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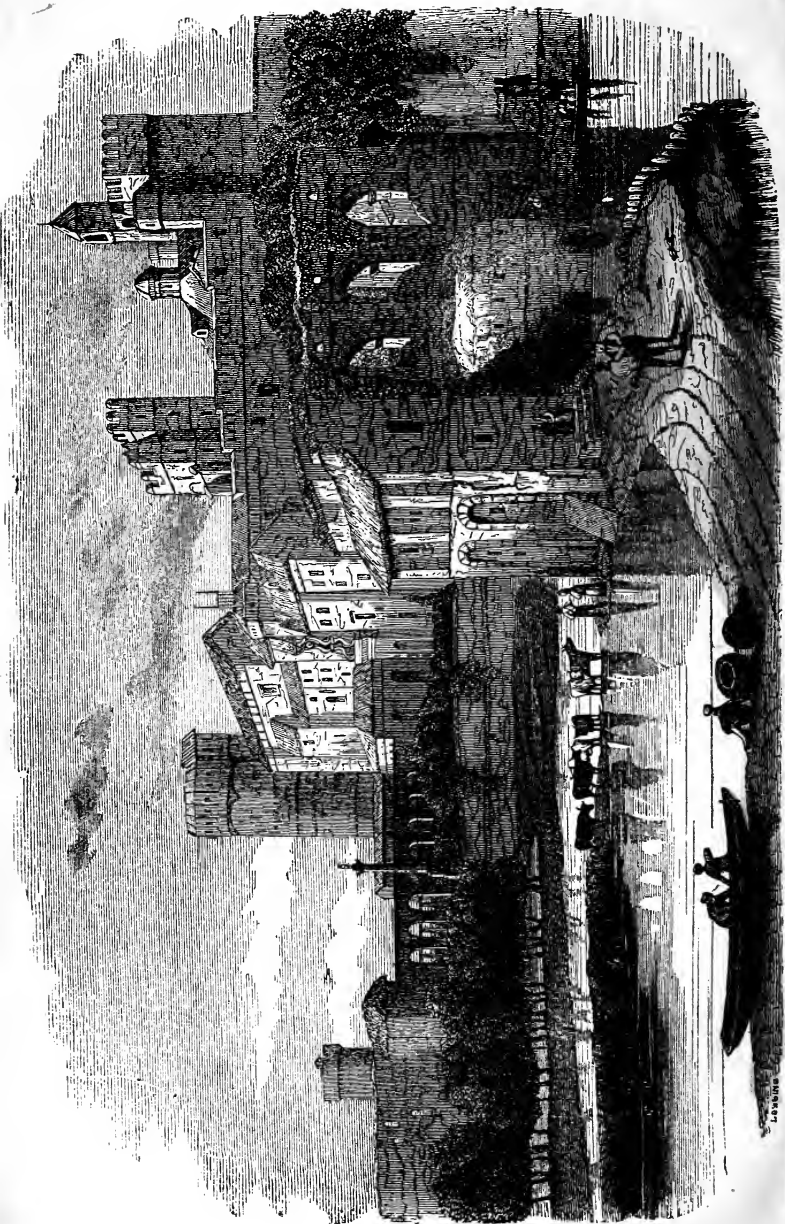
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VIEW OF THE BUILDINGS OF THE INQUISITION AT SEVILLE, SPAIN.

OLD CHRISTIANITY

AGAINST

PAPAL NOVELTIES.

INCLUDING A REVIEW OF

DR. MILNER'S "END OF CONTROVERSY."

R. Milner
BY

GIDEON OUSELEY.

Και ηρην εις αγγελος ισχυρος λιθον ως μυλον μεγαν, και εβαλεν εις την θαλασσαν, λεγων· Ουτως ορηματι βληθησεται Βαβυλων η μεγαλη πολις, και ου μη εδρεση επι.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—*Rev. xviii. 21.*

.....

"No falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness."—MILTON.

FIFTH AMERICAN, FROM THE FIFTH DUBLIN EDITION.



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P R E F A C E

TO THE

FIRST AMERICAN EDITION

AN American by birth, a Protestant by choice, experience, and profession, I cannot but view with feelings of the liveliest concern every question involving the interests of either our beloved country, or the church of God. Popery I regard as a question of this class, as having a natural and necessary tendency to mar the beauty of Christianity, regarded either as a system of morals, or as a revelation of religious truth.

