwithstanding it is a very similar one. But if this would be idolatry, it is evident, that water does not possess, in baptism, the power of regenerating the soul, (which the Holy Ghost does,) and therefore it cannot be necessary to salvation any other way than sacramentally, viz., than as being the sign and seal of the thing thereby signified and sealed, which is spiritual regeneration. But, *thirdly*, I observe, that if it can be proved from scripture that the Holy Ghost, like the wind that bloweth where it listeth, operates upon whom, where, and when he pleaseth, regenerating some who were never baptized with water, and leaving many unregenerated who have therewith been baptized; and we think that the case of the thief upon the cross, who, as we may learn from Luke xxiii. entered the kingdom of heaven without the baptism of water, should serve as a proof of the former, and that the case of Simon Magus, the sorcerer, should serve as a proof of the latter; it will thence follow that baptismal water does not regenerate the soul, and that we may be saved without it. But, *fourth*, if

baptism, which we have proved (in Chap. I.) to be a sacramental sign and seal of spiritual regeneration, is absolutely necessary to salvation, it will follow that the sacrament of circumcision, which also we have proved to be a sign and seal of spiritual circumcision, which is the same thing as regeneration, was also necessary to salvation, prior to the time of the fulfilment of the legal dispensation by our Saviour upon the cross; from which it necessarily follows that all the male children of the Jews who died before the eighth day, are bearing the unbaptized children of Roman Catholics company in those uncomfortable places which, in their imaginations, they have found out for them; which is a conclusion no less horrible than it is unscriptural. What David says in 2 Sam. xii. 18—23, concerning his child that died upon the seventh day, surely favours no such Popish opinions. There it is said: “And it came to pass that on the seventh day the child died, and David said, I shall go to him, but he shall not return to me;” but surely David, “the man according to God’s own heart,” did not wish to be understood that he would go for a season to lurk among the leaves of plants, after that into the Popish limbo, and, after the final judgment, into hell, to mingle with the enemies of God, which is the lamentable fate of all unbaptized children according to this false doctrine of Popery. But, *lastly*, I observe, that

though we may be saved without baptism, though the privation of it neither condemns us to, nor brings upon us, the supposed miseries of Popish superstition, we know and acknowledge that baptism is nevertheless necessary; necessary by reason of the positive command of Christ; necessary, as being the instituted sign and seal of the sanctifying influences of the Holy Ghost; and necessary also for confirming us in the faith of the remission of sin by the blood of Christ, the regeneration of the soul by the Holy Ghost, and of those unseen and eternal blessings through the mercy of God in Christ Jesus, of which it is the substance.

Refutation of Article 4th.—I now proceed to the refutation of that Popish doctrine which teaches that the sacraments of the New Testament are the cause of grace in the soul of the receiver, *ex opere operato*, that is, the work wrought; or, more particularly, that the sacraments, when received in right administration, do procure a new quality, or grace of holiness, in the soul, by virtue of their own internal, infused, and inherent power, as true and efficient causes, in such a manner that neither the faith nor other good disposition of the receiver is required in procuring it.

Now, as this Popish doctrine has evidently arisen from the mistaken notion that, under the Mosaic dispensation, all the grace which, in the sacra-

ments, we ascribe to the agency of the Holy Ghost, arose from the (*ex opera operantis*) merits of the person who received them, I observe, that if that cannot be disproved which I proved to be true in Chap. I., and more fully in Inference 2d, where I shewed that the sacraments of both the Old and New Testaments are essentially the same, it thence follows that neither the Popish *ex opera operantis* merit of the Old Testament sacraments, nor its *ex opere operato* merit of the New Testament sacraments, are consistent with the word of God; and, therefore, we conclude that the New Testament sacrament of baptism, and the Old Testament sacrament of circumcision, take away sin exactly in the same manner. But circumcision was only the sign and seal of the covenant which God made with Abraham; and, therefore, the water in baptism is only the sign and seal of the same covenant (renewed, as it were) with Abraham's spiritual children. Circumcision signified and sealed the sanctifying influences of Christ's blood to be shed; and, therefore, the water in baptism represents and seals to the worthy receiver the sanctifying influences of the same blood already shed. Now, if asked how we receive these gracious influences, or things signified and sealed, we answer: "Not either by the Popish *ex opera operantis* merit, or the *ex opere operato* merit, not by the faith which either circumcision or baptism works in us, (for they work none,) but by the faith which the Holy Ghost works

in us, by means of this sacrament, and thereby unites us to Christ, which is our effectual calling from our alienated state from God into a state in which we have a covenant-right to all the blessings of those who are born externally of the water, and internally of the Spirit of regeneration." That this is the doctrine of the gospel, though not of Popery, is evident from 1 Cor. i. 9, where it is said: "God is faithful in whom ye were called into the fellowship of his Son, Jesus Christ, our Lord;" from 2 Thes. ii. 13, where it is said: "Because God hath from the beginning chosen you to salvation, through the sanctification of the Spirit, and belief of the truth;" from Rom. vi. 4, 5, 6, where it is said: "Therefore we are buried with him by baptism into death, that, like as Christ was raised from the dead by the glory of his Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" from 1 John i. 7, where we are told that it is the "blood of Jesus Christ his Son that cleanseth from all sin;" and from Rev. i. 5, 6, where it is said: "Unto him that loved us and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen."

Refutation of Article 5th.—I proceed now to re-

fute that Popish doctrine which teaches that baptism not only removes the guilt of actual transgressions, but even extinguishes every principle of original sin, and which Popery confirms from Acts xxii. 16, where we thus read: "Be baptized, and wash away thy sins." And I observe, *first*, That if we are to understand that text of scripture according to the letter, it certainly proves this Popish doctrine, but then, it at the same time contradicts what we know from experience, and the examples of others, to be true; it is also contrary to many portions of the word of God. The experience of every person may teach him "that there is a law in his members that warreth against the law of his mind;" that he is naturally prone, though baptized, to that which is evil, and backward to that which is good; and, consequently, that this Popish interpretation of that text is false. The apostle's account of Simon Magus, who both believed and was baptized, in Acts viii. 21, where Peter said to him: "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God," also proves it to be false. It is repugnant to Matt. iii. 11, where it is said: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire;" to 1 Cor. vi. 11, where it is said: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and

by the Spirit of our God ;” and also, to Heb. ix. 14, where it is said : “ How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself, without spot, unto God, purge your conscience from dead works to serve the living God.” But the inefficiency of water in baptism is further evident from Rom. vi. 7, where Paul says : “ He that is dead is freed from sin,” for it hence appears that even the blood of Christ, as applied by the Holy Ghost, does not as long as we live entirely take away our sins. But though neither the sacrament of baptism nor the Holy Ghost either eradicates the principles of our natural depravity out of our hearts, or therein extinguishes their emotions, (as appears from Rom. vi. 10, where St. Paul says to the believing and baptized Romans : “ Let not sin reign in your mortal body,”) yet the latter so diminishes, or keeps under, the power of sin in the soul, that it cannot reign supreme over the will and the affections, out of which are the issues of life.

Now, since it thus appears that original sin is never taken away, or extinguished, till death ; and as it is the blood of Jesus only that can sanctify, and as the Popish interpretation of Acts xxii. 16, is supported neither by experience, observation, nor other portions of the word of God, we conclude against Papists, that the language of that text is figurative, ascribing the thing signified to the sign, that their interpretation is a wretched one, and that

the element of water in baptism in no respects whatever washes away sin. Nor let Papists at any time run for shelter into that half Popish city, where men are taught, "that the grace of regeneration so far depends on the ceremony of baptism, that all who are externally baptized with water are internally baptized or regenerated by the power of the Holy Ghost." For be assured they will find it neither so strong a hold, nor place so safe, but that it may be successfully stormed and taken by any whose loins are girt with gospel truths, whose head is covered from Popish combustion and darts by the helmet of salvation, and whose arm can wield at all times the two-edged sword of God's eternal truth. Now, as there are only four gates of this spiritual city, and as each of these opens by virtue of a spirit within it, as soon as it hears certain portions of the word of God pronounced, we shall endeavour to open each to shew all foes to gospel truth the vanity of fleeing thither: Well, let me try one of these gates: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Well, I have been successful, I have opened even the strongest of them, and heard it, as it turned upon its hinges, as if saying in appropriate reply: "The Holy Ghost regenerates freely, and without restraint, whom, when, how, and by what means soever he pleases; he gives (Matt. xiii. 11) to some to

know the mysteries of the kingdom, and from others he withholds the knowledge of his grace; and also, as in the case of Lydia, Acts xvi. 14, he opens the hearts of some to attend to the word of life, while the carnal hearts of others, to all human appearance equally as good, he allows to remain for ever shut." But let me try another gate: What shall I say from the book of God that will open it? Even this, from 1 Pét. iii. 21: "The like figure whereunto baptism doth now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by Jesus Christ." Now, perceive it opening, and also hear it harmoniously responding to the words of Peter, thus: "External baptism is only a washing away of the defilements of the body; and, therefore, it cannot wash away the spiritual defilements of the soul." But let me proceed to a third, since I have been so successful with two of them. What shall I say from the book of God that will open it? Let me consider; O yes, even that which Peter said to the sorcerer in Acts viii. 21: "Thou hast neither part nor lot in this matter." Well, it has at least opened half-way, and seems to say: "All who are externally baptized are not regenerated." But what shall I say that I may set it open wide? Even this which the Spirit said to Philip concerning the eunuch, and what the eunuch said in reply, in Acts viii. 29, 37: "Go and join thyself to his chariot." And the eunuch answered and

said : “ I believe that Jesus Christ is the Son of God.” Now it widens, and says, as it opens up : “ Many have had the Spirit of regeneration,” as Cornelius also, prior to baptism ; and, therefore, it is, that many who are properly baptized are not regenerated ; that many, who have never been baptized, are born of the Spirit ; and that there are many who can say from experience that they were not regenerated till long after they had been baptized. O now that I could say something from the book of God, that would open the fourth gate ! for then would they be all opened, the city would be taken, and the keepers of this half Popish fortress would be forced to exclaim : “ Woe, woe unto us, opposers of the truth, for the sword of the Lord is amongst us !” Well, what shall I say from the book of God for this purpose ? Even that which our Lord, as in Luke xxiii. 43, said to the thief upon the cross : “ Verily to-day shalt thou be with me in Paradise.” Behold the gate is already opened wide ; and so quick it has turned that it had only time to say in reply : “ Men may be saved without baptism ;” and, therefore, it is not the efficient cause of man’s salvation, as many from Rome, newly let loose from Popish bondage, have erroneously taught within these sacred walls since the time of the Reformation.

Refutation of Article 6th.—Refutation of what !
Of the Popish doctrine which teaches concerning

the baptism of bells, and other inanimate objects ! It requires none, it is Popery without a mask. It carries the number 666 on its forehead ; and, therefore, we shall only exclaim against it, saying thus:— “ O dreadful abuse of this divine ordinance ! O terrible profanation of Christian baptism ! O blasphemous profanation of the Holy Trinity ! surely thou art the device of her who held in her hand the cup of mingled abominations.” Let neither Irish nor British Papists offer to deny this antichristian practice of their Popish Church, which, though perhaps practised neither in Britain nor Ireland, has been common in other countries, forms a part of Popery. But what filth may men expect to drink from a stream whose fountain has become so corrupted as the Popish doctrine of baptism ! When we consider its antichristian spirit, no wonder that the poor, ignorant, and deluded peasantry of Ireland should be so anxious to betake themselves to holy water, blessed wells, and sacred lakes, for spiritual purification. No wonder that St. Catherine’s well at Killybegs is so much frequented, and so thick set round with ridiculous offerings ; and no wonder that the far famed Loch Derig should be held in such great repute. The only wonder is, that the poor priest-ridden creatures do not drown themselves therein by way of offering, as many of the Hindoos do in the sacred stream of the Ganges. Is this Christianity ! is it not paganism ? or rather, is it not paganism adorned with the fair robe of Christ-

ianity? Are such Popish baptisms much better than those of their ancestors, the Celts, who bathed on saturday to sanctify themselves for the worship of the sun on sunday?—than the religious washing of the New Mexicans? or, than the baptisms of the New Zealanders, who take their children to their priest to be baptized, in the Popish belief, that the neglect of it would be the cause of death, or of a progressively increasing depravity, and of some other baneful consequences to the child? But no wonder that Popish baptism should so greatly resemble those of the heathens, when we consider that they are so short-sighted as to be obliged to have recourse to the light of wax candles, to shew them the Popish meaning of divine truth; whether, in the consecration of the mass, the priest has been so fortunate as to convert his wafers into so many incarnate saviours; and whether, too, the salt which they use upon several occasions, and which a priest in the neighbourhood of Donegal, in the year 1833, blessed, and sold in sixpence-worths, as a special preservative from cholera, has so far lost its savour, as to be good for nothing “but to be cast out and trodden under foot,” the meaning of which words, (as appears from the Rev. T. Macguire’s remarks against the Rev. Mr. Pope,) mass priests do not rightly understand, applying it to prove the infallibility of the Popish Church, whereas, any person acquainted with the nature of the salt referred to, (which is, that it very soon becomes vapid, and was

anciently used in that state for sand upon the floor of the Temple of Jerusalem,) knows that, if it proves anything of that church at all, it proves that she has become so vapid as to be good for nothing, but to make men wonder at its superstitions, pity its folly, lament the spiritual state of its members, and detest its thousand abominations.

Thus have I endeavoured to prove, from the word of God, that Popish baptism is not a sacrament according to the scriptures; and trusting, though not on the principle of infallibility, that neither the Pope, the cardinals, the bishops, the priests of Rome, nor the Rev. T. Macguire himself, will be able to disprove from the word of God what I have advanced against this Popish sacrament, I shall now proceed to consider the second of the seven Popish sacraments, which, according to the order above stated, is that called confirmation.

POPISH SACRAMENT OF CONFIRMATION.

“Confirmation,” says Popery, is “a sacrament that strengthens and enables Christians to profess the faith of the gospel.” It can only be administered by a bishop or his vicar. The ceremony is as follows: The administrator besmears the forehead of the person confirmed, in the form of a cross, with olive oil and balsam, mingled together, and consecrated by a church prayer, which is composed for that particular

purpose. Then he gives him a blow on the cheek, after the manner of the ancient Romans, in the manumission of their slaves. And, lastly, he binds up his forehead, pronounces upon him a solemn benediction, and lets him go, praying that he may be strong in the faith of the Catholic Church, meaning Popery. The person confirmed must have a god-father, and a god-mother; and, according to their ecclesiastical canons, he must not be younger than seven years of age. The strongest scriptural authority which Popery claims for this Popish sacrament, is in Acts viii. 17, where it is spoken of the apostles thus: "Then they laid hands upon them, and they received the Holy Ghost."

REFUTATION.

Such, then, being the nature, administration, and design of this Popish sacrament, and such also being the strongest proof from the word of God that Popery can adduce in support of it, we affirm, *first*, That it is not a scriptural sacrament; and, *secondly*, That it is not a scriptural ceremony of any kind.

That it is not a scriptural sacrament we prove thus:—*1st*, We proved from the word of God, both in our general proposition, and third Inference, that there are only two New Testament sacraments; but, if this be a scriptural sacrament, there must be a third, which is absurd. *2d*, In our general proposition, and more

fully in our first Inference, we proved that the Old Testament sacraments are virtually the same as those of the New Testament; but they are in no respect the same as Popish confirmation, and, therefore, it cannot be a New Testament sacrament. *3d*, In our general proposition we proved, from the word of God, that Christ instituted both the Old and New Testament sacraments; but it cannot be proved, from the same inspired records, that Christ instituted Popish confirmation; and, therefore, it cannot be an institution of Christ. *4th*, In our general proposition, we proved from the word of God, that all the signs and seals of a scriptural sacrament must be scriptural; but there is no mention made in the word of God of either a blow upon the cheek, the sign of the cross, olive oil, or balsam, which are the only signs of this Popish sacrament, and, consequently, it cannot be a scriptural sacrament. *5th*, Both in our general proposition and in our 2d Inference, we proved from the word of God, that all scriptural sacraments have a direct reference to the body of Christ crucified for sin, and to the blood of Christ as shed for sin; but Popish confirmation has not a direct reference to the body and blood of Christ, as crucified and shed for sin; and, therefore, it cannot be a scriptural sacrament. *6th*, In our general proposition, we proved from the word of God, that the grace which is communicated to the worthy receiver of the sacraments through

them, neither depends on the intention of the administrator, nor on any internal power of the sacraments, but the grace which is supposed to be communicated by means of Popish confirmation, depends on both of these, and, therefore, it cannot be a scriptural sacrament. Having now, we think, clearly proved that Popish confirmation is not a scriptural sacrament, we proceed to prove, that it is not a scriptural ordinance of any kind.

Popery would prove it to be a scriptural ordinance from Acts viii. 17, where we read: "That the apostles laid their hands upon them, and they received the Holy Ghost;" but they endeavour to do so in vain; for it is evident from the scriptures, that the laying on of the hands of the apostles was, instead of being a standing ordinance of the Christian Church, altogether an extraordinary rite. Miraculous gifts, such as the speaking with tongues, prophesying, discerning of spirits, even such as Simon the sorcerer saw manifested in the Samaritans, on whom the apostles laid their hands, and which he wished to procure by means of his money, were thereby conferred; but the same powers are not manifested in those confirmed by the laying on of the hands of a Popish bishop; and, therefore, we have just reason to conclude, that no Popish bishop, though his intention to confirm be ever so great, has either apostolic authority for attempting it, or any sufficient power whatever to accomplish it. It does not ap-

pear from Acts xiv., where we read that Paul confirmed the disciples in Lystra, Iconium, and Antioch, nor from any other portion of the word of God, that he confirmed, either by giving a blow upon the cheek, making the sign of the cross with olive oil and balsam, or using any other Popish ceremony; and, therefore, we conclude, that Popish confirmation is quite different from apostolic confirmation. The word of God makes no mention of god-fathers and god-mothers, even in the sacrament of baptism, and certainly it is reasonable to suppose, that there is much less need of them at confirmation, when the person to be confirmed not only acknowledges that he understands what it is to be a Christian, but also undertakes the performance of every part of the duties, which, in his behalf, his sponsors vowed to perform; but Popery requires these at confirmation also; and, therefore, in this respect, it is a more unreasonable ceremony than even Popish baptism. The earliest confirmations which we read of in the history of the Christian Church, were performed immediately after baptism, whether it was an infant or an adult that was baptized; but Popery allows none to be confirmed till they are seven years of age; and, therefore, it cannot be the same as confirmation in the early ages of Christianity.

But, *lastly*, I observe, that the word of God countenances no other mode of confirmation than the reading and preaching of the word, administering

the sacraments of baptism and the Lord's Supper, and the exercise of prayer, all which the Holy Ghost renders effectual for strengthening, comforting, and establishing believers in the faith and obedience of Christ. This is evident, *first*, from 1 Cor. i. 8, where Paul, speaking of the grace of Christ, says: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ;" *secondly*, from Rom. xv. 8, where it is thus stated: "Now, I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers;" and *thirdly*, from 1 Pet. v. 10, where that apostle says: "But the God of all grace, who hath called us unto eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

POPISH SACRAMENT OF PENANCE.

Popery, according to the Council of Trent (Sess. 14, can. 1.) has expressly decreed, that every one is accursed who shall affirm that Penance is not truly and properly a sacrament, instituted by Christ in the universal Church, for reconciling those Christians to the Divine Majesty, who have fallen into sin after baptism. It has further declared, that this sacrament consists of two parts, namely, the matter and the form; that the matter, which is the act of

the penitent, includes, Contrition, Confession, and Satisfaction; and that the form is the act of absolution on the part of the priest. Accordingly, Popery enjoins, that it is the duty of every man who has fallen into sin after baptism to confess his sins, at least once a year, to a priest; that this confession is to be secret, exact, and so particular as to include every kind of sin, with all its concomitant circumstances; and that when the penitent has done confessing, the priest must pronounce absolution, which is not conditional and declarative, but, on the contrary, absolute and judicial, as the form, which is as follows, testifies:—"May the Lord Jesus Christ have mercy on thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the Holy Pope, granted and committed to me in these parts, do absolve thee from all ecclesiastical censures in whatever manner they have been incurred; then from all thy sins, transgressions, extravagancies, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy See; and as far as the keys of the Holy Church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to the innocency and purity which you possessed at baptism; so that when you die, the gates of punish-

ment shall be shut; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. Given in the name of the Father, Son, and Holy Ghost."

But Popery not only pardons sins already committed, but also grants indulgences to commit others; or, in other words, it grants a remission of those which have not yet been performed. These were first invented by Urban II, about the year of our Lord 1086, as a recompense to those who went in person upon the enterprize of conquering the Holy Land. They were next guaranteed to those who hired soldiers for that same glorious enterprize; and, in process of time, they were bestowed upon all who would give money for accomplishing any pious purpose enjoined by the Pope. Pope Leo X, that he might be able to carry on the building of St. Peter's Church at Rome, published indulgences to all who would contribute money towards it. Finding that the project was well received, he granted the benefit of the indulgences of Saxony and neighbouring provinces, to Albert Elector of Mentz, and archbishop of Madgeburgh; and farmed out the benefits of those of other countries to the highest bidders, who, to make the best of their bargain, procured such preachers as were best qualified for extolling their supposed value. The terms in which these retailers of indulgences described their value, benefits, and necessity, were so extravagant as almost to

appear incredible. "Whoever," said they, "will purchase these indulgences, may rest at ease with respect to his salvation." They maintained that the souls for whose redemption out of purgatory indulgences had been purchased, had escaped out of that place of torment and had ascended to heaven. They declared that their efficacy was so great, that even the most heinous sins, even that of violating (and with abhorrence be it spoken) the Virgin Mary, were it possible, would be thereby expiated and forgiven! They farther maintained, that the cross erected by them, was equally efficacious with the real cross of Christ. "Lo!" said they "the heavens are open, if you do not enter now, when will you enter? For the low price of twelvecence you may redeem the soul of your father out of purgatory, and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat you ought to strip it off, and immediately sell it to purchase such a benefit as is now offered."

Secret or auricular confession, was first decreed and established A. D. 1215, in the fourth Council of Latern, under Pope Innocent III. It was afterwards confirmed and enlarged in the Councils of Florence and Trent, which latter declares, that this mode of confession was instituted by Christ, that it is necessary to salvation, and that it has always been practised in the Christian Church. There are five conditions assigned by Popery as necessary for

receiving this sacrament, viz., self-examination, true sorrow for having offended God, strong resolution to offend him no more, confession to a priest, and satisfaction to God and to man.

Satisfaction to God, according to Popery, consists of those penances which are usually imposed by the Church, viz., of paternosters, ave Marias, alms, fasts, hearing of masses, pilgrimages, wearing shirts made of hair, loading the body with irons, going almost naked, lashing the body, the temporary pains of purgatory, and the payment of certain sums of money. In the text-book of the Roman Catholic Chancery, you will find the Popes' estimation of sins, the Popish value of some of which is as follows:—For symony, 10s. 6d.; sacrilege, 10s. 6d.; procuring abortion, 7s. 6d.; perjury in criminal cases, 9s.; robbery, 12s.; house-breaking, 12s.; defiling a virgin, 9s.; incest, 7s. 6d.; murder of a layman, 7s. 6d.; laying violent hands upon the clergy, 10s. 6d., &c.

Of Popish Excommunications.—If the person accused will not submit to obey, and thus confess, the Church proceeds to excommunication with him, of which there are three kinds; viz., the minor, which falls upon those who have any correspondence with an excommunicated person; and which is evidently calculated to burst asunder every tie of relationship and every bond of human society; the major, which fall upon those who disobey

the holy See, or certain points of Church discipline; and which, as it were with a key, shuts the gates of heaven against the excommunicated, and opens those of hell for their reception and everlasting abode; and the anathematical, which being the curse of the Pope against heretical princes, was once so powerful as to dethrone kings, and discharge subjects from their allegiance to their lawful sovereigns.

But to be more particular concerning this most important part of this Popish sacrament, I observe, that the Pope expels from the Popish Church all who do not please him, by means of Bulls; and, having thus driven them out, he then, by means of a key which he says was given him through the apostle Peter, by Christ, locks the door so fast against them, that they can never get in again without humbly submitting to all and the whole of his pleasure. This key having been used in the Church for many centuries, appeared at length to many of the Popes to be so worn as to be entirely unfit to turn the lock of the great door, which had been previously hung up in the limina of the Church. As soon, therefore, as Pope Paul III. (A. D. 1545) had mounted the chair of St. Peter, and clapt the triple crown upon his head, to make men think that he, like Christ, was both a prophet, priest, and king, he determined to have the said key so thoroughly repaired as to be fit not only to lock and unlock the door of St. Peter's church, but even to open and

shut St. Peter's wicket, in the crystal wall of heaven. So having thus resolved, he, like another Vulcan, summoned his Christian Polyphemus, Brontes, Steropes, Puracmon, and others of the most skilful of the purgatorial fire-bearing cyclops, not to Ætna, but to Trent, not only to advise, resolve, and determine how this important key might be repaired, but to erect a forge, and set about the work without delay. This task enjoined, these workmen soon executed the trust reposed so well, that the key pleased the Pope as well as the shield made by the lame god pleased the great Achilles. We may conceive what a fine thing they made it from what these artificers said of it when they returned it to His Holiness, which was, we may well suppose, as follows:—"May your Holiness be pleased to receive back the key with which you intend to lock out from both the Church, militant and triumphant, all who will not implicitly submit to yield obedience to all the superstitious trifles of your Holiness. We have remodded it anew. It has now three wards, viz., the minor, major, and the maximus; and we trust that, by means of these you will find it most answerable for all your excommunicating purposes. When your Holiness wants to enforce the law of the minor excommunication, you have only to push the key into the lock of the church door the length of the minor or foremost ward, and to turn it round, and then you may rest assured that you have made a complete separa-

tion between husbands and wives, parents and children, brothers and sisters, masters and servants, merchants and customers, clergymen and their flocks, and kings and their subjects, yea, that you have broken many a tie and solemn engagement in society. The child will be thereby separated from his excommunicated father, unless he can steal out to him by the window, which he will not dare to do for fear of having to suffer pains and penalties similar to those of his father, and the affectionate father will not dare to visit his excommunicated child, lest on his return to the church he should find the door fast locked against him, until he has fulfilled, by way of satisfaction, penances most dire. And, moreover, the faithful will hence learn more perfectly not to keep faith with heretics, which, by the bye, was pretty well understood by those who burned to death John Huss and Jerome of Prague, notwithstanding the safe conduct of the Emperor, which set them free, if not from Church censure, at least from death.

“When your Holiness intends to exercise your divine derived authority and power in inflicting that punishment which is denominated major excommunication, and which (Matt. xvi. 19) excludes from the Church, both militant and triumphant, all whom you wish, and sends (1 Tim. i. 20) to the devil and his angels all who directly disobey the commands of your holy See, you have only to push this key into the lock of the door of the church up

to the second, or major ward, and to turn it fairly round. Then it is that you have made a final separation between Monks and Hussites, Canons and Wickliffites, Knights of all orders and Lutherans, Friars (black and grey) and Calvinists, Mendicants and Zuinglians, Benedictines and Hugonots, Jesuites and Methodists, yea, Popish orders of every kind, with all who have apostatized from the Popish faith and practice of your Holiness.

“ And when your Holiness finds it necessary to exercise your prerogative and power of cursing, or that anathematical excommunication which dethrones heretical princes, and relieves their Popish subjects from their allegiance, you have only to push the key up to the third, or anathematical ward, turn it about, and give a great curse, as loud as the bellowing of the bull which fought with Jason, and then down goes the crown from the head of every heretical sovereign within your sacred domains and holy jurisdiction.”

The history of Popery proves that this ward of the said key has all this power. The Council of Latern (Sub. Inn. iii. A. D. 1215, can. 3, De Heret.) passed a decree of deposition against heretical princes, and such as should be remiss in prosecuting those whom the Church should mark out for heretics. The words of the Council are the following:—
“ If the temporal governor, being required by the Church, shall neglect to purge the country of heretics, let this be signified to the Pope, that from

henceforth he may declare his subjects free from their allegiance, and give away his lands to be possessed by Catholics." And to shew that Popery was in good earnest in this determination, it has given the world instances, in the deposition of

CHILDRECK, King of France,	by Pope	ZACHARY I.
PHILIP, King of France,	„	URBAN II.
HENRY IV., Emperor,	„	GREGORY VII.
WILLIAM, King of Sicily,	„	ADRIAN II.
PHILIP, Emperor,	„	INNOCENT III.
FREDRICK II.,	„	GREGORY.
JOHN, King of England,	„	INNOCENT IV.
ALPHRED, King of Sicily,	„	URBAN IV.
CHARLES, King of Sicily,	„	NICHOLAS III.
PETER, King of Arragon,	„	MARTIN IV.
HENRY V., Emperor,	„	CLEMENT V.
LODOVICK, Emperor,	„	JOHN XXII.
WINCELAUS, Emperor,	„	GREGORY IX.
HENRY VIII., King of England,	„	PAUL III.
PHILIP THE FAIR,	„	BONIFACE VIII.

Boniface, to justify his conduct upon this occasion, published in his Bull the following decree, which is now a part of the canon laws of the Popish Church: “We declare and pronounce it necessary to salvation, that all mankind be subject to the Roman Pontiff,” which is indeed very reasonable, on the supposition that the apostle Peter is the rock upon which the Christian Church is built, and that the Popes are really the successors of that apostle.

Pope Martin V. declared to the Duke of Lithu-

ania, that he sinned mortally if he kept his faith with heretics. Pope Paul V., by his Bull of 4th April 1613, solemnly excommunicates and anathematizes all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, and apostates from the Christian faith, (meaning, I suppose Popery,) by what name soever they may be called; as also, their receivers and favourers, together with all who, without the authority of the apostolic See, knowingly read, keep, print, or in any other way defend their religious books. He also interdicts all universities, colleges, and schools, that appeal from the orders and decrees of the Popes of Rome, for the time being, to a general council, and those also by whose aid the appeal was made. This bull of excommunication was affixed to the door of the Latern, and of St. Peter's church in Rome, it is therein pronounced on a certain Monday annually, and it has been ratified by more than twenty Popes.

Hereby all Protestants in the world, of whatever rank and degree, stand condemned, and are to be cut off by every possible method, whether by deceit or violence. According to this Popish doctrine, "Alnus (Apol. Stanleiana Proditionis) maintained, that since Queen Elizabeth was both a heretic and an excommunicated person, her subjects were bound in conscience to deliver up her armies, cities, castles, &c., to the king of Spain; and that the queen had no longer property in anything." Bellarmine says:

“That Christians may tolerate a king that is a heretic.” Massovius says: “He that reigns contrary to the Pope’s mind, is a tyrant.” Bannis having declared for the deposing of a heretical king, says: “If there be sufficient force, &c., otherwise, to attempt it might expose the Catholics to great danger:” and then, he adds, “On which account the Catholics of England and Saxony were excused from rising up in arms against their Protestant princes, because they were not powerful enough to carry on war against them; but whenever it can be done, the Catholics are to depose them.” Carsewell says: “They are to do it at the peril of their souls.” Mariana, in addition to this, says: “That kings who renounce the Popish religion are to be treated like mad dogs, and that he is to be commended, who, at the peril of his life, shall procure the public (Popish) welfare.” When Campion and Parsons came into England, (A. D. 1580,) the Pope indeed sent a dispensation to the Catholics to submit to Queen Elizabeth, in temporal matters, (because he knew that at that time they found themselves obliged to submit,) but as soon as an opportunity was offered, (it is supposed that he looked forward to the Spanish Armada, which was fitted out in the year 1588,) then they are discharged from their allegiance to their queen, which discharge Allen signified to the nobility of England, when he admonished them to engage in the old cause.

There was a time, probably about the year 1204,

when the Pope's arm became so weak, that before he could turn the said key, when up to its third ward in the lock, properly round, he was obliged to have recourse to the aid of the Inquisitorial band of Spain, and their faithful familiars; but, with their assistance, he turned it as it had never been turned before. It was then that he made an Act of Faith, so glorious, that it has ever since been known throughout the civilized world, and honoured with the appropriate name of *Auto-da-fe*, concerning which I shall mention a few particulars extracted from the Rev. C. Buck's Theol. Dict.

“ The Inquisition was, for many centuries, an ecclesiastical tribunal in the Popish Church. It was invented by Dominic, a Spaniard, sometime before the year of Christ 1190. It was first patronised by Pope Innocent, who issued orders to excite Catholic princes and people to search out, by means of this court, the number and quality of heretics, to extirpate them out of their respective countries, and to transmit a faithful account thereof to Rome,—hence the name of this formidable tribunal. It was first employed against the Albigenses, about the year 1204, and by means of it, about 60,000 of them were destroyed. About A. D. 1233, it was intrusted to the Dominican Friars in Spain, against the Saracens and Moors. It was afterwards confirmed by Pope Sextus IV., and has been practised with great success in Spain, Portugal, Italy, France, and

the Netherlands. To render it more formidable and tremendous, the Popes persuaded the European princes, and more especially Fredrick II., and Lewis IX. of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, all who were pronounced such by the Inquisition, but also to maintain the Inquisitors in their office, and to grant them protection in the most open and solemn manner. To render this holy court most effectual in advancing the prosperity of Popery, another order of men was called in to assist the Inquisitors in their spiritual inquiries, which is well known in some provinces of Italy, by the title of the Cross-bearers; in others, by that of the Scholars of St. Peter; but generally throughout Christendom by the name of Familiars of the Inquisition, because they belong to that peaceable family. They wear a cross before them, on the outside of their garment. They are properly the bailiffs of the Inquisition, and though vile is their office, it is esteemed so honourable, that in Portugal, even noblemen are ambitious of belonging to it. But no wonder, when we consider that Pope Innocent III. granted to them very large indulgences and privileges. To every single exercise of this office, the same plenary indulgence is granted to them by the Pope, that was granted by the Latern Council to those who succoured the Holy Land. When there are several persons to be apprehended

at the same time, these chasseurs—these bloodhounds—are commanded to order matters so that their game may know nothing of one another's being caught. It is related, that a father, his three sons, and three daughters, all living in the same house, were carried before the Inquisition, without knowing anything of one another's being there, till seven years after, when those alive were fortunately relieved.

But to return to the Inquisition, this diabolical tribunal takes cognizance of heresy, Judaism, Mahometanism, polygamy, and sodamy; and the people stand in such great awe of it, that parents deliver up their children, husbands their wives, and masters their servants to its bailiffs, without daring to murmur in the least. The prisoners are kept for a long time, that they may turn their own accusers, and declare the cause of their imprisonment; for when apprehended, they are generally neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they themselves should be brought in as accomplices, and caused to suffer a similar punishment. When there is no shadow of proof against the pretended criminal, he is discharged, after having suffered the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his property. The sentence against prisoners is

pronounced publicly. In Portugal they erect a theatre, capable of holding three thousand people, in which they place an altar and raise seats on each side in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chain, whither they are called to hear their doom from one of the Inquisitors. The prisoners know what they have to suffer by the clothes they are caused to wear on that day. Those who appear in their own clothes are discharged on paying a fine, those who have a *santo benito* and a St. Andrew's cross upon it, have their lives spared, but forfeit their effects; those who have the resemblance of flames upon their *santo benito* without any cross, are pardoned, but threatened with burning if ever they relapse, but those who, besides their flames on their *santo benito*, have their own picture surrounded with devils, are condemned to expire in flames. The Inquisitors, being ecclesiastics do not pronounce the sentence of death; but what amounts to the same thing, they form and read an act, (perhaps of faith,) in which they say, that the criminal, being convicted by his own confession of the crime, is with much reluctance delivered to the secular power to be punished according to his merits; and this paper they give to the senior judges, who attend at the right side of the altar and immediately pass sentence, which I suppose is another act of faith, and this brings me to show what the greatest of all Popish acts of faith is.

The greatest of all Popish acts of faith, is their *Auto-da-fe*. The day on which it is made is thereby rendered the most solemn in the Popish Church. It consists in the absolution of the innocent accused, and the punishment of those found guilty of heresy by the Holy Inquisition. The Church always makes this act of faith upon a Sunday, and generally on some great festival, that the execution may pass with more awe. This act of faith may be called the last act of the inquisitorial tragedy. It is a kind of jail delivery, appointed as often as a competent number of prisoners are convicted of heresy. The manner of performing this Popish act of faith may be thus described. In the morning, the prisoners are brought out into the great hall, having on those habits which they are to wear in the procession to the act, and by which they know the painful part they are to take in it. The procession is led up by Dominican Friars. Then come the penitents, clad in black coats without sleeves, barefooted, and with wax candles in their hands. Then follow the penitents who have narrowly escaped being burned, with flames, having the points turned downwards, painted upon their black coats. Next come those who are to be burned, having painted on their habits, flames, with the points turned upwards. After these come such as profess doctrines contrary to the Popish faith, having, besides flames pointing upwards, their pictures paint-

ed on their breasts, and these surrounded with open mouthed dogs, serpents, and devils. Every prisoner is attended by a Familiar ; and those who are to be burned have also a Jesuite on each hand, who keep beseeching them to abjure. Behind the prisoners comes a troop of Familiars on horseback. Behind these the Inquisitors and other officers of the court, on mules. And last of all comes the Inquisitor-general, on a white horse, which is led by two men with black hats and green hat-bands. A scaffold is erected, large enough for two or three thousand people, at the one end of which are the prisoners, and at the other the Inquisitors. After a sermon, which is composed of encomiums on the Inquisition, and invectives against heretics, has been preached, a priest ascends a desk near the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those to be burned, and delivers them to the secular power, at the same time earnestly beseeching them not to touch their blood, and put their lives in danger ! The prisoners, now in the hands of the civil magistrate, are presently loaded with chains and carried to the secular jail, and, in an hour or two, they are taken from thence before the civil judge, who, after having asked in what religion they intend to die, pronounces sentence, on such as declare that they die in communion with the Church of Rome, that they shall be first strangled, and then

burned to ashes ; but on such as die in any other faith, that they shall be burned alive. Both are immediately carried to the place of execution, where as many sticks are set up, with quantities of dry furze about them, as there are persons to be burned. The stakes of the professed, *i. e.*, of such as persist in heresy, are about four yards high, having a small seat for the prisoner at the top. The negative and relapsed being first strangled and burned, the professed mount their stakes by a ladder, and the Jesuites, after repeated exhortations to be reconciled to the Church, part with them, saying, that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them away to the flames of hell. Then it is that a great shout is made ; then it is that the cry is, “ Let the dog’s beards be made.” This is done by thrusting flaming furzes, fastened to long poles, against their faces, till they are burned to a coal, which is accompanied with the greatest acclamations of joy. At last the fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat upon which they sit, so that they are rather roasted than burned. There cannot be a more lamentable spectacle. The sufferers continually cry out while they are able : ‘ Pity us for the love of God ;’ yet it is beheld by all ages and sexes with transports of joy and satisfaction.”

O merciful God! is this the benign religion of the meek and the lowly Jesus, who brought from heaven glad tidings of great joy to the children of men? Surely not. If such were the spirit of Christianity, it surely would be no honour to be a Christian. Let us rejoice, however, that the power of antichrist is on the decline. Buonaparte, the scourge of the land, caused the Pope to come into France to him, instead of him going to Rome to the Pope. Let us pray also that the time may soon arrive, when the demon of persecution shall be banished from the world, and when the Christian spirit which the gospel breathes, shall pervade the universe; when, instead of hurting and destroying, the earth shall be filled with the knowledge of the Lord as the waters cover the channels of the sea, which never will take place so long as there is a Pope in the Church of Rome.

Here, then, is a building, which, by reason of the materials, and these Popery would have us to believe are scriptural, with which it is built, is deemed so strong by Papists, that they defy the gates of hell to prevail against it. But no wonder, says Popery, since it is a building of confessions, absolutions, satisfactions, and excommunications, minor, major, and anathematical. It is a building which is founded upon John xx. 23, where it is said: "Whose sins ye remit they are remitted unto them, and whose

sins ye retain they are retained ;” upon Matt. xvi. 19, where we read thus : “ I will give unto thee,” (Peter) “ 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 ;” upon Gal. v. 24, where St Paul, commending the Galatians, says : “ They that are Christ’s have crucified the flesh with the lusts thereof ;” upon Matt. xviii. 17, where it is said : “ If he neglect to hear them, tell it to the Church ; but if he neglect to hear the Church, let him be unto thee as a heathen and a publican ;” upon Rom. xvi. 17, where St Paul says : “ Now, I beseech you, brethren, to mark them which cause divisions, and offences, contrary to the doctrine ye have learned, and avoid them ;” upon 2 Thess. iii. 6, 14, where the same apostle says : “ Now I command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us ;” upon 1 Cor. v. 5, where the same apostle declares : “ That those who are worthy of major excommunication, are to be delivered over to Satan ;” upon 1 Tim. i. 20, where he also says : “ Of whom is Hymeneus and Alexander, whom I have delivered over to Satan, that they may learn not to blaspheme ;” and upon Num. chap. xvi, where we read : “ That Korah, Dathan, and Abiram, were

expelled from the camp of Israel, and swallowed up by the earth, which opened to receive them, though they were rulers in the camp.”

Having thus illustrated this wonderful subject, it must now be evident, that the following is a proper definition of the Popish sacrament of penance, viz., “Popish penance is an unholy ordinance, instituted at different times by several Popish prelates, wherein by means of auricular confessions, judicial absolutions, indulgences, satisfactions, excommunications, inquisitions, punishments, and an *Auto-da-fe*, the head of the Popish Church, and the benefits derived from him, are represented, sealed, and applied, by the intentions of the priest, and their own virtue, (*opera operato*,) to the faithful and dear children of the Pope, when they become disobedient and refractory.”

But, “a scriptural sacrament,” as we fully proved in our general proposition, “is a holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the covenant of grace are represented, sealed, and applied by the Holy Spirit to believers in Christ.”

Therefore, we must be allowed to conclude, that the Popish sacrament of penance is not a scriptural sacrament, till Popery proves that our definition thereof is not scriptural, and that time will never come.

Having now proved that Popish penance is not a scriptural sacrament, I proceed to prove, that it is not a scriptural ordinance of any description. And,

First :—

POPISH CONFESSION REFUTED.

Though we know that it is our duty and our privilege to confess our sins unto God, and even to one another, yet we will not admit that auricular confession to a clergyman, is either our duty, our privilege, or our interest. That it is our duty to confess our sins unto God, we may learn from Ps. xxxii. 5, where we read thus : “ I acknowledge my sin unto thee, and my iniquities have I not hid ; I said I will confess my transgressions unto the Lord ;” that it is our privilege to confess them unto God, we may learn from 1 John i. 9, where it is said : “ If we will confess our sins unto God, he is just and merciful to forgive us our sins, and to cleanse us from all iniquity ;” that we should also confess them to one another, is evident from James v. 16, where that apostle says : “ Confess your faults to one another, and pray for one another, that ye may be healed ;” and that the sins of church members should be told to the Church, if these members will not listen to private admonition, is evident from Matt. xviii. 17, where it is said : “ If he shall neglect to hear them,

tell it to the Church ;” but we do not admit that either James v. 17, or Matt. xviii. 17, authorises auricular confession to a priest, as is the custom in the Popish Church.

First, The original Greek word for faults in James v. 16, is *παραπτωματα*, and literally signifies a *prolapsus*, or a falling forth ; and it is well known, that when we fall forth, we are apt to come into contact with something, which, if it be a sentient being, or in any way belongs to a sentient and rational being, will be thereby offended ; and thus we come to the figurative use of the term in the scriptures, where it signifies sins committed both against God, offences against the Church, and the private faults of individuals. But though we admit that it has this three-fold signification in the word of God, yet it is evident from the context, that the apostle James is not only referring to those private offences which church members are apt to commit against each other, but referring to them in contradistinction to what he says in the two preceding verses, concerning the prayers of the elders, who were endued with the miraculous gift of healing bodily diseases. The language of the verse proves the design of the apostle, which was, “ that they might be healed,” by the miraculous cure performed by the power of the Holy Ghost ; and knowing that, by reciprocally confessing their faults, and praying for one another, their

minds, and, consequently, their bodies, would come into the most suitable state for being thus healed, he exhorts them to confess their faults to one another, and to pray for one another, that they might be healed. But the design of auricular confession is, that the confessed may have his sins pardoned, and, therefore, we conclude, that the design of the apostle and of Popery, are herein very different, and hence, that there is no foundation in this text for auricular confession to a priest.

But, *secondly*, if the words, “one another” are to be understood of the people and the priest, it proves more, I am afraid, than what any of the priests will either thank the apostle for, practise, or admit. If this be meant, it evidently proves, that the priests should confess and acknowledge all their offences, *lapsus, delicta, and peccata*, to the people, which we are assured, they neither do, will do, nor dare do, for many reasons best known to themselves. But we know that if an argument proves too much, it proves nothing at all, and, therefore, it is evident, that the words “one another” in the text, do not refer to the people and the priest.

But, *thirdly*, Popery allows that the prayers which are commanded in this text, were the mutual prayers of the laity only, and yet it will not admit that the faults here mentioned, though they are so closely connected with the prayers, that the design of both

is evidently the same, are to be confessed in the same reciprocal manner by the laity also; which obstinacy proves that Popery is either spiritually blind, deficient of skill in biblical criticism, or, what is much worse, of a spirit strongly opposed to the truth as it is in Jesus, which is that of antichrist.

But, in the *fourth* place, the scriptures no where impose the law of telling either private faults or private sins to the Church, and the reasons which are obvious, are these, viz., as long as they are private they do not sensibly offend against the Church, they do not injure the interests of the Church, they are not recognizable by the Church. But though the nature of the case proves all this to be true, we freely admit, that many private faults, as soon as they are known, are censurable by the Church; because as soon as they are known they are no longer private; but we do not admit that the person who committed them is bound to reveal them to his own disgrace and confusion of face. How could any person pray thus in faith who has revealed the secrets of his bosom to a priest:—"Grant O Lord that my sins and iniquities may never rise against me in this world, either to my confusion or condemnation?" It is not imposed by Matt. xviii. 17, where it is said: "If he shall neglect to hear them, tell it unto the Church;" for this verse evidently teaches that private sins are first recognizable

by private friends and neighbours, that it is the duty of these, as being members of the same community, as well as by the authority of the word of God, first to warn such of their danger and to admonish them; and then, if the person thus warned and admonished will not lend obedient ears, to tell it to the Church, that its interests may not in any respect be thereby injured.

But, in the *fifth* place, I observe, that the word "Church," in Matt. xviii. 17, signifies neither an individual priest, bishop, cardinal, nor pope, as Popery would have us to believe, but that body of Christians to whom the ruling and edification of the Church have been committed by Christ, who is the great and only Head of the Church. The general appellation of these considered individually, instead of being either priest, bishop, cardinal, or pope, is, according to Acts xiv. 23, and ii. 17, simply ($\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\iota$) elders, and according to Acts ii. 28, simply ($\epsilon\pi\epsilon\sigma\kappa\omicron\tau\omicron\iota$) overseers, or such bishops as were in the Church in the days of the apostles. And the apostle Paul, when speaking of these elders or overseers met together, calls their assembly in 1 Tim. iv. 14, ($\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\iota\omicron\nu$) eldership or presbytery.

But I observe, in the *sixth* place, that the scriptures authorise us to affirm that no individual, whatever may be his station, authority, and power in the Church, has a right to sit as sole judge upon any

of its members, either for the purpose of giving him absolution, or for condemning him. Surely this is evident from 1 Cor. v. 3, 4, 5, where the apostle Paul says: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And surely it is also evident from 2 Cor. ii. 6, where we thus read: "Sufficient for such a man is this punishment which was inflicted of many." But if the word of God requires an assembly of rulers in the ministration of Church discipline, it is evident that the term "Church," in Matt. xviii. 17, does not signify an individual of the Church, and hence it follows, that lay members are not obliged to confess their faults to any individual ruler in the Church.

But I observe, in the *seventh* place, that the following arguments still farther prove, that it is the elders that is signified by the term "Church," in Matt. xviii. 17. *First*, it would be next to impossible for all the members of a large congregation to assemble regularly for the purpose of assisting in its government; and even though they could all meet, it is evident from 1 Cor. xii. 29, where it is said: "Are

all apostles ? are all prophets ? are all teachers ? are all workers of miracles ?" that God has neither set all to be judges and rulers in the Church, nor qualified all for those important purposes." The young, we know, on account of their youth and inexperience, are evidently unfit ; the old are generally not old enough in wisdom for sitting as judges in an ecclesiastical court ; females, according to 1 Cor. xiv. 34, are to keep silence ; and an individual, as I proved before, has no right to sit as sole judge ; and, therefore, it is hence evident that the term " Church," in Matt. xviii. 17, must signify the rulers of the Church, as in 1 Tim. iv. 14. But *2d*, What would be the consequence, supposing it to signify both the rulers and the ruled ? Would not witnesses, in that case, frequently be for becoming also accusers ? would not accusers be sometimes witnessing against the accused ? would not disorder and confusion inevitably ensue ? and would not this be contrary to 1 Cor. xiv. 40, where it is said : " Let all things be done orderly in the Church ?" yea verily, and therefore we conclude that the collective term " Church," must be so far limited as to signify, in Matt. xviii. 17, only its governors. But *3d*, The term " Church" is frequently employed, in the word of God, to signify its rulers only. This is evident from 1 Chron. xiii. 12, where we are informed that " David the king of Israel, consulted with the captains of thou-

sands of hundreds, and with every leader ; and said unto all the congregation of Israel, (that is, all the Church of Israel,) let us send abroad unto our brethren everywhere that are left in the land of Israel, and with them also the priests and Levites which are in the cities and suburbs, that they may gather themselves unto us ;” and also, from Rev. ii. 1—7, where our Saviour commands the apostle to write to the angel of the Church at Ephesus, and to conclude his epistle in these words, (as in verse 7th,) “ He that hath an ear to hear, let him hear what the Spirit saith to the Churches.” And hence, we again conclude, that the term “ Church,” in Matt. xviii. 17, does not mean the whole body of the people.

But I observe, in the *eighth* place, that it is evident from the occasion of Christ’s saying, “ tell it to the Church,” that he was referring neither to an individual of the Church, nor to the whole congregation, but to the rulers of the Church only. Our Saviour, upon that occasion, was addressing himself to the Jews, who, as he well knew, had their sanhedrin, which was a church assembly, treating of ecclesiastical affairs ; and therefore, it is but reasonable to suppose, that upon this occasion, he spoke with a reference to their institutions, and opinions concerning them. And this is the more evident, from the following words : viz., “ If he neglect to hear the Church, let him be unto thee as a heathen and a

publican," who, according to their laws, were debarred from the enjoyment of their religious privileges.

From the whole, then, we think we have abundantly proved that the Popish interpretation of James v. 16, and of Matt. xviii. 17, is a false interpretation, and having proved this, we have also proved that auricular confession to a priest is an unscriptural ordinance, which was the thing to be proved.

