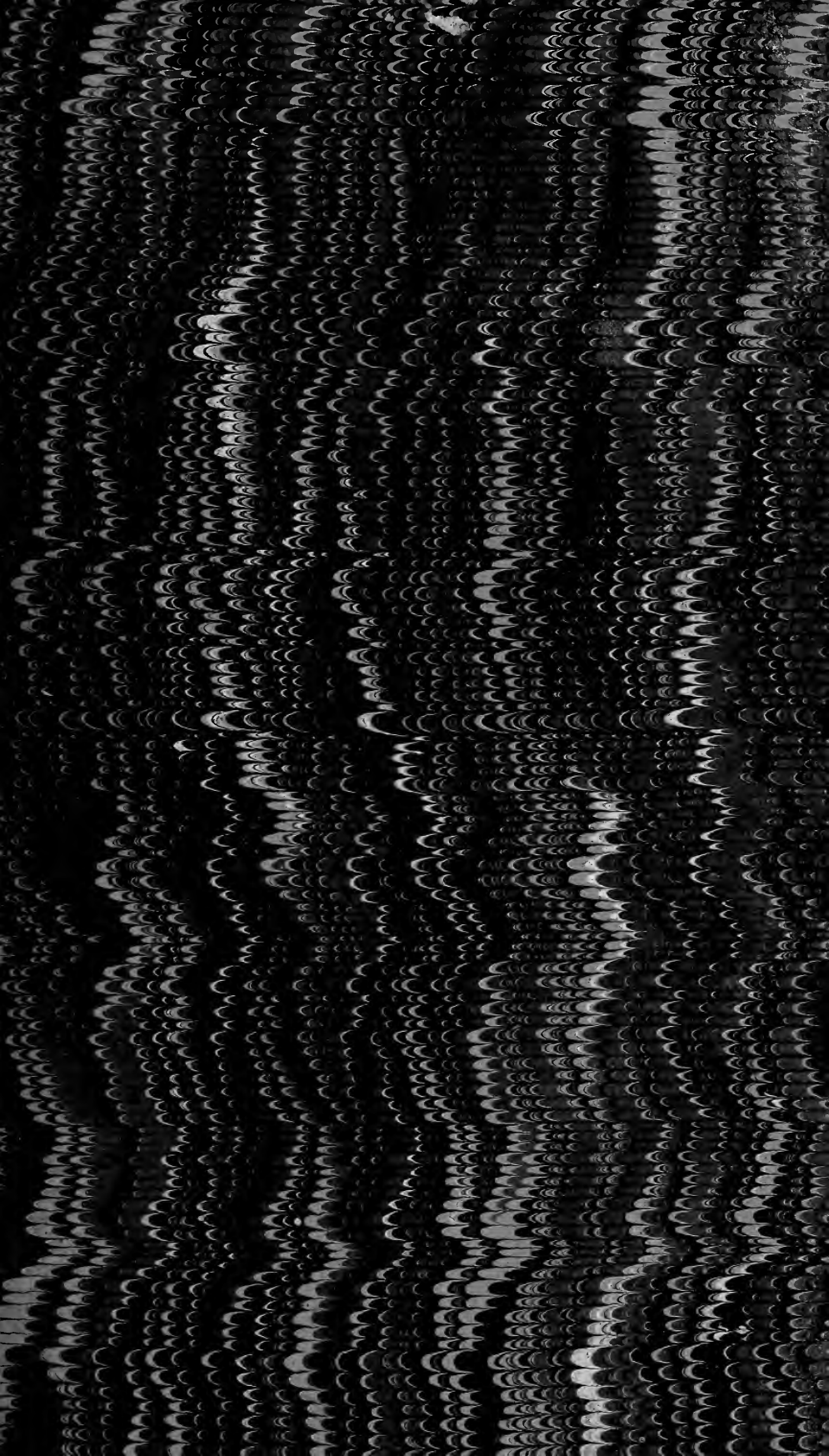




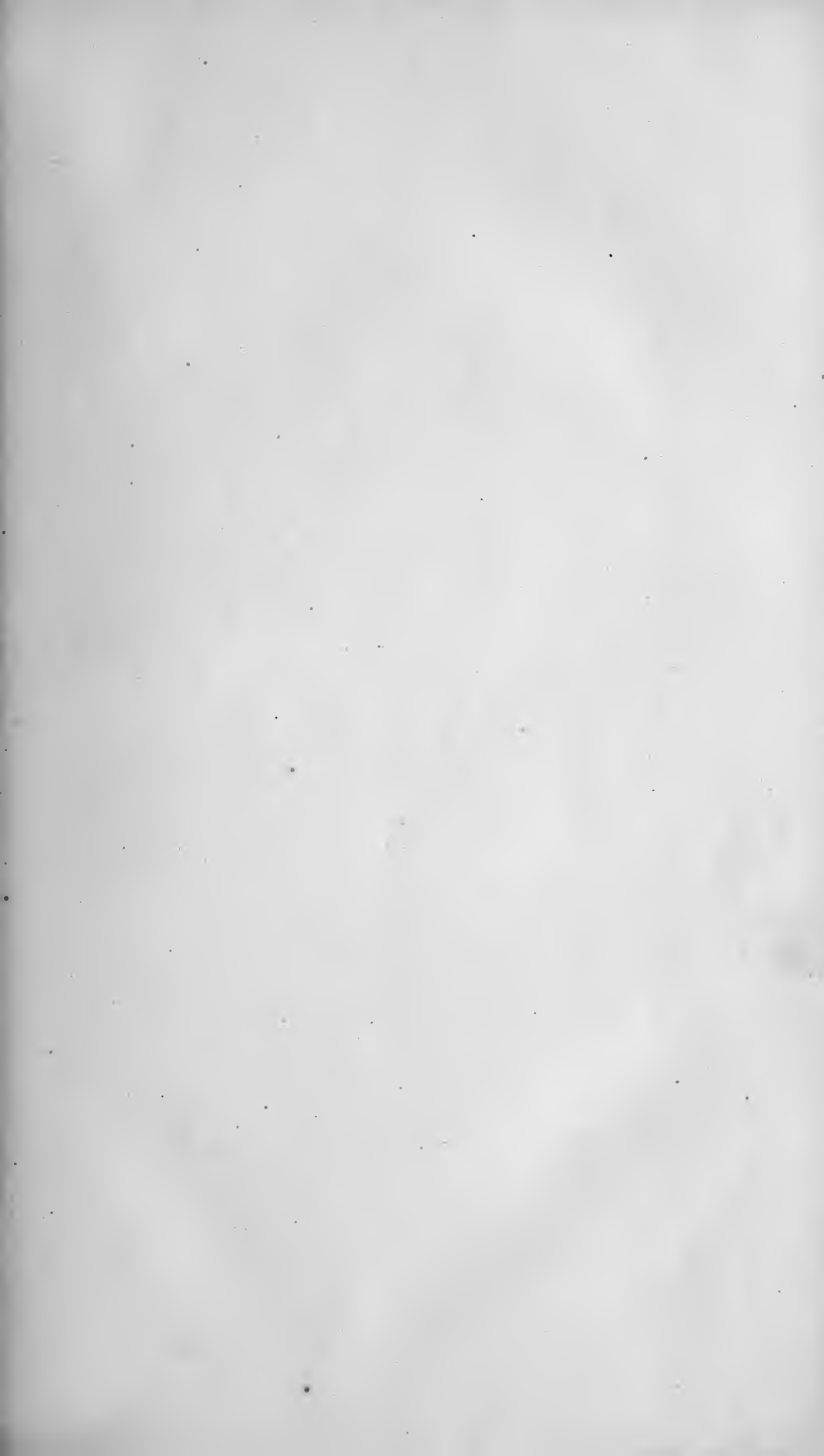
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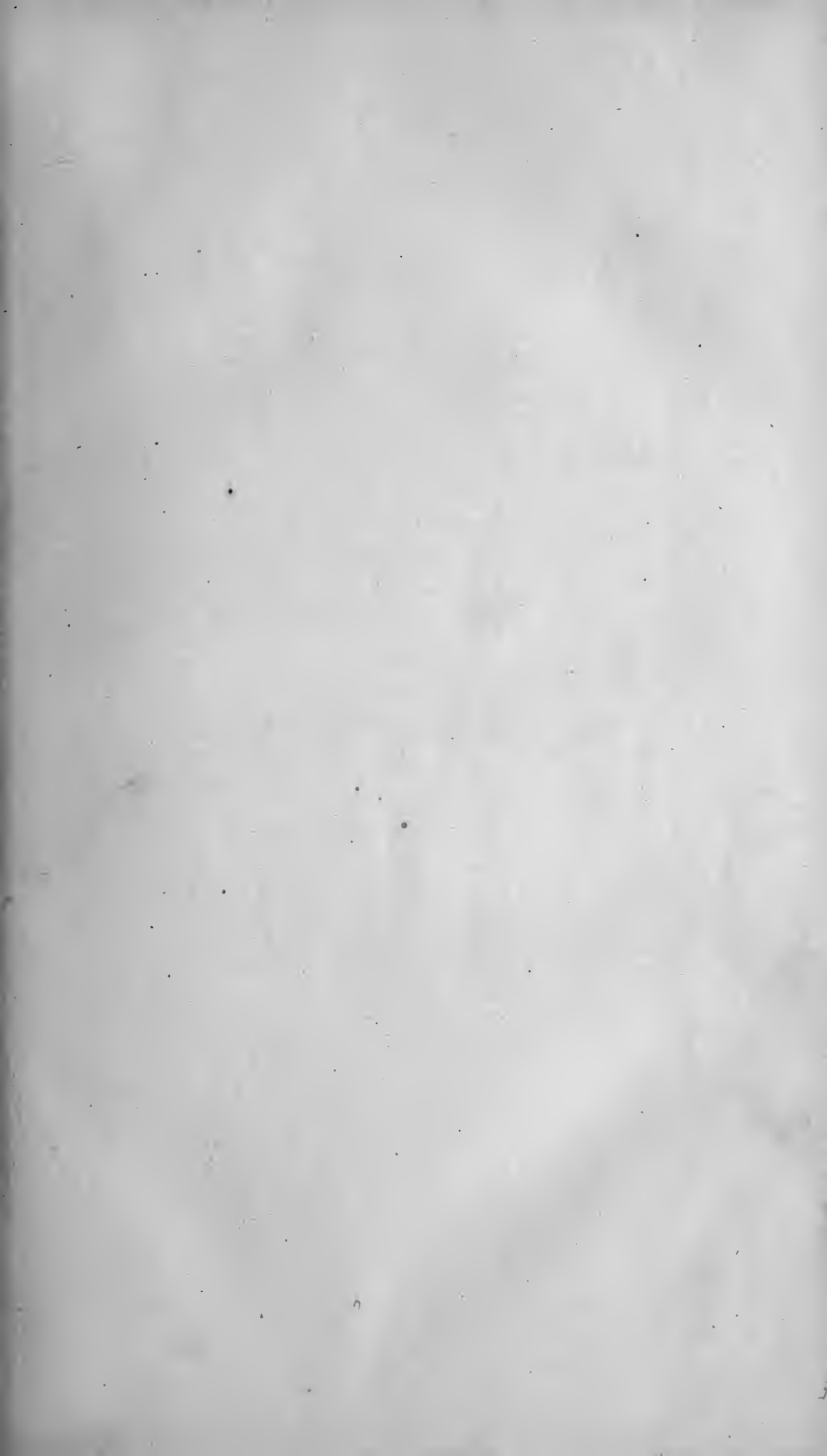
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CAN I JOIN THE CHURCH OF ROME WHILE MY RULE OF FAITH
IS THE BIBLE?

AN INQUIRY

PRESENTED TO

THE CONSCIENCE OF THE CHRISTIAN READER.

BY THE

REV. CÆSAR MALAN, D.D.,

PASTOR OF THE "CHURCH OF THE TESTIMONY," GENEVA.

TRANSLATED FROM THE SECOND FRENCH EDITION.

"Thou art my portion, O Lord: I have said that I would keep thy words."—Ps. cxix., 57.

WITH AN INTRODUCTION,

BY THE REV. DR. BAIRD.

NEW-YORK:

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INTRODUCTION.

THE author of the following work is one of the most extensively-known evangelical ministers and writers on the Continent. Probably the name of no other individual is so intimately associated with the resuscitation of vital religion which is now going forward in Switzerland and France as his.

Born of a respectable family in Geneva, which traces back its origin to the valleys of Piedmont—as he himself informs the reader in the preface to this work—he grew up in that city, pursued his studies in its celebrated academy, became a teacher in the lower classes of that academy, and was ordained as a minister of the Gospel at a very early age. During several years, however, his mind was deeply imbued with the fatally erroneous views in theology which have long supplanted in the chairs of the academy, and in the most of the pulpits of that celebrated city, the glorious Gospel of the Apostles and of the Reformers. Possessing popular talents and a very handsome mien and person, he was quite a favorite as a preacher, and was often invited to occupy the pulpits of the pastors, though he was not one of their number, nor a member of the “Venerable Company.”

But it pleased God, when he had arrived at about the age of twenty-five or six, to bring him to the knowledge of His dear Son. His conversion was remarkable, and was on this wise.

While sitting one day in his school-room, waiting till his classes should be ready to recite their lessons, he took up a Bible that lay on his desk, and read the first chapters, if I remember rightly, of the Epistle to the Colossians. As he proceeded, the evidence which that epistle furnishes of the proper divinity of Christ flashed upon his mind like lightning. He felt, in his inmost soul, the blow which annihilated all his former hopes, and caused him, like Saul of Tarsus, to cry out, “Lord, what wilt thou have me to do?” Days of deep distress ensued, till He whom he had rejected, if not persecuted in his members, was revealed in him “the hope glory.”

“Immediately he conferred not with flesh and blood,” but resolved to proclaim the glorious doctrine of the divinity of his Saviour. Great was the ex-

citement in Geneva at his conversion. And he who had often been invited by the pastors to preach for them, was invited but once more. It was a few weeks after his conversion. On that occasion he proclaimed, in one of the largest churches in the city, the blessed doctrine of justification by faith. It was the last sermon which he ever preached in the National Church of either his native city or canton.

This occurred in the year 1816 or 1817. Persecution followed. He was deprived of his office of regent, or teacher in the academy, and turned out of it for no other crime than that of holding and preaching the doctrines which Calvin, its great founder, had held and preached. Alas! the name of that great man is of little account in his own academy, and still less in the government of a city* which, had it not been for him, would probably have had little or none of the celebrity which it has enjoyed.

Excluded from the academy and from the government churches, the only ones then in the city and canton, he went forth into one of the suburbs of Geneva, and, aided by the gifts of pious people in Switzerland, France, Germany, Holland, and England,† he purchased a piece of ground, on which he built a small chapel. Three years later, finding this place of worship too small, he built a larger one, a few rods distant from the former. There, in the midst of his own garden, he has for more than a quarter of a century preached Christ to a little congregation, many of which, in the summer season particularly, are English people who frequent that ancient and beautifully-situated city.

But Dr. Malan has been more extensively known as an author than as a preacher. His various writings, in prose and poetry, if collected and printed in a uniform edition, would, I doubt not, make eight or ten octavo volumes. He is a sort of universal genius. He has written and published many excellent sermons; a number of his historical sketches and tales are of surpassing beauty; he has written two or three volumes of sacred hymns and songs; he has composed many pieces of very sweet music; while his controversial publications are both numerous and able. Indeed, he is a veteran—he may even be called, though far from being a very old man, the Nestor of the evangelical Protestants of France and Switzerland, in the last-named species of writing. Many of the best tracts published by the London Religious Tract Society are the productions of his pen.

The work which is here presented to the American reader is one of the

* The city of Geneva a few years ago erected a bronze statue to the memory of *Jean Jacques Rousseau*; all attempts to procure such an honor for Calvin were wholly unavailing.

† One of Dr. Malan's earliest and most liberal benefactors was a Mrs. Horsley, a niece of the celebrated Bishop Horsley, of England.

best, on the subject of which it treats, that have appeared in the French language, and is honorably referred to by Count Agenor Gasparin in the admirable book which he has lately published in relation to the duties and rights of the Protestants of France.* And although the author of it is considered by some to be more of a Calvinist than Calvin himself was, I am not aware that there is any thing here to which any evangelical Protestant, be he of what denomination he may, would be likely to take exception. It is a work which God has greatly blessed to the opening of the eyes of Roman Catholics in France to the errors of the system of religion in which they had been educated. That God would be pleased to make it accomplish a similar end in our own country, in its present English dress, is the earnest prayer of those who are concerned in its translation and in its presentation to the American public. As to the character of the translation, it does not become me to say much, for it has been made by one member of my family and revised by another. But I may be allowed to say, without impropriety, that it has been, I think, faithfully done. Aim has been constantly had to give the meaning of the author in pure, intelligible English; without entirely sacrificing, however, the vivacity of the original, and without lopping off every variety of expression which may carry with it some slight but perspicuous Gallicism.†

Such as it is, it is hoped that it may contribute something toward diffusing truth on a subject of a momentous nature, and on which the Protestants of our country cannot afford to be longer either ignorant or indifferent.

R. BAIRD.

New-York, March, 1844.

* *Intérêts Généraux du Protestantisme Français*, par le Comte Agenor de Gasparin, Maître des Requêtes, et Membre de la Chambre des Députés. Paris, 1843.

† The work has also been carefully revised by my friend, the Rev. Edward Harris.

P R E F A C E.

CHRISTIAN READER,

The inquiry presented in this volume is addressed to your conscientious judgment. Descended from the primitive Christians of these valleys, who, having kept the pure deposit of the Word of God since the apostolical ages of the Church, never recognized either the teaching or the authority of the "MYSTERY" of Rome, and reckoning among my ancestors a *martyr* for the Bible, who chose to be buried alive rather than to acknowledge the Pope and his doctrines, the question here proposed was never seriously cherished in my own mind, much less any inclination toward the ecclesiastical step to which it refers.

But a theologian of the Romish Church has published the assertion that I am "led by the necessary consequences of my principles to embrace the Roman Catholic religion;" and with great earnestness and gravity, he calls upon me, before God, and in the name of Truth and of Charity, "to recognize that church as my *mother*, and to cast myself with affection upon her bosom." Although his arguments are not new, being those employed by Romanists for three centuries past, they are deemed by this writer as especially applicable to me, inasmuch as I have publicly taught and maintained the **ETERNAL DIVINITY** of the Lord Jesus.*

The manner in which he proceeds in his reasonings on this point is as follows:

I. The Lord Jesus Christ, as God blessed eternally, and in his offices of supreme Teacher, Legislator, and Pastor, has established on earth one church, in which he has taught and enjoined, 1. Unity of belief respecting certain doctrines which he has revealed to us. 2. One rule of faith common to all believers. 3. That this rule of faith is infallible. 4. The eternity of this unity and infallibility.

II. These four characteristics of the true Church of Christ are found only in the Romish Church.

III. Therefore Dr. Malan, as he recognizes Jesus Christ to be God and sovereign Teacher, Legislator, and Pastor in the church, must, to be consistent, recognize also the Church of Rome, which bears essentially these four divinely specified marks or characteristics.

This conclusion is legitimately drawn from the premises, and is, I acknowledge, obligatory on me, provided it be true that the Romish Church does unite in herself these four characteristics of the true Church of Jesus, and does, indeed, thus obey the Son of God as God manifested in the flesh, as the

* "Jesus Christ is the eternal God revealed in the flesh."—[*First Reply to the work of Prof. Chenevière against the God of Christians.* Geneva, 1831.]

sovereign Teacher, Legislator, and Pastor of the church. It is, therefore, necessary to examine duly the assertion which forms the lesser branch of the syllogism, and ascertain whether that church, in her present state, truly possesses the four distinctive marks here presented. In order to this, I must compare her character with the unchangeable Word of the Lord Jesus, as did the Jews in the city of Berea, to whose honor the Holy Spirit has recorded the fact that they "searched the Scriptures daily, whether those things (taught them by the Apostles) were so."*

It is futile to assert that I have not the capacity to understand the Bible so as to make it a standard by which to test the character of the Romish Church, since the Bereans, whom I am about to imitate, were able to do so with regard to the doctrines of the Apostles; especially as I shall quote its language with care and precision, and, when necessary, from the original, that the candid reader may judge for himself whether these things are so.

It is my design to make this examination as cursory as its nature will admit, that the mind of the reader may not be fatigued with the subject, nor indisposed to consult the more extended and learned treatises which have been published on this question. In pursuing the inquiry, I shall also avoid, as much as possible, all controversy with the work to which I have alluded, or its author, the simple truth being that alone which it is my object to discover for myself and to place before my readers.

May the Lord Jesus assist me in this labor, and may his Spirit of light, of wisdom, and of strength, subdue and turn to his glory all our thoughts and feelings.

C. MALAN.

Geneva, *Le Pré-Béni*, January, 1840.†

* Acts, xvii., 11.

† The first edition of this work appeared in February, 1838, when the publication was issued to which it is an answer.

INTRODUCTION.

“THE salvation of my soul,” says a pious writer, “is a serious matter—the necessary, and only necessary, business of life; for, unless it is secured, nothing can render me happy or safe; and with the assurance of this, I can endure any privation; for ‘what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?’”* I must, therefore, seek above every thing else the salvation of my soul, its endless enjoyment of God in heaven. But who shall guide me in the attainment of this object? Shall I depend, in seeking it, on my own wisdom or virtue? Alas! by nature my strength is weakness, my wisdom folly. I am naught but ignorance and sin. The light that is in me is but darkness. Shall I depend on the guidance of my fellow-men? And what are they but poor sinners, feeble, ignorant, and miserable as myself! What know they more than I, that I should rely on their direction?

It is to God, therefore, that my soul must address herself to learn the way to heaven. His voice has been heard by man, and his word is written. I will hear that which his mouth has spoken, and my heart will believe it; his testimony is true, and in him there is no darkness at all.

JESUS says, “I am the way, the truth, and the life. No man cometh unto the Father but by me.” In him is that life eternal which is the gift of God “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” This is the ground of my confidence. By the mercy granted unto me I have believed in the testimony of God. I believe, therefore, in Jesus Christ; I adore him, and my soul submits to him. Thus I am a CHRISTIAN; that is to say, I know that I am “justified by faith;” that I have “peace with God;” that I possess, at this very moment, eternal life; that none shall pluck me from the hands of my Saviour; and that his Spirit hath sealed me to the day of redemption.

I also rejoice in the truth that He in whom I have believed “is able to keep that which I have committed to him against the day” of his appearing. Yet, notwithstanding this assurance, I recognize the truth that it is through the sanctification of the Spirit unto obedience and holy living that I am to be preserved and guided by the power of God unto salvation, and am enabled to look forward with confident expectation to that everlasting rest which remaineth to his people, and on which they shall enter at death. It is more than twenty-two years since this precious faith and these glorious promises have been my constant portion.

Now, amid the enjoyment of this hope, the assurance of this faith, I am told by men professing godliness, and told privately and publicly, that “I

* Bourdaloue, *Pensées*.

am mistaken in my faith; that the peace of which I speak is but a fatal security; that my salvation is far otherwise than sure; that it is in the Romish Church, and there alone, that I can find it; and that I should hasten to enter that church, that my soul may have rest, and escape from its delusion."

In reply, I may say that it is a happy delusion indeed, which, in the assurance of the eternal love of God, teaches us to love him in return, to fear him, and to turn from evil. A happy delusion, I repeat, which renews and purifies the heart; which shows it the deformity of sin, and the unspeakable beauty of Jesus; and which, detaching the soul from the vanity of earth, leads it more and more decidedly toward heaven, and gives it more and more each day, as it were, a foretaste of its bliss. May such a delusion (since such my faith is called) become the portion of many souls and many families, as it is that of mine, that all may say, with me and my household, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage." Especially may God give it to all those who thus *pity* me; and may the *illusion* (that is to say, the *assurance*) that the Holy Spirit produces in my soul be granted to them also, and still more abundantly. I can wish them no surer happiness as the evidence of my love for them. They profess to seek my welfare in their urgent solicitations to listen to their advice; they assure me that, if I examine the character of the Romish Church without prejudice, I cannot fail to see my own error, and renounce it by returning to that church and to the company of the faithful. I cannot, then, but regard their appeal, both from respect to their professed charity, and to avoid the appearance of withdrawing from an examination which, if properly conducted in the fear of God, can only strengthen my faith.

I will, therefore, comply with their request, and, omitting all allusion to what has been written in this controversy and to its authors, I will proceed to examine, as briefly as possible, whether the faith of the Romish Church is, as is stated, preferable to my own; in other words, whether it is more consistent with the infallible Word of God.

In pursuing this inquiry, I shall first present the principal articles of faith now held by the Church of Rome, and then compare them with the doctrines of the Bible, and, in the light of this comparison, endeavor conscientiously to decide the question, as I shall wish to have done in the great day of final account and judgment.

PRINCIPAL POINTS OF DOCTRINE OF THE CHURCH OF ROME.

It is interesting to look back upon the time when an inspired apostle could say to this ancient church, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."* At that time, all that pertained to her was in accordance with the mind of Christ. Simplicity, separation from the world, fruitfulness in the gifts of the Spirit, charity, unity, kindness, forbearance, obedience to the Word, and many other virtues, formed her Christian character, shining with increasing brightness, and the God of peace bruised Satan under her feet.

At that time, says a modern historian (alluding to the history of the Church in the second century), "temples, altars, and statues were not used in Rome. Christianity thus near its source was marked by evangelical spirituality, and had not become blended with those forms of material idolatry with which the first Christians reproached Paganism, and which their successors have since adopted." "When one has read the work of Minutius Felix, and those of the fathers of the Church, or of other Christians who wrote before Constantine, or at the period of his reign, he is struck with the difference between infant Christianity and Christianity of the later ages; and he is compelled to exclaim, 'O quantum heu! mutatus ab illo!' How great the change and the contrast!"† We also may exclaim in the language of the prophet, "How is the gold become dim! how is the most fine gold changed!" That church which in olden times was scrupulously tenacious of the doctrines which had been taught her, has so blended her own inventions with the Oracles of God, that the latter are wholly discarded or silenced, and the world now witnesses within her pale, and placed side by side with those symbols of faith which the first martyrs sealed with their blood, doctrines and practices which they would have rejected with horror.

We ought, however, to distinguish between the *general*, or *catholic* doctrines held by the Church of Rome, and those peculiarities which she has united with,

and too often substitutes for, them. By the first, the Romish Church still retains her hold, at least in profession, on the universal orthodox Church; and in that she is *catholic*, as forming part of the universal Church of Jesus in all times and places. But by the second class of doctrines, which form her distinctive peculiarities, she separates herself from the body of the Catholic Church; and, so long as she retains them, from that spiritual union which, by the Word and Spirit, bound together, in the first ages, the flourishing churches of Antioch, Alexandria, Constantinople, Carthage, Rome, Spain, and the Gauls, and which in our days unites and makes perfect in one, according to the promise of the Saviour, all churches which adhere to the doctrines and practices of the Scriptures and of the apostles.

The Archbishop of Lyons, in the ninth century, recognized this distinction between the primitive and modern Church of Rome;* and it is from this twofold character in her doctrines that the fact is to be explained, that in the same church have been found those who, like Pascal, sincerely submitted themselves unto "the righteousness of God which is by faith in Jesus Christ," as well as those who are strangers alike to the grace of God and the knowledge of His truth, and are influenced entirely in their religious profession and desires by worldly motives and the objects of sense. Yet this latter class, and even men of enlightened minds, persuade themselves that there is no difference between the faith which the Romish Church professes in her Athanasian or Nicene and Apostles' Creeds, and those doctrines and commandments of men, which she has multiplied and added to them, and which I am about to specify and examine; although the contrast is as great as that between the glimmerings of an expiring taper and the noonday sun. Among the generality of the members of that church, even the best educated seem scarcely to think of examining the nature and foundation of their faith; while the common people appear satisfied with the rehearsal of their belief as stated in the

* Rom., i., 8.

† Dict. Univ. Hist. Critic. and Bibliogr., 1810, vol. xi., p. 561.

* Neotericos Romanos et antiquos (Oper., part i., p. 119). Spanheim, Elenchus, p. 37

abridgment of their catechism : " I believe in my pastor (or curate), because he teaches the doctrine of the whole church, for he teaches me that of our bishop, who holds communion with the pope and the whole church !"* Without judging such persons, I can not but pity them, and would point them to the Word of God as their only safe guide and authority in matters of faith. By this test I am willing to try my own belief, and on its decisions to rely ; and by this I now proceed to examine those tenets of the Romish faith which that church has superadded to the doctrines which were once committed to her, and which she arrogantly asserts must be held and professed, on the penalty of eternal perdition. †

In the examination of this subject, I will arrange my remarks under the following general topics, relating to the *revelation*, the *administration*, and the *personal posses-*

sion of the grace of God, which brings salvation : or, I. The Holy Scriptures. II. The institution of the visible Church. III. Experimental and practical piety. And in the investigation of this subject I shall appeal to the priests, the prelates, the historians, the councils, and the popes of the Romish Church, as authority for the statements which I shall present.*

* The various quotations made in this work have been drawn either from the sources themselves, or from former publications, of which these are the principal, which usually are marked only by initial letters : Willet, *Synopsis Papismi*, 1600 (S. P.). Sharpus, *Cursus Theologicus*, 1618 (C. T.). Basnage, *History of the Church*, 1699 (Basn.). Pictet, *Christian Theology*, 1721 (T. C.). Finch, *A Sketch of the Romish Controversy*, 1831 (R. C.). Faber, *The Difficulties of Romanism*, 1830 (D. R.). Edgar, *The Variations of Popery*, 1838 (V. P.). Gille de Gaillard, *The Evangelical Proselyte*, 1643 (P. E.). *Spiritual Arsenal*, 1829 (A. S.). Townsend, *Accusations of History against the Church of Rome*, 1826 (A. H.). *Essays on Romanism*, 1839 (E. R.).

The reader will be so kind as to remark, also, that when Protestant works are quoted, it is not the opinions of the authors that are brought forward, but only the facts cited, or the testimony of the fathers or doctors which they themselves have drawn from the originals.

* *Abridgment of the Catechism for Young People preparing for the first Communion*. Geneva, 1832, p. 71.

† Bulla Pii IV. *De forma juram prof. fidei*. Hanc veram fidem, etc.

A N I N Q U I R Y, & c.

P A R T I.

THE REVELATION OF GRACE, OR THE HOLY SCRIPTURES.

IN commencing my inquiry, I take the Sacred Volume, which contains the record of infinite love, or the revelation of the way of eternal life to them that love God, and turning to the Church of Rome, I ask,

“Since this book is the Word of God, and the infallible voice of Truth, will you have the goodness to—”

“The Word of God!” exclaims a priest, with a look and a gesture of contempt; “who told you that it is the Word of God? Please give us your authority for this assertion.”

CHAPTER I.

THE AUTHORITY OF THE BIBLE.

IN reply to this demand, I might adduce the arguments usually brought forward on this subject, and show, by historical evidence, that the Scriptures of the Old and New Testaments were written by the persons to whom they are ascribed; that their character and integrity are unimpeachable; and that the miracles and prophecies performed and uttered by them prove conclusively that they spake and wrote as they were moved by the Holy Ghost.

I might next present the *internal evidence*, and show from the volume itself, that it bears the marks of Jehovah's attributes as manifestly as do the works of His visible creation; in its gracious adaptedness to the moral and spiritual exigences of man; in its exhibitions of the divine attributes; in its portraiture of the human heart; in its faithful development of Jehovah's law; and in the loveliness of its descriptions of the way of life and salvation; its threatenings, its promises, its precepts, all evince that the same Spirit which searcheth the deep things of God, and trieth the reins and the heart, indited the Bible. Again, I might appeal to its effects on the understanding and the heart, which it renews, enlightens, humbles, rejoices, sanctifies, and consoles, leaving the tokens there of the presence and influence of the same Holy Spirit.

But such reasoning would receive no attention, and, therefore, I will reply to the question in a more simple way, by employ-

ing the answer given by a mountaineer to the same inquiry.

“I cannot,” he said, “reply like a learned man, as I am but a collier; but I will simply tell you what gives *me* the assurance that my beloved Bible is from God. First, because it has existed a long time, and does not change, notwithstanding, Mr. Curate, that so many people hate it, and wage war against it. Besides, those who wrote it in ancient times, and who have since printed and sent it all over the world, must have been moved to do so either by God or by the devil. But surely it was not by the devil, sir, since on each page the Bible judges, condemns, and gives *him* the lie. It is, then, evident that it was done by God, and, consequently, only the devil, and those who obey him, refuse to believe in it, or are at variance with it.”

“Idle prating!” the Romish Church replies; “the Bible has been intrusted to me; I give it its authority; and *no one can know that it is the Word of God, except so far as I, the infallible Church, may have declared it.*”*

The Bible intrusted to the Church of Rome! Then, if this be so, we are to believe that the extensive churches of the Armenians, Nestorians, Jacobites, or Greeks, the multitudes of Christians of Syria; the widely-spread churches of St. Thomas; of Eastern Europe; of the North of Africa, and the ancient Picards, Lollards, Hussites, Albigenses, and Waldenses (all of whom received from the apostles themselves, and have kept, without intermission, since the apostolical times, that Book of their faith, either in the original languages or in their own dialect), have not, and never did possess, the Scriptures of the Old and New Testaments!! For assuredly, it was not the Church governed by the pope that transmitted this Book to *them*; a Church rejected by them all from the moment that she was constituted; against which they have always protested; and which, every year, each of them excommunicates by the very words of that ancient Book! Have all these churches, then, a false revelation? Is this what Rome affirms, and would have us believe?

More than this: if I understand the as-

* Conc. Trid., Sess. iv. Eckius, *De autor. Eccles.*, resp. 3. Pighius, *Assert. de hier. eccl.*, cap. ii. Bellarmin, *De Verbo Dei*, iii., 10; iv. Costerus, *Enchi-*
1 et 3.

sertion, it follows that God himself cannot speak directly to his creatures, nor communicate himself by his Spirit and his Word to my intelligence or to my heart, until a *society of men* consent to it! The *Church of Rome* placed above the Scriptures!

"Certainly," it will be said, "the Church is older than the Scriptures, for the Scriptures were made for the Church; which is their ruler and interpreter, and which is independent of any written paper or parchment, which has no credit except that given to it by the Church."

Many cardinals and bishops teach that "the Scriptures can no more certify to us that they are from God, than the Koran can; for they are but a dead letter; a soulless body; a dumb witness; a deaf or stupid judge; a sword for all hands; a cloud of obscurity; a forest where even Atheists can intrench themselves; a compilation which has no more value and authority than the history of Titus Livius or the fables of Æsop."*

In such arrogant pretensions and assertions, and intolerant domination in matters of faith, we see nothing but neglect and contempt toward the Spirit of God himself.

CONTRARIETY OF OPINION ON THIS SUBJECT.

The reader, however, must not suppose, that while the Romish Church boasts of her *unity of doctrine*, she is always uniform or consistent in agreement. Her self-contradictions appear as numerous as her decrees, when compared with the different documents of history. We will present some of them which are too palpable to be denied.†

And, first, the *Fathers of the Church*, her boasted reliance and foundation, refuse her their support.

The reader must not suppose, from my reference to the Fathers, that I consider their opinions as of any authority in matters of faith, or as deserving implicit confidence. All that they have taught in accordance with the Gospel, they have derived from the Scriptures; but their numerous and gross errors in sentiment make it necessary that their writings should be weighed in the balance of inspired truth, in order to ascertain the soundness of their

doctrines. "For," says St. Augustine, "we regard not the teachings of the doctors equally with the canonical Scriptures, whatever be their reputation; but deem it right and proper to reject all that their writings contain which is inconsistent with truth, as in the case of any other human production, the Scriptures alone being the standard of faith and doctrine."*

When I quote them, therefore, in the course of my investigation, I give no assent to the sentiment of the Romish Church,† that the Scriptures ought to be interpreted by the Fathers; but design merely to show that, so far as they adhere to the Bible, their teachings give no sanction whatever to the present tenets of that church, but, as it were, condemn them beforehand. I shall, however, quote them but sparingly, making the Bible predominant; according to the saying of Tertullian, "That which was primitive is the truth; and that alone is truly catholic. Error is of later origin."‡

In the first century, then, Clement of Alexandria declares that "the Holy Scriptures are a light and a truth which engrave on the heart that which cannot be written." In the third century, *Cyprian* remarks that "the Word of God illumines with its own light the soul that is blind and spiritually dead." In the fourth century, *Athanasius* asserts that "the oracles of God are sufficient for the revelation of truth." *Ambrose*, bishop of Milan, exhorts "to believe, but not to sit in judgment on divine matters; and to drink from the two cups of the Old and New Testaments." "Every upright heart," says *Augustine*, "may know the eternal law of God; but it is forbidden him to judge it. Truth vivifies; the aim of all Scripture is, the soul. Should Moses speak to me," he adds, "in Hebrew, I would indeed hear the words, but I would not understand them; and should he do so in Latin, I might, indeed, comprehend his language, but whence should I know that what he says is *Truth*? Would it not be in the heart that this very truth, which is neither Hebrew, nor Greek, nor Latin, and which expresses itself without words, would make itself known to me, and convince me that what Moses said is true?" "No, it is not human wisdom," adds *Chrysostom*, "it is the very revelation of God himself that Scripture requires to make it understood;" and *Salviax* declares, with his usual eloquence, that "while the words of men need evidence, the Word of God testifies for itself; for it must be, that what incorruptible truth affirms, is itself the incorruptible testimony of that truth."§

* Bellarm., *De Verbo Dei non scripto*, lib. iv., c. 4. Salmer., *Prolog. & Nunc de*, etc. Card. Hosius, legate of Pius IV. at the Council of Trent. Eckius, Pighius, *Hier. Eccl.*, lib. iii., c. 3. Coterus, *Ench.* 1 and 3. Serarius, *Prolog.* 10, sect. 3. Charron, *Ver.*, iii., 1 and 8. Lindanus Panopl., c. 7 (Sharp., 54, Prosel. Evang.). Stapleton, *De auth. script.*, li. Greg. of Valencia, lib. iv., *Anal.*, c. 2.

† *Anal.*, following may be consulted with advantage: Basnage, *Histoire of the Church*. Renoult, *Hist. of the Variations of the Gallican Church*. Edgar, *Variations of Popery*, 18. 8. Faber, *Difficulties of Romanism*, 1830. Townsend, *Accusation of History against the Church of Rome*, 1826.

* August., *Can. Relatum*, dist. 37. *Can. Neque*, dist. 9. *Can. Noli meis*, dist. 9.

† *Concil. Trid.*, sess. iv.

‡ Tertull., *Adv. Prax.*; § 1. Vinc. Lerin., *Comment.*, lib. 1, 3.

§ Clem. of Alex., *Strom.*, lib. i. Cypr., *De Orat.*

Thus speak the *Fathers*; and no less positively do even the doctors of the Church of Rome contradict their own church. *Melchior Canus*, *Stapleton*, and *Gregory of Valentia*, hold the same language.* “The Catholic truths,” says the celebrated Friar *Biel*, “are of their own nature unchangeable in truth, without any approbation of the Church.” The learned Jesuit *Canisius* utters the following words, which redound to the glory of God: “As for us, we believe Scripture, we cling to it, and we attribute all authority to it, because of the testimony of the Holy Spirit speaking through it.”

Bellarmino, by an inconsistency to which the truth has in a manner forced him, thus expresses himself in one of his sermons: “Who was it who persuaded St. Paul in a moment to believe that of which neither the Word nor miracles had before been able to convince him? Certainly, we ought not to seek any other cause than the Holy Spirit. This was for St. Paul the testimony and the teacher by whom he was instructed in the truth. St. John has said of it, ‘He that believeth on the Son of God hath the witness in himself.’” *Thomas Aquinas* declares, that the authority of the Holy Scriptures is necessary, while that of other teaching is not indispensable; and, lastly, to crown the argument, Pope Innocent III. asserts that “the judgment of God is always founded on the truth, while the judgment of the Church sometimes follows opinions, which are often erroneous.”†

I regard such testimony as sound and credible, because it accords with the claims of the Word of God itself, which is declared to be “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit;” that it is a light, and “like as a fire, and like a hammer that breaketh the rock in pieces;” a refreshing water, a restoring perfume, a strengthening wine, an excellent honey that the taste relishes, and that it is by it that the ‘Spirit of the Father renews the soul, vivifies and teaches it.‡

When did the Prophets, or the Lord Jesus Christ, or the Apostles, announce the Word of God as if they had need, as St. Paul says, of “epistles of commendation?”§ The same power that cleft the waters of the Red Sea, that made water gush forth from the rock of Horeb, that

calmed the tempests, that restored health to the sick, that gave sight to the blind, hearing to the deaf, and life to the dead, without either the aid or approbation of the priests, or the Synagogue, has always had, and will continue to have, efficacy in quickening the soul, in touching the hearts of men, in revealing Jesus to them, and in filling them with peace and joy. Yes, it is that same Spirit which, in the beginning of the world, “made the light to shine out of darkness,” that shines in the heart, to “give the light of the knowledge of the glory of God in the face of Jesus Christ.”*

By what secret operation, and by what authority, is the peasant who reads the Bible, or the savage who hears it read or preached, affected and changed in his whole being, and made an entirely new man? Is it because the Council of Trent, the Romish Church, has informed them, and given its attestation that the book they read or hear is of God, and that they *must* be touched by it; or is it because it acts upon these souls as it did upon the seller of purple, Lydia, “whose heart the Lord opened, that she attended unto the things which were spoken of Paul!”† It is because the Father draweth them unto the Son, because he revealeth Him unto them, and because the Word that proceedeth from his mouth prospers according to His good pleasure, and makes the soul whom he predestinated and called, come to Him in the day of his power.

I remain, therefore, firm in the belief that “the authority of the Holy Scriptures exists in themselves, by the Holy Spirit, and not by the authority of the Church; and that, when the Apostle Paul said to the Corinthians, “*I speak as unto wise men; judge ye what I say,*” he exhorted them to do that which the Saviour had directed; that which the Bereans did; and which the godly man does, when he meditates in the law of the Lord day and night. And he that obeys the exhortation knows experimentally that the Word of God “is pure, enlightening the eyes,” and that it is “a discerner of the thoughts and intents of the heart.”‡

CHAPTER II.

THE APOCRYPHAL BOOKS.

Concerning the rule of faith, the Church of Rome further declares, that the Apocryphal books of the Old Testament are divinely inspired, and as such must be received and acknowledged on penalty of her anathema; that is, her curse.§

dominica. Athan., *Orat. cont. gent.* Ambr., *De Fide*, i., 5. Chrysost., *Homily 21st, on Genesis*. August., *Contra Faust.*, ii., 5. Confes., lib. iii., c. 3 (T. C.). Salv., *De Provid.*, iii. (Sharp., 62).

* Th. Chr., i., p. 92.

† *Mag. Sent.*, iii., 25. *Canisius, Catech. de Præcept. Ecl.*, 16 (Sharp., p. 63). Th. Chr., p. 101.

‡ Hebr., iv., 12. Ps. xix., 6, 7, 9; cxix., 130. Jerem., xxiii., 29. James, i., 18. Peter, i., 23. John, vi., 45; xvii., 17, etc.

§ 2 Cor., iii., 1.

* 2 Cor., iv., 6.

† Acts., xvi., 14. See *Semaiiles Evangeliques*, p. 10.

‡ 1 Cor., x., 15. Acts., xvii., 11. John, v., 39. Ps. i., 2; xix., 9. Heb., iv., 12.

§ Concil. Trid., *sess.* iv. Bellarm., *De Verbo Dei*, i., 7, 8, 9, etc.

Thus I am to be accursed forever if I do not admit as divine, books which I cannot hold to be inspired without violating all regard to truth, wisdom, and the law of God! The Apocrypha, in several of its parts, contains historical facts and moral sentiments, which, viewed merely as the writings of men, and subject to my own judgment, I can appreciate and adopt so far as they accord with truth. This is one thing. But it is a very different thing to make these books the rule of my faith, and, instead of judging them, to be judged by them. And it is hard, indeed, that for the exercise of my judgment in rejecting these writings of men as a rule of faith, I must myself be rejected, declared accursed, and excommunicated!

CONTRARIETY OF TESTIMONY.

But on this point, as before, I appeal for the decision of the question to the Lord Jesus Christ, to the Fathers, and to the ancient doctors of the Church of Rome herself.

The SAVIOUR determines it when, in the exposition of the Scriptures which he made to the two disciples who were going to Emmaus; and in the catalogue of the sacred books which he afterward repeats "to the eleven and those who were with them," he mentions none but *the Law, the Prophets, and the Psalms*, which are the three divisions of the holy volume recognized in his day by the Church, and in which the Jewish historian, Josephus, included all the Old Testament.*

The FATHERS, unanimous in their testimony, repeat what the Lord said.

Melito, bishop of Sardis, who had visited all the churches of the East, states that not one of them received the Apocryphal books. Origen, Hilary, Athanasius, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Jerome, and many other bishops and doctors, repudiated the Apocryphal books with one accord. *Jerome* especially, a man of learning and of science, who, in the fourth century, journeyed into Palestine for the purpose of studying Hebrew, says expressly, "We have not known the economy of our salvation by any others than by those who first preached the Gospel, and who afterward put it into writing, so that it might be the pillar and foundation of our faith." He then names all the books of this economy, as well of the Old as of the New Testament, but he makes no mention of the *Apocryphal* books.† Neither does the Council of Laodicea admit them; and such was the voice of the whole Church.‡ In Africa, *Augustine* tell us that

they were read only as inferior books, and without authority.

As for the ROMISH DOCTORS, two cardinals, *Cajetan* and *Ximenes*, together with all the doctors of Alcada, *Thomas Aquinas*, *Nicolas of Lyra*, *Pagninus*, and many others, exclude them from the Bible, which they had printed or commented upon; and, finally, a *pope* says that "he thinks he was not wrong in quoting the Book of *Macca-bees*, though it be not canonical, but only written for the edification of the Church."*

This is the testimony of the Fathers and doctors, and even of a general council. And they are right. For how can books which the Jewish Church, to whom the oracles of God were intrusted, never recognized,† and which were written in a different language from that in which the Holy Scriptures were written, after the prophetic time, when the *Precursor* was already announced;‡ books which neither the Lord Jesus nor the apostles name on any occasion, although they make about six hundred quotations from the Old Testament; books, above all, in which are found falsehood, opposition to the books of Moses, sorcery, praise of suicide, ridiculous fables, and various contradictions;§ how can such books be held as divine, and rationally looked upon as the language of the Spirit of truth, of wisdom, and of holiness; yea, the very Word of God?

Then let the anathema of Rome rest upon me, since, to avoid it, I should attribute to the Eternal God himself writings which, in many respects, poor sinner as I am, I should blush to have composed!

Truly, in this case, my condition is more deplorable than that of an Athanasius, a Cyril, an Epiphanius, or a Jerome; since, though the Council of Trent has cursed them, as well as me, for our mutual refusal to believe in the Apocryphas, the Romish Church has, notwithstanding, *canonized* them, and honors and invokes them as saints who protect her; while I, poor rebel! when once I am excommunicated by her, can expect nothing but her hatred, and, if she had the power, her vengeance also. But my conscience is so imperious that this anathema appears to me a favor.

Beware! cries a pope, for know that "to disown excommunication as less terrible than sin, is falsehood and heresy."||

Well, then! let me be reputed a liar or a heretic, so long as the truth of God remains unblemished and unmixed.

364. It was approved by the universal Council of Constantinople.

* *Caj.*, *Comm. in Hist. V. T.*, in fine, *Reliqui libri*, etc. *Gregory I.*, *Moral. in Job*, i., 19, c. xiii. *Poole*, *A. Dial.*, p. 60.

† *Rom.*, iii., 2. *Joseph.*, *Cont. Apion.*, i., viii. *Euseb.*, *Ecl. Hist.*, iii., 9, 10. *Bellarmin.*, *De Verbo Dei*, i., 10.

‡ *Malach.*, ii., 20.

§ 2 *Macc.*, ii., 20; xiv., 37; xv., 38, 39. *Ecclesiast.*, *Prologue*. *Judith*, ix., 2, 3. *Tobit*, viii., 3, 4, &c.

|| *Clem. XI.*, *Const. Unigen.*

* *Luke*, xxiv., 27, 44. *Joseph.*, *Cont. Apion.*, lib. i., c. viii.

† *Horne's Introd. to the Crit. Study of the Script.*, 1821, vol. i., p. 708. *Hier.*, *Adv. heres.*, lib. iii.

‡ *Conc. Laodic.*, 59, c. *Quoniam*, dist. 16, held in

CHAPTER III.

TRADITION.

I would invite the attention of the reader, farther, to the doctrine of the Church of Rome on another point.

"Scripture is insufficient," she declares, "and, independently of the books which the men of God have written, Jesus Christ and his apostles have verbally intrusted the Church with a peculiar revelation, called the APOSTOLICAL TRADITIONS, which are found deposited in the sentiments of the Fathers, in the decrees of councils, in the teachings of the popes, and in the very customs of the Church. For the Holy Scriptures were not given as the rule of our faith, but simply as a part of that rule; and tradition, whose authority is always equal to that of Sacred Scripture, and, in some cases, superior to it, makes up for its obscurity, determines and fixes its meaning, and also confirms its divinity."* "Wo, therefore, to him who will not receive with faith the revelations transmitted to us by tradition, and which are the sword that destroys the presumptuous whom the Scripture cannot convince, or the heretic who, clinging to Scripture as to a rock, audaciously affirms that every thing is contained there; as if Jesus Christ himself had not forbidden the apostles to put the whole doctrine in writing when he commands them not to cast holy things unto dogs; and as if the power of the Church and of the pope, equal, at least, to that of the apostles, could not change its symbols, or add unto them, as it finds it necessary or convenient."†

The oracles of God insufficient! Revelation obscure; and for that reason submitted to uncertain traditions! The Church of Rome exercising lordship over even the doctrines and articles of the faith! . . . Are not these blasphemies? But let us discuss the matter; for if the Romish Church possesses rights, they ought to be recognized.

First, then, I inquire where that tradition is, that I may respect it, if it be from God.

"The Church of Rome knows and establishes it," I am answered: "listen to the Church."

But I repeat the question, and ask where the Romish Church finds it? for I inquire with the Carmelite, Manner, speaking to the Council of Trent, "If God has forbidden the prophets and apostles to write all revelation, which it would be impossible to prove, who, since the apostles, has been

so presumptuous as to put in writing that which the men of God were thus required to reverence!"*

But they are silent on this subject; or else repeat, "Listen to the Church; tradition has been intrusted to her."

But when? I ask; for I see that she makes no mention of it in the first centuries, when she resisted the Pagans; and the Pagans never made allusion to aught but the Holy Scriptures. Where was tradition then, when neither party thought of adding it?

They reply by asking, "What could we have done without it? Was it not necessary to supply that which the Sacred Scriptures do not contain? Will the sinner find the road to heaven with a feeble and insufficient light for his steps?"†

According to this, the faithful, who, from the law down to the coming of the Saviour, had nothing but the *written books* of Moses and the prophets, walked in darkness, and have all followed a false path, nor found the road to heaven! Then, too, Moses and all the prophets deceived the Church, when they told her that God's Word is pure, and like unto silver seven times refined; that it is perfect; that there is an end of all perfection, but that the commandment of God is of great extent; that the statutes of the Lord enlighten the soul; that they give it prudence, and vivify and console it; that the man who keeps them will have his recompense; that he that speaketh not according to the testimony of God hath no light; that even the wise have been confounded because they rejected the Word of God, but he that findeth His words findeth life and keepeth them in his heart. Those believers, also, who had indeed received the Word of God, and nothing but that Word, deceived themselves, and were in the most fatal delusion, when they rejoiced in their holy faith, and gave thanks unto God, with hymns and hallelujahs, for that light that shone upon their path, for that spiritual life which filled their souls, for that divine love that burned in their hearts, for their daily brightening assurances of the glory of heaven. And, more than all, the Lord Jesus and his apostles were not on the road to heaven, or they did not point it out with certainty to the Church; for, appealing to nothing but that which was "*written*," they referred only to the words of the Bible, and quoted only the Holy Scriptures.

Was it, then, because the Old Testament was *insufficient*, that the Lord repulsed Satan by simply saying unto him, "It is *written*?"—that He answered the priests and the scribes, "Did ye never read in the Scriptures?"—that He stopped the mouths

* Bellarm., *De Verbo Dei*, lib. ii., 15; iii., 3; iv., 3, 4, 7, 11. Concil. Trid., *sess. iv. Index lib. proh.*, reg. iv. Downside Discus., 1836. *The Rule of Faith*. Greg. Val., *Anal.*, lib. iv., c. ii. (P. E.).

† Salmer., tom. xiii., p. iii., 3, 6 (P. E.). Coster. Jes. Enchir., *Præfat. Ibid.*, *De Sac. Script.* Vasquez, t. iii. *Disp.*, 216, 60.

* Fra Paolo, liv. ii., *sess. iii.*

† Bellarmine, *De Verbo Dei non Scripto*, lib. iv., c. iv., 7, 11.

of the Sadducees with the *writings* of Moses!—that He represented Abraham as saying, concerning the brethren of the rich man, “They have *Moses* and the *Prophets*; let them hear them?”—and that, when he wished to dispel the error of two of his disciples, he recalled the Scripture to their minds!* Where, then, is Tradition? Where shall we fix it, when Luke and Peter think it proper and convenient to *write* the things which they have transmitted to the Church; when Paul disputes with the Jews out of the Scriptures; when he declares even an angel to be anathema, should he add any thing to what he had said; when, before Felix and Agrippa, he mentions only the Law and the Prophets; when the Bereans examined naught but the Scriptures, to judge of the doctrines of that apostle;—and when Apollos, to convince the Jews publicly, employs those same Scriptures, and finds in them invincible power †?

If, therefore, as you say, the Scriptures are insufficient—if they are but a portion of the revelation of God, and but one of the parts of the rule of faith established by the prophets, the Saviour, and the apostles—how rashly has one of these apostles exposed himself, by saying that “the truths written are such that believing them, we may have life;” that “the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus;” and again, that “Scripture renders the man of God perfect, thoroughly furnished unto every good work †?”

Let the Church of Rome, then, show how any degree of revelation, science, faith, wisdom, or salvation, added to the Scriptures, which she declares to be incomplete, can render men more than perfect—can make them more than accomplish their design.

CONTRARIETY OF TESTIMONY ON THIS POINT.

The reader will observe, however, that, notwithstanding the avowal of this strange and incoherent system, the Church of Rome herself employs nothing but the Bible in her missions and controversies among the Jews and Mohammedans, thus virtually admitting its authority and sufficiency.

“But,” says one of her ancient offspring, “this proves merely that when the Romish Church addresses herself to *infidels*, she defends the foundations of *Christianity*, which are contained in the Scriptures; but when she attacks the *Reformation*, she

must uphold the foundations of *Popery*, which the Scriptures cannot sustain.”*

Very well; we may be satisfied, then, with the testimony of the Fathers, all of whom, whether Greek or Latin, are unanimous on this subject, and with unusual force maintain that we cannot add either books or traditions to Scripture, and that by the Scriptures alone the Church of Christ is both constituted and recognized.

“The Scriptures are perfect,” says Irenæus, “for they are the words of God, dictated by His Spirit, and they are the *apostolical tradition*, manifested unto the whole world, and which, in the Church, addresses itself clearly to all who will hear the truth.” †

“I reverence the plenitude of the Scriptures,” writes *Tertullian*, “and I admit nothing without their testimony. Let him, therefore, who produces any other standard of faith than the written Word, fear the *curse* pronounced against the man who adds unto the Scriptures;” “for not to know any thing besides it,” says *Theophylact*, “is to know all things.” ‡

“The prudent man,” says *Clement of Alexandria*, “will use Scripture alone to refute those who dogmatize against it.” §

“Whence comes this pretended tradition?” exclaims *Cyprian*; “God declares that we must do *that which is written*.” ||

“What a diabolical thought,” *Theophilus* of Alexandria writes, “to imagine that there is any Divine instruction besides the Holy and sovereign Scriptures!” ¶

“Cease,” adds *Athanasius*, “expounding to us *that which is not written*. The books of God suffice for the acquiring of all truth. They alone form the school of piety; and we will neither hear nor quote any thing not contained in them.”**

“It is publicly denying the faith; it is a criminal arrogance,” says *Basil*, “to add to Scripture *that which is not written*; for it contains the *all-sufficient* teaching of the Holy Spirit.” ††

“It is the oracles of God,” *Chrysostom* preaches, “that we produce as *the true rule of the true faith* and of *all truth*; and they suffice against all those who oppose the instruction of the Holy Spirit.” †††

“In the Word of God, moreover,” says *Cyril* of Alexandria, “we find sufficient nourishment for our souls; and we need no other instruction.” §§

“Should you wish to make clear,” says

* Gilles de Gaillard, *Le Prosl. evang.*, p. 150.

† Iren., *Adv. heres.*, iii., c. i., 3, 47.

‡ Tertul., *Cont. Herm.*, § 12; *De Præscrip.*, viii., xiv. Theophyl., *In epist. ad Gal.*, c. i.

§ Clem. Al., *Strom.*, l. v.

|| Cyp., *Epist.* lxxiv., Oper., vol. ii., 211.

¶ Th. Al., *In 2 Pasch.*

** Athan., *De inc. Chr.*, vol. i., 484; *Epist. Test.*, xxxix.

†† Bas., *Epist.* 283, ad viduam.

‡‡ Chrys., *Serm.* xi., de Sanct. Pentec.

§§ Cyr. Alex., *Glaph. in Gen.*, iv. *Cont. Jul.*, lib. vii.

* Matth., iv., 4, 7, 10; xxi., 15, 16, 42; xxiv., 25-27.

† Luke, i., 3. 2 Peter, i., 13, 15; ii., 1. Acts, xvii., 1-3, 11, 13. Gal., i., 8, 9. Acts, xxiv., 14; xvi., 22; xviii., 28.

‡ John, xx., 30, 31. 2 Tim., iii., 14-17.

Jerome, "the things that still remain doubtful, have recourse to the Law, and to the testimony of Scripture. For without it you will remain in the darkness of error."*

"The man who is still weak, searches for THE CHURCH," says Augustine, "and thou showest it to him in such and such a teacher. As for me, it is the voice of the Shepherd himself that I desire to hear and to follow. Listen, then, to the voice of the Word, proceeding from the mouth of the Word Himself. It is there you will find the Church of Christ and the flock of Christ. If thou art one of His sheep, follow him. It is to the authority of the canonical books that I yield, and to nothing else. When I raise mine eyes toward the Scriptures, I raise them to the mountains, whence cometh my help; and in them are found the light and the lamp that illumine and guide my steps."†

This, reader, is what the Fathers say; among none of whom, as you see, is found any allowance for Tradition; and their opinions are sustained by the Doctors of Rome.

Pope Gregory the Great affirms that "all that can teach or edify is contained in the volume of the Scriptures; that it is by them that preachers should instruct the people; that it is in the words of God that one must seek for the thoughts of God," etc.‡

Again, Duns Scotus, that ingenious and venerated doctor, frankly declares "that he confines his theology within the limits of the revealed will of God, which is sufficient for man while a voyager on earth." Lyranus, also, asserts that "the canon of the Scriptures is more than sufficient for all; and that, as to those things which Jesus Christ chose not to reveal, no one has a right to conjecture them." Finally, a council gives notice to the whole Church, that "the Apostle John, at the end of the book of the Revelation, protests against all addition made to either Testament, when he pronounces these fearful words: 'If any one shall add unto these things, God shall add unto him the plagues that are written in this book.'"§

What a blow, aimed at the very root of TRADITION! And the Fathers strike it; yes, the very bishops and doctors upon whom the Church of Rome leans. Even Romish doctors, popes, and councils, unanimously say, with the Word of God, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." "Add thou not unto his words, lest thou

be found a liar, and that, like the Pharisees, in keeping the traditions of the elders, thou shouldst receive this condemnation: 'They honor me in vain, teaching for doctrine the commandments of men!'"**

"That," replies the Romish Church (for she is very bold, and does not easily abandon her cause), "that does not prevent Scripture from being obscure, uncertain, and from fomenting and hatching a thousand different sects, the moment the Traditions of the Apostles cease to enlighten and restrict its meaning. And, therefore (addressing the clergy), it is not allowed, either to make translations into the vulgar tongue, nor to permit the free use of it to the people, who should not read it without special permission, on pain of anathema."†

This is, in substance, saying that the everlasting Gospel, which an angel of God was seen carrying through the midst of heaven, to preach to every nation, and kindred, and tongue, and people (Rev., xiv., 6), is a mere collection of enigmas and problems; and, moreover, is to be published in a whisper, and preached only in Latin!!

CHAPTER IV.

THE VULGATE.

The Latin version of the Holy Volume, called "*the Vulgate*," the Council of Trent declared to be alone authentic,‡ that is to say, that, on pain of excommunication, it is the only one permitted to be used in the Romish Church, which attaches to it more authority than even to the original text of the Hebrew and Greek.

But it should be remembered that this translation, made by Jerome in the fourth century, was so much changed in the sixteenth century, that Pope Sixtus V. was obliged to have it restored, and that, under his direction, an edition was printed at Rome, and pronounced, in a bull, to be pure and authentic, and the whole Church was required to receive it as such. And, further, notwithstanding all this care, and even the infallibility of the pope, this edition was found so faulty, that in 1592, Clement VIII., successor of Sixtus V., suppressed it, and had another published. But this latter was neither more correct nor purer than the preceding one; on the contrary, there are such contradictions between these two versions, and both contain so many and such important errors, that it is impossible to place any confidence in them, or to decide, amid their two thousand and more contradictions, what is the true meaning of the text.

* Hieron., *In Isai.*, viii., 20.

† August., *Sermo* xli., *De past.* In *Ezech.*, xxxiv.; *De Doct. Chr.*, ii., 9; *Cont. Max. Ar.*, iii., 14; *De Nat. et Gr.*, 61; *De Ev. Joh.*, i., c. i., t. i.; *Serm.* xxiii., in *Ps.* cxviii.

‡ Greg. I., *Hist. in Ezech.*, i., 8. *Reg. Epist.*, iv., 40.

§ Duns Scotus, *Prolog. Sent.*, ix., 3. Lyran., *Libelli*, 2. *Conc. For. Jul.* (791).

* Deut., iv., 2. Prov., xxx., 5, 6. Mark, vii.

† Alph. a Castro, *Contra hæres.*, i., 4. Bossuet, *Expos.*, 18, 19. Molanus, *Theol. pract.*, lib. iii., c. 27. *Index lib. Proh.*, Reg. iv. Leo XII., *Encycl.*, 1825.

‡ *Conc. Trid.*, sess. iv.

Nevertheless, such is the SACRED TEXT of the Romish Church! Such a production as that is preferred even to the Revelation of the Holy Spirit! This is what the Romish Church commands us to receive, on pain of *excommunication* too, rather than the Hebrew or Greek text, which God himself inspired! And, to entice me to do so, they pretend that the manuscripts, both Hebrew and Greek, have been altered, either by the Jews, enemies to Christianity, by the Greeks, enemies of the Latin Church, or, finally, by . . . the Huguenots!

But, I ask, if this *Vulgate* is really superior to the original text, why does Jerome himself say, in more than one of his letters, that the Hebrew and Greek texts are as far preferable to his translation as the fountain is to the stream that flows from it? For, he says, it is one thing to be a prophet, and another to be only a *translator*. Wherefore did Ambrose, Augustine, and even Gratian, in the twelfth century, insist on the necessity of *verifying* the Scriptures with the *Greek and Hebrew* text, and even of comparing several versions, and retaining the best? Why was it maintained, in the twelfth Council of the Lateran, before Pope Leo X., that the translation of the Scriptures must be followed as nearly as possible? And, again, why was Bellarmine himself forced to the same opinion!*

For myself, I prefer the words of Isaiah, of David, of St. John, &c., to those of the very best *interpreters*, and if I thus draw on myself the *anathema* of the Council of Trent—so be it.

CHAPTER V.

TRANSLATION OF THE SCRIPTURES INTO THE COMMON LANGUAGE.—READING OF THE BIBLE BY THE PEOPLE.

I prefer the same *anathema* rather than assent to the declarations of the Romish Church, that "it is neither necessary nor useful that the Holy Scriptures should be translated in the vulgar tongues, and that it is not proper that they should be read by any but the clergy;"† that "it is heresy to pretend that the Bible should be translated into the language of the people;"‡ and, again, "We deny that the people should study the Scriptures; it is much more expedient to remove it from them," &c.§ Is it the true Church of God, reader, the spouse of Jesus Christ, that employs such language?

* Aug., *Canon locutio*, dist. 38; *De Civ. Dei*, xv., 13; *De Doct. Chr.*, ii., 12. Ambr., *De Spir. Sancto*, ii., 6. Hieron., *Contr. Helvid. Epist. ad Sun. et Fretel. Epist. ad Marcell. Comm. in Zach.*, viii. Apolog. ii., in *Ruffin.* &c. (C. T. 30). Willet., *Syn. Pap.*, p. 21.

† Bellarm., *De Verbo Dei*, lib. ii., 15. Conc. Trid., iv.

‡ Sandetus, lib. vii., *Visib. Monarch.* (C. T., p. 35).

§ Molanus, Lovan. Doctor. Theol., *Lib. de Pract. Theol.*, tr. iii., c. xxvii., concl. ii. Hosius, *De Sacro Vern. Legendo*.

And for what reason is the Church of Rome willing that I, a poor workman, laborer, a tradesman, or a soldier, who have never learned and do not understand Latin, should be deprived of my Bible? Or why, if I am a Hungarian, for instance, and Latin be my native language, am I forbidden then to nourish my own soul, as well as the souls of my family?

"Because," answers that *mother* (for so she calls herself), "the faith of the people is defined by ignorance, and not by knowledge. Let it suffice them to believe that which the pope and the Church believe! Their obedience will be so much more implicit, inasmuch as it will be less rational. For what would become of the Church if the reading of the Holy Scriptures were allowed to shoemakers, fullers, and carriers? Would this not be giving holy things unto dogs, and would it not soon change bakers into doctors and prophets, and their wives into as many prophetesses!*" "Therefore," concludes the Council of Trent, "as it is evident that the free use of the Bible will produce more harm than good, all bishops, curates, or confessors, are enjoined not to allow it to be read by any but such only to whom its perusal can do no harm; and to refuse absolution to such as shall read it without permission"†

To all this I would merely say, in reply, that if the Holy Scriptures are obscure, they are so to those whose souls are in a similar predicament to that of the servant of Seneca, to whom the house of her master became daily more and more obscure, simply because she was becoming more and more blind; or, rather, in the language of the Holy Spirit, if the Gospel be hid, it is hid to those whose understanding is darkened, because the god of this world hath blinded them, lest the light of the glorious Gospel should shine unto them.

Was the infallible Spirit mistaken when it declared that the Holy Scriptures can regulate the life of a young man; and that Timothy had known them when yet he was a child!‡

CONTRARIETY OF OPINION.

Were those fathers and doctors also deceived, who have so strongly recommended the reading of the Scriptures to the simple and ignorant among the people? Was it by an unlucky mistake that *Hilary* said to the Church that "the Word of God, addressed to all men, and profitable for all ages, should always be like a burning lamp before our steps!"§ Was it through error that the pious *Basil* remark-

* Bellarm., *De Justif.*, l., 7. Andrad., *Defens. Conc. Trid.*, lib. i. Bellarm., *De Rom. Pont.*, iv., 5. Card. Cusan., *Exerc.*, lib. vi. Sixt. Sienn., *Annot. Bibl.*, vi., 152. Alb. Pighius, *Epist. ad Erasm.*, 16 (Pros. Ev.).

† Conc. Trid., sess. iv. *Prohib. libr.*, reg. iv.

‡ 2 Corinth., iv., 4. 2 Tim., iii., 15.

§ *Enarr. in Psalms* cxviii., cxix.

ed that "that which seems to be obscure in one passage of Scripture becomes evident and is explained by another passage more clearly expressed;" and, again, that "it is reasonable and necessary that each person should learn in the Scriptures, inspired by God, what is useful for the purpose of growing in piety, and that we should not follow human traditions; for Scripture was given by the Holy Spirit to all men as a pharmacy whence each should take the medicines suited to his disease?"*

Was it inadvertently that *Ambrose* wrote that, "when one meditates upon a passage of Scripture, it often happens that a doctrine that appeared to be at first a mountain is suddenly changed into a plain, by the illumination of the Spirit of God;" that "the soul of every believer should strengthen itself in that study, as a wrestler strengthens himself by exercise in the arena; that Scripture is the pasture-ground where the sheep of the Lord fatten; and that to read it is to walk about in the paradise of God?"† And if this reading is indeed so obscure, and, above all, so dangerous for the people, and so fruitful in abuses, wherefore, I ask, does *Gregory Nazianzen* teach that "the Holy Scriptures are a blessing extended to all men!"‡ Why does the Archbishop *Chrysostom* exclaim, "I entreat you, men of the people, to procure for yourselves the Holy Bible, which is the medicine of the soul; or, at least, to obtain a New Testament?" Why does he reprove even the common people for their negligence in reading the Holy Scriptures, and place before them the example of the eunuch of the Queen of Ethiopia?§

Why did *Jerome*, the very author of the *Vulgate*, also translate the Bible into the language of his country, Dalmatia?|| Wherefore did the *Council of Nice* (mark this) command that no Christian house should be without its Bible!¶ Why did the Bishop *Ulphilas*, who was himself present at this Council, make a translation of the Bible into the language of the Goths?*** Why, also, does the *Venerable Bede* affirm that, in his day, the Bible was read in the British Islands in five different languages?†† Why, again, does *Gregory* say, "What is the Holy Scripture, but a letter from the Almighty to his creatures? Study, then, I entreat you, and meditate every day the words of your Creator."‡‡

Finally, why do *Jerome*, *Chrysostom*, and *Augustine* say, the first, "that laymen

should abound in the knowledge of the Holy Scriptures;" the second, "that the common people, and particularly mothers, with their children, should pay attention to the command of the apostle, which is to read the Bible with the greatest care;" and the last, that, "through the wisdom of God, it has come to pass that the Scripture has been multiplied from the primitive language in which it was written, into an infinity of languages and dialects, so that it might be spread every where; that men might believe in God in the same language in which they habitually speak; and that thus the whole Church might receive the dew of heaven—the holy Scriptures!"*

Still, *Rome* says, and continues to reiterate it, "Look, nevertheless, at the numberless sects, the religions of all hues, which this study of the Bible begets every day among the people who have a free use of it! What abuse and evils! Does not this alone show that this study is pernicious?"

I reply, as did *Chrysostom*, when the Pagans held the same language, and said to the Christians, "We know not which of your sects to choose," "If one were to stop to examine all your cavils, he would have enough to distract him; but since we receive the Scriptures, and they are simple and true, it is easy to judge respecting them: Let him, then, who wishes to be a Christian, be guided by them."†

Receiving no answer to this, and recollecting the bull of one of the late popes which proscribed *Bible Societies*, and which drew forth the multiplied prohibitions of the archbishops and bishops against the dissemination of the Holy Book among the people—prohibitions which, in several places, forced the priests to burn numerous copies of the Bible, even of a *Romish edition*—I venture one more question.

Why does the Church of *Rome* do, as far as concerns the reading of the Bible by the people, precisely the contrary of what God commands, not merely the clergy, but the whole people of *Israel*: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates?" etc.‡ Again, *Jehovah* pronounces a blessing, not only on the clergy, but on every one whose delight is in the law of the Lord, and who doth

* Basil, *In ascent.*, Resp. ad interrog., 267. *Regul. brev.*, resp. 95. *Homil. in Ps. i.*

† *Expos. in Ps. cxviii.* Epist. xlix., ad *Sabinum*.

‡ Orat. xxxii.

§ *Homily 9th, on the Epist. to the Coloss.*

|| *Hosius, De sacro vernacula Legendo* (apud Sharp).

¶ *Corn. Agr., De Vanitate Scientiar. (Ibid.)*.

** *Socrat., lib. iv., 33.* †† *Histor., lib. i., c. i.*

‡‡ *Gregor. I., Epist. xxxi., ad Theod. Med.*

* *Hieron., Comm. in Epist. ad Col., iii., 16; et Ps. lxxxvi.* *Chrys., Hom. 9th, on the Coloss.*; *Id. Hom. 3d, on Lazarus.* Aug., *De Doctr. chr., ii., 5 Sermo 298 In natal. apost. Petri et Pauli.*

† *Chrysost., Hom. iii., in Acta. (P. E.)*.

‡ *Deut., xi., 18-20; vi., 6-8.*

meditate in it day and night.* The Savior of men enjoins, "Search the Scriptures; for in them ye think ye have eternal life."†

Is it not said to the *people*, the things that are in the Book of God are written for our instruction, that we should all take the sword of the Spirit, which is the word of God; that the word of Christ should dwell in us richly in all wisdom; that from a child Timothy knew the Holy Scriptures; that we should desire the sincere milk of the Word, with the same avidity as newborn babes; so that we may, by this nourishment, increase and be filled with the fruits of righteousness, unto the glory and praise of God ‡ Are not all these words and blessings addressed to the people? Are they not, therefore, for *me*, who am of the people, of the most common people, but who, though I am vile in the eyes of men, have, nevertheless, a soul to save?

Why, then, does the Romish Church do precisely that which those heretics practiced whom *Tertullian* reproached with having fled from the light of the Scriptures, and of whom *Athanasius* said, "They turn the attention of the people from the Holy Scriptures, under pretext of their being inaccessible; but the truth is, that they fear being condemned by them?"§ Wherefore does this Church act in this manner, and, at the very moment when she invites me to her bosom, tell me to renounce the study of the Book of God?

Alas! what would become of me, were I deprived of the Word of God? What would become of those multitudes who are sitting in the darkness of the shadow of death, or bowing down before wood and stone, slaves to infamous superstitions, idolators of a false prophet, or cursing Christ, and perishing without him? And what will be the lot of those nominal Christians, from whom the Book of God is thus withheld? What is their faith? What is their piety, their fear of God, their love of their neighbor, their purity of manners, their resemblance to Jesus, their preparation for eternity? What can the Church of Rome care for those multitudes to whom she refuses the sacred oracles, or gives them in a mutilated and corrupted state? Does she truly and cordially approve of this stupid ignorance of the divine counsels, and the destruction of souls for want of knowledge of the way of life? Shall I become accessory to this work of delusion and death, to my own household? Never. *God has given me his Holy Word*, and it is not in the power of Rome to take it from me.

* Ps. i., 2.

† John, v., 39.

‡ 1 Cor., x., 11. Eph., vi., 17. Col., iii., 16. 2 Tim., iii., 15. 1 Peter, ii., 1, 2. Philippians, i., 11.

§ *Lucifuge Scripturarum*. Tertul., *De recur. carn.*, 47. Athan., t. ii., p. 248 (P. E.).

PART II.

THE ADMINISTRATION OF GRACE, OR THE CHURCH ON EARTH.

BUT I pass to the *essential* point of my examination, which is,

THE CHURCH.

The Church of Jesus Christ on earth is the important subject of which I am about to treat, and in considering it, I shall carefully attend to what the Roman Catholic and *Apostolical* Church adduces to prove that she alone is that Church; that it is to her alone that the administration of grace here below has been committed by the chief Shepherd and Bishop of souls.*

This subject, as I said, is solemn, and to treat it lightly is to tamper with the interests of the soul, and jeopard its salvation. It is, therefore, an important inquiry that reflecting minds, in a time of religious revival, such as we have been in for some years past, are led to make with interest upon this subject: "Am I, or am I not, in the true Church of Jesus Christ?" Deplorable indeed is the state of that man (whether Protestant or Catholic) who remains satisfied with the mere passive impression of that faith which he professes, because it is that in which he has *always* been! It is the Truth that saves; and there are not two different truths. The Word of God is the TRUTH, and all subjects of faith that it does not teach, God disowns.†

The Lord Jesus Christ enjoins on his disciples to seek the TRUTH, and to search His "oracles." "And why?" exclaims the eloquent *Chrysostom*. "For this reason: that, as heresy possesses, in common with the Church, the Temples, the Book of God, Bishops and the Sacraments, there is no difference now between the external Church and the world. But their difference is in Christ. Therefore, let him who wishes to discern, amid such confusion, the true Church from the false one, learn it from the Scriptures. This is the only way to arrive at the truth on this subject:" "For," says *Jerome* also, "that which constitutes the Church is the truth of the *doctrines*, and not certain walls. Where the true *faith* is found, there also is found the Church."‡

Perish, then, the irreligious and senseless adage, that "All religions are good, provided they be followed." Its falsity is seen in contrast with the express declarations of Christ: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." "He that believeth not the Son, shall not see life."§ It is in *his* Church, then, and nowhere else, that the Truth is

* 1 Peter, ii., 25; v., 4.

† John, xvii., 17. Gal., i., 8, 9.

‡ *Chrys.*, *In Matth.*, xxiv., Hom. 49. Hier., *Comm.* in Ps. cxxxiii.

§ John, xiv., 6; iii., 36. 1 John, v., 12.

found clearly and firmly established, which alone gives life to the soul. He is God; in him dwells the fullness of the divine counsel toward his chosen people. His knowledge, wisdom, power, and love, are immutable. All that he has done he did voluntarily of himself, and for his own imperishable glory; and the manifestation of his grace toward man is but the result of his sovereign and permanent decrees. The Church of the Saviour, then, is the Church of God, one, permanent, infallible as God himself, in the Truth which is her basis, her substance, and her bond, through the influence of the Holy Spirit, which is in her, and will never be separated from her. To suppose the existence of another church, is to suppose that of another Saviour, one who, of course, would not be God; a "false Christ," and, consequently, a false church.