Where is the country on the map of this wide world ever subjected to its sway, that may not justly number the influence of popery on its civil and social affairs as one of its heaviest calamities, and indeed as the source of most of its misfortunes.

Popery is truly "semper eadem," always the same evil thing, dishonouring God and destroying men whenever it has the ascendancy, and may be fitly compared to those dreadful clouds that at once shut

out the light of heaven and blight the prospects of earth, smiting the lofty oak and mountain ash with fire, and the humbler vegetation with mildew and rust.

Whether, as some wise and good men fear, in the inscrutable counsels of Heaven popery is again to have the ascendancy, or otherwise, we shall not venture to predict. One thing, however, is certain, that they ardently wish it,—that they seek it,—that they will not be satisfied without it,—that they will use every means to obtain it,—and that, if they succeed, they will act over again the foulest deeds of deception and death that pollute the annals of time gone by.

Before we reconcile ourselves to slumber while our enemies are busily engaged in sowing tares, let us lay this one thing to heart, that as there is no greater earthly blessing that we can transmit to our children than their civil and religious privileges, so there is no event under heaven that would more infallibly deprive them of both than the ascendancy of Romanism.

Two things are to be attended to, if we would prevent that ascendancy which has ever been the death-knell of civil and religious freedom; let the word of God have free course, let it be freely circulated among them, and let persons of Protestant pretensions read fair and manly expositions of the dogmas of Romanism. Let them see the man of sin unmasked, and flee from his hideousness.

The work now before the reader is one of life and energy, and animated by the spirit of an ardent Christian and a faithful preacher; it glows with all the attributes of truth. The publisher, therefore, confidently commends it to the favour and patronage of all who prefer old Christianity to papal novelties, persuaded that such as receive its doctrines and spirit will be both wiser and better Christians.

M. SORIN.

THE HISTORY OF THE
LIFE OF SAMUEL JOHNSON
BY JAMES BOSWELL
IN SEVEN VOLUMES
VOLUME THE SECOND
LONDON: PRINTED BY A. MILLAR, IN ST. PAUL'S CHURCH-YARD, 1791.

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ADDRESS.

SINCE all sincere Roman Catholics, and Protestants, believe that our Lord Jesus Christ taught the *true religion* wholly, and agree that his apostles taught it as perfectly as did He, and wrote the doctrine as accurately, though not so often as they taught it, (for this would be idle tautology,) and as both believe the New Testament is of divine inspiration, so must they believe that it hath the whole doctrine which Christ first taught. And in this they are the more confirmed, when, after all that has been said, no *doctrine* can be found in the one version, that is not, (self-contradictions avoided,) found in the other also. To deny therefore that Christ's whole doctrine was thus divinely written, or that it is not in the New Testament, they must agree, involves instant infidelity, as being a daring denial of the apostles' integrity and divine inspiration.

Shall it not then follow, first, that if this religion, this gospel thus taught by our Saviour, be the sure way to eternal glory, it must be God's best gift to man, and that whoever would keep it from man, is man's worst foe, and Christ's opponent, i. e. an anti-christ? 2d. That whereas Christ and his apostles taught it to the multitudes unrestrictedly, and that as none but a devil or wicked man could censure this, so

must he who now blames this example, be either ignorant or insane, or a wicked man and of the devil; 3d. That as this way of Christ is the sure and narrow way to heaven, so must that doctrine that opposes it be the certain broad road to hell; lastly, that as they who take the same road, must assuredly meet in the same town it leads to, so must they who carefully cleave to the gospel, be exactly such Christians as Christ himself taught, be one in faith and love to God and mankind, and must undoubtedly meet in heaven. This is my belief; and must, I judge, be that of every sincere Christian, of every informed, honest man.

THE AUTHOR.

P R E F A C E.

SHALL all but man look out, with ardent eye,
For that great day which was ordained for man!
Great day of dread, decision, and despair,
At thought of thee, each sublunary wish
Lets go its eager grasp, drops the world,
And catches at each reed of hope in heaven.
At thought of thee! and art thou absent, then?