POPISH ABSOLUTION REFUTED.

It is God alone who can forgive sins ;

But no Popish priest is God ;—

Therefore, no Popish priest can forgive sins.

Now as the truth of my conclusion entirely depends on that contained in my premises, I proceed to prove what I have affirmed in them ; and to prove that it is God only who can forgive sins. I observe, in the *first* place, that we find the Lord claiming this prerogative to himself in Ex. xxxiv. 6, 7, where we thus read : " The Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin ;" and also in Is. xliii. 25, where we read thus : " I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." *2dly*, Our Saviour, as God, proves this, where he says to the sick man of

the palsy, as in Matt. ix. 2, 3: "Son, be of good cheer, thy sins be forgiven thee." The Psalmist, in Psalm xxxii. 2, where it is said: "Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile," acknowledges the truth of this proposition. *3dly*, According to Psalm li. 6, where we thus read: "Against thee only have I sinned and done this evil." None other than God is sinned against, and, therefore, we hence conclude, that it would be folly to look to any other for the pardon of our sins. *4th*, According to Jas. iv. 12, "It is God only, that is the lawgiver, who is able to save and to destroy;" and hence it is evident, that as the absolution of any other cannot save us from destruction, it must be given in vain. *5th*, Believers, according to Rom. viii. 33, where we thus read: "Who shall lay anything to the charge of God's elect? It is God that justifieth," are the elect of God, who only can justify them; and therefore, not being the elect of a Popish priest, it is hence evident, that a Popish priest cannot justify them, or in other words, free them from sin. *6th*, It was the belief of the Pharisees, who accused our Lord of blasphemy, for saying to the sick man of the palsy, "Son, thy sins be forgiven thee," that none but God could forgive sin; and from the context it is evident, that our Saviour acknowledges, that in this they had a proper belief; and, therefore,

Popish priests, by pretending that they can forgive sin, virtually maintain that they are God.

But “No Popish priest is God,” according to our proposition. That this is true, is hence evident: No Popish priest created the world. No Popish priest preserves and governs the world. No Popish priest has the laws of nature in his hands. And no Popish priest, whatever they may say of their power to transubstantiate bread and wine into the real body and blood of Christ, can open the eyes of the blind, cleanse the leporous, heal the sick, raise the dead alive from their graves, and perform all miracles, either in his own or any other name, though many of them have pretended that they were able to do so; and, therefore, none of them being God, it must be granted, that none of them, not even the Pope himself, can either pardon the least sin or absolve any individual from its penalty; which was the thing to be proved.

A POPIISH OBJECTION STATED AND ANSWERED.

To this conclusion, which we have properly inferred, Popery objects, saying, as in Matt. xviii. 18, and John xx. 23: “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven.” “Whose soever sins ye remit,

they are remitted unto them : and whose soever sins ye retain, they are retained.”

Now we freely admit, that it is evident from these words, that there is a certain extent of power committed to the rulers of the Christian Church, but we by no means allow that it is to be inferred from them, that that power extends to an absolute and judicial absolving from sin and its penal consequences. The nature and extent of the power referred to in these verses, is evident from 2 Cor. v. 18, 19, 20, where the apostle Paul says : “ God has given to us the mystery of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ’s stead, be ye reconciled unto God.” Now, since the nature and extent of the power of the apostles, as rulers in the Church, is evident from these verses, which is not to forgive sin, as Popish priests pretend to do, but to declare in Christ’s name, that God will forgive the sins of believers being penitent for Christ’s sake only ; they also shew us the nature and extent of the power of every Christian ruler in the Church, which certainly cannot be greater than that of the apostles. For a stronger confirmation of this truth, we quote 1 Tim. iv. 16, where Paul says to him : “ Take heed unto thyself, and unto the

doctrine ; continue in them : for in doing this thou shalt both save thyself and them that hear thee.” Yea, that a minister of Christ can condemn or bind refractory and impenitent offenders only by way of declaration, just as an ambassador declares the will of his sovereign, is still farther evident from John ix. 45, where it is said : “ He that accuseth you is Moses ;” and also from John xii. 48, where the same apostle says : “ The word that I have, the same shall judge him in the last day.” Now since it hence appears, that Popish absolution is so repugnant to the word and spirit of the gospel, are we not entitled in the jealousy of our minds, to ask the following questions concerning it ? Has it not arisen from the insolent pride of him, “ who,” (2 Thess. ii. 4,) “ opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing that he is God ?” Is it not the work of Simon the sorcerer, who, (Acts viii. 18,) seeing “ that through the laying on of the apostles’ hands, the Holy Ghost was given, offered them money ?” Are not all the sluices of sin thereby set widely open ? Are not the ignorant thereby taught to sin ? Are not the timid thereby encouraged to commit sin ? Are not the rich thereby allowed to wallow in sin ? Yea, could Satan with all his hellish cunning, have invented a more ingenious plan for ensnaring and catching the souls of poor deluded mortals, than Popish absolution ?

POPISH SATISFACTION REFUTED.

I proceed now to the arduous task, as Popery may suppose, of overturning that high built tower, which, throughout the Pope's sacred dominions, is known, not by the humble name of repentance, but by the proud appellation of "satisfaction." God, indeed, did plant a vineyard at Rome, and built a tower for its defence, and also put into it a wine press, with the expectation of having his heart gladdened with the fruit of the vine; but the vine-dressers, in the pride of their hearts, broke down its fences, destroyed the tower which God had built, and, like men of older times, erected another, which, when finished, reached not only to heaven, not only to the highest of the heavenly thrones, of principalities and powers, but, wonderful to think, even higher than the mercy-seat itself of God! This superstructure, though with materials bad, and though not allowed by God, they impiously did raise, and, by many a herald glad, proclaimed its name so loud, that there was not a resounding hill, or echoing stone, in all the now defenceless vineyard, but with many repetitions most distinct, sent back to the new lord of the vineyard, the welcome name of satisfaction. They laid its foundation deep on that hidden strata called by men of science free-will. Then, of moral works, and human merits, they built the ground or first story of the tower. Then, with works of faith much finer

than the moral law, by reason of the superior quality of their component parts, they erected a second story which reached higher than any building of angels, and called it supererogation. And now requiring materials fit for finishing the building, they collected from Trent and many other places, all the paternosters, ave-marias, prayers of saints, fasts, lents, feasts, masses, pilgrimages, holy waters, oil, balsam, relics of wood, stone and lime, crosses feigned, *agni dei* of all sorts, sizes, and materials, wax candles, holy wells, sacred lakes, stations, bathings, lashings, scourgings, lacerations, cells, caves, dens, and pains of purgatory, and with these they finished the third story, in their imagination now as high as the eternal throne of the infinitely just God.

Such, then, is the Popish babel we have now to demolish, though deemed by Popery so strong that the gates of hell shall never be able to prevail against it. Well, we shall now see what the force of divine truth can do against its base or lowest story. "If it be by grace (Rom. ii. 6,) it is no more work, otherwise grace is no more grace; but if it be of work, then it is no more grace, otherwise work is no more work." Do you perceive the given shock? Do you see the fabric tottering on its base? Do you not see that I have loosened every stone of its human merit story? If not plainly, know that the apostle is not opposing one sort of works to another, nor grace to the foolish and often immoral works of Popery, but even to the

holiest works of faith and charity which ever were performed by the holiest saints upon earth. Where, then, deceiving Popery, is the merit of all thy boasted righteousness, by which, to satisfy thy Maker, and to render thy salvation not of grace, but debt due to thee by God, on account of thy great works and penances severe performed, thou hast often committed nearly suicide? Know that God, who is infinitely holy, cannot be so easily satisfied as to grant salvation to sinners on any other terms than those of the infinite merits of Christ's perfect righteousness. Oh, then, believe that by grace alone are ye saved, and leave this devoted babel which is now about to tumble, and to overwhelm in its ruins all who remain within its already shattered walls. The word of the Lord is: "Come out of her O my people;" "To-day if you will hear my voice harden not your hearts."

Having thus shattered the human merit story of this penitentiary building, I shall now direct the force of another portion of divine truth against its story of supererogation, which, we trust, shall widely rend its walls even from top to bottom. Tit. iii. 5: "Not by words of righteousness which we" (saints) "have done, but according to his mercy and grace hath he saved us." See, O falsely secure Popery, the force of this truth. It has so shattered the walls of thy supererogatory story, that through each rent, one may distinctly read these corroborating words of God: "By the works of the law (Gal. ii. 16,) shall

no flesh be justified." "Enter not into judgment with thy servant; (Ps. cxliii. 2,) for in thy sight shall no man be justified." Rom. iii. 10, 19: "There is none righteous, no not one. Whatever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. iv. 5: "It is God that justifieth the ungodly." Gal. iii. 10: "For as many as are of the law are under the curse," viz., of the law. Now, as Romanists, according to the tenets, doctrines, and practices of Popery, are of the law of even superstitious penance, which is an infinitely worse law than the holy law of Moses, they are evidently under a curse infinitely heavier than that which God has annexed to the violation and neglect of the law of Moses.

Having been so far successful, we shall now elevate the force of divine truth against the highest story of this penitentiary building, even against that turret on which the Rev. Dr Reilly has set up a pendant, proudly displaying these words, most dishonourable to the divine and perfect satisfaction which our Saviour rendered to God in behalf of sinful man, viz: "Satisfaction is made to God by fulfilling our penance, by fasting, prayer, alms, deeds, and patiently bearing whatever crosses come in our way." The truths I aim at it are these, Acts xx. 28: "God hath purchased a church with his own blood." 1 John ii. 2: "Christ is the propitiation for our

sins." 1 John i. 7: "The blood of Christ cleanseth from all evil." Tell now, proud teacher of Popery, what are the effects of the force of these harmonious truths. Observe the demolition thereby wrought. See, thy antichristian pendant is now the sport of winds; and the turret where it was displayed, together with the whole story, is tossed into purgatory, where it may lie till its leporous walls are purified by fire. Yea, see how the whole fabric of Popish satisfaction has fallen, and how, in the vastness of its ruins, it has deeply overwhelmed both the Pope, cardinals, bishops, priests, deacons, exorcists, readers, acolyths, and door-keepers, much to their own dissatisfaction.

O that they had obeyed the voice of God, when thereby warned to come out of this antichristian superstructure, this lair of the leopard of the seven hills, this temple of the idol-host. Then would they have been saved from this dreadful destruction; then would they have had more time to repent of their sins. Then, perhaps, they would have learned to repent with that repentance which is not to be repented of. Then, perhaps, they would have found grace to understand what the Spirit means, where he desires sinners to bring forth fruits meet for repentance. Then, perhaps, they would have paid more attention to the meaning of the Greek verb *μετανοεω* in the New Testament, which signifies not to do penance, but to think often, to change the mind, to

come to a right understanding, to be wise after a foolish or sinful deed. Then, perhaps, they would have experienced that it is the spirit of God only that can operate on the mind, so as to effect such a change as is here referred to. Yea, then, perhaps, they would have believed that evangelical repentance is a saving grace, (Acts xi. 18,) whereby a sinner, out of a true sense of his sin, (Acts ii. 37, 38,) and apprehension of the mercy of God in Christ, (Joel ii. 12,) doth, with grief and hatred of his sin, turn from it unto God, (Jer. xxxi. 18, 19,) with full purpose of, and endeavour after new obedience, according to 2 Cor. vii. 11, and Js. i. 16, 17.

POPISH EXCOMMUNICATION REFUTED.

I proceed now to prove, by several scriptural arguments, that Popish excommunication is not consistent with the word of God.

First Argument.—Our Saviour did not, in his promise of the key of church discipline, confer a stronger or better right to it upon the apostle Peter, than upon the other apostles.

In Matt. xvi. 19, where it is said, “ 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,” we freely admit that our Saviour was addressing Peter only. But then it is also evident, from Matt. xviii. 17, 18, where we read

thus, “ And if he shall neglect to hear them, tell it to the church ; but if he neglect to hear the church, then let him be unto thee as a heathen and a publican. Verily I say unto you, whatsoever ye shall bind on earth,” &c., that the same key or power that was promised to Peter was also promised to the Church ; and hence it is evident, that Peter had no exclusive right to it. The truth of this inference is strongly confirmed from John xx. 19—23, where it is thus stated, “ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith, peace be unto you. Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained ;” because it is hence obviously manifest, that the same power that was promised to Peter in Matt. xvi. 19, and in Chap. xviii. 17, is here equally promised to all the disciples, even to all whom the Saviour commissioned and qualified to preach the glad tidings of the gospel. As an additional confirmation of this argument, I may further observe, that as the words *ὑμεις* and *ὑμιν* in Matt. xviii. 18, must be taken according to their literal signification ; and as there is nothing either in the conclusion of the 17th verse, or beginning of the 18th verse, from which it can be inferred, that our Saviour was not addressing the Church in the 17th verse, it is obvious that the

words of the 17th verse must be taken according to their literal signification; and if so, the collective term “church” there must have a plurality of ideas, which it cannot properly have, unless there is a direct reference made to the governors of the Church, acting either in concert, or as individual rulers, as time, place, and circumstances might render it necessary.

Now, since it hence appears that the key of church discipline was promised to the Church, as well as to the apostle Peter, and since the other apostles constituted the main pillars of the Church, both when the key was promised, and when it was delivered, viz., when Jesus breathed upon the apostles, and they received the Holy Ghost, it consequently follows, that it was promised to Peter only as representing, at the time, the other apostles; or, in other words, that it was promised to the Church through him; and hence it is evident, that he had no better right to it than the other apostles; and, therefore, as we cannot believe that he acted dishonestly, we cannot admit that he gave it to the Popes of Rome, even allowing, for the sake of argument, that they were really his most legitimate successors, which they cannot prove themselves to be.

Second Argument.—Our Saviour intended the key of discipline, which he promised to the Church, to be employed in a very different business from that in which the Pope employs his key of discipline in the Popish Church.

The business in which the Pope's key of discipline is employed, is, as we have already seen, coercion and cruel tyranny. The business in which our Saviour's key of discipline is to be employed, is to prevent confusion in his Church,—the disgrace of his covenant with his Church,—the profanation of his holy sacraments,—the pollution of the ministry of his holy word,—his wrath against his Church for its demerits and impenitency,—the increase of scandal against its members, among those that do not belong to it, and blasphemies against himself, its glorious Head. Therefore, we hence conclude, that our Saviour intended the key of discipline, which he promised and gave to his Church, to be employed in a very different business from that in which the Pope's key of church discipline is employed.

But as it would be unreasonable to desire his Holiness the Pope to grant the above conclusion on the bare statement of the premises, I shall now prove the truth of my minor proposition, which, I am sure, is the only one his Holiness can, with any shadow of consistency, deny. *1st*, then, It is evident from Matt. xiii. 30, where we thus read of both hypocrites and sinners: "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, gather first the tares, and bind them into bundles to burn them, but gather the wheat into my barn," that it is not to be employed against hypocrites. *2dly*, It is evident from 1 Cor. v. 11,

where it is said: "Now I have written unto you not to keep company; if any man that is called a brother, be a fornicator, or a covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one do not eat," that it is to be employed against such professed brethren as continue impenitent and contumacious, after having been proved guilty of the above crimes, and after having been admonished according to the direction of Christ. *3dly*, It is evident, from Titus iii. 10, where it is said: "A man that is an heretic, reject after the first and second admonition," that it is to be employed against all who wilfully continue strangers to the doctrines, despisers of the precepts, and transgressors of the commandments of Christ; and certainly these are, in a special manner, Romanists, if the Evangelists tell the truth as it is in Jesus. *4thly*, It is evident, from 2 John i. 10, where it is said: "If any man come unto you, not having this doctrine, receive him not into your house, neither bid him God speed," that all teachers of false doctrines fall under the power of the key which was promised and given by our Saviour to his Church. And *5thly*, It is evident, from 2 Thess. iii. 6—14, where we read thus: "Now, we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he hath received from us; and if any man obey not our word by this epistle,

note that man, and have no company with him, that he may be ashamed," that all such characters as are here referred to, as long as they continue impenitent, are to be separated from the Church by the power of this key, not however by Popish violence, and cruel expositions, but rather by means of the Church's withdrawing itself from them.

Having thus proved the truth of my minor proposition, the truth of the conclusion is evident, viz., that our Saviour intended the key of church discipline, which he promised and gave to his Church, to be employed in a very different business from that in which the Pope's key of church discipline is employed. Now, since the Pope uses his key, or in other words, exercises his power, for purposes different from those intended by Christ, according to the Scriptures, it is evident that the power promised to the Christian Church by Christ, and that exercised by the Pope in the Church of Rome, are not the same, either in respect of authority, or effects produced. But if they are not the same in neither of these respects, they must be different, which was the argument to be proved.

Third Argument.—Our third argument against Popish excommunication is, that the Pope's key of church discipline is not essentially the same as that which our Saviour promised and gave to the Church.

The power which the Pope exercises in his

Church, being partly civil and partly spiritual, is of a mixed nature, but that which was promised and given by Christ to the Church is purely and entirely of a spiritual nature; therefore, the power which the Pope exercises in his Church is not essentially the same that our Saviour promised and gave to his Church.

Now, as the truth of my major proposition is abundantly evident, both from the well known canons, and history of the Popish Church, and what I have stated above concerning Popish excommunication, I have only to prove the truth of my minor proposition to establish the truth of what I have affirmed in my conclusion, which, if I mistake not, is properly inferred. Now, Christ himself says, in John xviii. 36: "My kingdom is not of this world;" but the kingdoms of the world are civil and political kingdoms; and, therefore, Christ's kingdom is neither a civil nor political kingdom. The kings of the earth govern their kingdoms by human policy, but Christ is a spiritual and divine king, and therefore the policy by which his kingdom is governed is spiritual and divine. The laws by which the kings of the earth govern their kingdoms are human laws, but the King of the Gospel Zion is a spiritual ruler, and therefore his laws are spiritual and divine. Rulers and magistrates under kings of the earth are, (Rom. xiii. 4,) "Revenge, to execute wrath upon him that is evil," but rulers under Christ are commis-

sioned by him to deal so with the wicked as to be the means of bringing them back to a state of repentance, to an amendment of life, and to the re-enjoyment of those religious ordinances from which, by their wickedness, they had excluded themselves, and therefore rulers and magistrates under kings of the earth have no jurisdiction (as such) in the kingdom of Christ. Civil magistrates, as appears from Rom. xiii. 4, where it is said: "He beareth not the sword in vain," have a commission from God to force and compel transgressors of the laws of civil society, but it is evident, from 1 Cor. v. 5, where, concerning delivering the wicked over to Satan, we read thus: "That the spirit may be saved in the day of the Lord Jesus," that a spiritual ruler's commission respects the inner man only, and his state as a member of a spiritual society, and therefore civil magistrates, as such, have no authority in the Church. The spiritual sword only, which, 2 Cor. x. 4, 5, is the word of God, belongs to rulers in the kingdom of Christ, but the civil sword is not the word of God, and therefore it is not to be used by rulers in the kingdom of Christ. It belongs to civil rulers to punish transgressors of the civil law *according to their demerit, even after they have confessed*, but it belongs to rulers of the kingdom of Christ upon earth to re-admit all who have acknowledged and confessed to them the sins of which they were accused and proved guilty, to all the rights

and privileges of their spiritual community, and therefore the function of a civil magistrate, in all such cases, is directly opposed to that of a spiritual ruler. The attention of the civil magistrate is, by his commission, chiefly directed to the execution of human justice, and the peace and prosperity of civil society, to the praise and glory of the king of the realm, but Christ is the king of the gospel kingdom, and therefore the attention of rulers in the gospel kingdom is, by their commission, chiefly directed to the conversion, spiritual prosperity, and everlasting salvation of its members, to the praise and glory of its divine Governor and King. Yea, it appears, from John viii. 5—11, where we read, that our Saviour freed the woman taken in adultery, notwithstanding that, according to the law of the Jews, she ought to have been stoned to death, that it is often the duty of the civil magistrate to punish, when it is that of the spiritual ruler to forgive, and of the duty of a spiritual ruler to punish as the spiritual law directs, when it is that of a civil magistrate to forgive.

Having now proved that the power promised to and conferred by Christ upon the apostles, was purely and entirely of a spiritual nature, the truth of the conclusion of the above syllogism is also confirmed, which was: "That the power which the Pope exercises in his Church is not essentially the same that our Saviour promised and gave to his

Church. Now, since they are not essentially the same, it consequently follows, that the operation and effects of that power cannot be scriptural.

Fourth Argument.—Our fourth argument against Popish excommunication is, that the Pope's key of church discipline locks malefactors out of the Church triumphant as well as militant, whereas that which our Saviour conferred upon his Church locks them out only from the Church militant.

Popery maintains that the key which Christ conferred upon the Christian Church has this antichristian power, from Matt. xvi. 19, where it is said: "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."

Now, in refutation of this Popish doctrine, it is necessary to find out the origin and ancient use of the peculiar phraseology which our Saviour makes use of in this portion of his Holy Word. In order to this, then, we find among the emblematical representations which are painted on Egyptian mummies, many deities, who are supposed to be in attendance at the judgment tribunal of Death, and among the rest, their principal goddess, Isis, with a key in one of her hands. Now if this key, which is undoubtedly emblematical of some species of power, was in the hand of a mortal, it might reasonably be supposed to be the hieroglyphical key of the river Nile; but

as it is in the hand of a heavenly deity, it must be allowed to be a symbolical representation of divine power, even of that omnipotent power by which deity opens up the seasons, looses the storms, restrains the planets in their courses, reveals all things, and, in short, carries on the government of the world. Now, in confirmation of what we have here affirmed of this hieroglyphical key, we offer the following arguments:—*First*, The word which the Arabians, even to this day, use as one of the most sacred names of God, is “Al-Fettah,” which is by interpretation, “The All-Opener.” *Secondly*, In Eusebius, by Calmet, concerning the origin of idolatry, we are told, that there was on the pillar of Isis which stood in Nysa in Arabia, the following inscription: “I, Isis, am Egypt’s Queen, instructed by Mercury. No body will be able to loose what I have bound.” “Here you see,” says the author, “we have the power to bind pronounced, and by the key in her hand, her power to loose also is expressed.” *Thirdly*, It is evident from the Orphic Hymns, where the keys of the earth are assigned to Pluto, those of the sea, to Proteus, those of the universe, to Cupid, that of sorrow and joy, to the Good Spirit, and (Nonnus ix. 86.) those of the calm of the sea, to Lencothea; that keys are not only representations of divine power exercised in the government of the world, but also that the idea of them as such, passed from Egypt into Greece. And,

Fourthly, It is evident from Rev. i. 18, where our Saviour says of himself: “I have the keys of hell and of death,” which is as if he had said, I am Lord over both life and death, that St. John knew that keys are emblematical of power and might.

Now, when we consider the great proximity of the Holy Land to Arabia and Egypt, the great proneness of the Jews to idolatry in the early period of their history, that the apostle John knew that they were emblematical, that the phrase, “to loose and to bind,” was a sacred phrase, that it was admirably well calculated for a law phrase, and that the Jewish scribes and doctors always greatly respected Egyptian literature, we say, it is more than highly probable that the phrase “to loose and to bind,” whence it was derived, its proper meaning were well known to the Jews; that it was used by them to express their condemnation and acquittal of persons accused before their Sanhedrim; and hence that the apostles understood our Saviour to be referring only to the condemnation and acquittal of persons accused by the Church, and to the power of shutting and re-opening the door of the Church militant, that is, of ecclesiastical excommunications.

And this conclusion is still more strongly confirmed by the three following remarks: 1st, It is generally admitted by men of learning, that the accused persons whom the judges of the Jews freed, were said to be loosed, and that those whom they

found guilty and condemned, were said to be bound. *2dly*, The phrase “to loose and to bind,” is also an expression in the Armenian language, signifying to permit and to forbid, which also refers to authority and power. And, *3dly*, The same phrase referring to civil authority and power, is to be found in Gregorii Bar. Hebr. Chron., p. 593, where it is thus spoken of a Jewish ruler : “ The Jew who was yesterday supreme ruler, who could loose and bind, and who wore royal apparel, wore to-day a jacket, he was a beggar and no ruler.”

Now, since it is hence evident that our Saviour used this phrase among a people who knew that it referred to the highest civil and ecclesiastical power, it is evident that he, in the use of it, only designed to express the highest power of rulers in his militant Church ; viz., the power of excommunicating from it its unworthy members. Therefore, we conclude, that the Popish Church wrests this portion of the word of God in order to maintain their unscriptural excommunications.

But whether does the Popish interpretation of these words lead us ? even to the absurd and impious conclusion, that the Popish Inquisition was agreeable to the will of God ; that while the familiars were binding a man upon earth, there are also celestial familiars binding him in heaven ; that when by a terrestrial Inquisition he is thrown into a dungeon upon earth, he is, by a celestial Inquisition, thrown

into a dungeon in heaven ; that, when loosed from his chains upon earth, after a seven years dark and loathsome confinement, he is also, after the same length of time, loosed from his chains in heaven ; that, when he is tortured by the rack and wheel upon earth, he is at the same time enduring the same torment in heaven ; and that, when they are performing an act of faith with him upon earth, viz., when they are setting the dogs' beards about him and roasting him to death, he is at the same time suffering the same anguish and pain in heaven, even in that place where every intelligent being is replete with happiness and joy. O Heaven ! if what Popery says of thee be true, what would thou be ? even hell ; but hell thou shalt never be, as long as God is stronger than the devil, Christ than anti-christ, and the Lion of the tribe of Judah than the leopard whose den is in the city of the seven hills.

Objection Answered.—In refutation of the Protestant interpretation of Matt. xvi. 19, Popery says, as it is evident from 1 Cor. v. 4, 5, where it is said : “ In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus ;” and also, from 1 Tim. i. 20, where we thus read : “ Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme ;”

that the Church has power to deliver impenitent offenders against the Church, unto Satan, it follows, that it has likewise power to shut them out of heaven.

Now, in answer to this objection, we say, that the Popish interpretation of these words also is a false one, and we disprove it thus. Knowing that the crime of the person referred to in 1 Cor. v. 4, 5, was that of incest, and that the punishment which the apostle desired to inflict upon him, was intended to be the means, under divine grace, of saving his spirit, we perceive a congruity between the crime, and the punishment of excommunication, and the end proposed, but none between putting him, soul and body, into the power and keeping of the devil, and the saving of his spirit. And knowing likewise, that the unhappy persons mentioned in 1 Tim. i. 20, had fallen from the faith, and also, that their punishment was inflicted for the purpose of teaching them not to blaspheme, we again see an agreement between their crime, and their excommunication from the Church, and the end proposed; but none between their punishment, according to the interpretation of Popery, and the end proposed, which was, that they might thereby learn not to blaspheme.

But, again, the end proposed in both cases, is the everlasting salvation of these unhappy men; but it is evident from the word of God, that none can be saved unless they repent with that repentance which is not to be repented of; and, therefore, it follows,

according to the interpretation of Popery, that the apostle Paul would have all such offenders as there referred to, to be delivered unto Satan, that they may, by his skilful tuition, be brought to a state of evangelical repentance, which, at least, infers the three following equally absurd particulars : *1st*, That the devil was, by preaching repentance, or in some other way, a means of grace to graceless men ; *2d*, That the apostle Paul taught the unscriptural doctrine of universal redemption ; and, *3dly*, That Roman Catholics believed that terrible heresy, the truth of which is more evident, when we consider the strong analogy and close connection which subsists between the doctrine of the salvation of sinners, by means of infernal punishment by the devil, and the purification of the soul by means of the penal fire of purgatory. Therefore, instead of admitting that the apostle Paul either delivered the souls of Alexander and Hymeneus into the power and custody of the devil entirely and for ever, or put their bodies for a season into care of his satanic majesty, that he might inflict them with diseases, plagues, and death, as some not knowing the scriptures have erroneously supposed, or gave them up to him in any way, and for any purpose whatever, I say, that instead of admitting any of these absurd notions, we, from their absurdity, conclude, that the apostle merely excluded them from the use of Church privileges, or, in other words, excommunicated them from the visible Church of

Christ; and this conclusion we still more strongly confirm by the following arguments.

First, The Popish interpretation of 1 Tim. i. 20, is repugnant to the mild spirit and gracious design of the gospel, which breathes love, mercy, and commiseration towards all, offers salvation even to the chief of sinners being penitent, and condescends even to beseech them to accept of it, as appears from the following portions of the word of God. In 2 Cor. ii. 6, 7, we read these antipopish words: "Sufficient for such a man is the punishment which was inflicted by many, so that contrarywise ye ought rather to forgive and comfort him; lest perhaps such an one should be swallowed up with too much sorrow." In Gal. vi. 1, it is thus spoken against the Popish interpretation of 1 Tim. i. 20: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." But how could he be restored after having been delivered to Satan? Could the Pope deliver him? If he is able, it may be yet well with many souls in hell, to whom, when thence redeemed, its fire will not be everlasting! And in Isa. i. 18, it is said to the same purpose: "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they shall be as crimson, they shall be as wool."

Second, Visible corporal punishment is nowhere

in the word of God called a delivering over to Satan, and, therefore, “the destruction of the flesh,” mentioned in 1 Cor. v. 5, is not to be understood of visible corporal punishment. The word flesh, in scripture, is often used to signify our corrupt nature, or, in other words, the old man; and we know, from scripture, that unless this is destroyed, the spirit, or new man, is thereby often so overpowered, as to be both apparently, and in reality, upon the very verge of spiritual death; and, therefore, to save the spirit, or new man, it is necessary so to treat the offender, that his corrupt nature—his old man—his flesh, may be destroyed or mortified; and we know, that that excommunication, which is according to the scriptures, is one of the means of grace which God has appointed for this gracious purpose.

Third, But even admitting that something more was meant in Matt. xviii. 17, 18, than church discipline, and in 1 Tim. i. 20, than excommunication, it can only refer to that power which Christ conferred upon the apostles, viz., to the power of discerning spirits, of healing the bodily diseases of such as they thereby perceived had faith to be healed, as in the case (Acts xiv. 8, 9, 10,) of the cripple at Lystra, and of inflicting corporal punishment upon those whom they thereby knew to be guilty of hypocrisy, as in the case of Ananias and Sapphira; or of enmity to Christ and the gospel, as in the case of Elymas the sorcerer.

Fourth, The apostle Paul reproveth the Corinthians, 1st Epistle v. 2, for not having put away from them the incestuous person there referred to, and, throughout the chapter, directs that Church thus to censure and punish him : And why ? The only ostensible reason is, that he might not have cause to come among them to exercise his apostolical power. Because, then, as hence appears, they could have done to the incestuous person what the apostle there desired them, and since it is evident from scripture that they had not at that time that power which Peter exercised upon Ananias, and Paul upon Elymas, it consequently follows, that he is there reproveth them for not having performed the ordinary duty of expelling him from the Church, to do which, they certainly had both sufficient authority and power, without any supernatural assistance.

Fifth, The relation which a person thus punished stood in to the Church, was (Matt. xviii. 17,) to be that of a heathen and a publican ; but the apostles, as appears from 1 v. where Paul says : “ For what have I to do to judge them also that are without,” had neither right nor authority to judge heathens and publicans, as they were without the pale of their Christian jurisdiction ; and hence, also, it is evident, that the incestuous man was not to receive corporal punishment, either by the agency of the Corinthians or of Satan.

Sixth, The Pope’s delivering of refractory subjects over to Satan, is not an actual delivering of them

up. To disprove this assertion, he must find proper means to get himself out of the following dilemma. The person whom he pretends to have delivered over to Satan, is either worthy of this punishment, or unworthy of it. Well, if he is really worthy of it in the sight of God, it is evident that he belonged to the devil from all eternity; for otherwise, God is a changeable being, and has not decreed from eternity whatsoever comes to pass, and therefore the Pope can neither honestly give that which did not belong to him, nor be properly said to deliver over to Satan what was Satan's own. And if, on the other hand, the person is unworthy of such a punishment in sight of heaven, God will certainly not give him up to eternal woe and pain, because the Pope, in the hardness of his antichristian heart, has declared him to belong to the devil.

But, in the *last* place, I observe, that this Popish doctrine not only oppugns the doctrine of the eternal decrees of God, but also infers, that the Pope, in virtue of his prescience, is able to discern the spirits of men, to judge their hearts, and to perceive whether the wicked will repent of their sins, and, in the spirit of one whose old man, or flesh, has been destroyed, turn unto God; but these, however, are perfections, which, instead of belonging to the Pope, who, according to some, can neither err nor fall, belong only to the Deity, and such as can heal all manner of diseases; and, therefore, we conclude,

that the Pope is a most daring usurper of the power and authority of Him, who, according to Rev. i. 8, has the keys of hell and of death ; and also, that he is a most cruel and unmerciful tyrant over all who are under his awful power.

But as Papists may desire us to shew them the principles upon which excommunication from the Church is called by the apostle Paul a delivering over to Satan. I observe, that as there are but two spiritual kingdoms in this world, viz., the visible kingdom, or Church of Christ, and the visible kingdom of the devil, it follows, that as soon as any person is legally expelled from the former, he is necessarily forced into that of the latter, and hence it is that the apostle calls it a delivering unto Satan, from whose dominion the expelled cannot return into the visible kingdom of Christ, without the visible signs, at least, of being a penitent. Yea, in the language of the penitent prodigal, (see Luke xv. 19,) he must return, saying: “ I have sinned before heaven and in thy sight, and I am no more worthy to be one of thy members ; but my old man—my flesh, is now destroyed by the misery I have experienced in the kingdom of Satan, where I could find nothing to exist on but the bitter ashes of remorse ; and, therefore, I pray to be received again into the kingdom of Christ, that my spirit also may not die, which I am sure must be my fate, unless you have mercy upon me, and feed me with the bread of life.”

Fifth Argument.—Our fifth argument against Popish excommunication is, that the minor ward of the Pope's key of church discipline is not so formed as to answer Christian purposes.

As we have seen above, its formation is such, that when the key is turned by the anointed hand of a priest, it crushes and destroys all the endearing effects of those reciprocal charities which subsist between husband and wife, parent and child, brother and sister, yea, even all the ties and bonds of domestic and friendly society, which prove it to be a very unchristian ward, as will appear from the following portions of the word of God. Our Saviour rebukes the Jews, in Mark vii. 9, 10, 11 thus : “ Full well ye reject the commandment of God, that ye may keep your own tradition : for Moses said, honour thy father and mother, and whoso curseth father or mother, let him die the death ; but ye say, if a man say to his father or mother, it is Corban, (that is to say, a gift dedicated to the temple-service of God,) by whatsoever thou mightest be profited by me, he shall be free.” But the minor excommunications of the Popish Church, prohibit as much as possible all communications between those in the church, and the excommunicated, whatever may be their relationship ; and, therefore, our Saviour in these verses, rebukes Popish priests for their minor excommunications. The apostle Paul, in 1. Cor. v. 10, says : “ Yet not altogether with fornications of this world,

or with covetous, or extortioners, or idolators; for then ye must needs go out of the world." But the minor excommunications of Popery prohibits as much as possible all intercourse with such, the priests will tell their flock from their altars to have no manner of business with; and, therefore, this doctrine of Popery, and that of the apostle, are opposite doctrines. The minor excommunications of the Popish Church cuts off the excommunicated from all social intercourse with the flock. But the apostle Paul says, in Cor. x. 27: "If any of them that believe not, (that is, of the heathens, like to whom the excommunicated become,) bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience sake." And here again as far at least as permission to associate is concerned, the Pope and the apostle are at complete variance. But, *Secondly*, No ceremony of religion must exclude men from performing the duties of the moral law, as we may learn from David's eating the shew-bread, from Christ allowing his disciples to rub the ears of corn on the Sabbath, and from Matt. ix. 13, where it is said: "Go ye and learn what that meaneth, I will have mercy and not sacrifice." But the minor excommunication of the Popish Church is a religious ceremony, and, therefore, it should not, according to the above quotations, exclude men from performing labours of love, or in other words, the duties of the moral law; nor should

it in any way break up our commercial correspondence with each other, as is evident from a comparison of Matt. xviii. 17, with Neh. xiii. 19, where it is manifest, that the people of God were permitted to buy and sell with the heathens around them, like to whom, by means of excommunication, men became in the estimation of the Christian Church.

But Popery may object, thus, St. Paul says, in 1 Cor. v. 11 : “ With such an one no not to eat ;” that the apostle John, 2d Epistle, i. 10, says : “ Receive him not into your house, nor bid him God speed ;” and that our Saviour says, in Matt. xviii. 17, “ Let him be unto thee as a heathen and a publican,” but if we are not to eat with such, nor receive them into our houses, nor bid them God speed, &c., we are to behave towards them just as the minor excommunication of the Church directs, and therefore it must be consistent with the word of God. What ! O Popery, will you be so bold as to make the words of the apostle Paul inconsistent with those of our Saviour, and those of our Saviour with others of his own, in order to prove that your minor excommunication is agreeable to scripture ? Know, that the apostle Paul says, in 1 Cor. vii. 12, 13 : “ If a man hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away ;” but an excommunicated wife stands in the same relation to the Church that an unbeliever does ; and, therefore, we are here taught by the

apostle, that if a man has a wife who is excommunicated from the Church, he is not to forsake her on that account. Yea, know that, as both the apostle Paul and our Saviour did eat, the former with heathens, as is evident from Acts xxviii. 7, 8, and the latter with publicans and sinners, as is evident from both Matt. ix. 10, and Luke vii. 37, your interpretation of 1 Cor. v. 10 is not the true one, and hence, that your minor excommunication is not agreeable to the word of God.

Sixth Argument.—Our sixth argument against Popish excommunication is, that the major ward of the key of Popish discipline is not formed agreeably to the word of God.

The major ward of this key is so formed, that when the Pope turns it, (and it is he only who has power to turn it,) he thereby performs the greatest of all Popish acts of faith, viz., an *auto-da-fe*. But an *auto-da-fe* is contrary to all that is required of us to be observed in the sixth command of the Decalogue, which says: “Thou shalt not kill;” and therefore the major ward of this Popish key is so formed, that when the Pope turns the key it crashes and destroys, by way of inquisitions, all that is required of us in the sixth commandment. Now, to be assured of the truth of my conclusion, it is only necessary to compare the above description of an *auto-da-fe* with the duties required of us in the sixth commandment, which, as even Popery allows, are

all lawful endeavours to preserve the life both of ourselves and others, quietly defending ourselves and others against violence and oppression, forgiving the injuries of others, requiting good for evil, comforting and defending the innocent, and performing works of love, piety, compassion, gentleness, kindness, patience, and charity, as far as in our power lies, to all, whether they be heathens or Christians, publicans or sinners, Mahomedans or Hottentots, Papists or Protestants.

But no wonder that the spirit of Popery is so greatly opposed to the spirit of this commandment, and that Papists are so much set against performing to others the duties required in it, when we consider that they are so much opposed to the performance of those which relate to themselves, and which, therefore, are more natural; that, like the priests of Baal, (1 Kings, xviii. 28,) who “cut themselves with knives and lancets till the blood gushed out upon them,” and also, like the heathens of old, who, in honour of their gods, “suffered their flesh to be stabbed and torn,” they scourge, cut, and lacerate their flesh, saying: “If it can do no good it can do no harm,” and that “both Christ and the apostles suffered the same punishment;” all which is superstition and unscriptural, as we may learn from both Eph. v. 29, where it is said: “No man ever hated his own flesh,” and Lev. xxvi. 5, where we read, that the children of God are prohibited from making cuttings in their own flesh.

Seventh Argument.—My seventh and last argument against Popish excommunication is, that the third, *maximus*, or anathematical ward of the key, by which the Pope disciplines his Church, is not formed so as to answer Christian purposes; for when the Pope puts this key of Church discipline into the door of his Church as far as the third ward, and turns it fairly round, every heretical emperor, king, prince, duke, and lord, has to suffer himself to be cursed, and excluded from his dominions, and to have his subjects freed from their oath of fidelity to him; all which we shall now prove to be contrary to the word of God.

We have already proved that no private person is to be deprived, by Church authority, of his goods, privileges, or estates; but an empire, kingdom, dukedom, &c., is the property of the emperor, king, duke, &c.; and, therefore, no emperor, king, duke, &c., is to be cut off from his property by the authority of the Church. This conclusion we support thus: Paul to the Romans, xiii. 1, says: “Let every soul be subject to the higher powers;” and these in his days were heathens. Peter, the Pope’s pretended predecessor, says, in First Epistle, ii. 13, “Be subject, submit yourselves to every ordinance of man, for the Lord’s sake;” and surely the ordinances referred to were those of heathens. The same apostle, in First Epistle, ii. 17, says: “Honour the king;” which certainly is not done by de-throning him. Paul to the Romans, xiii. 7, instead

of teaching subjects to abalienate the possessions of their kings, as the Pope did the subjects of Queen Elizabeth, when he was for all her armies, towns, and castles, delivered over to the King of Spain, teaches them to pay tribute to them,—even though they were heathens! By the bulls of the Pope we are taught to curse heretical kings, and other governors, whereas we are taught by the apostle Paul, in 1 Tim. ii. 12, “to pray for kings, and all in authority over us;” from Matt. xvii. 27, where it is said: “Take that piece of money and give for me and for thee;” and from Matt. xxii. 21, where it is said: “Render to Cæsar the things that are Cæsar’s,” it is evident that it is our duty to give tribute even to governors who rule by right of conquest. Kings who reign by right of conquest are, by Rom. xiii. 1, “powers ordained of God.” Popery teaches that such should be resisted and deposed; and, therefore, Popery teaches us to resist the ordinance of God; Popery teaches subjects to curse heretical kings in their hearts, and to speak evil of them, but Solomon, in Eccles. x. 20, forbids them “to curse the king, even in thought,” Moses, in Ex. xxii. 28, forbids them to “revile the gods, and to curse the ruler of the people;” but Paul, in Acts xxiii. 5, teaches them not to “speak evil of the rulers of the people;” and, therefore, Popery teaches a doctrine which is contrary to that of Moses, Solomon, and the apostle Paul. Popery teaches that subjects are free from

their oath of allegiance to a king who has been excommunicated, and to equivocate and have reservations in swearing oaths of fidelity to such, but God says, in Num. xxx. 2: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, but do all that proceedeth out of his mouth;" and, therefore, what Popery teaches concerning oaths of allegiance is contrary to what God teaches. Thus have I proved, as briefly as the nature of the subject would admit, that Popish penance, instead of being a sacrament, is, in all its parts, an ordinance most repugnant to the word of God.

POPISH SACRAMENT—MARRIAGE.

I proceed now, against the Church of Rome, to discuss the subject of marriage, which it holds to be a sacrament; and the method I propose, is, *first*, To shew from the word of God, and other resources, what marriage is; *secondly*, To state briefly, a few of the principal errors which the Romish Church holds respecting it; and, in the *third* place, to refute, from the word of God, the arguments which Popery offers in support of these errors.

According to this method, I observe, in the first place, that it does not appear from scripture what the marriage ceremony of the ancient people of God really was. The following, however, is that which is generally observed by the modern Jews. With them

it is generally celebrated in the open air, on the banks of a river, or, when convenient, in a garden. The parties, each veiled with a black veil, and with another square veil with four hanging tufts on their hand, are placed under a canopy. The rabin of the place, the chanter of the synagogue, or the nearest relation of the bridegroom, takes a cup full of wine, and, having blessed and thanked God for the creation and marriage of the sexes, causes the parties to taste a little of the wine. Next, the bridegroom, by putting a ring on the hand of the bride, weds her to be his wife. Then the marriage contract is read, and the bridegroom delivers it over to the relations of the bride. Lastly, Wine is brought forth in a brittle vessel, of which, after it has been six times blessed, the married couple drink a part; and then, in token of joy, cast the remainder of it, together with the vessel, on the ground, and thus ends the ceremony of the marriage service.

The nature of the marriage union is beautifully illustrated by an allegorical representation of it on an antique gem in the collection of the Duke of Marlborough, which thus describes the marriage of Cupid and Psyche. “*1st*, Both are represented as winged, to show the alacrity with which the husband and wife should help, comfort, and support each other, preventing as much as possible the expression of a wish or want on either side, by fulfilling it before it can be expressed. *2d*, Both are veiled, to show

that modesty is an inseparable attendant on pure matrimonial connections. *3d*, Hymen, or Marriage, goes before them with a lighted torch, leading them by a chain, of which each has a hold, to show that they are united together, that they are bound to each other, and that they are led to this by the pure flame of love. *4th*, This chain is neither iron nor brass, which would intimate that the marriage union is a state of thralldom and slavery; but it is a chain of pearls, which intimates that is a precious, beautiful, and delightful union. *5th*, They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely from duty, but from affection; and that this fidelity contributes to the happiness of their lives. *6th*, Love winged, is represented as having gone before them to prepare the nuptial feast, to intimate that active affections, and warm and cordial love are to them a continual source of happiness and joy. *7th*, Another cupid comes behind, and places on their heads a basket of ripe fruit, to intimate that such a union will generally be blessed with children who will be as pleasant to all their senses, as ripe and delicious fruit is to their smell and taste. *8th*, The cupid that follows them has his wings shrivelled up, or all his feathers curled, so as to render them entirely unfit for flight, to intimate that love is to abide with them, and that there is to be no separation in affection."

Marriage is a covenant between a man and a woman, in which they promise mutual cohabitation, and a continual care to promote the comfort and happiness of each other; or, in other words, it is a society between two persons, of different sexes, chiefly for the procreation and edification of children.

The law of Moses prohibits (Lev. xviii. 1—20) marriage between persons more nearly related than cousins. This law was never rescinded either by our Saviour or his apostles. There are instances, however, in scripture, of a departure from this rule: I refer to the marriages of Adam's children, of Abraham, who married his niece, of Amaram, who married his aunt, and of younger brothers who married the widows of their elder brothers.

In times of persecution and public distress, the scriptures allow that marriage is inconvenient, though, even then, St. Paul says, "It is better to marry than to burn." None who are capable of marriage are restricted from it by the word of God; but, on the contrary, the apostle Paul says in Heb. xiii. 14, "Marriage is honourable in all, and the bed undefiled."

"Marriage is to be in the Lord," according to 1 Cor. vii. 39, and the reason is given in 2 Cor. vi. 14, where we read thus: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness."

Polygamy, which is also contrary to the laws of

right reason, and which never fails to bring along with it its own punishment, is forbidden in Lev. xviii. 18, where it is thus stated: "Neither shalt thou take a wife unto her sister to vex her, to uncover her nakedness, besides the other, in her lifetime;" in 1 Cor. vii. 2, where Paul says: "Let every man have his own wife;" and in Gen. ii. 23, 24, where Adam is represented saying thus: "For this is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of a man: therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be one flesh."

Though the marriage contract cannot be dissolved by the mutual consent of the parties, like civil contracts, yet it is so dissolved by the death of one of the parties, that the survivor is at full liberty to marry again. This is evident from Rom. vii. 3, where it is thus spoken: "but if the husband be dead, she is free from that law, so that she is no adulteress though she be married to another man;" and also from 1 Cor. vii. 39, where the apostle repeats nearly the same words. In case of fornication, however, the marriage union may be disannulled previous to the death of one of the parties, as we may learn from Matt. xix. 9, where it is thus spoken: "Whosoever putteth away his wife, except for the sin of fornication, and shall marry another, committeth adultery." In case of fornication, the law of divorce must dismiss

the guilty : and, in case of wilful desertion, it is evident that the guilty is self-dismissed. And in both cases, it is evident that the guilty remains in a state of wedlock, by virtue of the marriage vow, so that none can marry that person, from Matt. xix. 9, where it is said : “ Whosoever marrieth her that is put away doth commit adultery ;” and also from Rom. vii. 4, where the apostle says : “ But if she depart, let her remain unmarried, or be reconciled to her husband.” Having thus, for the sake of illustration, briefly noticed these things, concerning the nature and laws of marriage, I shall now, in the *second* place, state a few of the principal errors of the Popish Church respecting it.

First, The Church of Rome maintains that it is a sacrament, from Eph. v. 31, 32, where it is thus spoken : “ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the Church.”

Second, The Church of Rome does not admit that marriage is honourable in all, whether the bed be defiled or not. From its Popish interpretation of Rom. viii. 8, where it is said : “ They that are in the flesh cannot please God,” it maintains that marriage is a work of the flesh, and hence concludes that the matrimonial state is so unchaste, impure, and shameful, that it entirely unqualifies a man for performing the sacred duties of its holy priesthood.

Third, The Church of Rome prohibits its clergy

from marrying, and forces a vow of perpetual celibacy upon them. It maintains that this vow, as a condition of ordination, was required in the ancient Church even from the days of the apostles; that it is directed to this law of the Church by the gospel by Mark xix. 27, where Peter says to our Saviour: "Behold we have left all and followed thee," and also by St. Paul in 1 Cor. vii. 38, where he says: "So he that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better." that it is a state in which clergymen cannot properly serve the Lord; and it defends itself when closely pressed by Protestant arguments, by saying: "They that vow, do it freely, we force no man."

Fourth, The Church of Rome, with respect to marriage, observes affinities which it calls spiritual, to distinguish them from those that are natural, such as those which god-fathers and god-mothers, and the children whom those present in baptism bear to each other; these may not, according to Popery, intermarry.

Fifth, The Church of Rome marries many of its females to Christ, as if he was actually a mere man living upon the earth and bodily present at the wedding; as is evident from the ceremony which is performed at the making of a nun. When a nun is to be made, the habit, veil, and ring which she is to put on, are carried to the altar; and she herself, accompanied by her nearest relations, is conducted to the bishop, who, after mass and an anthem, (the

subject of which is, “That she ought to have her lamp lighted, because the bridegroom is coming to meet her,”) pronounces the benediction; then she rises up, and the bishop consecrates the new habit with holy water. When the candidate has put on her religious habit, she presents herself before the bishop and sings on her knees: “*Ancilla Christisum,*” &c. Then she receives the veil, and afterwards the ring by which she is married to Christ. And lastly, she receives the crown of her corporal virginity, and thus she becomes one of the spiritual wives of Christ.

Sixth, The Church of Rome does not permit the innocent party, in case of a lawful divorce, to marry again. It does not permit any to be promoted to any spiritual order who has married a second time. It maintains that divorce is lawful when one of the parties goes into a monastery or nunnery; and also, that if a nun happens to escape and get married, she must be divorced and returned immediately to her convent, maintaining that God has ordained in the policy of Moses, that a bill of divorcement should be given her for this purpose.

Seventh, By a decree of Pope Gregory III, the Church of Rome allows a husband, in case of his wife's infirmity, to marry another if he has not the gift of continency, provided that he allows the first a proper maintenance.

I might state many other Popish errors concerning marriage equally as inconsistent with the word of God and pernicious in their consequence, but hope that these, when proved, will be sufficient to convince even Papists themselves that their doctrines respecting it are both unscriptural and most pernicious in their effects.