This true Church has, therefore, these two characteristics: *first*, that she believes and teaches that Jesus Christ is "God, manifested in the flesh;" the *other*, that by the Holy Spirit, she reproduces the image of Jesus her *Head*,* in the unity, certainty, and permanency of her doctrine, of her obedience, and her durability. Such is the true Church; the Church of the living God, "the pillar and ground of the truth," and against which "the gates of hell shall not prevail." I must, therefore, belong to that Church, for out of it God hath said there is nothing but certain condemnation; "there is none other name under heaven given among men, but the name of Jesus, whereby we must be saved,"†

Is the Church of Rome indeed that *Church of God*? Is she **THE CHURCH**? Is it to her alone that the *administration of salvation* is intrusted?

CHAPTER I.

UNITY, INFALLIBILITY, AND PERMANENCY OF THE CHURCH OF ROME.

"Yes, it is to me alone," she replies; "I am the Church. There is but one path to heaven; there is but one door to the fold; a narrow, strait, and low door, it is true, and which flesh and blood cannot pass without suffering. Whoso entereth not, will not see life; and that door—"

"Is JESUS!" I exclaim; for He himself said, "I am the way," "I am the door."‡

"No," answers the Church of Rome; "for that door is absolute and unreserved submission to what I command. § I alone am *one, infallible, permanent*. As I am the most ancient church, I am also the mother

and sovereign of the whole Church of Christ; being founded on the Apostle St. Peter himself, who left and transmitted to me his apostolical authority, in my bishops, by an uninterrupted succession."** "Let him be accursed, therefore," they cry, "who does not recognize the Holy Roman Catholic and Apostolical Church as the mother and sovereign of all the churches, **OUT OF WHOM NO MAN CAN BE SAVED!** Yes, cursed be he who does not vow and swear full obedience to the Roman pontiff, the successor of St. Peter, the prince of apostles, and the vicar of Jesus Christ."†

Out of whom no man can be saved! Reader, this is a hard condition, and a severe sentence, considering that it is pronounced by one who says she is above the Scriptures and Tradition, "mistress of faith, and incapable of error!"‡ True, she does not always speak in such *formal* terms, and, whether through fear, modesty, conscience, or pity, she does not say before the friends of the Bible, before faithful *Protestants*, that they will be cursed and damned. But such is her doctrine, her decree, and her sentence. Yes, *lost for eternity*—if I be not a member of the Church of Rome!

I must, therefore, hesitate no longer to examine and decide this matter, for it is my imperious duty to obey the rightful head of the Church, notwithstanding my repugnance to his doctrines, practices, and numerous errors. This prejudice, if need be, must be resisted and overcome. These objections are nothing, compared with the duty of recognizing and uniting myself to that church on which my salvation depends. If I am famishing, I must take the bread that God gives me, even if it be presented by a diseased or mutilated hand, or in an unclean vessel, rather than perish with hunger.

Let us, then, examine as thoroughly as possible, whether the testimony which the Church of Rome bears of herself is that which the *Lord* gives concerning her.

§ 1. Her UNITY in the Faith.

Here it should be carefully observed, that *unity*, of itself, however sustained and compact it may be, and however great the number of souls whom it includes, is no decisive proof that they are united in the Truth. There is, doubtless, *unity* of design, most important, constant, and persevering, maintained among the "spiritual wickednesses" of which the apostle speaks,

* *Exposition of the Doctrine of the Catholic Church*, passim. *Abridgment of the Catechism*, etc., id. Bellarm., *De Eccl.*, iii., 10, 11, etc.; iv., 8. *De Rom. Pontif.*, iv., 4.

† Conc. Trid., *sess. vii.*, can. 3; *sess. xxv.*, id. Dict. Pap. Gregor. VII., *in epist.*, lib. ii., ep. 55. Prof. fid. Trid., *ex bulla Pap. Pii IV.* (R. C.).

‡ Greg. de Val., *Anal.*, l. v., c. i. (P. E., 25).

* I use the word *head* rather than that of *chief*, because the word in the original (*κεφαλή*) means the *head* in relation to the *body*; while now, with us, *chief* means rather *prince* or *leader*.

† Acts, iv., 12. ‡ John, xiv., 6; x., 7.

§ Dr. Wiseman, *Rom. Cath. Lect.*, b. ii., 1838 (E. R.).

this unchangeable principle. He, therefore, only communicates himself to man as God has always done; I mean, by his Word, and by his Spirit. Whatever may be the constitution he has given to his Church on earth, and under whatever form he may have confirmed it by the seal of his *unity*, it is always by the Word that he has done it, through the efficacy of his Spirit; for it is by these means, and none other, that he regenerates and justifies souls, unites them to one another, feeds them, sanctifies them, and gives them the victory over the world, over death, and over hell, and finally saves them in his eternal kingdom. All Scripture declares it.

Whence I conclude, once more, that in the *unity* of the Romish Church I ought to discern Christ, that is, his Word and Spirit, and discern them in a uniform and coherent manner: "For in that," says *Clement of Alexandria*, "consists the unity of the Church, as to its substance, its meaning, its principles, and its excellence. She is *one* in that faith alone which is according to the Testament, or, rather, according to the Testament, which, being one, unites in divers times, by the will of God, and by means of one Lord alone, all those whom God hath chosen before the foundation of the world."*

If, therefore, these two elements are not found in that Church, if the Word of the Lord Jesus and his Spirit are not there manifested in power, I hesitate not to say that JESUS IMMANUEL is not there; that the Christ who is there brought forward is a false Christ, and that all that is done and rehearsed there, though it were one and the same from the most ancient times, is but deception, and so much more fatal, as it *resembles* that which is true. Jesus "cannot deny himself."† He would not, therefore, permit his Church, which "is the fullness of him that filleth all in all,"‡ to have another *unity* than that of her Lord, that which exists between the Truth of God and the Life of God.

What value, then, can I place on all that the Church of Rome tells me of her *antiquity*, her *authority*, the *succession of her leaders*, and her *infallibility*, if I find her wanting this *divine unity*? All her other attributes are rendered valueless by this deficiency. She has no characteristics but those which pertain alike to false Christianity and Pagan idolatry.

To sum up the argument on this point, I ask, is it, then, THE TRUTH, "as it is in Jesus,"§ that forms the *unity* of the Church of Rome? Were it so, and Jesus had, in fact, intrusted it particularly to her, would it not be durable, and resemble the character of her sovereign Teacher and Lord? But

what does the history of that Church present, in regard to her conformity to the Oracles of God, since the epoch when, seduced by the power and splendor which surrounded her, she became a "kingdom of this world?"

If the "Eagle of Meaux," as he is called, could write volumes on *five variations* of the Protestant Church, none of which variations concern the Primary Rule of Faith, the authors of the "*History of the Contradictions of the Gallican Church*," and the "*History of the Church*," and, quite recently, the "*Contradictions of Popery*,"* had more abundant materials for compilation. Let any one take the trouble of following the acts of the Church of Rome, from the sixth or seventh century up to the seventeenth, and say if there exists a history more fruitful than hers either in changes, inconsistencies, contradictions, or in formal and decided opposition to the Word of Christ—the *rule of faith* of the Church of God. As it was not in secret that all this occurred, we may inform ourselves respecting it before we receive implicitly that assertion of the Church of Rome, "I have the unity of the faith." We may then say, either that all history is but a series of falsehood, or that the Church of Rome is *mistaken*. In the sight of God we cannot but examine the facts, and if they prove that nothing is more foreign to that Church than *unity*, we cannot be at a loss as to the course we ought to pursue, whether to accredit her arrogant assertion, or to expose her errors and turn away from them.

§ 2. SUMMARY OF THE HISTORY OF THE CHURCH OF ROME.

It was at a very early period that the enemy, taking advantage of the sleep of the workmen, scattered, and caused to spring up in the field of the world, the tares of heresy among the good seed of the Word.† "The generation that had the privilege of hearing the voice of the apostles had passed," wrote an ecclesiastical historian of the second century, and one of the earliest fathers, "and forthwith was formed the insidious and impious conspiracy of error, by the perfidy of those who audaciously substituted their perverse doctrines for the preaching of the truth."‡ In Rome, in Antioch, in Alexandria, in Carthage, in Spain, and the Gauls, those divisions, sects, and pernicious doctrines which the Saviour and his apostles had predicted, showed themselves, supplanting or warring against each other, and the "mystery of

* The *Hist. of the Variations*, by Bossuet, has its answer in these three works; the first by Renoult, the second by Basnage, and the third by Edgar.

† Matt., xiii.

‡ Hegesip. ap. Euseb., *Hist.*, lib. iii., c. xxxii. (R. C.).

* Clem. Alex., *Strom.*, l. vii. (P. E.).

† 2 Tim., ii., 13

‡ Eph., i., 23.

§ Eph., iv., 21.

iniquity" developed itself in the midst of them, notwithstanding the continued labors of the servants of Jesus, who ceased not to protest against all that was not according to the spirit of the Word.

"The divine institution is corrupted," exclaim, as if with one voice, all the pious pastors of that period. "Christians, lulled in a shameful luxuriousness, are not aroused from it except to devour one another. The leaders are as guilty as the flock, and the people no more desire the sacred doctrine. The enemy of souls, also, prepares and hastens their utter ruin. Already he has broken the bones of the body of Christ, which he surrounds with every snare, and of that Church, which persecution had increased, and the crowns of the martyrs embellished, there remains nothing but the carcass. Princes, it is true, enrich it with their gifts, but its virtues have vanished."*

If such was the sad condition of the Church generally, after the first ages, the Church of Rome especially manifested this degeneracy and corruption, which was the necessary result of the terrestrial power given her by the emperors, and of that worldly glory which she had preferred to the humility of the Gospel. As early as the fourth century, she was infested with the heresy of *Arius*, and the violence accompanying it. Then *Liberius*, one of her bishops (or *popes*, for these names were then indiscriminately given, in various countries, to the presidents of the Church), made shipwreck of the faith by falling into Arianism. *Osius*, another of her prelates, fell in the same way, at the same time, and, a short time after, *Damasus* succeeded to the papal seat by force of arms.†

At this time, Basil, writing to the Bishop of Thessalonica, said to him, "It is to ourselves, to our own sins, that we must attribute this presumptuous increase of heresy, from which scarcely a single country of the world has been exempted; and hence nothing is more rare than the meeting of a brother animated by the Spirit of God, expressing the words of peace, the spiritual communion of souls."‡

In the fifth century, when Bishop *Laurentius* was raised, by intrigue and money, to the papal authority, Rome and all Italy were full of disturbance; § pillage, and murder, and luxury, impurity, licentiousness, and idolatry attained such a height, that even the oppression of the barbarians, who overwhelmed the West, was more support-

able, says Bishop *Salvian*, "than that of the See of Rome."**

We see the mercenary and perfidious *Vigilus*, in the sixth century, crowned with the *tiara*,† and during his reign, and after him, the whole Latin Church was a prey to schism and interminable contest. "It is an army of impure priests that foment them," writes another pope; "priests sold to the prince of pride, and who, caring little about teaching the people, and leading them in the way of life, are the authors of their crimes and destruction."‡

He who utters these complaints is *GREGORY THE GREAT*, who at the same time abjures, in fact, the sovereignty of the Holy Spirit and the power of the Gospel, in that memorable direction which he gave the monk, *Augustine*, for the conversion of the idolators of England, when he wrote to him "not to put an end to their pagan festivals, nor to their customs of worship, but, on the contrary, to preserve them, contenting himself with substituting for the names of the false gods those of the saints of whom their churches bore the names, and whose relics were there deposited!"§

The disorders, the impurity, and the public rejection of the Scriptures, became greater still in the two following centuries. Though the Lord raised up, from time to time, pious men, jealous of his Word, and gave them strength to oppose the general depravation, yet these witnesses to the truth were comparatively very few in number in a church which, having grown almost entirely worldly, became daily more enslaved to its passions and lusts, and "supposed that gain is godliness." This is what her own doctors remark; they tell us that, in the seventh century, in the year 606, one of the most vicious tyrants that the world ever produced, the Emperor *Phocas*, obedient to the vilest motives, conferred the title and power of universal bishop, and visible and supreme head of the Church, on the Bishop of Rome; that, at the same time, Arianism had its churches all over Italy, and prevailed more or less in every town; and that it was by the force of arms, and after a bloody contest of the two parties, that Pope *Sergius* was placed on the throne.¶

It was in the eighth century that the temporal power of the pope was fixed and decided, and that it arose above that of kings and emperors. Then, also, Latin idolatry manifested itself openly in the worship of images and relics; and thus the Church of

* *Cypr.*, *De Laps.*, 4. *Greg. Naz.*, *Orat.* ii., § lxxxii. *Euseb.*, *Hist.*, viii., c. i. *Cyrl. Hieros.*, *Cat.*, xv., p. 109. *August.*, *Enar. in xli. Ps.* (R. C.).

† *Platina*, *De Vita Liber.*, Chr., 353. *Bellarmin.*, *De Rom. Pont.*, lib. iv., c. 9. *André du Chesne*, *Hist. des Papes*, loco. *Plat.*, *Vita Dam.* I., Chr., 366 (R. C.).

‡ *Basil. Oper.*, *Epist.*, 164 and 172.

§ *Baronius*, *Ann. Eccl.*, vi., p. 532, Chr., 498.

* *Salvian*, *De Gubern. Dei*, lib. vii.

† *Baron.*, Chr., 548.

‡ *Gregor. I.*, lib. iv., *Epist.*, 38; *In Evang.*, lib. i., *Hom.* 17 (R. C.).

§ *Beda*, lib. i., c. xxx. *Warner*, lib. ii., p. 49 (*Hist. of the Ch. of Chr.*, vol. ii.).

¶ *Baron.*, *Ann. Eccl.*, tom. viii., 200. *Genebard.*, *Chron.*, lib. iii.; year 638. *Platina*, *Vita Serg.*, i., A.D. 867 (R. C.).

Rome exemplified the truth of the remark, "that the heart of man, in its worship, can place the creature, at least by the side, if not in the very place of God."*

The *dike* once broken, the flood rushed in, and soon entirely demolished it. In the ninth century Transubstantiation appeared; the use of the Bible was abolished, or supplanted by even pagan books. Ceremonies unknown before in the Church, and for the most part copied from those of the worship of pagan Rome or Athens, were multiplied with great pomp and parade. Feasts, images, and relics of the saints were substituted in the service of God for humility, faith, love, and repentance. The power of the pope became each year more exorbitant and oppressive. The people were burdened with the load of observances and taxes: the Church had become a widow, and her own children afflicted her.†

"As to the tenth century," writes a cardinal and historian, "it was the commencement of the iron, leaden ages of darkness in the Church." "The abomination of desolation stood in the Holy Place." Monsters were placed on that apostolical seat, which is the pillar of the world. Crimes, impurities, and assassinations cover them with eternal infamy! Insatiable lust of power and dominion invaded all; and pontiffs, unjustly elected by depraved women, dared to call themselves legitimate. Simony, rapacity, violence, schism, and war raised them up or overthrew them. The West was on fire. "Fifty popes, rather apostate than apostolical," exclaims another prelate, "succeeded each other in a few years; and of their number, scarcely five are worthy of being named."‡

The eleventh century adds to these calamities the destruction of whole generations, in those senseless expeditions adorned with the seducing title of *Crusades*, and which originated in superstition, the vain-glorious of the world, and in avarice. The popes continued, in this century, their quarrels with the emperors. A law, which the Word of God condemns, was made paramount for the Church—the imposition of celibacy on the clergy—and those who opposed it perished at the stake. The divine laws were corrupted, and those of man despised; and this prophecy was fulfilled: "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."§ The court of Rome was a den of wild beasts.¶ "They are all," ex-

claims even a pope, "worse before God than Jews and pagans;* for it is there, in that den," writes a bishop of this age, "that the sentences of judges are bought, prayers sold, and the rights of the people, and all order and prudence, trodden under foot. At the bar are seated men of cruelty; in the assembly of the cardinals, vipers; at feasts, buffoons, and the taxes are levied by harpies."†

Was the twelfth century less dark, less vicious, or less bloody? Let us listen to the testimony of witnesses taken, as heretofore, from the very bosom of this Church of Rome. "Look toward Babylon," says a theologian and bishop, "and consider the palaces and places of that accursed city. Its princes and judges, sold unto iniquity, know not what new crimes to commit or to teach; dragging with them into hell all that surrounds them. There is the seat of the Beast."‡ "Rome," says another witness, "is only a field of battle. Divided into opposite parties, the people and the cardinals are under arms, and it is power thus obtained that places or displaces the chief of the Church, whom synods or councils either recognize or give over unto Satan."§

"It is not of the people that I speak," writes the eloquent Abbé of Clairvaux; "no, it is not of a nameless multitude; it is even of the pillars of the Church itself. Let ever one among those who are elevated to power, be shown who is a light to the nations; a single one who does not, instead of spreading light, produce smoke! Dressed in meretricious attire, they all seek merely riches and luxury. It is with the spoils of the Spouse of Christ that they adorn themselves; it is with her estates they enrich themselves; corrupting those whom they should form unto wisdom."|| "Thus it is," says another prelate, "that Rome, who should be the mother of the Church, has become her stepmother, and that the Scribes and Pharisees overburden their flocks by their dominion, that they may satisfy their insatiable avarice."¶

In the thirteenth century, *Matthew Paris*, a Benedictine, informs us that "the pope was the most ambitious and haughty of men; that his thirst for gold was ardent, and that he would consent to every crime, at the allurements of presents."*** "The time has come," says Innocent III., in the fourth

* Gregor. Pap., *Litter. ad Hugon. Clun. Abbat.* Baron., A.D. 1075.

† Hildebr., *Episc. Cw. Roman. descript.*, A.D. 1090 (R. C.).

‡ Honor. Augustod., *Dial. depræd. et lib. arb.*, A.D. 1120.

§ Baron., A.D. 1130, 1159. Du Pin, twelfth century, *Epist. Syn. Encycl.* (Id.).

|| S. Bern. abb., *Vita S. Malach., Hibern. episc. in præf.*, Idem, *in Cantic. Sermo*, 77.

¶ *Episc. Johan. Salisb.* in Usser., Ann. 1179.

*** Matth. Par., *Hist. Angl. Johannes*, Ann. 1213.

* Baron., *Ann. Eccl.*, 705. Platina, *Gregor. III.*, Chr., 731. Bellarm., *De Imag.*, lib. ii., c. 14 (R. C.).

† Nicol., Pap. X., 353. Baron., A.D. 853. Usser., *De Christ., Eccles. Succ. et Statu.*, Chr., 874, 894 (Id.).

‡ Genebr., *Chron. Ann.* 904. Baron., *Ann.* 900, 912.

§ Hosea, iv., 1-3. Usser., *Chr.*, c. 5.

¶ Baron., *Greg. VII.*, Ann. Dom. 1075.

General Council of Lateran, "when the judgment of God begins at his house. The priests have become the stumbling-blocks and seducers of the people, models in all kinds of iniquity and villany. Faith has perished, religion is mutilated, liberty is crushed, justice is trodden under foot, and perfidy knows no bounds."* "And what is the cause of these abominations?" asks a bishop, speaking of the Church of Rome. "It is that Church itself; not only because she does not abolish such enormities, but, still worse, because she sanctions them by her own example, in that, for the sake of the temporary elevation of a single man, she consents to the destruction of thousands of souls for whom the Son of God suffered and died, and whom she first exposes to being devoured by wild beasts, and then to perish eternally."†

At that time, also, in all the colleges and monasteries, the philosophy of Aristotle was the book studied and preached to the people. The Bible was literally unknown, even to the clergy. The monks of different orders filled the world with their contentions, and a bull of the pope declared that "the Holy War of the Crusades" was an infallible expiation for all sins. The whole Western Church was plunged in this darkness of death.‡

In the fourteenth century, we see, for a period of about fifty years, two or three popes at the head of the Church of Rome, simultaneously and mutually excommunicating each other. Then, too, the King of France railed at the power of the pope, whom he called "*His Great Extravagance*," and the latter, by the famous bull "*Unam Sanctam*," excommunicated the *audacious rebel*. Several monks opposed that bull, and Rome had them burned alive. The flocks were abandoned, the churches fell into ruins; § complaints and public accusations rose up on all sides against Rome, "that hell of the living;"|| and even a *female saint* of those days (afterward canonized by Boniface IX.), in recitals that two councils and three popes have sanctioned, ¶ places the pope of that time below Lucifer and Judas, and stamps infamy on the prelates, the priests, and the monks. "The Latin church," asserts an historian of that epoch, "is now but an arena, where ambition, avarice, violence, and murder grasp or annihilate authority; and in this ebb and flow of wickedness, each usurps at will both the dignities and their benefices."***

In the fifteenth century, the annals of the Romish Church may be read by the fires of martyrdom. Still farther removed from the Bible, more and more burdened with ceremonies and observances, she was torn internally by debates and schisms, and at the same time she cast into the flames her bishops, doctors, and priests, who reproached her with her ignorance and vice. Acknowledgments of this excess of corruption come from the lips of even the cardinals, in their epistle to the King of France. "It is notorious," say they to him, "that the Church is buried in ruins, that her destruction draws nigh; that faith has departed from her; and that her whole body, from the feet to the head, is consumed as by the most terrible pestilence."** "Alas!" exclaims the Chancellor of the University of Paris, "how shall I bewail the calamities of our days! They are seen in the general contempt of authority, in the avidity of those who, notwithstanding their vow of poverty, seek only for offices and riches, regardless alike of the fate of Lot's wife and that of Ananias and Sapphira. Behold them, also, in those prelates and dignitaries who deliver up their flocks to the wolves, and, despising the apostolical precepts, aspire only to princely wealth, to say nothing of those who take the helmet instead of the mitre, and the cuirass instead of the flaxen garment that ought to cover them!"†

The sixteenth century was not different from those which preceded it. The Bible was no less neglected, the preaching no less obscure, the people no less burdened with superstitions, and vain and fatiguing ceremonies. The intrigues, impurities, extortions, divisions, and disputings were no less the habits of the prelates than of their inferiors; and while the excess of these enormities forced even a pope to ask for "the reformation of the head and body of the Church,"‡ the desire was wholly inefficient and fruitless. In this century, "we see an aged pope, regardless of his dignity or his duties, place himself at the head of an army, besiege Mirandole, direct the artillery himself, and enter the first through the breach into the town he had conquered."§ We see a clergy without virtue, abandoning itself to luxury, intemperance, and every kind of corruption; || and these debaucheries and vices attained to such a height, and became so notorious, as to render the ecclesiastics the objects of the hatred and contempt of the people. "The churches," says Mezerai, "are without pastors, the monasteries without monks,

* Epist. Card. Greg. XII. ad Carol. reg. Franc., *Concil. gen. Pis.*, A. D. 1409.

† Serm. Joh. Gerson, doct. et cancel. Paris, *Pis. Conc.*, A. D. 1409. ‡ *Concil. Pis.*, sess. 19.

§ Muratori, *Ann. d'Ital.*, tom. x., p. 52 (R. C.).

|| Jul. II., *Ann. Dom.* 1512. Labbé, *Conc.* xiv., 19, 143, etc.

* Papæ Innoc. III., in *Conc. gener. Later.*, *Sermo* i., A. D. 1216.

† Episc. Grosset., *Serm.*, A. D. 1250 (R. C.).

‡ Collier, *Ecl. Hist.*, vol. i. *Hist. of the Church*, vol. iv., London.

§ Du Pin, 1296. Bzovii, *Ann. Ecl.*, xv., A. D. 1378. || Petrarch, Part I., *Son.* 108.

¶ *Conc. Constanc. et Basil.*, Papæ Urb. VI., Mart. V., et Paul V. *Revel. S. Birgitta. Canonius*, A. D. 1391 (R. C.). ** Bzov., A. D. 1396.

the monks without discipline, the churches and sacred edifices in ruins, or turned into dens of robbers; the bishops flee from their dioceses, as from dreadful solitudes; and the amusements of Paris, with the servitude of the court, are their usual occupations.*

Such was the Church of Rome up to the sixteenth century, *as she herself testifies*, and as the most zealous and influential of her defenders, *Bossuet*, acknowledges when he mentions the complaints and avowals of the first prelates of his church †

Can it be surprising, then, that even this slight sketch of the history appears hideous and repulsive? Is it a groundless assertion to declare, in view of such a picture, that if any UNITY ever showed itself in the church here represented, it was certainly not a *Divine UNITY*?

"Well," rejoins that church, "those were abuses and disorders, and I own them to be such. But what institution on earth is not subject to them; and what justice, what common sense, even, would there be in confounding the constitution of a state with the evils that afflict it? Do you not know, besides, that in the very times of which you complain, there was one universal cry in all the councils for the repression of this licentiousness, and the amendment of these errors? Still farther, is it not evident to one who is unprejudiced, that if the pretended Reformation had not come to confound and overturn all, these faults would have been corrected, and all these excesses repressed or punished; as they were only exterior and accidental, and did not concern the nature of the Church itself, that *unity*, that *infallibility*, that *zeal* and *permanence* which characterize it, and have preserved it through all ages?"

But I reply, these differences, oppositions, debates, and controversies related to *doctrine*, and to the *rule of faith*, and have increased and continue to multiply in the Church of Rome on these subjects, which are not merely "*exterior and accidental*." Let us look at the evidence on this point.

DIFFERENCES ON THE RULE OF FAITH.

These are accumulated by doctors, colleges, universities, prelates, popes, and councils, as if through emulation, either in their hostility against the Scriptures, which they discard and despise, and which they sacrifice to human comments, or by their interminable disputes and quarrels between themselves.

I have already pointed out several examples of it in speaking of the authority of the Holy Scriptures. Here are a few more, among the many; others will be brought forward in turn, as our examination proceeds.

* Mezerai, 16th cent.

† Bossuet, *Var. de l'Egl. Prot.*, p. 155-159.

We have seen above that the ecclesiastical Fathers, and the first Bishops of Rome, exalted the dignity of the Holy Scriptures, and firmly laid down this principle: "The Word of Christ alone is the Rule of Faith of the Christian Church."

This soon changed. As soon as the temporal authority was in the hands of the popes, their *decretals* (that is to say, their letters and decrees) were united to the Bible as a Rule of Faith, and even obtained an authority superior to that of the Scriptures.* What *Divine unity*!

The *apostolical traditions*, also, predominated over the Book of God. "Whence do we know," writes one of the first doctors, "that the writings of Moses are by him! Have we got their originals? And if we had them, should we know the *handwriting* of Moses? What is more changeable than the written Scripture? Each transcriber can alter it. But the *Traditions*, transmitted from mouth to mouth, depend neither on parchment nor on a pen!" †

Very soon the principles of the pagan Aristotle, under the name of "Scholastic Theology," literally drove the Holy Scriptures from the Church, and it was publicly said and taught that they were useless; "that the Scholastics sufficed;" "that in whatever language Scripture was read, it could only create trouble, and that it would have been better had it never existed," etc. ‡ and thence the unceasing enmities of the *Scotists* and the *Thomists*, the *Franciscans* and the *Dominicans*, the *Jesuits* and the *Jansenists*. What *Divine unity*!

And what was done respecting the books not inspired? The Council of Laodicea and that of Constantinople, as we have already seen, had rejected the *Apocryphal Books*. The Council of Carthage, on the contrary, admitted the most of them; and in process of time three popes agreed with that of Carthage, while, on the contrary, Pope Gregory the Great, at the head of a college of theologians, confirmed that of Laodicea. What *Divine unity*!

Farther: The clandestine Council of Florence, in 1439, had abolished the ancient canon of the Scriptures, and recognized the Apocrypha. And when Luther and the other Reformers rose with power against the errors of the Church of Rome, § which could not be defended except by the Apocryphal Books, the Council of Trent received the mandate to recognize these books also as divine. Then, after sharp disputes, in which *blows followed abuse*, || the matter was referred to the decision of the

* Buck, *Theol. Dict.*, loco. Basnage, *Hist. de l'Egl.*, book xxvii., § 2.

† Pighius, *De Hist. Eccl.*, lib. i. Basn., xxvii., 8.

‡ Basnage, xxvii., passim.

§ See the *History of the Reformation of the Sixteenth Century*, by Merle d'Aubigné, vol. ii., p. 112 and foll., and p. 262 and foll.

|| Palav., *Ist. del Conc. di Tr.*, lib. viii., c. 6.

fifty bishops, cardinals, and deputies present; and, by a majority of FIVE VOTES, it was decided that "the Holy Spirit had dictated the Apocryphal Books, and that they were constituted, on pain of malediction, the *Rule of Faith of the Church!*" So, then, a majority of five in an assembly of licentious and notoriously profligate men, whose debates were mingled with *buffoonery*,* "received from the Lord Jesus the charge to impose on the whole Christian world a *different revelation from that of God!*"

And with regard to the *Confession of Faith of the Church of Rome*, this same Council of Trent, composed of one hundred and sixty-six voters, thus displayed their *unity* in the faith in deciding the question of administering the sacrament in *one kind only*: *twenty-nine* were for permitting the people to take the cup; *thirty-one* voted the same, with the provision that the pope should decide; *thirty-eight* formally opposed it; *twenty-four* were for referring it absolutely to the pope; *nineteen* were for permitting the cup to the Bohemians and Hungarians; *fourteen* were for postponing the question, and *eleven* wished to remain neutral. What harmony! what *unity of faith!*

As to the *Symbol of the Faith*, on which the whole Church rests, we have the following proceedings. In 1546, in its third session, this council had declared that the *Nicean Creed* was the only one sanctioned by the Church, and against which the gates of hell would not prevail; thus confirming what the Council of Ephesus had decreed in 431, when it resolved "that if any one made another creed, he would be *degraded*, if he were an ecclesiastic, and *excommunicated* if he were of the people." In 1563, the Council of Trent terminated; and in 1564 Pope Pius IV. published a *new creed!* Thus, then, either the council is unauthoritative, or else the Bishop of Rome is *degraded*, and, at all events, the *present creed* of the Romish Church is sanctioned by *no council!* What conformity! what *DIVINE UNITY!* Such pretensions of *unity in the faith* can only serve to excite disgust and sorrow.

CHAPTER II.

UNITY OF THE BIBLE CHURCH.

"Is it for you," answers the Church of Rome, "to mourn over abuses which, after all, do not affect the foundation of my authority; for you, who see in *Protestantism*, where your soul wanders and loses itself, naught but divisions, sects, and contradictions of all kinds; an evident proof of the falsity of that system, since 'Christ is not divided?'"

No, reader, *Christ is not divided*, and the Bible, which is His Word, is also one and the same Truth, at all times and every where. The Church, also, that is founded on that unchangeable Word, is always *one*, in her belief and her principles; and if the numerous provinces of this great empire, if the various departments of this vast house of God present different localities and appearances, there is always, however, *unity* in the whole; as the leaves of the Bible, though strewn over the surface of the earth, would, nevertheless, form but *one Bible*, because the Truth would be *one* in each and all united, and a single page of this celestial book would contain more *simple truth* than the largest volumes of human labor and philosophy.

Now it is that Book of God, it is that Bible which Protestantism has taken at all times and in all places, for the only foundation of its faith, for the only guide of its discipline; and if within its bounds the meaning of the Holy Book is not every where and always the same, in the application of its principal truths, these latter, at least, have remained untouched, and invariably the same, in each of the smallest as much as in the largest compartments of that church. Of course, I do not say that among the multitudes that compose that immense church are found only faithful disciples. Alas! it is the "little flock" that knows and follows the voice of the Good Shepherd! We know, also, that from the midst of them have arisen, and will still arise till the end of all things, a mass of worldly and unbelieving men, who, it is true, take to themselves the *name* of that church, calling themselves *Protestant* or *Reformed*; but what can thence be inferred against the *unity of the Church itself?* Will it be said that the Church of Ephesus, planted there by an apostle, and founded on the Word of Christ, was not *one* in Him, because in her, as in the churches of Galatia, might be found false brethren, or because "grievous wolves entered in among them, teachers of falsehood?"—(Acts, xx., 29, 30. Gal., i., 7.) Will it be said that the churches of the Bible, whatever may be the peculiar names they receive from man, are not in *unity*, because, in the countries where God has planted them, the unconverted and hypocrites creep in or remain in them, or because the "old serpent" produces there Arians, Pelagians, Socinians, Neologists, and Rationalists? What! does the earth belong only to the Church of Jesus? and if the world calls itself Christian, does it follow that the Church is *of* the world, or that the world is a sect *of* the Church?

How absurd is such reasoning; and how surprising it is to find it in the mouth of those very men who, when the schisms, debates, divisions, and wars of their church

* Basnage, xxvii., 4.

are recalled to mind, answer with confidence that "the *foundation remained firm*; that the pope *always* kept his seat; and that if even the pope was, at one time, *divided*, and those several popes condemned each other, still the authority of the true See did not change; that it was always *one*!" I would say to them, if your church continues *one*, because a certain authority, entirely ideal and conventional, does not change, the Church of the Bible has always been *one and the same*, because its basis is the Book of God, which is not a vain idea, and has not changed; for the sects, the heresies, and the falsehoods that the world has produced, even under the cover of the name of that Church, have no more changed its character, than the sterile ivy, that creeps on the bark and under the shade of the tree, corrupts or diminishes its sap or the quality of its fruits. If you love the truth, and are disposed to receive it, I would invite your attention farther to what history discloses, as a remedy for your prejudices. It is not with *Protestantism* merely that we are concerned in this investigation. The origin of that is well known. But it is with the Christian Church, *which is not the Church of Rome*; and with the fact that she has always maintained, and still continues to maintain every where, the most perfect *unity* in holding and teaching the fundamental points of faith, and in rejecting decidedly the peculiar doctrines of the Romish Church.

What, then, are the facts on this subject? The *Confessions of Faith* of the various and numerous churches of the Bible exist; several of these creeds date from the first ages of the Gospel, and are all *similar, unanimous, harmonious*, respecting the truths of salvation and the doctrines of the Word of God. And this, too, notwithstanding (mark this, reader) these *confessions*, so far from being copies of one primitive formula, were drawn up at various times, in places distant from each other, and under circumstances that prevented any communication between the churches, being of entirely different languages, customs, manners, and countries.

Such, for instance, were the Christians (forgotten, or entirely unknown) at the extremity of India, among whom the Portuguese, when they landed in that country in the 16th century, found, to their great astonishment, *one hundred* flourishing churches. They reckon a succession of bishops of more than thirteen centuries; they had never heard of the Church of Rome; they believe only in those Holy Books which they possess, and they make, to the *Christians of the Latin Church*, who soon became their persecutors and butchers, the same confession of faith which that Church hears in different parts of Europe, and

which she persecutes wherever she finds it. Now, these numerous and flourishing churches know nothing of the *pope*, the *Vulgate*, nor the *Apocryphas*; nothing of the *worship of the Virgin Mary* and the *saints and images*; nor what *transubstantiation* is, or *extreme unction*, or *purgatory*, or *celibacy of priests*;* and though the Church of Rome oppresses them, and the Inquisition of Goa lights up the stake in their midst, they remain steadfast in their adherence to the Word of God, *the Bible*, which they have always possessed.

The Armenian churches profess the same belief. Spread through India, Persia, Syria, Cilicia, Cappadocia, Russia, Turkey, Hungary, and Poland, they possess the whole Bible, with which alone their Confession of Faith agrees; which dates from the end of the fourth century, or from the beginning of the fifth. Orthodox in the foundations of their belief, these churches always reject the principles and special doctrines of the Church of Rome, which they excommunicate quite as openly as the abominations of Mohammedism.†

The *Jacobites*, established in Asia, and some countries of Africa, and whose numerous churches are traced up to the sixth century, are no less biblical in the fundamental principles of their belief, nor less formal in their repulsion of the Latin hierarchy, of the supremacy of the pope, of purgatory, transubstantiation, confirmation, extreme unction, and the other *specialities* of the Romish Church.‡

The numerous churches of the *Greeks*, the *Mingrelians*, the *Nestorians*, are equally uniform in the confession of *their* belief of the truths of the Bible, as they are in their absolute rejection of what they call the *schism and heresy of Rome*, whose principal doctrines and peculiar customs they excommunicate.§

If these vast churches of the East are in this *unity*, on the one hand, as it regards the Bible, and, on the other, as to the Romish Church, the churches of the West, which are nearly as numerous, and which cling as exclusively to the Bible, are no less harmonious and decisive in *unity* respecting these two points.

Let us now examine and compare the *Confessions of Faith* of the ancient Cathari, of the Waldenses, and Albigenes, all of

* Godeau, i., 270. Moreri, vii., 397. Thomas, vii., 15. Renaudot, ii., 105; i., 374. Canisius, iv., 433 (V. P.).

† Thomas, i., 4. Labbé, xii., 1572. Vitricius, c. xxiii. Spon., iv., 1145. God., i., 273. Morus, 62. Canis., iv., 434. Thevenot, iii., 396 (V. P.). Buchanan's *Researches*, 242. Ycate's *Ind. Church Hist.*, p. 47-70.

‡ Godeau, i., 275. Canis., iv., 434. Moreri, viii., 429. Vitric., i., 76. Bruce, v., 12 (V. P.).

§ P. Simon., c. i. Canis., iv., 433. Prateol., vii. Mor., 199. Renaudot, ii., 105. Thevenot, i., 258. M. Paris, 426. Labbé, xiii., 938 (V. P.).

which were drawn up several centuries before the Reformation; and whose churches, we are told by the historians of the Church of Rome, were spread "in all the countries of Europe," and in so great numbers, that in one alone of these countries more than 300,000 soldiers were sent to conquer and destroy them.

What were the doctrines which they had in their formularies, and which they loved more than their property, their country, and their lives? They were those of the same churches of which we have just spoken. They were the fundamental truths of the Bible; and, above all, that of *salvation through grace, and by faith alone*, and without the *merits of man*, which is the substance and glory of the Gospel. And they cherished (without interruption, since the first ages, and without any concession, either in words or in practice) the most profound abhorrence of the authority, the instruction, and the worship of the Church of Rome, against which they *protested* from generation to generation, among the Gauls, in Spain, in England, in Scotland, France, Germany, Bohemia, Poland, Lithuania, Switzerland, Piedmont, Italy, Calabria, Sicily, Holland, Sweden, and Livonia, and almost throughout all Europe.*

When God restored, if I may so speak, *publicly*, his Bible to the nations, first to Germany and Switzerland, then to Prussia, France, England, and so many other countries of Europe, and when those nations, on opening it before the world, declared that they believed and would follow that Bible alone, they drew up Confessions of Faith, by which, one after another, and all together, they *protested* against the doctrines and principles of the Church of Rome, which Confessions of Faith were similar to those of the ancient churches of India, of Asia, and of Africa, and of the churches, quite as ancient, of Bohemia, Piedmont, and Languedoc.

The reader may remember, that at that epoch of light and regeneration in Europe, the men whom God had charged to recall to the minds of the people that salvation is by grace, and that the Bible alone is the truth, received messages from those *primitive churches* whom we have just named, and were found in the most complete *unity* of doctrine with them; so that when, in the same century, and almost simultaneously, the twelve Confessions of Faith appeared, of Augsburg, Strasburg, Poland, Saxony, Bohemia, Wirtemberg, the Palatinate, Switzerland, France, Holland, England, and Scotland, all these symbols of belief, sworn to by whole nations, presented, in the most homogeneous and harmonious

manner (though under different forms), the same doctrines respecting the truths of salvation, and the same protestation against every thing opposed to it.

This harmony and similarity of views, this unanimous agreement between so many different minds, acting without the aid of each other, in places and times so different, and amid political interests so opposed, forms a unique fact in the annals of human society, and of science and philosophy. What an astonishing spectacle it is to the historian who places himself without and beyond those times, and who contemplates the successive generations who peopled Asia, Northern Africa, Europe, and America, for fourteen or fifteen centuries, that this single belief is *one and every where the same*, which, continually planted and always living, perpetuates itself, and remains the same amid all the revolutions of states, the migrations of nations, and the changes of language!

What, then, is the root of that plant, which thus, in every soil and under every climate, springs up always the same, and from which accumulated ages diminish nothing either of its vigor or its fruit? It is THE BIBLE, and that plant is THE CHURCH OF THE BIBLE, who calls herself *Christian* before God, *orthodox* before men, and *Protestant*, because she protests, in all ages, places, and languages, that she believes and retains naught but the Bible, and that she rejects the peculiar doctrines of the Church of Rome, with all her practices.

If this *unity* does not appear sufficient; if in the kingdom of the Holy Spirit that kind of unity is required which pertains to an earthly empire, we would ask, wherefore, when the first disciples of the Lord desired such unity, their Master rebuked them?—(Mark, ix., 38–40.) Why did He, addressing each of them, point them directly to the Holy Spirit, and not toward one of their own number, placed by him over the others?—(Rev., ii., 7, 11, &c.) Why, in the apostolical times, were the large and faithful churches of Jerusalem, Antioch, Ephesus, and Rome, and, afterward, of Carthage, Byzantium, and of Syria, blessed and flourishing, though they were mutually independent? And, finally, why did the churches of India, planted in the first century, and by an apostle of the Lord, never know of that hierarchical unity, and that earthly and carnal centre which the *new* Church of Rome attributes to herself, and which she says she has received from God?

Let the last-mentioned Church answer these questions if she can; and, until she has done so, let her cease repeating the accusation, full of trifling or ignorance, "*Protestantism lacks unity.*" What greater *unity* would you wish than that of a uniform and invariable belief in a Bible that

* Moreri, i., 235. Du Pin, 325. Labbé, xiii., 384. Vign., iii., 283, 293. Nangis, *Ann.*, 1207. Rainer., c. iv. Poplin, i., 7. Sylv., c. xxxv. Petav., ii., 225. Thuan., i., 221 (V. P.).

is always the same; than one same and constant abhorrence of all authority and practices disowned by that Bible? What other *unity* do you require than that which spreads itself, like a thread of light, around the shores of the world, and which, in all ages of the human race, reproduces the same faith in the blood of "God manifest in the flesh," and in the same salvation unmerited by works; and, at the same time, the same aversion for that "MYSTERY" foretold in the Word, and which that Word anathematizes?

But let us confine ourselves to the Church of Rome, and attend to what she farther adduces to substantiate her claim to INFALLIBILITY.

CHAPTER III.

DISCREPANCY OF VIEWS IN THE CHURCH OF ROME RESPECTING HER INFALLIBILITY AND PERMANENCY.

"I AM infallible, and will always continue on earth," she loudly exclaims, with confidence; "for it is of me that Jesus Christ spoke when he said, the gates of hell shall not prevail against his Church; when two or three are assembled together in His name, He will be there with them; that He is with His apostles always, even unto the end of the world; that he that heareth the Church heareth Him; that the Holy Spirit is with the Church, which is the pillar and ground of the truth."*

Doubtless, every Christian will acknowledge that all this relates to the Church of Christ, and that she will really exist on earth till the end of time, and will ever be the witness of the truth, and the fold of the sheep of the Saviour. For *Jesus is God*, I repeat; there is, therefore, no darkness in him; all his words are truth; He is not a man, that he should lie; He exists eternally, and his spouse, the Church, is like himself, so far as she is in him, that is to say, so far as she remains in the Truth, by faith in his Word. But that which is infallible and eternal in the Truth, and which remains such wherever it is found, abides and dwells in it, not because of the voice that pronounces it, or of the mouth that repeats and teaches it, but because of the Truth; for it is such in itself; and though it may manifest its *infallibility* and its *firmness* by the instrument it makes use of, it nevertheless ever retains them in itself, having never distributed or imparted them to any one.

If, then, the Word is always infallible and permanent, it is because it is the Truth; and if the Church keeps and reproduces that Truth, she is, indeed, secure in the enjoyment of it, and she certainly produces

* Bellarm., *De Eccles.*, passim. Matt., xvi., 18, 20; xxviii., 18-20. Luke, x., 16. John, xiv., 16, 17; xvi., 13.

a sure and eternal doctrine, but she is not herself *infallible* or *unchangeable*, as infallibility and permanency are only in the Truth, which she doubtless believes, but it may be in weakness, and with the admixture of some errors.

The Holy Scripture, also, states that "THE HOUSE OF GOD, which is the Church, is the pillar and ground of the truth" (1 Tim., iii., 15); but it says not that it is *the Truth*. The pillar that sustains the edifice is not the building. If that building is the magnificent palace of a prince, the prop on which it leans is far from being that splendid mansion, much less is it the monarch who constitutes its glory; and if it would be a silly thing to pretend that the column of which we speak, however precious and ornamented it might be, had the right to substitute itself either for the prince or for his palace, how much more absurd would it be to approach the column as if we were contemplating the palace, or to seek to recognize in it the person of its master!

Let the Church, then, whichever she may be on earth, consider this, and not wander from it: "If she is the pillar and ground of the Truth, that is to say, if it is indeed to her that the revelation of God is intrusted here below, she is not herself the Truth, and, consequently, she is not *infallible* nor *eternal* in herself." Infallibility and stability, indeed, abide in her, in the Word with which God intrusts her; but if she is faithful, and thus maintains the Truth, she can never say, Believe *me*, for I am infallible, and depend on *me*, for I am permanent; but she will say, "Believe that which I repeat, and depend on what I teach, for it is *the Truth*, the infallible Word of God, that I announce to you."

Besides, this infallible and permanent nature is nowhere in Holy Scripture attributed to the Church. It is *faithfulness*, and not *infallibility*, which is named as one of her characteristics, because the Church *receives*, and should *keep*; because she is *taught*, and she ought to repeat what she *learns*; she is the *depository* of the oracles of God, and she should be jealous of their glory; all these are so many stimulants to be *faithful*, and that only; and it is in making her faithful that God will make her permanent.

The Church of Rome, therefore, appears ridiculous when she calls herself *infallible* and *unchangeable*; and that, not so much on account of her errors, which render her *unfaithful*, as on account of the reason which Scripture gives, viz., that a *pillar* is not the house which it sustains, and that a *servant* who is fortified is not the master who gives him his strength.

Of this, a celebrated Romish theologian reminded the Council of Constance. "The infallible Church," he said, "is not that

of Africa, nor that of Rome, nor the representative Church which assembles itself in a council, for councils have often erred; but it is the Church of Jesus Christ, which is spread over the whole earth; and she is infallible, because the Holy Scriptures are found in her.*

I may, then, ask if the Church of Rome is indeed infallible. I do not mean to ask if she possesses that *divine* infallibility which is found here below only in the Word, but, using that expression to signify *faithfulness*, I ask, "Has she the power of keeping the truth always, and particularly never to be in contradiction with herself?"

"I am not very sure about it," that *holy* Church answers immediately, "for I am still ignorant where my infallibility resides. Sometimes I think and say that it is in my head, the pope; at others, I declare that it is in my members and my head together; or I teach and maintain that it is in the councils; or else, again, that it is in the councils over which the pope presides; but this appears to me so unsettled and so doubtful, that I find it expedient not to decide anything about it."†

"I think so too," adds the president of the Council of Constance, the Cardinal d'Ailly, "for a universal council may make a decision contrary to the Law of God; the Church of Rome, separated from the assembly of the faithful, may become heretical, and the greater part of the clergy and the people may lose their faith."‡

"I also do not know how to believe it," says Pic de Mirandole, complaining particularly that the Church does not know *where* resides her infallibility. "It is certainly not in the heads of the Church," he writes, "for I remember having seen one pope who told his servants that *he did not believe there is a God*, and another, who *denied the immortality of the soul*."§

§ 1. CONTRADICTIONS OF THE COUNCILS.

"We do not believe it either," the councils may add, "since we have erred, and have reciprocally contradicted and opposed each other."

"For the councils," we are told by one of the first doctors of the Church of Rome, "are not of divine institution. The Scriptures nowhere mention them; and the Church never received any direction concerning them from the apostles. How can one admit, moreover, that a council, even if it be a general one, represents the universal Church, while it is not the thou-

sandth part of it? If that council is of Jesus Christ, why do the Scriptures say nothing of it? And if it be of the Church, whence has the Church received such authority!?"*

The Lord Jesus had, indeed, promised that where two or three were gathered together in His name, there He would be in the midst of them.† He said "in His name;" but the councils usually assembled in any other name than that of Jesus Christ. The Holy Spirit, also, was never present in their sessions, and error was their appanage. Let the reader judge of it for himself.

The Council of Neocæsarea (in 315), which was approved by Pope Leo IV., condemned *second marriages*, which are, notwithstanding, permitted by the Word of God (1 Cor., vii., 39).‡ The Council of Arles (452), opposing the Council of Gangres (340), approved by Leo IV., forbids that a *married man* should be ordained *priest*, contrary to the Word of God, which allows it (1 Tim., iii., 2. Heb., xiii., 4), and to the example of the apostles, and particularly of St. PETER, who had a *wife* (Matt., 8-14. 1 Cor., ix., 5).

The second General Council, held at Constantinople, attributed the primacy to the Bishop of Rome, contrary to the decrees of the first Council of Nice, and of the Council of Carthage, which declare that *no one can assume, without sinning, the title of Sovereign Pontiff*.

The Council of Chalcedon (451) places the Bishop of Constantinople on the same rank as that of Rome. But how many councils have contradicted this!

The thirty-first Council of Constantinople (754) proscribed the worship of images. In 784, the second Council of Nice anathematized those who condemn it; and in 794, the first Council of Frankfort excommunicated, in its turn, that of Nice, and ratified the decision of the Council of Constantinople! Moreover, the same Council of Nice affirmed that none of the Fathers of the Church had ever given the name of *emblem* of the body of Christ to the consecrated bread of the Eucharist, and "on this assertion" is established the dogma of the real presence of Christ in the elements of the Lord's Supper. And yet, among other Fathers, Eusebius and Theodoret, of the Greek Church, and Ambrose and Gelasius I., of the Latin Church, all anterior to that council, had *said* precisely what the council affirmed that they had *denied*.§

The Council of Basle, in 1431, ordained

* Th. Netter, or Waldensis, *Doctr. fidei*, lib. ii., a. 2, c. 19. The books of this theologian have been approved by a bull of Pope Martin V. Basn., xxvii., 3.

† Delahogue (Rom. Cath.), *Tract. de Eccl. auth.*, ed. iii., p. 50. Ch. Butler, *Book of the Rom. Cath. Church*, let. x., p. 122.

‡ Allix, in *Quest. vesp.*, a. 3. Basn., ubi supra.

§ Picus Mir., *De fide et ord. cred. Th.*, iv.

* *In Scripturis Canonis nullum de iis verbum est.* Alb. Pighius, *Hierarch. Eccl.*, lib. vi., c. 1 and 4.

† Matth., xviii., 20.

‡ Sharpus, *Cursus Theol.*, p. 1890, et seq.

§ Conc. Nic., ii., act. vi. Euseb. *Dem., ev.*, viii., 2. Theod., *Dial.*, ii. Ambr., *Offic.*, i. Gelas., *De duab. Chr. nat.*, Bibl. Patr., iv., 422.

the Communion in the two kinds, that is, bread and wine, contrary to the decree of the Council of Constance, which, in 1414, had forbidden it, in contempt of the Word of God (Matth., xxvi., 27. Mark, xiv., 23). These two councils decided, also, that a council is *above a pope*; but one of the Councils of Lateran decided the contrary, etc., etc.

Lastly, the Council of Trent, which was, says the Church of Rome, "more infallible than Scripture itself," "asserted, declared, affirmed, and decreed," that *the faith, the tradition, and the unanimous practice of the universal Church*, was that which it had acted upon in all its sessions. And that, reader, contrary to the multiplied expostulations of history, and the most evident facts!*

Where is Jesus in all this? Where is the Holy Spirit, speaking through the Holy Scriptures? Where is *unity of faith*? Where, especially, is INFALLIBILITY?

§ 2. CONTRADICTIONS AMONG THE POPES.

Finally, the popes themselves say that they do not believe in the *infallibility of the Church of Rome*. It is true that this church tells them, "You are infallible. You are the successors of St. Peter. It was for you that Jesus Christ prayed when He prayed for the faith of that apostle, and it is to you that He intrusted the keys of the Church." - But in spite of these assurances so often repeated, the popes persist in showing that they are any thing else than infallible.

Thus, for instance, we hear Pope Gregory I. (604) declaring before the Church that "he who wishes to have himself called *Universal Pontiff*, becomes by his pride the precursor of Antichrist, and that no Christian should take that *blasphemous name*, which obliterates all the honor of a priest."† Pope Gregory VII., also (1070), decreed that only the *Pontiff of Rome* can with truth be called *universal*. What papal *infallibility*! What *permanency* in the truth!‡

Leo IX., also (1049), and afterward this same Gregory VII., caused to be published and decreed by the councils, that *the pope can be judged by no one*; that he is an *infallible judge*; that the Church of Rome has never erred, and that, as the Scriptures certify, she can never do so.§ But, afterward, one of them, Pope Gregory XI. (1370), said on his death-bed, and declared in his will, that *if in the consistory, or in the councils, or elsewhere, he had sustained doctrines that were contrary to the Catholic*

*faith, he condemned what he had done!** I must, therefore, be of the same opinion as the Romish doctor, Almain (1500), who says that "the pope can err, not only as a man, but also as a judge;" and I must add, Who, then, is INFALLIBLE?

"It is not I," says Victor (202), "for I have been a Montanist, and since have retracted."

"Nor I," says Stephen (250), "for I have held the same opinions respecting Baptism which Cyprian calls *heretical and blasphemous*."

"Nor is it us," say Liberius (366), Zozimus (418), and Honorius (638), "since we have countenanced the errors of Eutychius, Arius, and Pelagius."

"Still less is it us," declare Vigilius (550) and John XXII. (1330), "for we both have retracted; I (Vigilius) twice, respecting the heresy of Eutychius; and I (John) once, about the state of souls awaiting the resurrection; for," he may add with shame, "the University of Paris condemned me, and I was obliged to acknowledge my mistake."†

But the whole Church is at variance respecting them. After three centuries, the *infallibility* given them by the Church ceased, and was withdrawn. A schism was created. Two or three popes reigned at the same time; some at Avignon, others at Rome or elsewhere. A council had to put an end to that *fallibility*; and it began by declaring that thenceforth the popes would be *subject to its censure*. This council was held at Pisa (1510). The papal *infallibility* was then destroyed. It was necessary, therefore, to raise it up again. A Council of Lateran took charge of it, and, by calling Leo X. "A GOD, HAVING ALL POWER IN HEAVEN AND ON EARTH,"‡ it decided the question; and the very infallibility of the Lord Jesus was thus decreed to a poor man, as weak and simple as all others!

The Council of Trent came next. There the ambassador of France declared "that his *master* would not allow the pope to be above the council." *His master!* reader. But it was neither the Word of God nor the Holy Spirit, for what concern had either of them in such underhand dealings? The council was undetermined. On the one hand, it feared that *Master of France* spoken of, and, on the other, says its historian, "it acted as the *subject of its only sovereign, the pope*."§ But the Bible has decided the matter as follows:

The Lord Jesus, who is the supreme legislator, and who surely will never abandon to the power of Satan the man whom he has established in his Church, and anointed by his Spirit, that unchangeable

* Conc. Trid., sess. xiii., 3, 4, 5; xiv., 5, 7; xxiii., 1, 3; xxiv., etc.

† Greg. I., *Epist.*, lib. vi., 30. *Ego fidenter dico, etc.*

‡ Greg. VII., *Dict. epist.*, lib. ii., 55. *Reg. epist.*, lib. v., Ind. 13, *epist.* 20.

§ Bellarm., iv., 8. Tertull., 502. Du Pin, 346 (V. P.).

* Spicil. Dach., t. vi. Basnage, vol. ii., p. 1598.

† Labbe, vi., 66, 130, 197, 199, 310. God., iv., 265, 266 (id.).

‡ Matth., xxviii., 18.

§ Palav., lib. xii., c. 15.

King, who has said that *he is with his apostles* (and, consequently, with those who succeed them) *unto the end of the world*,* has placed in the invariable code of laws of his Church, which is, which was, and which ever will be *infallible*, this declaration, "A bishop must be blameless, the husband of one wife,† *vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; ‡ but patient, not a brawler, not covetous.*" Such is the character of every bishop of the Church, as required by the Saviour; and surely the Holy Spirit will form it in the man whom it has made *infallible*. It would be dishonoring God and blaspheming against the Holy Spirit to think otherwise; to suppose, on the one hand, that the most holy and almighty Legislator could have neglected, or have forgotten (I know not which term to use), to accomplish in his vicar that which he wishes to see in every pastor of his beloved Church; and, on the other hand, that the Holy Spirit should invariably abide with a man who rejects, by his conduct, the precept of the King of the Church.

But, instead of this pure and glorious resemblance to "the high and lofty One that inhabiteth eternity, and whose name is HOLY,"§ and which the Spirit of Jesus has described, so that it may reappear in the soul of a bishop who is His servant; instead of this portrait of the Saviour, what a picture do the personal character, habits, and whole life of a great number of those men who have called themselves *infallible*, who have taken the name of "Holy Father," and whom the Church of Rome has declared to possess at the same time both the succession of an apostle, and the fullness of the Spirit of God, present!! I hesitate to trace even a few only of the features of this horrible picture, where, since the time of Gregory, surnamed "the great," (!) are witnessed scenes and open professions of imposture, of extreme wickedness, barbarity, ambition, avarice, perfidy, sensuality, debauchery, infamy, Deism, and even Atheism. But it must be done, for I have appealed to my reader's judgment, and he ought to understand the matter thoroughly.

A pious and eloquent writer, in contemplating this same picture, exclaimed:

"Such is the *holy*, such the *unerring* one!
The earthly leader of the Church of God!
What matters in what crime a Pope has run,
What though of sin his heart be an abode,
Though Alexander be his shameful name,
Though avarice, theft, and incest there abide,
Barbarity and atheism defame,
And Borgia beside!!

* Matth., xxviii., 20. † Μᾶς γυναῖχος ἄνδρα.
‡ Αἰσχροπρεψῆ. § Is., lviii., 15.

|| Voilà donc le très-saint, voilà donc l'infaillible!
De l'Eglise de Dieu voilà le chef visible!
Qu'importe en quelle fange un pape se souilla,

Even the historians most devoted to the Church of Rome (as we have already seen) call several of their pontiffs monsters; apostate rather than apostolical; guilty of theft, murder, simony, sacrilege, tyranny, perjury, and all the most shameful crimes; having rendered the Church a chaos of iniquity, and the papal see a seat of the most detestable pollution.*

In the tenth century, we see Sergius III., a pope twice deposed, and elected for the third time by the intrigues of the infamous Marozzia, his concubine, who ruled with him in Rome, and with those who succeeded him. Shortly after this, we behold Pope John XI., son of Sergius III. by Marozzia, living in incest with his mother! Then followed John XII., *the most wicked of popes*, says Bellarmine, who turned the palace of the "Holy Fathers" into a place of debaucheries, multiplied violence and cruelties, was addicted to magic, and who deposed and scattered a council, over which the Emperor Otho presided. Again, we see John XIII. or XIV. (son of John XII.) accused, before the magistrates, of the most detestable pollution, and perishing by the sword in the very act of adultery.

Farther on, in the same century, there was Boniface VII., "a thief, a murderer, an infidel," says his historian; "a detestable monster, surpassing all human beings in wickedness;" who strangled his predecessor, was chased from Rome by the people, pillaged and robbed the treasures of the Vatican in his flight, recovered the Holy See by money and artifices, imprisoned and caused to perish by hunger the pope who was appointed his successor, and whose corpse he exposed at the gate of the palace, then suddenly perished himself, and was dragged by the populace over the pavement of the streets.†

In the eleventh century, we have presented to us a Hildebrand (Gregory VII.), whom a council (Brescia, 1078) called a fornicator, an impostor, an assassin, a sorcerer, sacrilegious, schismatic, and perjured; surpassing all bounds in pride, hardihood, and tyranny; taking from the pastors of the Church the right given them by Jesus to have a wife and children, and, finally, excommunicating and deposing an emperor. Again, we see Victor III. taking the concubine of his predecessor as his

Qu'il se nomme Alexandre, et qu'il soit fourbe,
avare,
Incestueux, athée, empoisonneur, barbare,
Et de plus Borgia!

—A Christian's Hymn on Popery (Cantique d'un Chrétien sur la Papauté), with notes, by H. F. Juille-
rat, Paris, 1836. See, also, *Abridged Chronicle of Popery*, p. 354 and foll. of the book named *The Spiritual Arsenal*, Yverdon, 1829.

* Genebr., iv. Platina, 128. Du Pin, ii., 150. Bruys, ii., 208. Spond., 900. i.: 908, iii. Ann. Eccl., 344. Giann., vii., 5. Barclay, 30, c. 4 (V. P.).

† Spond., 904, i., 985. Bruys, ii., 265, 271. Vignier, ii., 608 (V. P.).

mistress, and perishing by poison, which his sub-deacon had placed in the cup of the Eucharist!

In the twelfth century, Pascal II. caused the bones of the Emperor Henry IV. to be dug up, and left exposed on the surface of the graveyard for five years!

In the thirteenth century, Adrian V., son of Pope Innocent IV., was elected pope without having even been a priest.

In the fourteenth century, Boniface VIII. denied the immortality of the soul, and, being accused by King Philip (le Bel) of heresy, magic, simony, murder, and other enormities, died in despair.

In the fifteenth century, John XXIII., a consummate villain, was obliged to confess, before the Council of Constance, the most atrocious and infamous crimes, the most detestable impurity, simony, piracy, murder, etc., etc. In the same century, we see Sixtus IV. making light of conspiracies, assassinations, treasons, and perfidy; establishing and protecting public places of debauchery in Rome, the tribute of which increased the revenues of the Holy See by 20,000 ducats yearly, and to which he himself resorted for prostitution!! We see the abominable Borgia (Alexander VI.) combining in himself the most execrable crimes; adultery, incest, assassinations, sins contrary to nature, and innumerable rapines and perfidies. He had four sons, lived in incest with his daughter Lucretia, who lived in the same manner with her brothers; and, finally, he perished by poison, which he had prepared for one of his victims. We see— But enough, reader. The Word of God is ratified. It is not *infallibility*, but the blackness of moral death that rests upon such men. Their cause is more than determined. They have despised the Lord; they would not know him, and, accordingly, as it is written, "God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies."*

And if, by one of those "depths of Satan," of which He "who hath his eyes like unto a flame of fire,"† speaks, any one, notwithstanding the evidence of these abominations, should reply, as I have heard advanced, "that the character of the popes must be very firm, and the Church of Rome be certainly true, as both exist notwithstanding these crimes;" if, I say, any one reasons thus, I would ask him if the priests of the infamous idol Juggernaut, in Hindostan, may not justly reason in the same way, while practicing the same crimes and the same pollutions!

But I have further heard it said that the *infallibility* of the popes belongs to their charge and office, and not to their *persons*. We will presently briefly examine the character and security of this subterfuge.

Whether I am blinded by prejudice or whether the habit which I have contracted of always distrusting the pretensions of the Church of Rome clouds my mind, I know not; but I am unable to recognize or even perceive any of the characteristics of truth in that harmony or consistency of principles which the Church of Rome desires to exhibit; I cannot discern in her individual doctors, nor in her councils alone, nor in her popes separated from the councils, nor in her councils presided over by popes, either that *unity of faith* of which the Scriptures speak, or that *infallibility* and *permanency* which the Holy Spirit gives to the truth, both of which flow from the attributes of the Lord Jesus. Such is my judgment. The reader can compare it with his own.

CHAPTER IV.

ANTIQUITY, CATHOLICISM, AND MIRACLES OF THE CHURCH OF ROME.

To prove that she is truly the Church of Christ, and she alone, Rome further adduces her *antiquity*, her *prosperity*, her *extension* throughout the world, her *miracles*, and the *prophecies* which confirm her, and her *jealousy* for the authority with which God has endowed her.

§ 1. ANTIQUITY.

"God is more ancient than the devil," says Bellarmine;* "and in the parable of the field, the grain was sowed before the tares; † therefore, in the world, the Church of God, which is the good grain, and which is *the Church of Rome*, existed before any other church."

I must confess that this argument, strong as the Latin Church may deem it, makes no other impression on my mind than that of the ridiculous.

"However, facts speak for themselves," resumes the Church. "I can prove that I extend back from age to age as far as Moses, Noah, Seth, and Adam himself. Besides, every thing in me is so ancient, so much the same in all ages, that no one can designate the epoch of the origin of my doctrines and my customs; therefore I have always existed. ‡"

Then we must conclude, I reply, that no one among you *knows* when Pope Zozimus first tried to raise the See of the Bishop of Rome above that of other bishops (420); nor when the invocation of the Virgin Mary had its birth (450); nor when Boniface III. bought the title of Universal Bishop of the tyrant Phocas (606); nor when the worship of pictures was introduced (601), and afterward sanctioned (786, *42); nor when celibacy was imposed on the priests, by

* *De Verbo Dei*, lib. iv., c. 5. † Matt., xiii., 24.
‡ *Rhen. Ann. in Act.* xxviii., s. 5. It. in *Joh.*, ii., sect. 9. Bell., *De Eccles.*, iv., 5 (W.).

* Rom., i., 24.

† Rev., ii., 18, 24.

Nicholas, then by Alexander II., and finally by Gregory VII. (1070); nor when the different ceremonies of Mass were successively imagined, added, and finally completed (420, 530, 730, 1090); nor when the Council of Constance decreed that the communion should be taken in only one kind (1431); nor when the traffic of indulgences was invented (1099), and afterward carried to its ultimate extent (1520), etc., etc.!!

§ 2. CATHOLICISM OF THE CHURCH OF ROME.

"However that may be," the Church of Rome resumes, "I, and I alone, am the *Catholic* or *universal* Church, *par excellence*. What other church has taken and borne that name? And what other church merits it like me, for in every place are found my altars, my incense, and my authority?"*

So, then, I reply, neither the primitive Church under the Patriarchs, nor the Church under the Law, nor the Church in the days of our Saviour on earth, nor the Church of the hundred and twenty disciples at Jerusalem; nor the churches at Phillippi, Antioch, Thessalonica, Ephesus, nor Corinth, nor the Church of Galatia, nor the churches of the Hebrews spread abroad, nor, above all, those that assembled either at Aquilas, Rome, Nymphas, nor Colosse—that none of these churches, from the least to the greatest, was of the *Universal* Church, because none among the whole of them ever took to itself alone the so much boasted title of *Catholic*!

Moreover, the creed called the Apostles' must be very defective in the declaration, "I believe in the Holy Universal (Catholic) Church;" for it should have said, "I see, (and not *I believe in*) the Holy Church;" and it should have added, "And it is *in Rome* that I see it;" lest any one should imagine that it is *by faith*, and not *by sight*, that the Church of Christ, "whose kingdom is not of this world," should be seen and recognized.

Again, it follows that in all ages, and every where on earth, those multitudes of souls who have received the words that the Father has given the Son; who have believed the testimony of God concerning Jesus; who have submitted to the Saviour, and have served Him; and who have accomplished the work of faith and the labor of charity; who have made profession of being strangers here below, and of traveling toward the heavenly country; who have persevered in the truth until the end, by keeping the good deposit of faith; who have left this world under the guidance and consolation of the staff and crook of the good Shepherd; and who, in every way, have shown that they had the unction of the Holy Spirit on them, and lived by Christ and for Him—all these souls, all

these believers, all these faithful, have not been members of the *Universal Church*, the body of Christ, the family of the children of God!!

What a mistake, then, I add, according to you (Rome), has the Scripture made, when it speaks of every believer being the temple of the Spirit of God, a living stone of the building of the Lord, a citizen of heaven, a holy priest, an heir of all things, even a co-heir with Christ!

THE CONTRARY TESTIMONY.

What mistakes the fathers and the doctors of the Romish Church also made, or, rather, what nonsense and absurdities they spoke, when they wrote, preached, or taught in the following terms:

Tertullian. "It is the Spirit that collects that Church which God has established in the Father, the Son, and the Holy Spirit. Also, a number of souls that agree in this faith, is considered as a Church by Him who made and consecrated it. The Church, then, is the Spirit acting by the spiritual man, and not the multitude of bishops."*

Basil. "All those who believe in Christ form one people; for those who are of Christ are but *one same Church*, though they be assembled in various places."†

Chrysostom. "It is spiritual, and not material things, that are said of the Church; for sometimes she is called a Spouse, at others a Daughter, now a Virgin, then a Servant, and, again, a Queen; as, also, she is said to be sometimes fruitful, and at other times sterile. It is, therefore, by the Scriptures, and not by temples or multitudes, that the Church is known; for it is in the Scriptures only that God has placed her true marks. Look, then, at what the Scripture says of her."‡

Hilary. "You look for the Church in the magnificence of edifices, as if the assembly of the faithful consisted in that. Ah! the mountains, and the forests, and the chains, and the prisons, and the deserts" [Reader! you know where the churches of France and of the valleys took refuge, and where irons and bolts bound fast so many disciples of Jesus; "they," says the Holy Word, "of whom the world was not worthy!"§], are more likely to disclose her, for the prophets also hid themselves and prophesied there."||

Jerome. "What folly it would be to think myself Catholic because that *name* is given me! It is upon my faith that I rely, and not on the word of a man. The multitude of those who are on thy side would prove that thou art a heretic, rather than a believer, for Jesus said to his own, 'Fear

* Tertul. Oper. (edit. 1675), *De Pudicitia*.

† Bas. (edit. 1712), *Epist.*, 161.

‡ Chrys., *Hom. in Psalm xliv.*; id., *Hom. in Matt.*, xxiv., 49.

§ Heb., xi., 38.

|| Hilary, *Cont. Auxent.* (The Staff of Faith, 178).

* Bellarmine, *De notis Ecclesie*, lib. iv., c. 4. Rhem. Annot. in Act., xi., 4.

not, *little flock.*' Where true faith is found, there also is the Church. Fifteen or twenty years ago, the heretics possessed all the temples. But then the true Church was where faith was found. For the true temple of Christ is the soul, and the Church is nothing else than *the souls of those who believe in Him.* And it is thus that the Church, because of its eternal steadfastness in God, is called 'the pillar and ground of the Truth.' Mark it, then! it is the assembly of *the saints that forms the Church!*"*

Augustine. "It is not in the title of *Catholic*" (which the *Donatists* usurped in their day also) "that we lay the foundation of our faith, but on the promises of God. The universal Church is the assembly of all those who have believed, or who will believe, in Jesus Christ, from Abel to the end of the world. She is not in this or that place; she is in every place where believers are found."†

Theodoret. "The door that leads to life is narrow. Who would not rather be of the little number that is saved, than of the *multitudes* that perish? Who would not have preferred to be on the side of Stephen, who was put to death because of his faith, than on that of the band who stoned him? Prefer, if thou wilt, the multitudes that perished by the Deluge; as for me, I would rather take refuge in the ark, though but *eight persons* are found there."‡

Gregory of Nazianzen. "Were not the three hundred who lapped up the water in the time of Gideon, more estimable than the thousands who abandoned them? Those, then, who, defining the Church by the multitude, reproach us with our small number, or our poverty, do not consider that the sand, however numerous its particles, is less valuable than a few precious stones."§

What "false, dangerous, and perverse" opinions, the Council of Trent will say. Nevertheless, they are those of the very fathers whom it acknowledges as orthodox, and these same opinions are advanced and sanctioned even by a pope!

Nicholas I. "What matters the smallness of the number, provided piety is found in their midst? What is the multitude worth, if irreligion abounds among them? Do not flatter yourselves, then, on being of the multitude; it is not the *number*, but the *right*, that condemns or absolves."||

But, reader, why here recall the testimony of men who are no longer on earth, while those who now people it show us so evidently that neither *antiquity, extension, numbers, prosperity, nor power*, are of themselves proofs of truth and divinity? Cer-

tainly, the idolatries of the Chinese (not to speak either of the Mohammedans, or of the savage hordes and tribes of Indians and of Negroes) are assuredly of great *antiquity*; they have existed, also, without interruption, for they are spread over the whole surface of an immense empire, and immense wealth sustains their authority and their autocratical dominion. Besides, it is usually on those characteristics, as well as on their *unity*, that the lamas and bouzes rely in their conflicts with the Christians. They make their religion ascend to Peleg, grandson of Noah. Their institutions and customs, they say, commenced with the world, and there are no other *celestial* ones under the sun. As to the magnificence of their worship, the opulence of their *church*, the *prosperity* and *number* of their temples and the worshipers who go to them, and the *holiness, infallibility*, and *perpetual succession* of their *sovereign pontiffs* (for they make use of these very expressions in speaking of the grand lama), they are certainly much above all the pomp and grandeur that Gregory VII. himself can display; for that pope was never surrounded and served, as the Pontiff of Thibet is, by 20,000 priests of every rank and dignity. The reputation of *holiness* and *infallibility* of the most honored Pope of Rome never approached those that the worshipers of the lama attribute to him, and never did the bulls of the "Vicars of Jesus Christ" have the authority which attends the immediate execution of the single word or nod of the Pontiff of Patoli, "the eternal father of the heavens."

Yet, notwithstanding all this, if one of the priests or bishops of the Church of Rome were to argue with one of the bonzes or lamas, he would, doubtless, refuse to conclude, from that antique antiquity, that profusion of riches, the splendor of the court of the Delai-Lama, and the vast dominion of his authority, that his religion is the true one, and that every other, and in particular that of Rome, being less ancient, less pompous, less admired, and, above all, less extensive, should humble itself before him and give him the glory.

Why, then, should we use in defense of the Truth the same arguments by which falsehood supports itself? and if, just as she is at present, the Church of Rome is of God, what need has she, in defending herself, to have recourse to that which is the strength of *idolaters*?

The pagans and the Jews also boasted, in opposing Jesus and his apostles, of the *antiquity, the firmness, and the perpetuity* of their religions, and they boldly ridiculed the *novelty* of the Gospel.* "What," said they, "is this *new doctrine*? Our *fathers* worshiped in this mountain. May we know what this *new doctrine* whereof thou

* Hieron., *Adv. Pelag.*, lib. iii., in *Psalm* cxxxiii.; Id., in *Psalm* lxxxvi.; Id., *Comm. in Job*, c. xxvii.; Id., *Hom. in Cantic. Cant.*

† Aug., *Epist.*, 48 (W.); Id., in *Psalm* lxii. and xc. (T. C.). ‡ Theod., *teste Photio* (T. C.).

§ Greg. Naz., *Orat.*, xxv. (Ibid.). || Nicol. I., *ad Mich. Imp.* (T. C.).

* Mark, i., 27. John, iv., 20. Acts, xviii., 19.

speakest is?" I ask, then, again, What profit can there be in the *repetition* of such reproaches, or in the pride of such pretensions? The *Fathers* have taken care never to advance them. They knew and maintained that the Church of Jerusalem, where St. Peter first taught; that of Antioch, where it is said he taught for seven years; and those of Alexandria and Constantinople, were, some of them more ancient, and others cotemporary with that of Rome. They spoke of the antiquity of duration as follows:

"Those," says Justin Martyr, "who prefer *custom* to the truth, are fools."* "Our *antiquity*," says Ignatius, "and the treasure of our charter, is Jesus Christ."† "Neither men, nor the times, nor the authority of the great, nor privileges," says Tertullian, "can bring any *prescription* against the truth; as it is usually ignorance and stupidity that, in the *course of time*, strengthen and establish themselves against God. Besides, our Lord has not said, *I am custom*, but he said, *I am the truth*."‡ "The pagans," adds another Father, "boast of their *antiquity*; as if antiquity or *ancient custom* gave any value to the truth! But this is the way the devil acts; he recommends deception under the name of *antiquity*. For thieves and adulterers can also boast of their antiquity."§

And what does Cyprian say? "It is not by *duration of time* that the authority of religion is measured."|| What say Tertullian and Jerome, moreover, respecting the reproach of novelty brought against the truth, when it reappears in the midst of error? As Chrysostom and Augustine said that "the Church in a time of calamity disappeared, and was then discovered only by the Holy Scriptures;" that "she was sometimes eclipsed, as the sun, moon, and stars; and that it also happened that her members might be scattered,"¶ so Tertullian says that "the Church is then found in one or two members." "For," says Jerome, "it is not in the walls of a temple, but in the truth of doctrines, that the Church is inclosed."**

Yes, reader, in that consists the true antiquity of the Church. And the Church of Rome ought to know it, for one of her Decretals tells her, that "when the truth shows itself, *custom* ought to yield it the precedency;" and one of her popes adds, that "*antiquity* without the truth is but the old age of error."†† Let me, therefore, be

told, Christ is there, by his Word and Spirit; and in the language of Ignatius, the disciple of St. John, "I prefer it to the *most ancient monuments*."* But if Christ be wanting, if His Word is unknown, or crushed and scattered by tradition, errors, or continual contradictions, I lament an antiquity so unfortunate, and desire for her what the Lord gave in the sixteenth century to many of his afflicted churches, that renovating and purifying spirit which has been justly called THE REFORMATION.

But, finally (for I have already said a few words respecting it elsewhere†), if we must, indeed, show *antiquity*, who can better do it than the churches of the East, who have never had any connection with the papal Church of Rome, which arose long after them? Who can present a more just claim to it than those churches of the Bible spread over Germany, France, in the valleys of Piedmont, and other places, who trace their origin back to the apostolical days, and who never knew what it was to obey a Romish pope or council?