————— Ah, no! I see, I feel it:
I see the Judge enthroned, the flaming guard,
The volume opened, opened every heart,
A sunbeam pointing out each secret thought;
No patron, intercessor none; now past
The sweet, the clement, the mediatorial hour:
For guilt no plea, to pain no pause, no bound;
Inexorable all, and all extreme! YOUNG.

SALVATION will ever be a paramount consideration with every man who is conscious that he is shortly to appear before the judgment-seat of Christ, to receive according to the deeds done in his body. To find the road to salvation, then, that he may walk therein and escape eternal misery, will consequently claim his first attention. That "*narrow way*," laid down by our SAVIOUR in the Scriptures, Protestants are taught to believe to be the only safe way; but Mr. Thayer having judged otherwise, has written a book, to call them into what he has considered the right way.* When

* The following is the challenge contained in his "Catholic Controversy:"—

"Mr. Thayer, Catholic priest, will undertake to answer the objections any gentlemen would wish to make, either publicly or privately, to the doctrine he preaches; and promises, if any one can convince him he is

the gauntlet is thus thrown down, to examine the subject maturely cannot by any candid man be deemed improper.

Mr. Thayer has, we see, proposed to open the eyes of Protestants; and we, so far from being displeased, ought to be thankful to him. As we profess to follow the light wherever it appears, we should therefore esteem the man, whosoever he may be, that shall discover to us the truth of God, as our friend, the beloved of God, and the enemy of the prince of darkness. Matt. v. 19. Phil. i. 18. To hate or oppose any such person because not of our party, would betray the most stupid ignorance and bigotry; seeing Christ our Lord, to whose example and instruction all should ever attend, reproved his apostles for having, in their mistaken zeal, prevented a man from doing good—from casting out devils in his name, because he followed not with them; saying, with awful threatenings, to discourage all such conduct forever, "*Forbid him not, for he, that is not against us, is on our part.*" Mark ix. 39, 42. But, on the other hand, it must not be expected that we can suffer ourselves to be led astray—to receive a new gospel from even an apostle, or an angel from heaven. If the doctrines which this gentleman has proposed to support can be proved false,

in error, he will publicly and solemnly abjure it, and recant his present belief, as he has done the Protestant religion, in which he was educated. I stand forth in defence of the genuine Popery, as taught in the councils, catechisms, and schools of the Catholic church; I not only offer this public disputation, but I even conjure the ministers, if they have real love for souls, to accept it, that the people's eyes, who are *kept in darkness*, may be opened to the light. I also desire them to come armed with all the arguments which Tillotson, and other champions of Protestancy, ever used in its behalf.

"JOHN THAYER, Catholic Missionary."

N. B. It is a plan, a *ruse*, adopted by the papal writers, to assume the highest possible tone of confidence and sincerity with regard to the purity of their faith, and uprightness of their motives before God, when no informed priest can be ignorant that his faith is flatly opposed to Christ! See for a specimen of this practice, Dr. Milner's preface to "End of Controversy."

no man can blame us, or consider we treat him or his friends ill, when, in obedience to God, we reject them.

The old religion, that of our Lord Jesus Christ, is a religion of truth, goodness, peace, and love to God and all mankind. This religion, older than the foundations of the earth, dwelt in the bosom of Deity, and from thence has issued forth to our lower world, to illumine and purify man, and, having enriched him with its unsearchable riches and glory, and filled the earth with its splendours and felicity, to return with him to his God, from whom it came, and place him, amidst the acclamations of the heavenly hosts, as an heir of God and joint-heir with Jesus Christ, safe, and forever, in that inheritance that is incorruptible and undefiled, and which fadeth not away.

That our Lord Jesus Christ was the purest and wisest teacher that ever appeared among men, and that to establish this religion on earth, and therewith bless all the families thereof, and by his death atone for their transgressions, and thus prepare and finally receive them to glory, was the chief end, to accomplish which he condescended to visit our world, is agreed on by all—at least by all Christians. That the apostles, the blessed virgin, and the other disciples who then lived, learned this holy religion of him, and enjoyed it with him; that he taught it so fully and so completely that it never can be amended; and that, therefore, to add to it or take away from it, must argue great arrogance and impiety; that, consequently, this most blessed religion is the only safe and blissful way for all Christians to everlasting life; and that none who reject it, being fairly laid before them, can be happy here or hereafter, is likewise admitted.