Refutation of article First.—The Church of Rome, in maintaining that marriage is a sacrament, reasons thus from Eph. v. 31, 32: “These two shall be one flesh, this is a great mystery;” but a mystery is a sacrament, and, therefore, marriage is a sacrament. We know, however, that this reasoning is false, and repugn it thus: 1st, In marriage there is no external sign by which the promises of the gospel are signified and sealed; but we have proved in our general proposition, that there are several in a scriptural sacrament; and, therefore, we conclude that marriage is not a sacrament. 2^d, If marriage be a sacrament, either of the Old or New Testament, then there are three sacraments either in the Old or New Testament; but we have proved in Inference Third, that there are only two in each Testament; and hence again we conclude, that marriage is not a sacrament. 3^d, There was no sacrament prior to the fall of Adam; but there was a marriage, for Adam was a married man when he fell; and hence also it is evident that marriage is not a sacrament. 4th, Marriage is common to both believers and unbelievers; but a sacrament is common to believers only

and, therefore, marriage is not a sacrament. *5th*, Marriage is a moral and civil institution ; but a sacrament is a religious ceremony instituted by Christ ; and hence also it is evident, that marriage is not a sacrament. *6th*, Marriage being, according to Popery, a work of the flesh, is unlawful for such spiritual men as mass priests are ; but scriptural sacraments are not unlawful for any order of spiritual mēn to partake of ; and, therefore, marriage is not a sacrament. *7th*, The word “mystery,” as applied to marriage in Eph. v. 31, 32, refers to Christ’s union with his Church ; but this union is not a sacrament ; and hence it is evident, that these verses do not prove marriage to be a sacrament. That the apostle Paul, in Eph. v. 31, 32, is referring solely to the union which subsists between Jesus Christ and God the Father in him, and the Church, is evident from the two preceding verses, where we thus read : “ For man never yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church ; for we are members of his body, of his flesh, and of his bones.” This union, by way of analogy, is called a marriage in Matt. xxii. 1—14, where Jesus Christ is represented as the husband, and the saints, or in other words, the Church, as the spouse ; which also is agreeable to Isa. liv. 5, where the Old Testament Church is thus addressed : “ For thy maker is thine husband ; the Lord of Hosts is his name ; and thy Redeemer the Holy One of Israel : the

God of the whole earth shall he be called." From eternity the Church has been beloved by Christ, chosen by him, and betrothed to him in the everlasting covenant of peace. In time the Church is invited by him, consents to be his, (not as nuns,) and is united to him by the gracious operation of his Holy Spirit. By this same Spirit, the Saviour and the Church have a mutual interest in each other's persons and concerns, a mutual love for each other, and a mutual and familiar intimacy with each other, especially in the heavenly state. While Christ, as a husband, rules over the Church, protects it, and provides for it both by his providence and grace, it is a dutiful spouse, not only loves him, trusts in him, but also listens attentively to his word, and obeys all his commands, which is a proof, among many others, that the Popish Church is not his spouse; for so far is it from obeying him, that his second commandment is not in any of the many catechisms that I have seen.

Refutation of article Second.—Popery, according to its interpretation of Rom. viii. 8, where it is said: "They that are in the flesh cannot please God," maintains that marriage is not honourable in all, whether the bed be undefiled or not. The Popish mode of reasoning concerning this subject is thus:

Marriage is a work of the flesh;

They that are in the flesh cannot please God;—

Therefore, the married cannot please God,

and hence, the matrimonial state is too unchaste and impure for any clergyman to be in.

Now, to refute this sophistry, it is only necessary to prove that the apostle Paul is not referring to marriage in Rom. viii. 8. In order to do this, we say, that if their interpretation of this passage be the true one, the apostle Paul is the author of doctrines which are evidently opposed to each other; for, in Heb. xiii. 4, he says, that “ Marriage is honourable in all, and the bed undefiled;” and, certainly, an impure, unchaste, and shameless state, cannot be an honourable one. Now, as neither party will allow that the doctrines of Saint Paul contradict each other, it follows that, either we Protestants do not understand the apostle in Heb. xiii. 4, or that Papists falsely interpret Rom. viii. 8. But that our doctrine, which is, that the matrimonial state is so chaste, pure, and holy, that the holiest of men may enter into it without thereby sinning, if they are in all respects qualified for it, is agreeable to that of the apostle in Heb. xiii. 4, will be evident from what follows. 1st, Certainly God would not impose an unchaste and impure institution upon the pure and holy Adam and Eve, for such they were before the fall; but it is evident, from Gen. ii. 18, 21, 22, where we thus read: “ And God said, it is not good for man to be alone, I will make him an help meet for him; and the Lord God caused a deep sleep to come upon Adam, and he slept, and he took one of

his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man he made a woman, and brought her unto the man," that God did institute marriage for our first parents; and, therefore, we conclude, agreeably to the apostle's doctrine, that the married is a chaste, pure, holy, and hence honourable state. *2d*, Marriage is a chaste, pure, holy, and honourable state, as well after the fall as before it, as we shall now as briefly prove. We are told in the gospel by John, (Chap. ii.) that our Saviour honoured a marriage in Cana of Galilee, both by his divine presence, and the performance of his first miracle; but certainly the pure and the holy Jesus would not thus in any way have countenanced an impure and unholy institution; and, therefore, we conclude, that marriage is a pure, chaste, and holy state, after the fall as well as before it. *3d*, To the Thessalonians the apostle Paul says, in First Epistle iv. 3, 4: "It is the will of God, even your sanctification, that ye should abstain from fornication; that every one should possess his own vessel in sanctification and honour;" but the apostle is here addressing the whole Church in that place, which, without doubt, was composed of members both single and married; and hence, we again conclude, that the matrimonial is not a state which unqualifies a man, either for the work of the gospel ministry, or the private service of God. *4th*, Paul says, in 1 Cor. iii. 16, 17: "Know ye not that ye

are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy ;” but many of those to whom these words were addressed by him, were, without doubt, married men ; and hence, also, it is evident, that the matrimonial state does not unqualify men for being the temples of the Holy Ghost, how much soever it may unqualify the Pope for being *Vicarius filii Dei*, and his mass-priests for sacrificing *Filium Dei* upon their unscriptural altars.

Now, if I have fully proved that this, our Protestant doctrine, is agreeable to Heb. xiii. 4, I have fully disproved the Popish interpretation of Rom. viii. 8, and as this is the principal foundation of their doctrine concerning marriage, I shall take the liberty of hence inferring, that it is not of God; and of telling the Pope, that whether it be of the Council of Trent, of antichrist, or the devil, we will raise the Protestant song of the now mute Milton, against its unscriptural and discordant sounds, and thus sing :

Whatever hypocrites austerely talk
 Of purity, and place, and innocence,
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase ; who bid abstain
 But our destroyer, foe to God and man
 Hail wedded love ! mysterious law, true source
 Of human offspring, sole propriety
 In Paradise of all things common else.
 By thee, adulterous lust was driven from men
 Among the bestial herds to range : by thee,

Founded on reason, loyal, just, and pure,
 Relations dear, and all the charities
 Of father, son, and brother, first were known.
 Far be it that I should write thee sin or blame,
 Or think thee unbefitting holiest place.
 Perpetual fountain of domestic sweets,
 Whose bed is undefiled, and chaste pronounced,
 Present or past, as saints and patriarchs used.

Refutation of Article Third.—Popery, (according to the Council of Latern, can. 6,) prohibits the marriage of ecclesiastics, saying: “That since they ought to be called the temple of God, the vessals of the Lord, the shrine of the Holy Ghost, it is unworthy that they should become slaves to chambering and uncleanness.” In consequence of this prohibition, the Church of Rome requires a vow of perpetual celibacy from all its clergy, as a condition of ordination to holy orders.

In defence of this unnatural prohibition, it maintains, that they are warranted to do so both from ecclesiastical history and the word of God; and, moreover, that those who vow do it freely. Now, we affirm, that both the history of the ancient Church, the word of God, and the confessions and *decreta* of the Church of Rome, prove, that these arguments are inconsistent with truth; and, consequently, that Popish celibacy is both an unscriptural and unnatural prohibition, and what we affirm we prove thus:

First, The history of the primitive Church, instead of proving that this vow was required in the

Church from the days of the apostles, proves, that marriage was not forbidden to the clergy in the Eastern Church, till nearly the close of the seventh century, and that the prohibition was not imposed upon the Western till about the end of the eleventh; though many attempts to do so had been made long before.

Second, The word of God proves that it is unscriptural. Numerous instances can be produced, both in the Old and New Testament Churches, of married ecclesiastics, without any prejudice whatever, either to their ordination, or functions in the Church. Moses and Aaron are not the only instances that can be produced. The Jewish law, which prohibited heiresses from marrying out of their own tribe, except it was to a Levite, proves that marriage was lawful for all the Jewish priesthood. The continued existence of this sacred tribe is of itself a proof sufficient to set the matter at rest for ever. Neither our Saviour nor any of the apostles laid the least restraint on the connubial union. We defy Popery to prove the contrary, either from the New Testament or any well authenticated history. Our Saviour often spoke concerning marriage, and yet he never mentions such a prohibition. St. Paul, on the contrary, says in Heb. xiii. 4 : “ It is honourable in all and the bed undefiled.” The apostle Peter, on whom Popery says it has built its Church, was himself a married man, as we may learn from Luke iv. 38, where we are told, that “ Simon’s

wife's mother was taken ill of a great fever." If Popish legends do not lie, he also had a daughter, whose name was Petronella, from that of her father. And, 1 Cor. v. 9, proves that other apostles besides Peter were married men ; for there the apostle Paul says, referring to himself and his companion, Barnabas : " Have we not power to lead about a sister or a wife as well as the other apostles, and as the brethren of the Lord, and of Cephas."

Third, But this Popish doctrine is not more repugnant to history, and the word of God, than to nature, reason, and common sense. Is it contrary to any of these principles, I would ask Popish priests, to love and to be loved tenderly? Is it inconsistent with any of them to be faithful to a beloved woman, whom you know to be faithful to you? Is it wrong, according to any of these principles, to bear with the infirmities of one who bears patiently with yours on the principle of love? Would it be either unnatural or unreasonable in a priest to study to please and to cherish a woman, whom he knows to be most studious to please and to cherish him? Would it be wrong in a priest to provide for one whom the Lord has declared to be bone of his bone, and flesh of his flesh, and one, too, who is most willing to provide for him? Yea, would a priest act contrary to any of these principles, in fulfilling all the duties which a husband owes to his lawful wedded wife? Popery must answer, No ; or else prove that what

St. Paul says to the Ephesians, (Chap. v.,) is contrary to these principles;—the Pope must answer, No; or else prove that what the same apostle says to the Colossians, (Chap. iii.,) is contrary to these principles;—Popish priests, too, unmarried though they must remain, must answer, No; or else prove that what the apostle Peter says, (in First Epistle, Chap. iii.,) is contrary to nature, reason, and common sense.

An Objection Answered.—Popery, agreeably to its interpretation of Mark xix. 27, objects to the above arguments, saying, though some of the apostles were married when they became apostles, yet they left all (and consequently their wives) and followed Jesus. In answer to this objection, which we consider as one of the most trifling and childish which Popery has ever raised, we observe that what St. Paul says (1 Cor. ix. 5) concerning the power of leading about a sister or a wife, proves that the other apostles, to whom he there refers, instead of abandoning their sisters and wives, took them, at times, along with them, from place to place. The evangelist Luke, in Chap. iv. 38, 39, proves that the apostle Peter, who was a married man, had a house after he had become an apostle, and hence we conclude, that it is highly probable that he had his wife in it. The apostle John, modestly referring to himself, says, in Chap. xix. 27 of his Gospel, “And from that hour, that disciple took her to his own house,” which proves that he also had a

house, after he had become a follower of our Lord; and, consequently, that Popery does not properly interpret these words in Matt. xix. 27, "Behold we have forsaken all, and followed thee." What! O Popery, are we, by thy false interpretation of the scriptures, to believe that the holy and righteous Jesus, who taught the Jews that a man could not lawfully put away his wife, except for the sin of fornication, would permit men to be his apostles, who were guilty of the unnatural crime of abandoning them, without any cause whatever. Such a belief is that of antichrist; and, therefore, O forbid it heaven, that ever it should be that of any Protestant!

A Second Popish Objection answered.—Popery objects again, saying, "that those who vow to live in a state of celibacy, do it freely, and of their own accord." Now, in answering this objection, I observe, 1st, That it can be easily proved that there are many who are by some means or other constrained to go into a cloister, and to take upon them the vow of a monastic life, before they have arrived at the years of puberty. But, before the age of puberty, it is impossible to know whether he has that principle of nature which will enable him to keep his vow; and hence it is evident that he is virtually forced to live a life of celibacy. 2d, It can be proved that many have been made even dignatories in the Popish Church when they were mere children; but children cannot understand any thing of

this principle of nature,—they do not then know themselves; and, hence it is evident, that they are virtually forced to vow a life of perpetual celibacy, and that too perhaps against the principle of nature given them by God. *3d*, It can be proved that many are intended for the church, and trained up to it by notions imbibed from their infancy, that they never think of objecting, till at last they are sent to college; but at college they are soon rendered unfit for any other profession than that which requires a vow of perpetual celibacy; and hence it is evident, that it is virtually forced upon them. Now, the principle of nature being the same in priests as in other people, it is not to be supposed that none of them ever burn; but the apostle Paul says, in 1 Cor. vii. 9: “If they cannot contain, let them marry, for it is better to marry than to burn;” hence it is evident, that the vow of celibacy in the Popish church is, in general, contrary to both nature and the word of God. *4th*, But what manifestly proves the vow of celibacy to be virtually forced upon the Popish clergy is, the lamentable effects it produces in both their doctrines and conduct. One of its baneful consequences may be inferred from the following immoral lesson which is taught to every priest and monk as soon as he is initiated. . “*Si non casti, saltem caute,*” &c. Does not that Popish *decretum*, which says, “He that has no wife must,” or as it is in some copies, “may have a concubine,” prove that

it is virtually forced upon them? Is it not from this unnatural and unscriptural prohibition, that Popish doctors have become so depraved as to affirm that it is less sinful for a priest to have a concubine than a lawful wedded wife. Yea, is it not from this antichristian restraint upon the Popish clergy, that emboldened Navarius to teach in his manual of confession, (cap. 27, No. 249,) that *as muta peccata* do not make a man irregular, they do not unqualify him for performing the sacred functions of a minister of God. O mother of abominations, surely this unnatural doctrine has flowed from thy cup of poison. O Popery, surely the apostle Paul knew well thy character when he foretold, that in the latter times, there would come seducing spirits, forbidding to marry. O antichrist, it is thou who forbiddest them, even for the sake of the pleasure, honour, and profit of thine own unchristian spirit. But why so severe against this law of the Popish Church? Perhaps all the priests and monks are able to contain; perhaps not one of them burns; perhaps some of them are eunuchs from their births; perhaps others of them have been made eunuchs at the time of their ordination; and perhaps the rest of them have made themselves eunuchs for the kingdom of heaven's sake.

Refutation of Article Fourth.—The Church of Rome, with respect to marriage, observes spiritual affinities, viz., those in which god-fathers and god-

mothers, and the children for whom they answer at baptism, bear to each other; these, according to Popery, may not marry.

Now, in refutation of this Popish error, I observe, that as the ordinance of god-fathers and god-mothers is not founded on the word of God, it follows that we have no scriptural authority to believe that the Holy Spirit acknowledges any affinity which can arise from them; and hence, we conclude that none such can be a lawful hinderance to the intermarriage of the parties. We admit that the word of God gives us ideas of affinities which may be called spiritual; but, at the same time, we maintain that the language is metaphorical. But allowing, for the sake of argument, that the language was not figurative, it is evident that Popery is not consistent with itself. It is evident, from Matt. xii. 50, where our Saviour says: "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother," that the spiritual relationship of brothers and sisters to Christ extends to all believers; but if all believers are the spiritual brothers and sisters of Christ, they are spiritually brothers and sisters among themselves, and hence, if Popery was consistent with itself, no believers in Christ, however lawful their natural relationship might be, could lawfully intermarry; which conclusion Popery is not yet foolish enough to admit. Though the scriptures represent the Saviour as the bridegroom of the Church, and

the Church, collectively, considered as the bride of the Saviour, yet they never speak of an individual female as being the bride or spouse of Christ, and therefore a nun, when spiritually married to the Saviour, assumes spiritual relationship to Christ, which is unscriptural. But further, if all believing females are the spiritual suitors of the Saviour, how does it happen that nuns are allowed to be spiritually married to the Saviour? Is that not, according to Popish principles, the spiritual marriage of those who are spiritually brother and sister? Is not the after-life of a nun, according to Popery itself, that of spiritual incest? Should not her punishment be spiritual stoning till she die a spiritual death? Are not the results of these doings most dishonourable to the Saviour? Yea, verily, and therefore the Saviour will not bless her for one of them, but, on the contrary, will consider them as the works of the “mother of abominations,” who is a spiritual “harlot.” Such, forsooth, are the dames who have lately come to our Scottish metropolis, to teach our Presbyterian ladies virtue and religion; but they need not, until they know what the one is, and have learned to practise the other! Ladies of Edinburgh,—of Scotland,—of Britain, the snare is laid, therefore beware, and you shall be safe.

But it is no wonder that the Church of Rome errs so egregiously concerning spiritual affinities, when we consider that it cannot, consistently with itself, determine the boundaries of natural affinities within which

it is lawful to marry. Pope Julius I. decreed that none of either sex should marry within the seventh degree of consanguinity, whereas Innocentius III., perhaps with a view to prove the infallibility of his predecessor, decreed that marriage should be extended to the fourth degree of both consanguinity and affinity. Now, if Innocentius determined justly, it follows, that all the intermarriages of the fifth, sixth, and seventh degrees, which took place from the time of the former Pope to that of the latter, were unlawful, and hence, that the parties lived in an incestuous state, which, according to the seventh commandment, is a damnable sin; yet Popery says the Church is infallible, though she thus teaches men to damn their own souls.

Refutation of Article Fifth.—The Church of Rome, as I have before observed, does not permit the innocent party, in case of a lawful divorce, to marry again; which prohibition is evidently contrary to the words of our Saviour, as stated in Matt. xix. 9, where we thus read: “Whosoever shall put away his wife, except for the sin of fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away committeth adultery.” 2d, It does not permit any to be promoted to any spiritual order who has married a second time, which prohibition is contrary, if the person was freed from his former marriage by death, to 1 Cor. vii. 39, where the apostle says: “The wife is bound by law

as long as her husband liveth, but if her husband is dead she is at liberty to marry whom she will, only in the Lord;" and, if freed by a lawful divorce, it is contrary to Matt. xix. 9,—which see above. 3*d*, It maintains, agreeably to its unscriptural doctrine of spiritual affinities, that divorce is lawful when one of the parties goes into a nunnery or a monastery, and that, if a nun should happen to get married, she must be divorced, and return to her nunnery; and, in support of this practice, it says, that God, in the policy of Moses, has ordained that a bill of divorcement should be given her for this purpose, which is contrary to Matt. xix. 8, where we read these reproving words of the Saviour: "Moses, for the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so."

Nor are the evil results of this Popish doctrine unperceivable even in this enlightened age. We have an instance of them in the misery and sufferings of a poor woman in the neighbourhood of London, an account of which, as copied from the "London Evening Packet" of October 28, 1833, I shall here take the liberty of stating:—"A poor woman was some years ago married to her cousin-german by a Protestant clergyman, both being Catholics. His father was subsequently taken ill, and, when supposed to be dying, the priest was sent for, but his Reverence refused to administer to him the rites of the Church, unless the daughter-in-law

should be separated from her husband. The poor woman, for the sake of her father-in-law's soul, as she conceived, complied with the priest's demand, and left her husband. Her husband was afterwards married to another woman, in the same neighbourhood. It is generally thought that this event will ultimately be the cause of her death, for she has become subject to fits, and while in one of them she fell into the fire, and is now lying in the utmost agony!"

I might proceed to prove that many other Popish doctrines respecting marriage are both unscriptural and pernicious in their practical results, but I trust that enough has been already stated to convince even Romanists themselves, that all their doctrines, instead of proving marriage to be a sacrament, are repugnant both to the word of God and the moral feelings of every unprejudiced mind.

POPISH SACRAMENT—HOLY ORDERS.

In Theology, the term "Orders," and, by way of eminence, "Holy Orders," denotes a character peculiar to ecclesiastics, by which they are set apart for the ministry of the Church. In the Church of Rome there are seven orders of ecclesiastics, all of which the Council of Trent enjoins to be received and believed, on pain of anathema. These seven Popish orders are distinguished into petty or secular, and major or sacred orders. There are four of the former class; viz., that of door-keepers, exorcists,

readers, and acolyths; and three of the latter, viz., that of deacon, priest, and bishop. *2d*, The Church of Rome holds the conferring of ordination to be a sacrament. *3d*, It maintains that the peculiar character conferred by ordination is indelible, and therefore not to be repeated. *4th*, When Popish priests are ordained, they are anointed on the palms of the hands, they touch the flaggon, the chalice, and the mass-book, in a manner peculiar to the ceremony, and are consecrated by the imposition of the hands of an individual bishop. *5th*, The Popish clergy derive their ordination from the institution of the Lord's Supper, and maintain that the apostles were ordained clergymen, when he said to them: "Do this in remembrance of me." *6th*, According to the Council of Trent, Popish priests are men who are ordained by a bishop to offer up Christ a propitiatory sacrifice (for the sins of both the living and the dead) unto God, in the sacrament of the mass. *7th*, Though the Church of Rome does not seem to be altogether certain as to the order her clergy are of, yet, when insisted on to tell, she says they are of the order of Melchisedec. Having thus briefly described the Popish doctrine of ordination, I shall now endeavour so to refute it, as to make it appear that Popish ordination is neither a scriptural sacrament, nor scriptural ceremony of any kind, and, consequently, that there is not a Christian minister in the Romish Church.

ARGUMENTS AGAINST POPISH ORDINATION.

Argument First.—That ordination is not a scriptural sacrament, is evident from its total disagreement with the general proposition and inferences at the beginning of this book. There we proved that the New Testament sacraments are common to all believers, whether laics or clergy; but ordination belongs only to the clergy, and therefore it cannot be a sacrament. In a scriptural sacrament, we proved that the promises of the gospel are both signified and sealed; but, according to the scripture, they are neither signified nor sealed in the ceremony of ordination; and, therefore, it cannot be a sacrament. The scriptures only make mention of the setting apart of evangelists, pastors, teachers, deacons, elders, and *episcopi* for the service of the Church; but Popery sets apart janitors, exorcists, and sacrificing priests; and, therefore, Popish ordination especially cannot be a scriptural sacrament. A scriptural sacrament is a holy ordinance of Christ's institution, but Popish ordination is not of Christ's institution, as shall be hereafter proved; and, therefore, Popish ordination especially cannot be a sacrament.

Argument Second.—The indelibility of the priestly character is absurd, even according to Popish principles. If, as the Council of Trent affirms, ordination into holy orders leaves a character which can be neither entirely obliterated nor defaced; and if, in consequence thereof, it may be transferred and

handed down from one generation to another ; it is hence evident, that neither heresy, departure from the Popish Church, excommunication out of it, nor even apostacy from the faith of the gospel, can deprive the person ordained, of the peculiar character which has been thereby conferred upon him. But if none of these things can destroy this character, it follows, that all those clergy whom the Church of Rome supposes guilty of heresy, all whom it has excommunicated, and all who have voluntarily left that Church on account of its gross apostacy from the doctrines of the gospel, are as properly ordained, and as much clergymen, after having left that communion, as before ; and hence, that all those clergymen who have been ordained by them, are as properly ordained as if the ceremony had been performed by them prior to their separation from the Popish Church. But this conclusion, though justly inferred, Papists will not admit ; and, therefore, it is manifestly evident, that the indelbleness of the priestly character is, according to Popish principles, most absurd, which was the thing to be proved.

Argument Third.—Our third argument against Popish ordination is, that the ceremonies observed at the ordination of Popish clergy are not according to the word of God.

Where is the authority of the Church of Rome, either for anointing the palms of the hands of those who are ordained, for making them touch, in any

manner, the flagon, the chalice, and mass-book, or for consecrating them by imposing the hands of an individual bishop upon them? Nowhere in the bible is it to be found. From no passage of the word of God can it be either directly or indirectly inferred. We defy the Church of Rome to shew us the least authority for any of them from any authorised version of the scriptures extant. The word of God, instead of authorising any of these ceremonies, even the imposition of the hands of an individual bishop, is manifestly against them, as is evident from Acts xiii. 2, 3, where we thus read concerning the ordination of Saul and Barnabas: "Now as they" (that is, the certain prophets and teachers mentioned in the preceding verse,) "ministered to the Lord, and fasted, the Holy Ghost said, separate me Saul and Barnabas for the work whereunto I have called them; and when they had fasted and prayed, they" (viz., the same prophets and teachers,) "laid hands on them and sent them away." Neither was the apostolical Timothy ordained to the work of the ministry by Popish ceremonies and the imposition of the hands of one bishop only, or of a certain number of bishops, according to the Popish acceptation of the term; but, on the contrary, simply by the laying on of the hands of the presbytery, as appears from 1 Tim. iv. 14, where we thus read: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the pres-

bytery." The original words *τῆς πρεσβυτερίας* which literally signify "of the assembly of elders," the translators of the Douay New Testament have rendered "of the priesthood," which betrays either a very great ignorance of the Greek language, or an unpardonable audacity in behalf of Popish principles.

Thus, then, the word of God proves, that the ordination of the Popish priesthood is as different from that which Paul, Barnabas, Timothy, and even Peter himself received, as the anointing of the palms of the hands is from the want of it, the touching the flagon, the chalice, and the mass-book, from fasting and prayer, and the imposition of the hands of one bishop only, from that (I refer to the ordination of Paul,) of Simeon Niger, Lucius the Cyrenean, and Manaen, who had been brought up with Herod, who, instead of being either apostles or bishops, were merely secondary officers of the Christian Church.

Argument Fourth.—Popish ordination is not founded on that of the apostles. Popery maintains, that our Lord ordained the apostles clergymen, made them men of holy orders, and gave them power and authority to administer the mass, when, at the Last Supper, he said unto them, "Do this in remembrance of me."

Now, since Popery claims no other scriptural foundation for the validity of the ordination of its priests in holy orders, we presume, that it will be evident from the following arguments, that it has no

scriptural foundation for it whatever. *1st*, Ordination into holy orders, as we have already shewn, infers both the imposition of hands, and a command given to perform the work to which they are ordained; but when our Saviour said to his disciples, “Do this in remembrance of me,” he neither laid hand on any one of them, nor gave them any other command than these words literally signify; and, therefore, the disciples were not then ordained clergymen. *2d*, If Christ ordained the apostles by these words, “Do this in remembrance of me,” and if Popish priests are of the order of the apostles, it necessarily follows, that Christ instituted sacrificing priests, without giving them the keys of absolution; for these were not given till after the Saviour had arisen from the dead,—even till a little before he ascended up into heaven; for, John xx. 22, 23, it was then that “He breathed upon them, and said, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained.” But this with the Church of Rome, corrupted though it be, is considered absurd; and, therefore, they were not then made men of holy orders, even according to Popish principles. *3d*, If Christ by saying, “Do this in remembrance of me,” ordained the apostles clergymen, it is evident, that with the same words, he instituted two ordinances, viz., ordination, and that of the Lord’s Supper, which to suppose, would be as foolish as to

suppose, that with these words, “ Baptize in the name of the Father, Son, and Holy Ghost,” he instituted both the sacrament of baptism, and the Popish rite of extreme unction. *4th*, If the apostles were then ordained priests, it is evident that there would have been no laity in the Church at that time; but the Church was never without one or more lay members; and hence, also, we conclude, that the apostles did not then enter into holy orders. *5th*, Had the apostles at that time been ordained mass-priests, they might, in virtue thereof, been offering up the body of Christ without blood, which they say they do in the sacrifice of the mass, at the very time that Christ, through the Eternal Spirit, (with whom, in this and several other respects, Popish priests impiously compare themselves,) was offering himself up upon the cross a bloody sacrifice for the sin of the world; which conclusion is not less unscriptural than it is absurd and blasphemous. *6th*, It is evident from Popish principles, that the apostles were as much ordained priests when they had eaten the sacramental bread as when they had drunk the sacramental cup; because, according to Popery, the bread, by means of consecration, is transubstantiated into the blood, as well as into the flesh and bones of Christ; and hence, in receiving the flesh and the bones of Christ into their stomachs, they also, at the same time, received his blood, which Catholics themselves allow, saying, that is a sufficient reason for withholding the

cup from the laity, who are so apt to drink too much blood, or to spill it, thus shedding Christ's blood in vain!

Thus, then, we see that Popish ordination has not this passage of the word of God for its foundation; and as Popery claims no other basis of its validity, it must be concluded against Popish ordination, that it is not founded on that of the apostles.

Argument Fifth.—The peculiar character thereby conferred, is not that which was conferred upon the apostles, and other Christian ministers of the primitive Church.

According to the Council of Trent, the character it confers is that by which the Popish clergy have power and authority to offer up Christ as a propitiatory sacrifice unto God for the sins of both the living and the dead, in the sacrament of the mass, as often as they please; but this character is not to be found in the word of God; and, therefore, Popish ordination confers an unscriptural character. The Jewish priests' ordination did not confer this character upon them; and, therefore, it cannot be the same as Jewish ordination into holy orders; and as there is no text in the New Testament that proves that Christian ordination confers such a character, it follows, that it is not a scriptural character in any respect. In 1 Corinthians xii. 28, we find that "God has set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of

tongues ;” but we do not find one word there of the peculiar character conferred by Popish ordination. In Eph. iv. 11, 12, we find that “ God gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ;” but we do not find there, that any men were given to the Church for the purpose of transubstantiating the sacramental bread and wine into the body and blood of Christ. In 1 Tim. iii. 1, we find that God has set *ἐπισκοποι* in the Church ; but whatever that term may mean, it cannot signify men who eat the real flesh, and drink the real blood of the Redeemer. In Phil. i. 1, we find that God has set deacons in the Church ; but the character conferred by their ordination, we are sure, was not to minister to the necessities of the poor out of funds collected from pardons, the sale of masses, and from tribute-money imposed upon stewards. (See Bellar de amiss. gratiæ, and statu peccati, lib. ii. cap. 18.) And, in Rev. ii. 1, we find that God has rulers in his Church, who are called angels, as being sent as messengers by him, to publish his message to his people, and as ambassadors, to beseech them, in Christ’s stead, to be reconciled unto God ; but not for the Popish purpose of offering Christ, who sent them up a propitiatory sacrifice for the sins of those who are out of the world, as well as those who are in it, that is, for the living and the dead.

But, I observe further, that there is not even a single term in the New Testament which signifies such a character as Popish ordination is said to confer. In Matt. viii. 4, we have, indeed, the term *ιερευς*, which signifies a sacrificing priest; but then, unfortunately for mass-priests, who would have us to believe that they are Christian priests, it refers to Jewish priests, or those who were after the order of Aaron. In 1 Pet. ii. 5, it is indeed said: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, (*ιερατευμα*), to offer up spiritual sacrifices acceptable to God by Jesus Christ;” but neither will this term nor verse avail the Popish priesthood anything; because, it is evident that the apostle does not include himself, and is addressing the Church in general; viz., all who offer up the spiritual sacrifices of prayer, thanksgiving, and praise, unto God by Jesus Christ, as from an altar of incense; which altar, under the Mosaic dispensation, prefigured Christ, as the altar from which all our prayers and other spiritual sacrifices must arise, to render them a sweet smelling savour, and well-pleasing unto God. In Rom. v. 10, where we read thus: “And hast made us unto our God kings and priests, and we shall reign on the earth,” the term *ιερευς* is evidently applied to saints in heaven. Popish priests maintain, that the term *αρχιερευς* in Heb. v. 1, refers to the apostles; and hence, by the way of Peter, to them. But any person who atten-

tively studies the passage, may perceive that they are therein greatly mistaken. The apostle's words are these: "For every high priest (*αρχιερευς*) taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant and on those that are out of the way; for that he himself is also encompassed with infirmity, and, by reason hereof, he ought, as for the people, so for himself, to offer for sins. And no man taketh this honour to himself, but he that is called of God, as Aaron was; so also Christ glorified not himself to be made a high priest, but he (*viz.*, God the Father) said unto him, 'Thou art a priest for ever, after the order of Melchisedec.'" It is, moreover, evident, that if this passage proves any thing for the peculiar character which is said to be conferred by Popish ordination, it proves too much to be of any service to them; for it is not a common priest of whom the apostle is speaking; and as the mass-priests do not pretend to so great a dignity, it cannot, therefore, do any thing for the vindication for their claims. But though this passage refers to the high priesthood of the Jews, for the sake of shewing what the necessary qualifications and requisites of a high priest are, it principally refers to Jesus Christ, our great high priest, in whom all the necessary qualifications and requisites of a high priest are found to exist in a manner most divine. That the priesthood

here spoken of does not refer to any class of Christian ministers, and least of all to mass-priests, is further evident, from the account which is here given of the finished work of our redemption, by our great high priest, in offering himself up upon the cross unto God, a sacrifice for sin. This work, says the apostle, was then finished "once for all." That the apostle is here principally referring to Christ, and not to the high priest of the Jews, is still further evident from the last five verses of the ninth chapter, and the beginning of the tenth chapter of this epistle, where the difference between the offerings of the Jewish high priests, and that which Christ offered up on the cross, is stated so as to be clearly distinguished.

Though the Rev. Mr Macguire, who is allowed by all to be the champion of the Popish Church in Ireland, was obliged to admit, in Dublin, that in the strict sense of the word, there were no sacrificing priests in the gospel dispensation; yet he absurdly adds, but Christ who is at once the priest and the victim, and who is offered up a perpetual sacrifice to fulfil the prophecy of Malachi, which was, "that in all parts of the world a sacrifice shall be offered up to the Lord," by which he means the Popish mass, I say he absurdly makes this addition, and I prove the absurdity thus: In saying that "Christ is both the priest and the victim," he must be understood to signify either that, in the sacrifice of the mass, Christ is at one and the same time both the sacri-

ficing priest and the victim slain ; or, to be referring to Christ's voluntary sufferings and death upon the cross. Now, if he is referring to the sacrifice of the mass, it is certainly the same thing as if he had said, that Christ in the sacrifice of the mass, *mactat se*, sacrifices himself, or kills himself ; and would prove that, the Saviour of the world was the destroyer of himself ; that he, who commands that "Thou shalt do no murder," was himself guilty of suicide ; that he who knew no sin, was one of the most unnatural of all murderers ! O impious thought ! O blasphemous saying, O accursed Popish ordination, to give men power and authority to cause the righteous Judge of murders to be in the mass, the murderer of himself ; absurd, absurd ! Well but, Mr Macguire, you were perhaps referring to Christ's voluntary sufferings on the cross when you said that "Christ is both the priest and the victim." Be it so ; was Christ, I ask, when dying upon the cross, guilty of suicide ? By your expression, you say that he was ; but by the expression of those that passed by and said, reviling him upon the cross, Matt. xxvii. 40. "If thou be the Son of God, come down from the cross ;" and also by the expression of the chief priests, scribes, and elders, who said, mocking him, Matt. xxvii. 41. "He saved others, himself he cannot save," I say that he was not guilty of suicide ; and consequently, that he was not both the sacrificing priest and the victim, in the sense Popery attaches

to these words. Was Christ, I ask again, the worst of the three characters which were at that time upon the cross, which certainly he was, if he was the murderer of himself, for the other two were only thieves? By your expression, viz., that “Christ was both the priest and the victim,” you undoubtedly give us to understand that he was. But the saying of the thief who was crucified along with him, proves that you are telling that which is false, for, according to St. Luke xxiii. 41, he said: “But this man hath done nothing amiss,” and prayed to him thus: verse 42, “Lord remember me when thou comest to thy kingdom.” “O excellent theologian! O antichristian blasphemer! Theology! why, Sir, your doctrine is the very essence of demonology—the very doctrine of devils. O I am sorry to think, Sir, that a man of your parts and learning, should have drunk so much out of the cup of Popish abominations as to become so spiritually blind. But down, Sir, with that darkening glass called the mass-book; up with the optic tube of the gospel; and, holding it straight between your eye and Mount Calvary, look through it, with an eye of faith, and tell me if you can distinguish what I shall now point out to you. Do you there perceive the Saviour of the world bleeding and dying for sins not his own? You answer, Yes, and very correctly. Do you there perceive his hands and his feet nailed to the tree, which though accursed, papists nevertheless venerate so greatly? You answer,

Yes, and very correctly. Do you perceive a wound in his side, and his life's blood flowing out thereat? You answer, Yes, and again I say, very correctly. Now, I ask, whether Christ nailed himself to the tree, and thrust the weapon into his own side, or was thus nailed and wounded by some others? You say by some others; and, once more, I say very correctly. Well then, since you say, by some others, you must admit, that he did not sacrifice himself as a priest sacrifices a victim at the altar; and, therefore, what you said by way of subterfuge, when hardly pressed by the Rev. T. Pope, concerning the Popish priesthood, is, according to your own admission, most absurd. Go, Sir, to Christ instantly, and supplicate his pardon, for thus abusing his holy name. Go immediately, after this act of contrition, to Dublin, and with a loud voice acknowledge your blasphemy and confess your error, yea confess it to your church too, on pain of a worse punishment than either the penance of being sent to loch Derg, of excommunication, of an *Auto-da-fe*, or of purgatory, even on pain of everlasting misery in that place, whither the late priest of Killybegs told his learned flock, in my hearing, all protestants go, viz., in hell.

Objection Stated and Answered.—But perhaps, in the proper spirit of the character conferred upon you by ordination, you object thus: Christ died voluntarily. But whosoever dies voluntarily is guilty of his own death; therefore, Christ is guilty of his

own. But we deny your premises, and prove your blasphemous conclusion to be false; thus: Christ died with a willing obedience, but his willing obedience does not imply guilt; therefore, he was not guilty of his own death; and hence he is not both the priest and the victim, in the sense of Popery. This conclusion, Sir, you will perhaps more readily admit, after having read what follows: God the Father and God the Son willed from eternity the redemption and salvation of the human race. Being of one mind in respect thereof, as well as in all others, they entered into a covenant of grace in behalf of mankind. God the Father, in this covenant, gave a promise to God the Son, that, if he would become incarnate and die in the stead of sinners, "he should have a portion with the great, a division of the spoil with the strong, an everlasting seed to praise his glorious name, and a throne that should be as the sun before God." Christ, in virtue of this eternal transaction between him and the Father, became man in the fulness of time, and, consequently, a person of two distinct natures; viz., human and divine. Now since in Christ there are two distinct natures, it is evident both from reason and revelation, that there was a two-fold will, the one always in accordance with that of deity of whom it was, and the other always in accordance with that of humanity of which it was, as is evident from Matt. xxvi. 39, where our Saviour says, when addressing the Father:

“O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.”

Having thus established the two wills of Christ, it is easy to perceive that it was in virtue of his divine nature that he voluntarily entered upon his vicarious sufferings and death. That it was his divine will that took him to the mount of olives, is evident by contrasting that action with these words : “O my Father, if it be possible, let this cup pass from me.” That it was his divine will which made him go along with the multitude, that the scribes and pharasees sent to apprehend him, is evident from a comparison of the 39th and 53d verses of this same chapter, in the latter of which, he says to Peter : “Thinkest thou, that I cannot now pray to my father, and he shall give me more than twelve legions of angels.” And that it was the divine will which disposed him to lay down his life, is then further evident from John x. 18, where he says : “No man takes it from me, but I lay it down of myself ; I have power to lay it down, and I have power to take it up again.” The truth of this doctrine is abundantly confirmed from John vi. 4—6. In the former of these verses, the sacred historian says : “Jesus knowing all things that should come upon him, went forth and said unto them, whom seek ye ?” from which it is evident that the account of his knowledge, which was divine, is closely connected with the account of this his voluntary act ; and in the latter of these

verses, he informs us not only that Christ voluntarily acknowledged that he was the person of whom they were in quest, but also, that the effect of the information upon those to whom he discovered himself was so great, that “they went backwards and fell to the ground;” as if his design was to inform us, that it was because the cause was divine which made the effect so singular and strange. The truth of this doctrine is still more strongly confirmed by the Apostle to the Heb. (x. 7,) where speaking of the advent of our Saviour, he says of him: “Lo, I come to do thy will, O my God, in the volume of the book it is written of me.” And the reason of all this willingness of the Saviour, is given in Ps. xl. 7, 8, where the Saviour is represented saying: “I delight to do thy will, O my God; yea thy law is written in my heart,”—even the law which brought him to the cross—the law for which he suffered and died—the law, which, by his sufferings and death, he magnified and rendered honourable.

But though Christ, in virtue of his divine nature, suffered and died voluntarily, yet, in virtue of his human nature, he did nothing more than yielded a passive obedience. Yea, though in obedience to the eternal decrees of God, in accordance with the eternal covenant, and agreeably to the unchangeable will of his heavenly Father, he voluntarily drank the cup of his Father’s wrath, even to the very bottom; yet, in the humanity of his human feelings, he wish-

ed that, if it were possible, it might pass from him, as is evident from the following portions of the word of God: The prophet Isaiah liii. 8, represents him as being passively obedient, thus: "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? He was cut off out of the land of the living; for the transgression of my people was he stricken." The apostle Paul also, (Rom. v. 19,) expresses himself thus concerning Christ's passive obedience: "So by the obedience of one shall many be made righteous." It appears that the human nature of the Saviour felt reluctant to encounter his sufferings and death, from Luke xii. 50, where it is said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." Yea, it appears from John xii. 27, that he was so troubled in his soul at the thoughts of his sufferings and death, that, with the voice of the most humble supplication, he exclaimed: "Father save me from this hour." Therefore, we say, that though as God, he died willingly, yet as the humbled Redeemer—as the man Christ Jesus, he was only obedient to the death, and would have sunk infinitely below the degree of fortitude and patience which he manifested in the last hours of his life, had it not been that his humanity was all

the while sustained, and rendered fit to endure them by his divine nature, and the dependence which he constantly had in the promise of his heavenly Father. Christ, therefore, instead of being both the priest and the victim, as Mr Macguire affirmed, died by the wicked hands of the Jews, and the unjust judgment of Pontius Pilate the Roman Governor. Even the apostle Peter himself flatly contradicts this Popish doctrine in Acts ii. 23, where, charging Christ's sufferings and death upon the Jews, he says: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands crucified and slain."

But, I observe further, that the text of scripture with which Mr Macguire endeavoured to support this Popish doctrine, renders its absurdness still more apparent. That text of scripture, (Malachi i. 11,) that Reverend gentleman evidently does not understand either in its literal or spiritual signification. When taken literally, it respects offerings of fine flour and oil; but the offering, in the Popish mass, is, according to Papists, the real and substantial body and blood, soul and divinity, of Jesus Christ; and, therefore, the sacrifice of the mass cannot be the fulfilment of that prophecy, according to its literal signification. And if it be taken spiritually, as indeed it must under the gospel dispensation, the offering in the mass is still less the fulfilment of it; for, in that sense, it refers to, and is fulfilled by, the spiritual of-

ferings of those who believe that the Saviour was once for all offered up upon the cross unto God for the sins of his people. And we know what these offerings are from Romans xii. 1, where it is said: "That ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service;" from Heb. xiii. 15, where we read of the Christian "sacrifice of praise;" from 1 Peter ii. 5, where we thus read: "To offer up spiritual sacrifices;" and also from Rev. viii. 3, where we read of the smoke of the incense which came with the prayers of the saints, and ascended up before God out of the hand of the angel.

The history of the Church also proves that that Reverend gentleman does not understand that prophecy. The prophet says: "In every place, incense and a pure offering shall be offered unto my holy name;" but Mr Macguire says, that the sacrifice of the mass is the offering here referred to by the prophet, and hence concludes, that in every place the mass shall be offered up unto God, which is a conclusion that the history of the Church, during a period of now 1834 years, proves to be false. The history of the Church prior to the glorious era of the Reformation, proves that the Popish mass was not offered up unto God in every place; and since that glorious explosion of the Church's darkening cloud, her history informs us, that the name of the mass, instead of becoming greater among the Gentiles, and

of extending its honour from the rising of the sun to the going down of the same, is becoming gradually less honourable even in Popish lands ; and, therefore, the mass cannot be the fulfilment of that prophecy. If the prophet had said : “ Incense and a pure offering shall be offered up to my name in Italy, Spain, Portugal, France,” and a few other countries, over which the spirit of ignorance still sits brooding and hatching ecclesiastical oppression, and misery, under the one wing, and superstition, which is misery’s antidote, under the other, Mr Macguire would have had some shadow of reason for supposing that this prophecy has a reference to the mass ; but as the prophet is evidently referring to the world at large, the history of the Church plainly contradicts him.

Having thus proved that Christ is not offered up a propitiatory sacrifice unto God for the sins of both the living and the dead, in the sacrifice of the Popish mass ; and as the peculiar character conferred by Popish ordination on the priests, gives them this power over the Saviour as often as they please, I have proved that this peculiar character is not that which either the ordination of Christ conferred upon the apostles, or that of the apostles upon other Christian ministers of the primitive Church : But if it confers any other character than that which the ministers of the primitive Church received, it cannot be a Christian character, which was the subject to be proved.

Argument Sixth.—Popish ordination does not

confer upon its priests any order of priesthood mentioned in the word of God.

The Church of Rome will not admit that it confers upon its priests the order of Aaron, knowing that, if they were of that order, they would not be Christian clergymen, of whom they proudly, though falsely, maintain themselves to be the chief. They will not allow themselves to be after the order of New Testament ministers, because they know, that all of these, instead of being sacrificing priests—men who have power to sacrifice the Saviour as often as they please to say, over a piece of bread or a wafer : “*Hoc enim est corpus meum,*”—are either apostles, prophets, teachers, presbyters, ambassadors for Christ, or men who labour in the word of reconciliation, and the doctrines of the gospel. And they cannot prove that it confers upon them the order of Melchisedec ; after which, for want of a more scriptural order, they vainly suppose themselves to be reasoning thus : “ Christ is after the order of Melchisedec ; but we are after the order of Christ ; therefore, we are after the order of Melchisedec. And as he was so religious as to offer an offering (as the vulgate has it) of bread and wine unto God in the presence of Abraham and his followers ; it hence follows, that we, who offer up unto God the thing thereby typified, are after the same priestly order.” But 1st, They cannot prove that Melchisedec, at that time, performed any act of devotion to God, or of his

priestly function, or did any other thing than simply brought forth bread and wine, in order to shew his friendship to Abraham, and humanity to his weary and hungry followers ; and, therefore, their conclusion, whether it be true or false, is without proof. But, *2dly*, Even supposing that the Church of Rome could prove that Malchisedec did therein offer up a sacrifice unto God, they cannot thence infer, upon any principle of reasoning, that their priests belong to his order, unless they can likewise prove that they are his successors in his priestly office, and this they have never been able to do. It cannot be inferred from Christ's being after the order of Malchisedec that Christian ministers are. Christ is after the order of Malchisedec only in as much as the antitype and type are of the same order ; but certainly Popish priests are not the antitype of that most eminent type of our Saviour ; and, therefore, it is evident that they are not after his order. But, *3dly*, Malchisedec, supposing that he did offer a sacrifice to God at that time, offered up only bread and wine ; but, according to Popery, mass-priests offer up the very flesh and blood of Christ, and that too made by their own priestly power, which did not belong to Malchisedec ; and, therefore, they are evidently not after his order. But, *4th*, Malchisedec was priest in Salem, which word signifies "peace," but Popish priests are of a Church whose walls are stained with the blood of saints innumerable ; and, therefore, they are not after

his peaceable order. But, *5th*, Malchisedec, it must be granted, worshipped the Most High God only; but Popish priests, besides being worshippers of the Most High God, worship saints and angels, and bread also; and, therefore, they cannot be after his holy order. But, *6th*, Malchisedec was king as well as priest in Salem, which proves that Christ is both king and priest in the Christian Church, to the exclusion of the whole Popish priesthood, even of the Pope himself, who, instead of being king in Salem, that is of “peace,” is king of fires, faggots, wars, massacres, depositions of kings, prescriptions, banishments, exiles, imprisonments, racks, tortures, *auto-da-fé*, and of purgatory: and hence it is evident, that they are not after the order of Malchisedec.

Now, since it hence appears that Popish priests are neither of the order of Aaron, of Malchisedec, or of Christian ministers; it follows that their ordination does not confer upon them any order mentioned in the scriptures, unless, perhaps, it be that of that beast, which, in Rev. xiii. 2, is called a leopard, which is very probable; because we know that no man can buy and sell (Rev. xiii. 17,) but he that hath the mark of the beast, or the number of his name, which, to say the least, is very characteristic of the Popish clergy, as they sell both pardons, indulgences, and masses,—as their nature is both crafty and cruel,—as their priestly dress is as splendid as the skin of a leopard,—and as the number of the beast, and of their

chief priest is exactly the same, viz. 666, as shall be proved in its proper place.

Thus, then, I have endeavoured to prove that Popish ordination is not agreeable to the word of God in any respect ; and if I have been successful, I have, at the same time, proved, that there is not a scripturally ordained clergyman in the Church of Rome ; for as all its bishops, archbishops, primates, cardinals and popes, have no other ordination into holy orders than that of a common priest, it consequently follows, that not one of them is ordained according to the word of God ; and hence, their ordination is not of God, and hence also they are not his ministers, which was all that I intended to prove.

POPISH SACRAMENT—EXTREME UNCTION.

Extreme Unction is one of the seven sacraments of the Roman Catholic Church. It is so called, because it is to be administered only to the dying, the afflicted with some mortal disease, and to those who are in decrepit old age. Its use, according to Popery, is to strengthen the spirits of those anointed, at the hour of death, against the temptations of the devil, and to help them to die well. It is to be administered neither to impenitent persons, nor to criminals. The parts of the body which the officiating priest anoints, are the eyes, ears, nostrils, mouth, hands, feet, and reins. The laity are anointed on the palms of the hands ; but the priests on the backs

of the hands only, because the palms of their hands were anointed and consecrated by ordination, which, as we have already observed, leaves an indelible character, and proves that their palms were previously more holy than the backs of their hands. The administration of this Popish rite is accompanied with an appropriate prayer. The oil with which the recipient is anointed, represents, according to Popery, the grace of God poured down into the soul; and the prayer of the priest expresses the remission of sin thereby supposed to be granted to him. The prayer then used is the following: "By this holy unction, and his own pious mercy, may the Almighty God forgive thee whatever sins thou hast committed,"—by the sight, when the eyes are anointed; by the hearing, when the ears are anointed; and so of the other senses and members. Popery maintains that extreme unction, like their other sacraments, confers grace (*opere operato*) by reason of the work wrought; and, because this is a mystery, it concludes, that it is a Christian sacrament. Popery believes that there is sufficient authority for the administration of this rite in James v. 14, 15, where that apostle says: "Is any sick among you, let him call 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 heal the sick, and the Lord shall raise him up, and if he shall have committed sins, they shall be forgiven him." And in support of this interpre-

tation of these words, it also adduces Mark vi. 13, where we read, that the twelve “cast out many devils, and anointed with oil many that were sick, and healed them.” Having thus explained what this Popish ceremony is, we shall now prove that it is not a Christian sacrament.