It is a puerile question, then, which is asked even by persons of more than ordinary intelligence, "Where was the Protestant religion previous to the Reformers?" "It was with us," answer numerous churches in various nations; "for the Bible was with us, which we have possessed since the earliest Gospel days; because the Church of Christ is Christ himself, in the Word, in the sacraments, and in charity, and we have possessed those *divine marks*."

It is true, some of those churches add, that they were neither the most numerous, nor the most honored and prosperous in their respective countries, but they existed, nevertheless, and were so well known that not only their name was a by-word among the nations, but the world in every place combined, under the instigation, or by the orders of the Church of Rome, to annoy and torture them; and by all possible means endeavored to take the Book of God from them. And why? Because Rome well knew, though she feigns the contrary, that the Church of God is with the Word of God, and if there were but two or three of his disciples assembled, Jesus is nevertheless with them, and that with Him alone is the *true* Church. Reader, is not this answer more than sufficient? Those who, from the very bosom of the Church of Rome, were led to embrace the pure Gospel, can answer this question by asking, emphatically, "Where was the gold of the ore before the fire of the crucible separated it from the dross?"

* Just. Mart., *In Tryphone*.

† Ignat., *Epist. ad Philad.*

‡ Tertul., *De Virg. vel.* (Le Capucin Ref., p. 694)

§ *Hic est mos diabolicus, ut per antiquitatis traducendo commendetur fallacia. Possunt etiam latrones et adulteri pro se antiquitatem adferre.*—Augustine, *Vet. et Nov. Testam. quæst.*, 114. || *Cont. Gent.*, lib. ii.

¶ Chrys., *in Matth.*, xxiv. August., *Ep.*, 28, ad Vinc.; *Ep.*, 80, ad Hesych.

** Hieron., *in Ps.* cxxxiii.

†† Decret., pt. i., dist. viii., c. iv. Gregor. I., *Decret.*, lib. i., 5 (W., 64).

* *Epistle to the Philadelphians.*

† *The Divine Rights of Protestantism maintained on the Foundation of the Eternal Truth of God.* Geneva, 1838.

§ 3. MIRACLES AND PROPHECIES OF THE CHURCH OF ROME.

"And are my prophecies and miracles, then," the Church of Rome resumes, "but dross, and impure refuse?" "Do not the Holy Scriptures declare that prodigies will accompany the Truth; and have not prophecies and glorious miracles been seen, without interruption, since the apostles to this day, confirming my doctrines, my worship, and authority, and thus showing, in the face of your pretended Reformation (which never produced such evidences), that I am of divine origin?"*

The Candidate. "Am I, then, to receive the 'Life of the Saints,' and the 'Golden Legend,' as the seal and testimony of God?"

The Church of Rome. "That which Jesus Christ said of himself, he said also of me, his Spouse: 'If ye believe not me (when I say I am of God), believe the works that I do.'"[†]

The Candidate. "If that is so, tell me what your works are."

The Church of Rome (taking a huge book and reading). "St. Dominic, the Confessor, and the founder of the order that bears his name, received numberless testimonies from God of his heavenly mission. In the beginning, similar to Jesus Christ in all things, like him, also, he issued from the bosom of the Father, for—"[‡]

The Candidate. "Stay! that is blasphemy!"

The Church of Rome. "Say, rather, that you are unbelieving; for listen to the proof" (she reads): "St. Catharine of Sienna, in a miraculous vision, saw the eternal Father, who produced from His mouth His only and beloved Son; and as she waited for the sequel of the vision, she distinctly saw the most blessed patriarch Dominic, who was produced from the bosom of the Father, and surrounded by a shining light!"

The Candidate. "I repeat it—these are BLASPHEMIES!"

The Church of Rome. "Be more docile. The book which I hold is authentic. Four Jesuits, all priests, compiled it, and the approbation of the Censor positively declares that 'all that this book contains is conformable to faith and holiness.'[§] What would you wish more formal and decisive?" *She reads:* "Now, as St. Catharine was in great wonder, she heard the mouth of the eternal Father pronounce these words: 'It is I, beloved daughter, who have begotten to myself these two sons; the one, by the generation of nature; the other, by the

tender adoption of my love. And be not too much surprised by this prodigy, but see and understand that, as one of my sons, who took upon himself human nature, obeyed me perfectly in all things, and never announced any thing to the world but my words; in the same manner Dominic, my son by adoption, never once sinned since his baptism; he kept his body pure and spotless; he continually preached my truths, both among Catholics, and against heretics and impious persons; and still every day, by this Order, which he instituted for my glory, he gains and saves souls, just as much as my incarnate Son.'"

The Candidate (stopping his ears, and exclaiming). "You blaspheme; yes, you blaspheme against the Holy Ghost!"

The Church of Rome (unmoved, and inviting the candidate to hear her farther). "I assure you, still, that you are guilty of the hardihood and malice of the Jews, when Stephen spoke to them. For these are histories which I attest as true; and which I cause to be read, taught, preached, and studied in all my colleges, seminaries, convents, and congregations; it would, therefore, be nothing less than villany, and the vilest impudence, for my clergy, both regular and secular, to revere and transmit such recitals to the people, from generation to generation, if they were not true, if they were not divine."

The Candidate. "But must I admit those infamous falsehoods to be true?"

The Church of Rome (quite ingeniously). "Charity believeth all things, and thinketh no evil;" "and faith is never so great and so pure (as I have already told you) as when the intellect is humbled. And, at all events, believe me, it would not be a very easy thing to say to a whole denomination, as numerous and respectable as mine, that it is but an assembly of liars and cheats, on the one hand, and of stupid fanatics on the other. A person should be very sure of the facts, to utter so ignominious and severe a reproach against me."

The Candidate. "But not when the facts are such as compose this infamous vision!"

The Church of Rome. "As your faith is still too weak for so great a mystery, believe, at least, facts more simple, but no less miraculous; for instance (she reads): 'This same Dominic, sitting with some brethren near a window, was preaching to some sisters assembled before the house, when Satan, the enemy of the human race, having taken the form of a sparrow, began to fly near and around those women, to divert them, and keep them from listening to the saint. But the latter, having recognized the devil, ordered one of the sisters to catch the bird. Upon which, the woman, having taken it without difficulty, gave it to Dominic, who immediately plucked off its feathers one by one, say-

* Bellarm., *De Eccles.*, lib. iv., c. 14 and 15.

† John, x., 38.

‡ *Acta Sanct. Aug.*, tom. i. *Coll. a Joh. Bapt. Solleris*, etc., Antverpiæ, 1733.

§ Approb. Ordinarii, *In quibus nihil occurrit quod non consonet fidei et bonis moribus. Ita testor Antverpiæ*, 25 Julii, 1733. *F. G. Ullens*, presb. can. schol. offic. et lib. censor.

ing to it, without regarding its cries, "Oh, enemy! enemy!" Then, having entirely plumed it, amid the laughter of all the sisters, he released it, saying, "Fly, now, enemy of the human race! Fly if thou canst!"* You must acknowledge that here I come within the comprehension of even little children."

The Candidate. "Are such the things which you call *miracles*, and which you bring forward to your own credit?"

The Church of Rome. "These are only two examples. My miracles and prophecies are innumerable. Each of my saints, of both sexes (and you know I have not a few), have performed multitudes of them, or have been the object of them; and, as you listen so patiently, I will—"

The Candidate. "Spare yourself any farther fatigue; for I must declare, notwithstanding the pain it may cause so many persons (otherwise respectable) who obey you, that I reject and abhor both your miracles and your prophecies, as so many fables, foolish superstitions, or base and criminal juggleries. And, if you wish to know the reason, here it is:

"In the first place, as the Lord Jesus predicted that 'false Christs' and 'false prophets,' who would arise after Him, 'would show great signs and wonders; inasmuch that, if it were possible, they would deceive the very elect' (Matth., xxiv., 24); and as, according to the reports of Clement the Roman, Justin Martyr, Irenæus, and St. Augustine, the magician Simon, the heretic John Mark, and the Donatists, for a long time gloried in their *prodigies* and *prophecies*, like the magicians of Pharaoh in the days of Moses,† and like the priests of the corrupt religion of the Greeks and Romans, the Indians and savages, as well as Mohammed, I can on no account admit such proof. I, indeed, see Moses and the prophets, and then the Lord Jesus and the apostles, confirming their heavenly mission by prophecies and miracles. But I hear them, under the same circumstances, announcing the words of the Lord and the message of the Father, and declaring that if there arise among the people a prophet who should give a *sign* or a *wonder*, and he should speak unto them, saying, Let us go after other gods; they should not hearken unto the words of that prophet, but that he should be put to death, because he would have turned them from the Lord their God.‡

"It is not, then, Church of Rome, the *miracle* that constitutes the doctrine; but (if you will see and hear it) it is the doctrine, the Word of God, the Truth, which accom-

panies and sanctions the miracle and the prophecy; and which is confirmed by it in its turn. If you doubt this, hear and attend to the following declaration: 'The coming of the man of sin, the son of perdition,' says the Holy Word, 'is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; and for this cause God shall send them a strong delusion, that they should believe a lie.* You understand, do you not? Seduction and falsehood accompany the false signs, as the truth of God is found with true miracles. You see, also, I think, that 'man of sin,' who 'sitteth in the temple of God,' and abounds in signs and wonders. You will also permit me to tell you that, as long as your miracles (even were they of quite a different nature from those absurdities and blasphemies which you have just quoted) are not united with the Truth of God, they are nothing but falsehood, and, very probably, the works prophesied of the 'man of sin,' the 'son of perdition.'

CONTRARY TESTIMONY.

"Although you may attribute what I have said to ignorance or unbelief, I need not fear, since, independently of the Holy Scriptures, upon which I found my belief, several of the Fathers, and even of your own doctors, encourage me in my rejection of your miracles, and confirm my views. 'Formerly,' say *Chrysostom* and *Augustine*, 'miracles were useful, because the truth was to be established; but now they are so little necessary, that he who, to believe, asks for a prodigy, is himself a prodigy of unbelief; for miracles are for infidels, and not for those who love Jesus Christ.'

"We also recognize as ministers of Christ, not those who work miracles, but those who do not work them; for now, as there can be no other proof of Christianity than the Holy Scriptures, miracles have ceased; or, if there be any, they are found only among false Christians.†

"*Tertullian* and *Jerome* are no less decided, when they remark that 'one would have reason to believe that the heretics, with their abundance of *signs* and *miracles*, are true apostles, were it not evident that they are among those impostors of whom the Saviour has prophesied, and who, at the last day, will receive this terrible malediction from the infallible judge, 'I know you not.‡

"No," add *Augustine*, *Theodoret*, and *Theophylact*, 'let it not be said that such a

* *Acta ampliora S. Dominici Confes.*, Die quarta Augusti, c. 15 (R. C.).

† *Clem. Rom.*, lib. ii., *recogn.* *Just. Mart.*, *Quæst.*, V. et C. *Iren.*, lib. i., c. 9. *August.*, *In Johann.*, tract. 13.

‡ *Deut.*, xiii., 1-5.

* 2 *Thess.*, ii.

† *Chrys.*, *In Joh.*, hom. 23. *Auth. Oper. imp.*, *Com. in Matth.*, xxiv., hom. 49. *August.*, *De Civ. Dei*, lib. xxii., c. 8.

‡ *Tertull.*, *De præscrip.*, 44. *Hieron.*, *In epist. ad Gal.*, cap. 3.

doctrine is true because such or such a man has worked *miracles*, or has received an answer to certain prayers, or has had some marvelous *dream* or *vision*. Away with all such things; they are fictions of lying men, or *prodigies* of depravity; for how many have worked miracles, who preached falsehood! Their prodigies were not of God! Of what avail are miracles, if their authors teach falsehood?*

"Church of Rome! were these Fathers ignorant or unbelieving, that they should thus contradict you! Again, is it accidental that even some of your own *doctors* join them in saying that 'these miracles and visions that are feigned by certain priests, or their followers, and that even some popes have rashly believed, trouble and divide the Church, and should be extirpated from it, as the *miracles of Baal* were by the prophets?' 'For,' they add, 'if God allows these impostures, it is for the trial of the good and the chastisement of the impious. But let believers be on their guard.†

"This is their testimony; and as they are here on the side of the Scriptures, I am with them; and if now, as in the time when the Lord Jesus was on earth, 'the perverse and adulterous generation asks a sign,' the Church demands the *Holy Scriptures*, and adheres to them, because, as the Law of God was confirmed by miracles which accompanied its publication, so, also, the Gospel received the divine seal by the prophecies and mighty works of Jesus Christ and his apostles, which remain forever."

CHAPTER V.

ZEAL AND FIDELITY OF THE CHURCH OF ROME FOR THE CONVERSION OF SOULS AND THE EXTIRPATION OF HERESIES.

The Church of Rome. "Well, then! if my miracles affect thee so little, certainly my zeal and jealousy for the glory of God and the triumph of the faith will overcome thy opposition; and my victories over infidels and heretics will compel thee to confess that I alone am of God, as it is to me alone that He has given his *sword*, and the right to use it."‡

The Candidate. "A *sword*, do you say! A sword with which *you* must strike! Is such the *zeal of God* and the *fidelity* which His Spirit teaches?"

The Church of Rome. "When Jehu, the servant of the Lord, executed the orders of the Most High, in exterminating the

house of Ahab and the followers of Baal, at the very moment when he had just murdered the forty-two brethren of Ahaziah, he met Jehonadab, son of Rechab, on his way, and taking him in his chariot, he said, 'Come with me, and see my zeal for the Lord.' And it was at that time that he made the blood of the idolaters flow like water, and destroyed their temple and their idols; and it is written, 'the Lord blessed him.' I would also say to thee, Come, and I will show thee what I, His faithful Church, have done on earth in past ages for the triumph of the faith, and how I, the spouse and the dove of Jesus Christ, have been jealous for His glory, and have served Him far better than Jehu ever did."**

The Candidate. "The Lord Jesus is meek and lowly of heart; and it is by love and compassion that His Gospel wins souls. Is it *thus* you have served Him?"

The Church of Rome. "It is written of the Head of the Church that 'he will tread on the asp and on the dragon,' that 'He will break the nations with a rod of iron, like a potter's vessel; and will *make the blood of many nations to flow*;' and that power has been given to me, and I have had to make my adversaries feel it. I am queen among the nations. My dominion extends, by divine right, over the whole human race; and if there are any among men who have forgotten my empire, those deserters are nevertheless my subjects, and I should, by all possible means, constrain them to return to my bosom, the only place where their salvation is found."†

The Candidate. "What! do you say that the human race is the domain of Rome, and that they should be brought into subjection to her by the *force of arms*?"

The Church of Rome. "God wills it thus; and therein is His love. 'I will give thee,' He said to *me*, 'the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;‡ and He has given me the order to *constrain* them to enter. If, then, it must be done, I am faithful and obedient to Him, in *forcing* souls to be saved, even by chastisements and punishment."§

The Candidate. "The Lord Jesus, however, sharply reproved those of his disciples who manifested such a spirit."

The Church of Rome. "It was through anger and revenge that James and John wished to make fire fall from heaven on the city that refused to receive their Mas-

* 2 Kings, x.

† *Non negandum tamen quin in ecclesie potestate sint.*, Cat. Trid., 54. *Ecclesia in eos jurisdictionem habet.*, Dens, ii., 80.

‡ Ps. ii.

* August., *De Unit. Eccl.*, c. 16. Theoph., *In Luc.*, ix., v. 2. Theod., *In Deut.*, quæst. 2.

† Gerson, *In tract. de exam.*, doct. Lyranus, *In Dan.*, c. xiv. Ferus, *In Matth.*, xxiv., 24.

§ *Heret. sunt etiam corporaliter compellendi*, Aquin., ii., 48. *Id.*, ii., 10, viii. *Cogi possunt, etiam paenis corporalibus, ut revertantur ad fidem*, Dens (*Dublin*, 1832!), ii., 80.

‡ Bellarm., *De Rom. Pontif.*, lib. v. and vii., *passim*.

ter; but, as for me, when I have chastised rebellious children, I have done it for their good, and for the glory of the faith."

The Candidate. "Nevertheless, He blamed Peter for having struck with the sword, and he condemned its use in his kingdom."*

The Church of Rome. "Peter struck Malchus in a passion. If I strike, it is as a judge, and for the cause of God."

The Candidate. "Many Apostolical Fathers, however, have protested against any constraint in matters of faith; I have even read somewhere, that the ancient Church of the first three centuries was unanimous in rejecting every thought of chastisement or persecution in this respect.† Was it not Origen who said that Christians should never make use of the sword!‡ Did not Tertullian write that it belongs not to religion to constrain to religion?§ Did not Cyprian teach that none but the Son has the right to break in pieces the earthen vases, because none but He bears the sceptre?|| Did not Lactantius declare that barbarity and piety are two things opposed to each other; that the truth cannot be united with cruelty or violence; and that it is in dying, and not in killing, that the faith is defended?¶ Were not such, also, the instructions of Gregory, Athanasius, Chrysostom, Augustine, Damian, and Anselm? Did not Bernard also subsequently say, speaking of the heretics, 'Attack them with the Word, but not with the sword?' and does not your angelic doctor, Thomas Aquinas, say, that 'if one kills a heretic, he takes away from him the possibility of repentance, and that this is contrary to the Scriptures, which would have men try to draw sinners from the snares of Satan?'"**

The Church of Rome. "He does say so; but that infallible doctor also teaches (and by the knowledge of God), that if the heretic does not submit to the first or second reproof, he should not only be excommunicated, but the Church must deliver him to the arm of human justice, that he should be punished with death. 'For,' says that man of God, 'if the sword of the magistrate strikes the villain who steals money, which is but the support of perishable life, how much more should that sword strike him who steals the support of the soul, the truth!' Admirable words, which the very angels dictated to him, whom error never corrupted!†† It is not in vain, therefore, as the Scripture says, that the magistrate bears the sword; and as the right to wield it was given to me, when the Emperors of

Rome bent the knee before me, and in homage presented to me their sceptre, I, also, must judge the cause of God by the sword, for I am His Church, and His Vicar presides over me. If, then, murder and rapine are punished by human laws, much more ought my laws, entirely divine (and for that reason more terrible), to punish schism and heresy; crimes a thousand times more heinous than homicide or pillage.* I have, therefore, done so many a time."

The Candidate. "You probably allude to those ages in which, under a Theodosius, a Constantius, a Valens, a Valentian, a Gratian, or a Honorius, different sects of Christians were oppressed or massacred in turn, and, as the history of those times states, were driven into obscurity like the wild beasts of the forest."‡

The Church of Rome. "Yes, God began even then to punish those who respected neither my authority nor my councils. What, then, was it necessary to do afterward, when heresy vomited from hell such sects as the Paulicians, the Cathari, the Waldenses, the Albigenses, and when, shortly afterward, the Wickliffites, the Husites, and, finally, the Lutherans and Calvinists, dared to question the supremacy of St. Peter, the apostolical succession, the sovereignty that belongs to me, and the divinity of the dogmas that the Holy Spirit has dictated by my mouth? Was it not necessary that the charity of God should use even severer vengeance against those wandering souls; and that the zeal of His Church, so justly excited, should be shown to the whole world, by those exemplary chastisements with which I had to punish the guilty? Were not 'those furious wolves, those impure demons, the very sons of iniquity and falsehood; serpents and vipers, whom neither the sword nor the flames should spare, when kindness and persuasion found them incorrigible!'"‡

The Candidate. "It was, then, by your advice or authority that emperors and kings, councils and colleges, issued those edicts of proscription which excited these persecutions and massacres, in which cities, provinces, and whole generations fell and perished."

The Church of Rome. "My zeal for God has known no bounds, and (as it is written) I hate his enemies with perfect hatred; I count them mine enemies.§ Hear farther what I have done to defend the faith, and, if still unconvinced, learn that I, and I alone, am the Church of Jesus Christ, she to whom all power is given on earth, and who says to thee, Come to me and be saved."

"In the first place, I subdued kings and

* Matth., xxvi., 51, 52. John, xviii., 10, 36.

† Du Pin, 450. ‡ Orig., *In Matth.*, xxvi., 25.

§ Tertull., *ad Scap.*, 69.

|| Cyprian, 100, *Epist.* 54.

¶ Lact., v., 19. Bern., *Serm.*, 64 (V. P.).

** Aquin., *Sum. Theol.*, pt. ii., Quæst. xi.

†† Aquin., *Secunda pars, Sum. Theolog.* (Romæ, 1586). Quæst. xi., Art. iii., 93.

* Theophanes, 42, 45, 46. Codex Theod., xvi., tit. 5.

† Ammian., xxii., 5. Chrysost., x., 632, *Hom.* 27.

‡ *Hi sunt lapi rapaces, etc. . . . Debitæ ultionis in eos gladium exeramus; decernamus, ut vivi in conspectu hominum comburantur.* Labbé, xiv., 25, 26. Du Pin, ii., 486.

§ Ps. cxxxix., 22.

their councils, and made them swear, on pain of damnation, to exterminate all heretics.* I canonized those of the doctors or popes who showed themselves the most zealous persecutors of heresy. I decided that 'to kill an excommunicated person did not render any one guilty of murder.† I anathematized every one who was in any degree intimate with an enemy of the Church, and I promised heaven and all its happiness to every faithful person who helped me in my holy zeal.‡ The provincial synods obeyed me also, and those of Toledo, Oxford, Avignon, Tours, Montpellier, Narbonne, Albi, and Toulouse, excommunicated them, stripped them of their goods, banished, or made to perish by the sword or by fire, all those who refused to pay me their homage.§

"I went farther; for, as I observed that the strength of that execrable heresy lay in that *Bible* which the abettors of it studied continually, I redoubled my zeal against that dangerous book. I proscribed it, and condemned to prison, banishment, and even death, whosoever, man or woman, young or old, was found possessing or reading any part of it, and I condemned *the Book* itself to the flames throughout the extent of my domain, except in the hands of the priests.|| My general councils sanctioned all these pious measures. The second and third of Lateran excommunicated, by the grace of God, the Cathari of Gascony, of Albi, and of Toulouse, and gave them up to the execration of nations. They were seized and killed without pity, and their houses razed to the ground.¶

"I did not grow weary. In 1245, the fourth General Council of Lateran, that of Constance, in 1418, that of Sienna, in 1423, the fifth of Lateran, in 1514, and, finally, that of Trent (1531), the most holy, the most faithful of all, redoubled (in emulation of each other) their pious efforts for the extermination of the 'readers of the Bible,' those Albigenses, Waldenses, Reformed, Protestants, whom I hate more than the gates of hell, and whom I have, for many ages, tried in vain to bring back into the way of salvation. I was therefore forced to enjoin, through those councils, that all those heretics should be placed beyond the protection of law, and that a holy Crusade against them was the remedy *determined by God*, to cure the deep wounds which they had inflicted on me.**

The Candidate. "I have heard it said, that if your general councils, and particularly that of Trent, pronounced anathema against all heretics, and decreed that 'they should be destroyed by the sword, by fire, by the rope, or any other means,*' it was, however, not to *your own* zeal, but only to the *arms of princes*, to their soldiers and hangmen, that the *administration* of this 'salutary remedy,' as you have called it, was intrusted. How was this, and how is it still, I pray?"

The Church of Rome. "It is not the hand of the warrior that strikes, it is his sword; but both act together. My general councils, and my synods, were always *one* with the kings and judges who served them,† and on whom the weight of my excommunication rested if they refused to execute my orders; and, that no doubt might remain respecting the sincerity of my zeal on this important point, a good many *holy fathers*, and, among others, Urban, Innocent, Clement, and Honorius, hurled with their own hands the bulls of persecution which my infallibility sanctioned, and unto which each believer is subject by his oath.‡

"I therefore approved Innocent III., and I rejoiced in him, when, in the name of the most holy Trinity, of the Blessed Virgin, and the holy apostles, Peter and Paul, he assembled half a million of soldiers to exterminate, without mercy, the abominable race of the Albigenses; and when he gave plenary indulgence, and immediate entrance into heaven, to those of the heroes of the Cross who might fall in that holy and celestial war.§

"At last, I was satisfied, when the zeal and piety of the Count of Montfort responded to my wishes, and I saw that 'partner of the devil, that son of perdition, that eldest son of Satan, that enemy of the Cross,' Raymond, Count of Toulouse, fall; he who had dared to protect against me those Albigenses, already cursed a thousand times.||

The Candidate. "But was it really by *your orders* that those sieges, pillages, massacres, and all the barbarities that marked that epoch, took place?"

The Church of Rome. "Yes; I took pleasure and gloried in those ACTS OF MY FAITH. Like Joshua, submissive to the order of God, who had interdicted that Jericho of heresy, I saw its walls fall down at *my* voice, and the sword accomplish all that I desired. The city of Beziers, the rampart

* Clem., ii., tit. 9. Bruys, iii., 373. aolo, i., 103 (V. P.).

† Pithou, 324. Aquin., ii., 11; iii., p. 48.

‡ Labbé, xiv., 64. P. Benedict, i., 73; ii., 232. Bruys, iii., 13.

§ Labbé, xiii., 287, 288. Alex., *Hist.*, xx., 667.

|| Labbé, xiii., 1239. Alex., *Hist.*, xx., 668. Mez-eray, *Hist.*, ii., 810. Velly, iv., 133.

¶ Labbé, xiii., 430. Binus, *Hist. of Conc.*, viii., 662.

** Crabbe, *Concil.*, iii., 646. Bin., ii., 112. Labbé, ix., 844. Paolo, iv., 604. Labbé, xx., 195, 222 (V. P.).

* Fra Paol., iv., 604. Labbé, xx., 197.

† Maynooth (Rom. Cath.), *Report* (London, 1827), p. 82, 87, 251, 269.

‡ V. P., p. 224. Labbé, xx., 222.

§ Alex., *Hist.*, 290, 307. Thuan., *Hist.*, vi., 16. Benedict, *Hist. of the Alb. and Wald.*, i., 79. Velly, *Hist. of France*, iii., 423.

|| Velly, *Hist. of Fr.*, iii., 437. Mariana, *Gen. Hist. of Spain*, ii., 687.

of my enemies, was taken by storm (1209), and none escaped, neither the trembling old men, nor the terrified mothers and wives, nor their unborn children, nor those they suckled, nor those who stretched forth their feeble hands to my soldiers.*

The Candidate. "But did you not fear lest, in your impetuous ardor, you should strike those of *your own worshippers* who might be mingled with the people?"

The Church of Rome. "Kill them all!" exclaimed Arnold, my faithful missionary; 'God will know his own.' And more than fifty thousand of those rebels received their just punishment, and were sacrificed to the truth of the Catholic faith; yea, even in their very churches where they had sought a refuge.† But nothing could convert those obstinate unbelievers. Retrenched in Lavaur, they compelled me, in 1211, to exercise anew my divine authority against them. It was necessary that *that* city also should fall, and that a population who despised *me*, the holy Church of Jesus Christ, should be annihilated with the most ruthless destruction. *One hundred thousand* Albigenses fell in different places in a single day. My indefatigable soldiers overran, during more than three months, the villages and the country, and their pious fury showed mercy neither to sex nor age, neither to the castles nor to the cottages. Thus, by this *holy war*, which I succeeded in prolonging during twenty years, I finally was able to deface, in several places, even the smallest traces of heresy, and of that Bible which had fomented it.‡

The Candidate. "Was your maternal heart unmoved by so much misery; by that deluge of blood, alas! which flowed at your feet?"

The Church of Rome. "'God,' it is written, 'made all things for his glory, even the wicked for the day of destruction.' The glory of God is *my* glory, and I sounded a hymn of thanksgiving over the heaps of corpses that covered the soil of Lavaur and its environs. Early in the morning my crusaders, after having heard mass, went to their holy work, and after they had accomplished 'the judgments of God,' they returned to thank that *almighty Virgin* who had protected them.§ It is true, I needed new measures to accomplish a work unheard of till then; but I was not forsaken. He whose Spirit animated me made me fruitful, and at that time I produced first the tribunal of 'THE INQUISITION;' after-

ward the 'Society of Jesus,' both of which were thenceforth instruments, blessed of God in my hand, for the strengthening of his kingdom. Torture was the efficacious instrument of the holy tribunal, whose zeal and firmness extended no pity toward heresy. Upon the least suspicion, either of participating in the doctrines of the Albigenses, or of possessing and reading the Bible, the rebel was seized and carried away, and whatever was his age, sex, or even rank, he was stretched on the instrument of torture, or suspended by his dislocated arms, till he confessed his crime; and as soon as he had confessed it, he was either thrown into ditches already filled with bones, or burned before the people in a holy *auto-da-fé*. The father was required to denounce his children to me, and the children their father; and, so great was the terror that I knew how to inspire in families, that frequently the obedience of my faithful sons and daughters led them to deliver up to me their wives, husbands, brothers, sisters, as a sacrifice to the faith the most repulsive to their own nature.**

The Candidate. "It was, then, that same Dominic, of whom you have already spoken, who conquered for you in that bloody crusade?"

The Church of Rome. "Yes, the true son of Him who judges righteously; and obedient to the command of Innocent III., the servant of God, he was prompt and efficient in the mission which I intrusted to him. With the *crucifix* in his hand, he incited my soldiers to spare no one; and when, by his miracles, he had convinced the unbelievers of his heavenly authority, he immediately threw them into the flames, so as to take from them every possibility of retracting, and thus losing their souls. My *Breviary*, also, celebrates the glory of that saint, whom I have placed in paradise; and my children seek, to this day, their salvation through the merits of that blessed confessor on whom God bestowed so many favors.† With what glory has that defender of the faith been crowned! His portrait, which was sent from heaven itself to Suriano, in Calabria, in 1530 (that age of darkness in which heresy begat so many monsters), is still, by the prodigious miracles which it works, a daily and undeniable monument of the eternal favor and holy approbation of God.‡

"But think not that my zeal for the faith was confined to Languedoc. The rest of France, Netherlands, Hungary, Germany, Poland, Spain, and even Italy, but, above all, Piedmont, also witnessed my deeds of piety, and every where the pris-

* Thuan., vi., 16.

† Velly, iii., 441. Mezeray, ii., 619. Thuan., i., 222. Alex., *Hist.*, xx., 291. P. Benedict., i., 104.

‡ Velly, *Hist.*, iii., 454. P. Benedict I., 163. Daniel, *Hist. of France*, iii., 511, 527. Guill. de Nangis, *Chron.*, 1210. Bruys, iii., 139, 141. Velly, iv., 121, 137 (V. P.).

§ *The clergy sang with much devotion the hymn Veni Creator.* Velly, iii., 121, 454. Alex., xx., 317. Mariana, ii., 687. P. Benedict II., 139 (V. P.).

* P. Benedict I., 248. Mariana, ii., 689. Giannone, *Hist. of Naples*, xxxii., 5; xv., 4.

† P. Benedict I., 248, 249. Mariana, ii., 689. Miss. Rom., 463. Rom. Brev., 906.

‡ Aringhi, *Roma Subterranea*, lib. v., c. 5.

ons of the *Holy Office* were crowded with heretics, of whom the sword and fire delivered the earth, which they dishonored. Every where, also, my doctors, as well as my popes, my colleges, and my universities, were unanimous in praising me, in blessing my *celestial severity*, and in encouraging that divine indignation and *revenge* against those who would have naught but the Bible, in contempt of my infallible decisions.*”

The Candidate. “Was that, indeed, the crime of the Waldenses of Piedmont, and of the people who, in various countries, held the same doctrines as those ancient tribes?”

The Church of Rome. “The wretches! Did they not all prefer their Bible, or their ‘noble lesson,’ as they called it, to the favors that my clemency offered on the ground of their submission; and was it not necessary, in order to wrest that Book from their hands, and their heresies from their hearts, that the secular arm should be united to my anathemas? Those were times of darkness, revolt, and audacity, indeed, when the flames of the stakes of a John Huss, and a Jerome of Prague (whom my most holy Council of Constance had chastised), seemed but to inflame the rebellious minds of those Waldenses, and also of those Germans, Swiss, French, and even English, among whom (what an excess of madness!) those execrable and impure arch heretics, Luther, Calvin, and many others quite as perverse, bewitched the people. Therefore, as all these infernal heresies never had any other source, or any other aliment, than the indiscreet reading of the Bible; as, in all times, it has only been from this book, and those other writings that are copied from it, that the enemies of the holy Catholic faith have drawn their attacks or reproaches, my zeal for God has also shown itself on that point. I therefore, first of all, prohibited that ensnaring study, by my Councils of Toulouse and Trent, and then by my bull *Unigenitus*.† Then I ordained that the sellers, or *colporteurs* of the Bible, should be punished; I had the copies seized and burned by my inquisitors, as at Paris, for instance, where, in 1538, the heretics of England had dared to print that book, and in Italy, Piedmont, and Austria, where I threw a great number into the flames. I further proscribed and signaled to my docile flocks those books and sheets which are called *Religious Tracts*, and which, according to the expression of the holy father, Gregory XVI., ‘are thin in bulk, but

thick and strong in iniquity.’* And, finally, I charged, by a pious ecclesiastical letter, my bishops and priests to expel all those productions from their parishes, the Bible as well as the others; to take them from those imprudent hands that might receive them, and to burn them without reserve, as at Ephesus, beneath the eyes of the apostles; and on the public places all pernicious books were reduced to ashes.‡

“Thou seest, then, what unwearied trouble my love caused me to take, to bring those unnatural, those stupid children, back to my bosom! But it was also necessary that they should feel the just strokes of my zeal for the truth. Charles V., my worthy son, interdicted them throughout all his states. Charles and Philip II. imitated him in Spain. The Netherlands sacrificed those senseless, those detestable *Protestants* by thousands. The Duke of Avila, my dear servant, gloried in having caused *eighteen thousand* to perish in six weeks; and Grotius, who has accurately counted them, affirms that *one hundred thousand* fanatics fell in Belgium alone.‡ But France, that beautiful country, whose tender mother I am, and who always loved me so sincerely, was again to surpass all other nations of the world in its zeal for my prosperity. Francis I. and Henry II. proclaimed their mortal hatred toward the pretended Reformation and all the Protestants. These two most Christian kings wished also to taste the pious emotions which the punishment of heretics produces in faithful hearts; and several of those rebels were burned alive in their presence, and they also signed the order for the massacre of Merindol, Orange, and, finally, that of Paris.§ Where now are to be found such sons of the Church? Who, in this age of indifference and apostacy, still understands the yearnings of my bosom, and allows himself to be warmed by the fire of my zeal for the cause of the faith?”

The Candidate. “I could never have thought your zeal capable of such excesses.”

The Church of Rome. “What think you would it have been, had it not been restrained by the resistance of my adversaries! But God was for me, and He made it manifest. The massacre of the Waldenses of Merindol, which I had wisely prepared for in the Parliament of Aix, was nobly executed by the Baron d’Oppède, first in 1540, but especially five years after. Francis I. had allowed the destruction of only a few castles, and the death of nine-

* Bellarm., *De Laic.*, iii., 18, 20; i., 1363. Dens, *Theolog.*, ii., 88, 89. Rhem. Testam., in *Matth.*, xiii., 29. Mageoghegan, *Hist. of Anc. and Mod. Irl.*, iii., 595 (V. P.).

† Concil. Tolos., Pap. Greg. IX., anno 1229. *Bulla Unigenitus*, art. lxxix., *et seq.* De Lib. proh. regulæ, 10; perpatres a Trid. Syn., &c., reg. 4.

* Circular of Pope Gregory, 1832.

† *Ibid.*, act. xix., 19.

‡ *Ritual Rom.*, 167. F. Paolo, i., 30. Sleid., iii. Du Pin, iii., 176. Thuan., i., 229. F. Paolo, ii., 52. Grot., *Annal.*, 12. Du Pin, iii., 656 (V. P.).

§ Thuan., xxiii., 14. Du Pin, iii., 655. F. Paolo, i., 484. Thuan., vi., 4, 10.

teen of those heretics. D'Oppède, aided by the Advocate-general Guérin, remembering that Saul had received of God the order for *exterminating* the Amalekites, set on fire and put to the sword twenty-two boroughs and villages, where he left nothing but ruins and corpses. At Cabrières, one of those boroughs, only sixty men and thirty women remained. Their life was promised them, and they surrendered; but the holy and valiant servant of God massacred them afterward, without mercy. Does any one keep faith with heretics? Some women escaped, and took refuge in one of their impure churches; D'Oppède had them taken thence; insulted them, and had them publicly dishonored by his troops; then he shut them up again in a barn, set fire to it, and by the blows of halberds they were kept in the flames, whence some of them tried to escape."

The Candidate. "It was there, in those very places, that a woman among my ancestors was buried alive."

The Church of Rome. "Holy and inexorable fidelity of my children! They knew no weakness nor false pity, and God was obeyed. Such, also, of those Waldenses who had intrenched themselves in the mountains, surrounded by my troops and overtaken by famine, were given up to the discretion of the conqueror. The men were strangled; the young men were degraded; the women, after their children were butchered before them, were dishonored and mutilated; the aged were stabbed, and the infants were dashed against the rocks. Soon all that country presented a desert, covered with ruins and corpses, to which *burial was refused*; and the glorious flag of the Catholic faith floated without an obstacle over ruins that the blood of heretics had inundated. Protestantism shuddered with horror or shame at it, but the saints in heaven leaped with joy, and praised God.* Paris celebrated this triumph. At Rome, in my faithful city, I blessed the Virgin and all the saints; and D'Oppède was made Count Palatine and Knight of St. John. He was worthy of it, that hero, who had shown himself so devoted a defender of the faith, the protector of my laws, and the implacable enemy of the Bible.†

"But the city of Orange remained to be humbled also; it had rejected my yoke to receive that of a Calvin. In 1552, Pius IV., my docile agent, sent Serbellon thither, at the head of an army of Italians. All the inhabitants were massacred, tortured, or precipitated from the top of the rocks. The heretics were hanged, were roasted before slow fires; the men were mutilated;

the women were given up to the brutality of the soldiers; the young men were treated as criminals; and every excess of cruelty and infamy was practiced upon every human creature there, till vengeance was satiated. No mercy, no regard; their crime was infernal, the punishment must be unlimited."*

The Candidate. "I presume the joy of Rome was then greatly increased?"

The Church of Rome. "God blessed her, in owning her as His holy city, before the world. Her enemies licked the dust of her feet; her glory was increased continually, and on Sunday, the 24th of August, 1572, in France, she attained the summit of her happiness."

The Candidate. "You now allude, I suppose, to St. Bartholomew's day?"

The Church of Rome. "Yes; Beziers and Lavaur, and afterward Merindol and Orange, had given a faint glimpse of my zeal and perseverance for the conversion of heretics; the day, or, rather, the night to which I allude, displayed it in its full power. I am aware that certain minds, still unsettled or biased by interest, and even some historians among my own subjects, have tried to assign a worldly and civil cause to this 'Act of my Faith,' in presuming that the heretics of Paris, and of other large cities of France, were then chastised as turbulent citizens, and on political suspicions. But I repel such shameful insinuations, and, in producing documents and proofs, I declare that, as the Albigenses, the Picards, the Waldenses, and the Lutherans, that were struck by my sword, were chastised by me only for their *ob tinate heresies* (as, also, were the Huguenots, whom duty required me to extirpate from the earth, by the obedient hand of Charles IX.), so the heretics of Paris were judged and punished by me only as the enemies of the Holy See, as *my implacable adversaries*. That you may be convinced of this, read what has been written on the subject by those of my children who were the blessed agents, or the happy witnesses of that holy work; and thou wilt see that it was indeed *heretics* (and not conspirators) that the king, the priests, and the people, then exterminated; that, in doing so, they felt themselves to be the executors of the justice of God; that the Parliament complimented the king on so abundant an effusion of the blood of heretics; that the king had a mass celebrated, in which he thanked God for that victory over the enemies of the faith; and that the medal which he had struck, to immortalize that day, bears the motto, *Pietas producit Justitiam*.†

* Gaufridi, *Hist. of Prov.*, xii.; ii., 480. Moréri (*Amst.*, 1720), vi., 46. Thuan., i., 227; vi., 16. F. Paolo, i., 190. Dict. Univ. Hist. Crit. and Bibliogr., loco *Oppède*.

† Gaufridi, ii., 481, 494.

* Varillas, *Hist. of the Revolutions that have happened in Europe respecting Religion*, i., 203. Thuan., ii., 228; xxxi., 11 (V. P.).

† Daniel, viii., 738, 786. De Thou, iii., 449. Mezeray, v., 160, *Pietas excitavit justitiam*.

"It was, then, the purest and most disinterested zeal that animated me; I, who am the spouse of Jesus Christ, and to whom the defense of the faith on earth belongs. It was that pious ardor which inflamed the hearts of all the 'faithful,' first in Paris, and then in Meaux, Orleans, Rouen, Angers, Troy, Bourges, La Charité, and especially in Lyons, Toulouse, and Bordeaux; and which, in all places, produced, as if by *divine agreement*, the same indignation and vengeance.

"At Paris, it was in the night that this just judgment began; and, day throwing light upon the slaughter of the heretics, re-animating the zeal of my children. 'The air resounded with frightful, tempestuous shouts, with the blasphemies and the curses of the murderers; with the noise of the doors which were broken open; with the reports of the pistols and guns; with the cries of the dying, the lamentations of the women, the noise of the wagons filled with plunder or carrying corpses to the Seine. The exclamations, "Kill!" "Stab!" "Knock down!" echoed on every side. Death every where struck the rebels, who were either shot at on the roofs of the houses, or precipitated from the windows, or thrown into the water, or killed by clubs; wives in the arms of their husbands, husbands on the bosoms of their wives, sons at the feet of their fathers. Neither old men, nor pregnant women, nor even children were spared. The streets were strewn with corpses; the gutters flowed with the blood of the heretics.' Yes, they are exterminated, and I am—happy!! The cause of the *faith* is triumphant; the enemies of God are no more.*

"Rome leaped with joy; which she would not have done, I repeat, if it had been a political cause, and the defeat of personal foes only. Her joy would then have been an insult to charity. But they were the enemies of God whom she saw struck by the arm of God himself, and it was before God that she rejoiced at her victory. Her joy was then as pure as that of Israel, when they saw Pharaoh swallowed up in the sea. The holy father and his cardinals went immediately to the Church of St. Mark, and gave solemn thanks to God for so glorious a favor to the See of Rome, and the whole Christian world. A jubilee was proclaimed; the cannon of the Castle of St. Angelo resounded in the midst of the festival of the people; the city was illuminated; a cardinal was sent to the King of France to congratulate him; and Gregory XIII. had immediately a medal struck, representing an angel armed with a sword, with which he exterminated the heretics.† Thus one

serves God when he has zeal. It is thus I have shown that, faithful like the Church of Ephesus, 'I cannot bear the wicked,' and that my heart is jealous for the glory of Jesus Christ.

"And yet these are but a few of my deeds. I have not spoken to thee of Spain, Portugal, England, Ireland, Scotland, Germany, and other countries, which I also filled at that time with tribunals, prisons, tortures, and stakes; and where I also succeeded in shedding, as it were in torrents, the blood of the heretics, and, above all, of that infamous race, the Piedmontese Waldenses, whom I have devoted to utter destruction. I had already decimated them several times, in their dark valleys, or, rather, in their dens, and other places; but it was necessary that I should blot them from the earth. I therefore first drove away *five hundred families*, in 1601, from the Marquisate of Saluces, and I harassed them even in the countries whither they had fled for refuge. Then, in 1650, during the jubilee that I celebrated at Rome, I established auxiliary inquisitions for the extirpation of heretics in the principal towns of France and Italy. My good city of Turin contained one which, after having justly worried and vexed the enemies of the faith in different ways, issued a decree in January, 1655, which required the rebels either to submit to the holy father who presides over me, or to quit their houses, and retire from the valleys to the frozen summits of the Alps."*

The Candidate. "But was it not barbarous and atrocious thus to drive men, women, and young children from their homes, amid the frost and ice of winter?"

The Church of Rome. "My zeal for God seared all such feelings; and, indeed, what avail would *pity* have toward such senseless people? They might have remained peaceably under their own roofs; to allow them this privilege, I only asked a simple acquiescence in my *divine authority*; but they chose, rather, to oppose me, and to bear all and lose all, and see almost all their little children perish in the snow, and the mothers sink and die in despair. More than this, three months afterward, when I sent them an army of fifteen thousand men, to speak of peace to them if they would obey me, they persisted in their obstinacy; and I was obliged to massacre them, almost universally. I inflicted the most frightful torments on more than six thousand of those fanatics; and, after having dishonored the women, tortured the men, and stabbed or strangled the children, I cut their bodies in pieces, and scattered their limbs abroad on the rocks, the fields, and the roads, in order to create, if possible, some terror in the bosoms of those persevering wretches who remained.

* *Mez., Hist. of Fr.*, fol. vol. ii., p. 1098 (Paris, 1646).

† De Thou, *Histor.*, lib. liiii. (Londini, 1733). Fleuri, *Eccles. Hist.*, tom. xxiii., lib. clxxiii., p. 557 (1780).

* Leger, lib. ii., p. 72, 92.

"This is what I did, even in the seventeenth century; and if, since those bright days, in order to obtain more easily the absolute obedience which alone renders my States happy, and to quiet the outcries of those Protestants who are ever ready to impute crimes to me, I have had to restrain my course, and accommodate myself, at least outwardly, to the vain wisdom of an apostate age, do not think that for that reason I have diminished my zeal in the least degree. That which I taught and which I publicly manifested in those days of my prosperity, *I now teach* in my schools and universities; secretly, it is true, but without any relaxation. Then I proclaimed, before the whole world, that the heretics (and thou knowest, Protestant Candidate! whom I call by that name) ought to have all their property confiscated, ought to be banished, and, if necessary, put to death and refused burial.* At the present day, I infuse into the hearts of my priests the same doctrine, drop by drop, and require my missionaries to preach it in the countries where I feel myself unshackled; and my zeal and faithfulness will again put in practice the same holy work, when the God whom I serve gives me the authority, and furnishes me with the power."

Reader! thus spoke the Church of Rome; and, as soon as she ceased, I had this fearful vision: I thought I saw "a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration. And I heard a voice, saying, 'In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.' And I heard another voice, saying, 'Her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'"—(Rev., xvii., 3-6; xviii., 24, 25, 28.)

When I had seen this vision, I looked a long time upon her who had spoken to me; then I said, with a deep sigh, "Thy zeal is a zeal of bloody hatred and revenge, which the Word of Jesus condemns. I, therefore, turn from thee, for thy hands are

stained with blood. I will walk as near as I can to the Lamb, whose language is love, and who is to judge thy deeds and thy purposes!" I was deeply affected; and the recitals of the Church of Rome had oppressed my heart, and I wept profusely. Will the reader deem me precipitate or unreasonable in being horror-struck at such *zeal*, and in detesting such deeds? Have I in this lost sight of the Truth of Christ? Does not the Bible command me to stand aloof from her, that I partake not of her sins?

CHAPTER VI.

HIS HOLINESS THE POPE.

"I AM, then, accounted as nothing!" says a *man*, authoritatively; yes, a man like other men; a poor sinner; seated on a throne in the city of Rome, covered with magnificent robes, with three golden crowns, and holding a sceptre which he tries to sway over the whole world.

"Who are you," I inquired, "that I should consider *you* of any consequence in this matter?"

The man answered, "St. Peter, the prince of the Apostles, having received from Jesus Christ sovereign authority over the Church, exercised it first in Rome, as bishop; after which he transmitted it, with the right of succession, to every subsequent Bishop of Rome, who, as the Vicar of the Lord Jesus, and Head of the whole Church here below, represents the Divinity on earth, possesses spiritual power and dominion over it, and is called, by way of eminence, HIS HOLINESS, OR THE HOLY FATHER; and this is *me*, THE POPE."*

"*The Pope, His Holiness!*" I replied, "the *Representative of the Divinity!* the *Vicar of the Lord Jesus!* the *Head of the whole Church!*" Can it be possible that a man, a weak mortal, can persuade himself that he has a right to such characters and titles!" Such arrogance and presumption are enough to overwhelm the mind that contemplates them. Let us, however, take courage, and search a little, to see how far these titles and attributes are of God, or of his adversary.

First, how does the Church of Rome understand this papal title, which includes all others, *The Head of the whole Church?* On this point, reader, the Latin Church is divided into *four* principal parties, notwithstanding that entire *unity* of which she so loudly boasts.

The *first party*, remembering, perhaps, that the name *pope* (which means *father*, and which the priests of the Greek Church also bear) was given by abuse, and contrary to the express prohibition of the Sav-

* Dens, *Theologia*, ii., 88, 89. Mageogh, iii., 595. Horne's *Protest. Mem.*, 95, 96 (V. P.).

* Bellarm., *De Pontifice Romano*.

iour (Matt., xviii., 9), as early as the third century, to every bishop of the Church; that, by a still greater abuse, that name was restricted, after the ninth century, to the four patriarchs of the East; and, finally, that it was attributed, in 1703, by Gregory VII., exclusively to the Bishop of Rome; I say, perhaps, remembering these things, the *first party* declares that the pope is but a bishop, and merely the first among his equals; only the *minister* (that is to say, the *servant*), and not the master, of the Church; that, far from having any authority over the latter, it is the Church, on the contrary, that has the right to control him, and that thus the Romish hierarchy is the first *in order*, but not in *power*.* This party had its advocates in the Councils of Constance, Pisa, and Basle, where it was decreed that a council of the Church is higher than the pope, an opinion which the Gallican Church, the Universities of Paris, Louvain, and Cologne, Cardinal Filaster, Gerson, Nicholas of Cusa, Soto, Marca, and many other doctors and learned men have maintained.†

The *second party* is in Italy, and composed of the Jesuits. By them absolute authority, spiritual and temporal, is given to the pope; he reigns as sovereign, both over the Church and over kingdoms. Infallible in his decisions, he regulates the belief, the worship, and all the practices of the whole Christian world, and kings are established or deposed by him.‡

The *third division* makes the pope equal with God. It gives him His name, and attributes His works to him. "He is not a mere man," say the doctors of that party, "but a *real God* on earth. Constantine called him God, and, as such, he cannot be judged of men. All the kingdoms of the West, also, regard him as God; and our Lord God the pope, 'having all power in heaven and on earth,' can do all that God does; of nothing, he can create something; he annihilates that which is, and none will dare to ask him, What hast thou done?"§

But the *most ardent zealots* of the pope, placing his authority *above* that of God himself, attribute to him the right of changing the divine law; of making legitimate that which it forbids, and of forbidding that which it allows or commands, to such an extent that, if the pope were even to say that vice is virtue, and virtue vice, the

Church ought to believe it, and conform herself to it.*

"What, then, shall I do, Church of Rome? I hear these parties quarrel, abuse, and condemn each other; to which of them, I pray you, must I address myself to know what the pope in reality is?"

"To all four," I am answered, "for they unite in telling thee that the Church has her Head here below, more or less adored; and that that Head, that Vicar of Jesus Christ among men, is the HOLY FATHER."

"Stop!" I reply; "call not that *holy* which is unclean. Do you forget the crimes by which so many popes have polluted themselves?"

"It matters not," the Church of Rome replies. "Their office is supernatural and independent of their person. If they become dead members of the Church by sin, their vocation keeps them living in office, by the virtue of the Holy Spirit, whose instruments they are, and who speaks by them."†

"I understand—very much as that Spirit spoke by Saul, by Balaam, and even by his ass.‡ But that does not convince me; for both Saul, and Balaam, and the ass said good things, and did not contradict each other in their testimonies; but the popes do just the contrary. For not only has the Church of Rome often appealed from the decisions of a pope to those of a council (which would not have taken place had the Holy Spirit spoken by the pope), but the councils have formally condemned that which several popes had decided by their *infallible* knowledge, and the authority of *St. Peter*.§ Again, popes have been excommunicated.¶ The Church, too, has rejected councils approved by popes. Besides that, as we have already seen, several popes have maintained heresies. The contradictions of the popes between themselves, also, are innumerable, and their acknowledgments of error and ignorance are well established.¶ How, then, in view of these facts, can I conclude that the Holy Spirit speaks through the mouth of the pope?"

"It does," replies the Church of Rome; "for you cannot avoid seeing that, as successor of *St. Peter*, the pope has received *his* prerogative, and, therefore, that, like that apostle, he is the Vicar of Jesus Christ."

I have great difficulty in seeing this, I repeat. But let us farther compare this positive assertion with the facts in the case.

* Du Pin, 313, 314, 333. Lenfant, i., 107. Gilbert, iii., 336. Du Pin, *De Prim.*, 206 (V. P.).

† De Launoy, *Epist.*, i., 295, 314. Du Pin, 442, 404 (Ibid.).

‡ Bellarm., *De Pont. Rom.*, Baronius, Pighius, Aquinas, etc., etc. Labbé, xviii., 1320; xix., 967. Cajet., i., 10 (Ibid.).

§ Cardin. Jacobat., *De Conciliis*, viii. Barclay, *De potest. pap.*, 222. Gilbert, *Corp. jur. can.*, ii., 9. Labbé, viii., 666. Bruys, *Hist.*, ii., 100. Labbé, ix., 1572. Extrav., *Tit.*, xiv., 4; iv., 11. Durand, *De corp. et sang. J. C.*, i., 50 (V. P.).

* De Thou, vi., 397. Gibert, ii., 103. Durand, i., 50. Bellarm., *Disput.*, iv., 5. *Decret. Greg.*, iii., 8. Labbé, xix., 924 (Ibid.).

† Bellarm., *De Eccles. mil.*, lib. iii., c. 9. Pighius, *Hier. Eccl.*, lib. iv., c. 8. Conc. Const., sess. 15.

‡ Numb., xxii., 23, etc.

§ La Placette, *Obs. on Eccl. Hist.*, part i., obs. 7, 8, 9, 10, etc. || T. C., vol. ii., p. 435.

¶ Du Pin, *Christ. Doctr.*, book i., c. 14, etc.

CHAPTER VII.

SUPREMACY OF ST. PETER.

I SHALL not here enter into the question respecting the Constitution of the Church, whether democratical or monarchical, Presbyterian or Episcopal, but merely remark by the way, that Bishop Cyprian declares that he could not decide any thing of *himself* in the Church; and Ambrose and Jerome say, that before the devil introduced ambition into the Church, all its affairs were managed by a college of elders.* I will introduce the subject with this question:

“Did Jesus Christ establish, in the person of the Apostle St. Peter, a spiritual monarch, who represented Him in the Church at Rome, and to whom the bishops of that city succeeded?” I deny it, and for this reason: That *decisive* word (as the Church of Rome calls it) by which the Lord established St. Peter head of the Church, when He told him, “Thou art Peter, and on this rock† I will build my Church,” was spoken in the presence of the *Twelve*, who heard it, and who assuredly understood its meaning. But one year *afterward* (not *before*), the apostles disputed among themselves respecting the *primacy*; for which the Lord reproveth them, declaring to them that His Church would not be like a kingdom of this world, in which there is a prince, a ruler.‡ This fact appears to me conclusive, for it shows me two things: first, that the apostles did not think that St. Peter had received the pre-eminence from the Saviour, because they sought it for themselves; and, secondly, that the Lord had not conferred such pre-eminence, else he would have reminded them, when he reproveth them, that Peter was supreme among them. Reader, what do you think of this fact? But I am answered that “it was only after the resurrection of the Saviour that St. Peter was solemnly established over the Church, when the Lord told him, ‘Feed my sheep, and feed my lambs.’”§

Let us, then, look at the facts that occurred after the Lord’s resurrection.

The city of Samaria had received the Gospel from the mouth of the elder Philip. The apostles heard of it, and sent Peter and John to preach there. Five years had already elapsed since Christ had arisen from the dead, and since, as they say, St. Peter had presided over the Apostolical College. What, then, became of his presi-

dency and his authority on this occasion, since it is not he who sends, but it is he who *is sent*? Reader, do you know?

Again: The Lord Jesus had sent the Gospel to the Roman Cornelius by Peter, who, being a Jew, had to enter that Gentile’s house and eat with him. The apostles and the brethren, offended at this, required him to account for it; and Peter had to make an explanation and exculpate himself. Now the Church of Rome tells us that at this time he had been invested with his supreme authority eleven years! But neither the other apostles, nor the Church, nor even St. Peter himself, imagined that such authority existed in him, for the Church controlled him, all of whose actions, according to Rome, she should have approved and *adored*. And the apostle himself apologized; which he would not have done had he considered himself head of the Church, and especially had he felt himself to be infallible.

Look next at what occurred at a period when the supremacy of St. Peter, according to the Church of Rome, had already acquired much power. The Apostle Paul had not lived, like the Twelve, with Jesus, and had persecuted the Church, which led him to say that he was “not meet to be called an apostle.”* It was, therefore, a very appropriate occasion, when certain enemies reproached him with these things,† for him to recognize the supremacy of Cephas, and to submit to it. But does he do so? Far from it. He not only declares to the Church that Cephas neither taught him nor committed any thing to him, but announces, on the contrary, that he (Paul) withstood Peter to the face at Antioch, because HE WAS TO BE BLAMED for compelling the Gentiles to live as do the Jews.‡ And seven years afterward (that is, about thirty years after the Saviour’s resurrection), he affirms openly that in nothing was he behind the very chiefest apostles.§ Reader, does this look as if St. Paul believed in Peter’s primacy?

“Nevertheless,” they resume, “Jesus Christ gave St. Peter the *keys of the kingdom of heaven*, and He told him that whatever he should bind or loose on earth, should be so in heaven also.”||

I know it; and I also know that, in the IXth century, in Rome, two large silver keys were *worshipped*, which, the people were assured, were the very keys which Christ had given to St. Peter.¶ But, notwithstanding this proof, I remember that, among the Jews, “*keys*” were the symbol of instruction, as Jesus used the term when he reproveth the doctors of the Law for

* Cypr., lib. iii., *epist.* xix., *ad Cletum*. Ambr., in 1 *Tim.*, i., 5. Hieron., *epist.* i., *ad Tur.* (C. i.).

† *Ἐν ταύτῃ τῇ πέτρᾳ*. One should observe that there is a kind of *play on words* in French, about the resemblance of the name of Peter, with the word *stone*. This does not take place in the original. The apostle is there named *Petros*, and the rock *petra*.

‡ *Matth.*, xx., 20. *Mark.*, x., 35. *Luke.*, xxii., 25.

§ Bellarmine, *De Pont. Rom.*, lib. i., c. 13, 14, 15.

* 1 *Cor.*, xv., 9.

† *Gal.*, v., 12; vi., 12. 1 *Cor.*, ix., 1-3.

‡ *Gal.*, ii., 11.

§ 2 *Cor.*, xii., 11.

¶ *Matth.*, xvi., 19.

|| (T. C.), tom. ii., p. 425.

Gal., ii., 6.

¶ (T. C.), tom. ii., p. 425.

having taken away *the key of knowledge*.* For as to the key of heavenly power, it is in the hands of "Him that hath the key of David," and who "will not give His glory to another."† Moreover, it was not to St. Peter alone, but it was to *the Twelve*, that the Lord gave the power of absolving or of condemning; and that through His Word, and not otherwise; for He himself is the only Lawgiver that is able to save and to destroy.‡

St. Peter, also, was so far from attributing to himself any pre-eminence over his companions in the work, or even over the simple pastors of the Church, that he said to the latter, I am "also an elder" with you, and far from ordering you to do your duty, "I exhort" you to perform it;§ and near the close of his life, when he was shortly to put off his tabernacle,|| he recommended to the Church to nourish herself with *the writings of Paul*.¶ He then did not think *his* to be superior in certitude or authority!

THE OPPOSITE TESTIMONY.

Neither did the Fathers think so. "The rock on which the Saviour founded his Church," says *Justin Martyr*, the most ancient of them all, "was not Peter's person, but the profession which that apostle had made."** "All the apostles were, like Peter, clothed with the same honor and the same power," wrote *Cyprian*, "and the declaration made to him by the Saviour is applicable equally to all bishops."††

"If it be said," *Jerome* remarks, "that the Church is founded on Peter, it is said quite as much of the other apostles. For the rock was Christ. The Lord, also, said to Simon, 'Thou art *Petrus*, and on this stone (*petra*) I will build my Church;' which he had founded on a firm rock, which is Christ."‡‡

"If St. Paul said that he was the least of the apostles," *Ambrose* observes, "he said it only in respect to the time of his vocation, and not as to the glory of the miracles he wrought, nor as to the dignity of his office."§§

"Cephas is called *Peter*," *Gregory Nazianzen* and *Theophylact* say, "because the Church is founded on the truth of the faith which he confessed, and because he was the first who made that confession; and 'every disciple,' says *Origen*, 'is also that rock.'"|||

Chrysostom and *Cyril of Alexandria* are

no less positive; the first formally condemns the supposition that "Peter was the rock designated by the Saviour;" and the second says that "Jesus gave the name of stone, or of rock, to the unchangeable *faith* of his disciples."**

Finally, *St. Augustine*, as if to confirm and close this argument, gives his opinion in these terms:

"It was in the name of *all* that Peter made the confession of his faith; and it was to represent the Church in him that the Lord gave him the name of Peter (*Petrus*). Christ is the rock; the Christian community is *Petrus*. It is after the name of Christ that the Christian is called; it is, also, *from* 'the Rock' that *Petrus* is named. It is, therefore, this rock (says Jesus) that thou, Peter, hast confessed; on this rock that thou hast acknowledged, when thou didst say to me, 'Thou art the Christ, the Son of the living God,' that I will build my Church; that is to say, I will build it on myself, on the Son of the living God. I will build *thee* on me, and not *myself* on thee."†

Reader! has the verdict of such a jury any weight; and, after having heard it, will you not agree with the Bishop of Avila, who, speaking of the power of the "keys," declares that "it is to the ministers of the Church, and to the Church still more than to these latter, that they were given!"‡

"Why, then, if it be so," resumes the Latin Church, without being at all disconcerted, "has the Bishop of Rome always had a recognized authority over the Universal Church?"

Always, do you say? But when Victor, bishop of Rome, in the second century, excommunicated, at the festival of Easter, the bishops of Asia, was the severe censure which those bishops, together with *Irenæus*, administered to him, a mark of submission to his supreme authority?§ Again, did he possess such authority at the end of the same century, when, to that pretension of supremacy, *Tertullian* opposed a formal charge of *usurpation*, and reminded him that "if the Lord Jesus accorded any privilege to Peter, it was to *himself*, and to no one succeeding him?"|| Had he that authority in the third century, when *Stephen*, bishop of Rome, was opposed to *Cyprian* respecting the baptism of heretics? Did the thirty-seven bishops who composed the council convoked by *Cyprian* yield the victory to *Stephen*? Did

* Luke, xi., 51. † Rev., iii., 17. Is., xlii., 8.

‡ John, xx., 23. James, iv., 12. § 1 Peter, v., 1.

|| 2 Peter, i., 13. ¶ 2 Peter, iii., 15, 16.

** Justin., *Dial. crom. Tryph.*, Oper., p. 255.

†† *Cypr.*, *De Unitate Eccles.*, Id., *Epist.* 27 (C. T., p. 1581).

‡‡ *Hieron.*, in *Math.*, xvi., *Petrus de petra. Fundata enim erat supra firmam petram, quæ est Christus.* Comm., in Ps. lx.

§§ *Ambr.*, in 2 *Cor.*, xi. ||| *Tract* i., in *Math.*

* *Chrysost.*, *Serm. de Pentec.*, Hom. lxi. *Cyrl.*, *Com. in Es.*, lib. iv.

† *August.*, *Ideo Petrus a petra, non petra a Petro; quomodo non a christiano Christus, se de Christo christianus vocatur.* *Serm.* lxxvi., in *Math.*, xiv. *Non supra Petrum, quod tu es; sed supra petram quam confessus es.* *Serm.* cclxx. *In diem Pentec.*

‡ *Christ. Theol.*, vol. ii., p. 428.

§ *Euseb.*, *Hist. Eccles.*, lib. v., 24.

|| *Tertull.*, *De pudic.*, Oper., p. 767.

they not, rather, call the decisions of the Bishop of Rome *license, and arbitrary insolence*?* Did Firmilian, bishop of Cappadocia, in the same century, render any greater obedience to the supremacy of the Bishop of Rome when he openly called him a *second Judas*, and expressed his indignation at his manifest folly?† Did Augustine, that learned and zealous doctor, think that the Bishop of Rome was predominant over the others when, in explaining the forty-fifth Psalm, he said, "Look at Rome, at Carthage, and many other cities; they are the daughters of the king, and it is of them all united that their Lord forms, as it were, one only queen!"‡ Finally, did the Bishop of Rome have universally that sovereign authority, when, toward the end of the sixth century, two popes, Pelagius II. and Gregory I., declared, the one that "John, patriarch of Constantinople, was *the king of all the sons of pride*"; and the other, that *he blasphemed*, and that he was the *precursor of antichrist*, because he took the title of universal bishop?"§

If we pass from the bishops to the general councils, we find that the Pope of Rome possessed not, in *their* judgment, that uninterrupted sovereignty so much boasted of. Let us hear three of the principal of them.

"Let the ancient customs continue," the first Council of Nice (325) decreed; "namely, let the Bishop of Alexandria govern the surrounding districts, as is done at Rome, at Antioch, and elsewhere." "Let each metropolitan," the Council of Ephesus (431) commands, "have an equal and determined power, according to the ancient custom." "Let the New Rome" (Constantinople), the Council of Chalcedon (451) decides, "enjoy the same honor that was paid to *Imperial Rome*." Rome then possessed merely equal privileges and authority with all other metropolitan cities; and the bishops of the latter were inferior in nothing to those of the imperial city.

"Nevertheless," it is insisted, "the sanction of the pope was then, as well as now, necessary to *confirm* the election of the patriarchs; at that time, therefore, the pope was their chief."

This refers to the fact that each patriarch, then elected, sent the confession of his faith, with the letter of his election, to the other patriarchs. But Peter de Marca, archbishop of Paris, tells us that the Roman pontiff was bound to do so quite as much as the other patriarchs.¶ There was here, then, as in other respects, equality of power and of honors; so much so, that,

* Conc. Carth., *Sent. Episc.*, Cypr. Opera.

† Firmil., *Epist.*, lxxv., in Oper. Cypr.

‡ August., *Enerrat in Ps. xlv.*, Oper., vol. viii., 149.

§ Pap. Pelag. II., *Epist.*, viii. Pap. Greg. I., *Epist.*, lib. iv., 32.

¶ Petr. de Marca, *De Concord. Sacerd. et imper.*, lib. vi., c. 5.

toward the end of the fourth century, three successive popes having refused to confirm Flavian, patriarch of Antioch, that refusal did not hinder the churches of Asia from recognizing Flavian. Of what consequence, then, was the sovereignty, or even the *sanction* of the Bishops of Rome to them!*

§ 1. EPISCOPATE OF ST. PETER AT ROME.

"Yet," they persist in saying, "St. Peter, during about twenty-five years, was Bishop of Rome, where he himself established his successors."†

Then he must have done it after his death, I reply; for it was impossible, reader, for him to do so before. It is certain that this apostle died previously to the close of the year 66; if he was bishop at Rome during twenty-five years, he must have begun to be so in the year 41. But the history of the Acts of the Apostles presents St. Peter to us, uniformly, as at Rome, Cesarea, or Antioch, till the year 52. Here, then, are the twenty-five years of episcopacy already reduced to fourteen. But St. Paul wrote, A.D. 58, his letter to the Church of Rome; and though he there salutes, in detail, the brethren of that flock, he does not name their bishop, much less Cephas, who was still *one of the three pillars*! The twenty-five years, then, are reduced to less than eight; for who can suppose that St. Peter was Bishop of Rome when St. Paul wrote to his diocese, and that this apostle would have sent no salutation to him?

But, further, St. Paul himself arrived at Rome for the first time A.D. 61, and though he hastens to see the brethren, and to receive at his house the Jews who were at Rome, Peter is again omitted. No mention is then made of his episcopacy, or even of his person. How can we reconcile this, if the Apostle Cephas was Bishop of Rome, and had been for a long time previously? Finally, St. Paul writes from Rome, in 62 or 63, his Epistles to Philemon, to the Philippians, to the Ephesians, and to the Colossians, in neither of which does he mention Peter, nor does he in the year 66, in his second Epistle to Timothy, which he also wrote from Rome but a short time before his martyrdom.

Now, who can believe that an apostle, living in the same city with another apostle, bishop of that city, and in such circumstances as those of St. Paul, should be neither visited nor aided by his brother and fellow-laborer, but abandoned by him,‡ and that, in four letters which he addresses to the churches, and especially in a fifth, in which he speaks to Timothy of his bonds and trials, he does not say a word

* Theodoret, *Hist. Eccl.*, lib. v., c. 23.

† Bellarm., *De Pont. Rom.*, lib. ii., c. 6, &c.

‡ 2 Tim., iv., 16.

of the bishop of the place, the apostle of the Lord, who, like himself, was soon to die for the faith!* And is it at all probable, reader, that a Clement (Roman), a Hermas, a Barnabas, an Ignatius, or a Polycarp, who lived, taught, wrote, and exhorted at the very time, and in the same place where we are told St. Peter resided as bishop and pope, should none of them, as is the case, say a word concerning him? For one hundred and fifty years from the death of St. Peter, all history is silent, both respecting his visit to Rome and his episcopacy! But Papias, toward the end of the second century, *imagined* the tale, and because Irenæus alone repeats it, it is received and recognized as divine!

But, understanding it to be the *apostleship*, and not the *episcopacy*, that the Lord assigned to Simon Peter, and that it was for that reason Irenæus, Rufinus, Eusebius, and other fathers remark, that while the bishops of Rome accomplished their charge, St. Peter accomplished his apostolical mission,† all is perfectly comprehensible. Otherwise, "who," in the words of the learned Scaliger, "who, with the smallest degree of knowledge, can admit what is said of the voyages of St. Peter to Rome, or his residence of twenty-five years in that city, and the martyrdom he suffered there?"‡

§ 2. SUCCESSION OF ST. PETER.

"Nevertheless," the whole Latin Church exclaims again, "St. Peter left his successors at Rome. The popes are now there; and, by a chain whose links are all closely united, *their uninterrupted succession* has transmitted to the Church of Rome the visible, infallible, and heavenly authority of the prince of apostles."§

But when? I ask. It was not during his life; nor could it have been done at the time of his death, in the year 66, when several apostles, and St. John in particular, were still living. And what uninspired man could have held parity with the apostles? How much less could he have exercised authority over them!

Besides, what does the Scripture say on that point? The Lord Jesus, St. Paul twice declares, gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers.¶ He did it Himself, reader, and not by His vicar, still less by the successive vicars of one whom He never appointed.

"Nevertheless," they persevere in re-

* See the complete demonstration of this proof in Bost. *Of the Power of St. Peter in the Church, &c.*, Geneva, 1833.

† *Linus et Cletus fuerunt quidem ante Clementem episcopi in urbe Roma, sed superstite Petro ut illi episcopatus curam gererent ipse vero apostolatus impletet officium.*—Cotelier, i., 492 (V. P.).

‡ Scaliger, in *Johan.*, xviii., 31.

§ Bellarm., *De Pont. Rom.*, lib. ii., c. 12.

¶ 1 Cor., xii., 28. Eph., iv., 11.

plying, "the facts are before us, and the succession of the popes to the See of Rome can not be denied; they were there in apostolical times; they are there still; therefore they have always been there"

CHAPTER VIII.

THE THIRTY PAPAL SCHISMS.

WHEN were they first seated there? it may still be asked in reply; and have they never left that See? Was it Linus or Clement who began the series? If it was Linus, was he ordained by St. Peter or by St. Paul? From the first incumbent to Victor, in the beginning of the third century, what were the names of the uninterrupted successors? But leaving in this uncertainty the first links of this episcopal chain, let us see whether its succession is unbroken since Victor I. Assuredly, if scandalous and detestable schisms, which had already occurred as often as THIRTY TIMES, have neither broken nor disunited these mysterious links, we affirm that their succession has indeed never been interrupted.

Where was it to be found, I ask, in the fourth century, when two popes, Liberius and Felix, both Arians, opposed their intrigues, their baseness, and their arms to each other? Let the historians of the Church of Rome be interrogated on this subject, and they will be heard calling them monsters, perjured, scourges, and Antichrists. Yet, both these popes, though execrated during their lives, were canonized after their death, and are now two of those *saints* before whose images candles burn, and Romish worshipers bend the knee! What a *succession* of darkness and pollution!

Nor was it otherwise in the sixth century, when Silverius, after having obtained the papal chair by simony, was driven from the See of Rome by a council, which called him an *apostate*, a *thief*, a *robber*, a *heretic*, a *magician*, and a *pagan*; when, at the same time, and by the same means, Vigilius was hired by a heretical and perfidious empress, with the sum of seven hundred pieces of gold, to assume the pontifical chair, and with him were exalted murder, avarice, impurity, and all other crimes! Is this what is intended by *apostolical succession*?

Or is it to be found, reader, in the person of Formosus, in the ninth century, who, in spite of his oaths, and through the medium of the sword, usurped the papal power by overthrowing his rival, Sergius? Can it be traced any more distinctly in Stephen, his successor, who had the corpse of the infamous Formosus dug up, his head and

* *Fluza et dubia, quæ de primis pontificibus ad Victorem usque traduntur.* Petav., ii., 130. Bruys, i., 27. Cossart, i., 1.

his hands cut off, and his body dragged into the 'Tiber; and who, in his turn, became the victim of his crimes and turpitude; was dethroned, loaded with chains, and, at last, strangled in prison? Where in all this is the apostle, the imitator of St. Peter; the "vase of honor, filled with the unction of the Holy Ghost?"

If we proceed to the eleventh century, we must look for this divine *succession*, and the vicar of the Lord Jesus, in the person of a Benedict, who was elected pope at the age of twelve years, and, after having passed ten succeeding years in debauchery, was dethroned by Sylvester; afterward sold the pontifical chair to John XIX. for fifteen hundred pounds; when the latter, having intrenched himself in St. Mark, Sylvester in the Vatican, and Benedict in St. John of Lateran, these three popes (or *robbers*?) agreed to divide the revenues of the Church, and spend them in their debaucheries; till a fourth competitor came forward and purchased their pretensions, and constituted himself, also, a *holy father*, under the name of Gregory VI.!!

But all this is small in comparison with what followed. That pretended *succession*, which we have already seen annihilated and rendered ridiculous, will in vain be sought for in that great Western Schism, as it is called, which, during more than half a century, revived the collected and accumulated excesses of all the other schisms. Reader, let us look at its history.

In 1378, the cardinals elected, at the same time, two popes. The one, Urban, occupied the See at Rome, and the other, Clement, resided at Avignon. Both being chosen by the sacred college, each was, for that reason, recognized to be the vicar of Jesus Christ, and the infallible head of the Church; Clement by part of the nations of Europe; Urban by the rest of Christendom. Each, then, acted as the legitimate and only *successor* of St. Peter; and each, by the divine authority which he possessed, anathematized his colleague as a heretic, infamous, a usurper, and the son of Satan; and, with him, all the kings, people, and nations that recognized and obeyed him.

The nations espoused these quarrels; disputes and wars were incessant; till, in 1409, the cardinals of both popes assembled at Pisa in a regular council, representing the universal Church, deposed both these rivals, and nominated a third, Alexander V., who became the true successor of St. Peter. The struggle thus became more complicated, and it was only terminated when, in 1414, the Council of Constance deposed John XXIII., successor of Alexander V., and condemned him as abominable, execrable, accursed, and guilty of the most shameful and atrocious crimes. Martin V. was then elected, and

the other two popes, though deprived of their title, were nevertheless covered with honors. All this, let it be observed, took place during the same sessions at which those pious and undaunted advocates of the Bible, John Huss and Jerome of Prague (perfidiously betrayed, and judged by miscreants), were given up to death, and the flames of their stakes lighted the numerous retreats where the fathers of that council were wallowing in corruption! Church of Rome, is it here that we are to learn the boasted *apostolical succession* of thy bishops?

Finally: it is difficult to discern it in the middle of the fifteenth century, when the two champions, Eugenius and Felix, came to the struggle for the papal power. Eugenius IV. was pope. The Council of Basle decreed that the pope was subject to the councils. Eugenius resisted it; and the triple crown was immediately taken off that head, so proud, rebellious, heretical, simoniac, perjured, and schismatic. Amadeus, duke of Savoy, under the name of Felix V., was put in the place of Eugenius; and each, according to the ancient custom, excommunicated his rival; the Church at Rome, which is, we are told, "the pillar and prop of the truth," was anathematized on both sides, by two popes, each of whom was cursed by his colleague! Eugenius died, and Nicholas V. succeeded him. He declared all the acts of the Council of Basle to be void; and Felix and he exchanged the fire of their mutual anathemas, till Felix abdicated both his title and his infallibility. By his retreat, however, he did not terminate the enmity of the two parties, which is still perpetuated and active in our days, and still bears testimony, to all who will regard it, that the *apostolical succession* of the popes is a senseless and arrogant dream; and that to speak of it seriously as a verity is to proclaim our deficiency both in historical knowledge and in the love and belief of the truth.

CHAPTER IX.

THE ANTICHRIST.

If these things are so, is not the papacy, in assuming to be what God has not made it, evidently that "man of sin" and "son of perdition" whom the Apostle Paul so minutely describes? * Is it not he that "opposeth and exalteth himself above all that is called God or that is worshipped?" Did not a pope place his foot on the neck of the Emperor Frederic, pronouncing the words which the Scriptures apply to Messiah: "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under foot?" † Has not the

* 2 Thess., ii.

† Alexander III. Ps. xci., 13.

Pope of Rome exalted himself to sit as God "in the temple of God, showing himself that he is God?" Does he not allow himself to be called God? Has he not himself said that "he is a god on earth?"* Was not a triumphal arch erected to him, with an inscription to the same effect?† Was it not said to him, in the Councils of Lateran, that *he had all power in heaven and on earth*?‡ Is he not worshiped at the altar, on the day of his accession to the pontifical throne?§ Does he not also assume the prerogative of God, in calling himself *infallible*, and in placing his decisions above the Holy Scriptures, which he changes or mutilates?

Do we not, then, see exemplified and fulfilled in the papal power, the mystery of iniquity, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish? Have not its origin and progress been marked by works of darkness, pretended revelations, spurious miracles, false legends, and every kind of superstition and idolatry, and, as the legitimate consequence, the seduction of souls, from whom it withholds the Word of the living God? And are not these the features of Antichrist? This was the opinion of several Romish bishops and doctors, whose testimony is clear and explicit.

The eloquent Bishop of Clairvaux laments that the poison of hypocrisy has infected all the branches of the Church, in which the ministers of Christ are subjected to the Antichrist.¶ Pope Gregory I. himself said, with assurance, whoever attributes the universal priesthood to himself, is the forerunner of Antichrist.¶ The Bishops of Cologne and Trèves wrote to Pope Nicholas I., Whoever, at the same time that he calls himself the servant of servants, makes himself the Lord of lords, as if he were God, and says, "I cannot err," he is that man of sin, whose name is Antichrist.** The Bishop Arnulph, in one of the Councils of Rheims, after having deplored the corruption of the Church, declared that a pope devoid of charity, and puffed up with his knowledge, is nothing else than Antichrist.†† Aventinus, in his

Annals, adduces the writings of several doctors and the edict of the Emperor Louis IV., or, rather, V., which contain the same sentence.

On these facts the reader must form his own judgment. As for my own, it is more and more convinced, by this examination, that the unity, infallibility, catholicism, antiquity, and apostolical succession of the Church of Rome are absolutely overthrown by the Holy Scriptures.

I might, then, close my examination here, and remain satisfied with this conviction, that the Romish Church, such as she now is, is not that to which God has intrusted the ADMINISTRATION OF SALVATION; an opinion which agrees with that which I formed respecting this Church as to the REVELATION OF SALVATION; but there are still several points which, though of no force or importance without the basis of a divine and infallible Church, yet they are of such a nature as to require to be confronted with the testimony of God. Will the reader, then, accompany me further in this apparently superfluous, but, nevertheless, necessary research?

CHAPTER X.

THE WORSHIP OF THE CHURCH OF ROME.

It is with reluctance that I enter upon this portion of my examination. What can I expect that is vivifying or consoling to my heart from doctrines not founded on the Word of God, and whose origin and end are at variance with the Holy Spirit? What heavenly result can I hope for from a religion which does not possess either divine *unity* in its belief, divine *certainty* in its teaching, or divine *firmness* in its institutions; and which, under a vain pretence to supremacy, enthrones itself on its own haughtiness, whence it would crush the humble, but invincible faith of the disciples of the Bible?

Yet I will pursue this investigation, praying the Lord Jesus to preserve my spirit in His peace, and, notwithstanding my convictions, to enable me to remember that, if my neighbor is misled or wanders, I should not add to his misery either by scornful abuse or severe reproaches.

§ 1. PRAYERS AND CHANTING IN THE LATIN TONGUE.

On entering a temple where the worship of Rome is performed, I feel a solemn and mysterious impression made upon my senses by something like devotion. I behold sumptuous canopies, statues of exquisite workmanship, pictures of a tragic and pathetic character, numerous priests dressed in splendid robes, richly-adorned

the eleventh held in that city. Fr. Turret., *De necess. Secess.*, disp. 7. Sharp., *De Antichristo*, p. 1656.

* Greg. II., *Epist. ad Leon.*

† Sixtus IV., *Et merito in terris diceris esse Deus.*

‡ Zoder. Zamor., ii., 1. Albam., *De pot. Pap.*, part I., 22, Anthon., part iii., 22.

§ An individual, whose veracity is unimpeachable, told me that, when at Rome, he had an interview with the pope, who, while speaking to him, placed his hand on his arm. After the pope had retired, one of the cardinals approached my friend, and, with an awe-struck countenance, asked him if he was not very happy to have spoken with God on earth, and to have been touched by him! My friend answered, "*Blaspheme not!*"

¶ Bernard., *Serm.* 33, in *Cant. cant.*

¶ Greg., lib. iv., ep. 34. ** Avent., *Ann.*, lib. iv.

†† Fourth Council of Rheims, in the 10th century,

altars, surmounted by candles and lamps which burn constantly, amid sweet-smelling odors; the deep tones of the organ, echoing beneath the arched roofs, and through the aisles of the building; bells, with repeated and solemn sounds, calling the people together, and giving them the signal of worship, and crowds prostrate on their knees in profound silence. At length all speak together—men, women, and children, answering each other, or following the priest in his ceremonies, singing, praying, and exclamations. But, after all, they have said nothing; they “speak into the air,” and utter “uncertain sounds;” for they speak in a foreign and an unknown tongue. Are they, then, “mad,” according to the language of an apostle? * It is a prayer they are repeating, but what is its meaning? “We do not know,” they reply.

My heart was grieved, and my sorrow multiplied, when I heard the preacher, who aught the people from the pulpit, quote the Word of God (which he did very seldom) in that same language, which his hearers could not understand. Filled with sadness, I left that temple; and on my way I approached a man of my age and of an intelligent appearance, to whom I expressed my grief.

“Oh!” he replied, “it is one of the commandments of the Church. † Latin is our holy tongue.”

“But the Scriptures are still holier, and they expressly forbid that practice.”

“I grant it,” said he; “but the Church, which cannot err, being infallible, has good reasons for pursuing it, notwithstanding.”

“What, contrary to the will of God!”

“Oh! God wishes it also, since He is with His Church.”

“But He is with her by His Word, and not otherwise.”

“It may be so. But the Church thinks that devotion is rather hindered than assisted by a familiar tongue.” ‡

“The Scriptures say just the contrary, since the employment of strange language, in teaching from the Word, is stated as a ground of the divine displeasure.” §

“No matter. The Church is infallible, and as, in ancient times, her service was performed in the Latin tongue, it is proper that that apostolical custom should continue, so as to maintain the unity of the Church in every place.”

“But you forget that the Latin tongue was anciently the vernacular language of the people; God, therefore, wished then,

as he now wishes, the people to understand the worship of the Church.”

“Perhaps so; but the Church esteems it sufficient for the people to pray, give thanks, and sing, by *intention*, without joining the meaning of the words to it.”

“But the Scriptures say that he who does this, is like ‘a trumpet that gives an uncertain sound.’” *

“That may be; but the Church cannot err, and she wishes the people to depend on the priests, who know what the prayers or hymns mean. We ought to believe the Church implicitly, without understanding her.” †

“But the Scripture itself is intelligible, and, I say once more, it forbids, and condemns the practice of the Church of Rome in this matter.”

“The Scriptures! you say. Ah! what would the people become, were the Bible given them? Do not our most learned doctors say that ‘to give them to the people is to degrade them; to commit to workmen or servants the keys that should only be in the hands of the priests.’ ‡ What an abuse would that be!”

“An abuse! that the people should themselves understand the voice of God, and be able to pray also in their own language!”

“I have already said, with the Church, ‘Let them repeat the words of the priest; that is enough.’”

“But the Apostle Paul has said that he ‘had rather speak five words with his understanding, than ten thousand in an unknown tongue.’” §

“St. Paul thought so, but the Church has always judged otherwise.”

CONTRARY TESTIMONY.

“Not always; for, among other fathers of the Church, the great Basil tells us, on the contrary, ‘that the unanimous habit of all the churches is, that each should offer up his prayers to God in his own language; for,’ he adds, ‘if the meaning of a prayer is unknown to him that hears it, the design of him who offers it is frustrated, since those who are present reap no advantage from it.’” ||

“‘Each nation,’ Origen affirms, ‘prays to God, and addresses its worship to him, not in the very words of the sacred text, but in its own language; the Greeks in the Greek idiom, and the Romans in that of Rome; and he who is Lord of all languages hears the prayer that each addresses to him.’” ¶

* 1 Cor., xiv., 7, 9, 23.

† Conc. Trid., sess. xxii., c. 8. Bellarm., *De Verbo Dei*, ii., 15.

‡ Staplet. Jesuita, *Contra Jucl.*, a. 3, p. 75.

§ 1 Cor., xiv., 17–22. Is., xxviii., 11.

* 1 Cor., xiv., 6–9, 23.

† *Catech. Conc. Trid.*, pars i., art. 21.

‡ Sixtus Sen., *Bibl. Ann.*, lib. vii., an. 152. Alb.

Pighius, *Epist. ad Erasm.*, i., 16.

§ 1 Cor., xiv., 19.

|| Bas., *Epist.*, 63. *Regul. brev. tract.*

¶ Origen, *Cont. Cels.*, lib. viii. (1575, R. C.).

“Augustine, also, declares, that ‘no one is edified by words which he does not understand. Let our hymns,’ he says, ‘arise to God in accents that we understand, and not like those of birds. For blackbirds, parrots, magpies, crows, and other birds of a similar kind, often learn to pronounce words whose meaning is unknown to them. But it is hymns whose meaning is known to us that the Divine will appoints for mankind.’*

“‘He who speaks a language that he does not understand,’ says Chrysostom, ‘is useless to others as well as to himself. And if we take great pains, when we play on the lute or the flute, to make those lifeless instruments give sounds that recreate our minds, how much more necessary it is that men gifted with reason should, especially in spiritual things, make themselves to be understood, and should understand themselves!’†

“‘Would you assemble the Church to edify it,’ says Ambrose, ‘pronounce words that your hearers understand.’‡

“‘If we do not comprehend the psalms we sing,’ says Cassiodorus, ‘we appear as insane.’§

“This is what the fathers have taught. How can you, then, say that the Church has *always* pursued this course?”

“Well! the Church is infallible. If she has changed her opinion, she has done right.”

“But, I repeat once more, she should have consulted the Scriptures.”

“Ah! the Scriptures! always the Scriptures! The Church cannot err; and, . . . if any one opposes her, . . . he will perish.”

Reader! this conversation did not satisfy me, and I could not but exclaim, at the close of it, “Lord! I bless thee that, when I pray to thee, or sing thy praises with my brethren, my soul knows what it addresses to thee, and can join in saying *Amen* at the giving of thanks by thy Church!”||

I cannot perceive that the *administration of salvation* has been intrusted by the Lord Jesus to the Church of Rome.

§ 2. THE EUCHARIST.

An imperishable monument of His infinite love has been placed on earth by Jesus, who was pleased to form it, with his almighty hand, of the most common and simple elements. From a little bread which the earth produces, and a few drops of the fruit of the vine, he, the Christ of God, constituted his sovereign word an unchangeable and touching emblem of his eternal love. The monuments, the triumph-

al arches, all the trophies of the numerous monarchs of the earth, totter on their foundations, and the marble masses, devoured by time, crumble and fall; but these simple memorials of the Crucified descend, through all ages and generations, unchanged; and thus the Lord’s Supper proclaims, from age to age, that gospel of grace, “the Word was made flesh”—“the Lamb of God was slain.”* With what emotions must I contemplate this monument of the love of God in that ancient Church, who tells me she has preserved the institutions and customs of the Apostles in their primitive form!

I read in the Book of God, that “the Lord Jesus, the same night on which he was betrayed (being at the table with his disciples, on the night of the Passover), 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;” that then he also “took the cup, saying, This is my blood. This cup is the new testament in my blood. Drink ye all of it.”† And they all drank of it.‡ What a feast of love and brotherly communion! The Lord distributes the elements that he blesses, and his redeemed take it themselves from his hand, and participate together in it! Oh! how touching, how solemn an institution! What simplicity, and, at the same time, what power in that communion of the Church! God himself spreads his table with his own hands, and the eternal Spirit, who fills the hearts of the faithful with thanksgiving and praise, covers it with heavenly food! How sweet it will be to find the Supper of the Lord in its primitive beauty, and sit down, as it were, with the Apostles, at their own table, which their ancient Church has preserved!

With these feelings I enter a Romish temple, on a day on which the Eucharist is to be celebrated; I advance, looking eagerly for the table of the Lord, spread with his bread and his wine; but I do not find them. In their place I see only worshippers kneeling in front of an altar, before a priest, who, after having told them *to hold the head straight, the eyes cast downward, the mouth moderately open, the tongue a little advanced on the edge of the lips, and the communion cloth stretched under the chin,*§ dexterously places a little piece of bread in their mouth, which he calls victim,|| and which the communicant must *avoid chewing!*

Why is this? thought I. This is not according to the Saviour’s mind; for he told

* John, i., 14. 1 Peter, i., 19. Rev., v., 12.

† 1 Cor., xi., 23–29. Matth., xxvi., 26, 27. Mark, xiv., 22–25. Luke, xxii., 19, 20.

‡ *Πίστε ἕ ἀβροῦ πάρες* (Matth., xxvi., 27). *Καὶ ἔπιον ἕ ἀβροῦ πάρες* (Matth., xiv., 23).

§ *Abridgment of the Catechism*, etc., p. 54.

|| In Latin, *hostia*.

* August., in *Gen.*, xii., 8: *Nam et merulae et psittaci et corvi et picæ, et hujus modi volucres*, etc. *De Catech. rud.*, c. viii., tom. vi., 27 (R. C.).

† *Hom.* 35th on 1 Cor., c. xiv.

‡ *Am.*, in 1 Cor., xiv.

§ *Cass.*, in *Psalm* xlv.

|| 1 Cor., xiv., 16.

his disciples (and his word does not change) to *break the bread*, to *take it themselves*, and to *eat it*.* Why, then, this strange ceremony, or, rather, why this formal disobedience of what is written?

I wait to see what will be done with the cup, and still wait; the communicants pass on and successively retire, and no cup is given them. I exclaim, involuntarily, No cup! and immediately the whole assembly turns toward me; the priests look at me with anger, and one of them hastens to order me instantly to quit the temple. "Pardon me," I say to him, excusing myself; "that exclamation escaped me involuntarily. I am desired to join your Church, and in order not to do it before having *heard*, and having *seen* with my own eyes,† I came to be present at the Eucharist, and I confess, what I have just seen has altogether astonished me."

"Hush! hush!" said the priest, leading me, but politely, into the *sacristy*. "Let us not disturb the faithful. Come with me; I can instruct you on all these points."

"You perceive," I say to him (when we are alone), "I am dissatisfied. I am acquainted with the Bible; I know how the Lord Jesus instituted the Holy Supper, and I see that you disobey him, as, by his command, the faithful should 'take and eat the broken bread,' and that he should also 'take and drink' of the cup; and that is not done here."

The Priest. "Did you not see the bread given to the communicants?"

The Candidate. "The Lord said, *Take and eat*, speaking of the bread; you say, *Receive and swallow*, which is not the same thing. Moreover, it is written that the Lord *brake* the bread; that the faithful *brake* the bread; and, in the consecration of the Supper, St. Paul said, 'The bread which we *break*.'‡ But you, on the contrary, give an entire *host*, which must not be broken. You, then, do not obey the Holy Scriptures."

The Priest. "The Church, who is infallible, has determined that it should be so."

The Candidate. "But are not the Scriptures infallible, in the first place; and, among other things, do they not command the people to take the cup and *drink* of it? Why, then, does the Church of Rome suppress it?"

The Priest. "For six reasons.§ Listen: 1st. Because we must, above all things, take care that the blood of the Lord should not fall on the ground."

The Candidate. "The 'blood of the Lord,' say you! But it is *wine* the cup contains."

The Priest. "Have patience. We will see that in a moment. I then say,

"2dly. Because, as the Eucharist is taken to the sick, the wine, if kept too long, might become sour.*"

"3dly. Many communicants could not support either the smell or taste of wine."

"4thly. Thus the Church has most prudently decreed that, in the spiritual food, all that might injure the health of the bodies of the faithful should be removed from them."

"5thly. Besides, what an expense would the use of wine occasion in countries where it is wanting."

"6thly. But, above all, was it not necessary to tear away that detestable heresy which dares to say that the Lord Jesus is not entire in one of the kinds?"

The Candidate. "Entire in the bread, and entire, also, in the wine! What, sir! the blood of the Lord was not separate and distinct from his body, when the latter was nailed to the cross, and the blood flowed from it on the earth!"

The Priest. "'Cursed be he,' says the Church, 'who affirms that God commanded the Church to commune in both kinds! Cursed, also, be he who denies that Jesus Christ is not entire in the bread and entire in the wine! Cursed, finally, be he who says that the Church is therein mistaken!'"†

The Candidate. "Would you, then, give the people the wine alone, just as you do the bread!"

The Priest. "As the consecrated wine, though it be blood, still keeps its taste, the people, who always judge by the senses only, might imagine that it is still nothing but wine, and thus their faith would be shaken by it. The host has no taste; it does not, therefore, present the same danger."

The Candidate. "I understand, sir; the taste of the wine contradicts the decree of the Church."

The Priest. "It is prudent, you are aware, to avoid such discrepancy."

The Candidate. "But, sir, would it not be more so to respect what the Lord says when he declares that we need just as much to *drink the blood* of the Son of Man, as to *eat his flesh*, in order to have life in us!"‡

The Priest. "This precept is general; now, as the Church is but one single body, that duty is sufficiently observed if only a few of its members perform it. Their work is peculiar, it is true, but its efficacy is general. The priest takes the cup and drinks, and the whole Church drinks *by him*!"§

Reader, I was astounded. I knew not

* *Si diutius vini species asservaretur, coacesceret* (ubi supra).

† Conc. Trid., sess. xxi., can. 2. Rhemist., in *Johan.*, vi., sect. xi. Bellarm., *De Euchar.*, lib. iv., 20., 21., &c.

‡ John, vi., 53.

§ Bellarm., *De Euchar.*, lib. iv.

* Τὸν ἄρτον ὃν κλῶμεν (1 Cor., x., 16). Λάβετε, φάγετε (1 Cor., xi., 24).

† 1 John, i., 1.

‡ Matth., xxvi., 26. Acts, ii., 42, 46. 1 Cor., x., 16.

§ *Catech. Trid.*, pars ii., art. 71.

what I heard, nor whether it was not the voice of one of those of whom "the Spirit speaketh expressly," and who, "giving heed to seducing spirits and doctrines of devils," *speaks lies in hypocrisy, having their consciences seared with a hot iron.** But I rejected this thought, and presuming that it was through ignorance, and in all sincerity, that the priest spoke to me thus, I answered him :

The Candidate. "Indeed, sir! Then, when the Lord Jesus, giving the cup in the Holy Supper, said to the disciples, *Drink ye all of it*, He meant, Let one of you drink for the whole!"†

The Priest. "It was to the apostles, that is to say, to the priests, that He gave that order, for it was to them alone that he said, *Hoc facite (do this)*; and all the apostles, also, drank of it."‡

The Candidate. "Then, sir, the Church of Corinth, which, by-the-way, was very large,§ was composed of *priests* only, since St. Paul, when he taught them as to the manner of celebrating, told them expressly, Let every man examine himself, and so let him eat of that bread and drink of that cup!"||

The Priest. "The interpretation of this passage belongs to the Church, and since she declares, through the most holy Council of Trent, that 'all she commands has always been,' it is evident to me that at the time of the Apostles the cup was not given to the people."

CONTRARY ROMISH TESTIMONY.

The Candidate. "Let me, however, remind you that it was not until the fifteenth century, and by the Council of Constance (1415),¶ that the *Communion in two kinds* was abolished, and then by a decree which says, that 'though Jesus Christ instituted that venerable sacrament after supper, and though he administered it in two kinds, and though the Church had observed it till then, nevertheless, the Council, assembled by the Holy Spirit, decreed that thenceforth and in time to come, the *officiating priests* only should receive the two kinds, but the *laity* that of the bread alone; ordering that every heretic who should dare to advance any contrary sentiment should be banished and punished by the inquisitors.' And the immediate result of that *new dogma*, you have not forgotten, sir, was, that *John Huss* and *Jerome of Prague* were burned alive for having maintained, with the Bible, 'that Christians should, in the Lord's Supper, take the wine as well as the bread!'"

The Priest. "I know it, and I also know that the army of the *Callixtines*, their worthy partisans, had for their standard and

watchword that cup which they preferred to obedience and charity. What ferocious and brutal heresy!"

The Candidate. "They had the examples of the fathers of the Church before their eyes, and those also of your own doctors. Be so kind, I entreat you, as to take notice of those of I shall name.

"*Cyprian* told them, speaking of those who might be martyrs, 'How shall we teach them to shed their blood for the name of Christ if we refuse them the blood of Christ? or how will they be prepared to take the cup of martyrdom, unless they are first admitted to the cup of the Lord in the communion of the Church!'"*

"*Chrysostom* reminds them that 'if formerly, under the Law, the priest alone ate what was offered, now, under the Gospel, all the people participate in the same bread and the same wine.'†

"*Ambrose* declared to them that 'it is insulting the Lord to celebrate the Supper otherwise than He instituted it; and that no one can call himself faithful if he gives it otherwise than its author first gave it!'"‡

"*Augustine* wrote to them that 'the body and blood of Jesus Christ, representing the assemblage of His body and its members, are served on the table of the Lord, in some churches every day, and in others on appointed days. That thus the catechumens eat the body of the Lord at that table, and *drink of the cup*; and that now not only no one is prevented from drinking that blood, but, on the contrary, all are exhorted to drink of it.'§

"Again, a pope, *Gelasius*, gives his opinion to them 'that it would be preferable to abstain wholly from the Supper, rather than not to take it *entire*, for to break in two that mystery which is one, is a notable sacrilege.'||

"Furthermore, *Hugh of St. Victor* encouraged them to receive the Supper in the two kinds; so that, as St. Ambrose says, the 'two efficacies of the sacrament may preserve both their bodies and their souls.'¶

"*Thomas Aquinas*, even, positively affirms that 'Christ is not sacramentally in the wine only, nor in the bread only; it is therefore necessary, in order that the sacrament should be rightly received, that it should be taken in the two kinds; and that thus, according to the custom of the ancient Church, all those who take the body should also take the blood.'**

* Cypr. Oper., Epist. 57 (*Keary*, Early Fathers).

† Chrys., *Hom.* 18 in 2 Cor. (Id.).

‡ Ambr., *Comm. in Epist.*, 1 Cor., xi. (Id.).

§ August., *In Johan.*, Tract. xxvi. (Id.). *De fide et oper.* (Id.). *De Vet. et Nov. Test.* (Id.).

|| Gelas. apud Gratian., *De Consecr.*, Dist. 2. *Comperimus*, etc. (Id.).

¶ Hugo Vict., *tom. v.*, 6 (*Keary*, Early Fathers).

** Aquin., 3 *Quaest.*, 76, a. 2 (Id.). In *Johan.*, vi. (Id.).

* 1 Tim., iv., 1, 2.

† Mark, xiv., 23.

‡ 1 Cor., xi., 28.

† Matth., xxvi., 27.

§ Acts, xviii., 10.

¶ Sess. xiii.

“ You see, then, sir, that the orthodox Church of the first ages, the most esteemed prelates and doctors, sustained those heretics, those advocates of the cup in the Supper; and afterward, a *Cardinal du Peron*, an *Alphonse de Castro*, and a *Cassander*, also sanctioned these Callixtines; the first, in saying that ‘the faithful disciple, who uses the wine as well as the bread, is more conformable to the institution of the sacrament, and understands better the distinction between the body and the blood;’* the second asserting that ‘during several centuries, as the writings of the Fathers attest, it was the custom of the Church to celebrate the Supper in two kinds;’† and the third, in bearing this decisive testimony: ‘I have searched with care to find what was the habit of the primitive Church, and I have read and pondered the writings of those who have treated this subject; but I confess that it has been impossible for me to find (though I much desired it) a single proof which sustained the communion in one kind only. I am also convinced that it cannot be shown, at least during more than the first ten centuries, that the Eucharist was administered on the table of the Lord otherwise than in the *two symbols* of bread and wine.’‡

“ Is not all this conclusive, sir, and am I not authorized by it to ask why the Church of Rome delights to contradict, in so positive a manner, both the custom and the multiplied protestations of the universal Church, and, above all, the true institution of the Supper? As the spouse of the Son of God, she should submit to her Lord, and cannot do otherwise than He commanded her.”

CHAPTER XI.

TRANSUBSTANTIATION.

The Priest. “ Her Lord also told her, THIS IS MY BODY, giving her the bread; THIS IS MY BLOOD, giving her the wine; and the Church believes it. She therefore admits *this mystery*,§ that as Jesus Christ, when He pronounced these words, changed the bread and wine into His body and His blood, each priest also has the power of producing this change, and—”

The Candidate. “ Hush! I beseech you, sir. It seems to me that you blaspheme against my Lord and King, in thus placing His holy and sublime Majesty at the disposal of a miserable sinner. You could not mean to say that. It would be impious.”

The Priest. “ Be calm yourself, if you

please. This is a profound mystery. Adore it with docility; it is the Church who commands you. I say, then, that when, in the Holy Mass, the priest pronounces the words of the consecration, the bread and the wine are changed into the body and blood of Jesus Christ; and that, moreover, as all in Christ is inseparable, His soul and divinity are also there. Not, of course, that Jesus Christ, for that reason, leaves heaven, but that then He is present in heaven and in the Eucharist at the same time. Thus the Church teaches; it is, therefore, the truth.”*

The Candidate. “ The truth! What shall I say to you? Sir, from my childhood I have believed that *the Word of God* alone is the *truth*,† and I cannot change my persuasion. Now what you have just told me is any thing but that Word, which teaches the communicant *to take and eat the broken bread, and to take and drink of the cup*, and that even (mark it) in commemoration of the Lord.”

The Priest. “ But why do what is useless;‡ since Jesus Christ is entire in each of the two kinds as much as in both, as He is living and active in the Eucharist?”§

The Candidate. “ Do you say that Jesus is *living and active in the Eucharist*, in that *host* which you give the communicant! Do you teach that Jesus is *living and active* in that piece of dough!! Sir, do you speak honestly?”

The Priest. “ Such is my belief, since that is what the Church teaches.”

The Candidate. “ Do you believe unhesitatingly, and before God, that the apostles, when they received the bread which the Lord broke for them, and the cup of which they all drank, thought that they received the body and the blood, the soul and the divinity of the Lord in themselves, and that they also thought that that bread which they ate, and that wine which they drank, were living and animated? Sir, do you believe that the apostles had such a thought?”

The Priest. “ If they had not, would they not have made their Master a liar? Had not Jesus Christ declared to them that *His flesh* is the living bread, that it is meat indeed, and that, to have life, one must eat it?|| Did He not say this?”

The Candidate. “ Why do you quote only half of what He said? He said that, ‘except we eat the flesh of the Son of Man, and drink His blood, we have no life in us.’ Taking you, then, on your own assertion, I ask you again, Why do you re-

* Tract on Comm. in two kinds, p. 1108.

† Alph. a Castro, Adv. Hæres. (D. R.).

‡ Cassand., Consult. de utraq. spec. (D. R.).

§ Abridgment of the Catechism, etc., p. 51.

* Conc. Trid., sess. xiii, c. 2. Leo, De Pass., serm. 7. Bellarm., De Euchar. et de Missa libri, Catech. Trid., pars ii., tota. Abridgment of Catech., etc., lesson 33.

† John, xvii., 17.

‡ Conc. Trid., sess. xxi., De com. sub. utraq. spec., 1, 2, 3, etc.

§ Abridgment of Catech., etc., p. 53.

|| John, vi., 48-58.

move from the people the *cup* which the Lord gave them?"

The Priest. "You will acknowledge that, in these words, Jesus Christ positively asserted that the bread is His flesh, will you not?"

The Candidate. "No, indeed. The Lord says, it is true, that *His flesh is the living bread*, but He does not say that *bread made of grain is His flesh*; this is quite another thing. And allow me respectfully to remark, that it seems to me the Church of Rome makes frequent use of such kind of sophistry, using words, on ambiguous subjects, contrary to their natural meaning. This appears to me very evident in this case; because the Lord calls His flesh (that is to say, His humanity) a heavenly food, a bread which gives life, you make Him say, not *My flesh is bread*, but *bread is my flesh*; which is quite another idea. If the Saviour had said, 'I will give my flesh to the world under the form of bread,' you might perhaps thence infer that He meant the bread of the sacrament. But, on the contrary, He said that the bread which He would give would be His flesh; thereby teaching that His human nature sacrificed would become, by the Holy Spirit, the food of souls. He said, then, 'My flesh is truly a heavenly bread;' but He never said, 'An earthly bread will become my flesh.'"

The Priest. "Indeed, sir, it seems to me that all this is merely a quibble."

The Candidate. "Well! let us see. In showing a piece of meat on my table to my family, I say, *This flesh is a nourishing bread* (a food). And thereupon my children pretend that I said that the *bread* (which is also before them) *is flesh*. Do you think that this would be a quibble?"

The Priest. "But, after all, has not Jesus Christ said, 'My flesh is meat indeed, and my blood is drink indeed?'"

The Candidate. "Doubtless; but He did not say the bread and wine of the last Supper will be that *flesh* and that *blood*. Besides, what did He say, immediately afterward, to those carnal Jews, who thought (just as the Church of Rome does) that the Lord Jesus would give them, in fact, His own flesh to eat, and His own blood to drink? Did he approve them, or, rather, did He not rebuke their gross mistake, saying to them: 'The flesh profiteth nothing,' 'The words that I speak unto you, they are spirit, and they are life!'"

The Priest. "I am far, very far from granting it; for, I repeat, He said, *This is my body*, speaking of the bread. The bread is, therefore, His body. This, then, is certainly decisive."

The Candidate. "Was it also decisive that the beard and the hair of the prophet

Ezekiel, when he cut them off and threw them into the fire, according to the command of the Lord, were really *the city of Jerusalem*? And, again, was it also decisive that the Lord Jesus was indeed a *door*, and a *vine*, when he said, 'I am the door; I am the vine?'"

The Priest. "All this was only figurative, and the very context shows it. But in the Eucharist, it is a sacrament that is in question; the words of Jesus Christ have, therefore, a material sense here, for they are sacramental."*

The Candidate. "But, sir, those words were also sacramental which the Lord pronounced when he said to Abraham, *This is my covenant*,† speaking of circumcision, which certainly was but a figure or a seal. Those words were also sacramental, and more so than any others, which God pronounced when He instituted the sacrifice of the lamb, and when he said, *This is the very passage* (the passover) *of the Lord*.‡ Was the slain and roasted lamb the *passage*, then, of the exterminating angel; or, rather, was it only a sign and memorial?§

"And, again, when St. Paul said of the rock of Horeb, whence the water flowed to refresh Israel in their journeys, that *that rock was Christ*, did he not say it both positively and sacramentally? What more mysterious, miraculous, and sacramental than that rock, that *pure stone*, as the Psalmist says, from which God created the river that constantly watered His people? Now that *Rock was Christ*, says the Holy Spirit.|| Does it mean that it was the body, the blood, the soul, and the divinity of the Son of God? I think not."

The Priest. "Nor I either, I assure you."

The Candidate. "Well, then! why, when the same words are pronounced, 'This is my body,' 'This is my blood,' are they made to bear a *meaning* which elsewhere cannot be admitted? Does the mouth of God affirm less positively that circumcision was His covenant, that the lamb was His passage, and that the Rock of Horeb was Christ, than it affirms that the bread *was* His body, and that the wine *was* His blood? By what authority, then, do men say to God, on the one occasion, Thou saidst it figuratively; and, on the other, Thou saidst it literally?"

The Priest. "The body and blood of Jesus Christ, however, must be in the Eucharist, as 'he that eateth and drinketh unworthily shall be guilty of the body and blood of the Lord.'"[¶]

* Conc. Trid., sess. xiii., c. 5. *Catech. Trid.*, pars ii., c. 20, 21, 22, 23, etc.

† וְאֵת פְּרִיטִי (Gen., xvii., 10).

‡ כֶּסֶף הַיָּם לִיהוָה (Exodus, xii., 11).

§ Exodus, xvii., 6. Numb., xx., 9.

|| Ἡ δὲ πέτρα ἦν ὁ Χριστός (1 Cor., x., 4.)

¶ 1 Cor., xi., 29.

* Ἡ σὰρξ οὐκ ὀφείλει οὐδέν. τὰ ῥήματα δὲ ἐγὼ λαλῶ ὑμῖν, πνεῦμα ἐστὶ καὶ ζωὴ ἐστὶ (John, vi., 63).

The Candidate. "Continue, then, sir, and give the reason of it. The apostle says it is because that the unworthy communicant *discerneth* them not. And why? Because that soul is not in *Christ*.* It is for that, says Augustine, that it does not eat the Saviour *spiritually*. That soul is therefore guilty, for the very reason that it takes the sign and monument of the love of Jesus, without being united to Jesus by *faith*. It therefore does it unworthily; for, not having *faith*, it does not discern the Saviour. Do you not think it is thus?"

The Priest. "You are quite a reasoner, sir; but it is a direct, simple, clear, and formal exposition that is here required; and you have not yet produced it."

The Candidate. "Do you think so? Well! here, at length, is that simple and formal explanation, if you are willing to receive it. In a city of France, I was present at an assembly of learned men, all members of the Church of Rome; and one of them, who was a lawyer, asked me if it were possible to show him a passage of Scripture which formally and undeniably opposes the dogma of transubstantiation. I answered him, The Lord Jesus, in giving the Eucharist to His disciples, said to them, 'Do this in *remembrance* of me.' Now, I added, how can the Saviour be *commemorated*, if the Saviour is present at the Eucharist? Does any one recall to remembrance a being who is present with him? I do not know, sir, whether this passage will convince you, but I know that it appeared sufficient to him who put the question to me."

CHAPTER XII.

THE MASS.

The Priest. "You, then, destroy the holy sacrifice of the mass!"

The Candidate. "Be so kind, I pray you, as to tell me what it is; for I am a stranger here."

The Priest. "The Eucharist has two ends: the one, to nourish our souls with heavenly bread; the other, that the Church might have in it a perpetual sacrifice which expiates our sins of every day. There is, then, more than a simple sacrament in the Eucharist; there is also an *oblation*. Now, not only is this oblation meritorious, but, still more, it is expiatory; for this sacrifice, which is effected in the holy mass, which is its celebration, is the same exactly as that of the cross; with this difference only, that it is not bloody. The sacrifice is therefore not made, but it is renewed."[†]

* 2 Cor., xiii., 5. August., in *Ps.* xcviij.

† Conc. Trid., sess. xxii. *De sacr. Missæ*, c. 1 et 3. *Catech. Trid.*, pars iii., art. 75, et seq. Bellarm., *De Eucharistia* and *De Missa*. Cornelius a Lapide, in *Hebr.*, viii., 8.

The Candidate. "The sacrifice of Jesus renewed! . . . No, sir, no, that can never be true, so long as the Bible exists. Jesus Christ is God, and in Him all is unchangeably fulfilled. If it was necessary, in the first ages, that the types and figures which represented Him, and which were only shadows, should be reiterated, and that thus the sacrifice of the Passover, or any other ordained by God, should be repeated in His temple, those *perishable* elements ceased, since the sacrifice of the Lamb of God was offered and the blood of the *eternal covenant* was spilt for the remission of the sins of many.*

"Ah! sir, it was not an imperfect love that the Saviour felt for His Church when He bore the *sins of His people*.[†] No, when He took upon Himself the *curse* that those sins merited,[‡] it was not for a few of them only. The High-priest was infinite; the victim also was infinite; and the expiation that He made was that which the very blood of God was to accomplish; it was infinite like God.

"Jesus was therefore not an *aid* only to His Church, but He is an infinite Saviour; because there is nothing wanting in the amplitude nor the efficacy of His sacrifice. Therefore, to suppose that sacrifice to be repeated, is to deny that it is infinite, and, consequently, that it is the very work of God. It is, then, formally denying the eternal divinity of the Lord Jesus.

"Besides, sir, after what you have just said, I fear that the Church of Rome denies in reality 'Christ come in the flesh,'[§] by that sacrifice of the mass, as you call it. For, if Jesus Christ is still offered up as a victim, it is evident that His first oblation was not sufficient. And if this was not sufficient, it is because He who offered it was not Himself sufficient. Then, he was not God, for every work of God is perfect. And this, sir, appears frightful to me; for such an error is a heresy which attacks the very foundation of the faith."

The Priest. "You are quite vehement, sir; but I think I may answer you by asking, in my turn, if we do not sin daily, and if, consequently, we do not daily need that the sacrifice of Jesus should, by being *prolonged*, at least (as the word *repeat* frightens you), be applied to wash these new pollutions?"^{||}

The Candidate. "The Church of Rome, then, lowers the only and perfect sacrifice of the Son of God down to the level of those earthly ones of which it is written that they '*could never make the converts thereunto perfect*,'[¶] but were to be reiterated, that they might, at each time, take

* Hebr., x., 8-10. 1 Pet., i., 18, 19. Hebr., xiii., 20. Matth., xxvi., 28.

† Is., liii., 5. 1 Pet., ii., 24.

‡ Gal., iii., 13.

§ 1 John., iv., 1-3.

|| *Catech. Trid.*, pars ii., c. 84, 85. ¶ Hebr., x., 1.

away new pollutions!* How little she understands what were the types of the Law, and their fulfillment in Jesus!"

The Priest. "I told you that the sacrifice of mass was, in a manner, a prolongation or continuation;† merely of that of Jesus Christ."

The Candidate. "Whatever your expressions may be, you speak quite differently from God himself; and I will prove it. 1st. You affirm that the sacrifice of mass is expiatory; but the Word of God denies it; for it says, that 'without *shedding of blood* is no remission of sin;‡ and you yourself say that your sacrifice of the mass is not bloody. Then, according to the Scriptures, it is not expiatory. Therefore, it can neither wash away nor remit sins. In every way, then, it is delusive.

"2dly. You speak of a *reiteration*, a *prolongation*, or a *continuation* of the sacrifice of the Saviour. I ask if, in this sacrifice, you consider the Lord Jesus as slain, or, at least, as dead?"

The Priest. "The passion of Jesus Christ is there found entire. He is, therefore, slain there; He is made victim, and the very name of the *host* shows it to you."

The Candidate. "This is unequivocal. I will now suggest a consideration which, perhaps, has not yet been presented to you, and to which, I presume, you have no answer."

The Priest. "That means, I understand, that you will shut my mouth! Let us see, then, sir; try it."

The Candidate. "The Bible says, by the mouth of St. Paul, that if Christ is not risen, our faith is vain; that we are still in our sins. Now, in your sacrifice of the mass, you indeed *slay*, that is to say, you put the Lord, indeed, to death; but nowhere, and by no word, prayer, doctrine, or practice do you recall Him to life, nor pronounce Him risen from the dead. Therefore, by your mass, destroying the resurrection of Jesus Christ, whom you declare to be dead, and whom you perpetuate as such, you destroy, by that very fact, both your faith and that of the people, and you all remain together in your sins."

At these words, the priest appeared to be troubled. This argument, of which he had not yet thought, pressed upon him, and he could not repel its force. He had just acknowledged that in the sacrifice of mass Jesus is slain, or made dead, and he searched in vain, in the whole course of that service, for a part of it that mentioned His resurrection, or which contemplated Him as risen. He had, therefore, to own that, in every way, the sacrifice of mass leaves the Saviour in death, and that thus the dec-

laration of St. Paul is applicable, that *the faith* of the communicant is *then vain*; as it is to Jesus still dead that he unites himself, and not to Jesus risen from the dead, whose infinite love it recalls and celebrates.

I saw his perplexity, and that it was not diminished by my saying, "You see, sir, that Satan, in all the depth of his cunning, has not yet thought of that answer of the Word, and I doubt if he can oppose any thing to it. Either tell the Church of Rome to be so good as to raise Jesus from the dead, after having slain him, or else to confess that Jesus, remaining in death, becomes of no effect to her, and she remains in her sins. The dilemma is complete; and until, in your missal, you show me by what sacramental and almighty operation you *recall Jesus from the dead*, till you prove to me that as you, as priest, have the right and privilege of offering Jesus in sacrifice, so you receive, also, from the eternal Father and Spirit, the power and means of loosening the bonds of the tomb, and drawing Jesus from the abyss—you will allow me, sir, to declare, either that your *sacrifice* is no sacrifice, no death, real, sacramental, visible or invisible, being found in it; or else that, if the *death* of the Lamb is there found, in any sense you choose, either actual by immolation, implicit by prolongation, or only mystical by consecration, still, as no resurrection succeeds that death, that sacrifice must be ruin for your whole Church, who thus remains in her sins, and whose faith is rendered void."

The priest answered nothing; and, after a few moments' silence, I continued: "This last argument, sir, might suffice, for it overthrows at once the whole scaffolding of the mass. I will, however, add two things which the Bible says farther about it. The one is, that the sacrifice of the Saviour, having been offered *once for all*, cannot be repeated."

"The other, that it accomplished perfectly, at once, all that it had to do, which makes its *prolongation* or *continuation* impossible."

The Priest. "The question is to know if this is the meaning the Church gives to Scripture; for if each one interprets it in his own way, what becomes of the truth?"

The Candidate. "Well, then, examine what the Church of Rome says on the passages which I am about to quote. As for me, if they are clear, I shall understand them at once; and then I will implicitly believe what the Bible says."

"Your high-priest, it says to Christians, 'offered up himself once for all.' 'Christ does not offer Himself often,* for then must He often have suffered since the foundation

* Hebr., x., 3, 11. Lev., xvi., 34.

† *Abridgment of the Catechism, etc.*, lesson 37, p. 58.

‡ Hebr., ix., 22: χωρίς αίματεκχυσίας ου γίνεται ἄφεσις.

* Οὐδ' ἕνα πολλάκις προσέφηρ ἑαυτὸν (Hebr., ix., 25; vii., 29).

of the world.' Here I think it is precise and very clear as to the *repetition* of the sacrifice of the Saviour. Your Church, then, which teaches that the daily sacrifice of mass is the same as that which was offered up on the cross, has made a very singular mistake. And as to that *continuation* of the sacrifice of Jesus of which you speak, it is likewise destroyed by that portion of the Word of God which says, 'Jesus Christ, by ONE OFFERING, hath perfected forever them that are sanctified.' 'For the offering of the body of Jesus Christ was MADE ONCE FOR ALL.*' And also by this: Jesus Christ now 'once hath appeared to PUT AWAY SIN.†' You hear, sir, to *put away sin*. It is, therefore, impossible that the sacrifice of Jesus Christ should be either *repeated, prolonged, or continued*, for it was perfect, and *sin was put away*. The Bible is, then, opposed to your doctrine."

The Priest. "So that you agree with your Bible in believing that I, a priest, have neither the power nor the right to change the bread and wine of the Eucharist into the body and blood of Jesus Christ?"

The Candidate. "Do you mean to say, sir, that you have the right and power of a Creator?"

The Priest. "'Who ever saw things like this?' exclaims, with rapture, one of the most holy doctors of the Church. 'He who created me has given me, if I may so speak, the right of creating himself; and he who created me without my participation, is created by my instrumentality!'"‡

The Candidate. "Well! sir, I affirm that it is Jesus who offers Himself (you have just heard it); and to imagine that man can make that oblation—that a miserable sinner like one of us, can offer his God, the Almighty, in sacrifice, is, in my opinion, a conception of which I cannot admit the existence without thinking of the depths of Satan.§ I cannot understand how a creature, above all, how a poor sinner, can dare even to suppose such a thing possible."

The Priest. "But if Jesus Christ gave me the order and power to do it when He said, 'Do this,|| am I not in the way of duty in obeying him?"

The Candidate. "Do you speak seriously: do you, indeed, not perceive that the words, 'Do this in remembrance of me,' were designed to invoke the disciples to celebrate the Supper, and not to direct a priest to sacrifice God?"

The Priest. "You, then, altogether condemn the adoration of the host, and—"

* *Ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰ.Χ. ἑφ'απαί* (Hebr., x., 10). *Μία γὰρ προσφορὰ τετελείωκεν εἰς τὸ ἄρνεκός τοῦς ἁγιασόμενους* (*Ibid.*, v., 14).

† *Εἰς ἀθέτησιν ἁμαρτίας* (Hebr., ix., 26).

‡ *Quis huic rei vidit similia? Qui creavit me (si fas est dicere), dedit mihi creare se, et qui creavit me sine me, creatur mediante me.*—Gabr. Biel, *In can. Missæ*, lett. 4 (P. E.). § Rev., ii., 24.

|| *Conc. Trid., sess. xxiii., c. 9, can. 2, 3.*

The Candidate. "Do you adore the host?"

The Priest. "Does not adoration belong to God? And is not the host God Himself?"

The Candidate. "Well, sir! I now understand what *rending one's clothes* means in the Scriptures, when something dreadful is heard. I could willingly rend mine on hearing your words; for they make me tremble. You adore the host! Was it for that, then, that I have seen the people fall on their knees in the streets and public places of some towns, when a Romish priest passed, bearing a certain vase?"

The Priest. "In that vase was the consecrated host. It was, then, before Jesus Christ that the faithful kneeled."

The Candidate. "But how are the people sure that Jesus Christ is in the host? I have heard (I may be mistaken) that, among other things, if the host was not of pure flour; if the priest had not all the qualities necessary to consecrate; if he who has baptized him had not the *intention* of baptizing him; if the bishop who ordained him had not the *intention* of ordaining him; if he who celebrated mass had not the *intention* of consecrating the elements; if he has, by inadvertency, *forgotten* to pronounce the sacramental words, etc., etc.; that in all these cases, the host is *not* consecrated, and, consequently, that Jesus Christ is not in it; that it is only dough.* How, then, can the people ever be sure that they do not worship merely a piece of bread?"

The Priest. "Well, the intention, then, takes the place of the act, and they are not guilty."

The Candidate. "Poor people, from whom not only the memorial of the Saviour is taken away, but who are, besides, thrown into danger of the grossest idolatry! And that is not all; for I perceive that they are dead who celebrate the Eucharist in the Church of Rome, and even that they take pains to destroy *brotherly communion* between each other."

The Priest. "Explain your whole meaning, if you please; these are only enigmas."

The Candidate. "Here it is, then. 1st. The Gospel tells me that the believer *has Jesus Christ in him*,† by the faith of his heart, and that it is for that, to wit, because he is vivified by Christ, who is in him, that he partakes of the communion. It is not, then, to unite himself to Jesus that he does it, as Jesus is in him already; but it is to render *that life* still more powerful, and *that union* still more intimate, and to give thanks to God for it. The Church of Rome, on the contrary, tells me, *Commune*, so that Jesus may enter into thee, and vivify thee. Therefore, Jesus is not

* *Missale Romanum, De defect. circa Miss. occur.*, etc.

† 2 Cor., xiii., 15. Rom., viii., 1-10. Gal., ii., 20.

yet in me, before I take the Eucharist. Therefore my soul is spiritually dead; for it is written that *he that hath not the Son, hath not life*.* 2d. I see that it is not with the body of Christ that you Romanists take the communion; but separately and for himself alone that each of you receives Jesus, *entire, body, blood, soul, and divinity*.† Now the communicant who touches another communicant while receiving another host, receives, in fact, another Jesus, also entire and complete. These two communicants have, then, each their own; but they do not divide it between themselves, for it is impossible that Christ should be divided."

The Priest. "But what kind of reasoning is this? What, sir, when you and I breathe the same air, or when we are beneath the same sun, are we not in *communion* of air, of light, and of heat?"

The Candidate. "Then neither of us enjoys *separately* for himself, and neither of us pretends to have either the air or the sun *entire*, substance, qualities, and power. We participate in them together, it is true, but we have not the idea of taking them *entirely*, each of us for himself. In the same way, sir, in the Lord's Supper, in that *memorial* of His love which He left His Church, the broken bread is *divided* between the disciples of the Saviour, and thus, as *they are*, by the Holy Spirit, *being many, one bread and one body*, so they are all partakers of that *one bread*.‡

"In the same way, again, as they believe that the blood of the only and perfect sacrifice of the Son of God has washed them of their sins, and that it has delivered them forever from the curse; in that faith which God once delivered to the saints,§ they take, according to the command of Jesus, the same cup, from which they all drink. This, sir, is what the Holy Spirit calls *communion*, which means the enjoyment in common with one another of the same blessing.|| By the side of this fraternal Supper, what name should be given to the Eucharist, as you practice it in your church, where each is *for himself*, and where is found neither the 'cup of blessing,' nor the 'memorial' of a finished salvation?"

The Priest. "You are ignorant, I see, that by consecration the Eucharist becomes the *communion with the body and blood of Jesus Christ*."

The Candidate. "The Bible says, sir, that the Supper is the *communion of the body and of the blood*,¶ and not *with the body and with the blood*, which is quite

another thing. For if I say that I communicate *with the body or with the blood* of the Saviour, that means that I unite with them. But if I speak of the communion of the body and of the blood, I mean a participation of those things, *in common with other persons*. And this is what I mean by these last words, that the Scriptures teach that the bread broken and the wine poured out, being partaken of among the faithful, are to them the image of their *common enjoyment* of the life and of all the benefits of their Saviour. It is, then, together, with thanksgiving, in one same faith and by one same Spirit, that they break this bread, and take and drink from this cup. What a difference, sir, there is between these two celebrations! Is not yours, even in your own eyes, an incomplete, fearful, disjointed work, without brotherhood; and can you not see, on the contrary, the liberty of the grace, and the joy of the gratitude in the evangelical Eucharist, which the true believer celebrates to recount his Lord's favors?"

The Priest. "And also, I suppose, to *appease God*."**

The Candidate. "Ah! is not God already appeased? When the Israelites celebrated the Passover each year, it was not that God might avert from their dwellings the blow of the exterminating angel, but it was to recall to mind and to give thanks for a deliverance obtained a long time before. In the same way, it is not to *appease* our kind heavenly Father, that we, His children, break the bread and take the cup of the Lord, but it is to give thanks to our God that 'He spared not His own Son, but delivered him up for us all' to the death of the cross; † and, at the same time, to exhort and encourage one another to consecrate ourselves sincerely to His service. It is, then, in love, and not in fear, that we celebrate the Supper of Jesus. Yes, it is as being already redeemed by His precious blood, that we together bless His name; and in giving each other the cup of salvation, we magnify the tender mercies of our heavenly Father, for they are over all His works, and better than life."‡

The Priest. "So that, if I have understood you aright, you consider the Eucharist that the Church of Rome celebrates as an anti-apostolical institution, transubstantiation as corruption, contrary to the Word of God, and the holy sacrifice of mass as opposed both to the divinity of Jesus Christ and the doctrine of grace."

The Candidate. "I thank you, sir, for the manifest attention you have given me. You have correctly summed up all I have said in a few words."

The Priest. "In your system, pray, what

* Rom., viii., 9. 1 John, v., 12.

† *Abridgment of the Catechism*, etc., p. 53.

‡ 1 Cor., x., 16, 17.

§ Jude, 3.

|| Chrys., *Hom. 10 in Joh.* 1 Cor., i., 9. 2 Cor., xiii., 13. 1 John, i., 3, 6, 7.

¶ Κοινωνία τοῦ αἵματος· Κοινωνία τοῦ σώματος (1 Cor., x., 16).

* *Abridg. of the Catech.*, etc., lesson 37.

† Rom., viii., 31.

‡ Ps. cxlv., 9; lxxiii., 3. Is., lxxiii., 5.

do you make of the conformity of the Church of the first ages with the customs of the Church of Rome?"

I was going to answer, when, the services being ended, several priests entered the sacristy. I therefore took leave of him who had so obligingly entertained me; and the next day I sent him some notes on the pretended conformity of the primitive Church with the doctrines of the Church of Rome, as to the Lord's Supper, of which the following is an extract.

OPINIONS OF THE FATHERS.

If most of the Fathers have called the Lord's Supper "the body and blood of Jesus Christ;" and if even, when speaking of it, they have sometimes used the word *sacrifice*, it is easy to perceive that they neither thought that the bread and wine of the Supper were changed in their nature by consecration, nor that a sacrifice was made in the celebration of the Eucharist, nor that the cup was to be taken from the people. Let us look at some proofs of it.

1st. The idea of a *sacrifice* in the sacrament is expressly rejected by Justin Martyr (A.D. 167), by Tertullian (216), by Minutius Felix (235), by Origen (254), by Arnobius (290), by Lactantius (325), and by other Fathers in the first four centuries.

The pagans accused the Christians of impiety, principally because they had neither altars nor sacrifices. These Fathers show them, in their apologies or their answers, that "the only perfect sacrifices agreeable to God under the Gospel, are the prayers and the praises of the saints, and those of a broken heart and a contrite spirit; that the altar of the Church is the hearts of the faithful, having all but one voice in praising God; and that the sacrifice is the petitions and thanksgivings which arise like incense to the Lord; because their worship is entirely spiritual; even," say they, "when they commemorate the death of the Lord."*

Where, with such testimony from the Fathers of the first ages, can we find a place for even the idea of the *sacrifice of the mass*? What opposition would the whole Church of that time have shown to this doctrine!

2d. As to *transubstantiation* and taking away the cup from the people, we cannot suppose they had a thought of them.

Justin Martyr calls the bread and the chalice the memorial of the flesh and blood of the Son of God.†

* Just. Mart., *Apol.*, ii., p. 58. *Cont. Tryph.*, p. 238, 239, 240. Minut. Felix, in *Octav. Orig.*, *Cont. Cels.*, lib. viii. Tert., *Apol.*, c. 30 and 39. Clem. Alex., *Strom.*, lib. vii. Arnob., *Cont. gent.*, lib. vii., in init. Lact., *Inst.*, lib. vii., c. 25, etc. Larrogue, *Hist. of the Eucharist*, part i., chap. viii.
† *Cont. Tryph.*, p. 296.

Irenæus, and the *ancient liturgies*, describe the manner in which the primitive Church celebrates the Supper; and in the different prayers, we hear the Church call the elements *the figures* (*ὑποτίθηκα*) of the body and the blood of Christ; an expression which Cyril of Jerusalem and Gregory Nazianzen also use.*

Clement of Alexandria (220) says that the wine represents, *allegorically*, the Word who was shed for the remission of the sins of many.†

Tertullian says, When Jesus Christ distributed the bread to His disciples, He made it His body, that is to say, *the figure of His body*.‡ Then, says he also, the Lord tasted the wine which He consecrated in memory of His blood.§

Macarius (350) speaks of the bread and wine which are *the figures* of the body and blood of Jesus Christ; for it is *spiritually*, he says, that the flesh of the Lord is eaten.|| *Ephrem*, patriarch of Antioch (360), uses the same language.

Basil (379) said, What we eat and drink is to remind us of Him who rose for us.¶

Eusebius also spoke of the *symbols* and *images* of the body and blood of Christ.**

"Come," said *Ambrose*, "and satiate thyself with this bread, which gives life. Come and drink at this inexhaustible source. Come and be enlightened, for Christ is the light. Come and believe, and thou shalt thirst no more."††

"They are *the types* of my salvation," *Gregory* preached, "that I celebrate at this table, where is found the holy mystery which raises us to heaven."‡‡

"The Eucharist," says *Gaudentius* (410), "is a *pledge* of the presence of Christ, and a *representation* of His passion; so that we might have an indelible remembrance of our redemption."§§

"As a friend," says *Jerome* (420), "leaves a pledge to his friend in parting, so Jesus Christ left us *His last commemoration* in this sacrament."|||

"But," says *Theodoret* (457), "after His second coming, we will no more need *symbols* of His body, as the body itself will appear. The Saviour made a change of names, in giving to His body the name of the symbol, and to the symbol that of His body; and as He called Himself a *vine*, He also called the symbol *His blood*. For," says he again, in the ingenious dialogue of

* *Iren.*, *Fragm. in append. ad Hipp. opera*, ii., 64. Clem. liturg., in *Const. Apost.*, lib. vii., c. 25. Cyr. Hier., *Cat. mystag.*, iv. Greg. Naz., *Orat.* i. (R. C.; A. H.). † *Pædag.*, lib. ii., c. 2.

‡ *Cont. Marc.*, lib. iv., c. 40.
§ *Vini saporem quod in sanguinis sui memoriam consecravit*. Tertul., *De anima*, Oper., p. 658. Adv. Marc., lib. i., 372. || *Homil.*, 27. ¶ *De Bapt.*, c. 2.

** *Euseb.*, *Dem. Ev.*, lib. viii., 2.

†† *Ambr.*, *Offic.*, lib. i., 48.

‡‡ *Greg.*, *Orat.*, xvii. (D. R.).

§§ *Gaud.*, tr. 2. *Bib. Patr.*, vol. ii.

||| *Hieron.*, in 1 *Cor.*, xi.

Eranistes and Orthodoxus, "after their consecration the mystical symbols do not change their nature; they retain their same primitive substance, in the same manner that they retain their visible form."*

It is under the same thought that *Augustine* (430) remarks that one does not make the commemoration of him that is present. And elsewhere, "The Lord had made no difficulty in saying, 'This is my body,' when He gave the sign of His body in that repast where He intrusted and gave to His disciples the figure of His body and His blood. And it is thus that the sacrament of His blood is His blood; for sacraments usually take the name of the things which they represent."†

The two *Gregorius*, both the pope of that name (490), and *Cyziquus* his contemporary, both declare that the image and figure of the blood of Christ are celebrated in the mysteries, and that the substance or nature of the bread and wine do not cease to exist.‡

Facundus, bishop of *Hermianus* (553), expresses the same sentiments; we call them, he says, the body and blood of Jesus Christ, not that the bread is indeed His body, nor that the wine is indeed his blood, but because they contain the mystery, etc.§

The bread and wine, say *Isidorus of Seville* (636) and the venerable *Bede* (735), relate mystically to the body and blood of Jesus Christ;|| and *Amalarius of Metz* (820) and *Valafrid-Strabo* (860) taught that the bread and wine have a certain resemblance to the body and blood of the Saviour, who committed to His disciples, in the substance of bread and wine, the image of heavenly things.¶

Finally, the *Catholic*, that is to say, UNIVERSAL Church, which assembled in the year 754 in a council of 338 bishops, at Constantinople, expressed itself in these terms: "Jesus Christ, having taken the bread and the wine, said, This is my body, and this is my blood; do this in remembrance of me; as there was no other emblem under heaven which was chosen by Him, nor any other figure which might represent his incarnation. This, then, is the image of His vivifying body, made in an honorable and glorious manner."**

I added to these testimonies the sentiments of several doctors from the very bosom of the Church of Rome. I quoted the Emperor *Charlemagne* (770), who wrote

that "Jesus Christ, when he supped with His disciples, brake the bread and gave them likewise the cup, in figure of His body and of His blood."* I also quoted *Raban Maure*, bishop of *Mayence* (820), who said, among other things, "Some having imagined that in the sacrament of the body and blood of the Lord are also found the same body and blood which were taken from the *Virgin Mary*, I have written against that error, and have shown what should be believed on this subject. For though the sacrament is received by the mouth, it is by its efficacy that the interior man is renewed."†

I recalled, moreover, the sentiments of *Ratram*, priest of the monastery of *Corbia* (860), who composed a very remarkable treatise on the body and blood of the Lord, in which he proves that the mystery of the Eucharist is a figure, and not the very body nor the blood of Jesus Christ. I also mentioned *Amalarius*, a doctor of great renown (1207), who taught that the very body of Jesus Christ was no more in the bread of the altar than in any other bread. I added *St. Bernard*, who had already said, unequivocally, "Several things are only signs, bearing the name of the things which they represent. A ring, for instance, given in sign of an heritage, becomes its pledge and representation. In the same way, the Lord wished His disciples to possess a visible title of His invisible grace; for it is to this end that the sacraments are instituted, and it is in this sense that the Eucharist should be received. The flesh of Christ is mystically the food of the soul, but it is not of the body; also it is not materially eaten, for such as is the food, such also should be the manner in which it is eaten."‡

Besides that, I brought forward the three cardinals, *Cajetan*, the Bishop of *Rochester*, and *Cameracensis*; several doctors, *Scotus*, *Biel*, *Melchior Canus*, *Vasquez*, and even the Cardinal *Du Perron*, all of whom declared that transubstantiation could not be supported from the Scriptures, to which that dogma is opposed, nor by the canons of the Church, but merely from tradition.§ Finally, I adduced again the Cardinal *d'Ailly* (1425), who, in the Council of *Constance*, spoke of transubstantiation as "a doctrine which cannot be clearly drawn from the Scriptures;" and also the *Cordelier Ockham* (1325), who thought that the opinion which leaves the substance to the bread of the Eucharist would be the most reasonable, had not the Church decreed the contrary.

I closed with the remark that the dogma

* Theod., in 1 Cor., xi. Dialog., i. et ii.

† Serm., in Ps. xxxvii. Cont. Adim., c. 12.

‡ Gelas. in hist. sacr. De duab. Nat. See *Dispute on Mass*, p. 450. § *Facundus*, lib. ix., p. 404.

|| *Isid. Hisp., Orig.*, lib. vi., c. 19. *Beda, Comm. in Marc.*, lib. xiv.

¶ *Amal., De Eccl. off. In Præf. Valafr. Strabo, De Reb. Eccl.*, c. xvi. (D. R.).

** Conc. Const., in Act. Conc. Nicæn., c. 2, act. 6. See *Hist. abr. of Sent. of Doct. of Church of first Ages* (T. C.), bk. xv., 35.

* *Ad. Alc., Epist. in Sepi.*

† *Raban. Maur., Pœnitential* (Ingolstadt, 1616), *De Inst. Cler.*, lib. i., c. 31.

‡ *Bernard, Sermo. de Purif. B. Mariæ* (D. R.).

§ *Caj. in 3 Thom.*, q. 75, a. 1. *Roch., Cont. Captiv. Babyl.*, c. 10. *Camer. in 4 Sent.*, q. 6, litt. f. *Mel. Can., Loc. Comm.*, lib. iii., c. 3. *Vasq.*, tom. iii., in 3 dist., 180, c. 5. *Traite de l'Euchar.*, p. 793.

of transubstantiation is, as Erasmus says, of quite recent date,* and that, although it was brought forward in the Council of Nice,† and the monk *Paschasius Radbert* had (in 851) expressed the positive opinion that “what is received in the Lord’s Supper is the same flesh which was born of the Virgin Mary,” it was not till 1215, in a council of the Lateran (which is rejected by the Gallican Church), that Pope Innocent III. gave a formal name to this dogma, and imposed it on the Church of Rome,‡ who, so far from implicitly adopting it, had, in the time of Bellarmine, two popes, four cardinals, two archbishops, five bishops, and nineteen doctors opposed to it.§

I have never known, reader, what the secret reflections of the priest were with whom I had conversed; but my own, after this interview, were those of thanksgiving and praise to the Lord Jesus for having given me, in his mercy, His SUPPER as he himself instituted it, and gives me daily an increasing testimony both of its apostolical truth and its august holiness. Reader, will you then deem me censurable if I am more than ever unwilling to exchange my belief for the tenets of the Church of Rome?

CHAPTER XIII.

BAPTISM, AND THE FIVE ORDINANCES WHICH THE CHURCH OF ROME CALLS SACRAMENTS.||

I MIGHT here explain, reader, in detail the doctrines and practices which the Church of Rome has instituted on this subject; but, for the sake of brevity, I shall confine myself to a very few remarks. As it was the Lord Jesus, the only Head and Sovereign of the Church, who chose and appointed the apostles, so it was he also who, by His own mouth and authority, instituted baptism and the Supper, and, as their master, gave them the commission to baptize all nations, teaching them “to observe all things whatsoever he had commanded them.”¶

The Saviour himself also, who instituted the sacraments, appointed them with the special character of visible signs or memorials of the promises and grace whose fulfillment is in Him. He therefore did not commit the institution of them to His apostles, but appointed them himself, and confirmed them by his own example, being baptized by John, and administering the Supper with his own almighty hands. It is therefore in his own words, that is, in the Holy Scriptures, that we are to seek for

* *Sero Transubstantiationem definivit Ecclesia.*—Erasm., *Annot. in 1 Cor.*, vii.

† Conc. Nicen., Act. vi.

‡ Bassn., *Hist. de l’Egl.*, lib. xxvii., § 6.

§ Bellarm., *De Sac. Euch.*, lib. iii., c. 23.

¶ To wit, *confirmation, penance, extreme unction, ordination, and marriage.* ¶ Matth., xxviii., 20.

the institution of these *mysteries*, or sacraments, of the Church of God.

“Yes,” the Church of Rome replies, “but it must be in the *entire* Scriptures, that is, in TRADITION also.”*

“No,” I answer, “because Augustine speaks here only of the ‘canonical books;’ and Andrew of Cologne, in the Council of Florence, enjoins that the *Holy Scriptures only* be consulted on this subject; and Jerome, too, directs us to consult the Word of God alone; and especially, because the Word of God is perfect.† What, then, does the Scripture teach on this subject? It designates the sacraments, and shows me clearly that their efficacy is in the grace of God toward the believer, through the Holy Spirit.”

“Not at all,” says the Church of Rome; “for if the very words in which they were instituted are not repeated, or if the priest who administers them had not the *intention* of doing so, they have no efficacy.”‡

“The very words,” do you say? “The apostles, then, were in error when they mentioned in baptism the name of Jesus Christ only,§ and when they give three or four forms of the institution of the Lord’s Supper.|| The fathers, also, and with them your own doctors, have erred, when they remarked that ‘the *terms* are of little consequence, when the import is certain;’ that ‘the words of truth are those which are believed rather than those which are pronounced;’ that ‘the efficacy of the Word is in the good conscience of him who hears it;’ that ‘the sound of the voice that passes away is one thing, and the influence that remains is another;’ that he who makes a mistake in language in uttering the truth, yet speaks the truth, which depends not either on accent or grammar.¶

“And as to the *intention* of him who officiates, by what principle is it placed above that of the Lord who, gives the efficacy? When the ass of Balaam rebuked that avaricious prophet by the command of God, was it because it had the *intention*, that the reproof was administered? When the Spirit of God was on Saul, and he prophesied like a believer, was it because he had the *intention* of thus glorifying the Lord? When the impious Caiaphas pronounced the sentence of death on Jesus, and prophesied the Church’s ransom, was it because he had the *intention* of announcing salvation to the Church? Is it not in God that the efficacy of the gifts of God is to be

* Bellarm., *De Sacram.*, lib. i., c. 14 et 23 (W.).

† Aug., *Epist.*, 118. Conc. Flor., *sess.* vii. Hier., *Exgo ut ad institutionis plenitudinem, etc.* (W.).

‡ Bellarm., *De Sacra.*, lib. i., c. 19, 21, et 27. Rhemist., *Annot. in 1 Cor.*, xi. Conc. Trid., *sess.* vii., c. 11.

§ Acts, ii., 38. Rom., vi., 3. Gal., iii., 27.

|| Matt., xxvi., 27, 28. Luke, xxii., 19, 20. 1 Cor., xi., 24, 25.

¶ Willet, *Controv. of Bapt.*, *passim*.

found? Does the Creator await the will of that which is not, to create it? and does he not bless or sanctify the sinner in connection with his own consent and co-operation? God is sovereign in dispensing His favors. 'None gives unto Him first, that God should return him any thing;' and if you, Church of Rome, reject this testimony of God, you ought to know that some of your fathers and doctors have admitted it. 'The sacrament of baptism,' says Augustine, 'is so holy in itself, that it could not be corrupted, though a drunkard or a murderer should administer it.*' 'The grace of the sacraments,' said the Council of Cologne, 'is neither in the virtue of outward things nor in the dignity of the ministry, but only in the efficacy of the divine operation.†' 'If even the priest,' said a pope, 'has not the intention of doing what the Church prescribes, the sacrament is nevertheless valid.' Peter Lombard, Thomas Aquinas, and that Archbishop Catharen, whom the Council of Trent listened to more than once, declared, in three different centuries, that the sacrament does not require the mental intention of the minister.‡

"I therefore repeat, that every sacrament proceeding from God is established by His Word, and has no power except in His grace. When, therefore, the Church of Rome holds out to me, on-condition of my uniting with her, the gift of *seven sacraments* instead of the *two* which I have heretofore received, I ask her, Did the Lord Jesus institute *your* five additional sacraments in as formal and explicit a manner as he did baptism and the Supper, and formerly circumcision and the Passover?"

"No," replies the Church of Rome.

"Perhaps, then, he participated in those five ordinances of which you speak, and thus sanctioned them."

"Not at all," that church replies again.

"Perhaps they were so clearly revealed to the apostles that *they* afterward enjoined them on the Church as a positive command from the Lord."

"We cannot say so," add the doctors of that church; "and yet, notwithstanding, the Church has always decreed that if any one affirms that *confirmation, penance, extreme unction, ordination, and marriage* are not true sacraments, he shall be anathema, for these ordinances are divine, and thus the Church interprets the Scripture."§

§ I. BAPTISM.

"Always decreed," you continually assert. "But that may be ascertained from

the fathers and doctors. At present be so good as to inform me what you consider to be the *efficacy and necessity* of baptism."

"Baptism of water takes away original sin," replies the Church of Rome, "and there is no salvation without it. The infant, though yet unborn, who dies unbaptized, is forever debarred the presence of God."**

Who told you so? I answer. Where in the Scripture do you find it? On the contrary, does it not teach that it is not the baptism of water, but that of the Spirit, which takes away the sin of the soul?† And does it not also say that the promise of God is unto the children of believers as well as to themselves.‡ Why, then, teach that the child who dies without having sinned voluntarily as did Adam,§ but because of the depravity of his body, is also and necessarily lost as to his soul? Can he not be one of the elect of God, and cannot the eye and even the Spirit of the Lord have been on him as it was on Jeremiah and on John the Baptist, "from the womb!"¶

That, at least, is the decision of one of your popes, who exclaims, "God forbid that all infants who die in such numbers should be lost forever; that God had not prepared for them the means of salvation."¶¶

This is the opinion also of Bernard, of Biel, and of Cajetan, who tell you that "the want of baptism, if it has not been disregarded, causes no hinderance to salvation." The first of these doctors adds, "See how the Saviour, when he pronounces the words, 'He that believeth and is baptized, shall be saved,' with precaution omits the word *baptized* in the subsequent clause, saying only, 'He that believeth not, shall be damned.'"***

Again, another pope writes to you, "It is a good thing to purify the body with the water of baptism; I say *good*, but not *essential*, for the essential thing is the purification of the soul."†† And, finally, Augustine represents to us that "the grace of the Almighty supplies what the weakness of age could neither comprehend nor confess."††† Are not these opinions both charitable and prudent; and, at least, is it not wise to observe on this subject the silence which the Scriptures observe?

And as to the form of this sacrament, I ask you further, Why do you reject an institution so simple and easy; that *pure water*, the symbol of the Word and Spirit

* Catech. Conc. Trid., pars ii., c. 2. *De Bapt.*, Conc. Trid., sess. vii., c. 6, 7. Bellarm., *De Bapt.*, lib. i., c. 4.

† 1 Pet., iii., 21. Tit., ii., 5.

‡ Acts, ii., 39. 1 Cor., vii., 14.

§ Rom., v., 14.

¶ Jer., i., 5. Luke, i., 15.

¶¶ Innoc. III., *Decr. Greg.*, tit. xlii., c. 3.

** Bern., *Epist.* 77 (W., 487).

†† Clement, *Epist.* 4.

††† August., *Decret.*, p. iii., dist. iv., c. 34.

* Aug., *Tract.* 5 in *Johan.*

† Willet, p. 459.

‡ Mag. Cent., lib. iv., *Dist.* 13. Aquin., *Dist.* iv., Quæst. 6. Cathar., *Opusc. de intent. min.* (Id.).

§ Bellarm., *De Sacram. Confirmat.* Idem, *De Pœnit.*, *De Extr. Unct.*, *De Sacram. Ordin.* Conc. Trid., sess. vii., 1; xxiv., c. 1. Bellarm., *De Matrim. Sacram.*

of God, and the simple but august invocation of the name of the Father, Son, and Holy Spirit, and substitute for it your own ceremonies? What signifies, in God's view, that *oil* which you mix with the water of baptism, that *exorcism* which you pronounce over the child, that *salt* which you place in his mouth, that *sign of the cross* which you make over him, that *saliva* with which you anoint him, that *renouncement of the world*, that *confession of faith*, and that *request to be baptized*, which you require of him, that *perfume* which you place on his head, that *white robe* with which you clothe him, that *lighted candle* which you put in his hand, and all your other appendages? * If you call this a ceremony of your own will, I ask again. What is its efficacy, and why, under the Gospel, do you resort to types and shadows instead of the substance which is in Jesus?

But it is from God, you say, that these things are derived, and you would impose them on His Church as a sacred obligation! Who, then, I ask you, hath required this at your hand, and when did the Lord give you this command? My Bible does not mention it, neither at the baptism of the Saviour, in whom all the types are fulfilled, nor at the numerous baptisms of the people, of one or two disciples, or of whole households. I find merely *water* used, and either the voice of the Father speaking, or else the simple invocation of the name of the Trinity. Neither John the Baptist on the banks of the Jordan, nor Philip on the road to Gaza, nor Ananias at Damascus, nor Peter at Caesarea, when they baptized either the Lord himself, or the multitudes, or the eunuch of Ethiopia, or Saul of Tarsus, or Cornelius and his household, ask either for *oil*, or *salt*, or a *new dress*, or *candles*. But it is thus, Church of Rome, as Augustine remarks, that "you load with ceremonies and inventions heavier than the rites of the Jewish Law, that religion of grace which God has made free, annexing to it the fewest sacraments possible;" † and thus, too, in self-contradiction, by plunging or asperging the child *three times*, you perform what a council called a schismatical custom, ‡ and by using your *saliva* in baptism, you do what one of your popes declared annuls that sacrament. §

When the divine law and the testimony are discarded, and the inventions of men are substituted, where are the limits or the obstacles to excess? Ah! what at first was designed to adorn or embellish, is soon preferred, and that which God has enjoined is despised, and the pure and

holy sacrament of Jesus is taken from the child, and it is covered with empty ceremonies, which are performed with equal show and detail upon the very *bells* of churches.

Yes, reader, ON THE BELLS! for Rome has wandered even as far as that. The Saviour said to his apostles, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Rome addresses herself to a *bell*, in the presence of a *godfather* selected for it, and after speaking to it, exhorting it, and blessing it, she *baptizes* it; pours upon this new *Nehushtan*,* this new idol, the sacramental water of the Gospel, and invokes on this piece of brass, as on an immortal soul, the sacred name of the Most High! Thenceforth *the bell is holy!* Thenceforth the sounds which proceed from it will touch the hearts of the faithful, and produce in them heavenly feelings, and, at the same time, conjure and put to flight demons, plagues, storms, and other calamities!

Church of Rome! you have gone far in this work of invention, but to little profit. You have cast God's law behind your back, and have said to the wind of vanity, "Come, and bind me up in thy wings." † In all this I must stand aloof from you, for the Word of God forbids me to participate in such doings, as also to admit those five ordinances which you have set forth.

§ 2. CONFIRMATION. ‡

What resemblance, I ask, is there between the imposition of our Saviour's hands on little children, § or the gifts and favors which the Holy Spirit conferred on the believers of Samaria, for instance, after the prayers and the laying on of the apostles' hands, and the *unction of perfumed oil*, the *sign of the cross*, and the *blow of the hand*, which a Romish bishop uses when he confirms a child ten or eleven years old, || by which, says the Church of Rome, the child is "constituted a perfect *Christian*, and receives the fullness of the gifts of the Holy Ghost?" ¶ Where in this is the nature of a sacrament? When did the Lord Jesus either do this or direct it to be done? When, especially, did the Holy Spirit prescribe such things under the Gospel, or when was the grace of God materially contained in certain balms and signs? *Charms* and *talismans* are the implements of sorcery; and must the spouse of Jesus also be clad in the garb with which soothsayers and conjurers clothe their infamous idols?

"No," says Augustine, "the spiritual

* *Catech. Conc. Trid.*, pars ii., c. 60, *De Bapt.* Bellarm., *De Bapt.*, lib. i., c. 25, etc.

† Augustin., *Epist.* 119, cap. 1.

‡ Conc. Tolet., iv., c. 5.

§ Innoc. III. Greg., *Decret.*, lib. iii., tit. 42, c. 5 (W.).

* 2 Kings, xviii., 4. † Neh., ix., 26. Hos., iv., 19.

‡ *Catech. Conc. Trid.*, pars ii., c. 3. § Mark, x., 16.

|| *Abrégé du Catech.*, etc., lesson 31.

¶ *Abrégé du Catech.*, etc., p. 59. I will come back to this subject, as well as to *Auricular Confession*.

unction and its sacrament are invisible as to its efficacy.* “No,” adds a council, “the confirmation of the faithful by the Holy Spirit is not performed by means of an outward unction.”† “No,” confessed the candid John Huss, “it was not God, but his adversary who devised this puerile confirmation, which is celebrated with so much pomp.” And, Church of Rome! John Huss was right. I see no resemblance between the unction of the Holy One and your observances.

§ 3. PENANCE.

Again, I can perceive no resemblance between the gratuitous and full pardon which the Lord Jesus gives to the penitent sinner, or the remission of sins which he commissioned His apostles to preach and confirm in his name, and that *sacrament of penance*, which you say “remits the sins committed after baptism.” And where, in particular, I ask, is the authority for that *confession* which must be made in the ear of the priest?‡

§ 4. EXTREME UNCTION.