It has been already proved from scripture, that a Christian sacrament is “a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers;” but it cannot be proved from scripture that extreme unction is an institution of Christ,—that the ceremonies performed in the administration of it, refer either to the body or to the blood of Christ, or that they are signs and seals of the promises of the gospel; and hence it is evident that it is not a Christian sacrament. If extreme unction has any reference to the Deity at all, it must be to the Third Person of the Trinity, viz., to the Holy Ghost, whose unction, we know from 2 Cor. i. 21, Ps. xxiii. 5, and xcii. 10, endues those who believe on the Lord Jesus Christ, with the gifts, graces, and comforts, of his Holy Spirit. But that it has no reference to the Third Person of the Holy Trinity, is evident from 1 John ii. 27, where, it is said, “But the anointing which ye have received of him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you,

ye shall abide in him," for here we are taught, that the children of God are separated from the service of the world to his service; that they have their natures and works thereby rendered such, that they may be well-pleasing in his holy sight, and that they may thereby be enabled to fight the good fight of faith, and to proceed in the ways of God, with perseverance therein, even to the end; but extreme unction is not administered to a patient that he may be enabled to do the will of God in this world, but that, like a coward, he may be enabled to leave it with safety; and, therefore, it can have no reference to the unction of the Holy Ghost.

That the interpretation which Popery gives of Ja. v. 14, 15, in support of its doctrine of extreme unction, is false, will be evident from the four following arguments: *1st*, The apostle, in these verses, is informing those addressed, how the sick among them may be healed; but the Popish doctrine of extreme unction teaches men how they may die well; and, therefore, the Popish interpretation of them is as different from that of the apostle James, as life is from death, or as dying well, is to living well. *2d*, But even supposing that the apostle was referring to death, and not to life, as Popery foolishly believes, it would not follow, that extreme unction, and the ceremony recommended by the apostle, were the same. The apostle says, "Let him call in the elders of the Church, and let them pray over him;"

but Popery says : Let him call in a single individual, a priest, a mass-priest forsooth, who, as I have already proved is not a legal minister of Christ's Church, and let him pray over him ; and, therefore, the Popish rite of extreme unction is not the ceremony of the apostle James, inasmuch as they differ from each other, both in respect of the number and quality of administrators. 3d, The substance, with which the apostle commands sick persons to be anointed, is oil merely ; but that with which Popery commands sick persons to be anointed, is a peculiar composition, which it calls chrism ; and, therefore, extreme unction is not the ceremony referred to by the apostle, inasmuch as the one differs from the other in respect of the substance of ointment. 4th, The apostle gives no direction to the elders what parts of the body they were to anoint ; but Popery ordains, that the eyes, nose, mouth, ears, feet, reins, palms of the hands of the laity, and the backs of the hands of the clergy, are the parts to be anointed ; and, therefore, Popery, in its doctrine of extreme unction, ordains what the word of God did not ordain, for the recovery of the sick, in the days of the apostles, and hence they cannot be the same ceremony. Having now, I think, fully proved, that extreme unction, and the anointing referred to by the apostle, James v. 14, 15, are in no respects the same, it consequently follows, that the Popish interpretation of these verses, instead of being according to the truth

therein contained, is a wresting of the scriptures to the glory of Antichrist. Popery, however, endeavours to support its interpretation of these verses, by what the evangelist Mark says in Chap. vi. 13, though in vain, as I shall now briefly prove. *1st*, It cannot be granted, according to the 7th verse of this same Chapter, where it is said : “And he calleth unto him the twelve, and began to send them forth two by two ; and gave them power over unclean spirits ;” that the principal design of the powers and gifts which were then conferred upon the apostles, was, that they might be thereby qualified to promulgate and establish the doctrines of the gospel in the world. Now, as the principal doctrines of the gospel, are the remission of sin, and eternal life in heaven, through faith in Christ, it cannot be reasonably supposed, that they were sent to establish the grand doctrine of eternal life through faith in Christ by performing the ceremony of extreme unction, which, according to Popery, has a direct reference to the horrifying event of death. *2d*, Extreme unction would not have answered the purpose, even supposing it to be the means of making people die well ; because, by the dying well of individuals, the apostles could not have proved to the people, that they were divinely commissioned to evangelize the world, whereas by performing miraculous cures upon them, they evidently could prove that they were men sent by God. When the people saw them healing the sick in the name of Christ, they had the

strongest evidence of the truth of their doctrines which nature could give. *3d*, There is no analogy between extreme unction in any respect, and the promises of the gospel ; but there is a very great analogy between healing the body, and healing the soul,—raising the body up from a sick bed, and the resurrection of the body from the grave at the last day,—and restoring life to the body, and conferring eternal life in heaven upon the soul. And the people perceiving this analogy, would, by the assistance of the Holy Spirit, reason from it thus : What these men teach concerning the salvation of the soul from eternal death, and granting to it eternal life in heaven, through faith in Him who sent them, must certainly be true, since we see them, in his name, healing the sick, and performing many other preternatural wonders ; and, therefore, we will believe, in his name, to the saving of our souls. *4th*, The prophets, the apostles, and even our Saviour himself, often performed cures upon the people, in testimony of their divine mission ; and, therefore, it is not to be supposed, that any of them performed Popish extreme unction in proof of it. *5th*, The apostles, when anointing the sick, did not use oil as the means of healing them, but merely as an emblem of health in the name of the Lord. Had they used it as the means of healing them, the cures which they performed would not have been miraculous ; and had they not been miraculous, they would not have served the purpose of a convincing evidence

of the truth of the gospel. *6th*, But even supposing that Popish extreme unction is founded on scripture, and is the very same ceremony which the apostles performed, it does not follow, that it should now be used in the Church, unless it can be proved, that the extraordinary powers of the Holy Ghost have not been withdrawn, as being no longer necessary for the purpose for which they were conferred upon the apostles; and that Popery cannot prove this, is manifest from the numberless instances of fraud and impositions of Popish priestcraft.

But, as it may be asked, by the enemies of undefiled religion, Do the Churches now receive no anointing of the Holy Ghost? we remark farther, that they do; but, instead of being either that which the Apostolic Churches received, or that which the Church of Rome falsely pretends to be in possession of, it is only the effectual application of the word of God, by his Holy Spirit, as it is contained in the books of the Old and New Testament, as is evident from Zech. iv. 11, 14, where it is thus written: “ Then answered I and said unto him, what are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again and said unto him, what are these two olive branches which, through the golden pipes, empty the golden oil out of themselves? And he answered me and said, knowest thou not what these be? And I said, No, my Lord; These, said he, are two anointed ones

that stand by the Lord of the whole earth." Here, the scriptures of the Old and New Testament, are evidently represented as the two anointed ones which stand by the Lord of the whole earth, and as the two branches, or pipes, which empty the golden oil, not of extreme unction, but of the truths contained in revelation, empty themselves. Therefore, every person, who has got the eyes of his understanding so opened as to understand the gospel savingly, is anointed by the oil referred to in the above verses; and, his prayer is, "Lord, sanctify me, not by Popish extreme unction, but by thy word, for thy word is true."

But, where is the wonder that Popery teaches, that extreme unction will ward off the influence of the devil, preserve them anointed with it, and help them to die well, when we consider that, according to Wierus, (*De Praestig. Daem. lib. v. p. 54,*) it teaches Popish ecclesiastics to anoint their bells with the same holy chrism, not only to render them fitter for their priestly purposes, but also to prevent them from being carried away into caves, bogs, and lakes, by the Devil, where, according to Papists, he delights to ring them upon Christmas night at twelve o'clock, that those passing by may have their souls so charmed with the devilish music that they may die soon after.

Nor is it to be counted strange, that it should infuse so much grace (*opere operato*) into the hearts of those anointed, as to deliver them from the fear of death, since it is evident from the above, that its

efficacy is so great as to reach the very heart of a bell, and fill it with such a load of sanctity, that even the very devil has not sufficient strength to convey it away.

But, after all, it must be confessed, that Popish priests, manifest, in this unscriptural rite, great learning, science in the art of healing, and affection towards the dying. By anointing their eyes, they enable them to perceive clearly what to shun in the dark valley of Death. By anointing their ears, they enable them to hear at a much greater distance the approach of the Devil. By anointing their nostrils, they enable them much sooner to feel the smell of the sulphurous flavour of purgatory, where they are sent to dwell. By anointing their mouths, they enable them to speak the Devil so fair, as to restrain his roaring, which, they know, would terrify them as much as the bulls of the Pope. By anointing their hands, they enable them, without being burned, to cling fast to the posts of the gate, which opens for those whom Popery has captivated with its pictures, relics, beads, baubles and toys. And by anointing their feet, they enable them to run nimbly, steadily, and without pain, though they are all the time treading upon live coals, till they find themselves farther from hell than the utmost confines of that place, where they say all unbaptized persons live, and which they call limbo. Alas! for poor Protestants, Papists may say, how preferable are our circumstances

to theirs! Not having the benefit of this blessed unction, they have nothing to preserve them from the evils which inhabit the dark valley of death, and, therefore, they must fall a prey to the Devil, and go to that bad place, whither all go, who are out of Christ, and all are out of Christ, that are not of our Popish Church. Silence, Popery, thou liest like the father of lies! God says, "believe on the Lord Jesus Christ, and thou shalt be saved," and we Protestants believe in Him, yea, that he is our Shepherd, and that by his rod and staff, he will preserve us from every danger in the valley of Death; and, therefore, we fear less evil than you can possibly do, whose religion is only a system of Christianity and Paganism mingled together.

Thus have I proved, that six of the seven Popish sacraments are unscriptural, and, trusting, though I am by no means infallible, that both the Pope, the cardinals, the bishops, the priests, and the Rev. T. Macguire, are quite ashamed of their antichristian appearance, I shall now proceed to prove, that the seventh, and greatest of the Popish Sacraments, viz., the Mass, is both an antichristian, and an idolatrous ceremony.

SACRAMENT OF THE MASS.

The method which I purpose to observe in discussing this subject, is, 1st, To give a fair, honest, and particular statement of the nature of the mass, as we find it given by the Church of Rome, and explained by Popish writers; and then, 2dly, To endeavour such a refutation of its being a scriptural sacrament, as, we trust, shall clearly prove, that it is not only all that Dr Philpots, the very Rev. Bishop of Exeter, said of it in the British House of Lords, in 1833, but also, a fulfilment of Daniel, (7th chap.,) where it is prophesied, that a beast should arise, “Which would be terrible and exceeding strong; which would have iron teeth and nails of brass; which would devour and break in pieces, and stamp the residue with its feet; which would speak great words against the Most High; which would change times and alter laws; and which would make war with the saints for a time, times, and a half time;” that is, for 360 natural years, $+720+180=1260$, which is exactly the duration of the reign of antichrist upon the earth.

First, With respect to the *signification* of the term Mass, we observe, that Popish writers are not perfectly agreed. One says it is derived from the Hebrew word *massa*, which signifies a burden or a

curse. Another says it is from the Hebrew word *mahoz*, which signifies a force, and in the plural, forces. Den Berge, in his Catechism, says it is derived from *missa*, the participle of the Latin verb *mittere*, and signifies sent; as, in the sacrament of the mass, the sacrifices of Christ's body and blood are sent to God the Father to reconcile him and obtain his grace. Others also, who allow that it is derived from *missa*, say that it signifies sent, because God the Father sends an angel from heaven, who brings along with him the body of Christ, to be offered up again upon the altar. And others still maintain that it is a scriptural term, because they find these words, "They administered the mass," in Acts xiii. 2, of a French New Testament, which was published upwards of 150 years ago.

Second, Of the antiquity of the Mass.—The Church of Rome maintains, that the institution of the mass is of a much more ancient date than that of the Protestant doctrine of the Lord's Supper, and that it was regularly administered long before there was any such thing as a Protestant Church heard of. They will ask Protestants when, where, and by whom the first mass was instituted, and if they are not satisfactorily answered, they will exultingly reply, that the doctrine of the mass is the primitive doctrine of the Christian Church.

Third, Of the ceremonies observed at the celebration of the Mass.—There must be two wax can-

dles burning upon the altar, and bones somewhere below it. The priest must pronounce the words of consecration with a whisper. He must have on his priestly robes, which are the amect, the alb, the girdle, the maniple, the stole, and the surplice. When a bishop officiates, he must have on a certain kind of socks, a peculiar kind of coat, a crucifix, gloves, a mitre, a ring, and a staff. The Dalmatic habit is considered to be absolutely necessary. The priest, how hungry soever he may be, must be fasting when he consecrates the bread and wine: he must not even have tasted any thing since the midnight of the preceding evening. The words of consecration must be pronounced in Latin. The cup that contains the wine, must be either of gold or silver. When consecrating, he must begin by turning himself first to this side and then to the other. Then he must walk forwards, halt, stand still for a little, and then return to the altar. Then he must become as silent as one that is asleep. Then he must make a bow, which any one would be apt to suppose he had learned either in Spain or in Italy. Then he must make the sign of the cross with his hands. Next he must breathe over the bread and wine. Then he must mutter something to himself, and in a little, he must sing aloud. Then he must lift the bread above his head, and having held it there for a little he must replace it on the altar. Next he must drink the wine in the cup. And, lastly, after some

other unscriptural ceremonies, he must sprinkle the audience with holy water.

Fourth, Of the change made upon the bread and wine by virtue of consecration.—This change which the priest makes upon the bread and wine, by virtue of his ceremonies, and muttering with intention these five words: “*Hoc enim est corpus meum,*” is not that which we Protestants understand by the term sacramental, but an essential change, even a change from bread and wine into the real body and blood of Christ, so that the bread is no longer bread, and the wine is no longer wine. That we may not seem to misrepresent this Popish doctrine, we shall here state four of the canons of Trent respecting it, as we find them translated by an author not to be suspected either of the want of ability or honour. 1st, “If any shall deny, (cess. 13, can. 1,) that in the sacrament of the Eucharist, there is contained truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, &c., let him be accursed.” 2d, “If any shall say, (can. 2,) that, in the sacrament, there doth remain the substance of the bread and wine, together with the body and blood of Christ, and shall deny the conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, (of Christ,) the species and accidents only of the bread and wine remaining, which conversion or change the Catholic Church doth most aptly call by

the name of Transubstantiation, let him be accursed.” 3d, “If any shall deny, (can. 3,) that in the sacrament, the whole Christ is contained in either kind, nay, and in every part of either kind, when one part is separated from another, let him be accursed.” 4th, “If any shall say, that, in the sacrament, after the words of consecration are said, there is not the body and blood of Christ, save only in the present use of them while they are taken and received, but that they are not there either before or after; or that the true body of Christ doth not remain in the consecrated wafers that are left, or that are reserved after the communion, let him be accursed.”

Such is the doctrine of Popish Transubstantiation; and, if it be true, it certainly authorises a priest to affirm, that he has power to perform a divine work,—even to create Him who was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost; yea, to convert all the loaves in a baker’s shop into so many real bodies of Christ, and all the wine in a cellar into his sacred blood.

Fifth, Of the adoration and oblation of the host.—Having, as they would have us to believe, crammed the whole body of the Saviour into a wafer, which they call a *host*, and which literally signifies a sacrifice for a victory obtained over enemies, they worship it as Christ, true God and true man; and then they either shut it up in a little box, which, in some places, they have for this purpose, or offer it

up immediately to God the Father, as a propitiatory sacrifice for the sins, not only of the living, but also of the dead, as is evident from the little canon of the mass, where may be read the following prayer:—
“ Holy Father, Almighty and Everlasting God, accept of this immaculate sacrifice which I, thy unworthy servant, offer up unto thee for my innumerable sins and transgressions, for all bystanders, and for all believing Christians, living and dead, that this may further me and them to salvation and eternal life. Amen.”

Sixth, Of withholding the cup from the laity.— According to the decrees of the Councils of Constance and Trent, the Church of Rome withholds the cup of blessing from the laity, and administers the sacrament of the mass to them in one kind only. It maintains in its apology for doing so, that the words, “ Drink ye all of it,” in Matt. xxvi. 27, refer only to the priests. It would assure us from Luke xxiv. 30, where no mention is made of the cup, that our Saviour commanded the priests to partake of the wine. Some of the priests, however, maintain, that whether the Church’s interpretation be right or wrong, it ought to be withheld; *first*, Because the laity have the blood of Christ in the transubstantiated wafer, which is the Popish doctrine of concomitancy; and, *secondly*, Because the laity may happen to spill some of the blood out of the cup when receiving it. Van Den Berge says, (cat. less. xxix.

quest. 12,) that it is administered in both kinds ; but, then, he adds, that the wine, which is not consecrated, is given only for the purpose of assisting the receiver to swallow the host.

Seventh, Of the mode of receiving the host.—The communicant is *first* desired to kneel mannerly before the place where the priest is giving this holy sacrament, with his hands folded together, and his eyes cast down. *2dly*, He is desired to hold his head upright, to lay his tongue out upon his under lip, and thus, in humble devotion, to swallow down the sacrament without chewing it. *3dly*, When the whole host is thus got down, perhaps by the assistance of a little wine to wash down the relics which may be adhering to the mouth, the receiver is desired to rise up mannerly, and to shew honour to the sacrament. *4thly*, The receiver is desired, on the principle of decency, to abstain from spitting for a certain length of time, after he has received the sacrament ; but as there is no specified time mentioned by the Church, Popish authors are not unanimous respecting it. Van Den Berge says, that the receiver should abstain from spitting at least a half an hour ; whereas Christianus Faber, in his Catechism, says, that he should not spit for at least a full hour.

Eighth, Of Private Masses.—Popery authorises masses, in which none but the officiating priest communicates. It authorizes him, though there should be a thousand, either of laity or of priests present at

the service, to consecrate the sacrament, then to offer it up to God, and then to receive it in both kinds himself. All that the congregation has to do, is to behold and to adore. The council of Trent, whose decrees have the same authority among Papists that the word of God has among Protestants, greatly commends these private masses. Her words are these: "The holy synod doth not condemn those masses in which the priest only communicates, as if they were private and unlawful, but doth approve of them, and commend them. It is a damnable sin to say that those masses are wrong. Whoever affirms that the masses in which the priest only doth sacramentally communicate are unlawful, and, therefore, to be abolished, let him be accursed."

Ninth, Of the Sale of Masses.—Masses, in some places, are bought and sold like any other commodity. Though they are generally sold for about a shilling each, the price varies a little according to the sumptuousness of the altar. The poorer sort of priests, in many places, even loiter about the church doors for the purpose of being engaged to sing a little mass, which they often are by laics, when entering upon a journey, or any other more than ordinary occasion. If the priest, who has engaged himself to perform a mass, cannot find time to fulfil his engagement, he transfers it to another who will perform it for him generally at half price. A little mass, which has been kept and said for two or three

persons, is not considered to be so efficacious as it would have been if it had been used for one person only; and, therefore, it does not in general bring so good a price. This practice explains, not only the meaning of the old proverb “Brass money, brass soul mass,” which is as much as to say, if the money be silver, the mass will be of a finer quality; but also the following distich, viz., “If the bells be well rung the mass is half done.”

Tenth, Of the carrying the host.—In those countries which are most enlightened with the wax candles of Popery, the host is carried about in procession. As it passes, the spectators fall upon their knees and worship it. If they hear the little bell ring before they get out of their houses, they will immediately fall upon their knees and cause their children to do so likewise, saying to them: “Our dear Lord is coming.” On the lids of the boxes in which they keep the host, these words are written, viz.: “Here call upon God;” and also the following rhyme:—

“Within this box may every one
Find Christ, God-man, and God’s own Son,
As he was born of Mary pure;
Believe this or be damned sure!”

which evidently proves, that they believe that all Protestants will most certainly be damned, knowing that not one of us believes that Christ can be thus incarcerated.

Eleventh, Of the variety of Masses.—Popery, in the extravagance of its superstition and fondness of

variety, admits of a great many different kinds of masses. The principal of these are known by the names of high masses and low masses, great masses and little masses, wet masses and dry masses, bishop masses and priest masses, ship masses and pope masses, which last are certainly the most wonderful, as in them there is more honour done to the Pope than to the idol of wheat he offers up and they adore. They have masses also in white, black, red, blue, green, and violet, which perhaps constitute the masses of St. Iris of all hues, *alias* of the rainbow. Though the colour of the mass, according to Popery, is not essential to the offering, yet the laws concerning it cannot be transgressed without committing a mortal sin. They have masses also in honour of their saints, as that of St. Barbara, St. Nicholas, St. Vitalas, &c.; and, wonderful to be told! they offer up the body of Christ, which was once crucified for sin, to the praise of the immaculate conception of Mary without sin. They have also masses for the dead, even for those who have died four or five hundred years ago, which in them is certainly very considerate and obliging. These, which they call masses *de requiem*, are used to redeem souls out of a place by them called Purgatory, but whose locality and nature are known to none, either in heaven, earth, or hell, but themselves. These masses are considered by Papists to be more powerful in redeeming souls out of this imaginary place, than either holy water,

wax candles upon the coffin, incense, vigils, or any kind of satisfaction. But no wonder, since it is able to draw money out of the fast locked coffers of the most miserly Papists. Though for some souls they may have performed a thousand masses, yet if their friends be rich, they will not be assured of their having got to heaven. When a Pope dies, they will perform two hundred masses before he is taken from the Vatican, and two hundred more on the day of his interment, which is certainly very benevolent, when we consider how much need he has of them, being *Vicarius filii Dei*. But what seems to us Protestants to be the most wonderful thing of all, is, that they should have forgotten to have instituted a mass for the Holy Ghost till lately; but such an oversight with them is of no consequence, since, in their opinion, their Church is infallible and cannot err.

Twelfth, Of Masses for domestic animals.—Popery allows the celebration of masses not only for the dead, but also for domestic animals, as if they had souls to be in danger of purgatory; viz., those of St. Anthony, whom they believe to be the patron, protector, and *mahoz* of swine; and of St. Hubrecht, whom they believe to be the tutelary saint and hundred-eyed Argus of hogs, horses, sheep, and dogs. When any of these fall sick, they perform the mass of its respective saint, in the faith and hope that he will cure it, though it is not known whether either the one or the other of these saints understood

the medical when upon earth, either for man or beast. The masses of St. Rochus and St. Talentinus are considered to be the most powerful against the plague, from the idea, perhaps, that these are very importunate saints at a throne of grace. They also perform masses that they may procure bodily health, success in merchandise, hunting, war, journeys, &c. ; and also in behalf of Turks, heathens, infidels, but none for us poor Protestants, although we are Christians.

Thirteenth, Of the miracles performed by means of the Mass.—If Popish legends speak the truth, these are both great, many, and various. One of the more celebrated is that which happened to St. Francis in his garden. The story is the following ; and I trust you will believe it, if you can, even for the sake of the mass, if not for that of the truth :—“ When brother Francis,” says the legend, “ held a mass in his garden, he drunk and swallowed a spider along with the blood, which had fallen from a tree into the chalice. After some time, finding his thigh itching, he scratched it ; and wonderful to be told, the spider came out at the place without having received the least injury, a circumstance, which, without doubt, was entirely owing to the protection of what he had eaten and drunk at that time !” There is now however a decree or law in the Popish Church, which ordains that, in such cases as that of St. Francis, the spiders must be burned to ashes, and that the ashes must be kept as a holy thing and

in a holy place, and that upon Ash Wednesday, they must be put on the heads of the more than ordinary devout Catholics in the form of a cross. A rat, or a mouse, or any other vermin that may have eaten a whole or a part of the host, or as the law may be interpreted, the whole or only a member of the body of Christ, must be dealt with after a similar manner, even though they may have vomited up the same.

But this is not the greatest miracle which Popery affirms to have been wrought in confirmation of the efficacy of the mass; for it is maintained by Papists, that the bread and the wine have been so transubstantiated by the greater than angelic power of the priests, as to appear to the senses to be the real flesh and blood of Jesus. But, as it would divert me from my purpose to relate more of the wonderful miracles that have been wrought by means of the mass, I must refer the curious reader to the fifth part of the Bee-hive, chap. 12th, where he will certainly find similar legends, and lies without number.

Fourteenth, Of Mass-Priests.—These belong, as I have fully shewn, when treating of Popish ordination, to that which the Church calls the sacred or major order. They are generally denominated mass-priests, because their power and authority is most conspicuous in the sacrament of the mass. Their power and authority is not only greater than that of kings and apostles, but even than that of angels.

Neither Aaron, Malchisedec, nor any minister of the New Testament, could ever pretend to be possessed of such power and authority. They can create even the Creator of the world, bring his body down from heaven, cram it into a wafer, carry it whithersoever they please, tread it under foot, reduce it to a bolus, and eat it up at one bolt. They endeavour to confirm the institution of their priesthood, and to prove that they are after the order of Malchisedec, from these words of the Saviour: "Do this in remembrance of me," but with what success may be seen by turning to the Popish sacrament of ordination.

Fifteenth, Of Popish altars.—In the Romish Church there are altars for the express purpose of offering up Christ in the mass. In St. Peter's at Rome, we are creditably informed, that there are twenty-five altars, and that each of them is twenty-five hands high, which seems as if there was some connection between their number, dimensions, and the square root, of the number 666, concerning which, I shall have occasion to say more in its proper place. These altars are supposed by Papists to have been typified by those of the Jews; and, consequently, they are, by them, considered to be much superior. On those of the Jews, say they, were offered only bloody sacrifices and other oblations; whereas on ours, Christ is offered up without the shedding of blood, for the remission of the sins of both the living and the dead.

Sixteenth, Of the principal Popish ground of belief of the doctrine of the mass.—The Popish Church maintains that, even though all the particulars of the doctrine of the mass were still less creditable, they are worthy of being believed on its own authority, because it is that infallible Church which Christ promised to build on the apostle Peter, according to Matt. xvi. 18, where it is said: “Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against her.”

Thus, O mass, have I set thee up, and shewn that thou art a monstrous mass, a shapeless shape—a collection of distortions—a Proteus—a Dagon—yea, a mass of all that is amiss in nature, reason, and revelation. If thy inert bulk, O mass! permit, stand up erect, till with thee I make good sport, and cause thy voteries to laugh with smiles *Sardonic*, and put to shame thy worse than heathen priests; for I intend to ply thy dough-stopped ears with heavenly tempered steel, and to cause thy wheaten carcass to writhe with pain by bread unfelt before. Do not think, O mass, of flying into the darkened hemisphere of tradition, as if thou wert an owl, or a bat; for be assured that I could send such trusty messengers-at-arms after thee, as could thence drag thee back to light again as easily as they could a wafer. Do not dream of screening thy shapeless form, and veiling thy oven-burned countenance

with the skirts of the ancient fathers ; for many of them cannot, and more of them will not, save thy deformity and ugliness, exposed by the light of the glorious Sun of Righteousness. Do not think of hiding thy doughy carcass behind the high altar of St. Peter's, for by the force of divine truth, I shall shortly overturn it and overwhelm thee in its ruins, there to see corruption and be adored by vermin, thy proper race of worshippers. Nor, least of all, trust thyself to the vain protection of him who tends thy voracious worshippers of Innismagarth, for he cannot save thee even from my small power. It was merely a bravado, natural to his spiritual tribe, that he made when he offered to advocate thy cause against the Right Reverend Bishop of Exeter. His strength is only weakness when compared with mine, not being armed with spiritual armour from above as I am ; and his shifts will avail him as little as those of Proteus served him, when entangled in the net of the wise king of Ithaca ; for even Christ, a wiser than Solomon, shall seize him, and force him to confess that consecrated bread is still but bread, that sacramental wine is not blood, and that all who say otherwise, are either not honest men, or poor deluded mortals.

I proceed now to refute the doctrine of the Popish mass ; and the order I shall observe in my arguments, is the same that I have now observed in shewing what the Popish mass is.

ARGUMENTS AGAINST THE MASS.

Argument First.—There is great reason for suspecting that the doctrine of the mass is not scriptural from its name.

Scriptural doctrines have scriptural names; but the term mass is not a scriptural term; and, therefore, we have reason to be suspicious that it represents a doctrine which is not scriptural.

Though we allow that the nature of things may differ so much from every thing that their names can reasonably be supposed to signify, that it may be affirmed that there is not the slightest analogy between them; yet it must be granted that there is, in general, such resemblance between the name and the thing named, that the knowledge of the one assists us in forming proper notions of the other. This is particularly the case with scriptural names: redemption, repentance, faith, atonement, reconciliation, predestination, reprobation, election, vocation, justification, adoption, sanctification, circumcision, passover, baptism, and the Lord's Supper, and the doctrines which these names represent. There is good reason for believing that Adam did not name things arbitrarily, (what he might have called the mass, had it then existed, I do not know,) but according to their respective natures; and when we trace names perhaps through three or four languages, up to the primitive word, we generally find, that we

have still good reason for believing that there is some resemblance between the sign and object signified. We find that general names are still characteristic of some natural quality, or property which is common to a class of objects; that specific names are characteristic of some quality or property belonging to a species; and that individual names, and especially those called surnames, represent some distinguishing feature in the natural or acquired characters of an individual. We are in no small degree guided by the resemblance of the sign to the thing signified, in our intercourse especially with strangers. As soon as the name of a stranger is announced, the mind, on the principles of analogy and association, immediately becomes conscious of a sentiment respecting the person thereby represented. If the name be that of a family or of an individual generally approved of, our first sentiment towards the person named will be both pleasant to us and favourable to him; but if it should be that of a family or of an individual known for ill, if we never heard of the person before, or if it be a name in any way connected with what the mind conceives to be ill, the first impression it makes on us will neither be pleasant to us, nor favourable to the person named. Yea, so afraid are mankind in general, of being imposed on by strangers, that it becomes a matter of prudence arising from a sense of justice, both to ourselves and to them, to put many and perhaps

painful questions to them, before admitting them to our familiarity and friendship.

Now, as Protestants, in general, cannot be reasonably expected to be familiarly acquainted, either with the name or nature of the mass, we trust that none of its worthy friends will take it amiss, if, in our imagination, we transubstantiate it into a man, suppose him to be a stranger arrived at our own gate, ask him a few such questions as are generally put to strangers, and necessary to be known, and in the spirit of Protestant patience and charity, allow him to make the best answer his unlearned tongue possibly can.

A DIALOGUE BETWEEN THE MASS AND A PROTESTANT.

Prot. Who is there? *Mass.* A stranger, sir.
P. What do you want? *M.* Your favour, sir.
P. Whence have you come? *M.* Direct from Rome, sir. *P.* Who are you? *M.* A noble lord, sir. *P.* Of what family are you, my lord? *M.* My mother, sir, is a lady of Babylonian extraction; and my father, who is the greatest man in all Italy, and whose name is *Vicarius Filii Dei*, derives his name and authority from the Apostle Peter. *P.* What was your mother's family in Babylon, my lord? *M.* Even the high renowned family of the noble mysteries, sir. *P.* What was your mother's name, my lord? *M.* Mystery the great, sir. *P.* Since your father's name is *Vicarius Filii Dei*, he mus

certainly be the Pope, my lord? *M.* Yes, sir, he has that honour. *P.* But how could the Pope be your father, my lord, since he is not a married man? *M.* They were spiritually married, sir. *P.* Were they publicly married, my lord? *M.* since you seem so curious to be informed concerning my father and mother's marriage, know, that he no sooner saw her at the gate of the city, sitting upon the leopard which had carried her from Babylon, and richly adorned with a veil, and presenting him with the cup out of which her ancestors had drank for many generations, that he became enamoured, even to madness, with her beauty, vowed to her an inviolable vow of constancy, then lived with her spiritually, and received from her seven children, the very picture of themselves, and of whom I, your humble servant, have the happiness to be their best beloved. *P.* How old are you, my lord? *M.* I was born, sir, in the most famous year of the council of Trent, even upon the very day that my father manifested to the world that he could, by the device of my mother, convert bread into flesh, and wine into blood. *P.* Were many present, my lord, when you were born? *M.* Yes, sir, there were hundreds of the most skilful doctors from all parts of Europe. *P.* Was your mother so ill, my lord? *M.* I have been told, sir, it was a very cross case. *P.* Did they allow her any wine, my lord? *M.* After a long and very sharp debate with respect to her treatment, they resolved

not to give her a drop ; for which I am exceedingly sorry, being on that account, according to many even of my friends, a very dry-looking man, and disposed often to be unpleasantly crusty. *P.* Are you a Christian, my lord? *M.* A true Christian, sir? *P.* What is your name, my lord? *M.* Mass, sir. *P.* Why, my lord Mass, that is the strangest name that ever was given to a Christian, it appears to be neither a Jewish nor a Christian name ; but, perhaps you may have been called after some of your Babylonian relations. *M.* No indeed, sir, for my father, the Pope, who is never wrong, says it is derived from *massah*, *mahoz*, *missa*, *mess*, or some such word in the sacred scriptures. *P.* I do not think that any of these are Christian names, my lord ; and not having a Christian name, who knows but that you may be the son of the Mother of Abominations and of Antichrist. *M.* Yes indeed, sir, my name is a Christian name ; you know, sir, there is the word *massah* in the prophets. *P.* I know there is, but that word signifies a burden or a curse ; and surely, neither my lord Mass, nor any other Christian, would like to be called a burden or a curse. *M.* But you know, sir, there is also the word *massah* in Exodus xvii. 7, and perhaps my name may be derived from that, as some of my learned friends maintain. *P.* The word *massah* in Exodus xvii. 7, signifies trial and temptation, and is the name of the place in the wilderness, where the

Israelites tempted the Lord ; but certainly it cannot be applied to you, unless you are a tempter of the Lord some way or other, perhaps as Popish priests when they tempt the Lord to come down from heaven and to go into a wafer, by muttering “ *Hoc enim est corpus meum,*” which wickedness, I trust my lord Mass would not be guilty of. *M.* Ah ! sir, dont, I pray, mention these words again ; for they are the very same that my father pronounced immediately before I first saw the light, (and caused my mother such a severe throw, that she has been distorted ever since.) But I have heard some of my most learned friends say that I was called mass from *mahoz*, one of my ancestors ; and that I was so named, because I was so like him : Is not that very probable, sir ? *P.* I will not positively say at present, my lord Mass, but I shall illustrate the meaning of that term in your own hearing, my lord, and leave you and others to judge whether your friends have informed you correctly.

The word, then, from which you would now derive your name, is *mahoz*, “force,” the plural of which is *mahuzzim*, “forces,” and this is mentioned by the prophet Daniel xi. 38, where we read thus : “ In his estate shall he honour the god of forces, (*i. e., mahuzzim,*) and a god whom his fathers knew not shall he honour with silver, and gold, and with precious stones, and with pleasant things.” But, sir, we are told more of the same character in chap.

xxxix. 37, where we thus read: “ And the king shall do according to his will, and he shall exalt himself, and magnify himself above every other god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.” Now, my lord Mass, instead of giving you my comment upon these words, I shall tell you what the author of the Signs of the Times says upon them; and then, as I said before, I shall leave you to judge whether your friends have informed you correctly, and whether you will own the king whom the prophet here mentions as your ancestor.

“ The king who did according to his will,” says the Signs of the Times, “ was not an athiest, or one who abjured the forms of religion; for although he did not honour the God of his fathers, he honoured the god of forces—a god whom his fathers knew not—a strange god.” The term “god of forces,” in our version, conveys scarcely any definite meaning. The Septuagint, Vulgate, Geneva, and several other versions, retain the original word *mahuzzim*. *Mahoz*, in the singular, signifies strength,—a fortress,—a strong tower,—a rock. The use of the plural here denotes, that instead of the pure worship of God there would be a plurality of objects honoured, and

worshipped, and trusted in, as divine protectors. “The Lord is my strength,” (*mahoz*) Ps. xxvii. 1; “The Lord is my saving strength (*mahoz*) of my salvation,” Ps. xxviii. 6; “Be thou to me a rock of strength,” (*mahoz*) Ps. xxvii. 2; and in verse 5th, “Thou art my protection.” (*mahoz*.) In each of these instances, the word *mahoz* is translated in the Septuagint and Vulgate, by a word that literally signifies defender and protector; and *mahuzzim*, in the plural, defenders and protectors. “And how think you,” asks Mr Mede, “after citing these passages, are not saints and angels *mahuzzim*? True Christians have their *mahoz*; but apostate Christians have their *mahuzzim*.” Mede says, (p. 670,) that even the fathers and others, even at the beginning of saint worship, used to call their saints and relics towers, walls, bulwarks, fortresses, *i. e.* *mahuzzim*. Basil, Bishop of Caesarea, who died A. D. 379, concludes his oration on the martyr Mamas, with praying that God would protect the Church thus “fortified with the great towers of the martyrs.” On the forty martyrs, he says: “These are they, who, having taken possession of our country, offers us safety from our enemies,” and then addresses them thus: “O ye keepers of mankind—the best companions of our cares—coadjutors of our prayers—most powerful—ambassadors of God.” Chrysostom (Hom. 32,) says, that the body of St. Paul fortifies the city of Rome more strongly than any tower, or ten thousand

ramparts, as likewise does the body of St. Peter. Upon the Egyptian martyrs, he says, (Hom. 70,) “The bodies of the saints fortify our city more strongly than an impregnable wall of adamant; and also overthrow and defeat the ambassadors of invisible fiends, and all stratagems of hell.”

The full and literal import of *mahuzzim*, is preserved in the common designation of tutelary saints. They are ordinarily called protectors, guardians, and defenders, and invoked as such, both in common conversation and solemn prayer, by Papists. And while the origin of invoking saints as defenders and intercessors can be traced as far back as the earliest corruptions which tarnish a pure and holy faith, the custom is still prevalent in that apostate church which glories in the idea of offering up Christ unto God the Father, as a propitiatory sacrifice for the sins of both the living and the dead, as we shall now shew.

In the litany of the saints, (Key of Heaven, Dub. 1824,) fifty-four saints are invoked by their names, at the head of which, and before the archangels, stands, “Holy Mary pray for us.” The prayer to our guardian angel includes the following petitions; viz., “I conjure thee, O amiable guide, to defend me against my enemies, and to protect me, particularly at the hour of death.” In the prayers entitled a prayer to the Blessed Virgin, the litany of our Blessed Lady of Loretto, the thirty days prayer to the Virgin Mary, &c., we find the following suppli-

catory expressions : “ O Blessed Virgin, mother of God, I come to implore thy aid and protection.” “ Most powerful Virgin, tower (*mahoz*) of David, tower of ivory, refuge of sinners, help of Christians, queen of heaven, queen of angels, queen of saints, we fly to thy patronage; deliver us from all dangers; assist and comfort me in all my infirmities and miseries. Thou art the mother of mercies, and the only refuge of the needy. Hear my prayer; for whither can I fly for more secure shelter, than under the wings of thy protection.”

But these Popish *mahuzzim*, or tutelary saints, form also a multitude of most acceptable intercessors for them. In one of their prayer-books we read thus : “ I beseech the blessed Mary our Virgin, the blessed Michael the archangel, the blessed John Baptist, the holy apostles Peter and Paul, and all saints, to pray to our Lord for me.” The repeated prayers of Romanists to our guardian angel, to the Virgin, to St. Joseph, as well as their continual invocations, are confutations, drawn from their own prayer-book, of their assertions, when they deny that they pray to saints. In one of their prayers, their *mahoz*, St. Joseph, is thus implored : “ Be touched with the confidence we have in thee, and graciously accept these testimonies of our devotion.” Under the title of the canon of the mass, we thus read : “ Communicating with, and honouring in the first place, the memory of the Blessed Virgin Mary, as also, of the

apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, Thadeus, Linnus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John, Paul, Casas, Damian, and all saints, by whose merits and prayers, &c., grant that we may be always defended by the help of thy protection."

Now, my lord Mass, is not the above practice an avowed confirmation of the prophecy of Daniel?

M. So it appears, sir. *P.* Well, then, if your name be derived from *mahoz*, does it not go far to prove that my lord Mass is a very near relative of the person spoken of by the prophet? and if you be, you cannot be a true Christian; for a true Christian worships the true God only, regards marriage as an institution of God, fit for the holiest of men and women, and honours and obeys the powers whom God has ordained to rule over us, and whom, therefore, the scriptures call gods. But indeed, my lord Mass, if your name was to be found in the Old Testament, it would most probably be found in the New also, like the words, *pascha*, *Circumcision*, and many others, which shew both the connection and the difference between the legal and the gospel dispensations of the true religion; but, indeed, it is to found in neither; and, therefore, my lord Mass, I begin very much to suspect that you are not a Christian. *M.* Certainly, sir, you wrong me very much, for I could

shew you my name in Acts, xiii. 2. *P.* I know, my lord, to what you refer; it is to a French New Testament, that was published about 150 years ago, in which (Acts, xiii. 2) we read thus: "They administered the mass;" but they who informed your lordship that this was the proper rendering of the original greatly deceive you. If that was the proper rendering of λειτουργῶν δὲ αὐτῶν τῷ κυρίῳ, then Beza is wrong when he translates it thus: "*Quem autem ii administravit Domino;*" then we should say that the angels say mass, for the same verb in Heb. i. 14, is written also of them also thus: Οὐχι πάντες εἰσι λειτεργικὲ πνευμάλια, and properly rendered thus: "Are they not all ministering spirits?" If "They administered the mass" were the proper rendering, then might the Old Testament priests, mentioned in Heb. viii. 2, be called ministers of the mass; for there the original words are, τῶν ἁγίων λειτεργος, which are properly translated: "A minister of the sanctuary." Yea, if "they administered the mass" were the proper rendering, then Zacharias, the husband of the mother of John Baptist, also might be called a mass-priest, for the same word, in Luke, i. 23, is written of him thus: Καὶ ἐγένετο ὡς ἐπληθῆσαν αἱ ἡμέραι τῆς λειτεργίας αὐτοῦ, and is translated in our authorised version thus: "And it came to pass, that as soon as the days of his administration were accomplished." But, my lord Mass, many of your relations, knowing that the ar-

gument of your name being a scriptural one is both false in itself and against your interest, agree with me in saying, that it is derived from the Latin word *missa*, which signifies “sent,” though they differ both from me and among themselves in respect of your being so called. Some of your more ignorant friends say, that it is derived from *missa*, “sent,” because an angel is sent from heaven with the body of our Saviour (perhaps in his arms, or on his back, or in the bright chariot “with living wheels, distinct alike, with a multitude of eyes”) to every mass-house, there to be in readiness to spring into a number of wafers, and to be whole in every one of them, by these commanding words of an officiating priest: “*Hoc enim est corpus meum.*” But that this is not the proper reason is hence evident: If the angel does not come down when called upon, there can be no right mass celebrated; if the body of Christ is not perceived, by at least one of the external senses, there can be no certainty of his bodily presence; and if Christ does come down, it follows, that all the prophets since the world began are false prophets, and that the apostle Peter affirms of Christ what is false, in Acts, ii. 21, where he says: “Whom the heavens must receive till the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Others, not much better informed, say, that you were called Mass on account of the offerings that were sent to the Church,

and alms that were sent to the poor, at the time when your lordship is offered up to God upon the altar. A better informed class, however, say, that you were called Mass, because, when the whole service of the day was over, the officiating priest, or deacon, dismissed the congregation with these words: “*Ite, missa est;*” and that he had herein respect to Luke, ii. 29, where we thus read: “Now, lettest thou thy servant depart in peace.” But this appears to be a wrong supposition, for the original word (*απολυσις*) should be rendered by the word *absolvere*, rather than either *dimittere* or *liberare*. But those who speak the truth, and these are your friends, Bellarmine, Binius, Salmeron, Durand, and others, say, that you were called Mass from “*Ite missa est,*” which were the words that the officiating priest, or deacon, used at the dismissal of the catechumens, and all, except those who communicated in your celebration. That this is the true reason of your name, my lord, is further evident from old rituals of the Popish Church, in which we find, that peculiar officers were appointed to turn all out of the congregation who did not intend to communicate. And here, allow me to observe, that it is hence evident, that the old Roman Church never dreamed of masses in which the priest alone should communicate,—those private masses of their Popish descendants, which are so highly extolled by those skilful doctors who attended your mother at Trent, when you were born.

Thus, my lord Mass, have I proved to you that your name, instead of being a scriptural name, is derived from a word which was used at the celebration of Pagan rights, even from “*missa est* ;” and, since it is so, I trust that you will not think me uncharitable in dismissing you from my gate, in telling you that I have no need of such a *mahoz* as you to defend me, and of advising you never to leave “*Babylon*” again, where you are so much beloved by “*Mystery*,” your mother, who, we are told in Rev. xvii. 5, is the “*Mother of Abominations* ;”—home ! home ! I say, thou abominable mass !

Argument Second.—The doctrine of the mass is not more true on account of its having been taught prior to the Reformation. Popery, when maintaining that the doctrine of the mass is the scriptural doctrine of the Lord’s Supper, reasons thus : “ The Protestant doctrine of the Lord’s Supper is only since the Reformation ; but the doctrine of the mass is prior to that era ; and, therefore, it must be the most ancient doctrine of the Christian Church.”

Now, to refute this argument, it is only necessary to observe, that its whole strength and force entirely depends upon the antiquity of the doctrine, and not upon its veracity and agreeableness to the word of God ; and that it proves by far too much to be of the least service to Popery ; for it must be admitted that, if antiquity without verity be the test of the truth of any Christian ordinance, it may be thereby

proved that the unholy rites of Paganism are those of Christianity. But will Romanists admit that Pagan rites are the ordinances of God, notwithstanding that they are of a more ancient date than those of Christianity? We know that they will not; and, therefore, they must allow us their own principle of reasoning, and permit us thereon to deny that the doctrine of the mass was taught either by Christ, the apostles, or the primitive Christian Church, notwithstanding it was taught prior to the Reformation.

Secondly, Popery, in maintaining against unskilful Protestants, that the mass was instituted by our Saviour, will ask them, when, by whom, and in what manner, the first mass was instituted? and because they may not, perhaps, be able to answer satisfactorily and readily, it will falsely conclude against them that it was instituted by Christ. Now, this mode of reasoning we affirm to be unfair, false, and most dangerous. It is employed only against the common people, because Popery knows that it is they only who are apt to be ensnared by it. That it is false, is evident from this single consideration, that Leo I. is the most ancient author who speaks of the mass; and he lived at a time when Christianity was greatly disfigured by Paganism. And that it is most dangerous is manifest from the consideration, that it may be thereby proved that theft is a good action, where the thief is not detected; that tares are wheat, when it cannot be discovered who sowed

them; and that falsehood is truth, when it cannot be proved to be false. Errors are no less errors, though they may not be immediately discovered. The seed from which the luxuriant crop of the mass have sprung may, like the tares which (Matt. xiii. 25) were sown in the night, have been sown in the vineyard of the Lord at different periods; some, when the husbandmen were becoming drowsy with the intoxicating draughts they had drank from the "cup of abomination;" some, when they were fast asleep therewith, and dreaming of nothing except how they might best adorn "Mystery the Great;" and some, even when they were beginning to bestir themselves, and to awake from their long and deep state of Popish dormancy; and, therefore, it does not follow that the mass is not a crop of tares, because it cannot, perhaps, be shewn when, and by whose impious hand, that antichristian seed was sown.

But, were this a proper place, we could perhaps tell more of the spring, growth, and cultivators, of these tares, than many Papists are aware of. However, let it suffice the reader for the present to know, that they were sown by Popery, and that the seed-time was complete before the Council of Latern, A. D. 1215, when Innocentius III. assumed the antichristian title of "*Vicarius Filii Dei*," that is, Deputy, or Vicar, of the Son of God; and to be assured that the only sure tests by which religious truth can be tried, are the doctrines of Christ, of the

apostles, and of the primitive Christian Church, all which, as I hope to be able to shew, prove that the mass is quite a different rite from the Lord's Supper, and without the least scriptural authority.

Argument Third.—The ceremonies observed at the celebration of the mass, are not authorised by the word of God.

Since the word of God, and the standards of every Christian Church, oblige Christians to observe, and keep pure and entire, all such religious worship and ordinances as God has appointed in his word, we may certainly desire Romanists to shew us by what scriptural authority they observe so scrupulously the ceremonies of the mass.

First, Where is their scriptural authority for having two wax candles burning upon their altars? If they say it is in Zeph. i. 12, they are wrong; for the candles mentioned there, have a particular reference to Jerusalem, and they teach us, that God has a perfect knowledge of all our actions; that, by convictions, and awakening providences, he will search our consciences: and that he will punish us for our most secret faults:—All the wax candles of Popery, could not emit the light of those referred to by the prophet. If, however, referring to Job. xxix. 3, they say, that they are used for spiritual direction, and comfort; or, if referring to Ps. cxix. 105, they say, that they are used as lamps unto their feet, and lights unto their paths, they are wrong; for the favour and

blessing of God are the candles to which Job refers, and the word of God, is the light referred to by the Psalmist. If they say, that they are told in Matt. v. 15, not to put their lighted candles under a bushel, but in a candlestick; we will advise them, as wise men, and as professing Christians, to attend also to the 16th verse, and to let their light so shine before their congregations, that they may perceive such works to be done by them, as will cause them to glorify God in heaven, and not the consecrated bread upon the altar. If still maintaining their cause, they plead the candlestick in the Jewish tabernacle; we, in charity, will inform them, that that was typical of the Saviour's fulness of the light of the Holy Ghost, and also of the light of the gospel in his church, though not of the candle-light of a mass-house. But why should they trouble themselves to seek for authority for their lighted candles, where it is not to be found. If they would apply to the author of the History of the Heavens, he, perhaps, would advise them to seek for it rather in Egypt, or at Elusis in Greece, where the mysteries of Ceres were celebrated, who, they say, first taught men to sow and reap, that they might have bread instead of acorns to eat, but, certainly, not to transubstantiate it into a Divinity, by performing gestures before lighted candles, which would be more modestly performed in the dark.