“I see no connection between the anointing oil of which the Scripture speaks (which was either a remedy for the body, or a symbol of a miraculous gift and the unction of the Holy Ghost, and was connected entirely with the cure of the sick) and *extreme unction*, which, if it has any relation to the health of the body, has chiefly for its object the purifying of the sick person from his sins, and his fortification in the hour of death against the assaults of the devil.”||

“How I pity you,” said a Romish priest on hearing me speak thus, “how I lament those unjust prejudices which render you averse to one of the holiest and most comforting operations which the Holy Spirit performs in His Church! Come with me to the chamber of a dying believer. whither I am going, that, by the unction of the consecrated oil, his sins may be forgiven, and his soul may peaceably enter into a blessed eternity. You know the Holy Scripture commands me to do this both by the mouth of Jesus Christ and by that pillar of the Church, the apostle St. James.”

I made no reply, and we proceeded to the sick man’s house. The priest entered, heard his confession, gave him his absolution, and administered the sacrament (*viaticum*) to him, then, before all present said, “Let us praise and bless God, who, having given us baptism to open to us the way of life, gave us also the sacrament of this *holy*

unction, that, when departing from this earthly state, we might have an easier entrance into heaven!”* “Receive, then, dear child of the Church, the favor which your tender mother gives you, and may this oil, which she has blessed, purify you, by virtue of the Holy Spirit, in your body, and, above all, in your soul!” The priest then made thrice the sign of the cross over the sick man, in the name of the Trinity; imposed on him his hands, invoked the *mother of God*, the *angels*, *patriarchs*, *prophets*, *apostles*, *martyrs*, *confessors*, and *virgins*, that they would destroy in the members of the dying man, in his marrow and joints, all the power of the devil and of impure spirits. Then the priest dipped his thumb in the holy oil, and anointed, in the form of a cross, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the loins of the sick man, saying “May God, by this holy unction, pardon all the sins which thou hast committed with thine eyes, thy nose, and the rest of thy body!”‡ This being done, he spread the holy oil on him with cotton, which he afterward burned, the ashes of which were deposited in some sacred place; then washing his hands, he poured out the water in some clean, retired place.‡ He then gave the blessing of the Church to the dying man, and left him.

The Priest. “Well, tell me, candidly, were you not affected and edified by this pious and solemn ceremony?”

The Candidate. “Before I answer, be so good as to inform me by whom that *unction* which you have just administered should be performed?”

The Priest. “As the priest represents the Church and the Church represents God, and, consequently, the priest also is God’s representative, it is the priest alone who can administer the holy unction.”§

The Candidate. “But does not this contact with a dying person expose your health, and, in cases of contagious disease, your life also?”

The Priest. “The Church has provided for that; for then the holy oil is placed at the extremity of a long stick, and when the unction is performed, the stick, having become sacred, is immediately burned, and its ashes deposited in a holy place.”||

The Candidate. “Will you inform me further what oil that is which you use, and why you use it?”

The Priest (gravely). “The holy Church does not use every kind of grease; she allows only the pure oil of the olive, and that, too, which the benediction of a bishop

* Tract in *Epist. Joh.*, iv. Concil. Met., xviii. (W.).

† Concil. Const., sess. xv.

‡ *Abrégé du Catech.*, etc., p. 59. This subject will be examined farther on.

§ Jas., v., 14, 15. Mark, vi., 13.

|| *Catech. Conc. Trid.*, pars ii., c. 6. *De Extr. Unct. Sacram. Abrégé du Catech.*, etc., p. 70.

* Catech. Conc. Trid., pars ii., c. 6, § 2.

† *Ibid.*, § 11.

‡ *Rituale Rom.*, 96, 97. Ulderici, iii., 26. Dachery, i., 70. Dens, vii., 6. (V. P.).

§ Catech. Conc. Trid., pars ii., c. 6, § 26, 27, nota.

|| Ardeck, *Theol.*, iii., 378. Dens, *Theol.*, viii., 79, 166.

has consecrated by the Holy Spirit. And you can at once see why. Oil soothes the pains of the body, and renews its strength and suppleness. As oil nourishes the flame of the lamp, so this sacrament raises the soul, expels its sadness, appeases its woes, and inspires its hope.* What precious favors it bestows on the believer! 1st. It remits his sins; I mean his *venial* sins, as the others can be remitted only by baptism and penance. 2d. It delivers the soul from the anguish and terror which the recollection and sight of his sins usually causes in the moment of death. 3d. It fills the heart of the believer with a heavenly joy, and fits him to die happy. 4th. It strengthens him against the last assaults of the devil and demons, whom he treads under his feet. And, 5th. It sometimes probably effects the cure of the sick.†

The Candidate. "But did you not tell me that this is the unction of which the Scriptures speak?"

The Priest. "It is what the holy Council of Trent decreed, which declared respecting it, that Jesus Christ first suggested in a manner this sacrament when he sent his disciples to heal the sick by 'anointing them with oil;'‡ and St. James afterward confirmed it when he repeated the same direction;§ and also that, since the time of the apostles, this doctrine has been, without interruption, that of the Catholic Church.¶

The Candidate. "That surprises me exceedingly, I assure you, for, if I am correctly informed, this *extreme unction*, as you call it, so far from having been practiced by the Apostolic Church, is comparatively of recent origin."

The Priest. "You say so, probably, because the early fathers do not mention it. But the learned Cardinal Bellarmine has stated that this was 'because they had no occasion for speaking of it.'"

The Candidate. "They had no occasion, do you say? Do you really think that the Fathers of the first four centuries never made even the most remote allusion to this practice, because during that period they had no occasion? When Clement, Hermas, Barnabas, Ignatius, and Polycarp, who, in their letters, delight to enter into the details of Christian life, make no allusion to a *sacrament* which, if it existed, must have been administered daily with their own hands, you say it is because they had no occasion for doing so? Do you think, also, that their successors, Justin, Irenæus, Tertullian, Cyprian, Athanasius, Tatian, Epiphanius, and the writers of the Apostolical Constitutions, had no occasion to mention

even once (as they do not) one of the most obligatory duties of the Church? Had the devout and minute narrators of the death of Constantine, Helen, Basil, Chrysostom, Augustine, and Monica his mother, no occasion to speak of the *unction with holy oil*, which you say was certainly performed on those celebrated saints? Do you really, sir, suppose this to be possible?"

The Priest. "I confess that this uniform silence surprises me a little; but it matters not, since the sacrament is proved to exist later, and was practiced in the Church by the holy father, Innocent I., as the Council of Trent affirms, and several other councils testify.†"

The Candidate. "I know that in the fifth century, the Bishop Decentius, having consulted Pope Innocent respecting the unction of oil of which St. James speaks, that pope answered him that 'the sick might be anointed'—but mark, if you please, what follows, for it is what the Council of Trent anathematizes—and it might be done not only by a priest, but also by all Christians, who might anoint with this kind of sacrament both their own bodies and those of their kindred.‡ You see, then, sir, that even in the fifth century, a pope and a bishop did not know much about this *unction with oil*, as the bishop asks what it is, and the pope answers that it is a *kind* of sacrament (*genus est sacramenti*), and that every believer can administer it. How different is the lesson taught by these facts from the doctrine of the *holy and infallible* Council of Trent, which affirmed that its doctrine on this subject had '*always been that of the whole Church*;' adding, 'If any one says that the sacraments of the new law were not instituted by Jesus Christ, or that there are more or less than seven, let him be anathema!'§ This excommunicating both a pope and a bishop, and many others of 'the faithful.' For the Venerable Bede in the eighth century, the Council of Chalons in the ninth, and afterward that of Worms, united in saying, 'that this kind of remedy, which cures the body as well as the soul, must not be despised, and should be administered as Pope Innocent decreed.¶' Thus the Church reached the latter half of the ninth century still ignorant of this *sacrament of unction*, and the mode of administering it, and yet the Council of Trent tells us that 'she always

* Variations of Popery, p. 414, et seq. Aquin., iii., 29; i., 462.

† *Sess. xiv. Innocent I., Epist., i., ad Decent., c. 8. Concil. Cabillon., c. 48, et Wormac., c. 72. Conc. Const. et Florent. in Catech. Conc. Trid., pars ii., c. 6, § 5.*

‡ Carranza, *Summ. Conc. et Pap.*, 187. Labbé, iii., 6. Jonas, *De Institut.*, iii., 14. Bruys, i., 175 (V. P.).

§ Conc. Trid., *sess. vii., c. i.*

¶ Beda, v., 693. *Non est parvi faciendâ hujus modi medicina.* Binius, *Concil.*, vi., 222. Crabbe, *Concil.*, ii., 625. Labbé, ix., 370 (V. P.).

* Catech. Conc. Trid., *pars ii., c. 6, § 9, 10.*

† Ibid., § 28. ‡ Mark, vi., 13.

§ James, v., 14.

¶ Conc. Trid., *sess. xiv. Catech. Conc. Trid., pars ii., c. 4, § 5, et seq.*

knew and practiced it, *having received it from the apostles themselves!*"

"Passing on to the middle of the *eleventh* century, we find no such sacrament then, for the Greek Church, which then (1054) separated from the Latin Church, is unacquainted with it, and denounces it, together with the other errors of the Church of Rome. And if we cast our eyes still farther, beyond the narrow limits of the Latin Church, to the continents of Asia and Africa, we find the extensive churches of those vast regions, the Nestorians, the Greek Jacobites or Armenians, who people the countries of Turkey in Asia, Arabia, Persia, Tartary, and various provinces of India, all *uniformly* rejecting as a fable this *unction*; which, with all the other peculiar dogmas of the Latin Church, was entirely unknown also to the numerous churches of Syria at the close of the *fifteenth* century, when Vasco de Gama traveled in that country. You see, then, sir, that it is not merely a few small transient sects, who, on this and many other points of belief and practice, are opposed to your Church, but they are nations, and churches far more numerous collectively than that of Rome, and of acknowledged apostolical antiquity. It is a Christian colossus, sir, which, having adhered to the Bible, has never admitted this *unction*, which the Bible discards.

"Where, then, can the origin of this practice be found? After the deep darkness, the gross superstitions and impurity of the *eleventh* century, we first hear Bernard and Peter Lombard, and a century afterward, Thomas Aquinas, speaking of 'extreme unction' in the terms now used; and in 1439, Pope Eugenius IV. and the Council of Florence decided that 'it is a sacrament, and the Church has always possessed it!' More than *fourteen hundred* years, it seems, were requisite for the Church of Rome to discover this 'apostolical institution!' Till then it was unknown to her! Are you not surprised, sir; and do you not grieve for those myriads of believers who have passed from this world into eternity, without having been purified in their bodies by the *holy oil*, and without having known, on the bed of death, the power, the joy, the sublime consolation and delight, which you say this unction now yields to all the faithful?"

The Priest. "All in the Church is *mystery*, and I must respect all her acts, as she is the 'pillar of the truth.' I also wonder, in my turn, that a sacrament which affords to the souls of the faithful such great benefits, should make so little impression on yours. Are those celestial graces which the believer thence derives in the very moment when he crosses the fearful threshold of the world to come, of so little importance?"

The Candidate. "But, sir, can you not see that, on the one hand, the history of the Church denies the antiquity of this practice, and, on the other, the Word of God is opposed to its very nature?"

The Priest. "How? Was it not, as I said, Jesus Christ himself who established it, and does not St. James command it in the most formal terms?"

The Candidate. "Excuse me, sir, if I remind you of what you just now said to me, that this unction is *entirely spiritual*, that it is chiefly to the *soul* of the believer that it imparts its virtues, that as to the body, it is only in special circumstances that it is benefited by it."

The Priest. "Certainly; it is word for word what the Councils of Florence and Trent say."

The Candidate. "And it is precisely the opposite of what the Holy Scriptures affirm; for when the disciples whom the Lord sent, anointed the sick with oil, it was to cure the *bodily* illness of those whose souls *had been* delivered by the Word of God.* Does St. James, moreover, when he mentions a certain unction, mean by it what your church teaches? He speaks of oil, I know, but where does he say that, if the bishop has not blessed it, this unction has no efficacy?† Where does he specify the unction of the nose, eyes, ears, or feet as necessary, and say that it must be done in the form of a cross, and that it should be spread on with cotton, which must be burned, the ashes of which become sacred? Especially, where does he say that this unction must be *extreme*; that it should not be administered except at the season of death, when it is evident that the sick person cannot be cured?‡ On the contrary, does he not expressly say that it is for the *cure* of the believer that this miraculous unction is to be performed; that the sick should be raised up, and that the woes which his sins had brought upon him, apparently, should terminate with the moral disorder which caused it?"

The Priest. "You acknowledge, then, that the declaration of St. James refers to *sins*, which this unction takes away?"

The Candidate. "Ah, sir, neither oil nor ceremonies can take away sin; the blood of Jesus alone has that power, when received by faith into the heart. If 'the prayer of faith' offered up by the elders was to obtain from God the efficacy of that blood through the Holy Spirit, and the forgiveness of the sins of the sick man, surely it could not be the anointing with

* Mark, vi., 13.

† Faber, ii., 254. Bin., viii., 866. Crabbe, iii., 506. Estius, *Comment.*, ii., 1142. *Rituale Rom.*, 96 (V. P.).

‡ Catech. Conc. Trid., *pars* ii., c. 6, § 17, 18. Labbé, xviii., 550. Aquina., v., 146. *Rit. Rom.*, 91. Labbé, xx., 98. Erasm., *Oper.*, tom. vi., 174 (Lyons, 1703), id.

oil that effected it, nor was it sorcery. But if this is not sufficient, listen to the testimony of your own doctors.

CONTRARY TESTIMONY.

“The passage in St. James,’ says the Cardinal Cajetan, ‘does not apply, either in its terms or meaning, to extreme unction, but merely to that unction which the Lord Jesus directed his disciples to perform on the sick.’ Bede, Jonas, Œcumenius, Calmet, Maldonat, and other doctors, also affirmed that ‘this passage regards the unction which the apostles used for the cure of the sick, which was miraculous, and wholly confined to the direct efficacy of the Holy Spirit then poured upon the Church.*’ ‘The Fathers,’ says Cassander, ‘do not speak of more than two sacraments.’ For example, St. Augustine teaches that ‘as God, while Adam slept, drew from his side the first woman, so the side of Christ was pierced, that *the two sacraments* from which His Church is formed came out.’ ‘Sacraments,’ he says elsewhere, ‘which are of the smallest number, easy in practice, but exalted in their import.†’ No, sir, never in the apostolic times; never in any church where the covenant of grace was known; never by any soul that felt the efficacy of the blood of Jesus, was it admitted that even the smallest sin could be canceled by that oil which, though miraculous then, as the water of Bethesda, was used only by those who, by the same power, cast out devils, cured the lame, destroyed hypocrites with a word, and struck a magician with blindness.”

The Priest. “This sacrament of the Church, then, has no effect upon you?”

The Candidate. “It does affect me, I assure you, but with deep grief. Yes, sir, while seeing you perform your vain and ridiculous ceremonies (excuse the term) over that poor sick man, instead of entertaining his fainting soul with the infinite love of Jesus in the efficacy of His blood, the promises of the Father, and the consolations of the Spirit; instead of reading the Word of salvation to him, and encouraging him to rely upon it; I declare to you my spirit mourned within me, and I lamented at the thought that souls, called Christians, daily close their earthly career in the fatal delusion of a ceremony of which the apostles were ignorant, of which the Church in the first ages knew nothing, which the Gospel of salvation discards, and which substitutes a sanctimonious mummery (bear with me) for the grace of the Father, and the fullness of life in

Christ Jesus!” Thus, reader, I felt, and thus I was obliged to speak. The Bible, and the Bible alone, continuing to hold its rights in my conscience, could I do otherwise than yield to its supremacy?

§ 5. ORDINATION.

If this Latin “unction” is thus repudiated by the history of the Church, and especially by the Bible, let us bring before “the same law and testimony” another ceremony, which the Church of Rome calls the *Sacrament of Ordination*. The King and High-Priest of the Church did indeed establish, under the ceremonial law, an earthly priesthood, to which he assigned great privileges, and to which he annexed high honor, impressing upon it a sacred character, making it entirely distinct and separate from every civil profession. But this type of heavenly things was weak, elementary, and transient, and, with all the other Levitical institutions, terminated when grace and truth were manifested by the Gospel, and the Holy Spirit substituted, in the administration of the things of God, the plenitude which faith contemplates in Christ, for the ceremonies and figures of that law which could bring nothing to perfection.* Then the Lord Jesus “gave apostles, prophets, evangelists, pastors, and teachers,” for the assembling together of His Church. Then he made known in what manner these last should be inducted into office, viz., by the “laying on of hands and by prayer;” and how, in their capacity of “stewards of the mysteries of God,” they are bound to “preach the Word” as ministers of Christ, and to feed and guide the Church, as bishops, or pastors, or teachers, or elders; and that, not as lords over God’s heritage, but from good-will, in all things showing themselves examples to the flock.† Such is the *ordination* established in His house by the King of the Church, and which I find in the Gospel. Has the Church of Rome preserved it? Listen, reader, to what she has substituted for it, and requires me to admit and follow as derived from God.

“Ordination,” she says, “is not an *arrangement*, but a *sacrament*, whose sign is the imposition of hands, and is of such a nature that it gives to all other sacraments their meaning and force.”‡

I reply, that not only has the King not mentioned such an efficacy, but He has denied it, when he teaches that “the Holy Spirit gives efficacy to all teaching and ordinances in the Church.” Rome smiles with pity, and continues:

“The man on whom superior ordination rests, holds the place of God on earth,

* Cajet., *In Jac.*, v., tom. ii., tit. 7. Faber, ii., 357. Bede, vi., 693. Jonas, iii., 14. Calmet, *Dissert.*, xix., 49. Maldon., *Comm.*, 754 (V. P.).

† Cassand., *Consult.*, art. 13. August., *Tract.* in ix. *Joh.* Id., *Epist.* 118, ad Januar. (Keary, *Earl. Fath.*).

* John, i., 17. Heb., vii., 11; viii., 7; x., 1, etc.

† Eph., iv., 11. 1 Tim., iv., 11, etc.; 1 Cor., iv., 1.

‡ Peter, v., 1-3, etc.

‡ Catech. Conc. Trid., *pars* ii., c. 7, art. 1.

whose angel he is justly termed, and whose name he bears.*"

I answer, neither Moses nor the prophets, nor the apostles ever allowed worship to be given to them; but if they had represented God—Here I am interrupted with the following additional remarks:

"This man, then, possesses the power of creating the body of Christ, in the most holy Eucharist, and also of rendering souls qualified to participate in it."†

Here I express my indignation, and say that such doctrine is an insult to the Holy Ghost.

"But," it is added, without any regard to my complaint, "it is only on the superior order, that is, on the priest, that this high dignity reposes; although the deacons, sub-deacons, acolytes, exorcists, lectors, and even the porters, are all holy persons."‡

I request that all this should be pointed out to me in the Gospel; but this is refused, and I am told, in a peremptory tone,

"This is of God, and is proved by the crown which the Prince of the apostles requires all the ministers of the Church to wear, in memory of the thorns which encircled the head of Jesus Christ; and also, because the clergy are a royal priesthood. This crown is the tonsure, which is circular, because the circle is the figure of perfection, and it becomes extended in proportion to the holiness of the ordination, because perfection continually approximates to its plenitude."§

I smile at this, remembering, and alluding to the different orders of priests and magicians of Pagan Rome, and also the casts and dynasties of those of India and China; but my remark is heard with disdain, and I am further told,

"The priest, then, is the sacrificer of God on earth. His character is holy, indelible, irrevocable. His person is holy, and in dignity entirely divine, above all the laws of earth, and above kings and their authority."||

"Can he, then," I ask with surprise, "make himself equal to Satan, and say with him, 'All the kingdoms of the world and the glory of them are delivered unto me, and to whomsoever I will I give them?'"¶

"This holy ordination," Rome continues, without reply, "is like the day, which, from its dawn, reaches its noon of perfection. The bishop, archbishop, patriarch, and, lastly, his holiness the pope, form the heavenly degrees, the holy father being above all, and as God himself, whose vicar he is on the earth."***

At these last words I am silenced, and can only ask myself, What connection can there be between such earthly dignities and that ministry of the Gospel which is declared to be spiritual, and to give life!*

§ 6. CHASTITY OF THE CHURCH OF ROME.

It was necessary for me to hear the Church of Rome further on the seventh of her sacraments, MARRIAGE, and I had an opportunity in a visit which a missionary of that Church made to me, and with whom I held a protracted conversation on this subject. He was young and amiable in his deportment, and his person bore the marks of a life of labor and austerity. His pale face and emaciated hands evinced his fastings and watchings, and his voice, soft and sonorous, was mingled now and then with deep sighs. When he arrived I was in my garden, surrounded by some of my children, while the others were playing at a little distance by themselves.

"You see, sir," I said to him, smiling, after our mutual salutations, "that I am like the bishop of whom St. Paul writes to Timothy—I have my family around me, and I endeavor to rule them well."‡

"The holy Catholic Church does not think as you do, sir," he modestly replied; "the spouse of the bishop is the Church, and his children are the faithful. Such is evidently the apostle's meaning."

Minister. "But he says that the bishop should rule his household as he rules the Church; the two must, then, exist."

The Missionary. "The Church is holy, and she declares that there can be no purer or happier condition here below than entire continence and shunning all pollution."‡

Minister. "When God had created the first man, He said 'that it is not good that he should be alone.' God then instituted marriage in Paradise itself, and before sin had polluted the world. God also blessed the union, and has declared that 'marriage is honorable in all.'§ Is not that holiness?"

The Missionary. "Each one, says the apostle, has his own gift. Marriage is a remedy; and it is holy because it is a sacrament, for it is written, 'This is a mystery, and even a great mystery.'||

Minister. "Marriage a mystery! sir, it is respecting the union of Christ and His Church, and not that of a man and woman, that these words were written.¶ Besides, if marriage were a mystery, must it be for that reason a sacrament? Is the 'mystery of iniquity,' for instance, deep as it is, also

* Catech. Conc. Trid., pars ii., art. 2.

† Ibid., art. 11, 12.

‡ Ibid., art. 23.

§ Ibid., art. 27, 28, 29, etc.

|| Catech. Conc. Trid., pars ii., c. 7, a. 50. Conc. Later., an. 1215, cap. 3. Bellarm., *De Rom. Pont.*, lib. v., 1.

¶ Luke, iv., 6.

*** Conc. Trid., sess. xiv. Barcl., *De Potest.*, 17. Faber., *Disp.* ii., 384 (V. P.).

* 2 Cor., iii.

† 1 Tim., iii., 4.

‡ Conc. Trid., sess. xxiv. Catech. Conc. Trid., pars ii., c. 8, a. 1. § Gen., ii., 18; i., 28. Heb., xiii., 4.

|| Catech. Conc. Trid., ubi supra, a. 2, et seq. Bellarm., *De Matr.*, c. 2, etc.

¶ 'Εγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. Ephes., v., 32.

a sacrament? Is *Babylon the Great*, whom the Scriptures describe as 'a woman arrayed in purple, and drunken with the blood of the saints,' a sacrament, because she calls herself MYSTERY?"*

The Missionary. "It belongs to the Church to interpret the Scriptures, sir; and while she sanctifies marriage to many, she, at the same time, extols and magnifies that spotless purity and heavenly character which she has established in the chastity of her priests and virgins, and which (mark it) was the charm and glory of the union of Adam and Eve while they dwelt in Paradise."†

It was difficult, reader, for me to reply to such deep-rooted opinions and views, without painfully mortifying them. Besides, the subject was delicate. I understood its nature and extent, but could not expose the facts connected with it, without exciting the indignation of a heart which seemed not to suspect the hidden things which I was to bring to light. I determined to let the Scriptures speak first, and then the history of the Church of Rome; and in order to ascertain whether I could gain the attention of the missionary, I remarked,

"I see, sir, that your heart is both sincere and zealous, and I doubt not that the truth on every subject is precious to it. Permit me, then, I pray you, to disclose my sentiments to you respecting that *chastity* of the church which you serve. In doing so, I will limit myself to the presentation, first, of some of the declarations of the Bible; next, the decisions of the fathers; and, finally, the principal facts which the history of your church has recorded."

The missionary assented to my proposal, and I proceeded: "Every work of God is perfect and holy, at all times and in every place. He, as I have said, blessed Adam and his companion when he had created them for each other, and bade them increase and multiply on the earth; and this, too, be it remembered, when, as yet, sin was unknown to them. Therefore, all then was holy and pure, and they were thus, in marriage, to serve the Lord without sin and base lusts. Had man remained in innocence, both he and his companion, bearing the image of God, would have seen their children born in that holiness, and they, too, would have married and multiplied, continuing in the same state of innocence. Their chastity, then, would have remained untarnished, no unnatural stain would have marred their holy and happy union, and never would *celibacy* or *virginity* have been able to pretend to a higher degree of holiness than that which the blessing of the Most High had established forever in the prolonged marriage of immor-

tal generations invariably pure and spotless."

The Missionary. "Well, sir, if such would have been the state of innocence, the state of sin is quite another thing. It has infected and corrupted all, and lust and the disorderly appetites of the flesh disgrace and pervert that institution of Heaven, and that union has become the corrupt source of the foulest crimes. In this state of things, how can the Church, the chaste spouse of Christ, whom holiness covers as a robe, allow those, who should aim to be perfect, the indulgence of those carnal inclinations of the body in which the soul is merely transitory, and whose desires it is bound to sacrifice? But, so far from this, she has in all ages crowned with honor the immaculate purity of her sons and daughters, who, submissive to the commands of Jesus Christ and the holy apostles, to crucify the flesh, with its affections and lusts, have renounced marriage for the kingdom of heaven, and preserved themselves pure, venerating virginity. Do not the Scriptures command this? and did not the fathers in all ages sanction it by their example as well as precept?"

The Minister. "The Church of God is holy in all ages and countries. She was so when she dwelt in the tents with the Patriarchs, when she worshiped in the Tabernacle, in the wilderness, and in the Temple at Jerusalem. Then, as ever, 'purity adorned her dwelling, and chastity was a crown upon her forehead.' Yet, even then, marriage was the blessing and the duty of her priests. Abraham was a father, and they were the generations of Aaron who were to succeed each other in the sacred office of the high priesthood. Chastity then was found in the bonds of marriage as well as in celibacy; and if, under the shadow of the law of ceremonies, and for a transient service, entire continency was required from sacrifices, or in the performance of certain vows, yet never, either before the law or during its dispensation, was celibacy imposed by God on the ministers at His altar."

The Missionary. "What, sir! Do you sustain your proposition by the example of an age when, as our Saviour says, the *hardness of men's hearts* permitted them to send away or repudiate their wives, and even to take several at once? Do you blend the customs of the patriarchs, who had scarcely any light from Heaven, of a church enveloped in the obscurity of a temporary law, with the divine purity which the Gospel enjoins on all who would imitate Jesus, and obtain, at last, the crowns of the blessed?"

The Minister. "But, sir, does not St. Paul declare that he and Barnabas, and the other apostles, the brothers of the Lord also, and Cephas, had the right to lead about a wife

* 2 Thess., ii., 7. Rev., xvii., 7.

† *La Sacra Biblia*, etc., Gen., iv., † (Firenze, 1835).

with them? Were not Peter and Philip, according to the New Testament, married men and fathers of families; and does not Ambrose say that 'all the apostles except John and Paul were married men?'"†

The Missionary. "That is, as history proves, they were married previous to their being called to the priesthood; but then, undoubtedly, they had wives as though they had none."

Minister. "But had it been so, St. Paul could not have said that he, an apostle, had the right to take one."

The Missionary. "Let a single example, however, be shown in history, of a priest, a man having taken holy orders, marrying."

Minister. "The canon of the Bishop of Hippone, at least, can be adduced, which says, 'Certain persons pretend that they who marry after their vow are adulterers; but, on my part, I say that those who separate such, sin grievously.‡' But, more especially, I would ask, if, as the Holy Spirit 'guides the Church into all truth,' we are to suppose that it was merely for the moment when its directions were writing, that it said, in that general manner, that the wife of a bishop and the wife of a deacon should be faithful in all things?'"§

The Missionary. "St. Paul, however, commended celibacy and continency, and declared that the woman who remained a virgin will serve God more holily than she who marries."||

Minister. "Certainly he did, and this counsel, which he gives his brethren because of their existing circumstances, is worthy of reception. Celibacy and virginity may be necessary, or very useful, in the consecration of a soul to the service of God; and I would honor the disciple whose piety determines him to this choice. But there is a wide difference between this counsel, which we are at liberty to receive or to reject, and a command of God which, you say, 'forbids marriage to priests, because such a union is not pure.' 'Marriage,' says the Lord, and I repeat it, 'is honorable in all.' Neither priests nor Christian virgins are excepted from this honorable condition; and by forbidding it, says St. Paul, they 'give heed to seducing spirits and doctrines of devils;' an apostasy which the Spirit predicted, and calls a departure from the faith."¶

The Missionary. "How beautiful, nevertheless, is that chastity of the body and soul which the servants of Jesus preserve! What a crown will they one day wear; and what glory already rests on those

disciples who, treading under their feet the passions and lusts of the flesh, overcome and subdue a body of sin, and thus free their souls from the bonds of sensuality and the disorders of licentiousness! Is it not of them that it is written, they 'were not defiled with women, for they are virgins,' and 'which follow the Lamb whithersoever he goeth,' and are 'the first-fruits unto God' in heaven?'"*

Minister. "Justly, then, said Ambrose, 'If it is the virginity of the body, and not that of the soul, that is here intended, how many holy men are excluded from heaven; for all the apostles, except Paul and John (I repeat it), were married!'"†

The Missionary. "And I also repeat, it is St. Paul who commends and extols celibacy."

Minister. "As a precaution, I say again, and not as meritorious. Thus, also, Augustine understood it, for he says, 'In the same manner as there was no more merit of patience in Peter, who suffered martyrdom, than in John, who did not, so, also, there was no more merit of continence in John, who remained single, than in Abraham, who had children.'"‡

The Missionary. "Nevertheless, the Church is explicit on this point."

Minister. "At least the Council of Gangrens thus decrees: 'Anathema against him who, because he prefers celibacy, regards marriage as an impure thing.'"§

The Missionary. "What commendations, however, celibacy receives from all the doctors of the Church!"

Minister. "Yes, it was one of your saints, the eloquent Abbé of Clairvaux, who said, with such force, 'Take away from the Church honorable marriage, and see if you will not fill it with fornicators, the incestuous, the effeminate, and impure monsters, and with all kinds of lasciviousness and debauchery.'"|| He did not speak this lightly. He doubtless knew well what had taken place in the Church from the apostolical times to his day, and he knew also that the celibacy of the priests was an intolerable bondage, and of very recent date."

The Missionary. "What do you mean, sir? Is not the celibacy of the clergy an apostolical institution? Is there the least uncertainty on this point?"

Minister. "Since you put these questions so directly, my dear sir, I will reply without reserve. Bear with me, then, if, in placing the facts, with their proofs, before you, I shock your own convictions, and am compelled to show you your error, or, at least, the delusion of your mind."

The Missionary. "I will hear what you

* 1 Cor., ix., 5. Matt., viii., 14. Acts, xxi., 9.

† Ambr., in 2 Cor., ii., et Matth., viii., 14. Clem., 535; Strom., 3. Eus., iii., 30, 31 (V. P.).

‡ August., Can. Quidam, Dist. 27 (Bur. du Conc. de Tr.).

§ 1 Tim., iii., 2, 11, 12. Titus, i., 6.

|| 1 Cor., vii., 1, 8, 34. ¶ 1 Tim., iv., 1, 3.

* Rev., xiv., 4.

† Ambr., in 2 Cor., ii.

‡ August., *De bono conjug.* (W.).

§ Conc. Gangrens, c. 9 (Ibid.).

|| Bernard., *Serm.* 66, in 1 Tim., iii., 2, 12, et iv., 3.

have to say, for I believe your intention is good. Speak freely, then, I pray you."

§ 7. HISTORY OF THE CELIBACY OF THE PRIESTS.

Minister. "For more than four hundred years, that is to say, from the apostles to about the commencement of the fifth century, neither the historical monuments, nor the writings of the fathers, nor the customs of the Church, furnish the slightest ground to suppose that celibacy was enjoined on the pastors, or even esteemed and preferred as holier than marriage by the leaders of the flocks. Neither Bellarmine nor Thomasin could discover any traces of it; and yet these first four centuries were not deficient either in pious theologians, faithful historians, or councils jealous for the honor and purity of the Church. Why, then, this silence on the subject; and, on the other hand, why do we find, in these very authentic documents, evidence that the marriage of the bishops was then the uniform custom of the Church?"

The Missionary (earnestly). "Pray, sir, is that well proved?"

Minister. "Hear, and then decide. I have some notes on this subject, which I will read to you. Denys, bishop of Corinth, in the second century, one of the most distinguished men of his day, both for his learning and the holiness of his life (so that, as Epiphanius said, his writings were read in public every Sunday, and his influence was extended and salutary over several other churches), having heard that Pinytus, one of the bishops of the island of Crete, wished to impose celibacy on the clergy of his diocese, wrote him a letter, which has been preserved by Eusebius, and the result of which was that Pinytus humbled himself before the Church, acknowledged his error, and abandoned it.*

"Clement of Alexandria, about the year 220, preached that the benefit of marriage, according to the Lord, belongs to all men, both to the elders and deacons, as well as to the laity. 'What can the opponent of marriage say against paternity,' he adds, 'when it is allowed to the bishop, who is required to rule the Church as he governs his own family?†

"Did not Origen, in the middle of the third century, declare that bishops were married men, when, in giving his particular opinion thereon, he wrote that 'it would be better were it otherwise?‡

"Did not, also, the fifth of those canons called apostolical excommunicate, in the fourth century, the bishop, priest, or deacon who, under pretext of piety, should separate from his wife? The clergy at

that time, therefore, married, as divorce was forbidden to them.***

The Missionary. "Yet, sir, St. Ignatius, the cotemporary and disciple of the apostles, and, very near his time, St. Justin, St. Irenæus, and Athenagorus, then Tertullian, St. Basil, St. Chrysostom, St. Ambrose, St. Augustine, and many other holy Fathers, praise and recommend celibacy and virginity in their sermons, epistles, or commentaries.††

Minister. "I know it; and there are two things which we both should remember; first, that the pagans also, in their idolatrous superstitions, celebrated the praises of virginity and celibacy. The Romans had their Vestals, and among the Greeks the Hierophants made themselves eunuchs by drinking hemlock. The Egyptian priests, and those of Cybele, also mutilated their bodies to attain to it; while the Gnostics and the Manicheans, if they allowed marriage to their disciples, *auditors*, forbade it to their *elect*.‡ In all this there was no holiness, much less obedience to the command of God. It was superstition that cherished these vows and practices; and if the Christian doctors whom you have named were seduced by the same delusion, we should not pronounce it more holy with them than it was among idolaters. Especially, we should not forget one thing, which ought to be well considered, viz., 'it is impossible to find in the most filthy and obscene writings of shameless libertines, descriptions, expressions, details, or recitals as impure as those which abound in the works of Jerome, Augustine, Chrysostom, and particularly Basil, when they treat of virginity.' Wo to him who reads them! if he would keep his imagination pure, and not fan in his heart the flame of the most licentious voluptuousness!§ Tell me, sir, would the Holy Spirit employ such language in commending to His Church the *celibacy* or *virginity* of those whom he calls His *temples*? Is it not rather the commendation of the devil?"

The Missionary. "They were wrong, I acknowledge, but the Catholic Church has, notwithstanding, ordered at all times that her priests should be unmarried."

CONTRADICTIONS.

Minister. "Not so, sir; on this point, as on many others, the self-contradictions of the Latin Church are innumerable. I will quote but a few of them:

* Labbé, i, 20.

† Ignat., c. 5. Cotel., *Patr. Apost.*, ii, 92. Justin, *Opera*, p. 22. Chrys., *De Virgin.*

‡ Hieronym., lib. ii., *adv. Jov.* Bruys, *Hist.*, tom. ii., p. 142. August., *Oper.* (Venet.), tom. i., 739, et viii., 14.

§ Basil, tom. iii., 588. *De Virgin.*, iii., 646. Du Pin, tom. i., 234. Chrysost., *De Virgin.*, c. 9. *Hom.* 62. Hieron., *adv. Jov.*, iv., 177. August., *De Civ. Dei*, i., 18; xiv., 16, 24, 26 (V. P.).

* Eusebius, *Hist.*, iv., 22. Niceph., iv., 8. Mendosa, 11, 60 (V. P.).

† Clem. Alex., tom. ii., 552, in 1 *Tim.*, iii., 4.

‡ Orig., *Hom.* xxiii.

“ We have seen that the first centuries afford no evidence of this ordinance of the Church. Then, from the edict of Pope Siricius, in 385, to the famous Hildebrand, nothing was more disputed and sharply contested by the Latin clergy than this yoke of the *celibacy of the priests*, which the Eastern Church threw off almost unanimously, and continues to reject. Thus the Council of Gangres, in 324, anathematized those who should refuse the benediction of a *married priest*.* Socrates and Nicephorus testify that then the ecclesiastics were married, and heads of families,† and that those who lived in celibacy did so merely from choice. And if, under Heliodorus, who was one of the bishops of Thessalia in the *fourth century*, celibacy was enjoined on the clergy of his diocese, the Council of Ancyra, in 315, did not order it, for then, says Gratian, ‘the continency of the ministers of the altar was not yet introduced.’‡ Farther, when, in 325, the Council of Nice wished to decree the celibacy of the priests, Paphnucius, bishop of Upper Thebais, one of the *confessors* of the faith, a man venerated by the whole Church, and who had himself lived in celibacy, opposed with power the design of the council, declaring that ‘marriage is honorable in all, and the bed undefiled:’ and the whole council acquiesced in this opinion.§ If, at a later period, Epiphanius, and, afterward, Jerome, testified in favor of celibacy, their opinions are those of men who not only place such iniquity above every virtue, above piety and perfection, as if the purity of the soul consisted in it alone, but (as Jerome and Ambrose) go so far as to commend *suicide* and *murder*, by pronouncing ‘holy’ those women who, to avoid the violence of a brutal soldiery, killed themselves or those who had committed the outrage.||

“ Does the chastity which the Holy Spirit teaches have recourse to such acts, or receive such encomiums? The Greek Church, however, never went farther than to enjoin celibacy on her bishops only. She always allowed the rest of the clergy to marry, and the Eastern churches have followed this rule.”¶

The Missionary. “ And the Church of Rome, sir, always held up her strict continency, in contrast with them; and those churches charged her with excessive rigour.”**

Minister. “ With *rigor*, you say. Ah! was it rigor, was it even continency, which

led the Latin clergy from the *fifth century* to live in concubinage (if we believe Cyprian and Jerome) with those ‘holy’ women, professing to be their housekeepers, while the church refused them wives!* Was it in praise of the *chastity* of that custom, that Jerome and Chrysostom ironically or indignantly describe the extravagance, the allurements, and the licentious conversation of those so much boasted *virgins*?† And what shall be said of the fornications, adulteries, incests, and other abominations which were common among the clergy of Italy, and which caused an historian of those days to say that, ‘for the adorning of vile courtesans, the churches were stripped and the poor left to suffer?’‡ In fine, the seventh Council of Metz, in 888, in opposition to those councils which had permitted ecclesiastics to have ‘their mothers or their sisters’ in their houses with them, had to forbid it, in order to put a stop to the *most monstrous crimes*!§ This, sir, is the fruit of that boasted *celibacy*, that *chastity*, so much extolled, till the days when the iron hand of Hildebrand added weight to the chains which the Latin clergy knew so well how to relax. He, Gregory VII., by his usual course of menaces, flatteries, chastisements, promises, and especially his immovable obstinacy, regarding neither remonstrances nor complaints, nor even the revolt of the clergy, issued that decree which now governs your church, and which he himself laughed at in his criminal intercourse with the Countess of Mantua.|| And what was the result of this unscriptural and unnatural law? Alas! sir, shall I not grieve you by recalling it to your view? Was it not a council of Toledo, sanctioned by Pope Leo, which permitted by a decree, ‘a concubine’ to the priest to whom *his wife* and *the mother of his legitimate children* was prohibited?¶ For the Latin Casuists (and among them a cardinal!) dared even to write, ‘The concubinage of a priest is less criminal than his marriage; and if he marries, he incurs more guilt than if he entertained several debauched women in his house!’*** Yes, sir, to this excess of folly and turpitude did the theologians of that school come; and under the laws of *such celibacy*, ‘the priests who married,’ say Agrippa and De Thou, ‘were deposed, while those who, in contempt of human and divine laws, lived in fornication and infamy, retained their charges.’†† Ah, sir, what kind of *chastity* is this?”

* Crabbe, *Concil.*, i., 291. Labbé, ii., 438. Du Pin, i., 612.

† Socrat., *Hist.*, ii., 43 (ld.).

‡ Gratian, *Dist.*, xxviii., c. 13. Pithon, 41. Crabbe, i., 201 (V. P.).

§ Socrat., *Hist.* i., ii. Sozom., i., 23. Labbé, i., 1233. Pithon, 42 (lb.).

|| Hieron., *Oper.*, tom. iv., 186. Morei, vii., 159 (Ibid.).

¶ Canis., iv., 25, 433.

** Thomas., i., 28, pt. ii. Du Pin, ii., 24 (V. P.).

* Hieron., *ad Eust.*, iv., 33. Cyprian, *ad Pomp.*

† Hieron., iv., 40. Chrys., *De Subin.*, i., 231

(V. P.) ‡ Atto, *Ep.*, 9. Dachery, i., 439 (Ibid.).

§ Bin., vii., 37. Labbé, xi., 586.

|| Matth. Paris, viii Bruys, ii., 431. Lambert,

Ann., 1074. Labbé, xii., 347. Spond., *Ep.*, 1074 (V. P.).

¶ Pithon, 47. Bin., i., 739. Crabbe, i., 449 (lb.).

** Cotel., c. 15. Campeggio, in *Sleidan*, 96.

†† Agrippa, in *Bayle*, i., 111. Thuan., ii., 417 (V. P.).

The Missionary. "Prejudice blinds you, sir. You see only the errors and disorders, and you forget that the Church always condemned them, and rejected them from her bosom."

The Minister. "Did not Pope Gregory II., and with him Boniface, authorize *bigamy*?* Did not the Council of Verberie, in 752, authorize divorce, even on suspicion raised against a woman? Did not Pope Celestine also allow it on accusation of heresy? And did not Innocent IV. sanction the divorce of Alphonse of Portugal?"

The Missionary. "Impossible! sir; and believe me, these are only errors and delusions of interested minds."

The Minister. "Well, what do the annals of the ages that follow tell us respecting the *celibacy of the priests*, the *chastity of holy virgins*? Are these delusions? Does not the Abbé of Clairvaux mourn over the impurity of the prelates and clergy, who, he said, 'committed in secret disorders which it is a disgrace to name'?† Does not Agrippa mention, among other crimes, that of a bishop who boasted of having in his diocese *eleven thousand* priests, who paid him each a golden crown for a dispensation of concubinage?‡ Does not a professor of the University of Paris, in the fifteenth century—who, to the picture of the ignorance and simony of some, adds that of the debauchery of others—say that the cathedrals are the retreats of robbers, while 'the monasteries are turned into taverns and places of prostitution'?§ And Clemengis, that doctor of the Sorbonne, what has he written on the secret and public manners of the monasteries and convents, where those men and women lived who should have been clothed in chastity? What descriptions, what accusations, what infamies, alas! and what crimes and transgressions! How many children killed before and at their birth! How much blood shed by those men so *continent*; by those women so *pure*!|| Are these delusions, sir? Does not Mezeray, and several historians with him, hold the same language, and bring the same accusations? And if we cast our eyes on other countries, do we not see the same evils which infected Italy and France; and all produced by this same principle, the forced *celibacy* of the clergy, and that *virginity* so glorious?"

The Missionary. "But allow me to tell you, sir, that there is, perhaps, little honor in collecting together scattered abuses, and pronouncing judgment upon them as if they formed the character of the whole."

The Minister. "Well, dear sir, consult for yourself the histories and documents of those times, and ascertain for yourself the justice of the accusations which are brought against them. Thus, look at England, where, from the sixth century, 'the clergy wallowed,' says Gildas, 'in sensuality, debauchery, and obscenity; where, in the tenth century, King Edgar reproached the ecclesiastics to their face with their detestable pollution, and told them that "their houses were but the haunts of vile women; infamous places, where dancing, gaming, theatricals, and excesses of all kinds succeeded each other and are perpetuated."* Then look at Spain—did not a faithful historian say that there were almost as many children of the clergy as of laymen, and that usually the priest went from his concubine to the altar?† Did not the Council of Valladolid, in 1322, and that of Toledo, in 1473, represent the clergy as living in the most detestable impurity, practicing seduction and adultery?‡ Look, also, at Germany. Why did one of the councils, in 1225, accuse the clergy of lasciviousness, voluptuousness, and public and unbounded obscenities? Why did a Council of Cologne in 1536, and another in 1549, decree censures and penances on account of the incontinency, luxuriousness, and prostitution of the priests, the monks, and the nuns?§ Why, even in the Council of Trent, did the Duke of Bavaria complain of the infamy and corruption of the clergy of his states? Why did Ferdinand, Maximilian, and other princes, beseech the pope to abolish this *celibacy of priests*, but because, as they said, 'all clerical men, almost without exception, were fornicators and adulterers'?|| Again, look at Switzerland. Was it not ordained by law, in that country, that every priest should have a concubine, 'so as to prevent them from assaulting the virtue of honest women'?¶ See, even in America, what habits the clergy transmitted to Peru. Can the depravity of those whom these Christians called *savages*, be compared with the debauchery and turpitude which Ulloa relates to us of his countrymen? Does he not, among other abominations, mention that of a priest who celebrated mass surrounded by his mistresses, and served by one of his sons, and several others of whose children were in the Church?*** But especially, what will you see if you consent to look toward Rome, the residence of the prelates and princes of the Church? Was it not there that dissolute women lodged in splendid

* Gildas, *Epist.* 23, 38. Fardun, c. 30. Bruys, ii., 219. † Bruys, iii., 308. Alvar., ii., 27.

‡ Labbé, xv., 247; ix., 389. Bin., viii., 957.

§ Bin., viii., 833, 835. Labbé, xiii., 1095, 1098; xix., 1280, 1384 (V. P.).

|| Thuan., ii., 417; xxxvi., 38. Bruys, iv., 681. Gabutius, 21. Fra Paolo, ii., 690. ¶ *Id.*, i., 32.

*** Ulloa, 449, 503 (V. P.).

* Greg. II., *Epist.* 13. Labbé, viii., 178.

† Bernard, in *Conc. Rhem.* (V. P., 526).

‡ Agrippa, in *Bayle*, i., 111.

§ Henry de Vienne, in *L'Enfant*, Pisa, i., 53 (V. P.).

|| Clemang., *Hist. de Corr. eccles.*, 26. L'Enf., i., 70. Bruys, iii., 610, 611.

palaces, and appeared in public only when surrounded by the clergy of the highest rank!* Were there not popes, even, who received tribute from the places of debauchery? Was not the palace of Lateran also the dwelling of the most infamous courtisans; and need I mention all those of the sovereign pontiffs who were notoriously polluted with incest and adultery, and enormities of which the very name is abominable? And in conclusion, remember, sir, the state of morals in the cities of Lyons, Constance, and Basle, when the general councils assembled there. 'The first of these cities,' says a faithful historian, 'then became an entire and vast place of prostitution.' At Constance, from a thousand to fifteen hundred courtesans followed the numerous unmarried men who composed the *holy council*; and these abandoned women lived there in voluptuousness, and collected gold and silver in profusion, while, at the same time, the Bible was there thrown into the flames, together with two of its defenders.†

"Such, sir, is the historical testimony which I have been constrained to bring up; and yet I have said nothing, either of that fatal melancholy which destroyed so many men and women, whom rash vows had caused to sunder the ties of nature (here the missionary sighed deeply), nor of those brutal and ferocious disciplines and austerities, by which numbers prostrated and destroyed their bodies; nor of the crimes of secrecy and darkness, which remind one of those *bones of little children*, which have been dug up in so many *holy places*; for instance, in the days of the Reformation, when Henry VIII. had the vaults of the convents and abbeys searched; or when thousands were taken up from the bottom of a pond, situated in the vicinity of some convents and monasteries, and the discovery of which caused so much horror and remorse to the pope, whose decree had produced all those infanticides.‡

The Missionary (with grief). "These recitals (for how can they be denied) sadden the soul. What abuses! What unfaithfulness! How many perjured ones! How many vows violated and trampled upon!"

The Minister. "Ah, sir, say rather, what indignation of God against a diabolical doctrine; against a system by which, in order to render the clergy a privileged caste, and give them power over the people, they are compelled to forego those ties which our wise and beneficent Creator constituted, and which the Lord Jesus blessed under the Gospel."

* Crabbe, iii., 823. Cossart., *Concil.*, v., 547. Bruys, iii., 374; ii., 244. Luitprand, vi. Labbé, xi., 881.

† Matth. Paris, 702. Labbé, xvi., 1435. Bruys iv., 39 (V. P.).

‡ Marnix, *Views of the Diff. of Relig.*, vol. ii., 205, 206. Jov. Pont., *De crudel.*, c. 6.

The Missionary (with animation). "But, sir, if the minister of the altar, in order to devote himself more entirely to God, deprives himself of the pleasures and duties of the family state, does he not obey the Saviour, who said that 'there are men who renounce marriage for the kingdom of heaven?'"*

The Minister. "All are not able to do it," the Lord also said, 'but they to whom it is given;' and those who despise the command uttered by the same mouth to marry so as to avoid impurity,† suffer the punishment of it, and by their errors and sufferings prove that 'man shall not justify what God condemns.' Beside, sir, what constant complaints and protestations continually and every where arise against that fatal *vow of chastity*, that yoke which no generation could bear; and which, in the day of God's judgment, will come up as a terrible witness, both against those who impose it, and are able to withdraw from it, and those who receive it and evade or despise it, or become its victims! Excuse me, then, I pray you, if, knowing the history of the *celibacy of the priests*, I refuse to recognize in the Church of Rome that *chastity* which you have so highly extolled. Yes, excuse me, if, in making the Bible my guide, I reject a practice which it condemns, and declare that the Holy Spirit never sanctioned an institution which fomented such excesses, and which is obliged daily to cover with a thick veil of falsehood, hypocrisy, or secrecy, the same deeds which the very pagans of ancient Rome called 'crimes.'"

Reader, you who have followed me in this argument, do you think I have gone too far, or that I am too inflexible in my decision, when I again decide that I will have nothing to do with a church which exhibits to me such infamy?

CHAPTER XIV.

THE WORSHIP OF THE VIRGIN MARY.

§ 1. THE PILGRIMAGE.

ON one of the highest summits of Mount Etzel, at the eastern extremity of Lake Zurich, stands the small chapel of St. Meinrad, held in great veneration in the Church of Rome, and which is like the gate of the wild valley, where, at a short distance, is seen the ancient abbey of "Our Lady of the Hermits." Every year innumerable multitudes of pilgrims come from all quarters to these holy places, and there is seen, in all its pomp and excess, that worship which the Church of Rome gives to the Virgin Mary, the angels and saints, and to all kinds of images and relics.

I was returning from the north of Switzerland. -I had passed through the gloomy

* Matth., xix., 12.

† 1 Cor., vii., 2.

and deserted city of Constance; I had there worshipped the Saviour in the very dungeons of John Huss and Jerome of Prague; I had praised Him in that hall where an impious and murderous council was held, and before those seats which an impious emperor and pope had occupied; and I had given thanks to Him on the spot forever consecrated, where the stakes of two faithful martyrs of the Bible were lighted. My soul was full of gratitude toward Him who gave me His Word, and I desired to recall to my mind and to impress on my heart the blessings which flow from this source, in the very place where, three centuries before, the Spirit of God revealed them by that very Word to the sincere and learned Zwingle, then a preacher of the celebrated monastery which I came to visit.*

It was on the morning of a bright day. I was resting on an open hillock, whence the view extended over the distant banks of the lake to the plains and mountains surrounding it, which bounded the horizon. Bands of pilgrims, who had come from the cities, boroughs, and villages of Alsace, of Brisgau, of the Black Forest, of Suabia, and even of Hungary and Austria, ascended the steep path, on which, for nearly eight centuries, crowds of those travelers, of every rank and age, have followed each other. Old men, and youth, and mothers with their children, slowly ascended the narrow and paved road, and each according to the form of devotion which he had chosen. Here, a man, already bent under the weight of years, bore a thick yoke of the heaviest wood on his neck. There, a young woman bowed her head beneath an enormous stone, with which she had loaded herself from the foot of the mountain. Another man had his feet clogged with fetters. Another had burdened himself with a heavy cross made of two stakes. A trembling old woman walked painfully with her hands bound together. Another woman felt her way along, with her face covered with a black cloth; while another of these *disciples* advanced by taking two steps backward for every three made forward.

§ 2. INVOCATION OF THE VIRGIN.

The bell of the chapel rung, and their

* *Ulrich Zwingle* was born in 1484, at Wildhaus, in Tockenbourg, Switzerland; he pursued his studies at Basle, and, after having been for ten years curate of Glaris, he was, in 1516, called to be a preacher at Our Lady of the Hermits (*Einsiedlen*), in the canton of Schweitz. There it was, principally, that, having read with diligence and with constant prayers the Holy Scriptures, he was enlightened on the nature of the doctrines and worship of the Church of Rome, and began that reformation which he afterward continued zealously at Zurich, and which soon spread over several of the Swiss cantons. See the *History of the Reformation of the Sixteenth Century*, by Merle d'Aubigné, vol. ii., p. 362, and foll., wherein is found the most authentic and interesting relation of that remarkable epoch.

prayer was heard as follows: "Blessed Mother of God; Ever Virgin; Princess of Heaven; Queen of Mankind; Empress of Angels; Only and Sovereign Mistress of the Universe;* Refuge of Sinners; Gate of Heaven; Mother of Compassions, and Light of the World, which you have made, which you preserve and govern; † we cast ourselves before you, we adore and supplicate you, together with the holy apostles, St. Paul, St. Peter, and St. Andrew, and with them all the saints, to look toward us, your unworthy and miserable servants, who live by your love alone! Spouse of the living God, Lamp of Grace, to whom God has given the right of lenity and compassion, save us! for without your pity, we are lost. The hope of life is in you alone." ‡

This prayer was followed by a hymn, in which St. Meinrad was invoked and praised, with the angels and several saints; and as soon as these pilgrims arrived before the chapel, they prostrated themselves, kissing the dust, and muttered other prayers. Thus all these bands followed each other; they then advanced in order toward the abbey, whither the supernatural picture of the "Blessed Virgin" attracted them, and where her worshippers were to find miraculous cures, with the absolution of all their sins.

I saw it myself, reader, and walked among those pilgrims; I was present at their worship and their festival; I followed their adorations; I assisted at their ceremonies; I conversed with several of them; and I was enabled to learn, in respect to them, and in detail, all that the Church of Rome invites me to do in bidding me enter her bosom. I did not, indeed, find, in other stations of that Church, all that I saw at Einsiedlen to the same extent. She acts with caution; and if in countries where she is free, where she rules, and especially where she does not act under the enlightened restraint of the *disciples of the Bible*, she gives herself up without reserve to her principles and to all their exactions; she knows how to moderate herself and impose upon herself restraints in the presence of *heretics* and *the Word of God*; and not expose those

* *Garden of the Rosary* (beginning). Respecting all that follows, see, among other books, the *Conformities of Modern Ceremonies with the Ancient*, 1667. Bost, *Doctrine of the Holy Scriptures relating to the Worship of Mary*, Paris, 1835. *Pagan Rome*, Paris, 1838. *Anatomy of the Mass*, by P. du Moulin. *The Evangelical Proselyte*, by Gilles de Gaillard, 1643. *Of the Opinion of the Fathers respecting Images*, by J. Daillé, 1641. See, also, *Counsels to the indiscreet Devotees of the Virgin*, by the Bishop of Tournay.

† Office of the Virgin, litany. *Psalter of Bonaventura*. *The Breviary*, De Salo, Salasar, Crasset, Casterus, Bernard de Bustis, Alain, etc. De Bustis says that *even God is subjected to the Virgin Mary*. —(T. C., b. xii., c. 31.)

‡ Basn., *Ecl. Hist.*, b. xviii., c. 11. *Cheminais, Serm.*, v. ii., p. 142, 145, etc.

portions of her worship, nor the books which contain them, which might shock in the least degree the intelligence of her adversaries or judges. It is true, also, as in the days of the heathen at Athens, Rome, and the Gauls, that some cultivated minds despise the gross superstitions of idolatry, leaving them to the ignorant and the simple. Thus, in all times and in our day, in the very bosom of the Church of Rome, several of her doctrines and practices are weakened, and are laid aside by the higher class of society, who abandon them to the vulgar. But the *vulgar* are the *people*, and the people are *humanity*, and it is for the good of humanity that the RELIGION of God was given to the world. If, then, it is now the most culpable injustice to leave the *people* in ignorance of this blessing, how shall the crime be designated by which the people, that is to say, again, *mankind*, are deceived by falsehoods and bewildered by a mass of observances, which, while they point them to the cross, divert them from Jesus! Such were my reflections as I traversed the path between the chapel of Meinrad and "Our Lady of the Hermits."

Soon the valley in which the monastery is situated opened before me, and I saw, rising in the midst of it, the borough of Einsiedlen, overlooked by the church and the numerous buildings of the abbey, and surrounded by oratories, shrines, and chapels, which border the roads on all sides. It was the day before one of the festivals of the Virgin. Already thousands of her worshippers, whose number increased every moment, were assembled before her image, which was exposed to their veneration in a chapel of the abbey. This image is *supernatural*, as I was informed by the "Authentic and Faithful History of Einsiedlen," which was sold for a few cents, together with legends, small statues, and pictures of the Virgin, crucifixes, rosaries, articles of clothing, and many other things which had been *blessed*, in the stores and numerous stalls, which are hardly sufficient for the avidity of the pilgrims. "This portrait," the history says, "was sent from heaven by the Blessed Virgin herself, who appeared to the Bishop of Constance in the tenth century, when he was about to consecrate the church and monastery, which the *Virgin had already consecrated*."* "Then the Lord Jesus descended from heaven, and celebrated in person the first mass in that church, assisted by St. Stephen the Martyr, and St. James. A bull of Pope Leo VIII. confirmed all these miracles,† and thenceforth numberless miracles, glorious apparitions of the Virgin and of several saints, have

increased the holiness of this place, where the divine image of the Mother of God, the Queen of Angels, has effected the most unheard-of cures; and where the Virgin, the angels, and the saints, have procured, by their sovereign intercessions or efficacy, the fullest absolution of every sin of all the devout pilgrims who go there."

The adoration of the multitude was at the highest pitch, kneeling before the Chapel of the Virgin, on the extensive square in front of it; the whole concourse looked to the image, kissing their hands to it, addressing to it their songs and prayers, and rendering it the most humble and devout worship. The great and living God was never adored in His temple at Jerusalem with more solemnity and submission, and His priests, His Levites, and His singers, never served Him with more pomp and reverence, than did the priests of this picture, in praising it, doing homage to it, and celebrating it before the attentive throng. And that idol (for was it any thing else?) was not the only one. The statues and pictures of the angels and saints were every where mingled with those of the Lord Jesus, in the church and its chapels, on the square of the borough, in its streets, by the road-side, in all the houses, and in every room; and every where men, women, and children saluted them, prostrated themselves, knelt down, recited short prayers, or sang litanies.

My soul suffered more than I can express; and more than once I wept with grief. In vain I endeavored to excuse such devotions, with the thought that this homage was merely an *honor* given, not a *worship*,* and that even this *honor* reverts, in the end, to God.† This excuse vanished always before the IDOLATRY of the multitude, when, by conversation with divers classes of the pilgrims, and with those, also, who taught them and preached to them, I had well understood both the doctrine of the Church of Rome on that point, and the intentions and sentiments of the worshippers whom I saw personally. The latter generally told me that "they believed in their hearts that they were *seen and heard* by the Virgin Mary and the saints, as well as by the angels; that they were sure that the Virgin is almighty in heaven and on earth; that she has supreme authority with God, even above the Son; that it is she alone who dispenses the blessings of salvation, and that nothing is impossible with her; that she particularly loves those who serve her; that she keeps and protects them, that she cures and consoles them, and that she obtains for them all pardon from God, exemption from purgatory, and eternal dwelling in paradise."

* Hartm., Ann. Einsiedl., p. 54.

† Hist. of the Ref. of the Sixteenth Century, vol. ii., p. 398.

* Abridg. of Catech., etc., p. 33.

† De la Hogue, Tract. de Myst. S. S. Trin., p. 233 (1822).

I asked them if they believed that her image was any thing else than a dead and worthless piece of wood ; they replied, exclaiming, on the contrary, that " this image is heavenly and living, though that does not appear to the eyes ;" that it is like the host, in which God exists bodily and living, though one does not perceive it ; that it had been seen more than once moving its eyes and smiling ;* and even that a holy aged man, whom they named, had distinctly heard it speak. Is it, then, I asked those *Christians*, indeed that *image* which you invoke ! Is it truly before it that you bow ! And is it really from it that you expect cures and deliverances ! And each replied that such was his belief and his firmest hope !!

I have already said that the priests, generally, are more considerate, but some of them go as far as the people. " It is true," said one of them to me, " that we invoke the Holy Virgin, the angels, and saints, but it is to obtain through their intercession, and by their merits, the favors and aid which we need, and thus to place ourselves under their powerful protection. And why should we not do so, as the Blessed Virgin is the Queen of Heaven, as the angels continually contemplate the face of God, and the saints, also, enjoy the beatific vision ! Is it not also reasonable," he continued, " as well as honorable to God, that we should draw nigh to those friends of God ; to the Holy Virgin, who is the blessed and beneficent mother of the Saviour ; to the saints, who have served Him on earth, and the angels, who serve Him in heaven ; that they may intercede for us with God himself, who is the sovereign monarch of us all ! What more beautiful as well as favorable order of things for feeble, sinful, and timid man, could be conceived ! And do not think," he added, " that by this we forget that Jesus Christ is our only Mediator. He is our *Mediator for redemption*, while the Virgin and the saints are only *mediators for intercession* ; † and when the saints obtain from God for us, by their prayers, either favors or assistance, it is only because they are sustained by the perfect and infinite merits of Jesus Christ." ‡

Thus spake this priest ; but I heard something quite different the next day in the church. The temple, which is very large, and the square near it, were filled with an innumerable concourse. The service of the Virgin was first performed with

* In 1835, one of the *Madonnas* at Rome was seen to move her eyes ! (Pop. at Rome.)

† *Abridg. of Catech.*, etc., p. 47.

‡ *Conc. Trid.*, sess. xxv., *De Invoc. Sanct. Catech. Conc. Trid.*, pars iii. *De Cultu et Invoc. Sanct.*, § 16, et seq. Bellarm., *De Cultu Sanctor.*, totus liber. Idem., *De Sanct. Beatitud.*, lib. i., c. 19. *Abr. of Cat.*, etc., lesson 29.

the most pompous ceremonies of worship and the highest praises. When this was ended, a priest entered the pulpit, and with equal zeal and fluency pronounced an encomium on the Virgin. I cannot repeat his discourse verbatim, but its substance is pretty faithfully reported in the following language.*

DISCOURSE OF A ROMISH PRIEST.

" What will become of the soul that does not recognize the divine, adorable, and almighty majesty of the most holy and blessed Virgin ? Where will that soul resort for salvation, if it thus turns from the Queen of Heaven, from her whose name is above every other name, who is the mediatrix of all salvation ; the eternal principle of life and happiness, and on whom the whole universe, angels and men, fix their looks and their adoration ! † Is it not in her that God has revealed the glory of His power and mercy, and has placed all the treasures of His love ! ‡ Believers ! contemplate them with me, and possess them for yourselves.

" I first see her at the origin of the world, as predicted by Adam, who, having this incomparable woman in view, gave his companion the name of Eve, that is to say, *living*, and who, by that word alone, then designated that Mary who, in the truest sense, is *the blessed mother of all the living*. I next see her proclaimed by the Lord Himself, when He said to the serpent, that by her his head would be crushed ; so that as the sin of the woman caused the ruin of the human race, it should be woman also, it should be Mary, who should repair that ruin, and substitute salvation in its place. § By what miracles, also, was she attended when she appeared in the world ! She was above mankind, and therefore was not born like them. Her conception was *immaculate*. The angel Gabriel appeared to her mother, and choirs of angels rejoiced in heaven. || At her birth, which was without suffering, the brightness of the sun was twofold, the moon was as brilliant as the sun, angels descended in crowds around her cradle, and the heavenly child even then delighted in their concert. ¶ From that blessed day, also, that divine birth was celebrated every year in heaven by the blessed and holy angels ; and on earth, also, excommunication and secular punishments have struck

* The reader can verify the assertions of this discourse, in the quotations below.

† The Jesuit Poiré, *The Triple Crown of the Virgin Mary*, quoted by the *Evang. Prosel.*, part ii., sect. 130, p. 12, and foll.

‡ *The Triple Crown*, etc.

§ *La sacra Biblia*, etc. Gen., iii., 15, 20 (Firenze, 1835).

|| Bernard de Bustus, *Serm.* 3, *De Nativit. Mar. Basn.*, xviii., ch. xi.

¶ (Ibid.) Pelbart de Themeswart., *Stellar.*, lib. v., p. 1 and 3 (Basn.).

those profane ones who have denied its heavenly nature.* I then witness her *assumption*. She died, I acknowledge, though sin had no existence in her. But, forty days after, she rose from the dead, and on the 15th of the month of August, the angels took her in triumph to heaven, her dwelling and her throne.† Who is she that rises, I exclaim with the ancient Church; who goes up like the dawn, as beautiful as the moon, as chaste as the sun, as terrible as an army drawn up in battle ‡ Ah! it is to-day the garden of Eden receives the animated paradise of the new Adam, that mother of the living God, but yet a virgin; that temple of the Word, yet incorruptible!§ What do I say? Is it not a *goddess* whom heaven receives? Does not the holy father, Leo X., call her so?|| And what is she about to do in heaven? I ask. Another Esther, she will receive of God the half of the kingdom of the universe, as the most learned doctors have declared; ¶ and it is also that the celestial court may adore and obey her as she who, by her works, is worthy of all the glory acquired for her eternally!*** Let her, then, no more be praised (as when she was still here below) for what God has done for her, but let her be praised and worshiped for all she has done for God.†† Or, rather, her glory is above all glory, and there is none but God, who alone is above her, who can adequately pronounce her encomium.††† Humble thyself, then, in her presence, thou church that adores her! Humble thyself, O world; humble yourselves, heaven and earth; abase yourselves before Mary! Do you not see her exalted above kingdoms, which she directs and governs? Do not kings themselves acknowledge it? Did not Louis XIII. say, *I will not reign unless Thou reignest?*§§ Do you not see her doing whatsoever she pleases in heaven and on earth; performing the most surprising miracles, overthrowing armies, delivering cities, scattering the plague, averting famine, striking her enemies with death, hearing all pray-

ers, manifesting herself to her worshipers; in a word, descending from heaven with her most holy Son in this very place; yes, ye faithful, on this very spot where I am speaking, and where she deigns to receive you, placing her sublime and living image here, and making this forever her abode, and the seat of all the efficacy of her imperishable gifts and blessings!* What assurance of pardon, also, have you in her! If even the spirits of the damned pray to her from the depths of hell, to deliver them, what may you not obtain from her mercy? Ah! believe me, had the 'foolish virgins,' instead of addressing the Son, spoken to His Mother, the door would certainly have been opened to them,† for she would have obtained it from her Son by the maternal right she possesses.‡ You are happy, then, believers, in paying to her your homage. If that of *Lairia* belongs to God, to the Virgin you owe that of *hyperdulia*; yes, absolute adoration by the submission of your hearts, which you should humble in her presence; you cannot too unreservedly devote to her all your love, zeal, and obedience.§ Happy, also, are you in approaching her holy relics, her veil, her comb, her spindle, her shoe, her ring, her milk!|| Happy are you, if her image is dear to you, and if you thus daily pay your homage to her on whom we build our firmest hopes; what do I say! in whom alone is our whole confidence for this world and for eternal felicity!¶¶¶¶

These were, in substance, the terms in which the preacher expressed himself. The people who heard him seemed rapt in admiration, and the remainder of the day was spent by the multitude in processions, worship of the angels and saints, in mutual congratulations on the result of their pilgrimage, and the full pardon which would be derived from it, and which they would, on their return, impart to their relatives and friends, who had not been able to visit the image except in spirit and intention. Then, reader, the anguish of my soul was intense. I wept before the Lord Jesus, whom I had seen despised and trampled on by such excesses; I mourned over the slavery in which I saw this poor people held captive by Satan, and I thought of former days, those days when the faithful testimony of Zwingle was heard in these very places. This last reflection deeply affected me, and it seemed as if the attractive and powerful voice of that *Christiana*, that MINISTER OF THE TRUTH, ascended anew on that spot, before that idol, where it had

ascended anew on that spot, before that idol, where it had

* This happened to John de Moncon, a Dominican friar. Maimb., *Hist. of the Schism of the West*, vol. i., book iii., p. 236, A.D. 1387 (Id.).

† Basp., book xviii., ch. xi., § 5, 6, and foll.

‡ Rom. Brev., *ad laudes fest. Aug.*, p. 987.

§ *Brev. Rom.*, lect. iv., 15. Aug., p. 984; lect. v., p. 985 and 987.

¶ Card. Bembo, lib. viii., ep. 17 (P. E.).

§§ Gab. Biel, in *Can. Miss.*, lect. 80, *Confugimus*, etc. The Jesuit Barradas, *Conc. Evang.*, t. i., lib. vi., c. 11.

*** Father Cheminai, *Serm.*, vol. ii., p. 142, etc.

†† Father d'Orléans, *Serm.*, vol. ii., p. 62, 97, 99, Paris, 1696.

††† Cardin. Bona, *De div. Psal.*, c. xii., § 1 (Basn.).

§§ Represented in the procession of the Jesuits of the Luxembourg, in 1685 (Basn.). The reader may remember that in Spain, *Don Carlos* put himself and his army under the Virgin's sovereign protection, and ordered the standards to be lowered before her image!

* *Brev. Rom.*, *laud. fest. Aug.* Father d'Orléans, *Serm.*, vol. ii., p. 88.

† Card. Bona, *De div. Psalm.*, p. 307, c. xii., § 1. Father Crasset, tr. i., p. 100 (Basn.).

‡ *Brev. Paris.*, *Pars verna*, Hymn, *Virgo, Virginum*, etc. *Id.*, Hymn, *Ave Marie stella*, etc.

§ *Trip. Cour.* (P. E.).

|| *Ibid.*

¶¶ Gregor. XVI., *Encycl.*, 1832.

so often been heard in times past, and that, filling the valley with its accents of truth, it called the multitude to listen, and replied to the preacher they had just heard in the following terms.

DISCOURSE OF A REFORMER.

“ ‘Thou fool!’ I would say to thee with St. Paul, ‘who hath bewitched thee,* that thou shouldst thus put the *flesh* in the place of the *Spirit*,’ and thy own folly and darkness above the light and wisdom of Almighty God? I observe thy complacency in that inscription over the entrance to this temple—HERE IS FOUND FULL REMISSION FOR ALL SINS—and thou wouldst persuade this ignorant multitude, whose souls thou art destroying, that it is here alone, in this temple built by men, that the God of mercy is to be found. But, rash and earthly-minded being, knowest thou not that wher-ever souls exist, there God is present with them, as well as in this place †? Is it in one place rather than another, that He who created the heavens and the earth draws near to the heart that seeks him? Dost thou, another Samaritan, suppose that here alone men must worship, ‘because thy fathers worshipped here before thee? ‡’ Of what profit is such antiquity, which flatters pride, if it is mere superstition and falsehood? § Or, perchance, art thou so ignorant of the covenant of salvation, and the value of the blood of the Son of God, that thou hast ‘counted that blood an unholy thing,’ || preferring or adding to it the merits of the creature, or in associating with the work of the Saviour that of the Virgin, the angels, and saints? Soul—still ignorant of the gift of God! can empty works, long pilgrimages, offerings, images, a multitude of prayers, or the decking of the body, obtain the grace of God? Does He not look at the heart? and is not Christ, who offered Himself once on the cross, the sacrifice and the victim, which satisfies forever for the sins of all believers? ¶ Thou speakest of the *immaculate conception*** of the Virgin, her *resurrection*, her *assumption* to heaven, her *power* and *intercession*, to which thou joinest that of the saints and angels, whom thou wouldst have worshiped, honored, and invoked also! But why didst thou not read the Holy Scriptures, or even the authentic history of the Church of God, before proclaiming these superstitions, these flagrant idolatries? Hadst thou done so, thou wouldst have seen that the Fathers reject with horror this system of adoration or worship, and whatsoever kind of religious

homage is given to the creature. ‘Every figure and statue,’ Tertullian would have told thee, and also Clement of Alexandria, ‘should be called an *idol*, a mere base and profane thing. Wherefore, to eradicate idolatry, God has prohibited in His worship all images and every resemblance to things in heaven and earth, and forbade their being made. And, therefore, we Christians have none of these material representations; God, and God alone, is our intellectual image.’* ‘What men of sober sense,’ Origen would have said to thee, ‘would not laugh at one who, to excite his devotion, should turn toward a statue? Shall not the Christian, as well as the Jew, keep the commandment of God, which forbids him to make either altars or images; and shall he not understand that that which he should consecrate to the Lord, is the resemblance to “the first-born of all creation,” which the Spirit of God forms in the soul of every believer?’ ‘Even the most ignorant Christian abhors such a practice, although he may be told that the image is *only a symbol*.’ † Cyprian, likewise, would have exclaimed to thee, ‘What hast thou to do with bowing down thyself before images? Raise thine eyes and thy heart to heaven; it is there thou shouldst seek God!’ ‡ A council, also, as early as the third century, would have unanimously forbidden thee to have any painting in a church, ‘lest,’ it would have told thee, ‘He who ought to be worshiped be represented on the walls; § ‘for it is the Serpent,’ another witness would have affirmed, ‘who publishes this falsehood, that *we honor the invisible God by visible pictures*.’ Lactantius would have asked thee, ‘What religion can there be in an image? It is in divine things alone that devotion exists, because they are spiritual. What can there be that is heavenly in an image made only of earth? || Again, Eusebius would have spoken to thee of the ‘imprudence of those Gentile converts to Christianity, who had made images of Paul, of Peter, or even of Jesus.’ ¶ Athanasius would have forcibly said to thee, that ‘the invocation of idols is criminal; and that which is wrong in principle can never, under any circumstances, be right in practice.’** Ambrose would have added, that ‘the Church admits no foolish imagination nor false representation, but only the true substance of the Trinity.’ ††

* Tertul., *De Idolol.*, iv. Clem. Alex., *Adm. ad Gent.* Id., *Strom.*, viii., ὅτι καὶ αὐτὰ ἀν ἐν ἀργὰ καὶ ἕλικά καὶ βέβηλα.—Νηπὸν δὲ τὸ ἀγαλιμά ἐστιν ὁ Θεός, ὁ μόνος ὄντως Θεός (D. R.).

† Orig., *Cont. Cels.*, lib. vi., vii., and viii.

‡ Cyprian, *ad Demet.*, p. 191 (Oxonii, 1682, R. C.).

§ Conc. Eliberit. in *Hisp.*, *Ann.* 300, c. 36. *Clem. Recogn.*, lib. v., § 23 (D. R.).

|| Lact., *De orig. err.*, lib. ii., 1.

¶ Euseb., *Hist. Eccl.*, viii., 18.

** Athan., *Orat. cont. gent.* (1629).

†† Ambr., *De fuga sæc.*, t. i.

* Gal., iii., 1.

† Discourse of Zwingle (*Hist. of the Ref. of the Sixteenth Cent.*, ii., 403). ‡ John, iv., 20.

§ *Conformity of Mod. Cerem. with Anc.*, ch. xii.

|| Hebr., x., 29 ¶ Zwingle, *Oper.*, i., p. 263.

** See on the perpetual Virginity of the Saviour's Mother. *Bost: Doctrine of the Holy Scriptures on the Worship of Mary*, Paris, 1835.