But Popery has as little scriptural authority for its robes, as for its candles. Where, we would ask, is

their authority for their socks, coats, gloves, Dalmatic habits, amects, albs, girdles, maniples, stoals, surplices, &c. ? If they try to find it in the word of God, they will not prove successful ; but, if they seek for it in Popish legends, they perhaps may find it. The Jewish priests, we know, had sacred robes ; and for any thing we know to the contrary, so also had Melchisedec ; but these having robes, is no argument in favour of those of mass-priests, who are neither of the order of Aaron, nor Melchisedec. But, even supposing that they did belong to the one or the other of these orders, that would not, in the least, prove more favourable to theirs, since they could not prove, that the robes of Aaron, or Melchisedec, prefigured theirs. The sacred robes of the Jewish priests were all typical of that Divine High Priest, “ whose garments smell of myrrh, aloes, and cassia, out of the ivory palaces whereby they make him glad :” that is of Christ, whose mediatorial office, humanity, righteousness, and salvation, have the most refreshing influence upon his people,—an influence far superior to the fragrant smell of such garments as have been perfumed in wardrobes lined with ivory ; and whose heart is gladdened in heaven above, and also in his Church and ordinances below, with the scriptural worship of his people. If they endeavour to find it in Ps. cxxxiii. 18, let them be told, that the only clothing they will find there, is a clothing of shame and cursing, which, we have good reason to suppose

they will not put on, as long as antichrist, their king, reigns upon earth. If they endeavour to find it in Matt. xxii. 11, they will not be able, as there is none there but the wedding garment, to which they have no claim, since they will not receive the sacramental seals of the Christian's spiritual marriage with the King's Son, for fear perhaps that they would be obliged to honour and worship him according to his holy will and pleasure. But, perhaps, they will endeavour to find it in Matt. vii. 15, believing that they have a special right to the clothing mentioned there, being, according to their own exposition of these words of our Saviour to Peter, "Feed my sheep," the sheep of the Pope; but, if they do, we will tell them, that, if the Popish vestments be the clothing mentioned there, they who wear it are false teachers,—teachers who, by their craftiness, pretended innocence, hypocritical holiness, and jesuitical usefulness, draw men from the light of the gospel, by their *ignis fatuus* light of wax candles, and land them in regions of ignorance, climates of superstition, and pits of misery.

But to add, as it were, to the solemnity of scene, Popery ordains that the priest must celebrate the mass in Latin, which, at least to the generality of the congregation, is an unknown tongue. Now, where, we ask Papists, is there either a command or a permission for this in the word of God. Our Saviour, when instituting the Holy Supper, we know, spake

in a language which his disciples understood. Perhaps they will say, in 1 Cor. xiv. 14, but they are wrong; for the apostle there says: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." If they say that speaking in an unknown tongue will be a sign to the people, that the priests have a divine commission to instruct them in the knowledge of the mass, they are wrong again; for, in verse 19, the apostle says: "That tongues are for a sign, not to them that believe, but to them that believe not." If, in reply to this, they say the people cannot believe till they are thus taught, they are wrong once more; for the same apostle affirms, that such a mode of teaching is barbarous, and the general ignorance of the Popish Church proves what he affirms to be true; for the only answer that the generality of the Popish laity can give, when asked what they believe, is, that they believe what the Church believes; and, when asked what the Church believes; they say that the Church believes what they believe. Alas! for a Popish "act of faith," not to mention their "*Auto-da-fe*."

But, though it is evident from the Holy Scriptures, that God will not have his people taught in any other than their vernacular tongue, yet far be it from us to suppose, that the Popish Church, in this, acts inconsistently with its antichristian principles. It may be afraid that, if the wiser sort of people confessing their sins to saints, and beseeching them instead of

the only Mediator between God and man, they would be so greatly offended as to leave off honouring these canonized Mahuzzim. Perhaps it knows, that if the laity heard the priest addressing inanimate things, in words which they fully understood, many of them would feel such loathings towards the host, as would for ever prevent its gutteral descent. Perhaps it is from the Church's consciousness, that many of the laity would readily perceive, that, in the ceremony of the mass, more honour was conferred upon saints than upon Him who said, "Do this in remembrance of me." Perhaps it is because it knows that many of the laity would fall from the Popish faith once delivered to his Church by the Council of Trent, when, in well-known sounds, they heard the priest desiring God "to command that these things," (viz., the body of Christ, which is but one thing,) "be carried by his angel upon the high altar which is in the presence of his Divine Majesty;" and then, without waiting to see whether the angel will come, behold him eat up the whole carcass. Perhaps antichrist is afraid that the gates of hell might prevail against his Church, were the laity to hear the priest, when communicating alone, saying in their own tongue, "pray for me my brethren," and "for us all," and commanding to eat. Yea, perhaps it is because he knows that the people would more easily perceive, that according to the mass, Christ was sacrificed to the honour of saints, and sanctified of his Father

through the merits of sinful men, and that they would thereby become so horrified and enraged, as to bring down the Popish Church, notwithstanding its infallibility. But why this exposure of these unscriptural ceremonies? It is not necessary. Christ never used them. The apostles never used them. Apostolical men never used them. The Church, for many centuries, never used them. We defy Popery to prove that they are Christian ceremonies.

Argument Fourth.—The doctrine of transubstantiation is a false doctrine. This doctrine is false, 1st, Because it is repugnant to the common sense of mankind; 2d, Because it is repugnant to the incarnation of Christ; 3d, Because it is repugnant to Christ's manner of speaking; 4th, Because it disqualifies Romanists from holding properly the words of the institution, viz., "*Hoc enim est corpus meum;*" 5th, Because it is repugnant to Christ's glorification; 6th, Because it is repugnant to Christ's ascension; 7th, Because it is contrary to Christ's sitting and glory at the right hand of his heavenly Father; 8th, Because it is contrary to the scriptural doctrine of his communion with his saints upon earth.

ARGUMENTS AGAINST TRANSUBSTANTIATION.

Argument First.—It is a doctrine repugnant to common sense. The common sense of mankind consists in those general notions arising in the minds of men, by which they apprehend things in a similar

manner. Mr Locke, on the Human Understanding, has proved that man has no innate ideas ; and that all our ideas, and hence all our knowledge, are acquired by means of our bodily powers, mental faculties, organs of sense, and powers of perception. These being the same in number, and very similar in all men, it follows, that the same ideas, and hence knowledge, are common to all our race ; and, moreover, that those ideas are true and consistent with the nature of things. The first impressions which the mind receives of external objects, are acquired through the medium of the five external organs of sense, which are impressed, not by the substances of the objects, but by their qualities or accidents only. These impressions, or sensations, are preserved in the mind by that faculty called the memory, until others are received, and then that faculty called the judgment distinguishes between the former and the latter, and gives notice to the mind of the result, which is called a perception. It is true that the idea does not always agree with the nature of the thing from which it is acquired, but whenever this takes place, the one or other of the following must be the cause of the deception ; viz., the fault must either be in the thing itself, the organ of sensation, or the judgment, which frequently passes sentence on the object without sufficient evidence ; as, for instance, when it judges any object by the evidence of one sense, where that of two or perhaps more is required, or in

some other way not consistent with the laws of a just perception. Now, as there is no other way by which our primary ideas of external objects can be acquired, and as the senses, powers, and faculties which are employed in acquiring them, are common to the human race ; it follows, that the knowledge thus acquired either is, or may be, the common property of mankind.

Now, this certainly proves, that the doctrine of transubstantiation, which teaches that, after consecration, there is nothing left of what was bread and wine previous to consecration, except the accidents, is a false doctrine, inasmuch as it is repugnant to the common sense of mankind, which affirms, that they are the same, in all natural respects, after consecration that they were before.

The Rev. T. Macguire, in favour of this Popish doctrine, says, that the senses often contradict each other, which we readily admit ; but this does not help his cause in the least ; for it is not to the sense of any individual, or class of individuals, we appeal, and least of all to that of Popish priests, as it is not altogether improbable, that, by means of unctions and chrisms, &c., they may differ in their returns from those of the rest of mankind ; but that to which we appeal is the common sense of our race. Mankind in general affirm, that consecrated bread and wine feel, smell, taste, and appear to the sense of sight the same as before consecration, on the common

evidence of their perceptive powers ; and, therefore, they conclude it is substantially and essentially the same as before ; and hence, that they who teach otherwise, virtually charge the Deity with having given us powers and faculties which are good for nothing but amusing us with deceptions, which is blaspheming his infinite goodness. Again, the same gentleman, after having admitted that a wafer is known to be a wafer, “by smelling and tasting,” and that there is “no self-evident proof of the truth of its being transubstantiated,” says, “that it must be believed against all the senses except that of hearing, because none of them have any thing to do with it, as it is an object of faith only ; ‘which faith (says he) cometh by hearing, and hearing by the word of God.’” Now, as the refutation of this sophistical jargon falls more properly under another of our arguments, suffice it for the present to say, that we freely admit that the faith of the doctrines of the gospel comes by hearing the word of God ; but until that gentleman proves that the doctrine of transubstantiation is either a doctrine of the gospel, (and we are sure he never can, for want of evidence,) or that it is not concerning our belief of an object that comes under the cognizance of even four of our external senses, we shall conceive ourselves at liberty to say, that in this instance, he is “a wrester of the scriptures ;” and, therefore, that he should be deprived of them ; lest, like all the ignorant laics of

his communion, he should therewith "destroy himself." But, however this may be, we affirm, that the Deity, neither in the volume of revelation, nor in that of nature, which, as far as it is able, teaches the self-same doctrines, though in a manner which is infinitely harder to be understood than any of those to which the apostle Peter is supposed to be referring, desires us to believe any thing concerning any sensible object, but what is agreeable to the laws of perception, which are those of nature, and hence, of nature's God. For instance, we are nowhere in the Bible desired to believe that a body can be without its proper quantity, qualities, place, and space; but the body of Christ has its proper quantity, qualities, place, and space; and, therefore, even supposing that he were in the wafer after consecration, we are not desired to believe it, because such a belief is repugnant to the common sense of mankind. What would be the consequence of such a belief on those rational principles which God has given us, and against which there is not a word said in revelation? Evidently absurdity upon absurdity! If Christ was substantially in the consecrated bread, there must be the quantity of his body, the quality of his body, the place of his body, and space for his body. There must be his two eyes, beholding the manœuvres of the priest previous to his ingurgitation; or, perhaps, those more innocent manners of a rat or a mouse, previous to his capture and devoration by it. There must be

his ears, conveying to his soul, which must be there also, the words of the priest, most reproachful to the merit of his sacrifice upon the cross. There must be his legs at full length, and yet as fast bound as when nailed to the accursed tree. And, besides all his other members and senses, there must be his sense of touch, to relish the saliva of the receiver sent forth (*like that of a boa-constructor when about to swallow a stag perhaps*) to assist his conveyance into the stomach, there to be humbled with even more unnatural humiliation than when a corpse in the tomb of Joseph of Arimathea.

But Mr Macguire affirms, that “the doctrine is not contrary to reason, though it may be above it.” Well, we shall presently see if he affirms truly. His Church affirms, that after the consecration of the bread, the accidents thereof, that is, the colour, the smell, the taste, and the touch, remain unaltered from what they were before. Now, we ask him to answer the following question, viz., whether the whiteness, the roundness, the smell, the taste, and the touch of the bread, without the substance of the bread, can produce a substance, and even encrease it; or, in other words, produce and feed worms? If he answers negatively, we will answer, that worms have been produced and fed in the host; and, if he answers affirmatively, we will tell him, his answer is false and absurd on every principle of reason. The accidents, either of bread or of any other thing, are

nothing in themselves ; but that which is nothing cannot produce a something ; and, therefore, the accidents of the consecrated bread can produce nothing ; but the supposed accidents of the host have produced something ; and, therefore, there are more than bare accidents in the consecrated bread, viz. ; the substance and essence of the bread is there also.

Neither is the wine transubstantiated by means of consecration, It loses none of its former properties. Notwithstanding consecration, these, to all sense, remain the same ; and, because we know nothing of pure essence, or matter, except by means of its properties,—nothing of wine but by means of the well-known properties of wine, the common sense of mankind warrants us to conclude, that consecration does not change its substance. After consecration, it has the property of intoxication ; and, therefore, common sense says it is not blood. Can blood make a man drunk ? No ; and the reason is, that intoxication is none of its essential properties. Can wine inebriate ? Yes, Noah would reply, were he here ; and it is because wine possesses the property of inebriation. Can consecrated wine inebriate ? Yes, say they who have taken too much of it, our experience can testify. But suppose a priest should get drunk with a great chalice of consecrated wine, what would be the consequence ? he could not be punished by the bishop, he could not be called a wine-bibber, he could not be supposed to be intoxicated with blood. O no,

one might say he was not drunk at all, his head was only giddy with the intoxicating fumes of mere accidents;—absurd! absurd!!

But, Romanists may raise another objection from the omnipotence of God; saying, that, as he can so easily do with the bread all that the doctrine of transubstantiation teaches that he does do, it is hence probable, that he really does it. Now, whoever considers the principle of this objection, will readily perceive, that it manifests a gross ignorance, not only of natural theology, and not only of school divinity, but also of many plain truths contained in the Bible. There we are taught, that there are many things that God cannot do, because, the supposition that he can do them, involves other suppositions contrary to the nature and perfections of Deity. It is contrary to the nature and perfections of God, for instance, to deny himself, to lie, to die, to perish, to make that which is done, undone, to overthrow the truth, to sin, to create another God, &c. But, whether God can or cannot do these things, does not respect our present argument. The question is not, whether God has absolute power to do these things, but whether he will do them? We must not argue from the absolute power of deity, to the being of a thing, but to his will, as we are taught in Ps. cxv. 3, where we read thus, “Our God is in the heaven, and doeth whatsoever he will.” The will, and the ordinate, or actual power of deity, can never

be supposed to be at variance with each other ; and hence we affirm, that it is contrary to the will, ordinate power, nature, and perfection of deity, to make accidents without subjects, subjects without their proper qualities, a body to be in many and different places at the same time, or to make a body again that which it was before. Could it be proved, on either rational or religious principles, that God could do such things as these, it might be proved that he could be the author of confusion.

Argument Second.—It is repugnant to what the word of God teaches concerning the incarnation of Christ. The word of God teaches, in 2 Sam. vii. 14, Ps. lxxxii. 2, Jer. xxiii. 5, Jer. xxxiii. 15, and Acts ii. 30, that God promised to the Psalmist David, that Christ should become man from his seed ; but Popery teaches, that Christ has become, and will become man from bread. The word of God teaches, in Acts ii. 30, Rom. i. 3, and in several other places, that this promise of the Messiah to David, was fully accomplished by the incarnation of Christ ; but the word of Popery teaches, that it has been a thousand times fulfilled, and is to be yet a thousand times fulfilled, by the power of a transubstantiating priest. The divine word teaches, in Phil. ii. 7, Heb. ii. 14, John i. 14, 1 Tim. iii. 16, and in many other places, that Christ took upon him the likeness of sinful flesh ; viz., that he assumed not only the human nature, abstractedly considered, but also all the properties,

infirmities, and liabilities, sin only excepted, thereunto belonging; but the Popish word, teaches that Christ, by the power of transubstantiation, assumes the likeness of bread; and hence, though most absurdly, that, in that likeness, he is subject to all the feelings and infirmities of sinless humanity. The word of God teaches, in Heb. ii. 17, and iv. 15, that Christ assumed the likeness of sinful flesh, partly, that we, in him, might have a merciful and faithful High Priest; but the word of Popery teaches, that he has assumed, does assume, and will assume, the likeness of bread, and the form of a wafer, that he may be first offered up unto God a propitiatory sacrifice; and then sent down the human gutter into the alvum, by the cruel assistance of that officious member called the tongue, on which, for this purpose, he is, with as much ceremony as if a victim of a Popish *auto-da-fe*, or act of faith, previously placed. O Popish tongue, thou art surely a much greater enemy to Christ, than any Protestant tongue; and surely, therefore, thou hast proportionally more to answer for! Protestant tongues are, indeed, unruly members, and often set on fire the whole man; but Popish tongues are, moreover, cruel tongues, yea cruel in assisting Papists to devour their Saviour and their Lord. The word of God teaches, in Gal. iv. 4, that Christ was made of a woman, and under the moral law, that, as we are elsewhere taught, he might redeem those that are under the law from

the miserable state in which, by nature, all its transgressors are ; but the word of Popery, in addition to this apostolical doctrine, teaches, that Christ is also made of a piece of bread, and under the canon law of Popery, that he may redeem souls out of purgatory, and reconcile offending Papists to the Pope ; and, moreover, by a natural and obvious inference, that Christ is made both of a woman, and of bread, and also both under the moral law of God, and the canon law of Popery, which is every way absurd. Mennon, after he had left the Popish communion, erroneously taught, that such a noble and glorious fruit as Christ, could not be plucked from such a stinking elder tree,—such a stinking thorn bush, as the seed of the woman ; but, previous to his recantation of the Popish faith, he, like the rest of his brethren, the priests, taught a doctrine equally as false, a great deal more absurd, and infinitely more dishonourable to Christ, viz., that the pure and the holy Jesus, could be made, wonderful to be told from the flour of wheat ! The word of God teaches, in Luke i. 35, that Christ was conceived by the power of the Holy Ghost, in the womb of the Virgin Mary ; but Popery teaches, that he is also conceived by the priest's breathings over the bread and wine, and muttering, "*Hoc enim est corpus meum,*" in the bread. The word of God teaches, that Christ was manifested in the flesh ; but Popery teaches that, besides this manifestation, he is, or at least should

be, were it possible, also manifested in the consecrated bread. The word of God teaches, that Christ was conceived against nature, carried in the womb of his virgin mother the whole time which nature has prescribed to human gestation, and born of her according to the course of nature ; but Popery, on the contrary, teaches, that Christ can be conceived by virtue of the transubstantiating power of a mass-priest, that the time of his gestation may not be more than that occupied by a priest in pronouncing these five short words, “ *Hoc enim est corpus meum,*” that, like the goddess Minerva, who is fabled to have sprung forth a perfect goddess, and armed with a shield, from the brain of Jupiter, he is no sooner made, than he has arrived at full manhood, and that he is not delivered by any manner of birth, from the accidents of the Popish womb in which he has been conceived. And, *lastly*, the word of God teaches, that Christ, whose mother was the sister of Mary Cleophas, who was the mother of James the less, of Jose, and of Salome, was the cousin, and improperly called the brother of these men ; but, transubstantiation teaches, what ! shall I express it ? will the subject permit me, without subjecting me to violate, not only the rules of taste, but also those which teach how men should write on such a serious subject ? yes, says truth in my behalf, you may ; yes, says absurdity, I should always be exposed when blaspheming the Saviour ; yes, say even Papists themselves,

for we would expose you ; well, then, since I am thus at liberty, I say, that transubstantiation teaches, that the Christ that is made of bread, is the cousin of loaves, rolls, muffins, pies, and all the rest of the crusty and tarty offspring of his uncle and aunt, by his mother's side, even the good Mr and Mrs Baker. Reader ! tell me now, whether the doctrine of transubstantiation is repugnant to that of the incarnation of Him who was first promised in paradise, conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, while she was living in Nazareth, and born of her, without sin, in the city of Bethlehem of Judah, which was that of David, to whom he was promised.

Argument Third.—It is repugnant to the figure of speech which the words of the institution contain. The figure which is contained in the words of the institution, is that which attributes to the sign, the name of the thing signified.

Popery maintains that the words : “ This is my body,” and “ This cup is the New Testament in my blood,” being the words of a sacrament, a testament, a covenant, a command, and of a point of faith, must be spoken, not figuratively, but according to their literal signification ; otherwise they would be too dark to be understood. The Rev. T. Macguire, at the same time that he acknowledges that he does not see with what consistency the words of the institution should be literal and figurative at the same time,

says, but with what consistency of argument I know not: "Shall we have recourse to types and figures to explain away the word of the Lord?" But who does not see that this is merely a begging of the question; and, therefore, we shall proceed to prove, that the words of the institution contain a figure, and that in them the thing signified is attributed to the sign.

And I observe in the *first* place, that figurative language is frequently used in scripture for the sake of explication, when speaking of sacraments, covenants, testaments, commands, and also of points of faith. Of the sacrament of the Supper, it is said in Luke xxii. 20: "This cup is the New Testament in my blood." Is this, we ask, literally to be understood? No; for it obviously contains the figure whereby the cup is put for the wine contained in the cup, and this cup is also called the New Testament in Christ's blood, certainly not meaning that it was the New Testament itself, but only the seal of it, and the sign or memorial of that blood which was shed upon the cross to confirm it. Of the Testament sacraments or covenant of circumcision, it is said in Gen. xvii. 10: "This is my covenant which ye shall keep between me and you, and thy seed after thee, that every male child among you shall be circumcised." Here again it is obvious that the sign is put for the thing thereby signified, viz., circumcision for the covenant, or sacrament, thereby instituted; and hence it is evident, that the Rev. T. Macguire affirmed

falsely when he said that the words of a testament, or of a covenant, must be taken in their literal signification. Again, concerning the passover, which was the other Old Testament sacrament, it is said, in Exod. xii. 11, that “it is the Lord’s passover;” which language every body knows to be figurative who knows that the paschal lamb with which the Jews celebrated this sacrament, called the “feast of the passover,” was not God’s actual passing over the Israelites when he slew all the first-born of the Egyptians. Concerning the sacrament of baptism, we read thus, in Tit. iii. 5 : “The water of regeneration;” which, because the water in baptism does not regenerate, is evidently figuratively spoken of. Concerning testaments, much figurative language is also used in 49th chap. of Gen., 33d chap. of Deut., 23d chap. of 2d Sam., and in the 2d chap. of 1st Kings. Of covenants, we, moreover, read this figurative language, in Gen. xvii. 21, 23 : “But I will establish my covenant with Isaac, which Sarah shall bear unto thee at this time next year. And Abraham took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house, and circumcised the flesh of their foreskins, in the self same day as God had said unto him.” Of commands, we read thus figuratively, in Isa. i. 16 : “Wash you, and make you clean; in Jer. iv. 3 : Break up your fallow ground, and sow not among thorns; and in Joel,

ii. 13: "Rend your hearts, and not your garments." And, of points of faith, or doctrine, we read this figurative language, in Deut. xxx. 6: "The Lord will circumcise thine heart;" in John iii. 3, 5: "Except a man be born again he cannot enter into the kingdom of God: verily, verily, I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Now, I would ask any Romanist who has read and studied the import of these portions of the word of God, to say whether the Rev. T. Macguire, who is considered by the Papists of Ireland as the champion of their religion, spoke according to the word of God or the word of Popery, when, in behalf of the doctrine of transubstantiation, he affirmed, in Dublin, "that the words of a sacrament, a testament, a covenant, a command, and of a point of faith, must be literally spoken, or otherwise, be too dark to be understood;" and also, to say whether, according to Popish tenets, the scriptures should be withheld from every man, priest as well as laic, whose understanding is so little as not to know a scriptural figure of speech when it is held up before him. For my own part, I heartily excuse the man, and that for these particular reasons, 1st, Because I know that his *alma mater* prefers Aristotle to the Bible; 2dly, Because I know how fond the tribe of the den (which is that also of Dens) is of worshipping Lord Bacon's idol thereof; and, 3dly, Because I know that all con-

sistent Papists, if such there be, think they cannot be wrong as long as they adhere to the unscriptural decrees of the Council of Trent. But I further observe, that such figurative language was very frequently, and also variously, employed by our Saviour. He makes use of the same figure of speech that he used in the institution of the sacrament of the Supper, in John x. 9, where he says: "I am the door;" in the same gospel, (ch. xiv. 6,) where he says: "I am the way, the truth, and the life;" and again, in the same gospel, (ch. xv. 5,) where he says: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." In the parable of the tares also, he says, figuratively: "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." And, moreover, he says, figuratively, in John vi. 48: "I am that bread of life;" in the 51st verse: "The bread that I will give is my flesh;" and also, in the 56th verse: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Now, since it must be hence obvious that the word of God so frequently, and upon such various occasions, uses the very figure of speech that, as we contend, he uses in the words of the institution of the sacrament of the Supper, and as all other senses involve so many and such great

absurdities, as we have both already shewn, and shall yet shew, Why should he not be thought to be then also speaking figuratively? We can see no good reason why he should not, but many bad ones why he should; but perhaps the reason of our short-sightedness in this matter is, that our eyes have not been anointed by a priest with the chrism of Popery previous to our baptism.

But, I observe, in the *third* place, that the particular occasion of the meeting of our Lord and his disciples, prove still more strongly, that the language our Lord used, when instituting the sacrament of the Supper, was figurative. They were convened in an upper room for the express purpose of celebrating a feast in commemoration of a past deliverance. It was the feast of the passover. It was the custom of the Jews, that, as soon as the paschal lamb was set upon the table, that the master of the house, or of the feast, addressed the company in figurative language, saying, "This is the passover which we therefore eat, because God passed over our houses in Egypt." As Christ was the master of that feast, it must be allowed, that he used that form of words upon that occasion. Well, now, the question is, did the disciples understand this figurative language? we say, they did, perfectly. The words of the gospel by Matt. xxvi. 17, where it is said: "Where wilt thou, that we prepare for thee to eat the passover," prove, that they understood him perfectly.

And they knew that, the lamb upon the table, was not really the Lord's passover over their houses in Egypt; and, hence, that it was only a memorial of that deliverance, and a sacrament instituted by God, to keep them in remembrance of that passover. Well, the disciples having heard our Saviour saying to them: "This is the Lord's passover, and the bread of affliction which our fathers did eat in Egypt;" and having finished this paschal sacrament, saw him take of the same bread again, and bless it, as he had done before, for the purpose of instituting a sacrament, to commemorate a deliverance of which, the passover deliverance was the type, and the death of himself, which he, the gospel paschal lamb, was soon to suffer upon the cross, in procuring for his people that deliverance, and then hear him bid them eat of it, saying, not as Papists say, "This is my body," which is only a part of the words, but "This is my body broken for you." Now, I appeal to any man of common sense and reason, to say, whether it is more natural, and more consistent with reason to believe, that the disciples understood our Saviour to signify, that the bread which he had again blessed, broken, and given them to eat, was his body, exactly in the same sense, that the flesh and bread, of which they had been eating in the feast of the passover, were the Lord's passover, and bread of affliction, eaten by their fathers in Egypt; or whether they understood, that he thereby really signified, that the bread in his hands, and which he had blessed, had become his

broken body, by the power of transubstantiation. Nay, we will go farther, and say, that if any man of sound judgment, who is not prejudiced by Popish principles, will solemnly affirm, that the latter is the more reasonable, we will give up this argument against the doctrine of transubstantiation.

Yea, when the paschal feast was ended, our Saviour took the sacramental bread into his hands, blessed it, brake it, and gave it to his disciples, saying, after this manner, I appoint this bread to be henceforth a memorial of my body, as being broken by terrible suffering in your stead, as being freely given up to death for your redemption, and as being made over to you for your everlasting salvation: from this time forward, till my second coming from heaven to this world, which shall not be till the restitution of all things, eat ye of this bread of my appointment, with faith, thankfulness, and joy, in perpetual remembrance of my dying for your redemption from eternal death, even as ye have hitherto eaten the passover in commemoration of Israel's deliverance from Egyptian miseries. And who, after the paschal cup was drunk, and after he had said: "I will no more eat of the fruit of the vine, until the kingdom of heaven shall come," (which is, as if he had said, I shall not again have an opportunity of drinking the paschal cup, until this divine institution, the passover, shall have been superseded by a redemption from all spiritual and eternal evils, and also by

another ordinance in the gospel state, which shall commemorate that redemption, and which was prefigured by that deliverance of Israel, in remembrance of which, the passover was appointed, and which has been joyfully observed to this day ; and from henceforth, I will not rejoice with you in any other salvation, than that which ye shall enjoy with me in the kingdom of my glory,) having spoken thus, I say, he took the cup, even the sacramental cup of the New Testament, saying, as in Matt. xxvi. 27 : “ This is the New Testament in my blood, drink ye all of it ;” which is, as if he had said, I appoint, that from this time forward, your drinking wine in this sacramental ordinance, shall be a perpetual memorial of the confirmation of the New Testament, by my blood, as shed for the remission of sins, instead of drinking wine at the paschal supper, or at the feast of the passover. Now, if this most natural, most simple, and most easy account of this sacramental institution, be the true one, it must be allowed to overthrow effectually all the imaginable absurdities, and direct contradictions with which the doctrine of transubstantiation is so fully fraught.

But, methinks, I hear the Rev. T. Macguire saying, in behalf of transubstantiation, and against me, as he said in Dublin : “ The paschal lamb was a figure of Christ’s body and blood ; and, hence, inferring, that, if the body and blood of Christ be not present, there is no fulfillment of the figure in the

‘New Testament law.’ Ought not, says he, the thing typified to exceed in substance and reality the type itself? There was real blood in the passover. The blood of the paschal lamb was spilled at the door, and it was the type of the blood of Christ (in the host.) If the type was the real blood of the animal, it follows, of course, that the blood of the anti-type is more important, which is the blood of Christ. The type itself is a confirmation of the thing, viz., as we understand him, of the doctrine of transubstantiation.” Now, what shall we say to all this jargon of sophistical nonsense? Shall we say, “O excellent logician, O wonderful theologian,” as he said to the Rev. T. Pope, his opponent in debate? No, but instead thereof, we shall say, “Were you, Rev. Sir, never taught at Maynooth, or elsewhere, that the paschal lamb was the type of Christ, not substantially in the consecrated elements of the sacrament of the Supper, but upon the Cross, there suffering and dying to redeem his people from sin and everlasting misery? Were you never taught, that while the paschal lamb was roasting whole upon the spit, it typified the agonizing sufferings of the whole humanity of the incarnate son of God, the son of the Virgin Mary, (but not the son of bread,) for the sin of a guilty world upon the cross? Were you never taught, that the paschal lamb, in its not having a bone of it broken in either the killing, roasting, or eating, was typical of Christ’s not having a bone of

him broken upon the cross, of his being our complete Saviour from the wrath of God, and of his being the appointed, yea, the anointed means of destroying sin, Satan, and death? Were you never taught, the paschal lamb's being eaten by circumcised Hebrews, circumcised slaves bought with their money, and circumcised proselytes, along with unleavened bread, and bitter herbs, was typical of the unfeigned faith, the sincere candour, and the bitter grief for sin, which is necessary to render communicants really worthy of partaking of the holy sacrament of the Lord's Supper? Yea, were you never taught, that the feast of the passover, whose design was to commemorate the deliverance of the children of Israel from their Egyptian miseries, was typical, not of the feast of the Eucharist, but of the design of that feast, which is to commemorate the spiritual deliverance of the people of God from an infinitely worse than Egyptian bondage, by the sufferings and death of Jesus Christ, who is our paschal lamb, and also the lamb of God, which taketh away the sin of the world.

Papists, however, will still farther object to this our doctrine, saying, that it is as proper to say, "Look, here is Christ," pointing to the consecrated bread, as it is to say, "look, there is a child," pointing to a cradle; "look, there is money," pointing to a purse; or "look there is wine," pointing to a vessel." But their conclusion does not follow. Such forms of speech are proper only when we certainly

know, that those things are included in the things pointed at ; and they are figurative expressions in all other cases, even in those where the thing pointed at may contain the thing affirmed to be contained in it. Now, as no man can be assured, that Christ is in the consecrated bread, by their own knowledge, (because, no man can be assured that there has been fit matter, a lawful priest, a sufficient intention, a proper aim, and a proper utterance of the words: "*Hoc enim est corpus meum,*" which things, by that Church, are all considered to be absolutely necessary, that there may be a proper consecration, without which there cannot be a true substantiating change of the bread and wine produced,) it follows, that no man can say in faith, when pointing at a piece of consecrated bread, "Look, there is Christ;" though any such poor deluded mortal may be then assured, that he worships he knows not what, and, that, moreover, not in a proper act of faith, which is sinful, according to the apostle who says: "What is not of faith is sin." But, even supposing, that the doctrine of transubstantiation might be true, it would not follow, that, "Look, there is Christ," pointing to a piece of consecrated bread, is a proper expression ; because, bread is neither a suitable place for Christ to be in, nor does it appear, by the testimony of any one of our senses, that he is in it. Therefore, it is not so proper to say: "Look, here is Christ," pointing to a piece of consecrated bread, as

it is to say : “ Look, here is wine,” pointing to a wine-vessel, even though we knew that there was no wine in it. Are not these Papists the wisest, who say of the host, “ I worship thee, if thou be Christ ?” Yea, would they not all be wiser, if they would all say of the consecrated bread, as the old mouse in the fable of Phaedrus, said to the weasel that lay rolled up in meal for the purpose of catching it, “ *Sic va-leas, ut farina es quae jaces.*”

But, methinks, I hear these Christiphagi, in their hungry growling for the flesh and blood, not only of the saints, with which the maw of “ Mystery,” their mother, has often been delighted ; but even of the “ King of Saints, and of Glory,” asking, in the words of the champion of Irish Popery : “ Is there nothing left us, but a bit of mere bread, and a cup of pure wine ?” Now, to this question, which seems rather to express their heart-felt desire of flesh and blood, than of their knowledge of the gospel, we will reply, though we know that our answer, which is neither of a fleshy nor bloody nature, will not perfectly satisfy the grossness of such carnivorous and blood-thirsty appetites, we will reply, I say, that Christ *did* leave us more for the celebration of the sacrament of the Supper, than a bit of mere bread, and a drop of pure wine. If we may believe the word of God, rather than the canons of Popery, he left us the signs and seals of the New Testament covenant, which is thus expressed, “ Believe in the

Lord Jesus Christ, and thou shalt be saved ;” the sacramental emblems of Christ’s passion upon the cross, the appointed memorials of his vicarious death, and the external elements of that spiritual nourishment with which he feeds his saints, and by which they grow in grace, have their communion with him confirmed, which is spiritual ; yea, by which, they testify and renew their thankfulness to Christ for the several benefits of his purchased redemption, renew their engagement of faithful dutifulness to God, and testify their mutual love and fellowship, as brethren of the same household of faith, and members of the same mystical body.

When Christ said to his disciples : “ This is my body, broken for you,” he did not conceive it necessary to express the manner in which the bread was his body, but only the truth of the existence of the thing ; viz., that it was his body. Yea, we Protestants unfeignedly believe, (and this I am sure many Papists do not suppose of us,) that the bread in the sacrament of the Lord’s Supper, by virtue of the affirmation of Christ, (which he expressed by the word “ is,” in the sense of “ represents,”) is truly the body of Christ, and that the wine, by virtue of the same affirmative, is truly his blood ; but mark me, O ye of superstitious faith, not by any essential change of, or co-existence in, with, or under, the bread and wine, but only by a sacramental signification, common to all sacraments ; that is, as truly as Christ

is the door, the way, and the vine ; as truly as circumcision is the covenant of circumcision ; as truly as the water in baptism is regeneration ; as truly as the paschal lamb is the passover ; yea, as truly as a piece of broken sacramental bread is the body of Christ which was broken on the cross, and is now in heaven, to whom be glory, &c.

Argument Fourth.—It does not permit Romanists to hold the words of the institution thereof properly ; or, in other words, though this doctrine teaches that the words of the institution must be understood literally, it does not allow them to be literally understood, without doing great violence to the sense, both of the words of the institution understood literally, and of other portions of the word of God. The words referred to are these : “ This is my body, broken for you ;” and, “ This cup is the New Testament in my blood.” The Rev. T. Macguire, I observe for the sake of explication, says, in behalf of transubstantiation, that the words “ is broken,” and “ is shed,” is one of the strongest proofs in support of that doctrine. If the expression, says he, was “ shall be shed,” it might militate against that doctrine ; but the expression “ is shed,” proves that Christ offered himself to the Father before he had actually suffered, and that he had applied the graces annexed to that sacrament, before he had actually suffered upon the cross. “ The graces,” says he, “ which were to flow from that offering on the cross, Christ here

applied in the sacrament ; and," continues he, " if Christ applied the graces (of his death) before his death, in the sacrament, I am at a loss to know why the action (of application, I suppose) having taken place previous to his death, should form any bar to the doctrine of transubstantiation !" Now, in reply to all this unscriptural and unphilosophical nonsense, I have only to say, that I shall give that Rev. gentleman the remainder of his life to prove, from the word of God, the truth of these several propositions, promising to become Papist as soon as he has done so ; and that, in the meantime, I shall proceed to prove the truth of our argument, which, if I am able to do it, will prove that he will never be able to do that which I have here given him both time, liberty, and the promise of a great sacrifice on my part, to accomplish. Yea, I do more ; for I would encourage him in this to try his ability, saying, in the appropriate words of the apostle Paul to the Corinthians, chap. ix. 24, " So run that ye may obtain."

Now, as Romanists maintain that the words of the institution must be understood literally ; and as it is universally admitted by them, that no change has been made in either the bread or the wine, till after *all* the words of consecration has been pronounced, even though it should have been pronounced upon fit matter, by a lawful priest, with a proper aim, and with the strongest intention, we say,

that they cannot hold the words of the institution without a figure of speech, even a much more unnatural one than that which we plead for. 1st, The word “ τὸ, ” “ hoc, ” or “ this, ” according to their doctrine, can have no signification whatever, and must, therefore, be considered as a body without a member; or, as schoolmen express themselves, an *individuum vagum*. But as the words of the institution do not make sense without it, it must therefore signify something; and hence, we must conclude, that that word which signifies something, also signifies, at the same time, and in the same place, nothing, which is absurd. But, again, the original word τὸ is a pronominal adjective in the neuter gender, and, therefore, grammatically speaking, it must have a substantive of the same gender, number, and case implied, which word, both according to Popish principles, and, indeed, the principles of grammar, which are those of common sense, must be the original word “ σωμα, ” and this, when supplied, will make the sentence to stand thus : τὸ σωμα ἐστὶ σὺν μὲν, that it is by interpretation, “ This body is my body.” But, Roman Catholics do not admit that any change takes place till after *all* the words of consecration have been pronounced; therefore, according to their doctrine, “ This body ” at the same time signifies both “ This body ” and not “ This body, ” which we again say is absurd; so much for the Popish holding of the first word of the institution.

But, 2dly, I observe, that the word “*enim*,” or “for,” (the Greek word “*γὰρ*” is not in the original proposition,) which is a casual conjunction, and shews the cause or reason of the existence, &c., of the thing or things affirmed of in its own member of the sentence, and which, consequently, in this sentence, shews the cause or reason of the “This” being the body of Christ; I say, this word, according to the doctrine of Romanists, can signify nothing, and yet, according to that same doctrine, it cannot be left out of the words of consecration, which are: “*Hoc ‘enim’ est corpus meum;*” and hence, according even to Popery itself, it follows, that a word which is absolutely necessary, both for expressing the proper sense of the sentence, and procuring the change of the bread and wine, signifies nothing, which also is absurd.

But, 3dly, I observe, that the word of affirmation “*εἶναι*,” “*est*,” or “is,” when literally taken, represents the present time, and must signify, that as soon as our Saviour had pronounced the word “*εἶναι*,” or one of the same import, the bread which he had blessed was his real body. But Romanists, though they plead for the literal signification of the words of the institution, will not allow that any change takes place in the bread and wine, till after the last syllable of the five words, “*Hoc enim est corpus meum*” has been pronounced, which is the syllable “*um*”; and so with them, the present time

must signify the future; viz., the word “is” with them must signify “shall be.” But if it must mean “shall be,” it is the same to them as if it had been so written; and as it is not so written, they, instead of keeping by the literal signification of the words, have recourse to a figure; yea, to a figure, too, much more unnatural and unusual than that which we plead for in the proposition, which is absurd according to their own principles, and notwithstanding, to preserve the unpreservable literal signification of the words, they make the truth of transubstantiation depend on the last syllable of the word “*meum*” so much, that were the “*um*” not pronounced, there could be no transubstantiation.

But in the *fourth* place, I observe, that Papists do not hold the words, “My body which is broken for you” properly. Taking the words of the institution according to the letter, their sense of them must be this; viz., The bread which I have blessed and broken, and commanded you to eat of, is not bread, but really my body dead, broken, and sacrificed for you. But they are forced to allow at the same time, that Christ was then alive, that his body was not then broken for sin, and that he was not sacrificed till offered up upon the cross. And, therefore, it consequently follows, that, according to them, Christ was both alive and dead, whole and broken, sacrificed and not sacrificed, when he instituted the Supper; or, in other words, that our Saviour at that

time spoke both literally and figuratively, which is most absurd. As the Rev. T. Macguire makes an extraordinary assertion for extricating this Popish doctrine from this great absurdity, saying: "Christ offered himself to the Father before he had actually suffered," we would ask him whence he came to know that Christ's offering himself for sin, and suffering for sin, were two distinct actions? Who taught him that sin would be remitted to the sinner without Christ's suffering and shedding of blood? and also, whether the offering which he here absurdly mentions, may not, with more than equal propriety, be referred to that eternal transaction, which took place between God the Father and God the Son in behalf of future man, before all worlds, to which Milton, on scriptural grounds, refers (in B. iii. of *Paradise Lost*,) where he represents Christ speaking to the Father in these gracious words:

Behold me then, me for him, life for life
I offer; on me let thine anger fall.
Account me man.

But, *5th*, I observe, that Papists understand by the "bread," of which the apostle Paul speaks three different times in 1 Cor. xi. 23, &c., "The real body of the Saviour;" evidently to make them agree with their falsely interpreted words of the institution. Now as this seems to be a kind of knowledge of the word of God superior to any which a Protestant will venture to arrive at, we would fain know by what means

these ingenious men came to this knowledge. Is it because the interpretation of these words of their infallible Church is a better explication of the words of Christ, than that of the divinely inspired apostle Paul? We doubt their answer will be: It is because such is our opinion. Behold then, Reader, the explication of these words by the apostle Paul, and the Church of Rome, and candidly confess which you think the preferable. The apostle Paul says: (1 Cor. xi. 23, &c.) “The Lord Jesus, the same night on 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.” “As often as ye eat this *bread*, ye do shew forth the Lord’s death till he come.” “Whosoever shall eat of this *bread* unworthily, shall be guilty of the body of the Lord.” “But let a man examine himself, and so let him eat of that *bread*.” Observe now that of the Church of Rome; it is this, and I am sure it does her great honour: “The Lord Jesus, the same night on which he was betrayed, took bread, and when he had given thanks, he broke the *body*, (for it was not then *bread* having been consecrated,) and said, Take my *body*, eat my body just now, this is my *body* which I have now broken for you; eat this *body* in remembrance of me; viz., of my *body*, soul and divinity; as often as ye do eat this *body*, ye do shew the Lord’s death, till he come with this *body*, which

I command you to eat in the absence of this *body*. Whosoever shall eat this *body* unworthily, shall be guilty of the *body* of the Lord, which is this very *body* which is now speaking to you, and which I have in my hands. But let a man examine himself, and so let him eat of this *body* as often as he pleases, even all the while that I, who am this very *body*, shall be in heaven!!!”

But, 6thly, I observe, that neither do Papists hold properly the words of the institution of the sacramental cup. These words of the apostle Paul, (in 1 Cor. xi. 2—5 :) “He took the cup, and said this cup is the New Testament in my blood,” they interpretate thus : “The cup which is first mentioned, signifies the wine in its natural and unchanged state ; because it had not then been consecrated. But the cup which is mentioned the second time, signifies the real blood of Christ ; because it has then been changed by virtue of consecration.” Now, since this is their belief, it necessarily follows, that they must take the first cup in a literal sense, and the second cup figuratively, which their own principles do not admit of ; and, therefore, according to their own principles, it is absurd ; being at the same time both literal and figurative. But farther, again, they interpret Matt. xxvi. 28, where our Saviour says : “This is my blood, the blood of the New Testament,” thus, saying, that the New Testament here-mentioned is the covenant itself ; but when

Luke and the apostle Paul says : “ This cup is the cup of the New Testament in my blood,” they maintain, that these apostles mean, that the New Testament is Jesus Christ himself. Now, if the New Testament signifies both the covenant, or word of promise, and Christ, who is the testator himself; it consequently follows, that the testament and the testator are the same, which is grossly absurd. But, farther still, with respect to the same words, viz. : “ This cup is the New Testament in my blood.” I observe, that they will have us to understand, that the “ cup ” here means the blood of Christ in the sacrament of the Supper ; and that the words, “ my blood,” mean the blood of Christ shed upon the cross ; but from this, it consequently follows, that Christ’s blood is shed in Christ’s blood, which is so manifestly absurd that it requires no explanation.

But instead of exposing the abominations of “ Her that sits on the beast ” any further at present, let us now shew Papists how properly and exactly we Protestants can hold the words of the institution, viz., “ This is my body.” By the particle, *τὸ* “ *Hoc*,” or “ *This*,” we understand, “ *Hoc negotium*,” or “ This bread,” which is the same thing ; and we do so because we are told in Matt. xxvi. 26, that “ he took bread,” that “ he blessed it,” that he “ brake it, and gave it to his disciples, and said, Take, eat ; this is my body ;”—because, in 1 Cor. x. 16, the apostle Paul says : “ The bread which we break, is it not

the communion of the body of Christ?" and also, because in 1 Cor. xi. 2, 3, &c., the same apostle informs us, that "on the same night on which he was betrayed, Jesus took bread," &c. Hence the words "This is my body" mean as if they had been expressed thus: "The bread which I brake, and give unto you, to be eaten by you, is my body;" not, however, according to the letter, but figuratively, viz., not transubstantially, but truly and sacramentally, as is evident from these following words: "Do this in remembrance of me." According to the nature and manner of sacraments, (concerning which see the first part of this Essay,) it is evident also that the sentence following expresses the sense of the words of the institution, viz.: "The bread which I break, and give unto you to eat, is a memorial of my body, broken for you."

Papists allow that it is a commemorative act, "because," say they, "St. Paul clearly explains what our Lord meant by the words "Do this in remembrance of me," when he says: "As often as ye do this, ye do shew forth the Lord's death until he come." The reality, therefore, of Christ's presence in the sacrament of the altar," they farther add, "by no means excludes the idea of a commemoration; for though the present sacrifice be truly a sacrifice, yet, as it is not a bloody sacrifice, it may justly be entitled a commemoration of the bloody one upon the cross." But is not this low cunning and vile shuffling? Is

it not also a very bold shuffling? It is, however, neither a dexterous nor a successful shuffling. We can overturn the whole of it with a few words from the decrees of the Council of Trent, which give them the lie who say that it is not a bloody sacrifice. Hear what the Council says against them, *cess. xiii. con. 2*: “If any one shall say, that in the sacrament there doth remain the substance of the bread and wine, or shall deny the conversion of the whole substance of the bread and wine into the body and blood of Christ, let him be accursed.” Now, how can it be a bloodless sacrifice? If the real body of Christ be there, his blood and bones, soul, and divinity, must be there also; and, therefore, it is a bloody sacrifice which, according to the Church of Rome, is offered up in the sacrifice of the mass unto God. Some of them, in their cavillations, say that it is only his glorified body from heaven that is therein offered up. But therein they do not speak according to the scriptures, for even that which is in heaven is the self-same body that was crucified, as we learn from what Christ says to the apostle Thomas, after his resurrection. But our Saviour, when instituting the sacrament, does not say it was his glorified body, but only that it was his body; which words, on Popish principles, prove that it was his body as it was then speaking to the disciples. Now, since all this is so, we conclude that, according to Popish principles, it is absurd to consider it a commemorative act.

But, moreover, it is impossible to affirm, with propriety of speech, that two things wholly and essentially different in their natures, such as *bread* and *flesh*, and *wine* and *blood*, are the same things; and, therefore, when this is done there must be a figure of speech in the proposition; yea, if the language of the institution is not figurative, it evidently intimates to us that Christ, while sitting at the table with his disciples, and circumscribed as to his humanity, said to them: “This bit of bread which I hold in my hand is my body; I give this, my body, to you; that is, I give myself from myself, to be eaten by you before my eyes;”—a greater absurdity than this never was imagined. But, supposing the disciples had understood the Saviour thus, they neither would have believed him, nor eaten it, nor supposed that he was in a sound state of mind, because they believed the testimony of their senses, knew that they were forbidden by their law to eat blood, and believed that those who would desire them to do so, were either wicked men, or had been led into that error by some degree of insanity. And to prevent the Popish objection, that “it might be eaten, as it had not the appearance of flesh and blood,” I again observe, that if they believed it to have been such, like Papists, it would have been unlawful for them; and, therefore, they would not have eaten it. O ye Papists, I wish you were not worse than Jews; they would eat no blood, but you,

in the loupishness of your nature, will drink even the innocent blood of the incarnate Son of God!

Argument Fifth.—It is repugnant to the scriptural doctrine of Christ's glorified state.—The word of God informs us, that when Christ arose from the dead, he did not divest his human nature of those properties which belonged to it in his state of humiliation. He was both God and man prior to his death upon the cross, and both God and man after his resurrection. Though in his resurrection he divested himself of weakness, baseness, mortality, and corruptibility, and clothed himself with strength, immortality, incorruptibility, and glory, it was, nevertheless, the self-same body that was raised, as is evident from Luke xxiv. 39, where we are told that he said: "Behold my hands and my feet, that it is I myself;" from John xx. 27, where he saith to the unbelieving Thomas: "Reach hither thy fingers, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing;" and also from Rom. vi. 9, 10, where the apostle Paul says: "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Such is the doctrine taught in scripture concerning Christ's glorification; but such is not that which the doctrine of transubstantiation teaches. Teaching, that "except (in the literal sense of the words) ye eat the

flesh of the Son of man, and drink his blood, ye have no life in you," it teaches that the glorified body of the Saviour is reduced in the mass, to a lower than even his low state of humiliation. It represents the priests coming against him, though now glorified, with long wax candles, instead of swords and staves, as the insignia of their authority, again to take him prisoner. It represents him captive led by priests into a breadden hall, or into a place all plastered round with the pasty properties and accidents of bread, which is infinitely more unworthy of him now, in his glorified state, than that of Pilate was of him in his state of humiliation. It teaches, that by their saliva upon him in the host, by their holding out the top of their tongue to receive the host, and by their drawing in of the tongue in the act of ingurgitating him down, that they dishonour him, though glorified, by spitting upon him; that they set their tongues against him, saying: "Thou art worthy, O Lord, to be sent into our stomachs;" which is more approbrious language than any the persecuting Jews ever spoke against him; and that they gnash upon him with their teeth; they eat his flesh, drink his blood, as often as they offer what they falsely call the sacrifice of the mass. Now, does it not hence appear that every Papist who receives the sacrament in the belief of this doctrine is guilty, not only of killing the Saviour, and drinking his blood, in his state of humiliation, but, which is

infinitely a greater undertaking, and hence an infinitely greater aggravation of sin, “of crucifying the glorified body of the Lord afresh?” We ask Papists for their opinion,—which must go far with us, as we know they belong to, and are part of, an *infallible Church*.

Inference.—It hence appears that the evidence which the apostle Thomas, and the other disciples, had of the Saviour in his glorified state, was that of the external senses; or, in other words, that the external senses, and particularly that of touch, was the foundation of that Apostle’s belief, that the person then addressing him was really and corporally the Christ. And hence we conclude, against those who believe the doctrine of transubstantiation, that they thereby destroy the best, yea, the only, evidence of the truth of the Christian religion; and also, that their belief in the real presence of Christ in the consecrated bread, (even supposing that it was consecrated with as fit matter, with as good an aim, with as strong an intention to transubstantiate, and with the words of consecration as well pronounced as ever they were in the Church of Rome,) is more the result of faith in the truth of the decrees of the Council of Trent, than of the truth contained in the Bible: yea, that it is the effect of mere delusion, and entirely without any foundation. The Rev. T. Macguire, in his championship for Popery in Ireland, says, against the above arguments: “That all

the senses so contradicted themselves when our Saviour walked on the water that the disciples thought that he was a vision ; and that if one sense contradicts another in natural things, how much more likely are they to do so in things which are supernatural.”