And, priest of Rome, if this would not have sufficed, thou couldst have read in one of the letters of Epiphane the following story, which Jerome has preserved, and, consequently, approved: 'In a certain place of the country which I visited, I found suspended at the door of the church a veil, on which the picture of Christ, or of some saint (I do not certainly remember which), was painted. Now when I saw that, in contempt of the Holy Scriptures, the picture of a man was hung up in the Church of Christ, I cut down the veil, advising the keeper of the place to use it rather for the burial of some poor person.*'

"This is what thou wouldst have learned from the Fathers, hadst thou listened to them. And, especially, if, in accordance with duty and with the title of *priest*, which thou bearest, thou hadst feared God and made *the Bible* thy study, thou wouldst have known (and may the Holy Spirit cause thee to believe it!) that the Word of God curses the least degree of religious *honor* addressed by one man to another, rather than to God alone, notwithstanding his *intention* thus to offer it to God. It tells thee, 'Thou shalt worship the Lord thy God, and Him *only* shalt thou serve.' 'Thou shalt fear the Lord thy God and serve him, and shalt swear by his name.†' 'I am the Lord' (says God to thee), 'and my glory will I not give to another, neither my praise to graven images.' 'Thou shalt not turn to an idol, but thou shalt destroy the altars and break the images.‡' This is what God has spoken; this is what thou shouldst believe and do. I know thou wilt answer, with Pope Gregory, that 'these images are the book of the ignorant, and that he who cannot read the Scriptures, is thereby taught at least through the eyes.' But, I ask, why, if this practice is really *good*, and in accordance with the will of God, was it unknown to the whole Church in the apostolical ages? Had the Church in those days not yet received 'that Spirit which should lead her into all truth?' Moreover, why, in those same times, so near to the apostles, does one of the Fathers, whom thou hast canonized and called a saint, namely, Clement of Alexandria, say, that 'a visible representation degrades the majesty of the divine nature; and to pretend to serve a spiritual essence by substituting for it a material picture, is but to debase it by making it pass through the senses?§' Dost thou reply that these statues and pictures do not represent any false deities, and that the homage thou payest to the Virgin, the angels, and the saints is merely of an in-

ferior kind, and that thou renderest *supreme* adoration to God alone?* I would say, what uncertainty of principle, and what contradictions are found among thy doctors, popes, and councils! What diverse opinions; and how they oppose each other! Some (those who least erred) see in these images only a simple and material representation, and give them 'only a certain respect.' Others pay homage to them as consecrated beings, it is true, but it is still 'only in an inferior manner, and as a matter of choice.' Others, again, place themselves before them in devout reverence, and bend the knee to them. But, finally, what do many others of the *faithful*, as thou callest them? Even what they are commanded to do by that Council of Trent which dictated to thee what thou shouldst believe; confirming the second Council of Nice,† by which the unrestricted adoration of images, or the doctrine that they possess *inherent holiness*,‡ was decreed on pain of excommunication. It tells them, *WORSHIP!* and they obey!

"Thou shouldst also know that the most respected among thy doctors, such as Bellarmine, Aquinas, Tannerus, Gregory of Valencia, Azorius, and, finally, thy own Missal, teach, unhesitatingly, that 'the image should not only be revered and served, but it should be worshiped, that it should receive the same honor that is paid to its original; that thus that of Christ should be adored with the worship of *latria*, that of the Virgin with that of *hyperdulia*, and those of the saints with that of *dulia*.§' And here, Romish priest, I challenge thee, and demand of thee, to show me, in the Holy Bible, these different kinds of worship. I see, it is true, among the pagans of ancient Rome, two or three different degrees, according to the superiority or inferiority of the gods of those idolaters;|| but where does the Book of God sanction this distinction and this practice? Where does it admit such subtlety, which, while it is falsehood, yes, imposture, in the mind of the priest, is the snare—ah! I should rather say, the ruin of the people, of the common man, the peasant, the villager, the child, whom thou seest kneeling before the idol, speaking to it and invoking it. Moreover (and be so kind as to pay attention), does not the Scripture use this same word *dulia*, as thou callest it, to denote the sovereign worship due to the Lord? Dost

* Cat. Conc. Trid., p. iii., 16. Bossuet, *Expos. of the doct., etc.*, art. iv. Bellarm., *De Sanct. Beat.*, i., 12.

† Cat. Conc. Trid., p. iii., a. 39.

‡ Leo, episc. Chalced., in 2 *Conc. Nicen.*, art. 2 and 4.

§ Bellarm., *De Imag. Sanc.*, ii., 20. Aquin., *Sum. Theol.*, p. iii., quæst. 25, art. 3. Tanner, *Disp.* 5, in 2 part. Thom. Valenc., *De Idol.*, lib. i., 5; lib. ii., 24. Azor., *Instit.*, c. vi., a. 3 et 6. (Id. of the Rom. Ch., p. 178.) Miss. Rom., p. 198. (Colon. Agrip., 1649.)

|| Mars. Ficinus, in *arg.*, lib. i. et lib. viii., *De Lege*.

* Hieron., *Oper.*, t. ii., Epist. Epiph., ad Johan.

† Matt., v., 10. Deut., vi., 13.

‡ Is., xlii., 8, 17. Luke, xix., 4. Exod., xxxiv., 12-17.

§ Clem. Alex., *Strom.*, lib. v.

thou not see it in numerous passages,* and canst thou not perceive, also, that this is what compelled one of these earliest doctors, whom thy Church venerates, to acknowledge that 'this double kind of worship,' of which thou speakest, 'has no support in the Scriptures;† and another, no less esteemed, to confess that 'this distinction was entirely unknown to the Apostolical Fathers?‡ Abandon it, then, with them, for it is not in the Book of God. What is therein contained only condemns thee. I there behold two things which contradict thee: the one is the prohibition against *adding to or diminishing from the words of the Lord*;§ the other is a precept which expressly curses the worship of images. Listen to it.

CHAPTER XV.

CONCEALMENT OF THE SECOND COMMANDMENT BY THE CHURCH OF ROME.

"THE Lord has himself said, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.¶

"Priest of the Church of Rome, answer me: what hast thou done with this commandment? I find it neither in the catechism for the people, nor in the teachings of the Church. The child who learns thy catechism has not even an idea of it; he does not know that God pronounced it. Is he asked, What is the *second* commandment? he answers by repeating the *third*. Thou sayest, it is true, that 'it is in consideration of his age that this long commandment, which would fatigue his memory, is taken away from his elementary catechism.¶¶ Cunning one! Has God less compassion for little children than thou pretendest to have, when he orders his commandments to be read to them, and to be studied by them daily?*** Yes, artful one! I repeat, for well dost thou know, that with thee, neither children nor youth hear or know that commandment; and the adult and aged are so ignorant of it as not even

to imagine their crime when they bow down before an image and recite prayers to it. No; thou sayest nothing respecting it in thy discourses nor in thy visits, and if thy books speak of it, it is as if *in passing*, and as an appendage, at present useless, to the *first* commandment,* and which does not contain another precept. Or, by an unheard-of interpretation, thou declarest that the threatening which terminates the second commandment, is a clause which is connected with each of the ten!‡

"I know thou wilt reply, that still thy Church has the Ten Commandments. But, in the first place, what shall I call that alteration of the *seventh* (which thou callst the *sixth*), which forbids ADULTERY,‡ and which thou makest to forbid only LUXURY!§ Then, what shall I say of that division of the *tenth* into two, the one specifying the coveting a neighbor's wife, the other the coveting his goods?¶ Hadst thou read the Scriptures, thou wouldst have learned that God gave the tenth commandment in these terms: 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'¶¶ Thou wouldst have known, then, that 'thy neighbour's wife, man-servant, maid-servant,' &c., are *his house*, that is to say, *his goods*; and that it is, therefore, by an arrogance and artifice, which God alone shall judge, that thou hast changed the order of the words of the Lawgiver, and hast separated what He has united. Ah, it was because one abyss leads to another; because it was necessary, in order to the introduction of idols and images into thy Church, that the commandment which proscribes and curses their use should first be removed; and this work was accomplished by a hand which I dare not characterize!

"But the Word of God is no less decisive, though thou hast mutilated a portion of it, though thou *pleadest against it*, and though, in showing the idol which the workman made with his rule and compasses, as the prophet says, or which he formed with the hammer, and then painted or gilded, thou dost say, Here is such a *saint*, here is the *Virgin*, here is *Jesus*, here is the *Holy Spirit*, and even, here is the *Eternal Father*! that Word of God still proclaims, 'Wo, wo to the idolater! thine image is only a teacher of lies!*** If, notwithstanding,

* *Catech. Conc. Trid.*, pars iii., c. 2, § 32.

† *Id.*, pars iii., c. 2, § 40. Appendix ad singula præcepta.

‡ The Hebrew has אֱלֹהֵי אֲנֹכִי. The Septuagint, Οὐ μοιχεύσεις. The Gospel, Οὐ μοιχεύσεις. (Ex., xx., 14. Matt., v., 27.)

§ *Abridg. of Catechism, etc., as taught at Geneva in the Romish Church*, p. 29.

¶ *Ibid.*, p. 30.

¶¶ Ex., xx., 17.

** Deut., iv., 15, 22. Is., xl., 18; xli., 7; xlv., 9.

Hab., ii., 18, 19.

* The Septuagint translate the Hebrew עֲבֹד sometimes by λατρεύειν, and at others by δουλεύειν. In 1 Thess., i., 9, and in Matt., vi., 24, δουλεύειν is applied to the living God.

† Bellarm., *De Beatit. Sanct.*, lib. i., c. 12.

‡ Vasquez, *Disp.* xciii., in iii. part, c. 1.

§ Deut., xii., 32.

¶ Exodus, xx.

¶¶ Hall, *Louth. Disc.*, 1835, p. 26.

*** Deut., vi., 6, 7, 8. Ps. lxxviii., 5-8.

thou repliest that the Virgin Mary, the angels, and the saints, are worthy of being honored—that the Virgin, especially, is highly exalted above all creatures, and that by serving her we serve God by her—I ask again, how thou knowest this? I learn from the Scriptures, that ‘all generations shall call her blessed,* and I also regard her as the most honored among women. But had she been sinless, as thou sayest, why did she speak of *her Saviour*,† and why did Jesus reprove her as having committed a fault?‡ And so far was the Apostolical Church from admitting that *immaculate conception* of the Virgin, as thou callest it, that I hear it, during eleven hundred years, repeating, every where, the words of Epiphaneus, ‘Honor Mary and worship God. Mary is not God; her body did not come down from heaven, but sprung from human generation;§ and it was only in the *twelfth* century that this festival arose; and even then the Abbé of Clairvaux expressed his indignation against such a doctrine, ‘which is,’ he says, ‘neither known as a custom of the Church, nor approved by reason, nor yet recommended by the tradition of the elders. Honor the Virgin,’ continues that sincere man, ‘but do it judiciously. Her conception was by the Holy Spirit, but she was not thus conceived herself. She was a virgin when her child was born; but her mother was not one when she brought her forth. How, then, would you call *holy* a conception which was not by the Holy Spirit, not to say that it was in sin? That blessed being would willingly do without that which induces men to honor sin, or else to introduce false holiness.’||

“This thou wouldst know, priest of Rome, hadst thou but referred to the history of thine own church. Thou wouldst also know that many doctors, and particularly five popes,¶ have thought and spoken like the Abbé of Clairvaux; and that if, at last, the Council of Basle** decreed the *truth* of that *fable*, that council was rejected by many; †† and that, finally, a pope †† ended

this discussion by leaving to each liberty to think as he chose about it. What dost thou mean, then, by this festival of the *Conception*, which is grounded on a manifest error? And how can one who fears the Lord impose falsehood upon the people, with the pretext of serving God?

“I will tell thee as much, O teacher of human doctrines! on the *Assumption* of the Virgin. Search the Scriptures: it is not there. Ask the ecclesiastical Fathers: they know not what it is; so far from this, they say, with Epiphaneus, ‘Whether the Virgin died a natural death, and was buried, her repose is honored; whether she was slain by the sword (according to Simeon’s prophecy), her glory is among the martyrs, and her holy body is venerated.* Finally, ask history whence came this doctrine; and it will name as its source the dreams of a monk, and then an emperor’s edict.† And on this thou dost rely to make the people credit an idolatrous fable! Yes, a fable; and one so audacious, that even thy church, who invented it (and whom thou callest *infallible*!), can quote liturgies more ancient, at all events, than those dreams and that edict, by which the faithful pray to God for ‘the refreshment of the soul of the holy and most glorious Mother of God,’ as thou callest her, and ‘for her rest in the bosom of Abraham, Isaac, and Jacob.‡ Did thy church believe, then, that the soul of Mary was even in heaven, when such petitions were daily made for her; and had the angels truly transported her body, when thy people interceded with God for her repose in the bosom of the patriarchs?

“But I will say no more about these fatal superstitions. What especially afflicts me is to see thee despise Jesus and *deny His divinity*, by lowering his work to the paltriness and weakness of man’s work, that of a creature. Oh! thou who understandest not yet either the Father’s grace, nor the Son’s incarnation and the perfection of His work, nor the sovereign efficacy of the Holy Spirit! tell me, what is the mediation or intercession of any creature needed for, or even of all creatures, when it is God who saves, and God who intercedes? Has not the Holy Spirit spoken expressly of him who, ‘in a voluntary humility, worshipeth angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and (especially) not holding *THE HEAD*’ of the Church, the Lord Jesus?§ Thou speak-

* Luke, i., 48.

† Luke, i., 47: ‘*Ἐγγαλισαὶ τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ Σωτῆρι μου.*’ In the same company which I have elsewhere mentioned, a physician asked me what positive passage I alleged against the Virgin’s *immaculate conception*. I quoted these words of Mary, *My soul hath rejoiced in God my Saviour*; remarking, that “a sinless soul cannot even think of a Saviour.” This reply appeared sufficient.

‡ John, ii., 4. Chrysostom thought that the Mother of Jesus then committed a sin of indiscretion, or, perhaps, of vainglory.—(*Hom. in Joh.*, xx., t. ii., p. 132. Basn., p. 1091.)

§ Epiph., lib. iii., *comm.* 2. Id., tom. ii., *hæres.*, 79.

¶ Basn., book xviii., ch. 11. T. C., lib. vi., ch. 8.

** Innocent II., Innocent III., Honorius III., Clement V., and Innocent V. (T. C., ubi supra).

** In 1439, *sess.* xxxvi.

†† The Dominicans said on this occasion that the Council of Basle had begotten a *basilisk*.

†† Sixtus IV., in 1476.

* Epiph. (*ubi supra*).

† Charlemagne, in the eighth century.

‡ *Memento omnium sanctorum, præcipue autem sanctæ gloriosissimæ Deiparæ semper Virginis sanctæ Mariæ. Requiescant animæ illorum omnes in sinu patrum nostrorum Abraham, Isaac, et Jacob.*—*Da illis omnibus quietem.*—Renaudot, *Rec. d’anc. Lit.* (Paris, 1716), i., 26, 33, 34, 41, 42 (V. P.).

§ Coloss., ii., 18, 19.

est of a worldly monarch, and thou sayest that, 'as he is approached by ministers and subaltern officers, thus the Church approaches the Father by the Son, and the Son by the Virgin, or by the angels or saints.' But why dost thou think that God is like sinful man, who is but ignorance and feebleness? If that worldly monarch of whom thou speakest were infinite, and knew the hearts of his subjects, would he not himself know what was passing within mine, and would it be necessary for him to learn it by any other intelligence than his own? And is it not thus, precisely, that thou dishonorest the Lord Jesus, and takest away either His omnipresence, His omnipotence, His omniscience, or His infinite goodness—that is to say, His DIVINITY; for is He God if He wants one of these attributes? Finally, what have those souls whom thou deludest, those poor sheep without a shepherd whom thou ledest to the slaughter, to do with the *merits* of the Virgin or the saints, supposing they had any, since the Lord Jesus has saved His Church, since salvation is accomplished in Him, and since every soul 'will be saved, even to the uttermost, that cometh unto God by Him?*' Is access to the Father, then, refused to the weakest and most obscure soul? No, no! On the contrary, Scripture tells him that 'by Jesus he hath access with confidence to the throne of mercies.†' Or is that soul held back from the Saviour, so that it cannot freely approach Him? 'Come unto me,' says the Good Shepherd, 'all ye that labor and are heavy laden! For,' an apostle adds, 'we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.‡'

"Wherefore, I adjure thee, before the Lord who has heard thy words, to assemble again this multitude, to open the Bible before it, and, by that Word of Truth, to withdraw these poor souls from the nets of error, superstition, and idolatry, in which thou hast entangled them. Tell them, then, the truth; that 'there is no mediator between them and God, save the Lord Jesus,' either for redemption or intercession. Oh! thou cunning seducer! whence hast thou drawn this subtle distinction? Tell them that there is merit in Him alone, and that God only hears our prayers. Tell them that the worship of angels is condemned by Scripture; that there is a second commandment, which forbids and curses idols and images, and

all worship that may be paid to them. Tell them that these observances are of paganism, grafted on the Church in times of darkness;* and, above all, tell them and teach them that, to fear God, to own the Lord Jesus as God-Redeemer, and to content no more the testimony of the Holy Spirit, they should repent of their criminal superstitions, break their idols, reject their vain relics, cease invoking the creature and the dead, and trust without reserve to the fullness of salvation which is in Jesus, and which every poor sinner possesses forever by faith. Then, and then only, shalt thou see the life of God, by the Holy Spirit, supplant in those souls the vain and fearful devotion of slavery. Then, instead of so many useless observances, which always take from the worshiper the presence of his God, *faith* will take up her abode in his heart, and holiness with her. Then shall the Indian no more be able to justify himself by thy example, in preserving his pagodas, and in kneeling before wood and stone. Then shall the Mohammedan call thee no more, Christian of Rome, *an impious enemy of God, worshiping many gods.*† Then, at last, shall those ridiculous customs end, with which thou encumberest thy worship; that lustral water, those candles, those peculiar robes, those processions, festivals, oratories, patrons, altars, tablets, ringing of bells, or sounding of trumpets, those agni-dei, holy bread, rosaries, and so many other practices; which are all those of paganism, 'which never came into God's heart,‡' which are contrary to the Bible, and which turn away from Jesus the carnal heart, which they amuse, bewilder, and enslave to Satan."

Ah! reader, how much I wished that these words had really been pronounced by another priest of Einsiedlen, a second Zwingle, in the abbey, and on the public square, and for several days! My feeble voice, it is true, spoke a few words here and there, and perhaps a few souls were attentive; but what were they among so many woes! What effulgence of light is required to dissipate such profound darkness!

CHAPTER XVI.

CONFESSION OF A MONK ON THE WORSHIP OF ANGELS AND SAINTS. §

EAST of the Abbey of Einsiedlen, at the foot of one of the mountains surrounding it, stretches a lofty and dark forest, whit-

* *Conformity of Ceremonies*, etc., c. 1. Daillé, *Belief of the Fathers respecting Images*, book iii.

† See Abd-el-Kader's *Declaration of war to France*, 17th Oct., 1839.

‡ Jerem., vii., 31.

§ This conversation, as well as those preceding and following it, is *historical* in its principal arguments, and in many circumstances.

* Heb., vii., 25.

† Eph., ii., 18; iii., 12.

‡ Math., xi., 28. Heb., iv., 15, 16.

er solitude and silence attract those monks who love retirement. Toward this retreat I bent my steps, where I felt the need of "seeking the face of the Lord," and of imploring, also, His compassion on the misled multitude which I had just left. My soul was grieved, and while walking, I repeated, with a prophet, "Israel hath forgotten his Maker; he hath made many altars to sin, and he counteth the law of the Lord as a strange thing,"* when I saw, at some distance, a monk seated near a rock, and in the attitude of a man absorbed in thought. Books and papers were placed beside him on the grass; he held another book in his hand, and his eye was fixed upward. Having respect for his solitude, I was about to change my course, when he perceived me, and said, with an affable smile, "You are welcome, sir." I approached, and received his hand in mine, while he invited me to rest myself on the grass beside him.

"Is it as a pilgrim," he asked me gravely, with a sigh, "is it for the purpose of worshipping with the multitude that you visit these places?"

"I am a Protestant minister," I replied, "and—"

"A Protestant minister!" he exclaimed, earnestly; "that is, a disciple, a friend, a defender of the Bible! Here it is," he added, showing me the book he held; "yes, here is that Word which the Lord pronounced, and which," he continued, in a low tone, inclining his head, "like the angel of God at the pool of Bethesda, 'came to trouble to the very bottom the stagnant waters of my poor soul.'"†

"You read the Bible, then," I said, with interest, "and its truth is revealed to you?"

"Ah! sir," he continued, in a firm and decided tone, and taking in his other hand one of the books lying on the grass, "as it is true that this Bible, in my right hand, is from heaven, is from God, just so true is it that this other book, the Breviary, is of earth, is of the *liar*!"‡

I expressed surprise that he should thus give his opinion so freely to a stranger, while his ecclesiastical dress and character contradicted such an avowal.

"Oh!" he replied, calmly, "I have told it to those who ought to know it, and I shall no more restrain myself. No, no, this can last no longer. My heart is suffocated, and my soul is full of tears. Jesus is not worshiped; He is unknown among us! We are nothing but idolaters; yes, *idolaters*; for it must be said."

"You speak," I said, "of this festival of the Virgin, and of the superstition of this poor people? Alas! it is here as it is elsewhere. I am a stranger, and have come here to verify what has been told me; and

I see that every where the night is but darkness."

"Poor, poor souls!" he exclaimed, with a groan. "How dense is their darkness! Ah! sir, what an infamous traffic! Alas! I, too, acted long in it, and I thought sincerely."

He then told me that for several years he had conceived doubts and dislikes on the important points of the doctrine of his church; but that, about two years since, having given himself up to the study of the Bible, which a stranger who visited his monastery had given him secretly, his doubts had been confirmed and extended, his scruples had grown into opposition, and the more he compared Holy Scripture with what he had till that time received and practiced, he was forced to contradict and reject what he had once revered.

"For instance, sir," he continued, with that exuberance of soul which conviction gives, "there has been a great festival to-day in this place, and you may have seen all that was done throughout the day. I ask if any more than this is done in the temples and before the idols of the heathen! The black worshipers of a fetich, or the bronze pilgrims of the Lama, are no more material nor ignorant in their devotions, than the multitude which crowds together here, to bring, with a stupid heart and an excited and corrupt imagination, their gold or their silver, which contribute to the shameful salaries of their seducers."

"Do you, then," I asked the monk, "accuse your church of *idolatry*, in the positive and formal meaning of the word?"

"Ah! sir," he replied, without hesitation, "how can I refuse making this avowal? I know that church, I was born in it; I have been one of its priests for more than twenty years past; and—I speak in the presence of God, who searches my thoughts—all I have learned in my youth respecting angels and saints, and especially the Virgin Mary; all I have thought and practiced on this subject in my childhood; all I have heard and seen, and have myself taught, appears in such a character, when I compare it with this holy and infallible Bible, that I must say and confess, that these honors, homages, and services—in a word, this *worship*—is absolutely nothing but *idolatry*, both in its principle, its intent, and its forms. I am not ignorant of all the efforts and subtilities which our schools and our doctors repeat to escape this judgment. I know what I have so often said myself on the various *degrees* of honor, service, and adoration; but I know, at the same time, that it is only by removing the Bible, and oppressing our own consciences, that we maintain our assertions; since the first curses all *religious honor* paid to a creature, and since conscience

* Hosea, viii., 11-14.

† John, v., 4.

‡ Historical.

repeats, that if we priests can make nice distinctions on the quantity of honor or confidence which we give to an angel or a saint, it is far otherwise with the common people, the peasant, the simple villager; all of whom, when they contemplate the image, and invoke the saint, offer to him their *heart's* submission, quite as much as they do the piece of copper which they bring him."

"Yet," I remarked, "the very reasons of the Council of Trent are here alleged, in repelling the accusation of idolatry."

"I know it," replied the monk; "but, besides that council's declaration, that 'it is right and useful to *supplicate* the saints, and to resort to their prayers and assistance'* (homage which certainly belongs to God alone), see how much more freely the catechism, in which, by the order of Pope Pius V., the true doctrine of that council was recorded, expresses itself on the service and worship which angels and saints deserve.† Hear, also, the manner in which the doctors understand this doctrine: 'Most believers,' they say, 'trust in the saints quite as much as in God himself; they even consider them more accessible than God, and they trust in them and in their merits, in the very same way that the Gentiles did in their divinities.‡ In truth, sir, if this subject be examined, what is found in it but entirely pagan worship?'"

§ 1. THE WORSHIP OF ANGELS.

"In the first place, as to the worship of angels, we say that 'there are nine orders of them, and it is blasphemy§ to deny that some are superior to others, and that the highest never leave God's presence.¶ But what says this Bible? Not only is it silent about these nine orders, but, moreover, I read in it that *all angels*, without reserve, are 'ministering spirits, sent forth to minister, under God's orders.¶ And St. Augustine (who was not of the *Romish Church*, I assure you, sir, but who certainly believed in the Bible) says as follows: 'As to the difference existing between these four words—*thrones, dominions, principalities, and powers*—let those who can, explain it; that is, provided they prove what they say. But as for me, I own that I know nothing about it.'** Now, whence has the Latin Church, in our days, learned that of which such a doctor confessed ignorance? Or how can she ascertain any better what she has advanced respecting Michael, prince

of the angels; a dignity which she says Satan possessed before his fall? She does not see, then, that this Archangel, whose name signifies 'equal with God,' is Christ the Lord; 'who alone,' as Augustine and Origen remark, 'is the supreme chief of principalities and powers; as He only is equal with the Father.'*

"And what shall I say, sir, of that *guardian angel*, whom we give to each believer, or whom we assign as the protector to each kingdom, each city, and especially each church?† and that because, in the first place, the Bible speaks of 'the Angel of the Lord, who encamped around His people,' but who is the Lord Himself; because, secondly, it speaks of the angels of the children of believers as contemplating the face of God; but which means that these children are of the Church, in favor of which the angels are employed; because, again, the Bible mentions the angel who appeared to Abraham, Jacob, Gideon, and Manoah, but who was no other than the Word of God, the angel before His face; or because, finally, the disciples, when Peter knocked at their gate, said it was 'his angel;' as if that word did not mean his *messenger*! Moreover, the good angels, we say, offer our prayers to God; and to prove it, we adduce what is said of 'the angel who stood at the altar, having a golden censer, and much incense, that he should offer it with the prayers of all saints;‡ as if there is any other High-Priest (as the *censer* indicates) than the Lord Jesus in the Church of God! 'As if it were not Him,' says St. Augustine, 'whose humanity is the censer, and whose divinity is the altar which sanctifies our prayers.'§

"And, besides, were it as true as it is false, that angels are, in their *orders* or their *offices*, all the Church of Rome says they are, what relation would there be between their dignity and the worship which that church pays them; and especially, by what right would it give it, when this Bible contains such words as these: 'Let no man beguile you of your reward, in a voluntary humility and WORSHIPING OF ANGELS, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind!' "¶

§ 2. THE WORSHIP OF SAINTS.

"But, sir, of what little importance is this worship of angels, compared to that which we pay to the saints! Poor sheep, whom we lead to the slaughter! I must

* Conc. Trid., *sess.* xxv.

† Catech. Conc. Trid., *pars* iii., cap. 16.

‡ Espensæus, in 2 *Tim.*, iii. Vives, in *Aug.*, *De Civ. Dei*, lib. viii., 7. Biel, *Expos. Can. Miss.*, lect. 30 (Turret., *De Neces. Seces.*).

§ Rhem. annot. in *Eph.*, i., sect. 4 (W.).

¶ Mag. Sent., lib. ii., *dist.* 11.

¶ Heb., i., 14.

** *Et quid inter, se distent*, etc. August., *Enchir.*, lviii.

* Rev., xii., 7-10. August., *Hom.* ix., in *Rev. Orig.*, *Hom.* vi., in *Jos.*

† Rhem. annot., i., *Rev.*, sect. 9.

‡ Rev., viii., 3.

§ Rom., viii., 33. Heb., vii., 17, 25; iv., 15, 16. August., *Hom.* in *Rev.*, vi. *Quest. in Evang.*, xxxiv.

¶ Colos., ii., 18.

say of this people, whom we form for idolatry even from childhood, and whom we retain in it till death! This is the serious subject which now most occupies my thoughts; and those papers which you see are copies of the declarations which I have collected on this point among the writings of the fathers, who all agree with this holy and precious Bible, which is truth alone. Now, sir, what does the Bible tell me that a *religious service* should be, that it may accord with the truth! It tells me two things: one is, that the object of that worship must have the power of receiving it; the other, that the soul who gives it must owe it. But who can receive a religious worship, save the only Being who is an infinite Spirit, all-good and all-powerful, and is therefore, in all places, searching the hearts, inspecting the thoughts, willing and able to bless! And why does the soul owe Him this worship, but because it is the creature of this infinitely just and good Being, and because it depends on Him for all things! What is it, then, that a soul does, who pays a *religious worship* to a created being, to an angel, or a saint, for instance? You see, sir, that it attributes to it infinity and omnipresence, the searching of the thoughts, all wisdom and omnipotence, and a sovereign authority over it. That is to say, this soul equals a creature, a feeble and limited being, to God; and supposes in him the sovereign power which belongs to the Lord alone! What a crime! what an idolatry, and, at the same time, what an absurdity! And yet this is what every man does who invokes a saint or an angel!

“Without doubt, if this regarded only the esteem and charity which the faithful servants of God deserve from the Church, we would, in giving it, only obey the Bible, which places before us the beautiful examples of that *cloud of witnesses*, as it calls them,* and invites us to follow them; and thus, according to Augustine’s expression, ‘we honor them by imitation and love, but not by religion.’† But what a difference between this edifying remembrance which I may have of an Abel, an Enoch, an Abraham, a Samuel, a St. John, a St. Paul, a Priscilla, or a Dorcas, and even the desire which I have of being followers of them, because they were followers of God and of Christ;‡ what a difference, I say, between this feeling of esteem, this holy emulation, and *invocations* addressed to men or women, and the declaration thereby made that they, like God, are infinite, and that I depend on them to be helped or blessed by Him! For, finally, at the very moment at which the Holy Virgin, as you heard this morning, was called upon, invoked, prayed to, in these

places, in how many other countries was not the same done! That human soul was then recognized as present here, though the Bible declares that he who has left this world sees not and knows not any thing that is done under the sun.* And, moreover, that soul is also considered omnipresent at the same time. If that were so, she could then, like God, say to every man, Whither shalt thou flee from my presence? Do I not fill heaven and earth!† What absurdity! Ah! rather, what blasphemy!

“And we have so strongly felt the folly and impossibility of this invocation of creatures, that, to give omnipresence to angels and saints, we have imagined *three follies*: the first, that of supposing they have perpetual motion, and so rapid, that they pass from one place to another as quickly as lightning; and you can perceive how admirably that agrees with the *rest* promised us in heaven, with the contemplation of the face and glory of the Lord! Another *folly*, which is the opposite of the first, supposes the saints to be motionless, but seeing in God, as in a mirror, all that passes here below. Now, as it is only by their intermediacy that we mortals approach God, it is, then, only after having seen us in God that they then inform God that we are thinking of Him. What a mockery of the Lord! Finally, by the third *folly*, leaving omniscience to God, and ignorance to the saints, of all that is done under the sun,‡ we teach that sometimes God, and sometimes a soul coming from this world, *informs* the saints that such a believer invokes or worships them on earth; then the saints, when they pay attention to it, report to God what this believer expects or desires.§ Senseless dreams! Extravagances of unbelieving minds! who, unwilling to submit to Jesus, and to trust in the fullness of His grace, throw themselves, by a just and terrible judgment of the Holy Spirit, into the very darkness and falsehood of Satan! And yet, sir, this iniquity goes further still; for we attribute the very glory of God to these saints, after having first made them infinite like Him. Yes, it is that very glory of God which consists in His being charity, in His being a Saviour; in having loved the Church, and redeemed it with His blood; it is even this which we pretend to view in the saints also; for it is from their works also, and from their merits, that we profess to await the forgiveness of our sins, and our admission to heaven.”

Here, reader, I interrupted the monk, to ask him if it is certain that the Church of Rome relies on the saints themselves, on

* Heb., xii., 2. † August., *De ver. relig.*, 55.
‡ 1 Cor., iv., 16. 1 Thess., i., 6. Heb., vi., 12.
Eph., v., 1.

* 2 Kings, xxii., 20. Job, xiv., 20. Eccl., ix., 5, 10.

† Ps. cxxxix., 7. Jer., xxiii., 24.

‡ Eccles., ix., 6.

§ Bellarm., *De beat. sanct.*, lib. i., c. 17 et 20 (W.).

their works and merits, to obtain salvation.

"It is true," he replied, "that, usually, and by a customary conclusion, most prayers to the Virgin and the saints mention our Saviour's merits as giving their value to those of the saints;* but often even this 'vain repetition' is omitted, or, rather, cast aside, that the glory of the saint should shine the brighter! At any rate, you know, sir, that the Bible reproves this association of the creature with the Creator, 'who will not give His glory to them; † and this partnership, if I may so call it, of sinners with Him who redeemed them. 'There is,' says the Book of God, 'one mediator between God and man, one way of access unto the Father, one High-Priest, who alone can be touched with the feeling of our infirmities. ‡ How much more, then, do the Holy Scriptures reprove this separateness of merits, and even (oh! condemned iniquity!) this supremacy of dignity, which the Church of Rome attributes openly to the Virgin and the saints!

"Do not, in fact, our most approved doctors, such as Alès, Peter Lombard, Bonaventura, Thomas Aquinas, Biel, Antoninus, write and publish 'that the saints must be invoked as mediators, so that the abundance of their merits may make up for the deficiency of ours; that they plead for us, not only by affection, but also by their dignity and suffrages; that they have the right to obtain blessedness for other men, as they acquired it for themselves?' etc. And if they thus speak of the saints, what do they think of the Virgin, when they say that she is the throne on which Jesus rests; when they apply to her this passage: 'Let us go, by her, 'boldly unto the throne of grace; § when they proclaim that she has received from the Father half of the universal empire, and when they compare, in efficacy, the milk of the Virgin to the blood of Jesus? ||

"But, sir, do I need to quote here any other testimony than that of the Romish Missal, or this Breviary, which is what the priest is obliged to read daily? What have I myself learned from it during my whole life, but idolatrous prayers! Thus, when I have prayed to St. Paul to 'deliver me from the angel of Satan and from the wrath to come;' to St. Matthew 'to defend me from the extreme evils which I have deserved;' to St. Francis or St. Venantius, to 'guard me from hell, and to open heaven to me: ¶ when I have said, with the whole Church, to St. Peter, 'Good shepherd! receive with clemency

the prayers of those who pray to you, and loosen the chains of their sins!' to St. Paul, 'Excellent doctor! instruct us in our manners, and transport us in spirit to heaven!' to all the saints, 'Just judges and lights of the world, who open and shut heaven by your words, deliver us from sin by your commands! take from us the pains and sorrows of life! * to John the Baptist, 'You who, with the other apostles, hold the keys of heaven, break with them the bonds of sin; deliver us from the wickedness of our lips; take away our hearts of stone, and smooth our paths;' tell me, sir, when I have prayed to those great saints, and to so many others of less esteem, and even (shame and madness!) to *imaginary* saints; yes, sir, to beings who never existed! † and when I did so in such terms as you have just heard, did I think, feel, act, or speak differently from the pagan, who addresses his false god with his whole heart; or, was it otherwise than I now do, when I address the Lord and implore His deliverance, pleading the merits of the blood of Jesus? No, sir; if I can see at Ephesus, in the times of St. Paul, nothing but the grossest idolatry, as that to *Diana, the great goddess*, whose image had descended from Jupiter, and 'whose majesty was every where revered, ‡ I cannot possibly do otherwise than call *idolatry* what is now practiced in the Romish Church toward a *woman*, who is also called a *goddess*; of whom it is said (as it is here), that *her image descended from heaven*; whose *majesty* is raised above all other dignities and powers; whose temples, chapels, oratories, and, especially, whose statues and pictures are multiplied and constantly increasing in number, and always under the most seducing figures and forms. And not only disapprobation, but horror and disgust, fill my soul at this hideous, impure, and debasing worship of the Virgin; that is, of a woman, whom Satan has substituted in the Church of Rome for the Saviour; and the carnal emotions produced by it spring up, and are repeated, as it were, in every thought of our minds.

"Star of the sea!" we say to her, preferring her even to Jesus; 'gentle Mother of God, empress of the universe, whom I love more than my soul; great Mediatrix between God and men; to whom all power has been given in heaven and on earth; happy gate of heaven, you to whom all the treasure of heaven is open and belongs! deliver us from our woes, and show us that you are a mother, in

* Bellarm., *De beat. sanct.*, lib. i., 17, 18.

† Is., xlii., 8.

‡ 1 Tim., ii., 5. John, xiv., 6. Heb., x., 19, 20; iv., 15, 16. § Heb., iv.

|| Manual of the true Christian, c. xxiv.

¶ *Miss. Rom.*, die 6 Decemb., 29 Jan., 18 Maii, etc.

* Comm. Sanct., *Hymn.*, Exultet., etc. *Id.*, Martyr Dei. *Id.*, Custodes hominum. *Id.*, Jesus, Salvatore Sæculi. *Id.*, 13 Apr., Jun. 24, etc.

† Such as Theonestus, Castrensis, St. Petronilla, St. Margaret, St. Christoph, St. Longinus, St. Veronica, etc., etc. Melch. Can., *Theol.*, lib. xi., 16. (Idol. of the Rom. Church, p. 280.) ‡ Acts, xix., 27, 35.

obliging your Son to receive our prayers! You are the only hope of sinners; for in you is all the pardon of our faults; in you, who have furnished the world, now lost, with the means of recovery from its ruin! Then be not cruel toward me; make me to feel the passion of your Son; and, lest I be consumed in the day of judgment, oh! Virgin, be then my defense!"**

Reader, my heart was lacerated by this excess of idolatry, by this open contempt of the Son of God and of His sacrifice, and by this mockery of the Word and the Holy Spirit. I manifested it to the monk, who was himself cast down, as it were, beneath the load of the impieties he had to recite, and continued his sad account in these words:

"Yes, sir, it is an excess of madness, an excess of unbelief. Where do we see Jesus here? Where is his expiatory sacrifice, and the efficacy of that blood which cleanses from all sin? Where is the promise of the Father? Where, also, is that seal of the Spirit which gives the believer an assurance that he is a child of God, and that he is welcome at the throne of His grace? In a word, where is faith, where is the Gospel? And yet, what is all this in comparison with what the poor people, the lower classes, receive and must believe in their deluded church? See, for instance, this little book, which is an abridgment of the life of *St. Philomena, a virgin and a martyr*,† published and scattered profusely in unhappy Italy. After having related how the body of this saint was found, and how many miracles her relics work daily, what is said respecting the merits and intercession of this saint?‡

"Listen to the substance of one only of these facts, all of which are authentic and conformable to the doctrine and decrees of the *Romish sovereign pontiffs*: 'A married lady, a very devout servant of Philomena, fell sick, and after three days of agony, was thought to be dead. But what was the surprise of the persons who took care of her, and who had left her for a few moments, to find her, when they returned, seated on her bed, and in perfect health! All the household, several neighbors, and particularly some priests, immediately assembled near the lady, who said to them, with energy, "I come from the other world, and it is *St. Philomena* who has saved me. I was dead, and two demons, who had already chained me, were dragging me with them. Then I invoked *Philomena*. She hastened to me; she put the devils to flight, untied me, and encour-

aged me with a heavenly smile. Then, leading me before the divine Redeemer, she asked Him to let me return to the earth. The Lord remained motionless and silent. *Philomena* pleaded and insisted. There was the same refusal. She redoubled her prayers; she reminded the Lord that I have a family, that I support priests; still she met the same refusal. At last *Philomena* exclaimed, Remember, my spouse, all that I have suffered for Thee, and consider what will become of my worship, and, consequently, of Thy glory, if this lady does not return to life! Then the heavenly Judge replied, with a smiling face, *Philomena*, my spouse, do what is agreeable to thee.* And at that moment I found myself on my bed, delivered from pain."

"This, sir, is what is printed with *superior approbation*; this is what is distributed in the schools, and what the people, what thousands, millions of souls, read, believe, and relate! This is what is given in place of the Bible! This is what Rome gives to miserable human beings, instead of the knowledge of Jesus and of His grace. These are the intercessors which are raised up between unfortunate sinners about to die, and the just and holy God whom they have offended!"

Yes! such is the worship of this church; its principal devotion, almost the only religion which the lower classes practice. The angels, the saints, and the Virgin mingle with every thing, and that continually. The child lisps their names on his mother's knee; he murmurs prayers to them as he grows up; he puts himself under their protection when he becomes a man; he grows old invoking them, and in their imaginary arms he resigns his spirit, when his eyes close upon this world!

"This book, this bad, detestable book," said the monk, looking at the little volume he had just read from, "is an odious demonstration of this. Receive it from my hand, dear sir," he added, presenting it to me. "I know but too well all it contains; but as for you, it may serve you, perhaps, when you may have to answer the wiles and equivocations of those who still dare to deny that they adore the saints and their relics; and, at the same time," he continued, feelingly, "it will recall to your mind that monk who, in giving it to you, declares that he believes the Bible, and that he has rejected forever the hypocrisies and the refuges of darkness, wherein his poor soul once delighted."

I received the volume with a very pleasing, but, at the same time, a very solemn emotion; and the monk resumed in these words:

* *Brev. Rom., Parv. Offic. B. V. Maria. Fest. Assomp.* Fest. Sept., lect. v., etc.

† *Compendio delle memorie che riguardano Santa Filomena, vergine e martire*, etc., Torino, 1834. Her whole life is in three volumes, with the pope's seal.

‡ *In un paese vicino a Nola, eravi*, etc., p. 87, etc.

* *Filomena, mia sposa, fa quel che vuoi, fa ciò che ti piace*, p. 90.

"Yes, I have seen all that, and much more too; and when, on that mass of superstitions and detestable falsehoods, repeated hourly, I am told that 'it is from the apostles of the Lord that this has reached us, and that the Church has never varied, in this respect, in her worship or her practices,' ah! I feel as if my soul were bruised, and I ask myself how the Lord, the righteous Judge, can allow this deception, which the testimony of the Fathers of the Church bring forth to the broad light of day.

THE OPPOSITE TESTIMONY.

"Not, sir, that I now found my belief on the sentiments of the Fathers, but I love to see that, in all ages, those who have believed the Bible, have always held the same language. Now, who are they among the Fathers who condemn the invocation of saints? They are the most venerated. Let us listen:

"It is *St. Clement Romanus*, the same whom we pretend was the first successor of St. Peter, who tells me, 'It is not allowed to approach God Almighty but by Christ alone.*' It is *St. Ignatius*, the disciple of St. John, who wishes us to have 'before our eyes and in our prayers, Jesus Christ only, with His Father.' It is *St. Polycarp*, also a disciple of the same apostle, whose last words at the stake were these: 'I praise and bless Thee, O Father! and I glorify thee by Jesus Christ, Thy dear Son, the great High-Priest, by whom be rendered unto Thee, with Him and the Holy Spirit, glory now and forever!†' It was, however, the moment when, if the saints were then invoked, he should have recommended himself to their merits, and, at the very least, to those of St. John, his master. And what *Polycarp* did in 166, *St. Cyprian* did again in the following century; it was God alone, it was Jesus Christ and the Holy Spirit whom that martyr invoked when dying, and no saint was then named.

"How many other witnesses join these first believers! *St. Irenæus*: 'The Church does nothing for the invocation of angels; neither by enchantments, nor by secret and guilty practices; but with purity, openly, she addresses her prayers to the Lord, who made all things, and she invokes the name of Jesus Christ.‡' *St. Origen*: 'God alone should be addressed in prayer, and it is by the Word made flesh, our High-Priest, that we should offer up all our prayers.§' *St. Theodoret*: 'Address thy thanksgivings to the Father, by the Lord Jesus Christ, and not by the angels.¶' *St. Gregory of Nyssa*: 'God has forbidden

that any created being should be served by men. All the Holy Scriptures, Moses, the law, the prophets, the Gospels, and the apostles, forbid it to the Church.*' *St. Jerome*: 'We neither adore nor serve either angel or archangel, cherubim or seraphim, lest we should serve the creature instead of the Creator, who is blessed eternally.†' The *Council of Laodicea* decreed, in 365, that 'Christians must not invoke angels, nor assemble for their worship, which is a thing forbidden. If, then, any one is found given to this *secret idolatry* (!), let him be anathema.' You hear it, sir, a council calls the worship of angels idolatrous, and strikes it with anathema; and yet, the *Council of Trent* commands it, and affirms that *the whole Church always practiced it!* What unity!

"But I find here some further testimonies, which I will read to you; for one cannot too strongly resist and contradict this *Christian paganism*. I then hear *St. Athanasius*, who tells me, 'When *Cornelius* bowed down before Peter, *I am but a man*, said that apostle to him. It is to God alone that homage belongs, as the angel also said to *Manoah*, Make thine offering to God, and not to me.‡' Again, I hear *St. Epiphane*s, who reproves and censures the women that addressed their prayers and their worship to the Virgin. 'The saints,' he tells them, 'must not be honored more than is their due; for it is the Lord whom we should serve. The Virgin was not intended for our adoration, as she adored Him who, according to the flesh, was born of her. Let no one, therefore, worship Mary. It is to God alone, the Father, the Son, and the Holy Spirit, that this mystery belongs, but to no man or woman whatsoever; the very angels are not worthy of such glory. Thus, then, let certain weak women trouble the Church no more, nor say, *We honor the Queen of Heaven*; for, saying thus, and offering her their cakes, they accomplish what was prophesied, that some will depart from the faith, giving heed to seducing spirits and doctrines of devils.§ No, this error of the ancient people will not prevail over us, to turn us from the living God, to adore creatures; for if an angel refused being worshipped by John, how much more will she refuse it who was only the daughter of Anne!¶ These are triumphant testimonies, are they not? and yet that of *St. Chrysostom* surpasses them all: 'We do not need,' he says, 'when we approach God, mediators and officers, nor any one to present us to Him, as is the case among the great of this world. He is ever near; always in

* Clem. Rom., *Const. Apost.*, lib. ii., c. 32.

† Euseb., *Hist.*, lib. iv., c. 14.

‡ Iren., lib. ii., c. 58.

§ Orig., *Cont. Cels.*, lib. viii.

¶ Theod., in *Col.*, iii.

* Greg. Nys., *Cont. Eunom.*, Orat. iv.

† Hieron., *Epist.* 53, ad Rip. (Man. du Chr., 322).

‡ Ath., *Orat. Cont. Ar.*, iii.

§ 1 Tim., iv., 1.

¶ Epiph., lib. iii., *Comm.*, 2. Id., tom. ii., *Heræ.*, 79 (R. C.).

every place; and He hears every where, and He is ever with thee—?”

“But, sir,” I exclaimed, again interrupting the monk, “that is, however, the very reason which the Council of Trent brings forward to justify this invocation.”*

“Well,” replied the monk, “Chrysostom contradicts it still more. ‘See,’ he adds, ‘the wisdom of the Canaanitish woman! Did she go and invoke James, or entreat Peter, or intercede before John? No; she makes her way among the crowd, saying, ‘I need no mediator; my introduction is my repentance, and it is to the very source that I go. For it is for this that the Lord came down from heaven and took on Himself my nature; it is that I should have the boldness to say to Him, O Lord! have mercy on me!’”† And as if this judgment of *St. Chrysostom* were not decisive enough, *St. Ambrose* adds this sentence to it: ‘To come to God by means of His creatures, and thus to liken Him who knows and sees all things to those kings whom we approach by means of their courtiers and generals, is nothing else than committing the crime of spiritual high treason.’”‡

“No, sir,” I again replied, “I cannot understand how, after such declarations against the invocation of saints, the Church of Rome, in teaching it, pretends to establish herself on the Fathers.”

The monk answered, “If I did not know by experience myself what this *strong delusion*, by which, says the Bible, they believe a lie and have pleasure in unrighteousness, is,§ I should wonder also. But I have lived in that voluntary delusion, in that fatal intoxication; and I also silenced my conscience, and preferred *my church* to the truth, to this Bible, which I also then hated. Now, delivered from a thousand seducing spirits, like Legion, I am in my right mind, at the feet of the Lord Jesus,|| and there I listen to nothing but His Word, and say, with *St. Augustine*, ‘No, let not our religion be the worship of men who are dead; for if they lived faithfully, they do not ask of us that homage, but they direct us to Him who enlightens them themselves. If, then, we pay any honor to the angels or the saints, it is that of charity, but not that of worship; for it is God only who gives strength to our souls, as He gives it also to the angels; and the blessed saints refuse our sacrifice, because, like themselves, we are the City of God, to whom alone belong these honors. I honor, then, the memory of the martyrs; but I do not raise temples to them; I consecrate no altars to them, and I address no worship to them; because they are not our God,

and because, moreover, their spirits are in a place where they see and hear nothing that is done during the life of men. They serve God, it is true; but of all those who have ever participated in human nature, our High-Priest is the only one who intercedes for us, and who is, therefore, the reality of the type which was set forth among the ancient people, where the high-priest *only* entered into the Most Holy place, while all the people remained without the veil.* Such, sir, is my belief; and such, you see, was that of the faithful Church in all times; and it is to that Church that my soul looks; yes! it is that Church which I honor!”

Then I said to the monk, pointing to the abbey, which we saw in the distance between the trees, “It was there, when, as now, the blind multitudes came thither to invoke the dead, that Ulrich Zwingli, also a monk, acquired, by this same Bible, the same light that now illumines your soul!”

“Zwingli!” exclaimed the monk, with astonishment: “it is true; it is even here that he lived, that he read the Bible, and gave testimony to its truth! What associations! what recollections!”

“And what a duty, is it not, sir?” I added, solemnly.

The monk sighed. He took my hand, which he pressed between his for some time, and then, fixing his eyes on mine, he said, “Levi, the publican, left the custom as soon as he heard the call of the Lord. I wait!”

CHAPTER XVII.

WORSHIP OF THE CROSS AND OF RELICS.

I HAD left Einsiedlen, and I continued my journey amid countries equally renowned for the beauty of their situation and the heroic recollections which recur at every step. I had passed Morgarten, which twice witnessed the impetuous valor of a few Switzers, overthrowing and pursuing the assembled cohorts of their oppressors; and a little farther, on the wild shore of a gloomy and desolate lake, and, as it were, at the feet of inaccessible rocks, I had seated myself by the Grutli, on the grass of that little plain where was pronounced, at dead of night, the first oath which founded the unconquerable liberties of those countries.

But I took no pleasure in the remembrance of these trophies, nor at the thought of that earthly liberty which, nevertheless, is so precious to men, and is often so dearly acquired. My soul contemplated invisible things, and I mourned at the thought of the ancient and still increasing weight

* Trid. Conc., *sess. xvii.*, *De sacr. Miss.*, c. 3. Id., *sess. xxv.* Cat. Conc. Trid., pars iii., c. 2, § 16, etc.

† Chrys., *In dismiss. Chanan.*, tom. v., p. 195 (R. C.).

‡ Ambr., *In epist. ad Rom.*, c. i.

§ 2 Thess., ii., 11, 12. || Mark, v., 9–15.

* Aug., *De ver. relig.*, sub finem. *In Johan.*, tract xxiii., 5. *De Civ. Dei*, lib. x., 16. *Ibid.*, viii., 27. *In Psalm lxi.*, *De cur. mort.*, liii. (R. C.).

of that lamentable slavery in which superstition retains and causes to perish the souls of those generous men, whom no human yoke has yet been able to subject. I saw its signs and decrees every where. On the squares of the boroughs and villages; in the crossways, the avenues, and roads; on the walls and doors of the houses; around the churches and chapels; before the oratories; on the fountains and the bridges, every where, statues and images gave the command to that people, otherwise so proud, to bow down before wood or stone, to obey humbly the *indulgences* and *directions* which were repeated under each idol, and to prefer fabulous legends and false miracles to the Word of God, the Holy Bible.

I had already passed several villages, and was approaching an opulent little town, when I overtook some pilgrims who were going in the same direction as myself. Two men, a woman of middle age, and three young girls formed this small band, which, they told me when I came up to them and saluted them, came from Alsace, to visit the *holy places* of Switzerland. The appearance of these *worshippers* was interesting. Modesty adorned the faces of the women, and gravity those of the men, the eldest of whom, who was the father of the family, informed me that he was a schoolmaster in the village whence they had come. The person who journeyed with them was a notary, and their friend.

"Till now, our pilgrimage has been very happy," said the mother to me. "The blessed Virgin has every where protected us, and it is, as it were, by miracles that she has kept us daily."

Thereupon each related what had happened to him or her, how one had been delivered from frightful dreams which tormented him, another had been cured of pains in the eyes or feet, or of an anguish which weighed on their hearts; "and all that," said the schoolmaster to me, "since we reached the holy church of Our Lady of the Hermits, and kissed the ground where the great St. Meinrad prayed." "And moreover, sir," the notary added, "I was able to obtain, by the charity of one of the deacons, a piece of the true wood of the chapel of that saint. My asthma has entirely left me, at least very nearly so, since I have kept that holy wood on my bosom. See, sir, here it is," he added, showing me a little tin box attached to a chaplet, where a small piece of rotten wood was seen under a glass, in the midst of spangles of various colors.

Reader, you will understand what were then my feelings, when you know that on my way, at Constance, when I visited the prison of Jerome of Prague, I had detached with my knife a piece of the wood of the window of that dungeon, and I had it

also in my knapsack. What a contrast arose before my mind between these two pieces of wood! One of them was a *relic*, that is to say, an *idol* or a *talisman*, which an immortal soul honored as a sacred being, on which he rested his confidence, and which made him despise Jesus. The other wood, on the contrary, was a *memorial*, a *monument*, of the hostility of the Word of God toward such practices, and of the hatred of those who give themselves up to those practices toward the Word of God, and toward believers who venerate it. These two pieces of wood then appeared to me like two adversaries; the one, as it were, luminous, and telling me of Jesus; the other like the darkness of death, which Satan produces; and, recalling to my mind, in looking at them, Meinrad and Jerome, I could not but say to myself, "He who takes refuge with the first, is a stranger to that Saviour for whom the other freely laid down his life!"

"This is a great holyday here," said the teacher to me, "and you doubtless know that this church is one of the holiest in the world; for it possesses the sacred bones of St. Nicholas of Flue, that holy hermit, so highly approved of God and the Virgin, who, in the fifteenth century, retired to these mountains, where he performed so many miracles, and where he died surrounded by angels."

"Ah!" exclaimed one of the girls, "I see there the procession which advances; let us hasten to arrive in time."

In fact, the little town was filled by a multitude of devotees, who pressed on toward the church. I entered with the crowd, which soon knelt down in a mass before the great altar, on which was seated a skeleton of a brown color, and half clothed with a golden cloth. In the cavities of his eyes were two brilliant stones, which made them frightful to look at; and his hands, stretched forward, had on each finger rows of copper rings, which the touch of the saint consecrated, communicating miraculous virtues to them.

§ 1. WORSHIP OF THE CROSS.

The people, however, had arisen, and the deepest silence reigned both in the church and outside on the square, which was also covered by crowds of devotees.

I did not know what they were waiting for with such respect, when, after certain prayers and ceremonies, one of the priests surrounding the altar received from the hands of a deacon a cross of wood, of pretty large size, entirely wrapped in a richly-embroidered cloth. Then, standing on one side of the altar, he uncovered part of the cross, which he raised a little, saying to the people, "This is the wood of the *true cross!*" and immediately the assembly bowed to the ground, and the choir sang,

*Come and worship! We salute thee, oh Cross! our only hope! In this triumph of thy glory, increase the grace of believers, and take away the sins of the guilty!**

Then the priest, having passed to the other side of the altar, uncovered another part of the cross, which he raised higher than before, and repeated to the people, "Come, let us worship!" and the choir resumed its singing:

O thou Cross! more brilliant than any star! Illustrious Cross, beloved Cross, holier than all that is holy here below! Thou which alone art worthy of bearing the treasures of the world! Wood, full of kindness, which tookest on thyself so amiable a load! save this multitude assembled to-day to praise thee.†

Finally, the priest, having placed himself before the middle of the altar, finished uncovering the cross, and raising it for the third time, but higher than the first two, said, "Here is the wood of that Cross whereon the salvation of the world hung!" and while the choir again repeated, *Come, let us worship!* etc., the priest took off his shoes, bent his knees thrice, and then kissed the cross, which he adored; and all the other priests, and after them the whole congregation, bent their knees also, and bowed down in the humblest adoration.‡

§ 2. THE WORSHIP OF RELICS.

The service ended as usual; and, when it was finished, a priest delivered from the pulpit the panegyric of the saint whose bones were on the altar. He related, with much detail, his retreat from the world, his life as a hermit, his austerities, his supernatural virtues, and his death, at which angels were seen. Then he spoke of the treasure which that church possessed; of the sacred bones of that man of God, which, by their presence, protected not only the whole borough, but all the country, and which daily worked glorious deliverances and cures§ by the mere sight of them, but especially by the miraculous virtue which they communicated to the rings which had touched them. He ended his discourse by congratulating the pious pilgrims on the advantages which they had acquired, for themselves and for other believers, in those heavenly jewels, a thousand times more precious than the pearls and rubies which shone on the crowns of kings, and which should accompany them till death. This exordium was followed by the sale before the door of the church, in two or three stalls, of the rings which had just been taken from

the fingers of the skeleton, or of those, doubtless, already consecrated, which they had taken care to provide themselves with beforehand.

"Blessed is the country," said the schoolmaster, with enthusiasm (when I came up with my companions and sat down with them beneath the shade of the beautiful walks which are near the church), "yes, blessed are the people which possess what we find here. What solemnity! what divine holiness, in that elevation, in that adoration of the blessed wood of the cross!"

"And whither would one go," added the notary, "to find relics as perfect as those we have just seen? There is not wanting a single finger, not the smallest bone, not a nail!"

"I touched his right foot," said one of the girls, in a whisper to her mother.

"You are blessed indeed, my daughter!" answered her mother. "Take great care! do not wash your hands during seven days!"

Reader, what I had already heard in the morning, what I had just seen, and what followed, called out to me to come to the help of these souls, and, if I could, to enlighten them. But I first wished to know how far their confidence in relics went, or if there was still any *piety* in their hearts. I then declared to the pilgrims for what object I had visited the temples of the Church of Rome, and, addressing the teacher, I said to him, "You have, I see, a very firm faith in that cross and in these relics! Do you, then, really believe that there is in that wood and in those bones a supernatural quality, and, as it were, divine virtue?"

"Wo to me!" he replied, with energy, crossing himself, "if I doubted, even in the most secret feelings of my heart, only one of those dogmas, only one of those privileges and practices of the Holy Church! If I sinned so far, would I not immediately cease being one of her members, and would I not thus lose my salvation?* Doubtless, sir, we make a distinction between the worship which we pay to the relics of the saints and to the wood of the cross, and that which is required of us toward God or the Blessed Virgin; but we nevertheless give them the homage due to them as to sacred remains, or to the pledges of our protectors.†"

"How much of this homage do you give them?" I asked, preparing to mark his answer.

"God is not jealous of the saints," the notary replied, sharply. "If, then, we bend the knee before a shrine, if we de-

* Brev. Rom., *In festo Exalt. S. Cruc.*, Antwerp, 1823 (R. C.).

† Brev. Rom., *ad magnificat. antiphona*, ubi supra (R. C.).

‡ Miss. Rom., *Feria*, vi., *in parasc* (Dublin, 1795).

§ Catech. Conc. Trid. pars iii., c. 2, § 31. Conc. Trid., sess. xxv., *De Reliquiis decretum*. Mandat Sancta Synodus, etc., *In Diction. Theol.* (Rom.), Paris, 1761.

* Dr. Wiseman's Lect., book ii. Pap. Pii IV., *Prof. fid.*, sub finem.

† Trid. Conc., sess. xxv., *De invoc. vener. et relig. sanct. et sacr. imag.* Bellarm., *De Eccl. triumph.*, lib. ii., c. 2 (C. T.).

voutly kiss it, or if we swear by relics; if we build altars to them and burn candles in their honor—as the golden candlestick was continually lighted in the temple of Jerusalem before the ark—in all this we do not too much. Besides, this is what the Church teaches us.”*

“I know something more,” resumed the schoolmaster, with a little emphasis, “and I will tell you all. I have read a little on this subject; here, then, are the facts. Listen: Every one knows that the shadow of the Prince of the Apostles cured the sick over whom it passed; that the handkerchiefs which St. Paul had touched worked similar miracles; and that, even in the times of the prophets in Israel, a dead person arose to life when he touched the bones of Elisha.† Well, the Church is no less rich in miracles now than she was then; and the holy handkerchief of Jesus Christ, for instance, or the handkerchief of St. Veronica, or the wood of the true Cross, if the faithful invoke them, deliver them also from the pestilence, from death or perils, or else admit them to the society of the blessed saints, and fill them with heavenly mercies.‡ The Church invokes them, then, as beings in some manner vivified by the powerful virtue which God communicates to them, and in all ages she has manifested the most sacred veneration for them. See, for instance, with what respect Moses transported to the land of Canaan the bones of the patriarch St. Joseph. See, also, with what mysterious and supernatural burial God honored the body of St. Moses. See, again, how King Josiah, when he destroyed the tombs at Bethel, spared the relics of the man of God. See how the manna, and the rod of Aaron, were sacredly kept in the temple of the Lord.§ Why, then, should not the Church imitate such examples? Behold, also, what faithfulness she has always shown in this respect, as in all others! Thus, for instance, see how those bones of St. Ignatius, which the wild beasts left, were collected by his disciples and carried to Antioch; and how the remains of St. Polycarp were also taken away from his stake; to say nothing of the head of St. John the Baptist; of the holy handkerchief of the Saviour; of His crown of thorns; of the nails of His cross; of the veil of the Blessed Virgin; of the pulpit in which St. Peter preached at Rome; of the iron chain with which St. Paul was bound; of the stone which struck St. Stephen the Martyr on the forehead; and many other estimable relics, all due to the

zeal of the Church and her jealousy for the glory of the saints.”*

“I have read,” said the notary, “astonishing things about the admirable industry of the Church in the research and preservation of these precious monuments. When one thinks that, among other treasures of the kind, at the time when the heretics ravaged and pillaged the convents and churches, there were found, in a single abbey in Ireland, all the following: ‘a piece of the sepulchre of Rachel; a little of the manna that nourished Israel in the wilderness; a small bone of one of the three young men whom Nebuchadnezzar had thrown into the furnace; six stones of the Temple of Jerusalem; three pieces of the manger in which the child Jesus was placed; some of the gold which the wise men presented to him; one of the water-pots used at the wedding in Cana; two of the stones which the devil showed Jesus, that He might make bread of them; a small fragment of the loaves which were multiplied for the people; some of the earth on which Mary wept when she saw the side of the Saviour pierced; some drops of her holy milk; some hairs of the dress of St. John the Baptist; two teeth of St. Peter; a piece of the cross of St. Andrew; and a thousand other things!’‡ I ask you all, Was it not necessary that God Himself should gather such riches for His Church? For where and how otherwise could they ever have been recognized and preserved for ages?”

“And is all that lost?” asked one of the girls. “Have the heretics thrown all into the fire?”

“They have done much more,” answered the teacher. “But ‘the gates of hell will not prevail against our mother the Church;’ and we shall always have holy relics enough to confound all infidels. See, for instance, again, what God himself did, as the notary said, as to that cross which, as a holy cardinal wrote, ‘is the centre and accomplishment of His love, and which, consequently, should be adored just as Jesus himself.’‡ In the first place, you see it represented, in paradise, by the tree of life, which was nothing else than the type of that Holy Cross.”§

“Indeed!” said the schoolmaster’s wife, with surprise and devotion, “I should never have thought it.”

“The ark of Noah,” continued the teacher, “the rod of Aaron, and that mark T set, says the Prophet Ezekiel, on the forehead of the true worshipers, were nothing else than symbols, also, of that cross, which is the salvation of the world.|| Oth-

* Bell., *De relig. sanct.*, lib. ii., c. 21. Vasquez, *Quæst.*, xxxv., disp. 112. (Turret., *De nec. sec.*.)

† Acts, v., 15; xix., 12. 2 Kings, xiii., 21.

‡ Miss. Roman. (*Ibid.*.)

§ Exod., xiii., 19. Deut., xxxiv., 6. Jude, 9. 2 Kings, xxiii., 17, 18. Exod., xvi., 32. Numb., xvii., 10.

* Bellarm., *De Eccl. triumph.*, lib. ii. *De relig. sanct.*, lib. ii., c. 21. Rhem. Annot., in Acts, xxviii., 1, etc.

† *Johannis Confratris et Monachi Glastoniensis Chronica*, etc., Oxonii, p. 22 (R. C., i., 285).

‡ Bellarm., *De ador. Cruc.*, lib. ii., c. 26.

§ *Ibid.*

|| *Ibid.*

erwise, why would God have preserved it, keeping it hidden to the eyes of his enemies, till a holy woman, an empress, discovered it?"

"An empress!" exclaimed the girls. "And when, father, pray?"

"It was in the fourth century, my daughter," replied the father; "and it was St. Helena, the mother of the Emperor Constantine, who, having had excavations made on the summit of Mount Calvary, had the happiness of finding the three crosses of the crucifixion. That of the Saviour bore still its inscription, and the marks of His blood were seen, just as if it had been spilt only the day before. That holy woman, St. Paul of Nola tells us, 'immediately sent half of that sacred cross to Constantinople; and, at the same time, she distributed so great a number of pieces, that "the whole world," St. Cyril tells us, "was full of them;" and yet, mark this, my daughter: the half which Helena possessed never diminished."

"What a miracle!" exclaimed the mother. "It was enough to convert all the Turks."

"My dear, there were none then," continued the teacher, "but there were many more Persians; and they, in 614, having taken away this holy cross, Heraclitus reconquered it seven days after, and distributed it widely."*

"You forget to say," added the notary, "that it was the miraculous apparition of the cross which converted and made victorious the Emperor Constantine; and that the same heavenly sign appeared again in the time of Julian the apostate, to confound him."

"I should never finish," continued the schoolmaster, "if I related all the wonders of this divine wood. The cross, therefore, is sacred to every child of the Holy Catholic Church. It is under its protection that he places himself when he makes its sign on his person, and it is also by that sign that he consecrates all that he would render venerable and pure. For if the blood of the slain lamb was placed on the doors of the Israelites to keep death from it; if the letter T, the true sign of the cross, was written, as I said, on the foreheads of the chosen in Jerusalem; if Jacob, blessing the sons of Joseph, made with his hands the sign of the cross, was it not enough to show, in a prophetic manner, that among Christians the sign and symbol of the true cross would ever be the guardian and deliverance of the Church!"†

"Say all, then, dear friend," continued the notary. "Tell how many demons are daily exercised and chased away; how many pains, how much sadness, how many

wanderings of mind, are immediately cured; how many blessings are poured out on our houses, our lands, our enterprises, or our voyages, by this single sign, by one single cross, devoutly placed either on the bed of the patient, or on the roof of the house, or at the gate of the field, of a good Catholic."*

"Who, then, sir," said the schoolmaster, addressing me, and offering me his hand, "would refuse to acknowledge such evidence? Who would not give the cross the same adoration which is due to Jesus Christ; and especially, who would not eagerly unite with that ancient and holy Church, which possesses in that cross, and in the numberless relics of all the saints, the heavenly and manifest pledges of the presence of God in the midst of her, and that without its having ever been otherwise?"

I had listened to all, reader, and my silence had, I think, been taken for approbation, or, at least, for interest. But, as Elihu said at last to the friends of Job, "the spirit within me constrained me, and I had to open my lips and answer."‡ But I wished to try quietly to enlighten those poor souls, and I said to them,

"Devotion is a very commendable feeling, but must it not be intelligent? Thus, to begin with the relics and their efficacy; the schoolmaster brought up in their favor the cures worked by the presence or heavenly virtues of the persons of the apostles, or by touching the bones of a prophet. But should it not be recollected that the apostles were living, and that they had received miraculous powers from the Lord himself? They were then situated quite differently from what the dead are, that is to say, from dust, in which the Spirit of God is not found. And as to the bones of Elisha, I beg you to tell me, in the first place, if it was in order to effect the resurrection of the dead body that they made it roll down to the bones of the prophet; and then I would ask how one can infer from this miracle, which was shown, like many others, for the confirmation of the mission of a prophet, that under the Gospel, when the fullness of the truth has come, its perfect light needs such recommendations? The schoolmaster also mentioned the transporting of the bones of Joseph, the burial of Moses, the tomb of the man of God at Bethel, the manna, the rod of Aaron, and the letter T of Ezekiel. But if 'by faith Joseph gave commandment concerning his bones,§ was it, pray, that Israel should serve them, or expect miracles from them? If God himself buried Moses, and thus took away his dead body from the midst of Israel, was it not really to prevent His peo-

* *Dist. Univ. Hist., Crit. et Bibl.*, t. viii., 310.

† Bellarm., *De ador. Cruc.*, lib. ii., c. 29. Rhem. annot. in *Luc.*, xxiv., sect. v.

* Bellarm., *De ador. Cruc.*, lib. ii., c. 29: Rhem. *in Tim.*, iv., sect. 12.

† Aquin., iii., 25 (V. P.).

‡ Job, xxxii., 18-20.

§ Hebrews, xi., 22.

ple from falling into idolatry, by a worship which they might have paid to that servant of God? Did Josiah, when he separated the bones of a prophet of God from those of the Baalites, which he burned on their altar, leave them in repose in their tomb for the purpose of using them as relics, either then or afterward, and of transporting them to some temple? Finally, was it that the manna and the rod of Aaron should work cures and miracles, or that temples and altars should be consecrated to them, or that pilgrimages should be made to them, that God wished that this double memorial of His deliverance should be preserved by His people?

"And as to the cross, I ask you, in the presence of the Lord, What affinity has either Scripture or good sense indicated between a dead and useless piece of wood, and the Tree of Life, or the ark of Noah, both of which related to the Messiah? What greater affinity can there be between the Hebrew letter π , 'marked,' says Ezekiel, 'on the foreheads of the elect,' and this Greek or Latin T, in which people have chosen to see a cross? Finally, and especially, what affinity can there ever be between the cursed tree to which the Lamb of God was attached, and that only Son, who is in the bosom of the Father, that love He had for His Church, that sacrifice of the covenant, or that eternal power of the Holy Spirit! . . . To confound these pieces of wood with Jesus, with His love, alas! is it not imitating Israel, who, forgetting that it was faith in the promise of God that had once cured those who looked toward the *brazen serpent*, confided foolishly in the serpent itself, and thus paid worship to that *piece of metal*?"

"What, sir," exclaimed the notary, with an irritation which he scarcely concealed, and in a somewhat railing tone "must there be something more than miracles, more than prodigies, to gain your confidence?"

I then felt that I ought, as it is written, to "answer a fool according to his folly, lest he be wise in his own conceit,"* and I said with mildness, but at the same time with decision, "Well, sir, since you say that this ought to be sufficient for me, and ought to convince me, you should, I think, to break the hardness of my heart, and to draw me at last into the bosom of the Church of Rome, do for me what Hezekiah did before the envoys of the King of Babylon, show me, without hiding any thing, ALL the treasures which your Church possesses.

"I then say, sir, that, even limiting yourself for the present to the principal of these treasures—I mean to the relics of the Lord Jesus, of the Virgin, of John the

Baptist, and of some apostles, and other saints—you should have told and assured me that, in more than one hundred churches, chapels, monasteries, or abbeys, is shown and worshipped the true blood of Jesus Christ; sometimes, it is true, in a small quantity, such as the few drops which the senator Nicodemus secretly collected in his glove, and which are kept at La Rochelle; at other times in abundance, as the full vials shown at Mantua, at Billom, and elsewhere, and the chalices which can be filled with it at St. Eustasius, at Rome, and in other churches. What quantities of blood, then, my friends, must the Lord have spilt; and what power, and, at the same time, what industry in that church which has succeeded in preserving it pure and without mixture throughout so many ages!* You should have told me that, sir, and much more besides. For instance, that at Rome any one may see the manger, preserved entire, in which the Lord was deposited at His birth; the cloth that enveloped Him in that humble cradle; and even the first little shirt made for Him by His holy mother. That at Ravenna, a Pisa, at Cluny, at Angers, and at St. Salvador, are seen all the stone vessels in which the water at the feast of Cana was turned to wine, and which are of all sorts, of different sizes and forms. That at 'St. John of Lateran,' at Rome, is still to be seen the table at which the Lord celebrated the Supper, and the knife which He used to carve the paschal lamb. That at Poitiers, at Arles, at Soissons, and even, if I remember, at Calvary, near Chambéry, are seen, on rocks, the footsteps of the Saviour, and that they are worn away by the kisses of believers.

"Moreover, sir, you should have shown me that the Church of Rome is so dear to God, that with prodigality, if I may dare to say so, He has enriched her with these priceless treasures. Thus it is sometimes double or triple, or even more, that she possesses the same relic. For instance, two or three churches preserve, kiss, and venerate the true *silver plate* on which was placed the lamb of the last Passover which the Lord celebrated. They have twice, also, the *towel* with which the Lord wiped the feet of the apostles; and on that of Aix-la-Chapelle is evidently seen the mark of Judas's foot. They have, at the very least, fifteen times the *three nails* which attached the Saviour to the cross; though (the church also tells us) those nails were

* The reader who is curious of knowing the justifying proofs of what follows, can consult (if he has time and patience to do so) the *Roman Martyrologies*, and the *Legends or Lives of the Saints*.—Calvinus, *Admonitio de reliquiis*. Chemnitius, *Exam. Conc. Trid.*, De reliquiis. *Le cose maravigliose dell' alma città di Roma*, etc., 1575. *Le bâton de la foi chrétienne*, etc., 1561. Joh. Rainoldi, *De Rom. eccl. idol.*, in *cultu sanct.*, 1598; as, also, the works mentioned on p.

first used by pious and holy Helena to form the *bit* of her horse, and to ornament Constantine's helmet. They also possess five or six times the iron of the *lance* with which the Roman soldier pierced the side of the Lord, and three times the *purple robe* with which Herod clothed Him; and as to the thorns with which His forehead was crowned, they exist in such abundance that one might inclose a field with them. To that, sir, you should add those supernatural portraits of the Saviour and of His blessed Mother, which form the glory of so many churches. For instance, that which the Lord made Himself on a cloth, by applying His face to it, when He saw that the painter whom the King Abgarus had sent to Him to take it, did not succeed in his work; or else, those of the Virgin, which St. Luke made (who, *as is known*, was quite as good a painter as a physician), and the most faithful and precious of all of which was taken from that evangelist's tomb, who always carried it with him, and did not separate himself from it even in death."

"Admirable!" exclaimed the teacher's wife. "It is like that which a priest gave me when I was but eighteen years old, and which I would have carried about with me, were it not too heavy. Ah! I wish you could see how it resembles!"

"Well! yes, madam; and therefore Mr. Schoolmaster, or Mr. Notary, should have told me all that; and, in addition to such relics, have placed also before me those of the sword and shield of the Archangel Michael; which, though suited, by their smallness, for a child rather than for the 'Chief of the Lord's armies,' are nevertheless, both of them, at Carcassona and Tours, where a considerable number of pilgrims visit and worship them. But especially you should have told me that, though the historian Eusebius affirms that the body of John the Baptist was reduced to ashes by the heathen, the Church of Rome nevertheless possesses, in the first place, three heads, one of which is entire and is seen at Rome, the second is at St. Salvador, and the third is divided in two different portions, and sometimes even double and triple, between the cities of Amiens, which has its face (whereon is seen the mark of a knife with which Herodias struck it); of St. John of Angeli, which possesses this same part; of Malta, which preserves its skull; of Nemours, which has its occiput; of St. John of Maurianna, which has its brain; of St. Flour, which has one ear; of Nevers, St. Salvador, Noyon, and Luca, each of which has its jaw and hair; of Sens, Besançon, Toulouse, Bourges, Florence, and Maçon, where is seen, five or six times, the finger of the right hand, with which he showed Jesus when he said, 'Behold the Lamb of God!'

"Again, sir, what ought you not have told me about the holy relics of the apostles! I might have heard you for hours on this subject. In the first place, as to those two pillars of the Church, St. Peter and St. Paul, you might have told me that their bodies, quite entire, are at Rome, half in one church, and half in another; but that this does not hinder (and always by the same miracle which we have already seen) their precious remains from being found also in every church of any repute; as, for instance, at Poitiers, the jaw and beard of St. Peter; at Trèves, several of the bones, great and small, of these two apostles; at Argenton, a shoulder of St. Paul; and in many other places, other fragments. It is true that, had I been unbelieving or ill-disposed, I might have questioned the authenticity, or even the reality of these relics. Thus, perhaps, I might have recalled to your mind that at Geneva, before that *Reformation*, which justly causes you so much indignation and anger, was seen, in the cathedral, St. Peter's brain, exposed on the great altar, and, at a highly-venerated shrine, one of the arms of St. Anthony; that to these two relics the most faithful devotion was paid; to which, as here to the bones of St. Nicholas, pilgrimages and offerings were made; that several wonderful cures had been wrought by coming in contact with them; and that, in public calamities, in times of pestilence or famine, it had been deemed sufficient to carry through the city those venerable remains, for the plague to cease: but I might have also told you that, by an inexplicable fatality, it happened that, when the *heretics* (as you ought to call them) examined closely these two treasures, St. Peter's brain proved to be a shapeless mass of pumice stone, and St. Anthony's arm a certain dried up portion of a stag."

"But, if my unbelief had recalled such incongruities to your mind, you might, like many others of the *faithful*, have answered nothing, have passed it by, and, to shut my mouth, have spoken to me of the sandals of St. Peter and St. Paul, which are preserved either at St. Salvador or at Poitiers; and which, to prove that they are indeed those of a poor 'fisherman,' and of a 'tent-maker,' are made of *velvet*, ornamented with *golden spangles*! You might have added to these, with the same assurance, the sacerdotal robe which St. Peter wore at Rome when he celebrated mass there, and which that city has always possessed since; an unanswerable proof (had I expressed any doubts thereon) that St. Peter was indeed the first Bishop of Rome, and certainly that even at that time mass was said, as it is now. Then, passing to the same altar whereupon that apostolical mass was celebrated, you might have

told me that there are *two* of them ; one at Rome, which is known to the whole world, and the other at Pisa, which this latter city certifies, and that, too, *without error* ; and you might have added, that at Rome is still seen the sword with which St. Peter struck Malchus, and the chain with which he was bound when the angel delivered him from prison ; and that Paris possesses the crook or crosier of this primitive bishop ; and that both Cologne and Trèves are so fortunate as to have the staff which he usually carried when journeying.