Now, to this unphilosophical, unscriptural, yea childish objection, we consider it only necessary to oppose what St. John says in the first chapter of his first epistle, where we read thus : “ That which we have heard, which we have seen with our eyes, which we have looked on, and which our hands have handled of the word of life : for the life was manifested : and we have seen, and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared unto us : that which we have seen and heard, we declare unto you, that you also may have fellowship with us, and that our fellowship may be with the Father, and with his Son, Jesus Christ.” Our Saviour, it is true, added, when addressing the apostle Thomas, “ Blessed are they that have not seen, and yet have believed ;” but he did not say, “ Blessed are they that have seen, and have believed.” The blessing, as the Rev. T. Pope observes, was not to those who, having the opportunity of seeing, disregarded the testimony of their external senses ; but it was to them who, though not seeing, yet believed,—who, when the evidence of the senses was wanting, nevertheless believed. The Church of Rome, in opposition to this our

Protestant doctrine, would prove, from the words of St. Paul, in Rom. x. 17, where he says, with a reference to the preaching of the Old Testament prophets: "Faith cometh by hearing, and hearing by the word of God," that the sense of hearing only is necessary for the belief of the real presence of Christ in the consecrated bread: but in vain, as any one may perceive, who understands any thing of the apostle's argument in that chapter: he is not there discoursing concerning the sacraments; but, on the contrary, concerning the appointed means by which the grace of saving faith is produced in the soul, which, according to the apostle, and against Papists, is by hearing men, who have been sent by God, preach, neither the decrees of the Council of Trent, and the doctrine of transubstantiation, but the word of God concerning Jesus Christ; for it is they, and not priests of the mass, who bring glad tidings of good things, who preach the gospel of peace, and whose feet, therefore, according to the prophet, are beautiful.

A son of that Church, in behalf of the orthodoxy of his Mother's interests in Ireland, I mean my Reverend friend Macguire, says: that it "Remains with those who do not believe in transubstantiation, to shew, either that it is not a mystery, or that faith cometh not by hearing the word of God, for no sense is allowed to judge of the truth of mysteries." Well, I disbelieve that doctrine; and, therefore, as called

upon, I reply, that it only remains with us Protestants to rid ourselves out of this ill-formed Popish dilemma; and, thanks be unto God, by the assistance of the revelation he has given us, our common sense is not only able to do that, but also to extricate ourselves out of any Popish dilemma, which either Dens, he, or his philosophical Alma-Mater can propose to us; and would, were it necessary. However, not to appear boastful, I rid myself of the above dilemma, thus; viz., by proving, that the apostle Paul, in Rom. x. 17, instead of referring to the Eucharist, refers to that faith which receives Christ as the lamb of God, that taketh away the sin of the world, and causes the soul to rely upon his merits for salvation; and also by proving, that the doctrine of transubstantiation, is not a scriptural subject, which, I trust, I am doing, with, at least, more success than the Pope will thank me for, as it is by such craft he gets his bread.

But now, that we are hence put in mind of what our worthy friend, the priest, said concerning the distinction between a mystery and a miracle—since he said against the Rev. T. Pope, whom he seemed to dread as a leveller of Popes, “I am sorry to perceive that he is unable to distinguish between the nature of a miracle and a mystery;” and also because he exclaimed against him thus: “Because Christ performed a miracle, of which the senses were able to judge, of course, it follows, that the senses are

able to pronounce upon a mystery." Oh! profound argument! Oh! able logician! Since he spoke thus, I say, I shall tell him, and the Pope too, if he will be so kind as to carry his Holiness the intelligence, what common sense and the word of God say concerning the nature of a miracle and a mystery. The greatest miracle that ever was heard of, either in heaven, upon earth, or in hell, is the conversion of a bit of bread, and of a cup of wine, into the real body and blood of Christ. And a mystery, says common sense, is that power of the words, "*Hoc enim est corpus meum,*" which brings the Lord of glory down from heaven, hampers him into the inside of a case composed of nothing more material than mere accidents, and there binds him so strait with a chain, composed of shape, size, colour, taste, smell, and touch; that he cannot move himself, but must lie still till is he *engulphed* in the belly of a rat, a mouse, a laic, or a priest, the most voracious and cruel animal of the four. Such, my good sir, is the nature of a miracle and a mystery in the eye of common sense; but as it may probably be jaundiced for want of the chrism, which, according to some, is the best of eye-salves, I shall now tell you what the word of God says concerning mysteries, viz. *μυστήρια, quæ sunt res arcana, clausæ, abstrusæ, et quæ nos latent.* The word of God, then, in Dan. ii. 28, says: "There is a God in heaven who revealeth secrets," viz., *μυστήρια*; but what have

these to do with transubstantiation, which is a doctrine that never was revealed by God. In 1 Cor. xiv. 2, it is said of him that speaks in the church in an unknown tongue: "Howbeit in the spirit he speaketh mysteries," *μυστηριων*, meaning the doctrines of the gospel, but what has this to do with transubstantiation? Nothing, though it certainly has with priests. In 1 Cor. xv. 15, the same apostle says: "Behold I show you a mystery, (*μυστηριον*); we shall not all sleep, but we shall all be changed." But instead of this having any reference to the doctrine of transubstantiation, it manifestly refers to what shall happen to those who shall be found alive upon the earth in the morning of the last day. In Eph. v. 32, it is said, "This is a great mystery (*μυστηριον*;) but, instead of this referring either to transubstantiation or to marriage, it evidently refers to the communion of Christ with the church; for the apostle himself declares this, saying: "But I speak this concerning Christ and the church." In Rom. xvi. 25, St Paul says: "According to the revelation of the mystery (*μυστηριον*) which was kept secret since the world began; but instead of referring to the never-revealed mystery of Popish transubstantiation, he is referring to the hidden mystery which was long veiled under types and shadows, which was gradually revealed under the Old Testament, which is still unknown to heathens, and which is worse comprehended in the Church of Rome than in any other

Church in Christendom. In Eph. i. 9, we read thus: "Having made known to us the mystery (*μυστηριον*) of his will." But what was his will? Not, certainly, that Christ should become bodily present in the sacramental bread, else it would have been revealed; but, as we read in the 10th verse, that "He might gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in him," viz., the church militant and triumphant. In Col. i. 25, 26, we read thus: "Whereof," (viz., of the Church,) "I am made a minister, according to the dispensation of God, which is given to me for you to fulfil the word, even the mystery (*μυστηρια*) which hath been hid for ages, and from generations, but now is made manifest to the saints." But, instead of this referring to the unscriptural doctrine of transubstantiation, the apostle evidently refers to what is mentioned in the 27th verse, viz., to "Christ in the saints, the hope of glory;" or, in other words, the principles of Christian doctrine, the knowledge of which neither nature, nor the Romish Church, does reveal to man. In 1 Cor. iv. 1, it is said: "Let a man account of us as of the ministers of Christ, and stewards of the mysteries (*μυστηρια*) of God;" here we Protestants freely acknowledge that the apostle is referring to the word of God and the sacraments; but what has this to do with the real presence of Christ in the consecrated bread? It is *a mere peti-*

tio principii to say that it does. But there is yet another sense in which I recollect the word mystery is taken in the scriptures, viz., a mystery of iniquity. In 2 Thess. ii. 7, 8, 9, 10, 11, we read thus : “ The mystery of iniquity doth already work ; only he who letteth will let until he be taken out of the way ; and then shall the wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ;—even him, whose coming is after the working of Satan with all power, (to dethrone kings, &c.,) and signs and lying wonders, (with all the legends of Popish miracles,) and with deceivableness of unrighteousness (Mystery the Great, weareth a veil) in them that perish, (at least from the truth,) because they received not the love of the truth that they might be saved. And for this cause, God shall send strong delusions, that they should believe a lie,” (probably that of the real presence of Christ in the consecrated bread.) But who is this Mystery of Iniquity, this Mystery of Secret Iniquity, this Mystery of Veiled Iniquity, but She who is mentioned in the book of the Apoc. (chap. 17,) even that Babylonian meretrix, “ who sitteth upon many waters, arrayed in purple and scarlet colour, (even that of cardinals,) and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications, (with those that despise marriage,) who is the mother of harlots,

and whose number is 666, which is that also of the church *Lateinos*, as well as of him who pretends to be *Vicarius Filii Dei*, *i. e.*, the Pope, as I shall show more fully by and bye.

ARGUMENTS AGAINST THE MASS, RESUMED.

Argument Sixth.—It is repugnant to the scriptural doctrine of Christ's ascension. Concerning Christ's ascension, we are thus taught by the word of God. "Me," says the Saviour, in Matt. xxvi. 11, "ye have not always."—"I," says he, according to John xvi. 28, "leave the world, and go to my Father." The Apostle Paul to the Hebrews, iv. 8, speaks thus concerning Christ: "If he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law," (though none that offer them according to the gospel but those who believe in transubstantiation, and they are Popish priests.) And in Acts, iii. 21, we are taught to believe that the heavens must receive Christ till the times of the restitution of all things.

But though we are thus taught by Christ and his apostles, the Church of Rome would teach us a very different doctrine in behalf of that of transubstantiation. It would have us believe, that by virtue of the words, "*Hoc enim est corpus meum*," pronounced by a mass-priest, when he really intends to transubstantiate, we may have the Saviour, body, soul, and divinity, as often as we please;—that he is not *cor-*

poraliter always with the Father ;—that Saint Paul, in Heb. viii. 4, tells a manifest falsehood, for which Papists are certainly much obliged to him ;—and that the Apostle Peter himself, notwithstanding that he is the great ancestor of the Pope, talks erroneously, when he says, in Acts, iii. 21 : “ Whom ” (that is Christ,) “ the heaven must receive till the restitution of all things.” Hence, then, it is evident that the word of God and that of Popery contradict each other. That God cannot lie is the belief of Protestants, that the Church of Rome cannot lie in matters of doctrine, at least according to Macguire, is the belief of Popery. Both doctrines being opposite to each other, cannot be true ; and, therefore, he who espouses the one, must of necessity hold the other to be false. Methinks I hear the sober inquirer after truth, saying : “ I wonder that any one in his sober senses can believe a doctrine that so flatly contradicts the word of Him who is truth itself. I do the same ; and would wonder greatly that Popish priests can do it, were it not that I know that their spiritual sobriety has entirely evaporated in the fumes of that delusive liquor, with which, by the eminent skill of the doctors who assembled at Trent, the *Mammæ* of their spiritual *Alma-Mater* have ever since been so full, so captivating, and so exhilarating, that no force, except that which is divine, is able to drive these sheep of the Pope (the laity are the lambs) from them.

One of these sheep, which the Pope has allowed to suck his dam, till he has become *a bidens*, and so sportive, as to run with the velocity of a race-horse, and so fond of butting, as to attack even the dignitaries of other folds, one day, by the permission of heaven, left off his accustomed bleating, which no lambs either of his, or any other fold, can rightly understand. This sheep of the Pope, I say, went, one day, astray, and wandered so far that he got himself surrounded with sheep as different in colour as those of Jacob were from those of Laban, and became so closely beset, that, *mirabile dictu!* he spoke in pretty good English, and exclaimed in behalf of flesh and blood: “Will opposers presume to call the omnipresence of Christ in question?” And then, anon, but with more of his natural voice, thus: “If Christ’s humanity be hypostatically united to his divinity, does not he, who circumscribes the one, by implication circumscribe the other?”

Now, as there are two very serious questions, and of some importance in this argument, I reply, that Protestants do not call in question the omnipresence of Christ’s divinity, but that they deny that his humanity is omnipresent; and they would assure Romanists that this doctrine, even supposing it to be true, is more against the doctrine of transubstantiation than for it. What is meant by the Omnipresence of Deity? It is that divine attribute by which God, without mixture of parts with the creature,

without division, and without multiplication, is, not only in his power, but, essentially, at the same time, present in heaven above, and in the earth beneath; yea, by which he surrounds, fills, and pervades the universe. In Jas. ii. 11, we read thus of the omnipresence of God: "The Lord your God is in heaven above and in the earth beneath." In 1 Kings viii. 27, Solomon speaks thus of the divine omnipresence: "But will God, indeed, dwell on the earth? Behold, the heaven of heavens cannot contain thee." And in Psalm cxxxix. 7, 8, the Psalmist says: "Whither shall I go from thy spirit, or flee from thy presence? If I ascend up into heaven, thou art there; or if I make my bed in hell, (*i. e.*, in the grave,) thou art also there."

Now, if Christ's humanity be everywhere present, it follows that, according to the words of the last quotation, his body is even in the grave; and hence that the Christian religion is false, as it teaches us to worship a risen Saviour; and hence, also, that Jews, Turks, and other infidels, are much indebted to the Church of Rome for that welcome information. *2dly*, If Christ's body be everywhere present, it is evident that we cannot flee from his bodily presence; but he himself asked his disciples when many of the Jews left him, saying: "Will ye go away also?" And, moreover, the scriptures teach us, that he ascended from mount Olivet to heaven, where we are sure we are not at present; and hence we again

conclude that Christ is not *corporaliter* everywhere present. But, again, if Christ's body is everywhere present, he must be *corporaliter* in the sun, moon, planets, comets, and fixed stars, and there, according to his mediatorial function, preparing places for his people; and hence it follows, that these heavenly bodies are to be colonized by terrestrial saints at the day of judgment; and consequently, that if the destined place of Papists is to be in the sun, as is not improbable, being lovers of hot climates, they will perhaps find the atmosphere not much cooler there than they formerly did in purgatory; if in the moon, they will then literally be all lunatics; if in the planet Venus, they will all cease to be Popish priests, being then under the influence of that amiable queen, whose beauty inspires all her subjects, whether Popish priests or Protestants, with the desire of marriage, which, to the sheep of the Pope's fold especially, would be considered a strange event. Well, notwithstanding all these absurdities, Romanists still maintain that Christ's body is everywhere present; well they may; only we must remind both them and Protestants, that the doctrine of transubstantiation teaches, that the whole body, soul, and divinity of Christ, is contained in the consecrated bread; and that it hence consequently follows, that either the one or the other of the following statements must be false, if not both, viz., either that the consecrated bread is omnipresent, or that that which surrounds

the universe, fills all space, and pervades all things, may, with a "*Hoc enim est corpus meum,*" be cooped up within the narrow limits of a wafer ;—absurd!!! But, again, let us suppose that the body of Christ is omnipresent ; well, if so, it must be so without multiplication, mixture, or division of parts ; but transubstantiation teaches, that if a priest properly consecrates a thousand wafers, Christ is in every one of them wholly ; and, therefore, it follows, that that which cannot be multiplied, may, by a Popish priest, be multiplied to as high a ratio as he pleases, which, to say the least of it, is a very strange kind of absurdity. Thus have I answered the former of these two questions, put in behalf of transubstantiation ; and, trusting that I have done it so much to the satisfaction of the sheep referred to, (when I use the word sheep, I do it out of the highest respect, and would not have dared to call any priest a sheep, unless the Douay Testament, and the late priest of Killybegs, had taught me, 'by proving to my satisfaction, that the priests were the sheep, and the laity the lambs, which were given in charge to the Apostle Peter, and hence to the Pope, to be fed ; and we all know that they are well fed, even so fully with flesh and blood, that their nature is almost changed from that which are herbivorous to that which is carnivorous,) as to leave no doubt in his mind, that he is, without controversy, a very theological sheep, I shall now proceed to try if I can as satisfactorily answer his latter question, which was : " Whether, if Christ's

humanity be hypostatically united to his divinity, he who circumscribes the one, does not, by implication, circumscribe the other?" Now, as I do not know whether he holds the personal union of the divine and human natures of Christ from his incarnation, which, according to the erroneous opinions of Ubiquists, is an equation or equalization of his human nature with his divine; or, which I think to be more probable, (from the difficulty of bringing the Saviour down from heaven, when they are going to offer the sacrifice of the mass,) from the ascension, which, they say, is to be understood spiritually, being only a knowledge of heavenly mysteries, or being only a change of state and condition, or consisting in a vanishing and invisible omnipresence of Christ; I say, since I do not know from which of these our reverend opponent holds the omnipresence of the body of Christ, I shall take the liberty of telling him, that he is unable to hold it from either the one or the other upon any principle of reasoning whatever. If he holds it from the Incarnation, the Council of Chalcedon, which expressed the manner of the assumption and union of the two natures of Christ against the Nestorians and Eutychians, is against him, thus: *1st*, It is a union without mutation; that is, the one nature is not changed into the other. *2d*, It is a union without separation, that is, they shall never be separated to all eternity; and hence it follows, that even in his death, though soul and body were separated, they were not separated from the person, now was the union of the two

natures broken. *3d*, It is a union without division ; that is, there are not two several persons in Christ, but one only. *4th*, It is a union without mixture ; that is, neither the natures, nor the natural properties of the natures, are mixed, but they remain distinct, and each nature retains its own peculiar properties, (for, if they were mixed, Christ would then be neither true God nor true man, contrary to Acts ii. 20, Rom. i. 3, 4, and ix. 5, 1 Pet. iii. 18, and iv. 1, and 2 Cor. xiii. 4, 5,) will, and operations. Now, since the union of the two natures of Christ is without change and mixture, it is evident that his omnipresence cannot be imputed to his human nature ; and hence we conclude that Christ's body is not omnipresent ; and, therefore, if a mass-priest can put his body into a piece of bread, that body cannot be at the same time in any other place ; and hence the absurdity of the doctrine of transubstantiation.

But perhaps it is from the ascension of Christ that he infers his omnipresence, preferring rather to espouse the doctrines of *Ubiquists*, and other apostates from the truth as it is in Jesus, than give up the hope of eating his real flesh and blood. Concerning the ascension of Christ, the scriptures give us this information. In the gospel by Luke, xvi. 19, we are told that, after Christ had spoken to the disciples, " He was received up into heaven." In chapter xxiv. ver. 51, of the same gospel, we are told that, " While he blessed them, he was parted

from them, and carried up into heaven." In the same gospel, (xxiv. 50,) we are informed that he ascended from the Mount of Olives, which, according to chap. xxiv. 50, and Acts i. 12, is situated near the village of Bethany, and about a Sabbath day's journey from Jerusalem, or, as we learn elsewhere, about a half a mile to the south of Jerusalem. And in Acts i. 9, 10, 11, we are told that, "When he (viz., Christ) had spoken these things," while they "Beheld, he was taken up; and a cloud received him out of their sight. And while they looked on stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now, from these passages of scripture, it is evident to us, and we believe to every sober mind which understands the literal meaning of words, that the ascension of Christ was, instead of his only becoming invisible, a local, a visible, and proper ascension; and that the place to which he ascended, was not to a different state or condition, but, according to 1 Peter iii. 22, to heaven; that heaven, according to Eph. iv. 10, which is far above all heavens. Not to a heaven which is omnipresent, as *Ubiquists*, and, as I have reason to suppose, our Reverend opponent would have it, but to a heaven which, as

appears from Eph. iv. 10, is a certain finite place, a heaven that is far above all heavens, viz., all the celestial circles described by the Ptolemeian system of astronomy. Heaven, according to John xiv. 2, 3, is the house of our Almighty Father, a house consisting of many mansions, a place which is now a preparing to be the everlasting abode of believers, a place which is locally distinct from the lower or visible heavens, from earth and from hell, yea, a place where Christ's body will remain till the restitution of all things. Now since it is evident from the divine testimony, that such is the ascension of Christ, and the heaven to which he ascended, we conclude that those who say, Lo here, that is, in this desert, or this wafer, is Christ, tell a manifest falsehood; and that the man who would argue in behalf of the doctrine of transubstantiation, that Christ's body is omnipresent from his ascension, must surely have quaffed large draughts from the intoxicating cup of Her whom St. John calls the Mother of abominations.

And moreover, the decrees of the second Council of Nice strongly confirm our arguments, for in one of them, it anathematizes all who hold that Christ is not circumscribed as to his humanity, though it make his non-omnipresence, alas! a proper and sufficient reason for the worshipping of images; but there is the less reason to wonder at this inconsistency, when it is considered, that it was held at a time (viz., A. D.

787,) when the leaven of Popery had visibly begun to inflate the minds of the clergy.

But no wonder that our Reverend opponent talks thus of the omnipresence of Christ, seeing that he has the effrontery forsooth, to affirm in the presence of an assembled multitude of the most learned in Ireland, that the Devil, who is one of God's creatures, can be present at the same time in many places. O profound Theologian! O ignorance! perhaps best befitting the peat bogs of Roscommon! Alas, for such a teacher! and twice alas, for those who are thus taught! No wonder that Papists can believe that transubstantiation is a true doctrine, when they have so much skill as to infer the omnipresence of Christ, from the circumstance of his having passed through the door of a house after his resurrection. Believing that the Devil is an omnipresent being, no wonder that they pray to saints in heaven; because, having proved that the Devil is everywhere present, it can be no great absurdity to conclude, that the saints, though not in the mediatorial office, are everywhere present to lend attentive ears to their *pater nosters* upon the beads, and be delighted with the parrotical sounds of *ave Maria, gloria tibi, Domine ne nos inducas in tentationem*. Fine learned words forsooth, for the laics of Roscommon, and of the Popish laics in general!

Argument Seventh.—It teaches a doctrine contrary to the scriptural doctrine of Christ's sitting and glory at the right hand of the Father.

As a spirit has neither flesh nor bones, and as God is not only a spirit, but an infinite spirit, it follows, that, properly speaking, he can have neither right hand nor left. But though this is true, members are nevertheless ascribed unto God in the holy scriptures, for the purpose of making known unto us his infinite power, and incomprehensible majesty, according to our capacity, but certainly not, that we, like Papists, may represent him in a picture as an old man; and thus, as St. Paul says to the Romans, i. 23, "Change the glory of the uncorruptible God into an image made like to corruptible man." The scriptures afford us sufficient information concerning Christ's sitting and glory at the right hand of God, to know that the doctrine of the mass teaches what is repugnant to it. In Ps. cxviii. 16, where we read thus, "The right hand of the Lord is exalted," it is to be understood, that his power and dominion are exalted, and that the Psalmist takes the simile from the right hand of men, who, by the power of their right hand, effect any thing, and help one another. It appears from Ps. cx. 1, and Heb. i. 3, that, by the right hand of God, mentioned there, we are to understand it as meaning the highest degree of honour with God; and, therefore, when we read in scripture, that Christ sat down, or sitteth, or standeth, at the right hand of God, we are to understand that, in heaven, he is now enjoying the highest majesty and glory, viz., the glory and majesty of being Lord

of all things, the glory and majesty of being Head of the Church; and, in our world, the glorious administration of his kingdom; as is evident from Eph. i. 20, where it is stated, that, “God set him at his own right hand in heavenly places, far above all principalities and power, and hath put all things under his feet, and gave him to be head over all things to the Church.” But Christ is not only thus at God’s right hand in his divine nature, but in his human also, as appears from Phil. ii. 8, 9, where we read thus: “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, wherefore, God hath highly exalted him,” &c.; and as appears also from John v. 27, where we read thus: “The Father hath given him authority to execute judgment also, because he is the Son of Man.

Having thus briefly shewn from scripture, what we are to believe concerning Christ’s sitting and glory at the right hand of his heavenly Father; observe, now, what the Popish doctrine of transubstantiation teaches concerning the risen Saviour, and mark its repugnance to the word of God,—yea to common sense and good feeling. The doctrine of transubstantiation teaches, that, instead of Christ’s being exalted to the right hand of his heavenly Father, there to remain till the restitution of all things, he is, with a “*hoc enim est corpus meum*” brought down to earth, and then exalted to the right hand of a

mass-priest. It would fain prove, were it able, that Christ, instead of then enjoying the highest degree of honour, worship, and glory, that heaven can bestow upon him, is subjected in the mass to such glory, honour, and worship, as hungry rats, mice, and vermin are, in their analogous religion, wont to pay to a piece of bread, consecrated or unconsecrated. Instead of teaching, that Christ is set far above all principalities and power, that he has all things put under his feet, and that he is the glorious administrator of his heavenly kingdom, it teaches, that his kingdom is a wafer, that his jurisdiction extends not much farther than an inch, that he is under the power of the vilest creature, that he is under the dominion of the bislinguent tongue of him who brought him out of heaven to behold a more wonderful miracle than ever he himself performed on earth; and that, if he is not immediately devoured whole, he is apt to be drowned, roasted, boiled, gnawed by rats and mice, worried by dogs, lacerated by hogs, put into a place of confinement called a box, just as the Diana of the Ephesians was by them encased in little shrines, not for the convenience of private masses that they might eat her, but of worship, in which, perhaps, they might say, "*Mea Diana quam magna es.*" Yea, it teaches, that Christ, instead of having authority now in heaven to execute judgment on man especially, as he himself is the son of man, is a fit object for a dential jury, a stomatical advocate,

and a ventrical judge, to try him by their law, and bring him in guilty of being a crusty piece of bread, if they are in any degree out of humour, or offended with his obduracy and passive resistance.

Mr Macguire says, by way of objection to what I have now stated, "That when the species began to decay, Christ could extricate himself therefrom, and ascend to his heavenly Father pure as are the rays of the sun, after having passed through an impure medium." But who is there that does not perceive, that he is calculating here both without his *host*, and against his *host*. What does the man mean by the term "species," as here employed? Surely, he does not call the shape, smell, feeling, taste, and colour of any thing, abstractedly considered, the constituent parts of a species. If he does, we, for his own sake, would advise him to go back to his *alma mater*, and not to leave her nursery till his beard grow, lest his unskilfulness of abstracts and concretes, should be a cause of shame, both to himself, his *alma mater*, and his brethren. Till I read the Notes of his learned debate with Mr Pope, I never heard, read, or knew, that a species consisted of mere qualities and accidents. The doctrine of transubstantiation tells us, that after the consecration of the bread, there is nothing of it left, but mere accidents; and as these are not bread, they can never constitute a species of bread, except, perhaps, such as will feed ghosts, with which kind of light folk, I have been told Papists

are well acquainted. I really wonder, that any man who pretends to have received a liberal education would either himself believe, or have us to believe, that mere nonentities can constitute a species of what is substantial. But I would be still more amazed, were it not that I know it is the very genius of Popery to lead the mind into a world of fancy, extravagance, and ridiculous absurdities. But I excuse the man from my heart, as I verily believe, that when he spake thus, he had got only a breakfast of accidents, and hence was esuriens; and that feeling that his gasteric juice was not quite so willing to put up with nonentities as he was, he forgot what he wished to say concerning the human nature of Christ, and, in his mazy error, lighted upon the above old scholastic expression concerning the omnipresence of divinity, which is not the human nature of Christ.

Nor will it answer Mr Macguire any good purpose to respond to what I have here stated, saying: "That the term species also signifies representations, or appearances, and that this was the sense in which he then used it;" for we know, that, among many others, it has this more literal signification. But, if this be the sense in which he used it, it makes his argument, instead of better, by many degrees worse, as is evident from the following statement of it: "Christ can easily extricate himself from representations or appearances." Now, we ask, What

are the representations or appearances of bread, but mere shadows, signs, or indications of the presence of the substance; and, if they are only shadows, signs, and mere indications of the bread, they are in themselves nothing substantial, and, therefore, there can be no extrication, there being nothing from which to be extricated. I really wish that this powerful extricator would endeavour to extricate himself, body, soul, and spirit, out of the absurd and ridiculous entanglements of Popery, and “become such as I am,” that is, a protestor against the unscriptural, unreasonable, and impious doctrine of transubstantiation.

Argument Eighth.—It teaches a doctrine, which is opposed to the scriptural doctrine of Christ’s union and communion with the saints upon earth.

Popery, taking the words of the institution in their literal sense, maintains that Christ’s union and communion with the saints in the Sacrament of the Supper, is of a carnal nature. There are several passages of scripture, which, according to its interpretation thereof, confirm Romanists in this belief. They say that our Saviour says, (John vi. 51,) “The bread that I will give you is my flesh for the life of the world;” and, “Your fathers did eat manna in the wilderness, and are dead;” “If any man eat of this bread, he shall live for ever;” and hence that he extols what he was about to give at his Last Supper far beyond the bread which descended from heaven. Many of them that were present, say Romanists, and

some of them were disciples, were shocked at the expression, and asked how it was possible that he could give them his flesh to eat? And that our Lord, who neither could deceive nor be deceived, instead of representing to them their mistake, or correcting their error, if it were one, says: "Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and hence they conclude, that the Jews were right when they understood him to be speaking of his real body and blood, from which it follows, that the union of the saints with Christ in the Sacrament is not a spiritual, but a carnal union.

Now, we maintain, on the contrary, that this union and communion is not a carnal, but a spiritual one; and, to prove that we are right, we observe, in the first place, that to eat the crucified body, and to drink his shed blood, is not to be taken literally as the Capernites did, and Romanists still do understand it. We so far agree with the Capernites, who, according to John, vi. 52, strove among themselves, saying: "How can this man give us his flesh to eat," as to say with them, if Christ's words, in the verses referred to, are to be taken literally: "It is a hard saying, who can bear it?" But, while we concede this much, we say that both the Capernites and Roman Catholics, though somewhat differently, do not rightly understand what our Saviour meant by eating his flesh and drinking his blood. This is evident, from a

comparison of the 35th, 40th, and 47th verses, with the 50th, 51st, 53d, and 54th verses. In the three former verses we read thus; viz. in the 35th: "Jesus said unto them, I am the bread of life; he that cometh unto me shall never hunger; and he that believeth on me shall never thirst." In the 40th verse, he says; "Every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day;" and in the 47th, he says: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Now, compare these with the other four verses, and tell me, O ye Romanists, the result. In the 50th, Christ says: "This is the bread (meaning himself) which cometh down from heaven, that a man may eat thereof, and not die." In the 51st, he says: "I am the living bread which cometh down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I shall give him is my flesh, which I will give for the life of the world." In the 52d, we are told: "That the Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?" In the 53d, we are told, that "Then Jesus said unto them, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And in the 54th, Christ says: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Now, what is the result? Is it not hence evident, that what

Christ calls "Believing on him," in the three former verses, he calls "Eating his flesh, and drinking his blood," in the four latter verses. If, then, it is hence evident, that "Believing in Christ," and "Eating his flesh, and drinking his blood," signify the same thing; these two inferences consequently follow: *1st*, That what our Saviour affirms in these verses, has no reference whatever to the Sacrament of the Supper, which was not instituted for a year after, but, instead thereof, to that which, in that Sacrament, is signified and sealed to believers; and, *2d*, That to eat the flesh, and drink the blood of Christ, is nothing else than a spiritual eating and drinking, both in faith and by faith; or, in other words, a receiving and embracing with a believing heart the whole passion and death of Christ for salvation; and hence we conclude, that the union and communion of Christ with his saints upon earth is not carnal, but spiritual; and that, because the doctrine of transubstantiation is opposed to it, it must be false. The following scriptures confirm us still more strongly in the behalf of this conclusion. St. John, (1 Epis. i. 3,) says, in behalf of it: "That ye also may have fellowship with the Father, and with his Son Jesus Christ." Saint Paul to the Eph. iii. 17, says: "Christ dwelleth in the hearts of the saints by faith," which proves that the Old Testament believers had communion with Christ in their worship as well as those of the New Testament; which also is further

evident from 1 Cor. x. 3, 4, where Paul says : “ They did all eat the same spiritual manna, and did all drink the same spiritual drink.” And the 17th verse of the same chapter, where it is said : “ For we being many are one bread and one body ; we are all partakers of one bread,” proves very strongly that Christ cannot be substantially present in the consecrated bread, because if he were so, all who partook of the sacramental elements, whether saints or unworthy communicants, might speak thus, which of the latter would not be true.

But methinks I hear Romanists, by way of objection, saying : “ How is it possible that there can be a real union between the human nature of Christ in heaven and saints upon earth ?” Well, in answering this question, we will ask them another, which is this : Can there be a real union between husband and wife, however distant they may be living from each other ?” Or, in other words, would husband and wife not be one flesh even though they were living from each other at the distance of one-half of the earth’s circumference ? Methinks I hear them answering in the affirmative, and saying, that notwithstanding the distance, they would certainly be still one flesh. Well then, since this is conceded, we farther ask them : How much closer and stronger may be the union between Christ’s human nature in heaven, who is an omnipresent deity, and his believing people, his Church, his spouse upon earth,

whom he has espoused in righteousness, in judgment, in faithfulness, in loving-kindness, in mercy, and with an everlasting covenant, so that neither time, sin, nor any other evil can disannul the espousals, or marriage covenant, and whose members, according to St. Paul, are flesh of his flesh and bone of his bone, which is indeed a great, even an incomprehensible mystery, though it is nevertheless true.

The Scriptures exhibit to the view of our understandings this spiritual union between Christ and his Church, in the clearest and the most attractive manner that we can possibly desire. Whatever kindred, affinity, love, friendship, and benevolence, there is among men; whatever compacts and agreements are made for good among them; whatever bond, connection, and agreement, exist among even insensible creatures; yea, whatever is the means of quickening, of loving; of nourishing, of strengthening, of upholding, and of making us happy; all these are presented to us in the scriptures, for the purpose of making us comprehend, and taste as it were, this spiritual union and communion between Christ and his Church in the sacrament of his Last Supper. This union is represented by marriage in Hos. ii. 19, where we read thus: "I will betroth thee unto me for ever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." And also, in Eph. v. 31, 32, where it is said: "For this cause shall a

man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh: this is a great mystery, but I speak concerning the Church." It is represented by that natural bond of union which constitutes kindred; in Heb. ii. 11, where says: "For both he that sanctifies and they that are sanctified are all one, for which cause he is not ashamed to call them brethren." It is represented by that connection which subsists between the head and the body with its members, in Eph. iv. 15, and in Col. i. 18, where the apostle says: "And he, *i. e.*, Christ, is the head of the body, that is, of the Church." In John xv. 5, it is represented by that natural connection which subsists between a vine and its branches, where these words of our Saviour are recorded: "I am the vine and ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit." It is represented also by the connection which subsists between an olive-tree, and living and healthy grafts growing from it and depending upon it for nutriment, in Rom. xi. 17, where the apostle writes thus: "And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree." In 1 Cor. xv. 20, where the same apostle, speaking of the resurrection of Christ, and thence assuring the Church of its resurrection on account of its union to Him, says: "But now Christ

is risen from the dead, and is become the first fruits of them that slept;" it is represented by the connection which subsists between the first-fruits which were offered up to the service of God by the Jews, and which sanctified the remainder of the harvest: Christ is the first-fruits of the saints that sleep, in as much as he was before all things, has the pre-eminence in all things, sanctifies his people unto God by the consecration and oblation of himself, and ensures their resurrection from the dead by his own, on the second day of unleavened bread. It is also set forth under the idea of that connection which subsists between a king and his true and faithful subjects, in Ps. ii. 6, where the Psalmist says: "Yet have I set my king upon my holy hill of Zion." In Matt. xxv. 34, where we thus read: "Then shall the king say unto them on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you;" and in Rev. xvii. 14, where St. John, speaking of the war which the ten kings should make with the Lamb, and of their defeat, says: "Then shall they make war with the Lamb, and the Lamb shall overcome them, for he is the Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And who does not see the beauty of the analogy and rejoices to think, that his Redeemer has, as a Lord and King, been appointed from everlasting to his kingly office; that having all power in heaven and

upon earth conferred upon him, he is even now, yea, even while priests are pretending that they have got him into a wafer or other piece of bread, subduing his enemies, governing his subjects, defending them from evil, promoting their welfare, and restraining and conquering their enemies; and that, at the last day, he will pass sentence upon the whole world, and before it manifest his union with those, who, when upon earth, lived upon his flesh and blood, not after a corporal and carnal manner, but spiritually and by faith, and that his sufferings and death upon the cross satisfied divine justice and propitiated the wrath of God in behalf of sinful man.

Now, then, O ye Romanists, since such is the union with Christ which believers enjoy, you may hence understand how it is that the cup of blessing, which the servants of the Lord bless, is the communion of the blood of Christ,—how it is that the bread which they break is the communion of the broken body of Christ,—how it is that by one Spirit, all believers, whether they be Jews or Gentiles, bond or free, are baptized into one body, and have all been made to drink into one Spirit,—how it is that, as Augustine remarks, “if we believe we have eaten,”—yea, how it is, that, as the same author expresses it; “Whole Christ is head and body, bridegroom and bride, two in one flesh.” But, lest these apostates and carnal Christians should object, (for men may object to any thing, and we know that Papists will

to the plainest parts of scripture, for the sake of flesh and blood,) to the above doctrine, which, I think, contains little more than the words of God, saying, if believing on the Saviour, and eating his flesh, signify the same thing, it consequently follows, that we keep the sacrament of the Supper, as often as we perform what they call an act of faith, we observe, that between receiving Christ in the sacrament, and performing an act of faith on him, through belief of the gospel, there is a manifest difference; yea, as great a difference as there is in beholding the sun through different mediums. In the Lord's Supper, the means of receiving him are bread and wine, used sacramentally; that is, as holy pledges and divine signs of Christ's broken body and shed blood, which he himself instituted and gave unto us, to be used according to the use and design of the institution thereof; whereas the other is a receiving of Christ by faith, without signs, as he is represented to us in the gospel, which is the word of reconciliation.

Having now, by these eight scriptural arguments, (and as many more, were it necessary, could be adduced,) endeavoured to prove that the doctrine of transubstantiation is directly contrary to the scriptural doctrine of the Lord's Supper, we trust, that all who may study them for the sake of distinguishing between religious truth and error, and hence, of the glory of God, will, by the power of divine grace

oe hence convinced, that we have fully proved that it is an antichristian doctrine.

Argument Fifth.—It teaches that Christ can be offered up unto God as a propitiatory sacrifice as often as a mass-priest pleases.

Now, to disprove this Popish doctrine, I observe, in the *first* place, that there are some things which man can do, or suffer only once. For instance, he can be born and die only once. Now, since man can suffer death only once, and as Christ was truly man as well as truly God, we therefore conclude, that his death cannot be repeated; and since he could die only once, he could offer himself for sin only once, since, without the shedding of blood, there is no remission of sin. Therefore, it consequently follows, that, unless mass-priests can prove that they have power to put a man to death after that he has died, or to put the risen Saviour to death a second time, they cannot offer him up a propitiatory sacrifice. If Christ could be offered up more than once, it follows, that he could suffer for sin more than once, which is contrary to the word of God, in Heb. ix. 25, 26, 27, to which scripture we must refer the reader.

But, I observe, in the *second* place, that this doctrine blasphemes both the infinite justice of Deity and the merits of Christ's death. The covenant which God made with Adam, the federal head of the human race, was this, viz. : “ In the day thou eatest

thereof, thou shalt surely die." This covenant being broken, the Son of God, according to the eternal covenant of grace, took upon him our nature, sin excepted, that *by his sufferings and death*, he might satisfy divine justice, and hence redeem us from the penal consequences of the broken covenant of works. Now, as Christ has died for the sin of the world, is it not evident that the Popish doctrine of offering him up as often as a mass-priest pleases, argues that either Christ's death upon the cross was not in itself worthy to satisfy divine justice, or that God the Father would not stand by the articles of the eternal covenant which he entered into with his only Son our Saviour; and hence, that the Deity is not a just God; yea, that God the Father is unjust even to his only begotten and well-beloved Son; all which fairly-inferred conclusions are not only unscriptural, but extremely blasphemous.

But, I observe, *thirdly*, that Romanists, in offering up Christ a propitiatory sacrifice unto God, and offering him often, virtually charge the sacrifice of Christ upon the cross, with the same weakness that those of the Levitical law were chargeable with, which is contrary to the following plain and uncontrovertible portions of the word of God. In Heb. vii. 11, 23, we read against this Popish doctrine and practice thus: "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that

another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" "And (ver. 23) they truly were many priests, because they were not suffered to continue by reason of death." In Heb. viii. 7, it is said: "For if that first covenant had been faultless, then should no place have been found for the second." And in chap. x. 17, 18, we read thus: "And their sins and their iniquities will I remember no more. Now, where remission of sin is, there is no more offering for sin," which proves the error of the Popish Church in offering up Christ (were it possible) a propitiatory sacrifice for the sins not only of the living, but also of the dead. O pure Church! O divine theology! O sacred priests! ye are worthy of her whose sons ye are, and from whose polluted cup ye have imbibed your unscriptural and antichristian abominations. But these are not the only scriptures which contradict the Popish doctrine, which teaches that Christ can die and be offered up for sin more than once; though the Pope will not believe that he may not offer up applicatory sacrifices, thus audaciously usurping the office of the Holy Ghost, which he professedly does, in setting himself up as *Vicarius Filii Dei*. We are told in Heb. vii. 27, that "Christ needeth not daily, as those high-priests, to offer sacrifice, first, for his own sins, and then for the people's; for this he did once, when he offered himself up upon the cross." And in chap. x. 14, we

are further told : “ That by one offering, he hath perfected for ever them that are sanctified.” And here, by way of inference, we may take the liberty of affirming, that, if Romanists are not perfected by the sacrifice of Christ upon the cross, they are not sanctified, (the Pope’s sanctifying influence will do them no good ;) and, if they are not sanctified, they are not justified ; and, if they are not justified, they are not believers ; and that, if they are not believers, they do not belong to the household of faith, which is the true Church of Christ. And, moreover, we may take the liberty of telling them, by way of a second inference, that we Protestants, who know that we have Christ, an high-priest over the household of God, who hath shed his blood for that house, will thereby draw near unto God in the full assurance of faith, having our hearts thereby sprinkled from an evil conscience, and our bodies washed, not in Popish holy water, not in water of St. Catherine’s well at Killybegs, which the inhabitants of that place hold sacred, not in the perhaps more sanctifying and farther famed water of Loch Derig, but with the spiritual water, even the water of that spiritual well of salvation, which God, of his infinite mercy and grace, opened up in the house of David for all the people, not of the Mother of abominations, but of the Holy One of Israel. Indeed, it is evident from Heb. ix. 24, 25, 26, to which I refer the reader, that those, who desire to offer up Christ again for sin, and those

are both followers of the beast, and those who obey the beast, virtually deny that he has entered into the Holy Place not made with hands, and that he will there remain an advocate and intercessor with the Father till the restitution of all things.

But we observe, in the *fourth* place, that, if Catholic priests really offer up Christ in the sacrifice of the mass, it follows that they are both able and worthy to do that which neither men nor angels are either able or worthy to do, as is evident from Heb. ix. 14, where the apostle affirms, that “ Christ offered himself through the Eternal Spirit.” But I observe, in the *last* place, that Romanists, in order to maintain this false doctrine, prevent the obvious meaning of various passages of the word of God. They would have us to believe that the prophet Malachi, in chap. i. 11, refers to their massical sacrifices, saying: “ From the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place, incense and a pure offering shall be offered up to my name.” But if we consider that this is a prophecy concerning the prosperity of the King of Saints, and of his kingdom in this world, it will appear to be ridiculous nonsense to suppose that the offering here mentioned can be Christ himself; because it will appear to be an offering of himself to himself, which is as absurd as any Popish absurdity. But, to overlook this absurdity, it is evidently a false interpretation of

the text, from the following consideration ; viz., because, if the sense of the verse be taken in its literal signification, it refers to offerings consisting of flour and oil, and not to propitiatory sacrifices ; and if it is to be understood spiritually, as indeed it must, it respects the prayers and other reasonable services, which the apostle Paul, in Rom. xii. 1, beseeches the saints to offer, saying : “ I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.” In Heb. xiii. 15, these offerings are called sacrifices of praise, which surely is not one of the names of the Popish mass. The apostle Peter, against his pretended descendants, calls them spiritual sacrifices, which title is not applicable to the sacrifice of the mass, since, according to Popery, it is a sacrifice of the flesh and blood of Christ. We read of these offerings in Rev. viii. 3, thus : “ Incense with the prayers of all saints ;” but surely the offering of the mass is not incense ; and, verily, mass prayers are not of all saints, but to them in the Popish belief, that they are all ready to hear them, and to carry them to the throne of the Eternal, and there to plead, with a powerful advocacy the case of their clients out of the *combined merits* of the faithful. And in Ps. cxli. 2, we read of these offerings, thus : “ Let my prayer be set forth before thee, with the incense, and the lifting up of hands, as the evening and the morning sacrifice,”

Now, as Popish priests pervert the proper meaning of these, and many other passages of the word of God, in order to maintain the doctrine of the mass, they are evidently guilty of wresting them, in the proper sense of the word.

Romanists, according to their shuffling manner in debate, object, saying, that although they cannot offer up Christ a bloody sacrifice, they can, nevertheless, offer him up a bloodless one, which objection we refute thus : If they are able to do this, they must allow, that the apostles, to say the least of it, were fully as well qualified ; and, hence, it follows, that they were able to offer up Christ without blood, at the very time in which he was offering himself with blood upon the cross, which is vastly absurd. But, according to their own principles, it cannot be a bloodless sacrifice, for they maintain, that the whole perfect Christ, as he lived in the flesh, is contained in the bread alone, in their apology for withholding the cup of blessing from the laity ; now, if the whole perfect Christ, as he lived in the flesh, be in the consecrated bread, it follows, that, when the body is offered up, the blood is offered up also. But, even supposing they could offer up Christ a bloodless sacrifice, what good purpose would it serve either the living or the dead ? we answer, None ; because it would be an offering in vain, according to Heb. ix. 22, where we are told, and would to God, that every ignorant Papist knew it savingly and to profit, that

“ Without the shedding of blood, there can be no remission of sin.”

The Popish Church, knowing that the sacrifice of the mass cannot, according to the scriptures, be a propitiatory offering, shifts wonderfully for its maintenance, saying, “ That it is a sacrifice to apply unto us the sacrifice which Christ offered up unto God for us upon the cross.” They grant that Christ’s oblation upon the cross was all-sufficient to procure the pardon of the whole world; but, this sacrifice is nevertheless to be every day repeated, in order to apply to particular persons the benefits that were at first obtained by it.

Now, to this, we observe, *first*, that the scriptures authorize us to believe, that a propitiatory sacrifice procures the pardon of all sins to the offender; and, therefore, if Christ’s sacrifice did that, and this the scriptures assure us of, there can be no need of any other. If the debt be once paid, there is no justice that can exact it again. Christ paid this debt for us by the shedding of his blood; and, therefore, divine justice is fully satisfied; and, hence, every sinner is pardoned and received again unto the favour of his Maker, who will, with a believing heart, repent of his sins, and turn from them unto God, with full purpose of, and endeavour after new obedience. The gospel, the sacraments, and faith, are all that is necessary to apply the sacrifice of Christ to particular persons, as we may learn from 1 Cor. xi. 24, 25,

where it is said, to every individual present: "Take, eat, this is my body which is broken for you, this do in remembrance of me;" from 2 Tim. iii. 15, where we read these words of Paul to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus."

But, we observe, *secondly*, that no sacrifice can be applied to men by means of offering up another sacrifice. Were it possible, it would thus follow, that the satisfaction of God could be applied to men, by satisfying still more; which, besides being absurd in itself, argues that God was not satisfied with the offering of Christ upon the cross, which is false, according to the scriptures. Again, were this possible, it would follow, that the payment, by Christ, of that debt, which we, by nature, owe unto God, and cannot pay, is to procure the discharge of the debtor, by paying the same amount again and again, which infers either the injustice of God the creditor, or the inadequacy of the first payment, both of which are impiously false according to the scriptures. And, again, were this possible, it would follow, that the reconciliation of God can be applied to man only by reconciliation, which (if it is true) proves, that the blood of Jesus did not make peace between God and man; and hence that his atoning blood was shed in vain, which is contrary to the word of reconciliation. Hence, we see that it is as foolish

to suppose that any thing can be applied unto men, by being applied unto God, as to suppose that a patient could be benefited by applying the prescribed medicine to the doctor.

But I observe, in the *third* place, that in the Popish *Secreta* of the office of the Dead, (“*Miss. Ser. in Offic. mort.*,”) Romanists pray thus: “Receive, O Lord, for the soul of thy servant, the Host which thou didst offer to God the Father for us bountifully.” Now, is it not evident, that, if the Host be the very body of Christ, they offer up Christ to himself, and pray that he would receive himself? Yes; and it is most absurd. And again, in the canon of the mass, they pray, that God would accept the things offered, as he accepted the sacrifice of his holy child Abel, the sacrifice of Abraham, and the offering of Melchisedec; but is it not extremely blasphemous to compare the sacrifice of Abel, Abraham, and Melchisedec, (supposing that the last made the offering referred to,) however holy they might be, with the sacrifice of the body and blood of Christ?

But I observe, *lastly*, that the sacrifice of the mass is no real mystery; and hence we conclude on Popish principles, that it is no real sacrifice. The mystery has been cleared up by the reflected rays of the gold and silver which it has brought into the treasury of St. Peter’s. The sacrifice of the mass is for applying the merits of Christ’s first sacrifice to

particular persons ; but this sacrifice the priests have entirely in their own hands ; and therefore, they can either apply it to the benefit of particular persons or not as they please ; for if they do not intend to apply it to any individual, it is not applied ; and if they do intend to apply it, then it is applied. That the efficacy of the mass depends upon the priest, is evident from their own authors. One of them says : “ It belongs not to God alone, but also to the priest, to distribute the benefits gotten by the sacrifice ; because it is in his power to determine his intention whether he will offer for this or that man ; so it belongs to him to determine to whom he will communicate what is gotten by virtue of that sacrifice.” Thomas Aquinas expresses it more briefly thus : “ The mass is beneficial to them to whom the priest hath an intention to apply it.” Now, this being the case, it may be easily supposed how convenient it is for the getting of the priest’s good intentions to apply the benefit of the sacrifice that is offered to us to make good application to him before hand.

Hence it appears, then, that whosoever offers up another sacrifice, either by way of application, or propitiation, than that which Christ offered upon the cross, and by which the sins of believers are taken away, thereby teaches that contrary to Gal. v. 2, 3, 4, that we may hope for redemption and reconciliation with God some other way than through faith in the blood which was shed upon the cross ; that the

whole passion of Christ is insufficient for salvation ; and, consequently that his sufferings and death were in vain and of none effect,—which God forbid !

Argument Sixth.—Our sixth argument against the sacrament of the mass, is, that it is administered to the laity only in one kind. None but the priest who consecrates, has the benefit of the cup ; and this the Popish Church holds so indispensable and necessary, that the Council of Constance excommunicated all those ministers who give the cup to lay members ; and in pursuance of what this Council decreed concerning this, the Council of Trent has made the two following canons, viz. : “ If any one shall say, that all the faithful people of Christ are bound by any commandment of God, or as necessary to salvation to receive the sacrament, of the Eucharist in both kinds, let him be accursed ;” and, “ If any one shall say, that there were not just causes and reasons moving the Church to administer the sacrament to the laity under one kind only, that of bread, or shall say, that the Church hath erred therein, let him be accursed.” Such is the law and practice of the Popish Church. In the Council of Trent there were many who opposed the passing of this decree. The ambassadors both of the emperor of Germany and king of France, and many of the provinces of Germany also, did very earnestly in the name of their masters petition the Council against it, and represented the dangerous consequences of

withholding the cup from the laity. But notwithstanding all their endeavours, they could not prevail. So strong was the Pope's faction in that Council, that they carried the continuance of the sacriligious denial of the cup which the Council of Constance had brought in. One of the cardinals was so zealous for the Mother of abominations, that he protested, saying: "That he would never give his consent that the people should have a cup of such *deadly poison* administered to them, as that cup was which they desired; and it was better that they should die than have such a remedy." The greatest reasons which they assigned for withholding it, were the three following:—They said, "That those who were for the cup, were disaffected persons, and not true Catholics; and if they should condescend to them in that particular, they would be asking next for the service performed in a known tongue, and such other things as the Church of Rome could not allow." *2dly*, They said, "That the clergy were already in sufficient contempt, and if they should let the people enjoy the same privileges in the sacrament with them, it would, in a manner, render the priest and the people equal, and thus they would be brought into further contempt." And, *3dly*, They said, "That the Church of Rome cannot err. But that Church, in the Council of Constance, had taken away the cup from the people, and had given good reasons for it. If, therefore, they should grant it to

them again, it would be a shrewd argument to heretics that the Church had been before in a mistake ; which to suppose was intolerable.

Now, we say, that whether it be tolerable or not, in this affair, the Popish Church did egregiously err, as we shall now prove from the word of divine inspiration. And we observe, *first*, That it is evident from the end and design of this sacrament, that the Church of Rome egregiously errs in withholding the cup of blessing from the laity. This ordinance, even according to the Church of Rome itself, is a commemorating ordinance in remembrance of the Redeemer as of an absent friend, of his friendship and love, and of his sufferings and death for our redemption : “ Do this,” says the Saviour, “ in remembrance of me :” “ As often as ye eat this bread, and drink this cup,” says the apostle, “ ye do shew forth the Lord’s death until he come.” It is evidently a confessing ordinance, for when communicating, it is our duty to confess that we are a spiritual, a peculiar people, zealous of good works—Christians not in name only, but also in spirit—the servants and soldiers of Christ to the end of our lives, in faithfulness and all manner of holiness—not ashamed of his cross, of our dependence upon, and confidence in him—and that he is our prophet, our priest, and our king, according to our baptismal vow, and the words of the gospel. It is evident, that it is also a communicating ordinance. In it, gospel truths are offered to us by God, and ac-

cepted by us by faith. The apostle Paul, in his explication of it, says, “The cup of blessing which we bless,” (meaning, which we beseech God to bless for us, with and for which we bless God, and in which we hope and trust, and expect, that God will bless us,) is the communion, or, in other words, communication of the blood of Christ; and the bread which we break, is the communion of the body of Christ,” “which was broken for you;” meaning, which was not only broken for us upon the cross when it was an offering for sin, but which is also broken to us, as the children’s bread is broken in the word of reconciliation, in which word, or gospel, it is made the food of souls. But, it is, moreover, a covenanting ordinance. Our Saviour, himself, says, that the sacramental cup is the New Testament in his blood. It is, therefore, a thing which is not only of, or belonging to the New Testament, but a thing which contains it, just as much as a parchment, on which any human testament or will is written, contains the testament. It contains not only a part or explanation of the New Testament, but the whole sum and substance of it. The original word *Διαθηκη*, signifies both a testament and a covenant. In general, it signifies that instrument by which a right passes and is conveyed from one person to another, and by which a title to something good is given by one person to another. Accordingly, therefore, the revelation of God’s grace and will is both a testa-

ment and a covenant; and the Lord's Supper has a reference to it, yea to every part of it, as being both; and, consequently, it must be a covenanting ordinance. The tenor of the covenant of grace, is, "Believe on the Lord Jesus Christ and thou shalt be saved." Salvation, therefore, on the part of God, is the great promise in the covenant; and believing on the Lord Jesus Christ, on the part of sinners, is the condition of the covenant and necessary qualifications in the person receiving. Now, as the cup in the sacrament, is both the sign and seal of this covenant of grace, it necessarily follows, that he who drinks out of it, in faith, viz., saying, with a willing mind and an obedient heart, as in Exod. xxiv. 7, "All that the Lord hath said will we do," receives the blessings of that gracious, infinitely wise, and divinely ordered covenant.

Now, since, as hence appears, this sacrament is a commemorating, confessing, communicating, and covenanting ordinance, we would ask Romanists whether the whole church, or the clergy only are to commemorate the love and friendship, the sufferings and death, of Christ, their absent Lord? and, whether it be necessary for the clergy only thus to keep in remembrance the promise of his second coming? and, moreover, whether they can prove that the laity ought not thus to commemorate Christ? and would tell them, that, until they can prove that the laity ought not, we will protest against

their withholding the cup of blessing from them. Since this sacrament is a confessing ordinance, we farther ask Romanists, whether the whole Church, or the clergy only, are to confess themselves to be Christians, faithful followers of Christ, depending upon, and confiding in him for salvation? and tell them, that, if they admit that the whole Church is bound to confess these things, they err egregiously in withholding the sacramental cup from the laity. Again, since it is hence evident, that the sacrament of the Supper is a communicating ordinance, we still farther ask Romanists whether the whole Church, or a part of her only, whether the laity or the clergy only, are to hold communion with Christ in the sacrament of the Supper; and whether the laity have not need, as well as the clergy, of the blessings therein communicated to the faithful; and whether, they may not have more need of it as a means of grace, as, perhaps, to them a more lively sign of the shed blood of Christ, especially as they are generally most illiterate? and, if they cannot answer against the whole Church, then, we say, that they act a very sinful and audacious part in withholding the cup of blessing from the laity. And, *lastly*, since it hence appears, that the sacrament is a covenanting ordinance, we ask Romanists whether the whole Church, or the clergy only, in the sacrament of the Supper, are required to enter into covenant with God, saying,

according to Exod. xxiv. 7, "All that the Lord hath spoken, will we do?" and, if they cannot answer against the whole Church, we will continue our protest against their withholding of the cup of blessing from the laity; because, according to Christ's institution of this sacrament, it is one of the two seals of the new covenant; which is, "Believe in the Lord Jesus Christ, and thou shalt be saved."

But I observe, in the *second* place, that Romanists cannot defend the impropriety of withholding the sacramental cup from the laity from the words of the institution. The Apostle Paul applies the words of our Saviour, as recorded in Matt. xxvi. 27, to the whole Church, and not to the clergy only; the words are these: "He took the cup, and gave thanks, and gave it to them, (that is, to the twelve disciples,) saying: 'Drink ye all of it.'" Now, if this was not the proper interpretation of our Saviour's words, he never would have said, as he says in 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Nor could he have said, as in chap. xi. 26, "So often as ye drink of this cup, ye do shew the Lord's death until he come." Nor could he have said, as in verse 28th of the same chapter, "Let a man (that is, any man, whether he be a clergyman or a laic,) so examine himself, and so let him eat of this bread, and drink of this cup." Nor could he have said, as in chap. x. 11, 12, "Now all these things happened

unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." We say the Apostle Paul could not have thus expressed himself, unless it had been to teach the Church, that every member belonging to it had an equal right to participate of the cup of blessing in the Sacrament of the Supper ; and hence we conclude, that both the design of the institution and the words of it, authorise us to protest against the withholding of the cup of blessing, as a practice that is quite Antichristian.

Argument Seventh.—The mode (which see in the explication) in which the mass is administered is unscriptural.

And, *first*, We observe, that this may be inferred from the names which the apostles gave to the Lord's Supper. This New Testament Sacrament, in 1 Cor. xi. 20, 21, is called the Lord's Supper, evidently from the time of the day (Matt. xxvi. 20,) in which it was originally instituted, which was on that memorable night when our Lord, after having eaten the passover with his disciples, was betrayed into the hands of sinners. But though this is the proper appellation of this sacrament, the primitive Christians gave it several others. In 1 Cor. xi. 20, 23, it is called *Coming together* ; because, in order to the celebration of it, the Church assembled, which argues that Popish priests, who celebrate it in a cor-

ner, have apostatized from the primitive practice of the Church. It is called the *Eucharist*, which word signifies thanksgiving, on account of the blessing at the time of consecrating the elements, as we learn from Matt. xxvi. 26, 27, and 1 Cor. xi. 24. It was called *Agape*, that is, love-feast; because, upon a certain day, after partaking of it, the Church met at a common feast; the rich, even after the equality of property had ceased, bringing along with them provisions both for themselves and the poor, all of whom were invited; and it seems that they had therein respect to Acts ii. 42, where we are told, "That they continued in fellowship, and breaking of bread;" and also to 1 Cor. x. 17, where the apostle says: "We being many, are one bread and one body." They gave it, from Acts xiii. 2, the name of *Liturgy*, which signifies a public service, or word; and, as the Church of Rome calls it the mass, and makes a private work of it, we hence infer, that it either does not understand the meaning of that term, or has found a new light, which shows it neither to do nor to say as the primitive Christian did. The ancient Christians called this ordinance the *Sacrament of the Body and Blood of Christ*, from its being a sign of a holy thing, with a promise annexed to it, that is, from its being a visible sign of an invisible grace, which cannot be applied to the sacrifice of the mass, as is evident from the doctrine

of transubstantiation. In the primitive days of the Church, it was also called an *Offering*, not because they supposed that they therein offered the real flesh and blood of Christ, but on account of the bread, wine, alms, prayers, thanksgivings, and devotions, which they brought and offered (thinking of the offering of Christ upon the Cross) to God, for the benefit of the whole congregation or church. And, *lastly*, it came to be called the *Sacrament of the Altar*, from the custom they had, not of offering thereon the real body and blood of Christ, but of putting the things offered by the people, and belonging to the sacrament, upon an elevated place, which, in the Church of Rome, if not taken in the Old Testament sense, is nevertheless taken in a very corrupted one, as we shall prove when come to our argument against Popish Altars. The Apostle Paul, whether from its being at first both instituted and celebrated at a table, (which, I think, was his motive,) or from its being in his time always celebrated at a table, or from the analogy which subsists between the end and design of this ordinance and feasts at tables, calls it the "*Table of the Lord*" in 1 Cor. x. 21, where he says: "Ye cannot be partakers of the table of the Lord and the table of devils." Hence, we infer that there is neither scripture nor apostolical practice for teaching what Popish priests teach their communicants, viz., "That they should

kneel mannerly, fold their hands, and cast down their eyes before the place where the priest is giving the sacrament.”

But, *secondly*, I observe, that it may be inferred that the mass is not administered according to the scriptures, from the character of its administrators.

The administrators of the mass are not of the order of those, who, in the primitive Church, administered the Lord's Supper. This, I know, I proved in my last argument, but, for the sake of exposing Antichrist still farther, I shall briefly state a few things applicable to our present argument. While it is evident, from Matt. xxvi. 26, and 1 Cor. xi. 23, that it was Christ himself that instituted this sacrament, it is also evident, from many passages of the word of God, that no other than he could be the author of it, and that for these three scriptural reasons: *1st*, Because no other than Christ (John xliii. 25, and Rom. vi. 23,) can give us the pardon of our sins and eternal life, which are the things signified by it. *2dly*, Because, according to Ezek. xx. 18, 19, and Matt. xv. 9, it is a part of that religious service which none but Christ has authority to institute. And, *3dly*, Because no other than Christ could erect a covenant with his Church, it must be He only that can institute ceremonies to signify and seal the promises contained in that covenant, which are those of mercy and grace to every one that believes in the Lord Jesus Christ according to the scriptures.

But though Christ himself was both the author and first administrator of this New Testament sacrament, he could not, on account of his leaving the world, continue the administration thereof; and hence it was necessary that he should appoint and authorise others in the Church to administer it in his stead. That there were none others than the apostles at that time, and since the days of the apostles, there have been none others than teachers and preachers of the gospel, ambassadors for Christ only, ministers of Christ only, and stewards of the mysteries of God, yea those who are duly called to the holy ministry, and by the administration of this ordinance, seal the word of reconciliation; I say, that none others than these were appointed and authorised by Christ, is evident from 1 Cor. iv. 1, where St. Paul says: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God;" and also from 2 Cor. v. 20, where he says: "Now then we are ambassadors for Christ, as though Christ did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." Now as the Roman clergy are sacrificing priests, teachers of traditionary legends, preachers of saints and angels, stewards of the mysteries of Mystery the Great of Babylon, beseechers that men would be reconciled unto the Pope who is Antichrist; we hence infer that they, instead of being the successors of the apostles, are the successors of the

Pope's faction in the Council of Trent, even of those who gave St. Paul the lie in all things relating to this ordinance; and conclude that, as far as the character of the administrator can effect the administration of this ordinance, it is not administered according to the word of God in the Church of Rome. The ordinances of God, to be properly administered, must not be administered by idolaters, which Popish priests themselves say they are, if they cannot convert bread and wine into flesh and blood; and that they cannot, is the strange admission of Mr Macguire himself, who says: "Christ alone can be called the sacrificing priest." "He is the assistant Pontifex," "Christ is both the priest and the victim;" or, as Augustine has it: "Christ is both the priest offering and himself the victim." "A priest pronounces the words of consecration, Christ performs the action; therefore, the priest does not transubstantiate." Now, since the priests cannot, and since it would be absurd to suppose that Christ makes that to be himself, who was conceived by the power of the Holy Ghost about eighteen hundred years ago; it follows that there is no transubstantiation of the bread and wine at all; and consequently that the celebration of the mass is an idolatrous act, and that those especially who administer it, are spoken against by St. Paul, where he tells the Corinthians, that "They cannot be partakers of the Lord's table and the table of devils."

Indeed, we can see no method by which Popish priests can evade the charge of being administrators of an idolatrous ordinance at the table of devils, than by denying that there is any such thing in their Church as a communion table at all, which, if they do, it is manifest that theirs is not a Christian Church. Is not Mr Macguire in this instance, a heretical priest? Yes, certainly, but we hope his Church will excuse him, knowing how difficult it is to be consistent in behalf of Popish falsehood and traditions.

But, *thirdly*, I observe, that it is evident that the mass is not administered according to the scriptures, from what we are thence informed concerning the elements of the Supper.

1st, The species which the Popish clergy employ, are little things made of flour in the form of wafers, called hosts, oblets, and by some, owlets. They are called hosts, from the Latin word *hostia*, which properly signifies a sacrifice for having obtained the victory over a conquered enemy; and which is derived from the verb *hostire*, which, being compound of *hostem* and *firere*, literally signifies to strike the enemy; and therefore, we may hence infer, that the host is so called with a reference to the wounding of the body of Christ in the sacrament of the mass. They are called oblates, from the Latin word *offerre*, because they are offered up to God in the sacrifice of the mass, both for the living and the dead. And they are called owlets, or ovelties, from the English

word to owe, perhaps to teach us that they are as due to divine justice, as was the sacrifice of Christ upon the cross, and that God will be as well satisfied with the payment of the one as with that of the other, which is rank Popery.

But these little hosts, both reason, the Church, and the word of God, reject as the base offspring of Mystery the Great of Babylon. Reason says, that, as they do not resemble bread of any kind, they are not proper signs of the promises of the gospel. The Church maintains on the authority of her well authenticated history, that she was not forced to eat them for many centuries, even until she was sent into the wilderness by Antichrist, to make room in Rome for his scarlet lady, where she became so hungry, that she was fain to eat them instead of the "bread of life that cometh down from heaven;" to say too and endeavour to believe, which was impossible, that they were both flesh and blood; yea, to own her thankfulness for them, though they often stuck in her throat for want of the "cup of salvation." And the word of God rejects them, saying, as in Matt. xxvi. 26, 27: "Jesus took bread; and he took the cup;" concerning which expressions, we observe the three following particulars: viz., That by Christ's "taking" bread and wine and applying them to this sacramental ordinance, he signified that, as had been foretold of him in Isaiah liii. 8, he was to be taken from among men;—that

as the Lamb of God, he was to be offered up upon the cross for the sin of the world;—that he was to be sent to the Father to be our great High Priest and advocate, and that he was thence to be received as the spiritual meat and drink of our souls by the hand of faith.

But, *2dly*, with respect to the particular sort of the bread and wine which Christ employed in the institution of this sacrament, we observe, that he took of the same sort of bread and wine which they had been using in the paschal feast. Though we are not certain what kind of wine they had been using, yet from its being sacramental wine, and hence an emblematical sign of the promise of the gospel, it is reasonable to suppose, that its colour was the nearest to that of blood, and that it bore the greatest resemblance to that now generally used of any that the Holy Land produced. With respect to the bread, however, we say, that though we are certain, that it was unleavened bread, it does not appear from scripture that it either concerns the sacrament what sort of bread is used, or that the Church is bound to use any kind of it rather than another, provided that it is common bread, and so fit for the nourishment of our bodies, that the sacramental analogy between the sign and the thing signified may be fully preserved. Our authority for saying this, will be found in 1 Cor. xi. 23, &c., where it is said, not that he took unleavened bread, but

simply, that "he took bread," which he would not have said, if the Church had been restricted to the use of a particular species of it. In Acts xx. 7, it is said, "when the disciples came together to eat, not unleavened bread, or any other particular kind of it, but simply to eat bread; and, hence, as well as from many other expressions in the word of God, relative to the sacramental bread, we confirm the truth of the above conclusion. But the same thing may be proved from the fact, that particular churches may be so circumstanced, that it would be impossible to procure either bread or wine of any kind; now, if the Church were limited to the use of a particular sort of bread and wine, it is evident, that, in that case, the local circumstances of the Church would prevent its members from assembling to celebrate the Lord's Supper, which from 1 Cor. x., appears to be wrong, as long as they had *good and wholesome* meat and drink among them to use for signs in the sacrament of the supper. In 1 Cor. x., where the apostle compares the *manna* of the Israelites, with our bread, and the water with which they were supplied from the rock Meribah, with our wine, he calls them, in verses 4th and 5th, "the same meat, and the same drink," without doubt, meaning, that they were the same in use and signification. Now, because these were the same in use and signification, we, by converting the terms, may certainly say, that the sacramental bread and wine, is the same with the *manna* and the

water of the rock; and as these, though miraculously given, were the common meat and drink of the Israelites in the wilderness, we may substitute the common meat and drink of any other people, and say, that the sacramental bread and wine, are the same with the common meat and drink of any people, in a sacramental use and signification. And this being admitted, we may hence conclude, that the Church of Rome cannot, consistently with her own principles, be a universal Church, because she, in the doctrine of transubstantiation, require "fit matter," that is, according to her opinion, wheat ground into flour, and that flour baked into wafers, before it needs be expected that transubstantiation will take place, without which there can be no sacrifice of the mass, and, consequently, no Popish Church.

But, *3dly*, we observe, that though it is enough for us to know that our Lord and Saviour did constitute this sacrament with bread and wine, and hence that the Church is bound to use the same emblems where it is possible to procure them, yet, we say, that a better reason can be given by Protestants why he used them, than can be assigned by Romanists. They say that he took bread and wine, that he might convert them into his own flesh and blood, which is absurd; we say, on the contrary, that he took bread and wine, as being the most emblematical of the things signified, and that they would not otherwise have been considered by our Lord fit to be used.

It is evident that there is the strongest and most beautiful analogy subsisting between a common and a spiritual feast. As bread and wine are fully sufficient to satisfy our corporal hunger and thirst, to nourish us, and hence to maintain and increase our bodily strength and vigour, so the body and blood of Christ, spiritually considered, are fully sufficient to satisfy our spiritual hunger and thirst, (that is, our hungering and thirsting after righteousness,) to feed and nourish babes in Christ, to increase the strength and vigour of those that are strong in the Lord, and to bring all to the stature of perfect men in his saving knowledge. Our Saviour, I say, knowing all this infinitely better than either men or angels, used bread and wine, as also did the Apostle Paul, according as he had received, as signs and seals of the benefits of the covenant of grace in the Sacrament of the Supper. But another design which our Saviour evidently had in employing bread and wine in the Sacrament of the Supper, was, that he might thereby shew that the faith of both the Old and New Testament saints was the same in respect of its object; that between the law and the gospel there is a harmony that may be said to be in unison; that the Jewish and Christian dispensations of religion are essentially the same; that he himself is the person on whom their identity depends; that the Old Testament saints, by means of typical sacrifices and other figures, worshipped a Saviour to come; and the New

Testament saints, by means of the gospel and gospel ordinances, which are also emblematical, worship a Saviour that has already come, suffered, died, risen from the dead, and ascended into heaven, there to carry on his mediatorial work till the restitution of all things ; and, finally, that that Church which believes otherwise may be thence assured, that, instead of being either a Patriarchal, Levitical, or Christian Church, is an antichristian assembly, and hence a synagogue of Satan.

But, *4thly*, I observe, that it is evident from what the word of God informs us of the consecration of the sacramental bread and wine, that the consecration of the mass is not according to scripture.

To consecrate anything, is to dedicate it, to devote it, and to set it apart from a profane or common use, to one that is sacred and holy. When the sacramental elements, therefore, are consecrated, they are set apart to a sacramental use. They are, in virtue thereof, so hallowed in use and signification, that they become a sacrament of the body and blood of Christ, as is evident from 1 Cor. x. 16, where the apostle says : “ The cup of blessing which we bless, is it not the communion of the blood of Christ ? and the bread which we break, is it not the communion of the body of Christ ? ”

Popish priests consecrate (if such, according to their principles, it may be called,) their wafers and wine, by breathing over them, signing them with the

sign of the cross, crying or singing to them, standing, walking, and bowing before them, lifting the bread over their heads, kissing the cup, speaking to them in an unknown tongue, and by saying: “*Hoc enim est corpus meum,*” the last syllable of which being finished, the consecration is completed, and the bread and wine are then, in their opinion, the very flesh and blood which constituted the human nature of Christ previous to his death upon the cross, and which constitutes it still in heaven. Such being the Popish mode of consecrating the sacramental bread and wine, I shall now shew the Protestant mode thereof, which, I am happy to think, is the same that the apostle Paul and our Saviour himself observed. From the words of the institution, in Matt. xxvi. 26, we learn, that Jesus took bread and *blessed it*; in the 27th verse, we are informed, that he took the cup, and gave *thanks*; and, in 1 Cor. xi. 23, 24, we are told that “Christ took bread, and when he had given thanks, he *brake* it.” Now, the question upon which the argument turns, is this: What are we to understand by the expressions, He *blessed* it, and He *gave thanks*? Surely not the Popish mode of consecration? By no means; but, on the contrary, we are to understand, that in consecrating the sacramental elements, we are to bless God for the institution, by repeating the words of it, by declaring the promises which are made by our Saviour to all that worthily partake of the sacrament, by

invoking the name of God, by giving him thanks for the benefits bestowed on us by his well-beloved Son, and by praying that he would assist us, by his grace, to realize the spiritual blessings of the communion of the Lord's broken body and shed blood.

But, in the consecrating of the elements, something more is signified than a mere change of the bread and wine from a common to a sacred use. There is in the very act of consecrating something sacramental. It is a sign of something referring to Christ, whose sufferings and death we in that sacrament commemorate. Blessing the elements, and thus setting them apart, signifies the consecration and setting apart of our Lord and Saviour Jesus Christ, *1st*, To the work of our redemption in the eternal decrees of God, or covenant of grace; and, *2dly*, As it were, by his sufferings and death, to be our great High-Priest and Advocate with the Father, which gospel mystery the sacrifice of the mass cannot embrace: because it teaches, that Christ leaves the Father, comes down to earth, waits upon a priest till he has pronounced the last syllable of the word "*meum*," and then slips in, or, in some other way, fills up all of a wafer that is contained in its fairy case of accidents.

But, *5thly*, I observe, that it is evident from what the word of God teaches us concerning the distribution of the elements, that the mass is not administered according to the scriptures.

In the Church of Rome there is no scriptural distribution of the elements. These words of the Institution, "he gave unto them," and "take" do not apply unto the mass, unless, it be meant by "he gave unto them," that he put his body into their mouth, or held it to their mouth, and that by the expression, "take," he desired them to receive it as dogs receive crumbs from their master's table. When the sacrifice of the mass is administered, the priest is at the altar, (if such it can be called,) at which the communicant "kneels mannerly," folds his hands, casts down his eyes for some time, then holds up his head upright, lays his tongue on his under lip, upon which the priest lays the host, or consecrated wafer; all which ceremonies Romanists believe to be most consistent with the mode of giving and receiving the sacramental bread and wine at the last supper of our Lord, and in the primitive Church, which to say the least of it, is a Popish mistake. In all Protestant Churches, however, there is a scriptural distribution of the elements. No officiating minister in them gives a whole piece of bread, little or large to each of the communicants; but, on the contrary, and for the following reasons, he breaks it in their presence, and communicates it, in this broken state, to the receivers, who take it in their hands, and distribute it among themselves, the deacons of the Church assisting them, and supplying with more as need requires: *First*, Because he

finds he has the example of Christ for so doing, in Matt. xxvi. 26, 27, in Mark xiv. 22, in Luke xxii. 19, 20, and in 1 Cor. xi. 23, 24, 25. His *second* reason is, because the apostles, after the pattern of Christ, did the same, as is evident from 1 Cor. x. 16, where Paul says : “ The bread which we break ;” and also from Acts xx. 7, where we are told, “ That when the disciples, upon the first day of the week, came together to break bread, Paul preached unto them, (viz., to them of the Church at Troas,) ready to depart on the morrow ; and continued his speech till midnight.” His *third* reason is, that it was for many centuries the custom of the Christian Church to break the sacramental bread previous to its distribution among the communicants, as can be proved from ecclesiastical history. And his *fourth* reason is, that he knows, that the distribution thereof among the communicants, signifies, that Christ, with all his benefits, is freely bestowed upon all penitent and believing men, even upon every one in particular. And his *fifth* reason is, because he knows that communicants are, by that part of the ceremony, particularly reminded of the crucifying and breaking of Christ’s body upon the cross for our sins ; and that they are enabled, by the assistance of the Holy Spirit, who enables whom he will to lay hold, by the hand of faith, and by means of these words of Christ, “ This is my body which is broken for you,” to say “ I believe that the body of Christ was broken and

offered up, and that his blood was shed for me upon the cross, as certainly as I perceive the signs thereof, viz., the bread broken, and the wine poured out, and communicated to me by his servant in his stead."

But, *lastly*, I observe, that it is evident, from what the word of God informs us concerning eating and drinking the sacramental elements, that the mass is not administered according to the scriptures.

In the Catholic Catechism of Van den Berge, we are told, that the host must be laid on the top of the receiver's tongue; that it must be thereby swallowed down without chewing it; and that a little wine unconsecrated, (for were it consecrated it would transform every communicant into a sacrificing priest,) may be given to get off the relics of the host, (the accidents, I suppose,) which may be sticking to the mouth; which certainly argues, that it is no uncommon thing for Papists to lacerate with their teeth, and toss about in their mouths, the mangled carcass of the falsely supposed body of Christ; and, consequently, to shed his blood; thus, literally, putting to death the Lord afresh.

But, instead of following out these absurd consequences of this Popish doctrine any farther at present, I shall now briefly state what the word of God says concerning eating and drinking the sacramental bread and wine. In Matt. xxvi. 26, and 1 Cor. xi. 24, it teaches, that we must not stop with receiving the elements into our hands, and putting them into

our mouths, but that we must forthwith proceed to eat of that bread, and to drink of that wine. But, what are we to understand by the eating and drinking here mentioned? evidently from the proper signification of the terms, eating and drinking in the common way. The word, "eat," in the original is *θαγαλιε* derived from a Hebrew word *כפ* which signifies the mouth, which word is used in a great multiplicity of places in the New Testament, and invariably signifies to eat in the common way, viz., by masticating or chewing the food eaten.

If the Popish mode of eating the host, which is by swallowing it whole without chewing, were scriptural, we would, instead of the word *θαγαλιε* have had the compound Greek word *καλαφαγαλιε*, which properly signifies to devour, to swallow down greedily, or that species of eating which is practised among the peasantry of the *Venta Belgarienses*, and which they call *bolting*, but which, when compared with the whole-like-bolting of Romanists, appears to be almost unworthy of the name; because, they bolt only bits of flesh, whereas Romanists (*horreo dum refero*) swallow, as they suppose, at one gulp, (*mirabile factu*,) the whole body of the man Christ Jesus, who is, all the while, in heaven. I wonder if they are empowered to do this wonderment in fulfilment of the typical swallowing of Jonah by the whale! If they say that they are, all that I have to respond is, that they are certainly whalers. But these

Hampshire bolters are said to have the power of ruminating ; with which power, perhaps, Romanists are favoured also, as they certainly stand in much greater need of it ; and if they have this power at the time of bolting the host, it is but reasonable to suppose, that it will not have been long in the stomach till it is brought up again, to be chewed as cud, and then devoured afresh. O that Romanists would ruminate on the absurdness and vileness of the doctrine of transubstantiation and the mass, till, in disgust therewith, they, protesting against them, would return to the truth as it is in Jesus.

But, to return from this apparent digression, we observe, that though we Protestants eat only bread and drink only wine in this holy ordinance, we do not therefore eat and drink them as we would in a common meal, or at a common feast, which, according to 1 Cor. xi. 22, are not to be celebrated in the Church. On the contrary, we eat the bread and drink the wine, discerning the Lord's body, that is, sacramentally; for we thereby signify, that we therein receive the body and blood of Christ broken and shed upon the cross for our soul's salvation, not after a corporal and carnal manner, as Romanists suppose they do, but in the most suitable manner, (for the flesh profiteth nothing, and Christ is now in glory,) that is, spiritually, and by faith in the word of promise ; and the end of our doing so is, that we may thereby grow in grace, and at length arrive at the

stature of perfect men in the knowledge of Christ, and attain the full assurance of hope and of everlasting life in the realms of bless and glory. And this we do, because, in Matt. xxvi. 27, 28, Mark xiv. 22, 23, 24, Luke xxii. 19, 20, 1 Cor. x. 16, 17, xi. 23, 25, and xii. 13, we are both commanded to do so, and taught that the soul of every worthy communicant is as certainly fed unto eternal life with the broken body and shed blood of Christ, as he receives and tastes with his bodily mouth the sacramental signs of the body and blood of the Lord, viz., the bread and wine rendered the sacrament thereof by blessing and thanksgiving. Now, if I have satisfactorily proved that our Protestant manner of celebrating the Lord's Supper, viz., of taking the bread and wine, of consecrating them, of breaking the bread, and pouring out the wine, of giving them to the communicants seated at a sacramental table, and of their eating and drinking them, is agreeable to the word of God, it must be hence evident, that the Popish mass is not celebrated according to the scriptures, which was the thing to be proved.

Argument Eighth.—Our eighth argument against the mass is, that the Church of Rome allows masses to be celebrated, in which none communicates but the priest. (See Explication, No 8.)

That this is a very great abuse of the Sacrament of the Supper, is evident both from the word of God, from the doctrines of the fathers, and also from the

very name which Romanists give to this their Popish rite. *1st*, It is evident from the words of the institution of the Sacrament of the Supper, that the manner in which our Lord celebrated it entirely condemns it. In Matt. xx. 26, 27, 28, we are informed, that our Saviour gave the bread and the wine, after he had consecrated them, to all the disciples, saying : “ Eat ye all of it,” and “ Drink ye of it.” Saint Paul, when discoursing on this sacrament, informs us, that one of its principal ends was to unite all Christians into one common body, society, or fraternity, in 1 Cor. x. 17, saying : “ We being many, are one bread and one body, because we are all partakers of that one bread ;” in 1 Cor. xii. 13, where he says : “ By one Spirit we are all baptised into one body ;” and in chap. xi. 20, where he says : “ When ye come together therefore into one place.” Now, if we are to imitate the example of Christ in the celebration of this sacrament, and if the doctrines of the Apostle Paul are true, and if we understand these doctrines, which, indeed, are so plain, that a child might almost comprehend their meaning, it is evident that private masses, even though in all other respects they should be scriptural, are contrary to the word of God, and therefore cannot be proper sacraments.

But, *2dly*, This Popish practice is not only condemned by the word of God, but also by the unanimous voice of antiquity. Antiquity, instead of giving the least countenance to any such Antichristian prac-

tices as private masses, sharply reproves all those who, having the opportunity, did not communicate in the Church. The ancient canons are so severe against people who attended the other public ordinances of religion, that they declare them excommunicate for the neglect of it. There is not one single instance can be given of any Sacrament of the Supper being performed in the Church, in which none but the priest alone received the sacrament, for more than at least six hundred years after Christ. Yea, so sure are we of the truth of this assertion, that we promise submission to the Pope (provided only that he will in all things submit to Christ,) if Romanists can prove it to be false ; but we defy them.

But, *3dly*, The very name by which Romanists calls this ceremony, proves that private masses are a modern invention of Antichrist. The word mass (*Missa*) is the name by which the ancients distinguished the communion service from the other services of the Church. And, as I observed in a former part of this work, it was so called, because, previous to its celebration, the deacon told all who did not intend to communicate, to leave the congregation. Now, if all of them went away, the clergyman must have been left alone, which, therefore to suppose, is absurd ; and if they did not all go away, those who remained, undoubtedly remained for the purpose of communicating with the minister. And hence we conclude, that both the Holy Scriptures, the voice

of antiquity, and the name of the mass itself, condemn the ceremony on account of this Antichristian practice, even supposing that it was, in all other respects, agreeable to the truths contained in the Bible respecting it.

Argument Ninth.—Our ninth argument, according to the order in which we stated them in the explication, (which see,) is that masses are sold by the priests, and bought by the laity in the Church of Rome.

As the priests do not deny the charge of selling masses, though they endeavour to extenuate the crime, we say that it is evident from Rev. xviii. 17, that they are very great merchants; because, besides dealing in offices, dignities, relics, indulgences, pardons, and many other such precious commodities, they deal in masses, selling them for the sake of both the living and the dead, as a doctor does his medicine. They once had a very good stock of evangelical truth in their warehouses, and also the two New Testament Sacraments; but, having fallen in with a meretricious sharper from Babylon, who threw such a *glamary* over their eyes, that they could no longer distinguish between truth and falsehood, they tossed out at their windows many of the truths, and much of the ordinances of the gospel; and, instead of them, by her advice, (for she presided in the Pope's faction at the Council of Trent,) laid in a plentiful supply of traditions, decrees, can-

nons, and Popish rites. And what is much in their favour, they have a charter, in virtue of which they enjoy the whole monopoly of the trade, as is evident from Rev. xviii. 17, where, in reference thereunto, it is said, “ For no man might buy and sell, save he that had the mark, or name of the beast, or the number of his name, which is six hundred three score and six,” and which is the mark, name, and number of the Church of Rome, as we shall show in our last argument. But no wonder that they are thus favoured, since they deprived the Lord of a part of his due, that they might worship therewith both saints, angels, pictures, statues, (one of which in Rome is almost worn off its legs with kisses,) and little things which they call saviours, and sell for about a shilling each, in the shape and size of wafers.

Now, what shall we say to all this buying and selling, and bartering of masses and other abominations in the Church of Rome? We shall say, *1st*, That Papists may say, as Demetrius and the other silver smiths of Ephesus said, when the trade of making shrines for Diana was likely to be taken from them, “ by this craft we get our bread.” *2dly*, We will say, that the apostle Peter himself, who is the great *Mahoz* of the Popish Church, in the condemnation of Simon Magus the sorcerer, condemns the venality of Popish masses, and all the other saleable abominations of that corrupt Church. Though Simon was a believer, and a baptized per-

son, yet, because he thought to purchase the Holy Ghost with money, “ Peter said unto him,” (Acts. viii. 20, 21,) “ thy money perish with thee ; thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.” But if the offering of money on the part of Simon, who was a laic, manifested so great a depravity of heart, how much greater depravity of heart would the receiving of it have manifested on the part of Peter, who was a clergyman at that time. Now, as the Popish clergy, in their selling of masses and other Popish abominations, act a part quite contrary to that which Peter acted in the case before us, it is evident that their sin therein, is to that of the laics who purchase them, as the sin of Peter would have been, had he received Simon’s money, to the sin of Simon for offering it. And, moreover, we are hence warranted to say to them, both priests and laity, as Peter said to Simon, “ your money perish with you,” (because you sell and buy your masses,) “ you have neither part nor lot in this matter ; for your hearts are not right in the sight of God.” Repent, therefore, of this your wickedness ; (I do not advise you to do Popish penance,) and pray to God, if perhaps this your sin of buying and selling your abominable masses may be forgiven you.

But, *3dly*, We say, that Popish priests, in the sale of their masses, even supposing them to be the very thing our Lord instituted at the Last Supper,

are very far from being honest dealers. What they sell is not their own but Christ's; for on this supposition they belong to that church which he purchased with his own blood; and which, therefore, he intended to be free to all believers, without money and without price, and which, moreover, he will permit none to sell or barter with impunity.

O what pity ought we Protestants to have for Papists on account of this their illicit traffic. Knowing that, however rich they may become, either in purse, or in the spirit of Popery, "this very night their souls may be required of them;" and that, as soon as they go hence, they must either prove their right to the spiritual commodities in which they dealt, and also produce all the accounts of their trade, or else be filed off to the left, and led to a prison in which the words of an act in behalf of insolvent Popish merchants were never heard! O that Popish priests, before it is too late, would sell, or cast all that they have, even all their other abominations to the moles and the bats, instead of to the poor ignorant and deluded laity! and O that the laity would anoint their eyes with that spiritual eye-salve, that would cause them to see that Christ is not in the host, and hence be no longer cozened out of their money, nor duped out of the salvation of their souls by believing the words of crafty priests, instead of "Him who is both the way, the truth, and the life." And O that both priests and laics,

in a proper sense of their need of Christ, with evangelical perceptions of his divine excellency, and with a heavenly inspired reliance upon his infinite fulness to enrich them with all blessing, would come unto Him alone, and (Is. lv. 1) buy wine and milk of him without money and without price; and gold tried in the fire that they may be rich, and white garments, that the shame of their superstitious ignorance may no longer appear against them.

Argument Tenth.—Our tenth argument, according to the order of explication, (which see,) is that Romanists are guilty of the sin of idolatry in the adoration of the host.

Romanists, when pressed more closely than usual concerning their worshipping of the host, endeavour to extenuate the sin thereof by apologising thus: “Supposing” say they, “that we should be mistaken in believing the doctrine of transubstantiation, though we hope that we are not, our meaning and intention will clear us of the guilt of the sin of idolatry, which we hate equally as much as Protestants. We intend only to worship Christ in the host; and if Christ is not there as we believe him to be, we are no more idolators on account of our mistake, than a man is a traitor to his prince, who, through ignorance, should mistake a courtier for his prince, and render him the homage that was due to his sovereign.”

Now, whoever seriously considers the principles

of this plausible apology, will easily perceive that they are in all respects inconsistent with both reason and revelation. I wondered very much, (and do still,) that there was none either in the House of Commons, or elsewhere, (A. D. 1833,) who offered to shew Daniel O'Connell the falseness of his reasoning, when he made use of a similar argument, concerning the Popish procession in Malta. Their argument is reducible to this, viz.; men are not idolators, if, through ignorance and mistake, they worship that which is no deity, instead of the only living and true God; than which nothing is more contrary to both reason and revelation. Were this argument true, it would prove that there never was a serious man an idolater in the world, which is contrary to the word of God. Idolatry, as we may learn from 2 Chron. xvi. 12, Phil. iii. 19, Gal. iv. 8, Eph. ii. 12, and Eph. v. 5, is to invent, or to have any other thing instead of the only living and true God, and to repose hope and confidence in that thing; and, as all pagans were guilty of this sin through their ignorance, and as their ignorance did not excuse them, (as we may learn from 1 Peter iv, 3, where it is said: "For the time passed of our lives may suffice us to have wrought the will of the Gentiles when we walked in abominable idolatry;" from Acts xiv. 15, and from 1 Thess. i. 19,) how much greater reason have Romanists, who have the light of revelation to guide them, and who moreover

profess to have embraced it, to dread the wrath of God for worshipping one of the meanest of his creatures, even a wafer, instead of himself the Almighty Creator. Let not Romanists, therefore say, that they are not idolaters, if through ignorance and mistake they worship that which is no God, even a piece of bread, instead of the Lord Jesus Christ. There is no comparison between mistaking a piece of bread or a wafer for God, and a countryman's mistaking a courtier for his prince. Papists have the evidence of deduction, of demonstration, of the laws of nature, the testimony of the senses, the history of the primitive Church, and the word of God to assure them that a consecrated wafer is not the Lord; whereas the countryman referred to has no such evidence that the courtier is not his prince.

But *2dly*, I observe, that even supposing the doctrine of transubstantiation to be true, Romanists cannot be certain that every time they worship the host they are free from the guilt of idolatry. By the confession of their Church, the bread and wine cannot be transubstantiated without due consecration; and that there can be no due consecration, unless there be fit matter, a lawful priest, meaning and intention on the part of the priest to make the body of Christ, and a proper pronounciation of the words: "*Hoc enim est corpus meum.*" If any one of these, I say, be wanting, there can be no consecration; if there is no consecration, there can be no transubstantiation; if no transubstantiation, there can be no

body of Christ; and if no body of Christ, the worship of the host is given to a piece of bread only. Therefore since, as is hence evident, no man, at any time, and much less when he is present at mass and worshipping the host, can certainly know whether the consecration has been duly performed, upon which, by supposition, the whole depends, it is impossible that he can be certain whether, in the adoration of the host, he worships Christ or only a piece of bread. If Romanists would think of these things previous to their adoration of the host, I could lay my life, that they would not be sincere worshippers of it, even for one day more.

But as this argument may not be so convincing to the priest-ridden laics of that communion, as we could wish, we will ask any of them whether, a laic having begun his adoration of the host, would continue to the end, if he saw a mouse come out of its hole and swallow it? For my part I am inclined very much to believe that it would at least give him a new idea concerning the breaden god, if it would not make him virtually a Protestant. But to be still more convincing, suppose that the mouse was caught and put into a cage, I ask any Romanist whether he would conceive it justifiable to worship the host there, even supposing that the mouse was sanctified by holy water and chrism? (which it certainly would be more worthy of than a bell, which has nothing more divine in it than its cold and hard tongue;) I am sure, moreover, that it would be a very

convenient little shrine to carry him about in procession on Corpus-Christi-day; and a very pretty little shrine too, especially if it was a white mouse? But whence is derived the Popish custom of enshrining the host, but from the pagans who knew not God. The silver shrines which Demetrius and other craftsmen of Ephesus made for Diana, (Acts. xix. 24,) were small models of her temple with herself within. “The *ισλα* of the Greeks,” says Clark, in *Travel*, vol. iii., p. 447, “as well as the tabernacles of the eastern nations, were sometimes not only portable, but they were so small, that the *κισλα* *ισλα* used for enclosing them during journeys scarcely exceeded the size of the fashionable snuff-boxes now used by the *petit maitres* of Paris and London. They are particularly common in Russia and other countries professing the religion of the Greek Church. They are made either of wood or metal with two little folding doors which are thrown open when the idol is worshipped. The custom of using them has been retained among the Roman Catholics.” Now as many of the Ephesians burned their books of magic and divination at the preaching of Paul, who preached against their idolatry and shrines, I trust that Romanists will, at this preaching against their shrines, and other idolatrous worship, bring together all their amulets, exorcisms, charms, masses, relics, and other sacred works, for curing pains, healing diseases, expelling demons, preserving from evil,

and according to Mr Macguire, (First Speech on transubstantiation in Dublin,) driving evil spirits from cattle, and, in the spirit of repentance of having so long wrought the will of the Gentiles, return unto God, that they may find mercy.

But, *3dly*, I observe, that, from their own writers, we have every reason to consider it idolatry, and not that of the lesser kind either. Caster, the Jesuite, affirms, that if the Church of Rome be mistaken in the doctrine of transubstantiation, they do, *ipso facto*, stand guilty of such a piece of idolatry, as was never before known in the world. Now, then, we see, that they themselves admit, that, if the doctrine of transubstantiation be not true, they are idolaters. But we have already proved, that it is a doctrine contrary to all sense, reason, revelation, and the history of the Christian Church for many centuries, yea, against all evidence, except that, perhaps, of Popish tradition, (which cannot be depended on, even though a Papist should make his affidavit, because we know that he believes that a priest can pardon his sins,) and hence, that it is not a true doctrine; and, therefore, since it is proved that transubstantiation is a false doctrine, the worship of the host, either in the sacrament of the mass, or at any other time, is, in every sense of the word, idolatry.

But, if the word of God be true, we say it is more than mere idolatry; that, like all others, it is accursed idolatry. In Deut. xxvii. 15, it is said: "Cursed

is the man that maketh any graven or molten image, or other abomination unto the Lord, a work of the hands of the craftsman." And in Isaiah xli. 24, it is also said : " Behold, ye are of nothing, and your work is of nought ; an abomination is he that chooseth you ;" therefore, because that Romanists, in the adoration of the host, do not only worship an image as the representative of another thing, but even a wafer, believing it to be the body, soul, and divinity of the Lord Jesus Christ, their worship thereof is, in the fullest sense of the term, accursed.

But the worship of the host is not only the most accursed idolatry, but also the most gross that ever was heard of. Caster, the Jesuite, himself, says : " If the doctrine of transubstantiation (which I have proved to be false,) be not true, the errors of those were more tolerable who worshipped a red cloth hung upon the top of a spear, (as is reported of the Laplanders,) than of those who worship a piece of bread, as hitherto Roman Catholics have done all over the world for many years." But the worship of the host is not only the most accursed and the grossest idolatry that ever was heard of, but also the most reproachable. If Laban (Genesis xxxi. 30,) was reproached for serving gods which were stolen away, certainly Romanists may be reproached for adoring that which is not only liable to be stolen by the hands of men, but even by rats, mice, and all such vermin. If the Egyptians were reproached by the prophet Isaiah

(chap. ii. 20,) for worshipping gods, which must at last be “cast to the moles and the bats,” are not Papists infinitely more reproachable for worshipping that which rats and mice are not only apt to convey to their holes, but there to swallow up in an instant? If the gods of the Babylonians were proved to be idols, by being carried upon men’s shoulders, (Isaiah iv. 6,) and by their being liable to be carried away captive in the time of calamity, may we not with certainty thence infer, that the carrying about of the host—the god of Romanists—on Corpus-Christi-day, proves it to be an idol also. But the worship of the host is not only the most accursed, gross, and reproachable idolatry that ever was heard of, but it is also the most ridiculous. The Persians worshipped the sun, “the noblest image of his Maker.” The Tartars worshipped the moon, whose beauty and other good offices led them to believe that she was the queen of heaven, and protectress of their nation. The Assyrians worshipped both the sun and the moon. The Syrians worshipped Dagan and other false deities. The Egyptians worshipped cats, dogs, cows, calves, crocodiles, onions, and garlic. And Romanists, a people who call themselves Christians, as if they wished to be the most ridiculous idolators in the world, worship, what? *ne ride, doctissime sacerdos, dum tibi refero*—even a piece of bread!!! But the worship of the host is not only the most accursed, gross, reproachable, and ridiculous idolatry

in the world, but also the most strange. The gods of the Egyptians grew and increased, which was certainly very strange. The idols of other heathens were considered only gold, silver, wood, or stone, till they were consecrated, and even then, they only supposed that they contained the deity which they were made to represent, as the body (not as its accidents) contains the soul ; and also, that, if any accident, such as the loss of an eye, or a finger, &c., happened to it, the deity would instantly leave it, after which it would be no more worshipped, all which is very wonderful and strange. But, behold what is infinitely more wonderful, infinitely more unaccountable, and infinitely less reasonable, Romanists, by the power of these *presto-pass* words, “ *Hoc enim est corpus meum,*” which few that hear them are able to understand, can, in broad day-light, in the additional light of two or more candles, and in the presence of a whole congregation, out of a piece of bread, and that not bigger than a wafer, and in the shape of it, create the very body, soul, and divinity of Christ unto themselves in an instant, and then fall down and worship it !!! But the worship of the host is not only the most accursed, gross, reproachable, ridiculous, and wonderful idolatry that ever was heard of between Nootka Sound and Table Bay, but it is also the most horrible and cruel. Cicero, who was himself a heathen, and who was perhaps the best acquainted with the nature of paganism of any man that ever was

in the world, says, when speaking of the nature of the gods, (lib. i. 3, *de Nat. Deor.*) “ Think you that any man would be so mad as to pretend to eat his god.” Romanists, however, who are professionally Christians, are so mad, for they think that they could not properly worship the god whom they adore in the size and shape of a wafer, unless they got him upon the top of their tongues, and thence conveyed him down their throats, and lodged him safe in their stomachs, there to undergo digestion, or thence to extricate himself either one way or other as he finds it most convenient.

But the worship and usage of the host in the sacrament of the mass, is not only the most accursed, gross, reproachable to the worshippers, ridiculous, wonderful, horrible, and cruel, that ever was heard of in the world, but it is also both most disgraceful to Christianity, and hostile to the kingdom of Christ in the world. How can mass-priests, with a good grace, or upon proper grounds, reprove pagans for their idolatry, seeing that their own is infinitely more abominable? If they were to reprove a pagan for his idolatry, might not he, with much reason, thus retort upon his reprove: “ If we worship gods of gold, silver, wood, or stone, you mass-priests worship a god of bread, and when you have adored him, you forthwith devour him. You are worse than the worst of cannibals, for with your mouths you set upon the very god, who, as you say, is your saviour from everlast-

ing misery. O cruel mass-priests ! is this your gratitude to your Saviour ? Devils could not be more ungrateful. You have every reason to be ashamed of your cannibal feast ! No wonder that you celebrate *your* Luperculia in an unknown tongue. ‘ I would rather be a dog, and bay the moon, than such a Roman.’ If there be no other Christianity than yours, O ye cruel eaters of your God ! it is infinitely better that we should continue in our own religion, whatever it may be, for yours is nothing but an invention of the Evil Spirit.” Yea, says the Protestant and Bible-taught Christian, the god whom Romanists worship in the sacrament of the mass, is neither recognizable by the senses, reason, nor the word of God ; and the worship they give it, is only a mystery of iniquity, a mass of idolatry, and an invention of Antichrist, to render the sacrifice of Christ upon the cross null and void ; and hence to delude and ruin immortal souls.

Argument Eleventh.—The number and variety of the masses of the Church of Rome, prove, that it is not the ordinance that our Saviour instituted, or that his apostles received from him and celebrated ; but since it so evidently has the “ mark of the beast,” viz., the number 666, on its front, we shall pass it by in silent contempt.