“ From these last two apostles, sirs, you might have passed to all the others. Thus, you might have told me how Toulouse possesses five or six of their bodies, which she has in common with other cities, that, like herself, also preserve the bodies of Matthias and Andrew ; while that of St. Matthew is seen at Rome, as well as at Trèves, and that it is quite as authentic in one of these places as it is in the other two. And as to St. John, sirs, you should have told me that, as his body disappeared as soon as it was placed in the ground, it has not been possible to collect his bones ; but that the Church, always just as prudent as infallible, has compensated for it by procuring two different specimens, at Rome and at Bologne, of the *cup* wherein, under Domitian, he drank poison, as also the *tub* in which he was thrown into boiling oil ; the *chain* with which he was bound at Ephesus, his *tunic*, and even his *prayer-stool*. You might also have mentioned the twelve *combs* of the apostles, which were shown, and perhaps are still, at St. Mary’s of Lyons ; the *two* bodies and *three* heads of Anne, the mother of the Virgin Mary ; the *three* bodies, also, of Lazarus, of which one is at Marseilles, another at Autun, and the third at Avalon ; and the *two* bodies of Mary, his sister, on the forehead of one of which is seen the mark of the Saviour’s finger, when He kept her from approaching Him, saying, ‘ Touch me not !’

“ But I go farther, gentlemen, and say that, careful to hide nothing from me, you should have spoken to me of the house and chapel of Loretto, the first of which had been inhabited for more than thirty years by our Saviour, at Nazareth ; that the angels transported them both through the air, first to the shore of the Adriatic Sea, and then to a more blessed soil, whither the multitudes of the faithful yearly resort in holy pilgrimages, leaving, together with their money (as they do here), their troubles and pains, and even their consciences. And, if that had not subdued me (supposing I had hardened myself), you should have given the master-stroke by speaking to me of the two bodies of St. Longinus ; yes, of that same soldier who pierced the side of Jesus with his

lance, but who became converted, and whose body is seen both at Lyons and Mantua. And if I had objected (for such might have been the excess of my stubbornness) that Longinus never existed, but that the Greek word *Λογγη* means a spear, and the zeal of some monk, exceeding his knowledge, had converted it into a man’s name, and then into that of a saint ; you should have replied, without distressing yourself, that there are many other *imaginary* relics ; for instance, those of the three wise men who came to worship the child Jesus ; those of St. Jervas, Prothais, St. Petronilla, St. Margaret, and, finally, of the *eleven thousand virgins* ; and you might have ended with the reflection, that if any one does not believe what the Church of Rome says, he would not be convinced even were he to see and touch the heads, arms, feet, hands, clothes, shoes, belts, combs, mirrors, bodkins, needles, and even the parings of the nails of those who, having served God on earth, have been received by Him in heaven.

“ And as to that cross which, but a little while ago, you invoked, and certainly adored, how many things quite as astonishing you might have related to me about it ! Not only should you have said a few words concerning it, but you should have spoken to me of the prodigious multiplication of its wood, which is such that there is scarcely a seller of holy and authentic relics who has not continually a few pieces of it for sale ; but especially you should have informed me that several cities have received at various epochs this sacred wood, directly from heaven itself, or by miraculous means. For instance, you could have told me that one of the women of the Empress Helena, having stolen from her mistress at Constantinople a considerable piece of the true cross, fled, and was enabled to escape all those who searched for her ; then how, after a long, painful, and adventurous journey, she came near Poitiers, in France, where she fell down almost dead with hunger ; that she confessed her crime to the bishop of the place, in whose pious hands this penitent woman left her prize, which has since been the inexhaustible source of the prosperity of that Church.” . . .

“ I am not sure,” said the notary, interrupting me, and eyeing me with distrust, “ but it seems to me that it is in a joking way that you relate all these things, as if at the bottom of your heart you did not believe them.”

“ I must, then,” I answered, calmly, “ be very settled in my opinion ; for what is more authentic, for instance, than all that happens even now, and daily, under the eyes of thousands who witness it, as to the relics of St. Philomena, at Mugnano, in Italy ! I have here the most faithful account

of it possible,* and I will read you some parts of it. Listen.

“When the tomb of the saint was discovered,† there was found in it a vase of the finest crystal, which, without the least doubt, had been filled with the blood of that martyr, but which contained but little, and that was dried up. This vase broke into a thousand pieces when it was taken up from the bottom of the coffin, where it was fixed. But what a prodigy took place then! All these pieces of glass, to which the dried blood of the saint was attached, were no sooner united in another vase, than all at once the specks of blood became, some the finest gold, others silver, others diamonds, rubies, and emeralds, which immediately threw a dazzling splendor around. However,’ says the faithful narration, ‘this splendor is not always the same. One day, for instance, when a prelate of distinction visited this holy blood (for it is only to persons of quality that it is shown)—‡

“And why not to the poor also?” asked the youngest daughter.

“You understand,” whispered one of her sisters, “that they make offerings to the saint, while the poor—”

“Silence!” exclaimed the father; and I continued:

“Well! then, ‘while the said prelate was present, the blood turned, to the great terror of all the spectators, to earth; yes, to the most common earth. But how divine was this fatal omen! A few days after, the prelate died suddenly at the table.’”

“Is that what the book says?” asked the notary, in a dissatisfied tone.

“Here it is,” I said, “at the 27th page. Read for yourself.” But he refused, and I went on: “Other prodigies and miracles still more astonishing are multiplied, and succeed each other daily. On the 9th July, 1827, a child named Basil, four years old, fell from the third story of a house on the street pavement, and remained bruised and dead. His mother hastened to him; she took him in her arms, and carried him into the church; she invoked the aid of Philomena upon him, and after a few moments, the child arose unharmed, and ran laughing to his mother’s arms.¶

“Another wonder, but of quite another kind. ‘Of the two editions of the *Abridgment of the Life of St. Philomena*, but two hundred and twenty copies remained in the hands of the priest who had published them. During a whole summer he sold many, and distributed still more gratuitously, to the numerous believers who visited the saint. What remained was, there-

fore, of but little consequence. But what was his astonishment when, entering one day the room where he kept them, he saw the floor covered with a prodigious quantity of these same books, which Philomena had multiplied to recompense her charitable servant. And this miracle was repeated.*”

“But here is one which surpasses all the others, and to which none can be found similar in any history. ‘The clothes of St. Philomena had to be changed, and this occasion was seized to place her in a shrine longer, by at least eight or ten inches, than the former one. The body was deposited in it, but it still appeared too short for it. A third was prepared, longer by a palm than the second. But what happens? The latter was quite as disproportioned as the two others, for Philomena’s body becomes larger, and the dresses are too short, as the shrine is lengthened!†

“As to the cures, the aid, the deliverance, and the pardons accorded by Philomena, they are innumerable, and the relation of the accidents, evils, and misfortunes that have happened to the infidels who do not honor her, fills every one who believes them with terror. What a saint, then! is she not? What riches are there in such relics!”

The notary murmured, and said to me abruptly, with displeasure, “I tell you, sir, you do not believe a word of all that, and your fine speech is nothing but bantering.”

I then became very serious, and replied, “Bantering! no, no, sir; and the Lord, who searches my thoughts, knows, and has known it. But now, speaking freely, I will tell you, my friends, that, having seen all the error in which I think you are respecting the worship of the saints, the cross, and relics, I have preferred not to oppose you directly, but rather to lay before your eyes the folly, the falsehood, in a word, the diabolical iniquity of this worship, and this to make you feel all the abuse, or, rather, all the crime.”

“The crime!” exclaimed the schoolmaster, but with moderation.

“Ah! certainly, dear sir, for if the Lord, under the economy of the law, cursed and punished with death those who ‘consulted familiar spirits,’‡ as well as those who offered a religious worship to others than Himself, the Living God, what shall I say the invocation of saints, the adoration of the cross, and the confidence in relics, would have met under that fearful law? Would they not have been reputed crimes, abominations? Now, pray, is the Gospel less holy or less jealous of God’s glory than the law of Moses was? Before His light, would not the fables, the seductions, the impostures of which I have mentioned but

* *Compendio delle memorie che riguardano Santa Filomena*, etc., Forino, 1834.

† *Nella cassa che conteneva il sacro corpo*, etc., cap. iv.

‡ *Quando succede una visita all’ altra di persone distinte, alle quali solamente si fa vedere.*

§ Pages 64 and 65.

* Page 66 and following.

† Page 68.

‡ Deut., xviii., 10-20.

a very few, become darkness; and would the poor people whom they draw away have more courage before the Saviour than they had before the thunders of Sinai! Leave, then, my friends, oh! reject and detest all these superstitions and practices of darkness. Worship God; serve Him alone. Contemplate in Jesus, and seek in Him alone the grace of the Lord, and the fullness of that pardon which His blood has acquired for His Church forever. Is He not God? Is His sacrifice not eternal and almighty; and by Him have we not, ever and every where, free and happy access to the throne of mercy of our heavenly Father?

TESTIMONY OF THE FATHERS.

“And, in so doing, do not think that you are unfaithful to the doctrine or the customs of the holy Universal Church. It is true that you are taught that in all ages the cross and relics have been the objects of the veneration of the Church;* and that, even, you are threatened with excommunication if you dare to suppose differently.† But learn that it was not thus, either in the Apostolical Church, or in the Orthodox Church at any time, as several Fathers attest.”

“Several Fathers?” exclaimed the schoolmaster, with marked interest. “Were there ever any who did not serve the saints and honor their relics?”

“I can quote several,” I answered. “Thus, *Tatian*, in the second century, opposes the preserving of the remains of the martyrs, and wishes them to be carefully laid in the ground, ‘as in the closet of their rich and sovereign Lord.’‡ The fifth Council of Carthage, in 234, condemns those who, ‘relying on dreams and vain revelations, consecrate altars to the memory of the martyrs.’§ In the fourth century, *Eusebius* tells us that, after *Polycarp* had died at the stake, an enemy of the Christians accused them of wishing to pay homage to the bones of that martyr, and that, being thus prevented from collecting them among his ashes, the Christians answered him, ‘You do not know, then, that we can never leave Jesus, who suffered for us, nor serve another than Him, whom we know to be the true God!’ and that, after these words, they gathered the martyr’s bones, and placed them in a sepulchre.|| And *Gregory of Nyssa*, in the fifth century, argues strongly against pilgrimages—”

“Against pilgrimages also!” exclaimed the schoolmaster: “I am curious to hear it.”

“*Eusebius*,” I continued, “having mentioned certain devotees who made a jour-

ney to Arabia to kiss the ground where Job had sat, *Gregory*, after having censured this practice, asks if, ‘in the day when Jesus will call the blessed of His Father to possess the kingdom of heaven,* He will mention, among their deeds of love, pilgrimages to certain places. No,’ he adds, ‘the Lord does not name *pilgrims* among the blessed. And what advantage will he have, who will have walked from place to place; as if the Holy Spirit abounded, and the grace of God abode there in greater measure? Does, then, the change of place make God nearer to thee? Prepare thy heart, therefore, in whatever place thou art, and God will come and dwell there.† For, wert thou at Golgotha, or on the Mount of Olives, or at the Saviour’s tomb, if thy heart be full of wicked thoughts, wilt thou receive Jesus there? Christians! journey, then, out of your body, toward the Lord, and not from one place to another; for the Holy Spirit blows whither it listeth.‡ Those who are here, and who confide themselves in Jesus Christ, are made participators of Him, and not because of some pilgrimage made to Jerusalem.’§

The schoolmaster turned to his wife, and said, “My dear, do you hear what *St. Gregory* says?”

“But mark,” I observed, “that it is according to the Holy Scriptures that he speaks; for it is the Bible which declares all that *Gregory* repeats. It is also on the Word of God that *Chrysostom*, in the same century, relies, when he exclaims, ‘Do not fix thine eyes on the ashes of holy bodies, or on their relics, or their bones, all which are consumed by time; but open the eyes of faith, and see those servants of God dressed in the heavenly virtue and grace of the Holy Spirit, and shining in the divine light.’|| Again, it was on the Bible that *Jerome* founded his belief, in the fifth century, when, after having reminded his readers of the heathen custom of swearing by the relics of heroes, and of burning candles on their tombs, he reproves and censures the ‘weak women who honored in the same way the sepulchres of the martyrs,’ and tells them that, ‘if they have zeal for God, they have it without discernment; that Jesus needs not the perfumes with which his body was anointed, nor did the martyrs need the light of candles. For it was to the heart of *Mary* that *Jesus* looked, and not to her vase of ointment.’¶ ‘Let our confidence,’ he says elsewhere, ‘be in the Lord alone, and not in man, nor in the deeds of men.’ ‘Cursed be the man,’ it is written, ‘who puts his trust in

* Cat. Conc. Trid. (ubi supra).

† Decret. Conc. Trid., *De Reliquiis*, sub finem.

‡ *Tatian*, *Orat. Conc. gent.*

§ *Chemmit.*, *De Reliq.*

|| *Euseb.*, *Hist. Eccl.*, lib. iv., c. 15.

* *Matth.*, xxv., 34–36.

† *Rev.*, iii., 20.

‡ *John*, iii., 8.

§ *Gregor. Nys.*, *Epist.* (*Chemm.*, *ubi supra*).

|| *Chryst.*, *In viii. Mach.*, *Hom. 2.*

¶ *Hieron.*, *Adv. Vigil.* (*Chemm.*, *ibid.*).

man," even were he a saint; even were he a prophet, or a prelate of the Church; for if they are faithful, they will indeed have their own souls saved, but theirs alone.* *Augustine*, cotemporaneous with Jerome, speaks still more decidedly. 'No, do not imitate,' he says, 'the herds of the ignorant, who are superstitious in their worship. I have seen several of these people adore the tombs and pictures of the martyrs, and who, eating in honor of the dead, became themselves dead in their souls.' †

"This is positive!" said the schoolmaster, again turning to his wife and daughters.

"This also is positive," I continued: "But Christian women," he adds, 'act not thus; and such customs do not take place in faithful churches.' You see, then, my friends, that the Church of all ages, the Church of the Fathers, unwilling to listen to and follow any thing but the Word of God, rejects herself this entirely heathen superstition."

"Heathen, sir!" exclaimed the notary, spitefully. "Are we Catholics, then, nothing but vile heathens?"

"Alas! dear sir," I replied, "if the intention of the heart be different, the actions are certainly the same. The ancient pagans of Rome and Greece consecrated numerous altars to their heroes, whom they also called saints, and before whose statues or pictures they, too, burned incense or candles, reciting prayers or making vows. These same pagans had also their sacred relics. You doubtless know that at Rome they kept the stick with which they said Romulus had traced the inclosure of that city; and which, moreover, by a wonderful miracle, remained uninjured in the midst of the fire of the Capitol. The Athenians also, Plutarch tells us, preserved embalmed, and worshiped solemnly, the body of their demi-god Theseus, whose sepulchre, unknown for a long time, had been discovered, they said, by an eagle which alighted on it. And why did these heathen preserve their relics? Because they, of the same opinion as the Church of Rome, ‡ regarded their heroes or demi-gods as their patrons, protectors, and guardians. They also invoked them in their oaths; consecrated votive tablets and offerings to them; placed near their altars and temples vases filled with pure water—yes, my friends, real *holy-water pots*, whose holy water served for purifying the devotees, and every thing else on which it was sprinkled.

"I repeat, then, as you call yourselves Christians, be on the side of Christ, not on

that of idolaters. Why should you do, in a church where you invoke the Lord, exactly the same things as the Indians, for instance, do in their pagodas? Take care, then, lest you be found imitating Israel, when, 'forsaking the Lord and His Word,' which was like 'a fountain of living waters' to that people, they had, by turning unto idols, 'hewed them out cisterns, broken cisterns, that could hold no water.' **

I was heard attentively, and by the women particularly. I then continued, for a few moments, my affectionate exhortation; then, having given the *poor* pilgrims a few little tracts on faith and gratuitous salvation, I left them, directing them more than ever to the Bible: "For," I told them (and these were my parting words), "it is the Bible alone which is the truth; and it is also because it reproves with execration both relics and pilgrimages, that it is refused to those whom these practices enslave, and whose offerings, at the same time, enrich the *holy places*, and those who dwell among them."

Reader, I had seen and heard much in my visits to the Church of Rome. Her worship was, as it were, unfolded before me; I had examined its principle, its substance, and its results; and, as you have just heard, my conclusion here, as in the first case, was, that the Bible had no communion with its worship; that it opposes it; that it rejects it, and that, consequently, I am absolutely forbidden to take any part in it. I have met, then, what I had foreseen. I had not found in the Church of Rome the *Revelation* of salvation; could I, then, find in it the *Administration* of that grace? No; I have not seen it there! Reader, shall I learn any better within its bosom how one may attain to the *possession* of that salvation—of that life of God?

PART III.

PERSONAL POSSESSION OF SALVATION; OR, THE PEACE OF GOD AND HOLINESS.

CHAPTER I.

SALVATION BY GRACE.

WHAT is all the rest, reader, compared with the treasure last named? What value could I place on a church, were it the oldest and most venerated, and were it to possess all the advantages of grandeur and prosperity, if in it my soul could not seize salvation, nor enjoy the peace of God, nor serve Him in love? What definite answer shall I, then, give to the invitation of the Church of Rome, if, having already ascertained, as I have done, that she possesses neither divine antiquity, divine unity of faith, nor infallibility, and still less perma-

* Hieron., *Com. in Ezek.*, 16.

† August., *De mor. eccl.*, lib. xxxiv. Id., *De Civ. Dei*, lib. viii., c. 27.

‡ Conc. Trid., *sess. xxv.*, *De cret. de inv. sanct.*

* Jerem., ii., 13.

neny, I now learn from her DOCTRINES that in her I cannot either assure myself of salvation, or rejoice in my God, and give Him the obedience of filial love? This, then, is the decisive point for me; for, as I cannot repeat too often, it is MY SALVATION that it is important for me to know and possess; and if the Church of Rome cannot satisfy me in this, what has she to induce me to prefer her; or, rather, how much has she that hinders my going to her!

Such was always, both in the Middle Ages and at the epoch of the Reformation, the first and often the only expostulation which arose against the Church of Rome. Sometimes from the depths of solitudes and convents, at others from the interior of a college and from the pulpit, evangelical voices were heard, which reproached Rome either with her ignorance of the vital truths of the faith, or with the dark instructions by which she obscured the light of the Bible. Thus, from the earliest ages, churches without literature either among the Apennines, or in the deep valleys of the Alps, or in Illyria and Dalmatia, preserved, with the Bible, the truth of *salvation by grace*, and perseveringly remained separate from Rome!^{*}

In the eighth century, the *Venerable Bede*, in the North of Europe, in Great Britain, opposing the Latin errors, taught that "salvation is a gift of grace, and that no man can merit it."[†] In the ninth century, *Constantine*, having acquired the knowledge of salvation by grace by reading the Gospel alone, instructed and gathered together other believers, who, under the name of *Paulicians*, preached, principally in Asia, the way of truth, *gratuitous salvation*, notwithstanding one hundred and fifty years of bloody persecutions by the See of Rome. Their only book was the Bible; and their only doctrines, *salvation by faith, and obedience in love.*[‡]

Again, Agobard, archbishop of Lyons, and Ratram, monk of Corbia, following the footsteps of the learned Rabanus and Scot-Erigenes,[§] wrote against images and transubstantiation, and especially against the *righteousness of works*. Claudius, bishop of Turin, also, whom history has called the FIRST REFORMER, rejected all the Romish superstitions, and preached powerfully "salvation only by the faith of the heart in Jesus, and without any merit of man."^{||}

In the tenth century, the martyrs of the Bible burned alive at Orleans by the Church of Rome, died giving witness to the truth of *gratuitous salvation*; while in England, the Archbishop of Canterbury, Anselm, a native of Piedmont, kept the lamp of the Gospel burning in the midst of the deepest night of error and superstition,^{*} and repeated *salvation is by grace!* In the tenth century, Adalbert, and especially *Theophilact*, maintained that "man is justified by faith, and without any merit of his works."[†] *Bernard*, the austere Abbé of Clairvaux, defended, in the twelfth century, the basis of faith, gratuitous justification, against the subtilities of Abelard.[‡] And yet this same Bernard knew not how to appreciate the true character of the *Cathares*, who, in Bohemia, in the environs of Cologne, in France, and other places, confessed in their "Noble Lesson," that "man cannot merit salvation," and who willingly died under the sword, or at the stakes in Rome, for this testimony of God.[§]

In the thirteenth century, there were no longer single voices, nor a few churches spread here and there, but whole tribes and nations, who, in the valleys of the north of Italy, in France, and even in Spain, resisted, with the Word of God, the Romish doctrine of the "merit of works," and who gave up their lives by thousands under the persecutions of the Church of Rome.^{||} At the same time, *Grosseteste*, bishop of Lincoln, in England, powerfully resisted the popes and the doctrines of Rome, and multiplied his writings on the "gratuitousness of salvation without the works of man."[¶] The fourteenth century opened, and the Lollards, then Wickliff, Bradwardine, Thomas de la Mare, and the "Complaint of the Laborer," made the light of the Gospel shine, and they were rejected or persecuted, or perished by fire, for maintaining the "merits of the Saviour alone" in the salvation of the Church.^{**} The fifteenth century begun with the light of stakes, where the *Lollards* of England died in celebrating the eternal life which God gives "gratuitously" in Jesus. *John Huss* and *Jerome of Prague* also gave their souls to God amid the flames, in which they were thrown by the Council of Constance, and after them the *United Brethren* of Bohemia were persecuted for the same testimony.^{††}

* *Bost., Hist., mod. et anc., of the Bohemian and Moravian Ch. of the Unit. Breth., part i., bk. i.* (Bost., *Hist., A. M.*) Barth, *Brief Hist. of the Church of Christ*, per. ii., ch. 6.

† *Hist. of the Ch. of Chr. prev. to the Ref.*, vol. iii., p. 96, etc. (*Hist. C. b. R.*)

‡ *Hist. C. b. R.*, ninth century, ch. 2.

§ Eighth century.

|| *Ibid.*, vol. iii., p. 169 and foll. Milner, *Hist. of the Ch. of Chr.*, 1816, vol. iii., p. 211.

* *Hist. C. b. R.*, etc., cent. ix., ch. 5. Milner, *Hist.*, etc., vol. iii., p. 307. † *Ibid.*, cent. x., ch. 4.

‡ Milner, *Hist.*, etc., p. 339.

§ *Id.*, xii., ch. 2. Muston, *Hist. of the Wald.*, vol. i., bk. 2. *Hist. C. b. R.*, vol. iii., p. 270.

|| Fox, *Univers. Hist. of Christ. Martyrdom*, Waldenses and Albigenses. Crespin, *Hist. of Alb.*, etc.

¶ *Hist. C. b. R.*, vol. iv., p. 28.

** Milner, cent. xiv. *Hist. C. b. R.*, cent. xiv.

†† *Hist. C. b. R.*, vol. iv., p. 121, 154, 216, etc. Bost., *A. M. Hist.*, fifteenth century.

Finally, the day of evangelical truth attained its perfection; the apostolical doctrine was given to the Church, and "gratuitous justification, by faith of the heart in Jesus only," was published to the nations by Luther, Brentius, Tyndal, Cranmer, Latimer, Ridley, Bradford, Craig, Melancthon, Farel, Calvin, Beza, Knox, Bucer, Œcolampadius, Bullinger, Haller, and many other disciples and friends of the Bible, who were all in "unity of faith," "infallibility of faith," and "perpetuity of faith," because all were founded, in one same spirit, on the same and only truth, which is the WORD of GOD, and not the doctrines or pretensions of a church of error.* That Word has not changed. It speaks now as in the days of the prophets or the apostles. It is, then, while opening it before me, that I address the Church of Rome, and put the same question that my brethren have asked during so many centuries:

HOW CAN I POSSESS SALVATION ?

and according to that unchangeable Word I shall examine her answer.

This question, reader, has perhaps created the most numerous discussions and debates, not only between the Church of Rome and other churches, but between the different Romish doctors themselves. To it belong the most abstruse points of theology: the decrees of God; election of grace; vocation to salvation; liberty of man; regeneration, faith, justification and sanctification of souls.

The limits of the examination on which I now enter require me only to investigate whether salvation is, according to the Romish Church, entirely *gratuitous*, and obtained by *faith alone*; or whether man should "*merit*" it in any respect, or should "redeem his sins by meritorious satisfactions." This last doctrine the Church of Rome asserts; she teaches the *merits of works*. She indeed says, that "in salvation all is grace;" she also says that "man is justified by faith, and that his sins are gratuitously remitted by the divine mercy, and because of Jesus Christ's atonement;" and thus far she speaks according to the Bible. But she adds that, "nevertheless, eternal life is a *recompense* which is faithfully given to the good works of man, and to his merits, in virtue of the promise of grace which is in Jesus Christ."† She then positively says, that man "should work out his salvation by the exercise of his will, by the grace of God helping him;" and she, consequently, uses the word *merit* as meaning "the worth, price, and dignity of these works, which man performs by the aid of grace."‡ This doctrine is join-

ed with two others equally important: the one, that he who possesses grace to-day can decline from it to-morrow, and perish at last; the other, that man can never be certain, on earth, of his salvation. With these doctrines are connected those of *penance* and *absolution*, and those of *purgatory* and *indulgences*. I shall proceed to the examination of these.

CONTRARY TESTIMONY.

But, before going farther, it will be interesting to know what the Apostolical Fathers, and even some of the doctors of Rome, thought as to the *merit of works*. Did they believe that faith in Jesus Christ is not sufficient to justify the sinner, and that it is necessary that man should annex to it his own merits? Their testimony appears unanimous here against the doctrine of the Church of Rome. Let us listen to it.

"All believers," *Clement* (Roman) writes, "have been justified and glorified, not by their own works or just actions, but by the will of the Lord alone. It is through faith that our Almighty God justified His people from all eternity; and not by their holiness, virtues, or merits. To Him, then, be the glory forever and ever. Amen!"* "By what means," asks *Justin Martyr*, "could we, impiously rejecting the Law, be justified, if not by the Son of God only; and who could, except His justice, hide and cover up our sin?"† "It is not by the slavery of the Law," *Tertullian* writes, "but it is by the freeness of grace, that God justifies the sinner. The Law ceased to act from the moment that the voice of the Precursor was heard; and faith, which makes us live, is from the same God who gave the Law, which could not justify."‡ "Art thou a slave?" asks *Gregory of Nazianzen*; "then fear the blows. Art thou a hireling? then look at thy wages. But art thou a son? then honor thy father. Do right, because it is a good thing to obey him; and if thou receivest nothing else, even the knowledge that thou hast shown thyself submissive to thy father, will be thy recompense."§ "If thou believest," says *Chrysostom*, "what wouldst thou add to thy faith? as if faith alone could not justify. It is the glory of God to justify without works. The thief only believed, and was justified! Is it not admirable that the man most enriched with works and virtues, can yet be justified only by faith?|| If, too, we could suffer a thousand deaths, and perform the most virtuous actions, what could we offer to God, even by all that, which would be *worthy* of the grace

* Clem. Rom., *ad Corinth.*, epist. i., 32.

† Just. Mart., *Epist. ad Diognet.* (C. R.).

‡ Tertul., *adv. Marc.*, lib. v.

§ Greg. Naz., *De Sanct. Bapt.* (Keary).

|| *Hom. 3, in Epist. ad Tit. Hom. de fide et lege nat.*, in cap. iii. et iv. ad Rom.

* Merle d'Aubigné, *Hist of the Ref.*, etc., Preface.

† Bossuet, *Expos. of the Doctr. of the Cath. Ch.*, art. vi. and vii. Conc. Trid., sess. vi., c. 9 and 16.

‡ *Ibid.*, art. vii., § 2 and 3.

which is bestowed upon us?"* "Christ," says *Hilary*, "unbound what the Law could not free; for faith alone justifies!"† "It is in this that we glory entirely in God," says *Basil*: "that we are justified only by faith in Jesus Christ, and in no way by our own righteousness. Eternal rest is the lot of those who have fought here below according to the Law; but not because of their merits, but by the sole and magnificent grace of God."‡ *Ambrose* is quite as positive when he says, "Believers are justified only by faith, the gift of God, without their having done or given any thing in return. It is faith which hides the misery of our works and the infirmity of our flesh. § Whence should I have any merit," he adds, "as mercy is my crown! By what worthiness of man will this mortal body, which must see corruption, be robbed with immortality? What works, or what patience can lessen our sin? It is not, then, on our merit, but, truly, on the grace of God alone, that the heavenly decrees are founded."|| "Whatever were the virtues of the Fathers," says *Augustine*, "they were saved only by faith. He who dies justified, preserves, not that which the merit of his works procured for him, but that which he received by grace. It is faith, and not works, which distinguishes the just from the unjust. ¶ For God crowns thee because He crowns His own gifts, not thy merits. The life of man is like a field inclosed with sins. Look, then, to the sacrifice of that blood spilt for the redemption of the guilty. For if Thou shouldst judge us, O Lord! and shouldst require of us our merits, who could stand? ** Now, if God loves us because of our merits, it is, then, a debt which he would pay us, and no longer grace! Let not the man justified by grace say, then, I have merits."†† "He who formed the world, and who placed man on it," says *Cyril of Alexandria*; "He who decked the sky with shining stars, He also raised Jesus up for us, so that He might be our righteousness, He who redeemed us gratuitously, and who erected the heavenly Jerusalem."‡‡

"To whatever labors and fatigues," says *Eusebius Emisenes*, "we may have subjected our bodies or our souls, yet we can never do any meritorious action. Blessedness may be received, but it can never be merited."§§ "Even though," says *Agape-*

tes, "you should have as many good works as there are stars in the firmament, yet you could never equal the goodness of the Lord; for as he who runs the fastest possible in the sunshine can never get beyond his own shadow, so men will never surpass the incomparable mercy of the Lord, to whom, if we come with some good deed, we bring nothing but His own mercies."* "How truly is it a grace," says *Fulgentius*; "for not only does God place His gift on other gifts of His love, but that grace abounds even above all the unworthiness of our works."† "True humility," *Anastasius* remarks, "is to depend on nothing else than the mercy of God; for were we to offer Him all that we are, what merit would we have thereby, as to Him all things belong, and from Him all things come?"‡ "Every one," says *Prosper*, "must understand that it is not the price of our works which God gives us, but that it is the riches of His grace which he sends down upon us."§ "It is not of ourselves," *Theodoret* writes, "that we have believed, but the calling of God brought us nigh to Him; and when we approached him He did not require purity and innocence of us, but he forgave our sins by the faith alone which we have received."|| Besides, what comparison could there be between the contest and the crown? The things, also, that we hope for are not a recompense, but glory; not wages, but grace."¶¶

And again, what says *Pope Gregory*? "It is neither in our sadness, nor in our works, but in our Advocate alone, that our confidence is placed. For what relation would there be between the works of man and that heavenly bliss wherein we live with God, and by Him?"*** And what do other doctors, equally worthy of regard, declare? "Let no man," says the *Venerable Bede*, "presume that even his will or his merits can lead him toward happiness; but let him understand that the grace of God only has that power."†† "Lest Israel," *Raban Maure* writes, "should say that its merits made it to be accepted, the prophet declares that it was only by the will of the Lord that it was received, because all that comes to us from God is always a gift of His grace."‡‡ "Let him who thirsts for righteousness," exclaims *Bernard*, "believe in Thee, O God! in Thee, who dost justify the sinner, and by that faith alone he will obtain Thy peace. He gave it thee," he says to the believer; "and gave it twice gratuitously, without thy merit, and with-

* *Id.*, in *Colos.*, Hom. 2. † *Can.* 8, in *Matth.*

‡ *Hom. de humil.*, in *Psalm.* cxiv.

§ *Comn. in Rom.*, c. iii. Lib. ii., *De Jacob et vita beata*, c. 2.

|| *Id.*, ad *Virg. exhort.* *Id.*, in *Ps.* cxviii. (Keary, *Earl. Fath.*)

¶ *August.*, lib. i., cont. *duas Epist. Pelag.*, c. 21. *Id.*, lib. iii., c. 5. *Quest.*, lib. lxxxiii., 9, 76 (C. T.).

** *Epist.*, 194, ad *Sextum*, in *Ps.* cxlii., cxxix.

†† *Serm.*, in *nat. Joh. Bapt.*

‡‡ *Cyril Alex.*, *Glaphyr.*, lib. ii., c. 5 (R. C.).

§§ *Ad Monach.*, *Serm.* 3.

* *Ad Just.*, sect. 3 (Keary).

† *Ad Monim.*, lib. xviii., c. 1 (Id.).

‡ *Quest.*, 135 (Keary)

§ *De Voc. gent.*, lib. i., c. 17 (Id.).

|| *In Epist. ad Eph.*, c. ii.

¶ *Id.*, in *Rom.*, viii.

** *Hom.* 7, in *Ezek.* *Id.*, in *Ps. Penit.*, 7.

†† *In Ps.* lxxvii.

‡‡ *In Jerem.*, lib. xviii., c. 1 (Keary).

out thy works.* Do not trust, then, to thy works; for it is but a ruinous wall. All thy merit is, to confide entirely in Him who saved man wholly. My merits are grace. They are numerous, for grace is inexhaustible."† "As a son who inherits," *Lyranus* remarks, "differs entirely from the mercenary who is paid, in the same way the believer receives heaven; not as a reward of his works, but as an inheritance."‡ "I refuse," declares *Netter Waldensis*, "to make use of the words *condignity* or *congruity*, which are employed in speaking of the works of the believer; for, in my opinion, he is the deepest theologian, the best Catholic, and the truest disciple of the Holy Scriptures, who denies all merit, and who owns that salvation is a gift; and that is what all the saints and ancient doctors of the Universal Church have taught."§

Are not these testimonies sufficient, reader, to renew our confidence in the Holy Scriptures, and to prove to us conclusively, that never, either in apostolical times, or by any of the fathers who adhered to the Bible, was the Romish doctrine of the merit of works adopted? It was never held at any time in the Church of God. As soon as a revelation of the love of the Lord toward man was heard on earth, it was the language of grace that it spoke. The promise of salvation which is in Jesus Christ was thenceforth the object of faith, and the merit of man was excluded from the thoughts and worship of the children of God.¶ Abel was justified by faith, and not by the works he performed. Enoch, Noah, Shem, Abraham, and all the patriarchs, walked by the same faith, founded on the same promise. When the Law was given, it was to grace, again, that it bore witness; and David proclaimed it when he said by the Holy Spirit, "Blessed is he whose transgression is forgiven, whose sin is covered!"—(Ps. xxxii., 1.)

Such was from the beginning, such is, and will ever be the belief of the elect. Such, then, has been, since the origin of the world, the doctrine of the Church of God; a doctrine which distinguishes it from the Church of Rome, as widely as the gift of munificence is opposed to a reward in discharging a debt. When, therefore, the Church of Rome, as she now is, speaks of her antiquity, when she says, for instance, as she did in one of her last circulars,¶ that "the man of faith contemplates her with rapture as extending back to the

first age of the world," one can only compare her to the Emperor Julian, who boasted of his apostolical belief while rebuilding Jerusalem and its temple. Her antiquity began in the heart of Cain, who, producing his works, opposed the faith of Abel, which was quite as ancient as the unbelief of his brother. Now, who would boast of being connected with the "first age of the world," if it renders him a follower of Cain! No, it is not the merit of works which Scripture teaches. What it says is, that the man who rests on it in the least degree, "makes shipwreck of faith," that "Christ profiteth him nothing," and that he is "fallen from grace."* Here the Word is divine, as in all other things; that is, it is complete, one, invariable, and refuses quite as much to acknowledge that man can merit any thing, as to say that man aided in the creation of the world, or in giving motion to the universe. For the one is of God quite as much as the other. The same Word that said to the light, *Be!* when as yet it was not, says to life, *Be!* when the soul of the sinner is still dead. The creation of God is the same forever. It is always of Him absolutely, whether that which is called the universe, or that which is called grace. Yes, reader, the Bible here shows itself decided. The faith of the Spouse of Jesus, in the sovereign grace of her God, is her chastity; as soon as she loses sight of this grace, and turns her eyes toward the merit of her works, so soon is she accused of adultery; and it is for that reason that the unfaithful church which attributes merit to the works of man, and assigns a recompense for them, is called in the Holy Scriptures by the name of a prostitute.† Let this eternal principle be, then, placed before our eyes, and let it be written and fixed in the bottom of our hearts: "Salvation is by grace, through faith; it is not of man, nor of his works, lest any man should boast."‡

Let, then, the soul which fears the Lord, and would obey Him, abhor any other doctrine than this, that *Jesus is a perfect Saviour*, and not *AN AID* only. Yes, a Saviour, and a *Saviour who is God*; that is, who is unique, and consequently complete, immense, inexhaustible. Let him, then, who thinks seriously, and who, believing that after death follows God's judgment, would escape the condemnation which sin merits, that "wrath to come" of which Scripture speaks so often, let such a man listen to what the Gospel says of grace, and, receiving it in his heart, he shall indeed have life.

"God," it is written, "who is rich in mercy, for his great love wherewith He loved us," established, from all eternity, Jesus Christ as the victim of "propitiation

* Bernard, *Serm. in Cant. Canic.*, xxii.; *Serm.* xiv., in *Psal.* xci.

† Id., *Serm.* i., in *Ann. B. Mar.* Id., in *Ps.* xci.

‡ In *Johann.*, x. (Keary).

§ Wald., *De Sacram.*, tit. i., c. 7 (Id.).

¶ See *the Divine Rights of Protestantism*, etc., p. 35 and foll.

¶ *Circular of the Archbishop of Paris*, for Lent, in 1838.

* Gal., v.

† Musculus, *Loci comm.*, tit. xxx., 379. Rev. xvii., 1.

‡ Eph., ii., 8, 9.

through faith in His blood," so that whoso believeth in Him may be justified before God, and that, in the peace of salvation, he may rejoice in the sure hope of eternal life. That is to say, reader, Jesus is placed by God before man as the *only and inexhaustible* treasure of pardon and life, which is found in the *Saviour-God*, and the Holy Spirit tells him, Believe in thine heart on Him, and thou shalt possess it.

"Provided thou doest the works also," adds the Church of Rome; "and if thou dost deny it, thou art accursed."*

"No, no!" replies the Gospel. "Salvation is the gift of God; works are the *consequence* of it, by the Holy Spirit; and to say that they are a condition of it is falsehood and perdition. So that, on the one hand, a soul has no reason to keep aloof from Jesus because it has no merits; and, on the other, when, by faith, it has received its pardon, with the peace of God, it cannot glory in it, for it has not *merited* it by any work or virtue, but has received it as a gift; and if it glories, it is in the Lord; in the immense love of the Father, in Jesus Christ." If you ask, reader, why the Church of Rome presents so formal an opposition of doctrine on a subject which appears so simple, here is the answer:

The Church of Rome does not consider the death of the Lord Jesus as having been the whole expiation, absolute and eternal, of the sins of the Church; and she has added two or three errors to it. 1st. That the Saviour died *indiscriminately* for all the human race, and for each man separately, as well as for all together.† 2d. That His death was rather an authentic testimony of the truth of His doctrine and the prophecies of the Old Testament, than a satisfaction offered to the justice of the law of God.‡ Whence it results that this Church does not perceive that the soul for whom the Son of God was slain and cursed, was completely redeemed by Him; and that, consequently, it is contradictory to admit that this soul has any thing to do or to merit, in order that its redemption may take place, as it was perfectly accomplished by a Saviour slain for it, and who had identified Himself with it. And by this error we can farther see that the divinity of the Lord Jesus is, in fact, disregarded by the Church of Rome; for it is evident that God performs only infinite works, as He Himself is infinite. But the work of Christ was not infinite, if it is necessary that the sinner, to be saved, should add something to it; therefore, the Saviour is not God, as His work is not perfect. The Church of Rome does not see this consequence, for she openly professes to believe in the *absolute divinity* of the Saviour. But this

profession is contradicted by this particular doctrine: as she considers salvation accomplished in Jesus "only so far as some will, or disposition, or merit of man shall be joined with it, co-operating with grace."

This assertion will appear still more decisive when we come to examine the subject of *absolution*, in treating of *penance*. For the present, I hear the Church of Rome tell me "that I must believe, on pain of anathema,* that my works of obedience concur (though by the grace of God in me) with grace itself, in order that I may hope for salvation; that I can be justified only so far as my heart is ready to keep the commandments of God; and the weight of my sins cannot be taken away by faith, except after the sacrament of penance has already remitted them.†"

But I answer her, "that not only is this doctrine repulsive, but, moreover, it appears as different from the revelation of God's love in Jesus, as the law of Sinai is from the Gospel, at the same time that, in my eyes, it dishonors the Lord. Yes, it *dishonors* Him. For where is the love, the power, and the glory of the Father, if He gave me but an incomplete salvation in Jesus? Where is perfect love, sovereign power, victory over Satan in the Son, if He only redeemed me in part? Where is the creative and perpetual efficacy of the Holy Spirit, if it is to my weakness and to my own deeds that it leaves me, were it only on a single point? And not only does this doctrine dishonor the Lord, but it is also distressing to my heart. For what rest can I ever know, if, to possess it, I must *deserve* it? Where shall I procure what is necessary to render me worthy in God's presence? Where shall I find even the first volition of holiness, for I am dead in sin, says the Scripture, though the Church of Rome asserts the contrary!‡ If, then, God requires of me the least thing, in order that I may obtain salvation, were it but to raise a finger, how shall I do it of my own strength, I who am dead; or how shall I be ever sure that I have raised it precisely to the height desired? And as the law of God is perfect, how will an *average* of obedience subsist before it? If, instead of this little thing, some great duty is required of me by the law; if 'it is to love God with my whole heart, and my neighbor as myself,' alas! what will become of me? for (though the Council of Trent curses me for what I say§) it is impossible for me ever to attain perfectly that height of obedience."

* Conc. Trid., *sess. vi., can. 26.* Bossuet, *Exposition*, etc., art. vii.

† *Catech. Conc. Trid., pars iii., c. 1, art. 15, nota.* *Ibid., pars iv., c. 14, art. 26, nota.*

‡ Conc. Trid., *sess. vi., can. 4.*

§ *Id., sess. vi., can. 18.*

* Conc. Trid., *sess. vi., can. 9.*

† Bellarm., *De Missa*, lib. ii., c. 2.

‡ Bellarm., *De Christi anima*, lib. iv., c. 8.

CHAPTER II.

ASSURANCE OF SALVATION.

I CAN, then, never know definitely whether God has forgiven me, and never can I call Him *my Father*, without immediately apprehending that He will contradict me! For, reader, I certainly hear this in that terrible decision of the Council of Trent: "If any one saith that the justified and regenerated man can be certain, by faith, of being one of the elect, let him be anathema!"* *Anathema!* Church of Rome! when the Scriptures, and the Spirit of my God, pronounce on me the blessing of a Father, a Redeemer, and a Comforter! *Anathema!* when that Word of His grace tells me, "I have written these things to you who believe in the name of the Son of God, that ye may know that ye have eternal life!" *Anathema!* when the Saviour tells me again, in His infallible words, "Verily, verily, he that believeth in me hath everlasting life," and shall not come into condemnation! Ah! what shall I then do with that sweet and certain efficacy of the "Spirit of adoption which beareth witness with my spirit that I am a child of God, and whereby we cry, Father!"† What, then, shall I do with the prayer which my Saviour taught me, and which begins with these words of confidence and complete certainty: *Father, which art in heaven?* Must I, then, contradict the apostles, who tell me that now I am a son of God, that I should glory in the Lord, and rejoice with joy unspeakable and full of glory, receiving the end of my faith, even the salvation of my soul ‡

TESTIMONY OF THE FATHERS.

Must I, then, finally, cherish opinions contrary to those of all believers who have seen in the Scriptures, and have possessed for themselves that "assurance" which the Church of Rome curses, and, particularly, must I condemn the Fathers, who teach it to me? For Cyprian says to me, "What mean this anxiety, these doubts, and this sadness! If thou hast faith, art thou not just? and if thou art just, dost thou not also live by faith, and shouldst thou not believe that thou shalt be with Christ, and thus take hold of God's promises?" And elsewhere, "What! God has promised thee immortality, and thou dost doubt, and thou art undecided! To act thus is not to have known God: it is making Christ the minister of sin; it is 'having only a wavering faith,' in the very house of faith."§ And Chrysostom also says, "Why art thou cast down, and why fearest thou, as if thou hadst not the immense love of thy God for a warrant? Has

His love to thee either limit or end?"* And Ambrose adds, "What God has promised His dear children, He wishes also His dear children to possess."† And in what terms does Augustine come to strengthen and console me? "All thy sins shall be forgiven thee," he says; "therefore stop not at thy works, but at the grace of Christ. This is not *presumption*; it is FAITH. To proclaim what one has received is not pride; it is *devotion*. Why, then, shouldst thou speak, trembling, of a thing wherein thou art not even allowed to doubt?"‡ Does not *Tertullian* tell me, "Faith is a *full certainty* of salvation?"§ And does not *Hilary* tell me, "If faith is uncertain, and hopes for the kingdom which is in Jesus only in trembling, where, then, is justification?"|| And is it with fear that *Gregory Nazianzen* exclaims, "Who is he who doubts, if he repents or is converted, and thus abandons the blessing? As for me, I have evidence that I am thus, and I testify that the divine mercy is certain."¶ Finally, does not one of the holy fathers of the Church of Rome, *Gregory I.*, teach that he who loves the heavenly Jerusalem, knows, without the least doubt, that he is a citizen of it?*** The apostle was sure of this, who told us, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house, not made with hands, eternal in the heavens."†† "Some persons exclaim," he says farther, "Who can be sure that he is one of God's elect? What! does not the Lord place the pledges of His love in the believer? Would He leave him without a testimony on His part? What rest could our soul have, so long as it could not possess this witness of its election? Does not the Spirit of God speak in me? Is it not by it that I say to God, My Father! Let the assurance of the believer, then, be like that of the lion; let it, when it sees any enemy who threatens it, have confidence in this, that he cannot but conquer, as he loves Him whom he can never lose of his own will."‡‡ And still another of these *saints*, one of the first doctors of the Church of Rome, *Bernard, Abbé de Clairvaux*, also tells me, "There are three things on which all my hope rests: the love of adoption, the truth of the promise, and the power of redemption. Now, let a senseless imagination murmur within me, and ask me, 'What is this arrogance? Who art thou, that thou shouldst thus hope in thy merits?' As for me, I know in whom I have believed; that He has adopted me, that he is true, and that

* *In v. cap. Epist. ad Rom.* † *Epist. ad Rom.*, c. v.‡ *De Verbo Dom.*, serm. xxviii., in *Ps.* lxxxviii.§ *In libro de Bapt.* || *In cap. v. Matth.*¶ *In Orat. cons. de Calam.*** *Greg. I., Moral.*, lib. i., c. 1; in 1 *Reg.*: *Quam familiariter diligit*, etc.†† 2 *Cor.*, v., 1.‡‡ *Id.*, lib. xxxi., c. 23.* *Id.*, sess. vi., can. 15 et 16. *Bellarmin., De Justif.*, lib. v., c. 3, 4, etc.† *Rom.*, viii., 15, 16.‡ 1 *John*, iii., 2. 1 *Cor.*, i., 31. *Rom.*, v., 2. 1 *Pet.*, i., 8.§ *Serm. de mort.*, iv.

he is powerful. Here is the triple cord, which it would be hard to break.”*

Reader, judge; if I cannot deny the Scriptures, is it any easier for me to contradict these testimonies, which are all founded on God's Word, to which, also, all give glory? And yet it is to unite in this double denial that the Church of Rome calls me when she says, *Come unto me!* I cannot, then, comply with her invitations; for, as you see, I must, to do this, silence the voice of the grace of my God; I must contradict the Spirit of adoption which speaks in my heart; I must also cease praying as my Saviour teaches me, and I must openly tell the Apostolical Church that it has believed nothing but a lie.

CHAPTER III.

FINAL PERSEVERANCE.

AND this is not all; for a new anathema is heard against him who will say “that the believer cannot perish, and that the justified man is sure of being so forever, and shall never decline from grace.”† It is, then, against the very Spirit of the Lord that this curse is threatened; for it is He who tells Zion to rejoice with great gladness; not to fear, but to strengthen herself in her God, who hath betrothed her in faithfulness, who will not put her away, and who hath loved her with all His heart and all his soul.‡ That Spirit is, then, cursed by the Church of Rome, which says to the faithful soul, that He has sealed him unto the day of redemption; that God, who hath begun a good work in him, will perform it until the day of Jesus Christ; that He that spared not His own Son for him, will also give freely all things to him; that none shall pluck him out of the hands of the Good Shepherd, his Redeemer; that neither law nor judge can lay any thing to the charge of God's elect; that he may be persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus, his Lord!§

For, finally, such is the character of the Gospel. It does not announce a semi-salvation to sinful man; but a grace complete in its substance, which is the life of God; and in its extent, which is the love of God; and in its duration, which is the very omnipotence and eternity of God. And it not only reveals this grace by the Word, but, moreover, it seals and certifies it by the Holy Spirit, accompanying it with the deep, ineffable, and complete

celestial feeling of the peace of God, and the sure expectation of the glory to come.

TESTIMONY OF THE FATHERS.

This, also, is what the Apostolical Church saw in the Scriptures and professed.

Cyprian tells us that, “as the good grain is not thrown out of the winnowing's van, and as the storm does not tear up the strong-rooted tree, so those whom the tempest or the whirlwind takes away from the Church, are only those of whom the apostle speaks when he says, ‘They went out from us, but they were not of us.’”* “What!” says *Ambrose*; “could the Father take away his grace from those whom He has once adopted! Could Jesus Christ condemn him whom He has redeemed, and to whom, by His death, He gave life!”† “No!” says *Chrysostom*; “it is not in the things of God as in those of men. Though a king of this world may lose his kingdom, or death take him from it, nothing can take the treasures of grace from you,” etc.‡

And what are we told by *Augustine*, who presents to us a whole book on the Perseverance of the Saints? “The faith of the elect,” he says, “is never-failing; for if it has any weakness, it is re-established before the end of this earthly life; those, also, who do not persevere have never been separated from the mass of men by God's election. For the saints who are predestined to the possession of the kingdom, are not only called to persevere, but they, moreover, receive the gift of perseverance,” etc.

And in what terms, also, does that *Gregory the Great*, as Rome calls him, whose writings must be like so many oracles to her, speak to me? Reader! hear him; and see if Rome can now rest on the decisions of that pope, whom she nevertheless invokes as a saint, and whom she honors as an infallible successor of an apostle. “He who redeemed his own,” he says, “never leaves them alone. He knows when to allow the tempest to rise, and when to repress it. If He sends the torrent, it is that the faith of the elect may be exercised, and the waves of trouble may wash him, but cannot drown him.”§ “The Lord,” he also says, “so rules and moderates the temptations of the adversary, that He prevents their happening in too great number; He never lets any come nigh, save those which His child will be able to bear; and though their flames make him suffer, yet can they never consume him.”|| “Those only,” he adds, “who are not among the elect, seem to believe and

* *De frag. Sept. miser.*, Sermo iii (C. T.).

† Conc. Trid., sess. vi. Bellarm., *De Justif.*, lib. iii., c. 14.

‡ Jer., xxxii., 40. Hosea, ii., 19. Is., xlix., lii., etc.

§ Eph., i., 14. Phil., i., 6. 1 Cor., i., 8. Rom., viii., 31. John, x., 28, 29. Rom., viii., 32-38.

* *De Unit. Eccl.*, Epist. 55 ad Cornel., T. C., bk. ii., p. 27.

† *De Jac. et vita beata*, lib. i.

‡ *In cap. v. Epist. ad Rom.*

§ *Greg. I., Moral.*, lib. xxviii., c. 7. *Inter hæc etiam*, etc. || *Id., ibid.*, lib. xxix., c. 12.

seize the kingdom merely in appearance.* "For that kind of gold which, by the artifices of Satan, is trodden under foot like mud, was never gold in the Lord's sight. Wherefore let the elect, seeing the fall and ruin of carnal men, learn from their example to trust in Him who from heaven upholds them."† What good words, reader! How strong is this faith, so simple and firm, and how it honors Him by whom, from whom, and for whom are all things! Let us also listen for a few moments to the words of St. Bernard, who, more than all others, extols its power.

"If by the dawn of the Sun of Righteousness in our souls," he says, in one of his letters,‡ "the secret of our election, which till then was hidden, is manifest, the soul which is thus visited by God soon learns that He who has already justified it, will also glorify it. It is then received in grace; it increases in it; shall it, then, doubt of the fulfillment of this work? Oh, man!" he adds, "it is the Spirit which makes thee know, after having justified thee, and which reveals to thee beforehand that blessedness which the eternal purpose of God has prepared for thee. Thou knowest that thou art the child, not of anger, but of grace; and if thou art tried, it is by the paternal tenderness of God, whose beloved and chosen one thou art declared to be."

It is not, then, in ambiguous terms that the fathers have professed this belief: *the Christian cannot fail of salvation*. As to the hypocrite, they have spoken of him as the Scriptures speak, which say that the gate shall be shut before him, and his portion shall be with liars.§ But as to the believer, it is, you see, reader, with multiplied and sure promises that the Word of God encourages and consoles him, and it is He, by whose blood he was redeemed, who says to him, I am able to keep that which thou hast committed unto me, and to give thee the crown of righteousness laid up for all those that love my appearing.||

What a loss, then, must I sustain before I enter the Church of Rome! For I cannot present myself to her if I am *anathematized*; and to escape being so, I must renounce what now constitutes the life, the rest, and the hope of my soul! I must cease believing that God loves me, that Jesus is my Redeemer, that the Spirit of God is with me; in a word, that the Bible is the truth! That is to say, I must "forsake the faith as I have learned it,"¶ and, from being justified as I am by it, become

again a condemned sinner; from being the "adopted child in Christ" that I am by it, I must become a mere slave of the Law; from being a "citizen of heaven," and, by hope, "an heir of God, and joint heir with Christ,"* I must become a poor, miserable mortal at best; *perhaps* agreeable to God, *perhaps* accursed; and who, in every respect, cannot only never find or allow myself a moment of joy in my Saviour, nor a single thanksgiving to the Father for my salvation,† but who, by humility, and to obey the Church, must prepare, first, to satisfy here below for my sins by painful observances, and then to descend, for a longer or shorter time, into an intermediate hell, to expiate those of my faults which I may not have effaced by my virtues here. Oh, what a frightful change! My whole being recoils at it. My spirit disowns it, for the Bible shows its falsity. My heart is repugnant to it, for it must then leave the Saviour. My soul rejects it, for the Spirit of adoption and of hope keeps me from thinking of it; and my body even abhors it, because it sees afflictions in it now, and torments hereafter.

I cannot, then, no, I cannot consent to what the Church of Rome requires of me as regards the *possession of my salvation*. She offers it to me mixed with doubts, and on the condition of my efforts, my works, my merits; but God gives it to me gratuitously in Jesus. Glory be to God! and unto me, peace and joy by His Spirit! She tells me that my obedience and sacrifice will perhaps obtain some recompense; but God hath given me all things in Jesus. Hallelujah! Yes, His Spirit teaches me to do by love the works which He orders me to do, as His dear child, adopted in Christ, and that eternally. She tells me, finally, that if I persevere and die in a state of grace, I shall not be damned; but God hath told me that there is no uncertainty in my salvation, and that it is not I who keep and retain the grace of my Lord, but that it is He who, "having loved me with an everlasting love, will not forget His faithfulness, nor abandon me;" that thus, then, "His love is without variableness, that His gifts and calling are without repentance; that, as He predestinated me in the election of His grace in Jesus, called me with an efficacious calling, by His Spirit and His Word, and justified me freely by faith, He will also surely sanctify me, and, finally, will take me to His eternal kingdom, and will glorify me."‡

It is, then, impossible that I should comply with the wishes of Rome! No, I cannot change my peace, and my living hope for the doubts and despair which my own

* Greg. I., *Moral.*, lib. xxv., c. 8. *Propheta intuens*, etc.

† *Ibid.*, lib. xxxiv. c. 13. *Aurum quod pravis*, etc.

‡ *Epist.*, 107.

§ Job, viii., 13; xiii., 16; xv., 34; xxvii., 8. Matth., xxiii., 13. Rev., xxi., 8. || 2 Tim., i., 12; iv., 8.

¶ 2 Tim. iii., 14.

* Rom., viii., 17.

† Col., i., 12.

‡ James, i., 17. 1 Pet., i., 5, 6, &c. Rom., xi., 29; viii., 23-38. 2 Thess., ii., 1. Jude, 24.

works would give me.* No, Jesus is too precious to my heart for me to leave Him! What do I say? Ah! it is not I, I repeat (and I cannot say so too often), it is not I who have known Him, who have chosen Him, who have *married* my Saviour; it is He Himself who has loved, and will ever love me! Yes! the union of the Good Shepherd with His sheep is an eternal one! If, then, the Church of Rome wishes me to be on her side, she must, I see it, and I tell her so, she must also come and throw herself into the arms of Jesus.

CHAPTER IV.

PENANCE.

“PRESUMPTUOUS assurance!” exclaims that Church, reproving me. “Fatal delusion, which will not end, save by the most fearful condemnation! Carnal security, which rests on an entirely imaginary pardon, which no holiness ever merited, and which the SACRAMENT OF PENANCE, by *apostolical absolution*, never ratified in the Church!”

That is, reader, the Church of Rome declares that, “as we cannot participate in the merits of Jesus Christ’s satisfaction, save as far as we participate in His sufferings, we must, before enjoying the peace of God, and the benefits of the ‘absolution’ of our sins, have made satisfaction ourselves here below for what the law requires, making reparation for the injury our sins have done to God.”† This includes many things, both concerning the nature of sin, and of repentance, and especially the right of remitting sins, which the Church of Rome assumes; on all of which her doctors are very far from agreeing among themselves. I will not enter, then, into the interior of those “depths,” in which souls are held by bonds which the Word of God only can describe, as it alone also can break, but will confine myself to a single point of observation. You have just heard that assertion which the whole Gospel of grace, and all the consoling declarations of the Holy Spirit to believers contradict: “Thou canst,” says the Church of Rome, “participate in the merits of the satisfaction of Christ only so far as thou sharest in His sufferings.” It follows, then, that when, in His infinite love, the Son of God, charged with my sins, sustained in Himself the eternal pain which they merited under the Law, and thus “was wounded for our transgressions, bruised for our iniquities, stricken of God, and smitten” with the sword of the Lord of Hosts,‡ as Zechariah says, all these pains

and sorrows, and this sacrifice of the soul and body of the Son of God, were nothing; were only ideal, conditional, or, if I may so speak, unsubstantial as the air! Thus, that agony, that sweat of blood, and that terrible death of the cross, were without any relation to my soul, for which Christ can have suffered or done any thing, only *after* I, in future ages, shall have satisfied *first*, permitting Him afterward to satisfy *secondly*; rendering, in fine, by my works, His death effectual for my salvation!! What philosophy is this, that the efficient cause of a product becomes such only when its object has passed through a condition which proceeds from itself? What logic is that by which a benefactor says to the unhappy being whom he wishes to help, Yesterday I discharged your debt fully; but, nevertheless, it will not be paid till you thank me.

I am answered, “But if the favor is conditional, must not the condition precede it in order that it may take place?”

Certainly, I reply. But then the benefactor should not say, I discharged your debt yesterday. Let him rather say, I will acquit it, if you do what I require of you. If, then, the Bible had said, Christ *shall* be wounded for your transgressions, and bruised for your iniquities, *after that you shall have participated in His sufferings*, then I should understand what the Church of Rome teaches, and I would say, with her, that I must, in fact, satisfy the Law myself, before participating in the benefits of the death of Christ. But if, on the contrary, the Bible says that Christ “was made a curse for me, and that the chastisement of my peace was upon Him;”* that thus these are things already accomplished, how will you have me see a future condition connected with a redemption already finished, and how should I call any thing else than folly the obligation imposed on me of *deserving* that that should be done which is done; or to do any thing which will give that redemption, already made and completed, its effective power and reality?

Assuredly, if the Son of God deigned, in His ineffable love, Himself to suffer what I, a sinner, should have suffered, was His suffering incomplete or insufficient in any respect? If He, to save my soul from hell, was willing to go thither Himself, drinking to the dregs the cup of the curse of the Law, did He not, indeed, know its bitterness; or was it only figuratively that He said “My soul is exceeding sorrowful, even unto death,” and exclaimed, “My God! my God! why hast thou forsaken me?” And if, finally, as it is written, “He rose from the dead for my justification,” was it only partially that my soul arose with Him, and was justified in Him, in the

* Turret., *De necess. secess.*, disp. i., § 38.

† *Abridg. of Catech.*, etc., lesson 44. Bellarm., *De Sacram.*, lib. ii., c. 28. *De Pœnit.*, lib. i., c. 10 and 15. *Catech. Conc. Trid.*, pars ii., *De Pœnit. Sacram.* Conc. Trid., sess. xiv., c. 3.

‡ Is., liii., 4, 5. Zech., xiii., 7.

* Gal., iii., 13. Is., liii., 5.

purposes of God? To say that it were otherwise, I mean, that the sacrifice of Jesus did not entirely and forever ransom the Church, is to take its very reality from that work, and at length to regard it, as certain heretics did, as chimerical, and only figurative.*

Therefore, when, according to His eternal grace, God led me to Jesus, when He revealed to me His love in Him, and when He gave me heartfelt belief in that Almighty Saviour, it was not *then* that Christ redeemed me; *it was done already*. But then God made me know it; then God made me believe it; then God effectually justified me by imputing to me, through faith (listen, reader of the Church of Rome!), all the work of Jesus Christ, and, consequently, all the satisfaction that He, a *Saviour*, not an *aïd*, rendered to the Law instead of and for His people. Then I saw and believed that I "have redemption through His blood, the forgiveness of sins, according to the riches of His grace," who forgave me "all trespasses, blotting out the handwriting of ordinances that were against me;" and that thus "Jesus by Himself purged me of my sins, from which He washed me in His precious blood, having taken them all on His own soul."† If I am told that this relates only to eternal suffering, but that "temporary suffering must be sustained by me," and that even this is one of the dealings of God's love,‡ the Scripture opposes it when it tells me that even my body is the "temple" of the Spirit of adoption, and by that Spirit I daily say to my Father, "Forgive me, even as I forgive."§ It is, then, His pardon, and in no manner either my alms, my prayers, my fastings,|| my austerities, or my macerations, which take away my sins, because Christ satisfied for me in every way, and without reserve. My debt was, then, paid by a generous friend; but I was ignorant of it. That friend made me know it; and then only, but nevertheless then, I was placed in possession of all which that love had already done for me, and of which it assures me when it tells me that "He will remember mine iniquity and my sin no more," that "my transgressions shall not be mentioned; for He has blotted them out as a thick cloud;" that "He has covered them, and cast them into the depths of the sea."¶

Such is the salvation that Christ has wrought by Himself for His Church. And

* They called themselves *Apharhodocètes*. Niph (815), lib. xviii., c. 29.

† Eph., i., 6, 7. Col., ii., 14. Heb., i., 2. Rev., i., 5. 1 Pet., ii., 24. Is., liii., 10.

‡ *Exposition, etc.*, art. viii. *Abridg. of Catech.*, etc., lesson 44.

§ 1 Cor., vi., 19. Rom., viii., 9. Matth., vi., 12. ¶ *Catech. Conc. Trid.*, art. 86, et seq., *De Pœnit. Abridg. of Catech.*, etc., lesson 44.

¶ Jer., xxxi., 34. Ezek., xviii., 22. Is., xlv., 22. Micah, vii., 19. Ps. xxxii., 1.

you see, reader, that the remark I made above is here confirmed, viz., that all these doctrines of the Church of Rome, which depart from the doctrine of grace, have this fundamental error for their principle—that Jesus Christ did not *effectually* expiate the sins of the Church by His death, and that "He will not have done it, except so far as the Church first satisfies for part of the debt." What reasoning! What a defective understanding of the Word of God, or, rather, what a denial of the Saviour's sacrifice! And thus it is that, while confessing the eternal divinity of the Son of God, and while resisting the Unitarians, who deny it, the Church of Rome maintains, respecting the Saviour's death, precisely the same doctrine with the Unitarian school! How true it is, then, that the plant of error can assume different aspects, but that, whatever may be its color or its form, it still has its root in the same soil, which is that of the *righteousness of man's works*, placed by the side of the *righteousness of God by faith*.

"Yet," resumes the Church of Rome, "a council decreed these doctrines; was the Holy Spirit, then, not among its doctors?"

The Holy Spirit in the Council of Trent! But (to finish with this too famous assembly) who does not know how this council was convoked, and in what manner it was managed? Did not one of the cardinals complain there that "all was decreed according to the will of the pope's legate?" And was it not of this council that these words were spoken, which then became a proverb: *The Holy Spirit which presides over the Council of Trent, is regularly sent from Rome in a portmanteau*?* And it is apparently from that portmanteau that this axiom of the Penitential issued: "Satisfactory works are profitable not only to those who do them, but, by the mutual communion of the members of Jesus Christ, they also pay the debt which other souls have contracted."†

If the Bible is false, reader, this doctrine is true; for, as the Bible says, on the one hand, that the believer should "love God with all his strength and all his soul," and, on the other, that "when he shall have done all those things which are commanded him, he will be but an unprofitable servant,"‡ where does it leave room, in the soul of that servant, for a meritorious work, or for a reward which he can transfer to any other sinner? Does it allow it, moreover, when it says, "Every man shall bear his own burden?"§ Or, finally, does it allow this doctrine to be perceived or imagined, when it declares that "the righteous shall eat the fruit of their doings,

* *De necess. secess.*, disp. v., § 39.

† Rhem. annot., *Coloss.*, i., sect. 4.

‡ Luke, xvii., 10.

§ Gal., vi., 5.

and to the wicked shall be given the reward of his hands!"*

OPPOSITE TESTIMONY.

Ambrose understood it when he wrote, "Who can, by his obedience, compensate for such a salvation; and who can repay what he receives from that grace?"† *Augustine* felt it, too, when he said, "The saints are heard for themselves; but they are not in the place either of their friends or of their enemies, for the Lord said, 'All that ye ask the Father in my name, He will give it to you;' to you, He said, and to no others but those who pray."‡ *Leo* (reader, he was a pope!) was of the same opinion when he decided that "the courage or the patience of believers is an example for us to follow, not works that justify us. Their deaths profited none but themselves alone; and by them they paid the debt of no one; for it is in Christ our Lord, and in Him only, that the sinner is dead and crucified."§ *Bernard* did not think otherwise when, commenting on the request of the foolish virgins to the wise, "Give us of your oil!" he exclaims. "What a foolish request, in truth! The righteous, it is written, is scarcely saved; the oil of the saints hardly suffices for them. Noah, Daniel, and Job could save only themselves personally; how much less could this oil and these works suffice for others than those who possess them!"|| And had the "Master of Sentences" a different opinion when he taught that each man having sinned for himself, should also repent for himself; and that it is by the sufferings of Christ, and not by those of any man whatever, that we are to be redeemed!"¶

And if from that *portmanteau* of the Council of Trent issued this error, was it not from the same treasury that it drew what it enjoins on the people under the name, so dreaded, of *penance*, when it tells them that "corporeal chastisement outward, and visible discipline, is indispensable for the remission of a sin; that thus prayers, fasting, alms, privations, painful labours, macerations, austerities, and many other works of this kind, absorb, acquit, and annul the fault and its chastisement, at the same time that they accumulate superabundant merits; so that the soul may perform them without murmuring!"**

Miserable religion, which changes prayer into a penance, a chastisement! Prayer, which is the sweetest, the most consoling, the most glorious of the privileges of the child of God, and which thus becomes, under the scourge of the *Romish sac-*

rament, an obligation, a burden, a constraint! Carnal and deplorable doctrine, which gives to *fasting* and *liberality*, those two useful and precious duties of vigilance and love, a ferocious character, before which the filial heart of the ransomed one recoils, and which cannot be adopted by any but a desolate conscience, which submits to it as one would submit to groaning beneath the load of a rock which bruises and crushes, but still protects from the lightning. In short, it is a ridiculous and stupid observance, or, rather, guilty pretence of unbelief, which murmurs at the benefits of the Creator, which censures the magnificence of his bounties, and which fights against the care of Him whose love makes his sun rise upon us, and gives us all things, that we may enjoy them with thanksgiving and gladness!

Alas! this is what the pagans did in time past, and what they still do every where at the present day. Satan is a ferocious master, and it was never without cruel sufferings that his victims have served him. If the priests of Bellona, says Tertullian,* made their blood flow into their hands, to make a meritorious libation on the statue of their goddess; if at Lacedæmon, he says elsewhere, they scourged, without pity, the noblest young men of the republic before another idol; if, moreover, among the Romans, at the festival of the Lupercalia, *penitents* walked naked, masked and armed with whips wherewith they beat themselves; if in Egypt, when a cow was slain to the Great Demon, the priests tore their bodies with rods; † if, finally, the Brahmins and Gymnosophists of India retired into the woods, lived there like savages, ate nothing but roots, and gave themselves up to practices the most fatiguing and insupportable to the flesh; ‡ if, I say, such in times past among the pagans, and at present among the Mohammedans and Chinese, are the *satisfactions* which idols require, are they not the same *penances*, and still more severe, which are practiced, esteemed, and venerated in the Church of Rome, and which even receive canonization, apotheosis?

Let us open the Breviary and read:

St. Mary Magdalene afflicted and mortified her body with the haircloth, the whip, with cold, abstinence, watchings, nakedness, and all kinds of torture. § St. Juliana was in the habit of subduing her body by blows with a whip of little knotted cords, by iron belts, by watchings, and by sleeping on the ground. On four days of the week only she took a very small quan-

* Is. iii., 10, 11.

† Ambr., *Serm.*, xvi., in Ps. cxix.

‡ August., *Comm. in Joh.*, xvi., 23.

§ Leo, *Epist.*, lxxxi. (W.).

|| Bern., *In Parab. Virgin.*

¶ Magist., sent., lib. i., dist. 1, *De Pœnit.* Id., 48, lib. iii., d. 18. ** Bellarm., *De Pœnit.*, lib. iv., c. 6.

* *Apolog.*, c. 9.

† Tertul., *ad Mart.* Polyd. Virg., lib. vii., c. 6. *Herodotus*, as quoted by *Conform. of Cerem.*, p. 56.

‡ Aug., *De Civ. Dei*, lib. xv. Plin., *Hist. Nat.*,

lib. vii., c. ii. (*Ibid.*).

§ Brev. Rom. (Antv., 1823), *Pars Verna*, p. 591.

tity of the most common nourishment ; on two other days she contented herself with the bread of angels, and on Sunday it was bread and water that sufficed for her.* Hidden in a cave, to expiate his sins and those of other sinners, St. Jerome Emilius passed whole days in fasting and flagellations, and nearly all night in prayer, allowing himself but short sleep, and that on the hardest rock.† Giving himself up entirely to this holy exercise, St. Francis Borgia, the confessor, covered with the roughest haircloth, and his body girt with iron fetters, and bleeding under the repeated blows of the scourge, finally attained, by fasting and want of sleep, the most extreme leanness.‡ And St. Theresa, who can imitate her? Burning with the desire of chastising her body, she despised the evils which afflicted her, and, enveloped in haircloth, with rough chains and fagots of nettles, she applied the heaviest scourging, or rolled upon briars, exclaiming, *O my God! to suffer or to die!*§ And St. Rosa of Lima, who will equal her? Having put on the Dominican robe, she redoubled her former austerities. Her long and very rough haircloth was covered with fine needles. Under her veil she wore, night and day, a band thick set inside with sharp points. Then, courageously advancing in the footsteps of St. Catherine of Sienna, she always walked surrounded by a heavy chain coiled three times round her. Her bed, too, was made of knotty branches, mingled with pieces of earthen pots, and in a very narrow cell built in a corner of her garden, she gave herself up entirely to the contemplation of heavenly things, and, with multiplied blows of discipline, in severe fastings and watchings, she emaciated her body, it is true, but she so strengthened her soul that she often resisted and conquered demons sent to attack her.||

"This is the way God is loved!" exclaims the Church of Rome, triumphantly, to me. "This is the way heaven is gained! Thus thou wouldst do wert thou submissive to me, and had God detached thee from the world."

"Perhaps," I add, "I should not have been inferior even to those *recluses*, those 'holy women,' who, in the Middle Ages, lived on public roads, in a narrow cell, walled up on all sides, receiving light and air only through a little grate cut in the stone, and who thus spent their days more miserably far than the wild beast who is led about in its cage!" For it is thus God is *hated*, reader; it is thus heaven is lost while serving Satan; in puffing up one's self with pride; in despising Jesus and His grace. For, to conclude, place this wor-

ship by that of a heathen, a bonze, who sleeps on iron points, and nourishes himself only on a few roots, so as to obtain a *happier transmigration*; and see which of the two is least lamentable, least far from God! Or, rather, place these austerities, works, fatigues, and sufferings, with these amiable words of the Lord, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light;"* and judge if I am wrong in saying that "the Church which gives itself up to such works does not hold the Head, and that, being thus subject to ordinances and will-worship, it shows that it is of the world, and would only please the world.†

Let that Council of Trent, which the Church of Rome places beside the Bible, make decrees at its pleasure, then, and let it anathematize freely those who despise it; it had its Judge when in session; it has Him now, while He reigns; and it will have Him, yes! it will have Him in the day when the King will return from heaven. As for us, who fear the Lord, leaving, at last, these vain and guilty human authorities, let us be submissive and adore when God's oracles speak! and, as they show us the error (ah! let us rather say the heresy!) of that Romish doctrine, that "the sinner must satisfy for his own sins before he can enjoy the efficacy of the Saviour's merits," let their decision suffice! Let it also suffice to show us what are the other doctrines which penance involves, and to which I shall next attend.

CHAPTER V.

CONTRITION.

"Stop, if you please," says a Romish Catechist to me, "and let me ask, first, if you know what sin is?"

"Ah! I know but too well," I quickly replied, "what the transgression of the Law is; what is that wicked lust of the heart; what is that corrupt imagination; in a word, what is that estrangement, alas! that aversion from the light and life of God, which my conscience reproves, and the Gospel curses!"

The Catechist. "Your reply is tolerable; but it is faulty in this, that it seems to mean that all sin is necessarily accursed."

The Candidate. "And such is my belief. 'Cursed is every one,' says the Bible, 'that continueth not in all things which are written in the book of the Law, to do them.'‡

The Catechist. "Let us proceed gradually, sir; and let us distinguish, I pray, between different sins: their *gravity* is different, and their nature also."

The Candidate. "As to gravity, I allow.

* Brev. Rom. (Antv., 1823), *Pars Verna*, p. 398.

† *Ibid.*, p. 483. ‡ *Ibid.*, p. 416. § *Ibid.*, p. 425.

|| *Ibid.*, p. 620.

* Math., xi., 30.

† Coloss., ii., 18, 23.

‡ Gal., iii., 10.

'He that delivered Jesus unto Pilate,' it is written, 'had greater sin than the latter;*' and 'that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with more stripes than he that knew it not.† But Pilate and this servant were guilty, nevertheless; and even if the sin committed by error could not be forgiven under the Law save by a sacrifice, who will say that there is one single sin whose nature is not hateful to God, and which can be taken from our soul otherwise than by the blood of the Lord Jesus!‡'

The Catechist. "By the blood of Jesus! Sir, for a mortal sin, I agree; for it gives death to the soul, by causing it to lose the spiritual life of grace; but know that, as to venial sin, though it weakens the spiritual life of the soul, yet, as it does not cause it to lose sanctifying grace nor charity, and as it does not merit eternal punishment, it is expiated here below by good works and deeds of contrition, or of love to God; and that, if any of it remain till our death, purgatory will complete our purification."‡

The Candidate. "My Bible denies it, sir; for it tells me that *all sin is*, by its nature, worthy of death; that *all sin is* a transgression of God's law; that *all transgression is* accursed of God, and that even the least sin excludes from eternal life, because he who commits it 'is guilty of all the law.'§

The Catechist. "You are here, sir, to listen to the Church, and not to oppose your Bible continually to her. Now the Fathers and the Councils have always made a distinction between mortal and venial sins."||

The Candidate. "I know that the Council of Trent¶ did so; but I also know that when Eve told the serpent that 'if she sinned she should surely die,' the devil told her that God, in so saying, had lied.** And as to the Fathers, they say, indeed, with their Bible (which is the same as mine, sir!), that there are sins more criminal than others, but never did they say that the least of them did not merit *hell-fire*."††

The Catechist. "Then, sir, you will be damned, perchance, because you shall have slept or eaten more than you ought to."

The Candidate. "The end of the serpent's tail, sir, though it be but the extremity of the beast, is nevertheless part of it, and it is no less *serpent* than the teeth, which contain the venom. If, then, the

serpent is accursed, the least end of its tail is quite as much so as its head. Which very clearly means, that if my laziness or my intemperance is the produce of sin, which pollutes and fills my heart, that fruit is no better than the sap, and it is cursed by the just and holy law of Him 'whose eyes are purer than to behold evil, and who cannot look on iniquity.'**"

The Catechist. "What a severe and implacable doctrine! Ah! sir, that of Rome is much more mild and easy. Thus, for instance, we indeed say that theft, considered abstractedly, is a mortal sin, but we take care, also, to teach, that if the theft is but small, it thereby becomes venial!‡"

The Candidate. "May I know how much I can steal without being guilty of mortal sin?"

The Catechist. "Nothing positive has been decided thereon by the Church;‡ for the quantity of money you might steal would vary in worth with the fortune of him whom you would deprive of it."

The Candidate. "Well, then, sir, what shall my conscience do? for I am strongly tempted to steal."

The Catechist. "Listen! Our theologians class men in four conditions as to wealth: the opulent, the rich, the middling, and the poor. Now we consider it a mortal sin to steal from the first about five francs (\$1); from the second, three francs; from the third, one or two; and from the last, five cents, and even less."§

The Candidate. "Much obliged, sir; I feel at ease; if, indeed, I repeat, I put my Bible aside; for if I confront what you have just told me with the Word of God, it is but darkness and falsehood. That Word is from heaven, sir, and it declares that there will be 'tribulation and anguish on every soul of man that doeth evil.'¶"

The Catechist. "You accept your fate cheerfully, sir; for, indeed, as your Bible includes in this even your negligences, though the smallest, I see not how you will escape."

The Candidate. "I will escape, sir, by the door of my Saviour's open tomb. With Him I descended to hell, and was bound with the fetters of death and God's indignation; but those chains have been broken; the stone of the sepulchre has been rolled away; the Holy One of God has risen, and my soul with Him; and it is by His blood which has been spilt, and by the victory which He gained over death, that I shall have pardon, whether I sleep or eat without temperance.¶ You see, then, for I confess it openly, that I believe more

* John, xix., 11.

† Luke, xii., 47.

‡ *Catech. for the use of the Diocese of Geneva*, 1820, 11th lesson. Dict. theol. portat., p. 362. Bellarm., *De amiss. grat. and Statu pecc.*, lib. i., c. 2 and 9.

§ Rom., v., 12, 13; vi., 16. 1 John, iii., 4. Deut., xxvii., 26. Gal., iii., 10. Matth., v., 19. Jas., ii., 10.

|| Bellarm., *ubi supra*.

¶ Sess. xiv., c. 5.

** Gen., iii., 1-5.

†† Matth., v., 22.

* Habak., i., 13.

† Dens *Theology*, i., p. 365, 369. Bailly, *Mor. Theol.*, ii. De præc. Decal., p. 232.

‡ Ibid.

§ Rom., ii., 9.

¶ Eph., ii., 4-8. Rom., iv., 25. Acts, ii., 24, etc. 1 Cor., xv., 35-57.

than you, sir; for you make a distinction between certain *mortal* and *venial* sins; but as for me, I believe that they are all mortal, because 'the wages of sin is death,' and all venial, too, for Christ's blood cleanseth from all sin."**

The Catechist. "Your Bible, sir, says nothing, then, of the unpardonable sin?"

The Candidate. "I assure you, at least, that it does not say, with your catechism, 'that there is no sin which the Church cannot remit, and which penance cannot efface;† and if it speaks of 'the sin against the Holy Ghost, which is unpardonable forever,' it indicates, at the same time, who those are who commit it; and they are not those who believe and keep the Bible, but those, truly, sir, who, by unbelief and malice, knowingly despise the Word of God, and substitute the operation of the devil for that of the Holy Spirit."‡

The catechist chose to understand that I spoke of his doctrine; and, to divert the argument, he told me, "However that may be, sir, do you not know now what CONTRITION, that first act of the Sacrament of Penance, is?"

"Be so good as to tell me," I replied; "for you know I am before you to be taught."

The Catechist (gravely). "Contrition is neither wholly of God, nor wholly of man. Aided by God, man can repent of his own accord."§

The Candidate. "Precisely the contrary from my Bible, which tells me that 'every good gift and every perfect gift is from above, and cometh down from the Father of lights;|| contrary to the sentiment of the Prophet-King, who says to the Lord, 'Create in me a clean heart, O God; and renew a right spirit within me;'¶ finally, it is contrary to the Fathers, for

TESTIMONY OF THE FATHERS.

"Augustine says, 'Who will repent, unless God Himself gives him repentance?'"** Ambrose declares that grace is entirely renounced, if it is not received entirely.†† Jerome remarks, that 'all that flows in the stream should be seen at its source.'‡‡ Bernard, deciding the question quite as plainly, writes this, that you should retain it: 'Free-will and God's grace do not work together. Grace acts quite alone, and man's will also. It is, then, grace which works alone and entirely in this will, which it finds like a passive being in whom its efficacy works.'§§ Even your 'Master of Sentences' opposes what you have asserted, in these words: 'A sincere and active

repentance is the work of God, not of man. God can inspire it when He pleases, by His powerful mercy.'* And to complete the opposition, the second Council of Orange, in its seventh canon, pronounces this decree, which certainly condemns you: 'If any one says that man, by the strength of his nature, can think or choose any good thing pertaining to everlasting life, or even that he can acquiesce in the preaching of the truth, he is seduced by a spirit of heresy, for the Lord tells him, "Without me, ye can do nothing."† You will own, sir, that thus far you are in harmony neither with the Bible, nor yet with the Universal Church."

The Catechist (a little disconcerted). "Notwithstanding that, the Catholic Church teaches that contrition is in the heart, without the knowledge of the Law; that it ought to be perfect there; and that, if it can hope for pardon, still it can never be sure of it."‡

The Candidate. "Well! sir, the Universal Church is here again in opposition to your Catholic Church; for, in the first place, the Bible (which is the book of the Universal Church) declares that 'sin is not known without the Law,' which is 'the letter that killeth, and the ministration of condemnation.'§ It says, moreover, that the Christian's sorrow, far from being perfect, is but for a time, and should not overwhelm him; and that Bible asserts, again, that the sorrow which is of God produces a salutary feeling, and the assurance of God's peace."||

The Catechist. "Yet the Church has decreed that contrition precedes faith, and that it is a means of justifying the soul of its mortal sins, the venial sins not needing it, as fear of punishment suffices to repress them."¶¶

The Candidate. "Opposition, again, first to the Bible, which declares that the sinner is justified by faith only, that he is gratuitously justified, that he repents even of his faults committed by mistake, and that perfect love delivers him from fear;** and, then, opposition to the Universal Church, whose faith is this:

"'No good work,' says Augustine, 'precedes pardon, but it accompanies it.†† Presume not, then, that thy work anticipated thy faith: the latter found thee a sinner.††† 'Faith,' a pope tells you, 'should

* Mag. Sent., lib. iv., dist. 20. † John, xv., 5. ‡ Bellarm., *De Pœnit.*, lib. ii., c. 2, prop. 3. *Catech. Rom.*, p. 439. Conc. Trid., sess. vi., c. ix.

§ Rom., vii., 7. 2 Cor., iii., 6, 9.

|| 2 Cor., ii., 7, 8, 11.

¶ Bellarm., *De Pœnit.*, lib. ii., c. 8. *Id.*, c. 12. Scot., lib. iv., dist. 17, a. 3. Mag. Sent., lib. iv., dist. 2, a. 1 (W.).

** Rom., iv., 7; iii., 24. Ps. xxxii., i., 5; xix., 12. 1 John, iv., 17, 18.

†† Aug., *De Fide et Oper.*, c. xiv. Bona opera non præcedunt justificandum, sed sequuntur justificatum.

††† In Ps. xxxi.

* Rom., vi., 23. 1 John, i., 7.

† Catech. Conc. Trid., pars ii., *De Pœnit. Sacr.*, 23, etc. *Dict. Theol. Port.*, p. 362.

‡ Math., xii., 31, 32.

§ Bellarm., *De Pœnit.*, lib. i., c. 3. || Jas., i., 17.

¶ Ps. li., 10. ** August., in 1 *Tim.*, ii., 25.

†† Ambr., *Epist.*, viii. †† Hieron., *ad Ctesiph.* (W.). §§ Bern., *De liber. arb.* (ld.)

precede every good deed; 'for,' says Cyril of Alexandria, 'as it is written that faith without works is dead, the contrary is quite as true, that works without faith are dead.*' 'And it is not only,' Augustine repeats, 'of our ignorance of life that we should repent, but we should do it daily, even because of the dust of this world which attaches itself to our feet.†' 'What should be thought,' he tells you, moreover, 'of him who fears the day of judgment? If love were perfect in him, he would not know fear.‡' 'For that fear,' says Origen, 'is neither good in itself, nor capable of delivering from the darkness without.§' 'The fear of the Lord is holy,' says Ambrose. 'The wise man acts willingly and the fool reluctantly, and the sinner and slave fearfully.¶' 'The chains of Christ,' Jerome tells you, 'are received joyfully, and those bonds become sweet embraces.¶¶' Finally, sir, Gregory I. tells you, 'He who obeys from fear does not render obedience;' and a Council of Mayence advises you, as the freeman of Christ, to take good care not to observe the commandment from fear, as do worldly people, who obey only by constraint.**

"If then, sir, it is a pressing necessity for a soul that loves God in His grace, to pour out its sentiments to Him; if it is sweet to deposit in the Lord's bosom both his desires and his troubles, as well as his joys; to humble himself in his paternal presence; to confess his faults in the confidence of filial fear, and have recourse with confidence to the riches of that pardon which is acquired for him in Jesus;†† if such is the secret teaching of the Spirit of adoption whereby the believer is sealed; if it is also the example which all the sincere servants of the Lord present in the Church, and if this is true of them, 'They will confess their iniquity, saith the Lord, with their trespass which they will have trespassed against me, and then will I remember my covenant.†††' 'I said, I will confess my transgressions, and thou forgavest the iniquity of my sin;§§ if such, I say, is the amiable and blessed duty of the redeemed of God, how far is that filial pain from that which would produce fear of chastisement in me; that *evangelical* contrition, in which a soul that loves the Saviour is grieved, weeps like a child on its mother's bosom, from that *contrition* of which you speak to me, where grief would

unite, as your Council of Trent would have it, with the fear of hell, or even to the fear of having lost God's grace, and of being less loved by him!*

"Ah! if the sorrow which sin causes in me is not that of having offended my Father, and if it is a *judge* that it shows me in my God, where is my faith in His promise, and what protection will my heart then seek in Jesus?† I am, then, a stranger, and even a proscribed being like Cain: I flee before the face of the Lord; or if I give myself up to His mercy,‡ it is only as the beast, which returns to its master because the latter threatens it." Reader, how unlike is such a Gospel to that which Jesus preached, and love contemplates!

CHAPTER VI.

CONFESSION AND ABSOLUTION.

§ 1. CONFESSION.

WHAT shall I say of the kind of confession which the Church of Rome commands me to make, *alone, privately, to my priest,* and which is such that, if I do not not make it, or "if I think that it is not of divine institution," or that "the Church did not always practice it," I am not only excommunicated, but, moreover, must be "excluded from the temples, and deprived even of Christian burial?"§

It would not be so bad if this confession were the voluntary disclosure of my heart in the bosom of a discreet and faithful minister of Jesus; but I must, "without reserve, and in their necessary detail, make known all the sins which the Lord alone has seen;" I must, whatever be my sex, or my age, or that of the priest, and whatever obligations my domestic or civil situation may impose upon me, tell him "their number, relapses, circumstances, causes, and consequences;"¶ I must thus unveil to a man quite as much tempted and quite as weak as myself, thoughts, desires, actions, practices, the very mention of which dishonors my soul, and whose recital may corrupt it still more, and seduce, at the same time, him who hears me! What a snare to lust, as well as to so many other criminal passions!¶¶ Who would dare to write and publish all that is said and done between the *confessor* and his male or female *penitent*? How many revelations have I received, even since I

* Julius I., *Decr.*, 11. Cyr. Alex., *Expos. Nicæn. Symb.* (W.).

† In *Johann.*, tract. 57. (Id.).

‡ Idem., in 1 *Joh.*, iv., 17, 18.

§ Orig., *Tract.* xxxiii., in *Matth.* (W.).

¶ Ambr., *Epist.*, 84. Id., *Epist.*, 7.

¶¶ Hieron., *De Mans.* (Id.).

** *Decret.*, lib. v., tit. xli., c. 8. Syn. Mogunt., c. 10. (Id.).

†† Musculus, *Comm. Place*, title xxiv., *On Repentance*. †† Lev., xxvi., 40, 42. §§ Ps. xxxii., 5.

* Conc. Trid., sess. xiv. *Catech. Conc. Trid.*, pars ii., *De Pœnit.*, a. 30, et seq. *Abridg. of Catech.*, etc., lesson xxxix. Bellarm., *De Pœnit.*, lib. ii., c. 3.

† Musculus, *Comm. Place*, tit. xxiv., *On Repentance*.

‡ 2 Chron., xxx., 6-10.

§ Decree of Pope Innocent III., Conc. Later., sess. xiii., c. 7, et sess. xiv., c. 5, 6.

¶ *Abridg. of Catech.*, etc., lesson 41. *Catech. Conc. Trid.*, *De Pœnit. Sacram.*, art. 45, et seq. *Conc. Trid.*, sess. xiv., c. 6. Rhem. ann., in *Joh.*, xx., sect. 5.

¶¶ Musculus, *On Auric. Confes.*, tit. xxiv.

have begun this examination, both from the mouth of two priests, who quite recently abjured the doctrines of the Church of Rome, and entered the Church of the Bible, and from the lips of men and women whom the abuses (I should say the *vulgarity* and *infamies*) of confession have forever alienated from the Church which commands it!

What could I not relate to you, reader, about that practice, perverse, impure, and licentious, as well as ambitious, indiscreet, and crafty! What astonishment and horror would you feel at once, if you raised but a little the veil behind which the affairs of state, the harmony of families, the quiet of timorous souls are watched, disturbed, or destroyed! And what shame, also, ye priests! young and old, who may *hear* my voice, would cover your foreheads and force you to cast your eyes to the ground, were you named, and were the complaints which arise against you in the intimacy of conversation at once made public, and it should be proclaimed to the people, "Here they are!!"

And let it not be supposed that these abuses (I say, rather, these *crimes*!) are peculiar to certain places; they are the very *essence* of the sacrament of penance; and to be convinced of it, let the books be read, if it can possibly be done without danger, which relate to *marriage* as it respects confessors. I shall only quote a few words taken from "Directions given to a young Priest on the Confession of Women, Virgins, and Married Persons," in the instructions of Maynooth College, Ireland.*

"A prudent confessor, after having gained his penitent's confidence by soft words, will pass by degrees from a general point to more particular details; from what is less sensitive, as to modesty, to that which becomes more so; from outward actions to thoughts and intentions. He will ask her, for instance, if she never had any bad wish? Then, what was its nature? Then, if she never felt any guilty passion? Then, if that tendency was not followed by certain reprehensible actions? Then, if, perhaps, she is not attached to some young man? Then, if she ever allowed herself to embrace him?"

Yes, yes, reader, such are the instructions which the *young priest* receives, and which he must practice, "laying aside," it is added, "all reserve and modesty;" and, after having discussed the question, "Whether a young lady, overcome by modesty, could not give her answers in writing, instead of repeating them aloud?" the theologians of Maynooth arrive at the conclusion that "this medium might be used in certain cases; but that, if, notwithstanding that, the young penitent refuses to con-

fess what she has done, she should be considered guilty of perverseness, and refused absolution."

What outrages! you will exclaim, reader. But how much more criminal are the outrages which the instruction respecting married women contains!* Impure and immodest priests! how dare you think of those details at which the anatomist would blush! and how has Satan mastered your hearts, to make your tongues utter, in the Confessional, obscenities which are not mentioned even in the dens of debauchery!†

But, even were such excesses not to take place, by what right shall one man force an entrance into another man's heart? Whence this usurpation of authority over the sanctuary of my conscience, where one would take the place of my God, who alone can say to His creature, "It is I, it is I, who search the heart and try the reins!"‡ Did the Lord ever design that one sinner should search in another sinner for that knowledge which the eye of the great God alone discovers? He tells His children, "Confess your faults one to another;" He at the same time says, "Pray one for another;"§ and if He thus invites them to make known to each other the burden of their hearts, and this that the bond of charity might abide in all its strength, where does He tell them that the sheep of the Lord Jesus should go to their Shepherd's servant, to ask of him to grant that pardon which the heavenly Lawgiver alone promises and dispenses,|| and thus to take the vain wisdom or the imaginary authority of that man for the guidance or peace which the Holy Spirit reserves to itself, and which it alone can give? Where, I ask, can be found, in all the writings of the apostles, a single fact or allusion which relates to it? Are not the duties of pastors detailed there? Why, then, is not a word said of that duty, which, if divine, would be one of the most important? They declare, it is true, and that frequently, that God remits and forgives the sins of believers who repent; but where do they say that he has charged the ministers of the Word both to take knowledge of these sins, and afterward to remit them?

CONTRARY TESTIMONY.

Ah! had the Word of the Lord been the foundation of this practice, would it have produced so many dissensions and debates, even in the Church where it prevails? If the Fathers and Doctors spoke of *public confession*, to be made before the Church, of public and notorious faults, ac-

* Bailly, vol. ii., p. 288, etc. De la Hogue, *De Pœnit.*, p. 164 (Lect. on Prot., 13).

* Bailly, *Mor. Theol.*, t. iv., p. 483.
 † See, for instance, Burchard, *Decret.*, lib. xix., p. 169, *Concubuitine*, etc. Tolet., *Instr. Sacerd.*, lib. iii., c. 2. *Qui peccatum mollitiei*, etc.
 ‡ Jer., xvii., 10. § Jas., v., 16. || *Ibid.*, iv., 12.

cording to the injunction of the apostle, and of "rebuking, before all, them that sin, that others also may fear,"* do they mention any other confession?

In the first place, it did not exist in the fifth century; for Chrysostom writes, "I do not tell thee to go and confess thy faults to him who is but a servant like thyself;"† and Erasmus remarks, "That it was not so in Jerome's day; and that it was only by mistaking what the Fathers had said as to confession made in public, that they have arrived, little by little, to imagine the other."‡ Thus, Tertullian said, "Our confession is that in which we own our faults before God; if thou dost, then, bow down in the midst of thy brethren, it is Christ Himself whom thou dost implore!"§ "It is in presence of the church," says Cyprian, "that this confession of our sins is made, before the Lord's Supper is celebrated."|| "I do not tell thee," says Chrysostom again, "to display thy sins and accuse thyself, but to obey the prophet, who tells thee, 'Uncover thy ways to the Lord.' Confess them, then, to God. Let this judgment be made without witnesses; let none but God alone know thy confession."¶ "What have I to do," exclaims Augustine, "with confessing myself in the ears of men, as if they could cure my sorrows?"** "However," he says elsewhere, "I will also confess my faults to my brethren; to the saints who fear God."††

Where, then, was this sacrament of confession at that time? And even after that, in the thirteenth century, when it had been decreed by a pope‡‡ what opposition it received from the most learned doctors of Rome;§§ from Michael of Bologna, for instance, the general of the Carmelites; from Seneca; from Peter d'Osma, theologian at Salamanca; from John Scot; from Panormitanus; from the Cardinal Cajetan, who did not hesitate to say that "the necessity of confession is founded neither on God's commandments, nor on those of the Church, nor yet on the natural law, nor on reason;"||| from Cassander, who called that minute research which the priest was to make of the penitent's sins, a "torture of conscience, which tradition had poisoned;"¶¶ from Melchior Canus, who asserted that confession taught, "not to avoid sin, but to commit it,"*** and many others!

§ 2. ABSOLUTION.

But the Church of Rome, doubtless, longs

* 1 Tim., v., 20. † Chrys., *Hom. i.*, in Ps. xxx.
 ‡ Erasm., in *schol. in epitaph. Fab. (W.)*.
 § Apolog., c. iv. (Id.). || Lib. iii., *Epist. 16*.
 ¶ In Ps. l., Hom. 31, in *Epist. ad Hebr.*, Hom. *De Pœnit.* ** Confess., lib. x., 3.
 †† Hom. 12, in *Jas.*, v., 16.
 ‡‡ Innocent III., in 1215. Conc. Gall., p. 239.
 §§ Fra Paolo, l. iv. ||| T. C., bk. xv., ch. 37.
 ¶¶ Beat. Rhenan., *Præf. in Tertul.*, *De Pœnit.*
 *** *Relect. de Pœnit.*, pars vi.

to answer me, by recalling to my mind the duty imposed on her leaders, and the authority which they have received from Jesus Christ to "remit the sins of the faithful;" which they could not do, says that church, if they did not know them. Therefore, she says, *confession* is necessary in order to *absolution*, which is a commandment of Jesus Christ.*

The Church of Rome tells me, then, that "if, being sincerely contrite for all my sins, I have humbly, and without reserve, confessed them to a priest, the latter, in the name of Jesus Christ, will pronounce my absolution, that is to say, the sentence which will remit my sins, of which I shall be inwardly absolved by the invisible Pontiff of the church, while the priest exercises his visible ministry."†

"What!" I exclaim, "without the preaching of the Word of God! Without the announcement of the promises of the Gospel! Without the invitation made to the sinner to humble himself before God, to believe in his grace, and to rest entirely on the sacrifice of Jesus and His all-prevalent intercession! Pardon given without the exercise of faith!"

"St. Paul," the Romish Church replies, "bound and unbound the incestuous person of his own accord, and by his mere apostolical authority. Now that authority has been transmitted to me; I also can thus absolve or condemn by my own power."‡

"Well!" I answer, "at least show that authority (that is, if you have it!), as St. Paul and God's other servants did when they declared to the people and the churches that it was 'by faith in the name of the Lord Jesus that the remission of sins was preached; that they were only 'ministers of reconciliation,' and that those became assured of their pardon who, believing in the Saviour's name, 'seized His great and precious promises, and by them escaped from the corruption which is in the world.' Say, then, to sinners, either, as the Lord Himself said, 'Thy faith hath saved thee; go in peace;' or as St. John, 'He that hath the Son, hath life;' or as St. Peter, 'Whoso believeth in Jesus, receiveth the remission of sins in His name.'§ Did St. Peter, or St. Paul, or St. John ever say to a sinner, 'I, Peter, Paul, or John, absolve thee?' Why, then, should you say so, Church of Rome, if you even had their power! Why, then, do you say it when you have it not!"

* *Catech. Conc. Trid.*, xix., etc. *De Pœnit.*, Conc. Trid., sess. xiv., c. 4.

† Bossuet, *Exposition*, art. 9. *Abridg. of Catech.*, etc., lesson 43. *Catech. Conc. Trid.*, lxxi., *De Pœnit. sacr.*

‡ Rhem. Ann. 1 *Cor.*, v., sect. 3. Bellarm., *De Clericis*, lib. i., c. 7.

§ Acts, ii., 37, 38; iii., 19, 20; x., 43. 2 *Cor.*, v., 18-21. 2 *Pet.*, i., 4. Luke, vii., 50. 1 *John*, v., 12.

CONTRARY TESTIMONY.

Nor was this the belief nor the custom of the Apostolical Church. It certainly believed that when the Lord Jesus breathed on the apostles, saying to them, "Receive the Holy Spirit: whose soever sins you remit, they are remitted unto them; and whose soever sins ye retain, they are retained,"* he gave them a commission to declare in His name, and by His word, the way of salvation, announcing pardon, as well as denouncing condemnation, according to the terms of the Gospel; and that this same charge was imposed, by the same Word and on the same terms, on those whom the Lord placed in his Church after the apostles, as ministers of his Gospel, and as pastors of his flocks. But the primitive Church did not understand nor teach that the Lord established on earth a tribunal and judges to whom his power was transmitted, and which, in his name, should pronounce or refuse the sentence of heavenly *absolution*; and here are a few proofs of it:

Cyprian, speaking of the charitable office of the ministers of the Word, among souls who are fallen into sin, describes them, not as conferring *absolution of sins*, but as bringing these souls to the knowledge of their faults, and to seek their forgiveness from the Lord.† "It is not *absolutely*," says Basil, "that the power of forgiving was given, but only on condition of the penitent's obedience."‡ Jerome, explaining the words of the Saviour to Peter, "I will give thee the keys of the kingdom of heaven," remarks that there are bishops and priests who, "imitating the Pharisees, think they have the power of condemning and absolving, when they themselves need pardon. How many there are," he remarks, "who have neither spiritual dress nor food, and who still pretend to dress and feed other souls! Let those people rather say, like Moses, 'Send another than I.'§ It is Jesus alone who cures our sorrows and weakness, as it is written, 'He healeth the broken-hearted, and bindeth up their wounds.' Therefore," he adds, "as under the Levitical law, the priest declared whether the leper was cured or not, in the same way the bishop or priest binds or unbinds at the present day, on the evidence he receives, and according to the Word."|| Augustine, especially, expresses himself in this respect with much precision. "It is the Holy Spirit," he says, "which remits sins, and no man can do it; for that man needs the physician quite as much as the sinner does who seeks from him a remedy. And if any one asks, Where is the fulfilling of those words of the Saviour to the apostles, 'Whatsoever ye shall

bind on earth shall be bound in heaven,' I answer, that the Lord was to send his Spirit, by whom sins should be remitted. It is His Spirit which He sends, and not you, servants! Now, the Spirit is God; it is God, then, who remits, not you."* Again, to make it clear that this tribunal which the Church of Rome sets up, and where she says, by the priest's mouth, *I absolve thee*, is not of divine institution, the Greek Church, and the whole Eastern Church with it, merely has a prayer, asking "that it may please God to absolve the penitent believer." The Church of the Gauls took the same course. An ancient liturgy bears these words: "May Almighty God have mercy on thee, and forgive thee!"† The Council of Châlons, convoked by Charlemagne, in 813, decreed, that "confession made to God cleanses from sin; that that made to the priest teaches in what way that remission takes place. For it is God," it says, "who is the author of salvation, and who heals the soul, and it is He who bestows these gifts; and if He uses for that object the visible ministry of the physicians, He, however, more frequently accomplishes it by the invisible operation of his power."‡ It is in the same sense that Peter Lombard, in the twelfth century, remarked that priests have only power "to show that sins are bound or unbound by the Word of Jesus Christ;"§ and thus, also, Ferus, a Cordelier priest, understands it when he says that "all that the priest should do is to say to the repenting believer, 'I announce to thee that God is propitious to thee in Jesus Christ, I certify that thy sins are remitted.' What does the priest do, then," he adds, "but to preach the Gospel, and to tell the sinner that God forgives him in his Son?"|| Again, Pope Adrian VI. holds the same language, and quotes several doctors who have decided similarly. And yet the Council of Trent decreed that if any one says that the absolution which the priest gives is not "a judiciary act, but merely a ministry, whereby one declares to him who confesses that his sins are remitted, LET HIM BE ANATHEMA."¶

O reader! what paths are those which turn aside from what is written in the Book of the Lord! What complication, and, at the same time, what darkness, in a system in which, as the grace of God in Jesus is weakened and made secondary, and the merit of man substituted in its stead, man must thenceforth depend only on the Law, on himself and his own observance! What a yoke is such a doctrine! What a weariness are all these precautions and prac-

* Serm. xcix., *De Verb. Evang. Lucae*, vii. Id., in *Miss. Apost.* (W.). † T. C., bk. xi., c. 3.

‡ Concil. Cabilon., can. xxxiii. *Confessio quæ Deo fit, Purgat peccata*, etc.

§ Magist. Sent., lib. iv., *dist.* 18 et 19.

|| Ferus, *apud Sixt. Senens.*, l. vi. Biblioth., p. annot. 45 (P. E.). ¶ Sess. xiv., c. 9.

* John, xx., 22, 23.

† Epist., lxxv.

‡ Regul. Brev., 9, 15.

§ Exod., iv., 13.

|| Hieron., *In Es.*, lib. ii., c. 3 (Keary).

tices, which, even after having kept the sinner far from Jesus, from the peace of God, and the joy of the Holy Spirit, in this life, leave him only in the expectation, on going out of this world, of a place of torment, whether he must go to satisfy for the chastisements "from which Jesus could not, or would not, redeem him!"

No, I feel no attraction to a religion thus laborious, exacting, and, finally, useless. I require nourishment; to live in God; and Rome entertains me only with herself and myself; with her arrogance and my ruin. I need rest; and that Church speaks to me only of ceremonies and fatigues. I need a sure pardon, and she only offers me, here below, during life, some feeble hope of salvation, many doubts and fears, and, on my death-bed, the terrors of hell, or the fire of purgatory!

CHAPTER VII.

PURGATORY AND INDULGENCES.

I WAS once sojourning in a village of one of the Romish cantons of German Switzerland, and desired to make the acquaintance of the curate of the place. He was an old man, of peculiarly gentle and venerable aspect. I found him in his library, where he received me with plainness, but with a manner which made me feel that his politeness was that of the heart. I introduced myself to him only as a friend of the Bible, desirous to converse on its truths with those who believe them; and we immediately entered into conversation on the happiness which the knowledge of God's love in Jesus gives. My venerable friend (for he honored me with that title from the first day) spoke feelingly. We were seated near a window, and the last tints of the setting sun lighted up his mild face, on which some of those tears shone which one never regrets to shed.

"Let me ask you," he said to me, with interest, toward the end of the conversation, "to what communion you belong?"

"You have seen," I answered, smiling, "that I have the happiness to know God's grace in Jesus. I am a Christian."

"I see it," the old man resumed; "and I also hope," he added, with a sigh, "that I feel it. But, in a word, are you Protestant or Catholic?"

"What!" I replied, taking his hand, which I pressed affectionately, "is it not enough that I am Christ's?"

"Well, then," he said, "I am contented, and with all my heart, for the present; but come back and see me daily, if you can."

Our friendship was soon intimate, and I was not long without seeing that this dear old man did not possess the peace which I myself enjoyed, and that all he could reply to the question, Is your soul saved? was, "I hope so. For how," he added, "can I

know it? Is there a single man who has the right to be sure of it? and does not the Church pronounce anathema against such an assurance?"*

"Yet," I told him, "many years have passed since that peace of God was given me, and I do not think He has cursed me for that."

The old man sighed, and said to me, in a low voice, "You are very happy!"

This remark informed me, to my great joy, that this interesting man was not subjected to the authority of his Church, for he appreciated as happiness what it condemns; and I conceived the hope of causing him to partake of that peace of God which his soul desired. But I had to pass with him through all the paths and numerous wanderings which he had followed for about eighty years, and our first conversations had nothing but the character of the skirmishes which prepare for a decisive battle. It was principally in walking in the country that we conversed on the things of heaven, and it was an incident, quite unexpected, that provoked one of our most serious and continued discussions.

One day, when we had prolonged our walk as far as a village situated on the slope of a mountain, at the moment we were entering it, we met a little girl, who, as she walked along, wept and sobbed. My friend asked her the cause of her grief, and she told him that she had lost her father some time before; that her mother, whom she dearly loved, had also died a few months since; and, she added, sobbing, "I have not money enough to have a mass said for her."

"A mass!" I exclaimed; "and for what?"

"Ah! good sir, to recover from purgatory the soul of my dear mother."

At these words, I saw my friend, who appeared embarrassed, blush. "Do you think, then," I continued, "my poor child, that your money can do any good to your mother's soul?"

"Not my money," she said, bowing her head, "but the mass which the vicar will say for her."

"And how much does a mass cost?" I inquired.

"Twelve cents, sir, and I can only furnish eight; because I have had to pay my little brother's schooling, and also for the new shoes of my aunt, with whom I live."

"Well, my dear child," I said to her, "show me where you dwell; I will visit you, and I am sure I will bring you something worth more than money."

She showed us a small house in the field, where she lived, and left us.

"Is it possible," I then said to the old man, "that such things take place among you, and that money is necessary to assist souls who have left this world?"

* Conc. Trid., sess. vi., can. 15.

He sighed, and replied only vaguely. He was meditative and abstracted, and the rest of our walk was spent almost in silence. But when we returned to the village, taking hold of my arm, he led me, without speaking, into a chapel contiguous to the church, and whose walls were covered with tablets, images, and a multitude of votive pictures. "Here," said he, "we will speak of *purgatory*. This is its chapel, and these paintings show you what our Church believes respecting it." I exclaimed at the sight of the number and the value of these pictures; and he told me that an ancient and wealthy family of the parish had brought them at different times from Italy, and had piously ornamented the chapel with them. Upon which, I asked the old man to explain the meaning of those paintings to me; which he did with much animation, in the following words:

"It is, as the great Bossuet says,* Jesus Christ alone, God and Man together, who, by His infinite dignity, could offer to God a sufficient satisfaction for our sins. But what superabundance there is in Him, who, by one single drop of His blood, could have redeemed ten thousand worlds! What merits, also, have superabounded in His holy and blessed Mother, in that Virgin, whose glory fills the heavens! And, lastly, what merits, again, superabound in those friends of God, in those saints, who, on earth, by charitable satisfactions, to do which they were not obligated, have prepared, together with the blessed Virgin, and especially with Jesus Christ, the heavenly and inexhaustible treasure of those *indulgences* which the holy father, and with him the archbishops, and even bishops, dispense, in their proper time, for the relief of the souls of the faithful! For that treasure could not remain *useless*, as one of our doctors expresses it; † and is it not expedient that the Spouse of the Church should enrich his children with it? According, too, to the express doctrine of one of the sovereign pontiffs, this treasure, which was not covered with a napkin, has become that of all the souls to whom the blessed Door-keeper of Heaven, the Prince of Apostles, and his successors, open and consecrate it." ‡

"Thus," I said, "this treasure is like a reservoir, where the glory of God mingles with the merits of His creatures, and where the righteousness of the Holiest of the holy is confounded with that of poor sinners! What a medley, dear sir; and if the Church of Rome imagines it a reality, do the Holy Scriptures believe it possible, or, rather, do they not condemn the idea of it? That the Lord Jesus has infinite merits, and that

His Church is enriched by them, is what the Gospel proclaims to the universe. But that the sons of Adam, saved by grace through faith in the blood of the Son of God, ever have *merits*, and especially *superabundant* merits, is what the whole Bible contradicts and condemns as a criminal heresy. What, then, should be thought of those 'works of the saints,' which, you say, would serve not only for their souls, but still more to other sinners who never performed them?"

"You forget the communion of the saints," replied the old man, "and that it is written that 'if one of the members of the body is honored, all are honored with it.'"

"I have read, it is true, somewhere," I resumed, with a tone of simplicity, "that the sentiment of your theologians is, that one penitent can accomplish the satisfaction imposed on him by the Church, by means of another, worthier or holier than he; and that thus, on this principle of 'the communion of saints,' the Bishop of Evreux, who became cardinal after this deed of charity, went to Rome to undergo, from the Great Penitentiary's hand, and in place of Henry IV., the flagellation due the latter on entering the Romish Church.* Is it in this way, by proxy, that the good deeds others have done are attributed to me?"

"The Church teaches," the old man gravely replied, "that he who takes the load, bears it also for those who are but one same body with him." †

"I should never have thought so," I continued, with decision; "as the Scriptures say that 'the wickedness of the wicked shall be upon him,' and that, before God's just and holy Law, 'each shall bear his own burden,' and shall answer for himself. ‡ But, finally, be so good as to continue, and tell me for what object this treasure exists, and is used; whether it operates on the present sufferings of the faithful, or only for their imitation?"

"It is true," the old man continued, "I should have begun differently. Learn, then, that the Church teaches that immediately after having left this life, the *particular judgment* of all souls is made, who, according to their merits, are sent either to Paradise or to hell, or else to *purgatory*. The first are those in whom no sin remains. The second, those who die in mortal sin; and the third, those who, though dead in a state of grace, had not wholly satisfied for their sins."

"But, as those souls had known God's grace on earth, the punishment of their sins is then remitted?"

"Yes, as to eternal condemnation, but not as to temporal chastisement. Now,

* *Exposit. of the Doctr. of the Cath. Church, etc.*, art. viii.

† De la Hogue, *Tract. de Pœnit.*, Dublin, 1825.

‡ Clement VI., *Bulla Unigenitus*.

* Suarez, tom. iv., Disp. 38, sect. 9, *Nouv. du Pap.*, part i., p. 111, and part ii., p. 77 (*Leufant, Preservat.*).

† *Rhem. Ann.*, in *Col.*, i., sect. 1 (W.).

‡ Ezek., xviii., 20. Gal., vi., 5. 2 Cor., v., 10.

as the latter can be undergone either in this world or in the other, the Church has the right to remit them, either here below, or after this life. This remission is called an *INDULGENCE*, and it is to enjoy it that souls go to purgatory, where they are purified, for a longer or shorter time, till they have received all the temporal chastisement their sins still deserve.*

"But by what means, pray, are these souls delivered either from part, or even from all of these punishments?"

"Follow me," said the old man, "and you shall know." He then led me before some paintings, above which were labels, which he told me to read. One of them, placed over a picture of the Virgin, bore these words: "Our holy father, Sixtus IV., accorded eleven thousand years of pardon to whoever recites devoutly an Ave Maria before this picture," etc. Under another painting was written, "Whoever, during one year, will daily recite, before this true portrait of St. Bridget, the prayer of that saint, will deliver fifteen souls of his nearest relatives from purgatory, will convert fifteen souls here below, and will cause fifteen other persons of his family to persevere in holiness; and he will even receive from God all he asks, even were it his soul's salvation." Elsewhere I read again, "Whoever will contemplate with devotion the arms of this crucifix, thinking of the Saviour's sufferings, will receive from our holy father, St. Peter, first Pope of Rome, and from thirty other popes his successors, three thousand years of pardon for mortal sins, and three thousand others for venial sins."†

"Is it possible!" I exclaimed; "even for mortal sins!"

"I know," answered the old man, "that some doctors are not of this opinion; but the Church, yes, the body of the Church, agrees in it, and maintains that the pope has this power."

"And are these," I inquired, "the representations of this middle hell?"

"Call it not a *hell*," the old man replied, severely; "in *purgatory* there is no curse. It is God's tender love, as well as His infinite and most wise justice, which prepared that place, where, by means of some temporal punishment (for eternal punishment was entirely remitted at their birth‡), His dear children are cleansed from all pollution, and thus made worthy of heaven, where nothing impure should enter."

"But it seems to me," I said, "that this much resembles the opinion of the hea-

then on the state of souls after death. You doubtless remember what Plato said on the souls which, after this life, go to be whirled around in a vast marsh, till they have expiated their sins; and what Virgil also says on those winds which continually move them, on those gaping abysses above which those spirits are suspended, and those flames tormenting them.**

"That proves to you," resumed the old man, "that 'the light of truth,' as the great Bellarmine said,† always had some spark in man's heart." But let us continue; and now remark these three large pictures, which together represent the whole *purgatory*, which is a vast place, situated, I think, in the centre of the earth."

"Are you sure of that?" I inquired. "Last night, when turning over some writings of your theologians, in your library, I thought I saw many different opinions on this point. Your great Bellarmine, as you call him, mentions, I believe, as many as *eight*. Thus some consider purgatory only a spiritual state, a world without matter.‡ Others place it with the demons, in the middle regions of the air.§ Others assert that purgatory and hell are the same, except in the duration of the punishments. Others, again, establish it on earth, here and there, in the apparitions of spirits, and such things.|| Finally, a considerable number of doctors do not hesitate to decide that it is in the bowels of our globe.¶ Whom must I believe?"

"As for myself," the old man answered, "I agree with the latter, and these pictures represent my belief. First, here is hell, where souls, together with the feeling of privation, experience that of eternal suffering. This place, then, is not *purgatory*.** The latter is composed of three distinct divisions. In the first, souls suffer, and even severely, but where they have only the feeling of temporal pain; for they know how long they will suffer."

"But, sir, these souls are beyond the limits of *time*; how, then, can they judge as to more or less of this duration?"

"All is mystery in God, sir. Be certain, then, that He has some way to make them know when the end of their trial will be."

"But pray, of what nature is this horrible suffering, which still is, you say, but one of the proceedings of God's immense love?"

The old man (a little embarrassed). "I know that the Church has not always decided that question, and that in more than one council there have been different

* *Abridg. of Catech.*, etc., less. 14. Conc. Trid., sess. xxv. Bellarm., *De Purgat.*, liber. Catech. Conc. Trid., pars. i., c. 6, § 5.

† *Horæ beatissimæ Virginis Mariæ, cum quindecim orationibus beatæ Brigite*, Parisiis, 1533.

‡ Bossuet, *Exposit.*, § 8. Bellarm., *De Purgat.*, lib. i., c. 14.

* Phædon, p. 315. *Æneid*, vi., 733 (*Preservat.*).

† Bellarm., *De Purgat.*, c. xi.

‡ *Ibid.*, ii., 6. Aquin., iii., 541. Faber, ii., 48 (V. P.).

§ Alex., ix., 352. Bed., iii., 19 (Id.).

|| Greg., *Dial.*, iv., 40. Aquin., iii., 544 (Id.).

¶ Faber, ii., 49 (Id.).

** Bellarm., *De Purgat.*, lib. i., cap. 6.

opinions respecting it; that thus, some have determined that darkness, tempest, snow, hail, and frost are the chastisements of purgatory; that, on the other hand, St. Perpetua, in one of her revelations, saw an immense lake, which the souls, devoured continually by burning thirst, could not approach; that other saints have had visions, such as those of two baths, one boiling, the other freezing, which the souls were continually obliged to enter alternately. But a pretty general belief of the Church is that of a fire, yes, a material and flaming fire, which torments—what do I say?—which purifies the souls deserving of purgatory. Gregory the Great asserts it; and who could know better than he? He says, that in the centre of the earth, and under the Mediterranean Sea, are the fires of purgatory, whose vents are Vesuvius and Ætna; which he proves by declaring that the soul of the heretic Theodorice, king of the Goths, was seen in Sicily, the 30th of August, 526, thrown into a burning abyss, which is confirmed by the blessed Surius, the Carthusian, who reports that frequently, in the eruptions of Mount Heckla, souls are seen to appear, who, in a voice of thunder, warn the living to take heed to their works, to serve God and the saints.*

“But, dearest sir, how can souls, spirits without bodily feelings, be affected by a material and sensible fire?”

The old man (firmly). “Yes, yes, I know that Bellarmine makes this objection, and that he inclines toward the idea of a metaphysical fire. As for myself, I never, if I may say so, diverge from the Church. But let us pursue our subject. Here, then, secondly, is the *Limbo of children*, where the fire of hell cannot enter, and where nothing is found but privation of holiness, without feeling of pain. Children remain here eternally.”

“Without feeling of pain, do you say? Why, then, but a few days ago, did one of your colleagues (I would, dear and worthy friend, that he had your heart) tell a mother, who repeated it to me, that her infant, who accidentally died without baptism, continually climbs a high wall, beyond which is paradise, but that he will never be able to pass it, because he always falls down again when he approaches its summit? Will that poor little creature, therefore, remain indifferent under that grievous punishment? Ah! sir, those who invented that *Limbo of children*,” I added, solemnly, “were not fathers. They rejected marriage, which God had blessed; they also renounced its affections; and as for them, what did they care whether little children are withheld from heaven or not?”

“You are very serious,” said the old

* Gæg., *Dial.*, iv., 30, 35. Bellarm., ii., 10, 11. Surius, *Annot.*, 1537, etc. (V. P.).

man. “But I understand you—” He did not finish; he groaned, as if at some painful recollection; then he resumed, saying,

“I say, then, thirdly, here is the *Limbo of the Patriarchs*; that is to say, of the faithful who died before the coming of Jesus Christ. It was entirely full in time past; but now it is empty, because the soul of Jesus Christ descended into it, and withdrew from it, as St. Peter tells us, all the souls which, since Noah’s day, were imprisoned there.”

“Here,” I said, “are many things which, I acknowledge, somewhat surprise me. I have never believed any thing but Scripture up to this moment, and I never saw there even the slightest allusion to the doctrine you have just exposed. For, setting aside, at last, all the differences of opinion of your theologians on this much-disputed point, let us see what passages of the Holy Book they quote to support their doctrine. If I am rightly informed, it is, first, what the Lord Jesus says about that prison where the debtor, chastised by his master, will remain ‘till he shall have paid all he owes;’ then what the Saviour says about him whose sins will never be remitted ‘in the world to come;’ then, farther, what is written about those whose work will be consumed, but who will escape ‘as it were by fire.’ Again, what St. Peter says of Christ, that ‘He went and preached to the spirits in prison.’ And, finally, what is said in one of the apocryphal books about a prayer for the dead.* But, dear sir, this last passage not being in the Book of God, I put it aside; and as to the others, where is a single word mentioned in them about purgatory? The first quotation speaks of temporal punishments, of troubles inflicted on an obdurate and uncompassionate disciple. The second shows that the sin against the Holy Spirit is unpardonable. The third declares that the persecution which will destroy the unscriptural work of a preacher, will spare him, if, at least, he has laid the ‘foundation-stone of faith,’ which is Christ; and, to close, the fourth teaches that, in Noah’s day, and by that believer’s words, the Lord preached to the same souls which are now, as St. Peter also says, ‘delivered into chains of darkness, to be reserved unto judgment.†’ From all this, how, I ask, can it be deduced that there is a middle place between death and the judgment of God? And how can this be thought, when it is written, ‘After death follows the judgment?’”

“Perhaps so! perhaps so!” the old man repeated, half convinced. “And yet, tradition is uniform in regard to it; for all antiquity has but one voice on this point.”

* Matth., xviii., 32; id., xii., 32. 1 Cor., iii., 15. 1 Pet., iii., 19. 2 Macc., xii., 44.

† 2 Peter, ii., 4.

‡ Hebr., ix., 27.

CONTRARY TESTIMONY RESPECTING PURGATORY.

"You are greatly mistaken," I replied. "No where, on the contrary, in any one of the Fathers, for more than three centuries after the Lord's ascension, is a single word said on this doctrine of your Church."

"Are you certain of that?" asked the old man, with vivacity.

"You have," I said, "several of the writings of the Fathers in your library; and though I am not well prepared to quote them, yet I can point out some of their principal declarations to you, and you can verify them. Of course, I agree, that several of the Greek Fathers, and Origen particularly, whom the others have followed, mention a general conflagration, which, they say, will precede the last judgment, and through which the whole human race must pass, the Virgin Mary included. The Latin Fathers, I also know, have not been strangers to this doctrine, or, rather, to this supposition. But yet none of those of the first four centuries ever wrote the word purgatory, nor even advanced the idea of it. If, in the fourth century, Hilary, Ambrose, and Lactantius spoke of this fire, it was under the same meaning as Tertullian and Cyprian had done before them; it was always concerning the general conflagration, the universal fire prepared for the good as well as the wicked, that they treated. Later, Augustine expressed a *doubt* on the subject; this doubt was immediately seized as an oracle; it spread into the next century; and at last, Gregory, though at first undecided, after having sometimes spoken of water, changed his opinion, and advanced the doctrine of 'an intermediate state between heaven and hell;' a place of preparation for souls saved, but still unworthy of glory. In the following centuries, the truth, I agree, was continually more and more lost, and heresies were multiplied. But still, purgatory, as it is now taught, was not yet described. On the contrary, Damian, in the middle of the eleventh century, represents the soul of Severinus, bishop of Cologne, as purified in water; and Pope Benedict IX., in the same century, is represented by his historian as dwelling, in the other world, in the form of a monstrous beast, which it must retain till the day of judgment.*

"In the middle of the twelfth century, this doctrine was not yet established. Otho, the historian, speaks of it as only being the peculiar opinion of a certain number of doctors;† and it was, really, only in 1438, in the Council of Florence, that it received the sanction which the Council of Trent confirmed; but notice in

what way. Eight or ten of the few members of the council, who still remained, were charged to prepare the formula of a decree on this point. Their embarrassment was great. Scripture was silent about it, or, rather, opposed it. Traditions were feeble and contradictory. They did not dare to enter into a discussion, lest the victory should accrue to the Protestants, as certain Fathers of the council did not approve the doctrine. At last the decree was adopted, very hastily, in the last session, and in such terms as led some to say that 'the council ordered that purgatory should be taught, without defining its meaning;' and others, that 'the Council of Trent had even more authority than the Council of the Apostles,' since the latter had said, 'It hath seemed good to the Spirit and to us,' while at Trent they had said, 'It hath seemed good to us, while the Holy Spirit was not invoked.*' This, dear sir, is what has occurred as to *purgatory*. The apostolical and universal Church never knew nor imagined it; and its enthronement in that of Rome was only a *fraud*. It is, moreover, what that of *indulgences* was, whose origin, likewise, does not date at a more distant period."

"What do you say?" returned the old man, with warmth. "Even in the times of the first martyrs it was one of their highest privileges to procure indulgences."

"It is true," I replied, "that from the first centuries, when some excommunicated member of the Church found the punishment imposed on him too heavy, he sometimes addressed one of the confessors of the faith, then in prison or in exile, praying him to intercede for him, not with God, but merely with the Church, under whose discipline the punished member was; and that frequently that Church, in consideration of the believer who made the request, exercised *indulgence*, as they then said, to the chastised disciple, and received him more readily to the peace of the Church. It was an abuse of discipline certainly; but, whatever it was, there was a *wide difference* between that indulgence, which was but the diminution of an entirely worldly, arbitrary, and human punishment, and these *Romish indulgences* of which you speak, which relate to punishment beyond this world, and which, above all, intrude upon the dominion of God!"

"I own," replied the old man, "that there is some difference. But still the Church always recognized the utility of indulgences, which her love has prudently used to relieve, here below, those of her children who, on their part, satisfy Divine justice; and, in the invisible world, to re-

* Platina, *De Vit. ac. gest. Sum. Pont. Vita Bened.*
† Otho, *Chronic.*, viii., 26 (V. P.).

* Fra Paolo, *Hist. of the Conc. of Trent*, book viii., p. 797 (1609).

lieve those rendered worthy of it by their piety.*"

CONTRARY TESTIMONY ON INDULGENCES.

"Alas! dear sir," I replied, "that word *always*, which the Council of Trent marked as with a red-hot iron on all the doctrines she decreed, usually means *sometimes*, often *never*, as—"

"I pray you," said the old curate, with an expressive gesture, "not to go so far; for you accuse a holy council of having *lied*."

"Ah! sir," I immediately resumed, "is it not *lying* to affirm with certainty what one knows is false, or at least doubtful? And was it not in the same Council of Trent that debates and formal oppositions arose concerning both the nature of *indulgences* and the reality and antiquity of their use? And was it not in haste, also, and as if by surprise, that this practice was there decreed?† Indeed, what did the Fathers of the Church think on this subject? Had they not unanimously taught that the Gospel, being a law of grace, announces and brings to the sinner who believes in Jesus the surest and most complete pardon of all his sins?

"Thus, Clement of Alexandria had said in the year 220, respecting man's satisfaction for his sins, 'Would the grace which is not plenary be the grace of God? When God forgives, is it not in a full and perfect manner?‡ And Tertullian had written, 'Who art thou that wouldst imitate God in remitting sins? If thou hast no sin, then suffer for thee and us also. But if thou art a sinner, how can the oil of thy little lamp suffice for thee and me?§ And what had Jerome said? Ah! had the Church of Rome heard and followed him, would these pictures ever have been made? 'Every man,' he says, 'according to an apostle's declaration, shall bear his own burden.' This short sentence, then, tells us that, as long as we are in the present life, we can, indeed, help each other by our good advice and our prayers; but as soon as we come to God's tribunal, neither Job, Daniel, nor Noah|| can pray for any one; for there, each must bear his own burden.¶ If, then, we confide in any one, let it be in God alone; for it is written, 'Cursed be he that putteth his trust in man,' even in the greatest saints and prophets. 'Therefore,' he says, again, 'it is good to trust neither in the powerful nor in princes; not only the princes of the world, but even the princes of the Church; who, if they are righteous, will deliver their own souls,

but not those of their sons or their daughters.'

"Thus spoke the Fathers. And was it not also a Pope of Rome who wrote in one of his letters, 'The just have received crowns, but they have given none! and from the fortitude of the faithful have resulted examples of patience, but not gifts of righteousness. For the death of each concerned him alone, and by it none among them ever paid the debt of another.*" If from these evangelical sentiments of the Fathers we pass on to the testimonies of the doctors of the Church respecting *indulgences*, what does the history tell us? First, it is entirely silent on that doctrine, as we have already seen, till the eleventh century; and from that epoch, what does it tell us of the opinions of the most celebrated theologians on this point? It presents to us the most formal decisions against *indulgences*. Let us hear a few of them.

"In the fourteenth century, the Bishop of Meaux, Durandus, surnamed the *most resolute doctor*, and considered one of the lights of his age, declares beforehand that the fathers of the Council of Trent *lied*; for he says, 'One can say nothing but what is very uncertain about *indulgences*; as neither Scripture nor the fathers speak expressly of them.† Some time after him, the Archbishop of Florence bears the same witness, in the same terms, and contradicts what was then advanced on certain *indulgences* of Pope Gregory.‡ In the fifteenth century, the schoolman Gabriel Biel declares that 'till the time of Gregory VII. (1085), *indulgences* were almost unknown.§ At the same time Cardinal Cajetan thus expresses himself: 'We have no certainty as to the origin of *indulgences*, and we do not possess thereon any authority in writing, either of the Holy Scriptures, or of the ancient fathers, or of the Latin and Greek doctors.¶ And he adds, commenting on these words of St. Peter, ¶ 'There shall be false teachers among you, who through covetousness shall with feigned words make merchandise of you.' [Here the dear old man to whom I spoke sighed painfully, remembering, doubtless, the little girl and the twelve cents which the mass was to cost, which were assuredly *her own earnings*.]—'Such are these mercenary preachers, who, for money, abuse the devotion of Christian people, daring to preach from rash ignorance, that those who pay a carlin or a ducate' (renewed sighs from the old man) 'for what they call a *plenary indulgence*, are in the same condition as if they had just been baptized, and that they even deliver a soul from purgatory. Such

* *Abridg. of Catech., etc.*, lessons 12 and 45. *Exposit.*, etc., art. 8.

† Fra Paolo, *Hist.*, etc., lib. viii., p. 774. Pallavic., *Hist. Conc. Trid.*, lib. xxiv., c. 8.

‡ Clem. Alex., *Pædag.*, lib. i., c. 6 (P. E.).

§ Tertull., *De Pudicit.*, c. 22. || Ezek., xiv., 20.

¶ Hieronym., *in Gal.*, vi., and *in Ezek.*, xiv.

* Leo I., *Epist. lxxxiii., ad Palæst* (P. E.).

† Sent., lib. iv., *Dist.* 20, Quæst. 3.

‡ Sum. S. Theol., pars i., tit. 10.

§ In Can. Miss., lect. 57.

¶ *Tract. de Indulg.*, c. 2.

¶ 2 Pet., ii., 1, 3.

declarations are monstrous, and it is only making traffic of the people; the Christian religion, also, condemns it.*

"Still later, in the sixteenth century, yes, sir, when Zwingle and Luther arose with so much indignation against this same doctrine, does not Polydorus Virgil acknowledge that 'the theologians are in much trouble to know why indulgences were established?† But especially let us hear what Cardinal Fisher, that Bishop of Rochester, who was a martyr for the pope's cause in England, says about it. 'As to *indulgences*,' he writes, 'it is uncertain by whom they were instituted. As to *purgatory*, it is not mentioned by the elders; even at the present day the Greek Church does not believe it. The belief, both of indulgences and of purgatory, was not necessary to the primitive Church. As long as purgatory was not regarded, indulgences were not sought after. If you take the former away, what need is there of indulgences?‡

"Finally, to sum up the examination of this whole question, let us hear, farther, what Alphonso de Castro confessed, in the same (sixteenth) century, when, after having owned that the doctrine of indulgences was quite recent in the Church of Rome, he nevertheless justifies by this reflection, quite innocently on his part, but which is of great importance to the truth: 'It is the same with this belief as with several others; such as transubstantiation and purgatory; the ancients did not know them, it is true, but what is there astonishing in that, since God daily gives new light to the Church?§ You hear, dear sir, it is to temporary expediency, and not to established *faith*, that the Church had, then, recourse, in preparing and decreeing her dogmas. Where was the Bible, then, placed? Who ever thought, then, that there is a Holy Spirit, and that to give for truth what it does not teach is—TO LIE?¶

"Indeed," said the old curate, walking in the chapel, "indeed, if these things are so, what do these pictures mean? and especially (*sighing painfully*), what have I taught till now?"

"Alas! respected friend," I continued, "you have repeated what you heard. Now, if you go to the Bible, it will tell you that these are only fables; and if you consult history, it will demonstrate to you, as I have already shown, that indulgences sprung up, or at least gained some foothold, in the Romish Church in the time, and by the authority, of Pope Urban II., who published them in favor of the Crusaders, who went to reconquer the Holy Land; then you will perceive, and, I am sure, with pain and contempt, that Pope Leo X., in order to

procure the sum requisite for the construction of the Basilic of St. Peter, published first a plenary indulgence for whosoever would contribute of his money to it; next, he gave the benefit of the indulgences sold in Saxony to his sister Magdalene, wife of Cibo, son of Pope Innocent VIII.; and, lastly, that this benefit being *farmed out* to an archbishop, the latter filled Germany with *indulgence-sellers*, who, in terms and by practices the most sacrilegious, sold them to the rich and poor, to the great among the people and to the multitude, and collected enormous sums, till the day when two valiant servants of the Lord Jesus, Luther in Saxony, and Zwingle in Switzerland, arose with power and intrepidity against those villainies."

"Stay!" said the old man, taking mine in his trembling hands. "Be moderate, I pray you, for I fear lest you should profane this holy chapel."

These last words died away on his lips, and I replied, bowing with respect, "Forgive this indignation. But how can one speak without emotion of doctrines and practices both odious in their nature and opposite to God's Word and the merits of the Lord Jesus?"

"But, my friend," said he, anxiously, "is it indeed so? Are not indulgences, on the contrary, a favor of the Church for the souls of the faithful?"

"A favor, say you?" I exclaimed. "Ah! that which is favor to a soul is to teach it what Jesus did for his people; to instruct it, from the Word of God, that the blood of the Saviour received by faith purifies from all sin, both mortal and venial (though this distinction is but imaginary); it is to repeat to it that this glorious and powerful Saviour has fully and forever satisfied for all the sins, past, present, and future, of the Church which he loved; it is to show with care that all Scripture bears this constant and powerful testimony.* Yes, my venerable friend, that is favor to the people to speak to them of God's grace, of the Saviour's infinite compassion, of the boundless efficacy of His sacrifice, of the *facility* of salvation, which is a *GIFT*, ENTIRELY OPEN AND ACCESSIBLE, of God's love in his Son, and not a laborious, long, and impossible undertaking of man, ever of man, and always of his pride and self-righteousness.

"This is a favor, and the only one deserving that name. But as to the doctrine of *indulgences*, and that of *purgatory*, which forges and gives currency to them, ah! dear sir, as long as the Bible speaks, it will tell me that 'after death follows the judgment,' and not merely a particular

* In 2 Pet., ii., 1, 3. † De Inv. rer., lib. viii., c. 1.
‡ J. Fisher, *Luth. Confut.*, art. 15, 18.
§ Adv. hæres., lib. viii., De Indulg.

* 1 Tim., ii., 5. Matth., xx., 28. 1 John, iv., 10.
2 Cor., v., 20. Heb., x., 14. Col., ii., 14. John, xix., 30. 1 Pet., ii., 23. Is., liii., 5. 1 John, i., 7, 9; ii., 1, 2. Rom., v., 10; viii., i., 33. Heb., i., 3; ix., 34. Rev., vii., 14.

judgment; that when the righteous is destroyed, he is taken away from that which is evil, and not that he falls into it; that then his 'mortality is swallowed up of life,' and not by flames and pains; that 'his spirit returns unto God,' and not unto punishment; that he departs from this life to 'be with Christ,' and not to groan apart from Him for ages; that 'precious in the sight of the Lord is the death of His saints,' and not that it is accomplished under His indignation, even His *paternal* indignation; that their Father 'remembers their iniquities no more,' and not that he punishes them with anguish and flames; that then these dear children of God 'rest from their labors,' and not that they begin more wearisome ones than ever; that 'the crown of righteousness is given to them by the righteous Judge,' and not that they are thrown by Him into a frightful prison; that their souls go where already are 'the spirits of just men made perfect,'* and not that they go to groan far from the abode of their brethren.

"This is what the Bible says to the faithful; and it adds, that their Good Shepherd and High Priest, who told them, 'Ye are clean through the words which I have spoken unto you,' also told them that 'He went to prepare a mansion for them in heaven' (and not a PURGATORY!); that, as He asked of His Father, 'they may be with Him where He is.' It was also for this that the martyr Stephen, when he was committing his soul to the Saviour, 'saw the heavens opened' (and not a flaming PURGATORY!); and, like him, all the faithful to whom God has deigned to give it, know and understand that beyond this world their spirit is inseparably united to Jesus, and that it is impossible that their souls, 'which are sealed by the Holy Spirit,' should ever descend to a place of torment, for the Holy Spirit cannot go thither.†

"No, no, dear and venerable friend, it was not by feeble man, but by the almighty power of God, that Jesus saved His Church. Wherefore, to imagine the existence of *satisfactions, indulgences, or a purgatory*, is implicitly to deny the Divine nature of the Redeemer; it is to deny His union with the Church; it is to deny the curse under which He suffered; yes, it is to deny that He was God, that He was a Saviour; it is (I repeat it again)—it is to LIE!

CONTRARY TESTIMONY ON THE STATE OF SOULS AFTER DEATH.

"Look once more, respected friend, at what the Fathers of the Church have thought. 'At death,' says Justin Martyr,

* Heb., ix., 27. Is., lvii., 1. 2 Cor., v., 4. Eccles., xii., 7. Phil., i., 23. Ps. cxvi., 15. Jer., xxxi., 34. Rev., xiv., 14. 2 Tim., iv., 8. Heb., xii., 23.

† John, xv., 3; xiv., 1-3; xvii., 24. Acts, vii., 56. Eph., i., 13, 14.

'a separation of the good from the bad is made, and the former go to Paradise.*' 'The wicked,' says Irenæus, 'go, then, to an eternal fire, and the just,' says Cyprian, 'are called to the refuge prepared for them. Then salvation is immediately given to the just, and chastisement falls on the wicked. For as soon as the term of this mortal life is accomplished, we are sent to the eternal dwellings, either of death or of immortality.†' 'I believe,' says Gregory Nazianzen, 'that the souls of the good, when freed from their bonds, immediately enjoy ineffable pleasure, and that, in the fullness of joy, they fly away to their God.‡' 'I refuse to think,' says Cyril, 'that the souls of the faithful go to a place of torment; for it is written that they will always be with Christ.§' 'When we leave this world,' says Chrysostom, 'there will no more be time to repent or efface our sins.||' 'He who, on this side of the tomb,' says Ambrose, 'shall not have received remission of his sins, will not, on the other, be with the blessed; for punishments profit no more after death; and it is for that reason that David, while he was in the body, suffered those chastisements which God dispensed to him, that after these trials he might be received by the Lord.¶' 'In the day of death,' says Gregory I., 'the good or bad spirit takes possession of a soul, and keeps it forever without any change.'** 'The Universal Church,' said Augustine (before he had been misled), 'believes in heaven, whither the just go, and in hell, where those who have not believed in Christ suffer eternally. As to a third place, we are entirely ignorant of it, and we cannot find even a trace of it in the Holy Scriptures.††' 'We are not allowed,' Pope Gelasius says furthermore, 'to judge of the fate of any soul whatever, otherwise than by the state wherein the judgment of God finds it in the day when it leaves the world.‡‡' 'There are,' says, lastly, the Abbé of Clairvaux, 'but three places: heaven, earth, and hell. Heaven contains the good only; on earth there is a mingling of the good and bad; in hell there are only the wicked.§§' These are the Fathers; these are the Doctors of the Church; and they have spoken according to the Bible. You must also acknowledge, dear sir, that the language of those lips is much more powerful than the imaginations of which you spoke to me a little while ago."

"But," replied the old man, with a ges-

* Quæst., lxxv.

† Iren., lib. i., c. 2. Cyp., in *Serm. de mort.* Id., ad Demel., sect. xvi.

‡ In *Encom. Cas.*

§ In *Evang. Joh.*, c. 36.

|| *Hom. 2, De Lazaro.*

¶ *De bono mortis.*, c. 2. Id., in 2 *Sam.*, xii. (W.).

** *Moral.*, in *Job.*, i., 8, c. 8. *Ibid.*, i., 12, c. 4.

†† Aug., *Adv. Pelag.*

‡‡ Gelas., *caus. xxiv.*, Quæst. iii., c. 4 (W.).

§§ In *Sentent.*, c. 9 (C. T.).

ture of grief, "if that is so, what is it the Church does when she orders us these things, and when she does it from God? What, then, is her intention? What is the ultimate design of such doctrines?"

"Shall I wound your feelings," I replied, "if I put you in mind of what we saw this morning, and at which your heart (is it not so?) suffered bitterly? You heard the sobbing of that poor little girl, and what she said about the payment."

"Ah! let us not repeat that!" exclaimed the old man, passing his hand over his forehead; "that money weighs on my heart."

"But, my worthy friend, if you feel so, now many there are who think quite otherwise. Do you believe, for instance, that every bishop or priest finds fault with the TAX of the Romish Chancery,* where one ascertains how much must be paid for an indulgence or a dispensation, according to the sin or crime which it is to remit, or from the duty of which it is to give exemption, and where ALL INIQUITIES which can be named under the sun are specified, with their exact value in gold or silver, determined by the pope, aided by the Holy College? Forgive me, forgive, if I oblige you to blush for him whom you call the holy father, and if I declare that the college which decided how much a parricide, an adulterer, an incestuous or abominable person, one who has committed a rape, a murderer, &c., &c., should pay in money to buy himself off from the punishment of his crime; and which decreed that *he who shall have killed his father* must pay four crowns (tournois), but that he who shall have killed an *abbé*† must pay twenty-four crowns; that such a college was never presided over by the Holy Spirit."

This conversation had deeply affected the old curate. He returned home pensively, and, on leaving me, pointed toward heaven, whither he was looking, but did not speak. On the morrow (reader, I relate what I saw and heard!) I found him in his library, with a Greek Testament open before him, and beside it the Latin Vulgate.

"You are studying," I said, "the infallible book?"

"Yes, my brother," he replied, earnestly, "infallible indeed; and, as you see, I have taken up the Greek text again. I read it in time past, but I have left it for several years. I wish to read it again. At eighty years of age it is still time to return to the only book which does not lead astray."

Our conversation was prolonged on the simplicity, sufficiency, power, and triumphant sublimity of the Word of God, and we continued the same discussion in our morn-

ing walk. Then, on our return (reader, I saw and heard it!), the old curate entered the Chapel of Purgatory, and, brandishing his cane, he said to me, in Latin, calmly, but with firmness, "*Let us overthrow these idols of falsehood.*"*

"No," I said, "for your parishioners would not understand you now, and these idols would be raised so much the more in their estimation; but may God fortify you, and may He give you strength to employ the rest of your days in demolishing error in these places by the words of the Gospel, and thus to withdraw from the net of ignorance the souls which till now you have retained in them."

"May the Saviour help me!" was the answer of this honest and pious man. We prayed together in his humble parsonage, and when I left him, to see him no more in this world, he said, embracing me, "I say of you, before my God, 'Blessed be he who hath come to me in the name of the Lord!' Adieu! 'The Lord bless thee from His holy place!' Adieu! 'May the Spirit of His grace enrich thee more and more with the gifts of His Word!'"

CONCLUSION.

"Amen!" I said then, reader. Amen! I now repeat with my whole heart. Yes, may God make known His Word to me! It is enough for me if His Spirit subjects to it my whole heart. You will have seen, in the examination which I have now made, that I desired that Word to hold the first rank, and that it alone should decide every question. Doubtless this research is very incomplete; and I assure you that I feel all its imperfection. In order to render it complete, it would be necessary that the subject should be far more thoroughly examined, in several respects. There are even several articles, such as the Authority of Magistrates, Vows, Distinction of Meats, Festivals, and Jubilees with others of minor importance, respecting which I put no questions to the Church of Rome, either because I thought it useless, or because they are comprehended in other more prominent points.

In particular, I did not inform myself on what Rome thinks respecting *the pope's temporal authority*, because I believe, according to the prophecies, that "the little horn, which had eyes like the eyes of a man, and a mouth speaking great things,"‡ and which is also, I think, "the beast having two horns, like the lamb, but speaking like the dragon,"‡ which is elsewhere called the "false prophet,"§ has, for more than three centuries, received from the Word of God, and from the mouth of His witnesses, the mortal blow, which will

* See, for a detailed account of it, Wolfg. Musculus, *Comm. places*, tit. xxi.

† A higher order of priests.

* *Hæc idola vanitatis detrudamus!*

† Dan., vii., 8. ‡ Rev., xiii., 11. § *Ibid.*, xix., 20.

gradually weaken it, till it shall be taken and "cast alive into the lake of fire burning with brimstone."* I have, therefore, not examined this point, because, evidently, the pope has no more, any where, that imaginary power of which he was before possessor; because now it would be more than difficult for him to make the ambassadors of emperors and kings kiss his slipper, and especially to place his foot on the neck of their masters; because, if he still retains some shadow of authority, as the lord of a certain territory, he receives from time to time mortifying lessons of humiliation; because, if his bulls are still published in some countries of his spiritual domains, many others forget them or laugh at them; because—and mark it well, reader!—if he moves himself to-day, and builds churches, makes new saints and proclaims jubilees, yet the nations are no longer enslaved to him, and the word of order of the Reformation, THE BIBLE AND GRACE, daily rallies the faithful around the standard of faith.

Besides, it was necessary, reader, for me to be as succinct as possible, and, in presenting to you this exposition, to make it only the sketch of a picture which so many masterly hands have already painted. I have made the attempt, but, notwithstanding several omissions, I fear I have been too often prolix. But especially, in pursuing this research, I had to inquire into old and new things, from many witnesses; and it is in this that I have principally felt my insufficiency. If in a first labor, very rapidly undertaken and terminated, I had often to restrict myself to very light sketches, and to consult antiquity only from a great distance; in the latter, which I was able to pursue more deliberately, I nevertheless recognized that I had still only touched the borders of the subject, the waters of which are as deep as they are muddy.

Lastly, in stating the reality of the facts, I had to consult numerous authors; and in this, Christian reader, as I had told you beforehand, not being able, oftentimes, to collect them all around me, I was obliged to obtain their answers only by means of other writings which contained their discourses. I have reason to fear, therefore, that some errors in the marks, and it may be, also, in the terms, have mingled with the quotations which I have made, however faithful I may have been in reproducing them. Excuse all this, I pray you; and, setting aside my manner and style also, please give attention only to the foundation, the substance, of the subject.

This substance is JESUS CHRIST. It is He alone, His perfect work, which should result from this Examination; as with the

mathematician, one simple truth demonstrated, springs from a whole heap of different calculations and connected proofs. Jesus Christ, and the gift of eternal life which is in Him, is, then, reader, the basis and result of this research, as it is also the force of the conclusion you should draw from it. In Him is salvation; and it is for the *revelation, administration, and possession* of that everlasting salvation, that the Bible was given to man, and that the Church of God appears on earth.

That Church is one; it is spiritual, and the Truth is in it. Several forms and compartments contain and manifest it here below, among much weakness and many errors. I was happy and peaceful in one of those compartments, where I was born, and where I learned what salvation is. The Church of Rome advanced toward me, and told me that I was misled, and that, to be saved, I must renounce my delusion, and enter her bosom. This summons required an examination of her by me; and I tried to make it by searching whether the Church of Rome is indeed more conformable to the Word of God than the Church wherein I found peace. I did it; and I have assured myself that the Church of Rome, as it is now, not only

(PART I.) Does not attribute to the Holy Scriptures due authority, but

(PART II.) Possesses neither *divine unity of faith, divine infallibility, nor divine perpetuity*; and still less *divine antiquity*; and that, moreover,

(PART III.) It offers my soul an equivocal salvation; only an *aid*, and not a *Saviour*; and with that a multitude of ordinances and laws which the Bible disavows.

This is what I have found; and I also think I have examined it with all sincerity, and without prejudice. I have seen, furthermore, that the SELF-CONTRADICTIONS of the Church of Rome (its doubts, its uncertainties, its inconsistencies) are numerous on each subject, and that my spirit could find nothing fixed in its doctrines. And, above all, I have seen that JESUS CHRIST is not set forth by the present Church of Rome, neither in His *divinity*, nor in His *works and offices*, nor especially in His character as the *Lamb of God*, slain for the redemption of the Church; that is to say, as a *propitiatory Victim*; but, on the contrary, by His side, and often in the place of that glorious Saviour, the Church of Rome exalts man, the dignity of man, the work and merits of man; and thus she not only builds on quite another foundation from that which the apostles laid, but, still more, she does it, as it were, at pleasure, with the wood, hay, and stubble of man's inventions and practices. This is what I have seen and what I see, in all uprightness of conscience, before God.

* Rev., xix., 20.

Wherefore, after having pondered in my soul, and in the presence of the Lord, the inquiry which I have just made, I conclude that, as it is true that I believe **THE BIBLE** in all it says, and above all human doctrine, **I AM FORBIDDEN BY THIS SAME BIBLE TO ENTER THE CHURCH OF ROME AS SHE NOW IS.** May God, before whom I form this conclusion, and who, in the day when we shall all appear before Him, will require an account of it, fortify me in the fellowship

of His only and eternal Son, the Lord Jesus Christ; and by the Holy Spirit, who, with the Father and Son, is one God blessed eternally, may He ever enable me increasingly to feel in my heart, and to say with sincerity and without wavering, "*Thou art my portion, O Lord! I have said that I would keep thy words.*"

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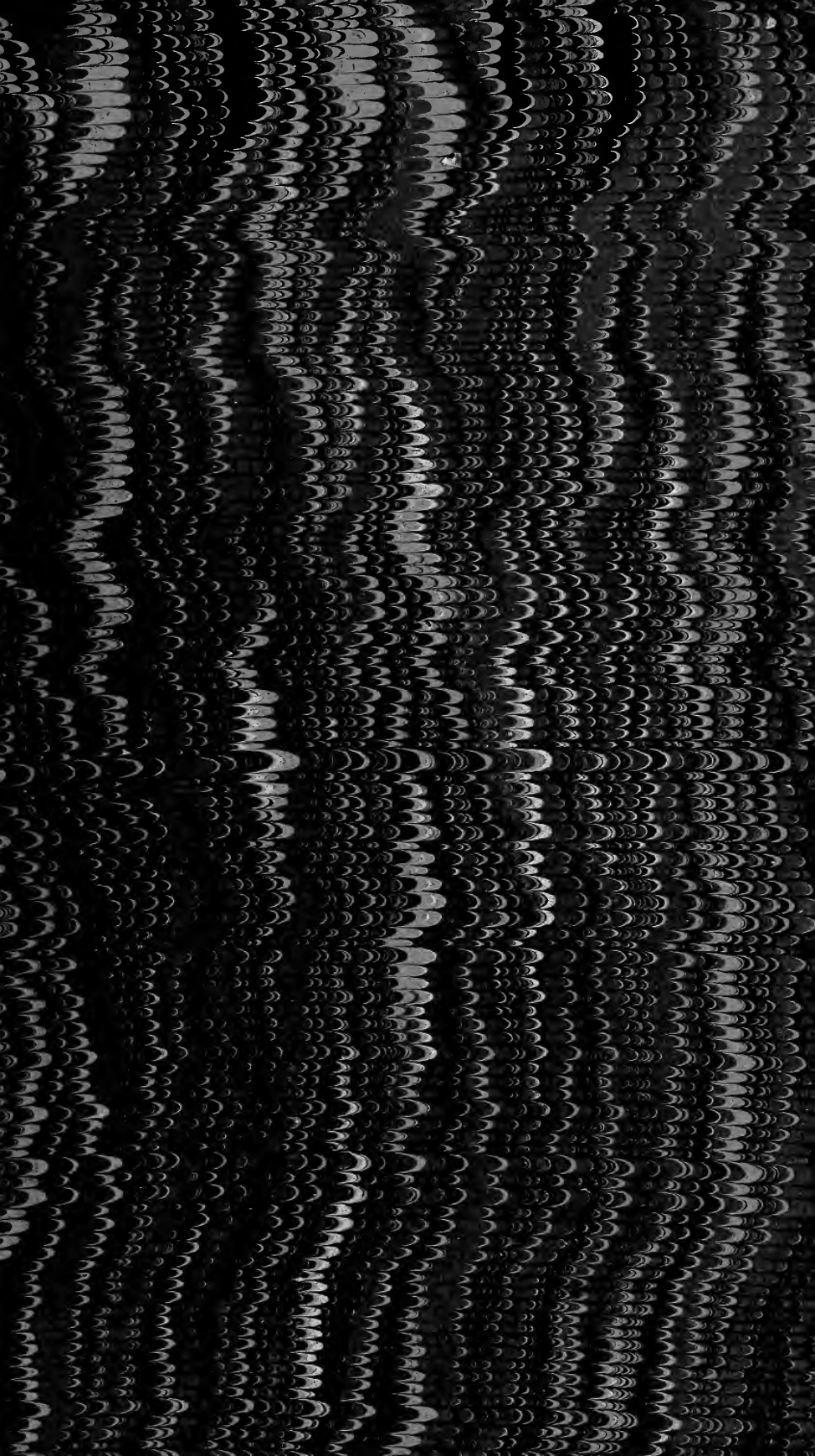
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