Argument Twelfth.—The Popish clergy perform this ceremony, as we have already observed, in behalf of domestic animals. But, the Lord’s Supper

was neither instituted for the sake of such creatures, nor ever celebrated in their behalf. And, therefore, the mass can neither be that holy ordinance which our Saviour instituted when he said: "Do this in remembrance of me;" nor that which the apostle Paul celebrated among the Corinthians, to whom he said, in 1 Epistle xi. 26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Argument Thirteenth.—The infinite number of miracles which, according to Popery, have, in all ages of Christianity, been performed by the mass, prove, that it is not a Christian ordinance. Protestants believe in miracles, properly so called only; whereas Romanists believe in the lying wonders of Popery also. Protestants believe, that God performed miracles in attestation of the truth of his revealed will; and that Popish priests perform lying wonders to attest what they knew to be false. Protestants believe, that the miracles which God performed, were addressed to our knowledge of the laws of nature, and that the wonders of Popery have always been addressed to the ignorance and superstitious fears of those that behold them. Protestants believe, that the miracles which God performed, are so sufficiently attested, as to be fully credited; and that there is no better evidence of the truth of the lying wonders of Popery, than the "*on dit*" of the most superstitious people in Christendom, and the pre-

varications of a priesthood rendered designing by the spirit of avarice, falsehood, and Antichrist. Protestants believe, that the miracles that God performed by Moses, our Saviour, and the apostles, were the most transcendent in their nature and object that the mind can conceive, and that the pretended wonders of Popery were trifles in themselves, and unworthy of the interposition of the Deity. Protestants believe, that the miracles which were wrought by the Almighty, were performed in confirmation of the most exalted and benevolent system of religious doctrine and laws that ever was known in the world ; and that the lying wonders of Popery, are only to confirm ignorant Papists in the truth of a system of superstitious observances, and keep them in the power and authority of the minions of the Pope. Protestants believe, that the miracles which God performed, took place, against, above, or by a suspension of the laws of nature ; and that the wonders of Popery were performed by the deceptive jugglery of knavish mass-priests. Protestants believe, that Christ performed miracles to make men believe, that he was the Son of God, that he was come to redeem them, by offering himself up upon the cross ; and that these pretended to be wrought by priests, are to make men believe, that they offer him up a propitiatory sacrifice in the sacrament of the mass for both the living and the dead. Protestants believe, that the power of working miracles was given to the apostles, and apostolic men, to make men believe that Christ

had died, had risen, and was now in heaven, where he will continue as our advocate and intercessor with the Father till the restitution of all things ; and that Popish wonders are performed to make priests be believed when they say, “ Look, here is Christ,” in this piece of bread, “ Look, there he is,” in that wafer, “ Behold him in this little shrine,” on the lid of which the following verse is written, viz. :

“ Within this lock may every one,
Find Christ, God-man, and God’s own Son ;
As he was born of Mary pure,
Believe this, or be damned sure.”

Protestants believe, that miracles had ceased to be performed in the Church of Christ, long before Antichrist durst venture to astonish and set agape the *profanum vulgus* of the Popish Church with his lying wonders. Protestants believe, that the miracles which were performed by Moses, Christ, the apostles, and apostolic men, challenged the strictest scrutiny of the most learned men in the world ; and that the whole number of Popish wonders are afraid to stand the examination and scrutiny even of curious children. Protestants believe, that the miracles which God performed, were harbingers of that divine light “ which shineth more and more even to the perfect day ;” and that the wonders of Popery are only harbingers of the light of wax candles, which shineth only to the wick’s end, and which is surrounded with the foul fungus which arises from Po-

popish superstitions. Protestants believe, that the miracles mentioned in the word of God, may be compared to the tuneful larks, which, gladly in the return of the new-born-day, soar aloft to meet its glorious orb in the eastern clime, rejoicing in his horizontal rays ; and that the wonders mentioned in the traditionary legends of Popery, may be compared to owls, these birds of unlucky omen, which, hating the light, withdraw themselves therefrom into the darkest thicket of the grove, till the return of wished-for darkness. Protestants believe, that no Popish miracles have been performed in Britain for more than a hundred years, even since the reforming days of the illustrious Knox ; and that hundreds have been performed in Ireland, this blessed land of candle-light, in Spain, Portugal, Italy, and other such enlightened countries, within the last twenty years. Protestants believe, that as the light of the gospel increases in Ireland, or any other Popish country, the candle-light miracles of Papists, and the power of performing them, will decrease. Protestants believe, that the light of the glorious sun of righteousness always drives the lying wonders of Popery at least six hours before it ; and that, as it is now three hours high even to the inhabitants of Donegal, it is to Popish wonders there about three post meridian ; and, therefore, that they may soon expect to see them supping with the ocean, and mingling with the wonders of the deep. And, *finally*, Protestants believe, that many

Romanists will wonder at our belief, when they read this confession of our faith ; but why should they ? since we are always ready to give a reason of the faith that is in us from the word of God, which, with respect to this part of our creed, speaks thus : “ If any man, (says our Saviour in Matt. xxiv. 24,) shall say to you, Lo, here is Christ, or there, do not believe him ; for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch as to deceive, if possible, even the elect : behold I have told it to you beforehand.” In 2 Thess. ii. 9, 10, 11, the apostle Paul says, with respect to the man of sin, “ Whose coming is according to the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved : and for this cause God shall send them strong delusion that they should believe a lie ; that all may be damned who believe not the truth, but had pleasure in unrighteousness.” And, with respect to the working of miracles, as being characteristic of one of the beasts, the apostle John, in Rev. xiii. 11–17, says : “ And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was

healed. And he doeth great wonders, so that he maketh fire come down from heaven, on the earth, in the sight of men. And he deceiveth them that dwell on the earth, by the means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark on their right hand, or in their foreheads. And that no man might buy, or sell, save he that had the mark, or the name of the beast, or the number of his name."

Argument Fourteenth.—Those who administer the mass are not Christian ministers; but having, we trust, sufficiently proved this in two other parts of this work, we shall refer the reader to them, and proceed to our next argument against this anti-christian ceremony.

Argument Fifteenth.—Our *fifteenth* argument against the mass, is, that as it requires an altar whereon Christ may be offered, it cannot be a Christian ceremony.

We are certain from the word of God, that there is no other altar in the Christian Church than Christ

himself, and that as he cannot be offered on himself, there can be none on which he is offered. Altars are edifices on which offerings, and especially bloody sacrifices, were, previous to the gospel dispensation of the true religion, presented to God. They took their rise from that gracious promise, which is recorded in Gen. iii. 15, and which may be stated thus: "That the heel of the seed of the woman should bruise the head of the serpent;" or, in other words, that Christ, by becoming incarnate, and dying in the room and stead of guilty sinners, should deliver them from the curse of the broken law, propitiate the wrath of God to which they were exposed, make reconciliation between them and God, and at last bring them to glory. To elucidate this important truth, or the graciousness of this promise, and to keep it in their remembrance, sacrifices were devoted, altars were erected, blood flowed and fires blazed; all which prefigured the great sacrifice of Jesus Christ upon the cross. Moses made a brazen altar for sacrifices, thirty-seven feet in length and breadth, and half as many in height. It stood in the open court at a small distance from the east end of the tabernacle. On it were offered the evening and the morning sacrifices, and many other oblations, and to it also criminals were wont to flee for protection. It was solemnly consecrated to the service of God by blood and unction of holy oil, and it prefigured the divine altar of the Christian

temple, even Jesus Christ, as our all-sufficient atonement and place of refuge from the wrath of God to which we must flee, if we hope to be saved from everlasting misery. At the dedication of the temple at Jerusalem, Solomon consecrated or hallowed the middle of the court of the temple to serve the purpose of an altar, whereon to burn large offerings; and which certainly was a figure of the seed of the woman, even of Jesus Christ, in his firmness and self-sufficiency to endure his Father's wrath, and also in low debasement and trouble; and it moreover signified, that God is infinitely better pleased with purity and affection in his worshippers, than their outward pomp and show.

There was another emblematical altar in the temple of Solomon, called the altar of incense. It measured about two and twenty inches in length and breadth, and forty-four inches in height; it stood within the veil of the sanctuary, and on it nothing but the sacred incense was put, which was offered and burned every morning and evening. This altar prefigured, not Popish altars, but according to Heb. ix. 4, Christ himself within the veil, not of the temple made with hands, not in a wafer, but within that veil which screened him from the view of his disciples as he ascended from their sight up into heaven, where now, as our all-prevailing Intercessor, he appears in the presence of God, even the holiest place of all, for us. Now, since all the Jewish altars

prefigured Christ in the office of Mediator between God and man; viz., both as an atoning sacrifice offered up upon the cross, and as our all-prevailing Intercessor at the right hand of his and our heavenly Father; it is evident, that he himself is both the only priest, sacrifice, and altar of his Church, both militant and triumphant. That he is the only altar in the Church militant, is farther evident from Heb. xiii. 10, where the apostle says: "We have an altar (referring to Christ) whereof they have no right to eat which serve the tabernacle." And that he is the only altar in the Church above, even that altar, at which, as the great High Priest of all saints below, he continually stands in perpetual readiness and constant activity, offering up the fragrant incense of his own merits a sweet smelling savour unto God, and pleading that our cause may be graciously heard, and that our souls may be saved for the sake of the sacrifice which he offered up unto God upon the cross, is evident from Rev. viii. 3, where it is said: "And another angel came and stood at the altar with a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

Now, if we were asked by Romanists the reason of this particular of the faith that is in us, we would briefly answer thus: Christ, in his divine nature and person, was the altar on which he presented his

humanity as an atoning sacrifice unto God the Father for the sins of his people : on this, as if upon an altar, he supported it under all its agonizing and sorrowful sufferings, and thereby rendered the oblation of his humanity an offering of infinite value in the sight of his heavenly Father. And moreover we would answer, that as he still presents his humanity bruised and wounded before the throne, as an altar of incense ; and, as a priest praying for his people at the altar, renders his intercession and advocacy prevalent, we must present our persons, prayers, praises, and other good works, through him unto God, that they, as if from an altar of incense, may arise perfumed with the odour of his infinite merits, before the throne a sweet smelling savour unto God, and be acceptable unto his Infinite Majesty.

Now since, as hence appears, the two altars of the temple prefigured the two distinct natures of Christ, and as these two distinct natures constitute one person only, it is evident that these two altars may be considered as one only in signification ; and as Christ is personally now in heaven, it consequently follows, that Romanists believe what is both false and contrary to the word of God, in believing that there is any other altar in the Christian Church than Christ himself ; and hence, that those Churches which have altars in them on which to offer Christ a propitiatory sacrifice unto God, are not Christian

Churches; and consequently, they must be anti-christian assemblies and synagogues of Satan.

But we may arrive at the same conclusion by pursuing a way, which, though equally as good, is nevertheless somewhat different. In Matt. xxxi. 19, we have these words of the Saviour: "Ye fools, whether is greater the gift, or the altar which sanctifieth the gift;" and if they teach us any thing, it is this; viz., that in the Old Testament Church which was a figure of the New Testament Church, the oblations and sacrifices were consecrated, set apart, or sanctified, by placing them upon the altar. And if this be the lesson we are there taught, we see how it is that the oblation of Christ's humanity was infinitely valuable in the sight of God; even because it was offered up upon the altar of his divine nature, (we are also elsewhere told, that he offered himself through the Eternal Spirit,) in virtue of which, what he offered was, as it were by consecration, rendered so holy, that it was esteemed by the Father a sufficient ransom for sinners; which, had Christ been merely a sinless man, such as Adam was previous to his fatal apostacy, it could not have done. Now, because Romanists, in the sacrament of the mass, offer up Christ upon their altars as a propitiatory sacrifice for the sins of both the living and the dead, they must have the power of putting him there, and if they have this power, they must have the power

of doing that which he did by virtue of his divine nature, or, in other words, through the Eternal Spirit; and if they can do that, (and that according to their principles they can, otherwise their altars are no altars, and their sacrifices no sacrifices,) they have the power of the Eternal Spirit, which is not only absurd, but blasphemous in the highest degree. But methinks I hear Romanists retorting thus: "What is all this ado about altars in the Christian Church, surely there are both altars and altar-services among Protestants, let them deny it if they can." Now we answer, that though there is such a thing as an altar and such a service as an altar-service in some Protestant Churches, for which the generality of the most enlightened and pious Protestant Churches are sorry, as it is a remnant of Popery and a reproach to the Protestant profession, yet it is only the names of these that are foolishly retained; for there are no such things as Popish altars, neither can there be in Protestant Churches.

Argument Sixteenth.—The main support of the doctrine of the mass is the pretended authority of the Popish Church. But this authority is arrogantly assumed, from its false interpretation of Matt. xvi. 18; and therefore its main support cannot uphold it.

The Church is always the place whither Romanists betake themselves for refuge, whenever they find themselves driven from the field of controversy by Protestants. Though it is generally their *dernier*

place of resort, yet, believing their interpretation of Matt. xvi. 18, where our Saviour, addressing Peter, says: "Thou art Peter; and upon this rock will I build my Church, and the gates of hell shall not prevail against it;" and hence inferring that their Church is not only the only true Church in the world, but also that it is infallible, they think that they will always find a safe retreat within its walls.

All in communion with the Church of Rome maintain, that the person of the Apostle Peter is the rock to which our Saviour here refers; and all other denominations of Christians agree in maintaining, that our Lord was here referring to himself. The comment upon this verse in the Douay New Testament, is expressed in the following words: "The words of Christ spoken to Peter, in the vulgar language of the Jews, were the same as if he had said in English, 'Thou art a rock, and upon this rock I will build my Church;' so that, by the plain course of the words, Peter is here declared to be the rock upon which the Church was promised to be built, Christ himself being both the principal foundation and the founder of the same. Where also note, that Christ, by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like a wise master-builder." Now, if this interpretation of our Saviour's words be the true one, we could, perhaps, the more easily grant, (though even then we would not,) that Romanists have some

grounds for believing that he constituted the Apostle Peter chief pastor and supreme governor of his flock at that time ; that his alleged successors, the bishops, and after them, the Popes of Rome, have a similar charge transmitted to them ; that their Church is in their own sense of the word infallible ; and that the mass and all the other doctrines of their creed, are consistent with, and founded upon, the truths of God's most holy word. But if the Protestant interpretation thereof be the true one, it consequently follows, that Peter had no such supremacy conferred upon him as Romanists plead for ; that he was not the rock upon which our Saviour promised to build his Church ; that the Church of Rome, more than any of the seven Churches of Asia, or any other Christian Church in the world, is, in no part, and in no sense of the word, infallible ; that it has become woefully corrupted ; that it since has been standing on a foundation of sand ; that, ever since it fell from its primitive purity, and especially since the Council of Trent, it has been liable to be prevailed against, not so much by the gates of hell, as by the force of truth ; and, consequently, that there is no other Church than that which is founded on the Rock Jesus Christ, against which the gates of hell shall never be able to prevail, which Church now, and for many ages, is not the Popish Church ; as, in further discoursing from these words, we shall now endeavour to prove.

Argument First against the Popish Interpretation

of Matt. xvi. 18.—Romanists cannot prove their pretended supremacy of the apostle Peter over the other apostles.

Instead of finding any solid grounds for believing, with Romanists, that our Lord appointed the apostle Peter to sovereign authority and universal jurisdiction in the Christian Church, more than the other apostles, we find, from reason, revelation, and well-authenticated ecclesiastical history, what is sufficient to warrant us to deny that he had any such supremacy. *1st*, It appears to us reasonable to suppose, that if any such commission had been given to the apostle Peter, it is necessary that it should have been given in the most absolute and perspicuous terms ; but no such commission is recorded, either in the word of God, or any other history, than perhaps Popish legends, which are worse than none ; and, therefore, we conclude that it was never given. *2dly*, It appears to us, that, if an office so illustrious had been instituted by our Saviour, it is but reasonable to suppose, that it would have been somewhere mentioned in the apostolical writings or history of the Church ; but it is not, and therefore we conclude that it never was mentioned. *3dly*, If Peter had been instituted primate of the apostolical senate, it appears to us, that his office and station would have been so very different in nature and kind from that of the other apostles, that it is but reasonable to believe that he would have been distinguished from them by some

such name or title, as *Arch-apostle*, *Arch-pastor*, *Vicar of Christ*, or the like ; but as no such name or title was ever either given to him, or assumed by him, in the word of God, we therefore cannot believe that he ever held any such office. *4th*, In Ephesians iv. 11, where it is said : “ And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ ;” and again, in 1 Cor. xii. 28, where it is said : “ And God hath set some in the Church, first, apostles ; secondly, prophets ; thirdly, teachers ; after that miracles ; then gifts of healings, of helps, of governments, of diversities of tongues ;” it is evident that no office above that of apostle was known either among the apostles or in the primitive Church ; and hence, it is evident, that Christ never instituted an office in the Church higher than that of an apostle. *5th*, In Luke xxii. 24, 25, 26, and in Mark x. 42, we find our Lord, instead of instituting such a primacy among the apostles, or even permitting to affect, seek after, assume, or admit a superiority of ecclesiastical power, one above the others, declaring against it in the plainest terms, and prohibiting them from it ; and, therefore, we believe that Peter never had it, never desired it, and never would have assumed it, even though he had been permitted to do so by the unanimous consent of his apostolical brethren. *6th*, In the word of God,

we do not find any peculiar administration or privilege that was conferred upon Peter, that was not also conferred upon the other apostles ; but we find what is contrary to this, in Mark xvi. 15, where it is said unto all the apostles, “ Go ye into all the world, and preach the gospel unto every creature.” And in John xx. 23, where it is said : “ Whose soever sins ye remit, (that is, any of you remit,) they shall be remitted unto them ; and whose soever sins ye retain, they are retained.” *7th*, In neither of Peter’s two catholic Epistles does there appear any intimation of, or least pretence to, this arch-apostolic power ; and, therefore, we cannot believe that he had it. *8th*, In all the relations which occur in scripture, or other well-authenticated history of the apostles, concerning controversies either of doctrine, practice, or discipline, there is neither any appeal made to Peter’s judgment, allegation of its being decisive, nor any argument built on his authority ; and, therefore, we do not believe that he had any authority in the Church above that of the other apostles. *9th*, Nowhere, either in sacred or profane history, does Peter appear to intermeddle, as a judge or governor, with the affairs of the other apostles ; and even when dealing with heretics and disorderly persons, instead of proceeding as a Pope decreeing, he does it by warning, arguing, and persuading, as the other apostles ; and, therefore, we do not believe that he had any right to act otherwise than the other apostles acted. *10th*,

The consideration of the other apostles' proceedings, who, in the conversion of the people in the foundation Churches, and in the administration of their spiritual affairs, went about, not by virtue of any order or license from Peter, but by the special direction of God, entirely excludes the probability of his having any control over their proceedings. *11th*, From Gal. ii. 11, where Paul says: "But when he (Peter) was come to Antioch, I withstood him to his face, because he was to be blamed," referring to the rebuke which he gave to the apostle Peter for his dissimulation, and encouragement which he had given to some sticklers for Judaism, to impose the Jewish ceremonies upon the new converts, and which rebuke Peter received with the humility of one convinced of his error, and sorry for his fault; it is hence evident, we say, that Paul neither acknowledged any dependence upon Peter, nor considered himself, in respect of authority, his inferior. *Lastly*, It is evident, that if Peter had been appointed sovereign of the Church, it would have been requisite that he should have outlived the other apostles; for, if he did not, the Church would have been without its proper head, and there must have been an unextricable controversy among the surviving apostles, concerning him who was then that head; but all agree that Peter died long before the apostle John, and perhaps several of the other apostles; and, therefore, according to Popish principles, his next successor should have been one of

other of the surviving apostles, concerning all which the scriptures, and all other well-authenticated histories of the apostles are silent ; and, therefore, we have hence no authority to believe that Peter had any primacy in the Church above that of the other of his apostolical brethren. Now, if these twelve arguments, thus briefly stated, prove that there is no scriptural grounds on which to raise the apostolical primacy of Peter, and as that primacy is founded upon, and alleged from, the Popish interpretation of Matt. xvi. 18, reason forces us to conclude, that that interpretation is not the true one. But if it is not the true one, the Church of Rome has no scriptural foundation ; and since it has no scriptural foundation, it can have no authority to challenge the belief of any, either concerning the mass or any other thing.

Argument Second.—The Popish interpretation of Matt. xvi. 18, cannot be the true one, since to uphold it, it requires the obvious perversion of the meaning of the context, and of many other of the most important passages of the word of God.

The Church of Rome having, as we have already shewn, erroneously settled the meaning of this verse, perverts, as appears from the Douay Testament, the plain and obvious meaning of Matt. xxviii. 18, 19, 20, to the upholding of the infallibility of that already fallen Church, which, in the proud language of the comment, asks : “ How then could the Catholic Church go astray, having always with her

pastors, as are here promised, and Christ himself, who is both ‘the way, the truth, and the life;’” which, is plainly a mere begging of the question; viz., “Whether the Popish Church, as she now stands, be the Church of Christ, or not? And having settled the infallibility of the Church, by the perversion of the above and other according passages of scripture, it, in virtue thereof, determines what books are canonical and what are not; obliges Christians to receive or reject them accordingly; and endeavours to make them believe that bread is flesh, and that wine is blood. It gives authority to the word of God, instead of the word of God giving authority to it; and it assigns and fixes that sense thereof, which, all in its communion, must receive on pain of everlasting damnation. It decrees whatever it considers necessary for salvation, though not contained in the word of God. And it also takes upon itself to decide all controversies, especially in matters of faith. If we ask Papists what corner of their Church is infallible, or in what part of her lies their dreamed of all manner of power, they cannot answer in the unity of their Popish faith. The Italians believe that it is placed in the Pope. Belarmine accordingly says, that if the Pope could, or would so far err, as to commend the practice of vice, and forbid the practice of virtue, the Church were bound to believe vices to be good, and virtues to be bad; and Zarabelli accordingly says, that

the Pope can do all things whatsoever he pleases, even unlawful things, and that he is more than God; and to the same purpose Massonus says, that the Pope cannot even sin without praise. Others however believe that the Church's infallibility is placed in her general councils; others again, in the Pope and general councils conjoinedly; and others still, in the Churches throughout the world, or, which is the same thing, the whole body of believers collectively considered.

Now, to prove that those are wrong who maintain that the infallibility of their Church resides in the Pope alone, we have only to prove to them, that many Popes have been heretics, and that for the same reason, they have been deposed, which we do thus: The Council of Constance deposed their Popes and declared that the Papal authority was subject to a general council.

They who maintain that it is placed in a general council, are also wrong, as is evident from the history of the Church, which testifies that general councils have actually erred, both with regard to the morals of the Church and its discipline: The Council of Latern (Con. 6.) prohibits the marriage of ecclesiastics, saying: "That since they ought to be called the temple of God, the vessels of the Lord, the shrine of the Holy Ghost, it is unworthy that they should become slaves to chambering and uncleanness;" which is contrary to the obvious mean-

ing of Heb. xiii. 4, where it is said: "Marriage is honourable in all and the bed undefiled;" which shews, that the prohibition of that Council and the word of God, are at variance with each other; and hence, that the Church of Rome is not only fallible, but that it has actually fallen. The 3^d Council of Latern (Con. 27.) recommends the persecution of heretics, which is not only contrary to Scripture, but devilish in the extreme; and the same 3^d Council (Con. 16.) says, that oaths are *not* to be regarded as perjuries which militate against ecclesiastical utility and the institutes of the holy Fathers. Hellish morality forsooth! Nothing more devilish ever passed the gates of pandemonium! Neither are they who place her infallibility in the Pope and general councils conjoinedly nearer the truth, since it is evident that two fallibles can never make an infallible. Nor is the opinion of those who place it in the Roman Church diffusive less foolish, since it is evident that the whole Church can never be communioned, and that less than the whole (according to them) could not claim the authority of governing and upholding the Church, so as to render it infallible.

But the Popish interpretation of this text, is not more at variance with the true sense of Matt. xxviii. 18, 19, 20, than it is of John xxi. 17, and all those passages of the word of God, which are in accordance with it, to the consideration of which I must now turn the Reader's attention.

The Popish comment upon this verse, stands thus in the Douay Testament. "Our Lord promised the spiritual supremacy to St. Peter, and here he fulfils his promise, by charging him with the superintendency of all his sheep without exception, and consequently of all his flock, viz., of his whole Church;" and their catechisms says: "That by the sheep mentioned in St. John, xxi. 15, 16, 17, is meant the priests; and by the lambs, is meant the laity." Now, if this be the just interpretation of these verses, it is evident that of Ps. xxiii. 1, where it is said, "The Lord is my shepherd," must signify that the Lord was the shepherd of the Jewish priesthood only; and as this was a psalm of David, and as he is here speaking of himself, it would follow, that he was one of the Jewish priests; but David, though a king, was only a layman; and, therefore, we conclude, that as the Lord was the shepherd of laymen under the Old Testament dispensation, he is the same to laymen under the New. But if the Lord is the shepherd of laymen under the New dispensation, laymen under the New are the sheep; and hence the Popish comment of the above verse is manifestly, yea, triflingly, absurd. Again, it is said in the 100th Psalm, "Know that the Lord he is God; it is he that made us, and not we ourselves, we are the people and sheep of his pasture." Now, the Church of Rome, to be consistent with herself, must interpretate this verse thus :

“ Know ye, mass-priests, that the Lord he is God ; it is he that made us mass-priests, and not we ourselves : we mass-priests are the only people and sheep of his pasture,” &c. But, according to this interpretation, which is in itself absurd, the laity are neither desired to know that the Lord is God, nor to make a joyful noise unto him, nor to come into his presence with singing, nor to be thankful unto him, nor to bless his holy name, which makes the psalm to contradict itself ; for, in the first verse, we find that it was addressed to all the “ lands,” that is, to the whole of the children of Israel without exception. Therefore, we conclude that the laity, under both dispensations of the gospel, are as much the sheep of the Lord as the clergy ; and hence again appears the absurdity of the Popish interpretation of the above verse. But, *3dly*, we read in 1 Peter ii. 25, as follows : “ For ye were as sheep going astray, but are returned unto the shepherd and bishop of your souls.” Now, if the Church of Rome either observes consistency, or desires to preserve the harmony of the scriptures, she must interpretate this verse thus : “ For ye priests were as sheep going astray from me who am appointed by Christ to be your pastor, your guide, and your governor, but now you are returned (converted in the Douay Test.) unto me, Peter, the shepherd and bishop of the souls of you my priests.” But this interpretation is evidently false ; for the first verse of the epistle

proves that, instead of its being addressed to the apostles, it was addressed to the strangers, that is, to the Christian converts, who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia; and the verse immediately preceding the one under consideration, proves that the shepherd and bishop of souls here mentioned, is Jesus Christ himself. But, in the 4th place, that Church, if consistent with herself, must also pervert the obvious meaning of Luke, xv. 4, 6, in her interpretation thereof, which must be substantially the following: “What cardinal or bishop of you having an hundred priests under you, and if he lose one of them, doth he not leave the ninety and nine, and go into the wilderness, and seek that priest which was lost until he find him; and when he has found him, and come home with him, he calleth together his friends, viz., his brother cardinals, bishops, and other dignitaries, saying, ‘rejoice with me, for I have found my priest which was lost;’” but as this interpretation carries the mark of the beast on it, we conclude, that so must the interpretation of any portion of scripture that renders the above necessary. But, *lastly*, if the Popes of Rome be the feeders of the sheep, if the sheep be the priests, and if the lambs be the laity, it may be justly inferred, from Is. xl. 11, where it is said: “He shall gather the lambs in his arms, and carry them in his bosom;” that the laity are more the objects of the Pope’s care than the

priests are, which we cannot believe for these three reasons ; 1st, Because we know that the Pope sets the sheep to feed the lambs, which no sensible shepherd ever did. 2dly, Because he seldom minds the lambs, excepting at the time when he intends to celebrate an *auto-da-fe*, which is always done with “ dogs beards,” and burnt sacrifices of such lambs as have gone astray ; and 3dly, Because we know that the sheep of that fold are sprung from, and possess the nature of, that two horned animal which is mentioned in Rev. xiii. 11, and which usurps the place of the Lamb of God which taketh away the sin of the world. Now, since as we have fully proved, the Popish interpretation of Matt. xvi. 18, requires the obvious and gross perversion of the meaning of many passages of scripture to uphold it, it cannot be the true one ; and as the Romish Church claims no other foundation, it consequently follows that she is worthy of being believed in nothing except in this that she is the storehouse of spiritual abominations.

Argument Third.—The Popish interpretation of Matt. xvi. 18, is directly opposed to that of some of the ancient Fathers.

This argument against Romanists, I would gladly have passed over in silence, had it not been, that several quotations from the writings of those, whose comments upon Matt. xvi. 18, have been preserved, have been adduced to prove the scriptural foundation of the Church of Rome as she now stands. A quo-

tation from the writings of St. Chrysostom, has been adduced by the Reverend champion of Irish Popery, to prove the infallibility of that Church: The words are these, “ If you wage war against men, you may conquer, or be overcome; but no force shall overcome the Church. It is stronger than the earth—even stronger than heaven; for heaven and earth shall pass away, but my words shall not pass away, which, in respect of the Church are these: ‘ The gates of hell shall not prevail against her.’ ” “ But, if you doubt the word, give credit to the facts. How many tyrants have assailed the Church of God? How many torments? What persecution? What fires? They could effect nothing.” Now, to prove that St. Chrysostom’s ideas of the foundation and authority of the Christian Church were very different from, yea opposite to, those of Romanists in general, and of the Hibernian champion thereof in particular, I shall now state what Chrysostom says in a sermon on the Pentecost, (Op. vol. vi. p. 223,) upon Matt. xvi. 18: “ Christ, says he, did not build his Church upon Peter, but upon the faith of himself, upon that faith which was the foundation of all St. Peter’s hopes of salvation, upon that faith which he expressed when he said, Thou art Christ, the Son of the living God, upon that faith which all Christians possess, and by which they are rendered lively stones in the spiritual building.”

Again, to prove that the power and authority of the

Popish Church is absolutely supreme, the same Hibernian champion adduces a quotation from St. Augustine, which stands thus: "This is the holy Church, the one Church, the Catholic Church, which, contending against all heresies, may herself be assailed, but cannot be overcome. I would not believe the gospel, if the authority of the Catholic Church did not move me thereunto." But this, like the former quotation, can prove nothing for Romanists, unless they can prove, that the Church which Augustine was speaking of, was the same Popish Church that it has been especially since the Council of Trent, to do which we defy them. Such quotations, therefore, are merely a begging of the question. That St. Augustine's ideas of the Catholic Church were totally different from those of modern Romanists, is evident from the 206th page of the 9th vol. of his works, where he says: "That the Church is not founded upon the rock whence Peter derived his name, that the rock was not so called from Peter, but Peter from the rock, just as Christian is derived from Christ, and not Christ from Christian; that the reason of our Lord's saying to Peter, 'Upon this rock I will build my Church, was because Peter had said, 'Thou art Christ, the Son of the living God,' and that Christ himself was the foundation upon which Peter himself built all his faith, and all his hope." Now, since it is evident, that these Fathers, unless they wrote manifest contra-

dictions, had very different ideas of the Christian Church from those of Romanists, we must conclude, that their authority is either worthy of being trodden under foot like salt that has lost its savour, or that their comments upon Matt. xvi. 18, prove, that the Popish Church is not built upon St. Peter; and that, as it claims no other scriptural authority, it has none; and is, therefore, unworthy of being believed, either concerning the mass or any other thing.

Argument Fourth.—The Popish interpretation of Matt. xvi. 18, must be false, because it makes the Pope by succession, and not the Holy Ghost, which is by procession, the vicar, that is the deputy, or lieutenant of the Son of God in his Church, which is contrary to both reason and revelation.—Whether the Popes of Rome have ever endured to be styled *vice-deus, divine majesty, the uttermost corner stone, the Lion of the tribe of Judah, the bridegroom of the Church, the saviour of Zion, the omnipotent*, as some of the most creditable historians report, we shall not here affirm; but there is one thing, I may safely affirm, and which we can easily prove, viz., that every Pope arrogates to himself both the title and office of vicar of the Son of God, as the mitre which he wears on particular days and at festivals testifies, by having printed or engraved on it these Latin words, “*Vicarius Filii Dei.*”

Now, if the Pope is the vicar-deputy or lieutenant of the Son of God in his Church, he must be the head of the Church, both visible and invisible, as

well as the pastor, guide, and governor, of all its members; that is, he must be the Holy Ghost; which arrogation, therefore, is not only contrary to the word of God, but even it is that blasphemy that constitutes the unpardonable sin. But that the Pope is not the proper head of the Christian Church, either visible, or invisible, will, I trust, appear from the following scriptural arguments. *1st*, The Pope is not the head of the Christian Church, because, it appears from Eph. i. 12, that “ Christ is given to be head over all things to the Church; that is to the Church visible and invisible. *2d*, If the Pope be the head of the Christian Church, then Christ is not, because the Church can have one head only, as is evident from Eph. v. 23, where it is said, “ For the husband is the head of the wife, even as Christ is head of the Church. *3d*, The Pope cannot be the head of the Church; because, a visible head taken from among men cannot be every where present to rule over that spiritual body: but Christ can, by his word and spirit. *4th*, Were the Pope the head of the Christian Church, it would be a monstrous body, since it would then have two heads, viz., Christ and the Pope; but the Christian Church is a most beautiful superstructure, without any thing unseemly in any part of it; and, therefore, the Pope is not its head. *5th*, If the Church has any other head than Christ, it must then be the body of some other than Christ, which is contrary to Rom. xii. 5, where the apostle says: “ So, we being many,

are one body in Christ.” *6th*, It appears from St. Luke xxii. 20–26, where it is said, “ The Kings of the Gentiles exercise dominion over them ; but ye shall not be so ; but he that is greatest among you, let him be the younger,” that Christ will have no supreme headship in his Church. *7th*, As we may learn from Matt. xxviii. 18–20, Christ will not admit of any vicar, deputy, or lieutenant under him in his Church, because these are only necessary to such as cannot manage their own business, by reason of distance, other business, or impotence, &c., which is not true of Christ. *8th*, It is evident from 1 Cor. iv. 1, 2 Cor. v. 20, and 1 Peter v. 1, that those whom Christ gave to the Christian Church are not popes, cardinals, and sacrificing priests ; but ministers, apostles, prophets, evangelists, pastors, preachers, and fellow presbyters. Thus, then, have we proved from the word of God, that the Pope is not the head of the Church, either visible or invisible ; and thus shall we prove also, that, by pretending to be the vicar of the Son of God, he blasphemously usurps the divine office and dignity of the Holy Ghost. The Pope, in pretending to be the vicar of the Son of God, assumes the office of pastor, guide, and governor of all the sheep and lambs of Christ’s fold ; that is, of the whole Popish Church ; but the Holy Ghost is the only pastor, guide, and governor, of the Christian Church ; and, therefore, we conclude, that the Pope, by pretending to be the vicar of the Son of

God, assumes the office of the Holy Ghost, which conclusion, it shall now be our business to disprove.

First, It is necessary, that, in the vicar, deputy, or lieutenant of the Son of God, there should be ability to produce in every member of the Church a saving knowledge of the truth of the gospel, to quicken their souls from the deadness of spiritual corruption to a newness of life, and to present them thus regenerated, and thus sanctified, before the throne of God, without spot or wrinkle, or any such thing.

Secondly, It is also necessary that he should be qualified to dwell in their hearts, to witness with their spirits that they are the children of God, to enable them to discern spiritual things, and to produce in their hearts the comfort and joy which result from believing. And, *Thirdly*, It is necessary that the vicar of the Son of God should be qualified so to influence the mind and heart of every member of the Church, that he will love the law of God, learn it diligently, obey it willingly, and observe it with his whole heart.

Now, since the Pope pretends to be the vicar of the Son of God, he must arrogate to himself all these necessary abilities and qualifications for the due discharge of his office in the Church. But the Holy Scriptures inform us, that none possesses these powers but the Holy Ghost. In John xv. 26, our Saviour says : “When the Comforter is come whom I will send from my Father, he shall testify of me.”

In John xiv. 16, he says: "I will pray the Father, and he will give you another Comforter." In John xvi. 13, he says: "He shall shew you things to come." In 1 Cor. ii. 10, the apostle says: "God hath revealed them to us by his Spirit." And in 1 Cor. iii. 16, he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." In John xvi. 33, our Saviour says: "He (the Holy Ghost) shall lead you into all truth." And in ch. vi. 63, he says: "It is the Spirit that quickeneth." In 2 Cor. iii. 18, Paul says: "We are changed into the same image from glory to glory, even as by the Spirit of the Lord." And in Rom. viii. 28, he says: "And likewise the Spirit itself helpeth our infirmities." Therefore the Pope, by pretending to be the vicar of the Son of God, usurps the power and prerogative of the Third Person of the Divine Trinity, which is unpardonable blasphemy if there be any such. And, moreover, St. Peter himself was indebted to the Holy Ghost for his apostolical qualifications which he had in common with those of the other apostles; and, therefore, we conclude, that the popes of Rome, of those falsely-pretended successors of the apostle Peter, instead of being worthy of the title of Vicar the Son of God, are only worthy of being called by the name of him only who has blasphemously usurped the title, office, and dignity of the Holy Ghost. And who, it may now be asked, is he that usurps the title, office, and dignity of the Holy Ghost? I answer,

that, according to the language of St. John in Rev. xiii. 18, he hath a number, that that number is six hundred three-score and six ; and he that hath wisdom is free to count his, and hence to discover who it is that usurps the title, office, and dignity of the Holy Ghost. Now, by the permission of my readers, and perhaps for the instruction of some, we shall try our skill in counting this number, in order to detect this blasphemous person, for it is the number of a man. Well, then, there are four words whose signification is most necessary to be known, in finding out the person who makes himself equal with the Highest. These are, *Romiith*, in Hebrew, by which the Jews understood the city and empire of Rome ; *Lateinos*, by which the Greeks understood the Latin Church ; *Sethur*, which is a Hebrew word, and signifies Mystery ; and *Vicarius Filii Dei*, which signifies the Vicar of the Son of God ; the numerical letters of each of them, it is said, amounts to the number of him who usurps the title, office, and dignity of the Holy Ghost.

Well, let us try the word *Romiith* :—

ך	R	or	resh,	stands	for	.	.	200	} equal to 666
ו	oc	or	waw,	stands	for	.	.	6	
מ	M	or	mem,	stands	for	.	.	40	
י	I	or	Iod,	stands	for	.	.	10	
י	I	or	Iod,	stands	for	.	.	10	
ת	Th	or	Thou,	stands	for	.	.	400	

Thus, then, we see that the word *Romiith* stands exactly for 666 ; and thus we are brought to the city

of Rome as the place of him who usurps the title, office, and dignity of the Holy Ghost.

Well, let us next try whether he lives in Rome civil, or Rome sacred; that is, whether he be a layman or a clergyman. Now, the Greek word for the Latin Church, remember, is *Lateinos* :—

Λ	Lambda,	or L stands for	.	30	} equal to 666
Α	Alpha,	or A stands for	.	1	
Τ	Tau,	or T stands for	.	300	
Ε	Epsilon,	or E stands for	.	5	
Ι	Iota,	or I stands for	.	10	
Ν	Nu,	or N stands for	.	50	
Ο	Omikron,	or O stands for	.	70	
Σ	Sigma,	or S stands for	.	200	

Hence, then, we find that the Grecian designation of the Latin Church is exactly 666; and thus we are directed to the Church of Rome for him who usurps the title, office, and dignity of the Holy Ghost. Having thus conducted the reader to Rome sacred in quest of him who usurps the title, office, and dignity of the Holy Ghost, let us now, and in the same manner, endeavour to find out the name, seat, and character of that Church, that we may see whether it will agree with the Greek designation of that Church. Now, the Hebrew word *Sethur* signifies Mystery; and the appellation Mystery, according to Rev. xvii, 5, is the name of her whom St. John saw drunk with the blood of the saints, and sitting upon a scarlet-coloured beast. Now, then, if Mystery be her name, if the

word *Sethur* signifies Mystery, and if the numerical letters of this Hebrew word amount to 666, it must be the Hebrew name of the Church of Rome, and, consequently, it must be she who is the Mother of Abominations, whom St. John saw drunk with the blood of the saints, and sitting upon a scarlet-coloured beast. The word is *Sethur*, therefore, let us try:—

ס	S	or Samech, stands for	.	60	} equal to 666
ת	Th	or Thou, stands for	.	400	
ו	oo	or Waw, stands for	.	6	
ר	R	or Resh, stands for	.	200	

Thus, then, we find that she, whose name is Mystery—she whose cup is full of the abominations of the earth—she whose veil covers her ugliness—she who paints her face with the hypocritical dye of holiness, for no other purpose than seducing many into her meretricious practices,—yea, she, whom St. John saw sitting on a scarlet-coloured beast, is the same Church that the Greeks called *Lateinos*.

Trusting that you are hence convinced that she whose name is Mystery, or 666, is the Popish Church, let us next endeavour to find out the number, name, or title of that scarlet-coloured beast, upon which the apostle saw that Church sitting, and if that number, name, or title agrees with the assumed title of every Roman Pontiff, I hope you will thereby be convinced, that he who blasphemously usurps the title, office, and dignity of the Holy Ghost, is that same scarlet-coloured beast, and that that beast is no other than

the falsely-pretended successor of St. Peter. Well, then, the number of the beast which carries her whom I have now proved to be the Church of Rome, being, according to Rev. xiii. 18, exactly 666; and the title which the Pope has marked on the mitre that he wears on more particular occasions, being *Vicarius Filii Dei*, it will follow, that, if the numerical letters of these words, according to the Roman mode of notation, is exactly 666; that the Pope and the Beast mentioned in Rev. xiii. 18, is the same person. Well, we shall try:—

V	v	stands for	.	.	.	5	} equal to 666
I	I	stands for	.	.	.	1	
C	C	or <i>Centum</i> , stands for	.			100	
(a)	a	does not enter	.	.	.	000	
(r)	r	does not enter	.	.	.	000	
I	I	stands for	.	.	.	1	
V	v	stands for	.	.	.	5	
(s)	s	does not enter	.	.	.	000	
(f)	f	does not enter	.	.	.	000	
I	I	stands for	.	.	.	1	
L	L	stands for	.	.	.	50	
I	I	stands for	.	.	.	1	
I	I	stands for	.	.	.	1	
D	D	stands for	.	.	.	500	
(E)	e	does not enter	.	.	.	000	
I	I	stands for	.	.	.	1	

Then, since the sum of these numerical letters is exactly 666, we hence see that the Pope of Rome is

the Beast mentioned in Rev. xiii. 18 ; and since he is so, how is it possible for him to give any other interpretation to “ Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not be able to prevail against her,” than one becoming the wildness and fierceness of his nature, which is that of the Leopard, whose den is in the seven hills of Rome. Are you now, O reader, convinced that the Pope and the Beast referred to, are one and the same person ? If you are, be still more so, then, by what I have still to tell you concerning this mysterious number. It is very nearly a square number, of which, if the root be extracted, it will turn out to be 25 and a small fraction, which small fraction probably represents all of pure Christianity that remains in the Church of Rome, or the religion of the Beast. Now, the number 25 answers exactly a great number of things in the religion of the Beast, for so we may now call the head of the Popish Church, which has exactly 25 articles of faith ; the Council of Trent, which was established by it, had 25 sessions ; it was begun with 25 prelates ; its acts were subscribed by 25 bishops. In St. Peter’s Church, it is said, there are 25 altars ; each altar, it is said, is 25 hands high ; on each side of each altar, as I am informed, there are 25 marks of our Saviour’s wounds. The year of their jubilee is reduced to every 25th ; and the

25th of every month is by them peculiarly marked with their abominable superstition.

But why, some curious Papist may ask, is the number of the Beast six hundred three score and six, rather than any other number? Now, we say, one obvious reason is, that it may serve to identify the Beast and Her who sits thereon, with these four mysterious words, *Romiith, Lateinos, Sethur, and Vicarius Filii Dei*. Another probable reason is, that it was perhaps in the year 666 that Pope Vitellius restricted the public liturgy to the Latin language, thus bringing the western Churches entirely under the Roman Pontiff. A third probable reason is, that the number 666 is perhaps the exact number of years which elapsed from the time that St. John had his visions in the Island of Patmos, till the year 756, when the Popes of Rome became also Princes of Italy, thus confounding Rome civil with Rome sacred. And a fourth probable reason is, that 666 may denote the vast number of officers, errors, and corruptions of that Church, after she had fled into the wilderness of ignorance, and clothed herself with the scarlet garb of Popish superstition.

Having now proved that the Popish interpretation of Matt. xvi. 18, is false, we have thereby proved that the Church of Rome, even though she possessed the power, has no authority whatever to demand the

assent of the mind of any individual to her false doctrines. I say, even though she possessed the power, which neither she nor any other Church does further than what is contained in the key of knowledge. Believing and disbelieving are simple acts of the mind; and, therefore, no power upon earth can make a man believe that to be true which he perceives to be false. Belief being the result of evidence or testimony, it follows, that the belief of transubstantiation and the sacrifice of the mass, in spite of the Church, must result from the same principle, or it can be no proper faith. Now, we have shewn that this subject may be tried, by nearly all the kinds of evidence, which reason and the nature of things furnish us, and that, by the testimony of the whole, it is worthy of condemnation. We have proved it to be false by the evidence of divine testimony; we have shewn that it is repugnant to the evidence of the external senses; and we have shewn that it is contrary to the laws of nature. The only evidence of the truth of the mass is human testimony, even the testimony of those who composed the Pope's party in the Councils of Constance and Trent, and of such like men. But we reject their evidence, 1st, Because we know that their circumstances are such, that in religious matters, they are prejudiced, vain, given to subtraction, addition, and mutation, under the power of the Church, and more willing to be guided by the doctrine of their

corrupt Church, that by the word of God. *2dly*, We reject the evidence of the Church of Rome, because we know that it is the temporal interest of the followers of the Beast to teach the antichristian, idolatrous, and beastly doctrine of the mass. It raises the sacrificing priest in the estimation of the poor ignorant worshipper of bread. It makes men believe that they have power to create the eternal Jehovah. Yea, it makes them revered and looked upon as demi-gods. This doctrine was established in the dark ages of the world, when men seemed to have lost their reason, when abuses overran the Church, and when priests domineered over the intellects of men with impunity. The more ignorant the country is, the grossness of the Popish religion is in proportion, though its spirit in all is the same. If you wish to see it in its plenitude of strength and glory, go to Italy, Spain, and Portugal, where the people in general are in a worse state than that of pagan barbarism. If you want to see it in a more refined state, go to France, where it has to breathe the atmosphere of at least human learning and philosophy. If you want to see it, as if ashamed of its deformity, scarcely obtruding itself on the nature of any, till night comes, when, like a leopard thirsting for blood, it rages and devours, go to the north of Ireland, where the light of divine truth shews it in its ugliness, and where the force of that truth restrains its mischievous power. But even

there, the second commandment of the Decalogue is altogether left out in Dr Reilly's Catechism, which is not so with any I have seen, either in England or Scotland, where the Popish religion is very different, externally at least, from what it is even in the north of Ireland. But why is it left out? The reason is obvious, even that it may not prove a stumbling-block to the followers of the Beast, when they are bowing the knee and wringing their hands, and smiting their breasts in the worship of their images. Dr Reilly, however, to make up the loss of the second commandment, has been so good as to put in the following eight of the Church in its stead, which are these :—

1. Sundays and holidays mass thou shalt hear,
2. And holidays sanctify throughout the year.
3. Lent ember days and vigils thou shalt fast.
4. Fridays and Saturdays thou shalt not taste.
5. Lent and Advent nuptial feasts forbear.
6. Confess your sins at least once every year.
7. Receive your *god* about great Easter day.
8. And to the Church neglect not dues to pay.

But having proved by my last argument, that the Popish Church especially has no authority whatever to make its members believe the doctrine of the mass; I have driven it from this its *dernier* place of refuge to receive the contempt, scorn, and derision which it merits, and which common sense, reason, and the word of God give it the following

appropriate lines, taken from the Gentleman's Magazine for 1755 :—

Among the pagans, there were little odds
 Between their fuel and their wooden gods.
 The log that in their woodyard lies, may prove,
 As the chance hits a billet or a Jove ;
 'Tis as it haps, he 's worshipp'd, or he 's burned,
 Or to a god, or to a gate-post turn'd.
 Of the like folly we may Papists blame,
 Their deity and dumpling are the same.
 The wafer 's God, they say, or something better,
 Then on its fellow spit or seal a letter.
 The god of wood 's by much to be preferr'd,
 There 's nose and eyes, and cheeks and chin, and beard.
 He makes at least a figure in a house ;
 The wafer 's scarce a morsel for a mouse.
 Yet Papists say, he 's here at once and there,
 God, wafer, every thing, and every where.
 And if the Deity it must be so,
 A god in bread, a billet in the dough ;
 'Twill serve to cram a pullet or a saint,
 A Papist save and damn a Protestant.
 But the dispute will be, the god who makes ?
 Or he who blesses it, or he who bakes ?
 The baker in this god-bread has a share,
 For while 'tis dough, the god-ship is not there.
 And "*Hoc est enim*" by the friar said,
 Divinity 's transferr'd into the bread.
 Thus priest and baker must together join,
 And dough be bak'd, and bless'd, to be divine.
 The priest has great advantage of the baker,
 The one makes bread, the other makes his Maker.
 All Protestants are worse than infidel,
 Not to believe what is impossible.

It cannot be, and that is reason good,
 For Catholics to swear 'tis flesh and blood.
 That faith's not worth a fig which can't dispense
 With things that give the lie to common sense.
 'Tis against reason, is it? that's enough,
 A Popish creed demands no better proof.
 Have you not seen at fair of Barthol'mew,
 High Germans with light fingers wonders do
 With cups and balls? Beneath the conjuring cup
 He puts a buckle, and a ball turns up :
 So here the Popish priest by trick as odd,
 Puts in a wafer and pulls out a god.

But in our last argument, we have done infinitely more than driven the mass from its last place of refuge, for by proving that the Popish interpretation of Matt. xvi. 18 is false, we have caught a crafty, cruel, and blood-thirsty Leopard in the meshes of divine truth ; conquered the Beast with seven heads and ten horns with the two-edged sword of the Lord ; unmasked the Mother of Abominations, and shewed her ugliness in the mirror of heavenly light ; battered down, with the hammer of divine truth, the strongest pillar in St. Peter's, falsely so called ; and with the breath of inspiration, blown the whole fabric of the Popish Church, "ten leagues awry, into the devious air," with all her unscriptural trumpery of popes, cardinals, lordly bishops, village bishops, patriarchal thrones, arch-presbyters, priests, arch-deacons, sub-deacons, exorcists, canonic singers, friars, ermites, pilgrims, temples, altars, monasteries, nunneries,

feasts, masses, canticles, antephonies, litanies, processions, lents, fasts, oblations, purgatories, celebrations, bastard sacraments, holy-waters, chrisms, unctions, images, visions, miracles ; cowls, caps, hoods, habits, girdles, robes, beads, crosses, *agnus dei* crosses, indulgences, pardons, bulls, curses, and a thousand other abominations which Popery hath built on the antichristian interpretation of (Matt. xvi. 18,) “Thou art Peter, and upon this rock will I build my Church.”

THE END.

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