This holy treasure, this religion of God, notwithstanding the folly and madness of corrupt men, and the malice of Satan, who would banish it from the earth, is, through the providence and goodness of God, still preserved among men, and stands on record in that book called the Bible, the New Testament espe-

cially. And however great a diversity of opinion may have prevailed among Christians, and unhappily divided and distracted them, so that most dreadful and shameful contentions have, age after age, been found amongst them, yet, when the copy of the Bible, which each party has, is brought forward from the different parts of the earth and compared, their agreement, with so very little comparative difference, considering the many furious contentions of their owners; the lapse of time since the days of Moses to the end of the Jewish economy, and from the days of the apostles, when the New Testament was first written, to this day; the various translations they have undergone; and the many thousand times they have been copied by so many different hands, especially before the happy invention of printing, is most admirable, if not a miracle, and wonderfully displays the divine superintendence and mercy of the Lord to his creatures, however unworthy, in thus preserving to them this invaluable record. The Bible, then, being the only safe record to be relied on, the copies of which, in the hands of the different parties, so wonderfully agree, and in which this religion is found, is the book all men should, therefore, love and cleave to.

“The gospels,” saith Pope Ganganelli, vol. i. let. 40, “contain the religion of Christ, and are so plain, that the meanest capacity can comprehend them.” Saith Dr. Manning, in his *Moral Entertainments*, “The answer of Christ to the young man, who wished to know from him the way of salvation, saying, ‘How readest thou?’ teacheth us, that if we will be rightly instructed in the ways of salvation, we must go to the *divinely inspired* writings. The gospel is that which we must follow; by it we must be judged, and by it stand or fall in that day; and happy is he that shall be found able to meet that awful question of the great Judge, ‘How readest thou?’” If this, therefore, be the *Book* to which all Christians should adhere. no

other book or man should be allowed to contradict it, or to add to it or detract from it. For if any book, purporting to teach religion, contradict it, it is plain the Bible or that book must be rejected. If it be only in agreement with the Bible, it adds nothing to it, though it may explain; but if it add or diminish, the divine anathema is immediately incurred. Hence, any doctrines not found in, or contrary to the New Testament, are not from Christ, and cannot be necessary to any man's salvation, but should be instantly rejected as novelties; as saith St. Paul, "Though we or an angel from heaven, (or any other man to the end of time,) preach any other gospel to you, let him be accursed." Gal. i. 8. Now, if the twelve apostles, or an angel from heaven, would, in this case, be had accursed, should not every other man tremble exceedingly, and carefully look to himself, lest he teach any new doctrine?

Each man who loves his own soul, his neighbour, and, above all, his God, ought, nay, is commanded, to contend, yet in love and humility, for this faith or religion once delivered to the saints. Therefore, when Mr. Thayer's Controversy appeared, and was found to contain several new, i. e. unscriptural, and consequently dangerous doctrines, I wrote to him immediately, and made inquiries concerning them, which shall be found in the following sheets. However, notwithstanding his many invitations and promises, "that he would answer any gentleman, either personally or by letter, any questions on these subjects he proposed to defend," he returned me, after waiting for six months, no answer. I wondered at this, and wrote to him again most pressingly for his promised answer, but in vain; my questions he would not touch, but sent me a few lines directing me to read certain Roman Catholic books; books in which, however, no answers to my questions could be found; and advising me, if I would be saved, to enter into the Roman Catholic church as

he had done. As I now saw his challenge was mere gasconade, my hopes of any answer were at an end. And as I saw no other pen raised against him, and considered the danger many might be exposed to from such a specious but fallacious challenge, strange doctrines, and other like crafty proceedings, I found myself, in some sense, in conscience bound, and strongly moved to publish my inquiries to him: and thus, though a weak instrument in the hand of that God who maketh weak things to confound things that are mighty, try to preserve the unsuspecting and weak from seduction.

That many able and learned works have been written on these subjects, by Protestants—works which the author is of opinion have never been, nor ever can be fairly answered—is most true. But answers which consist of railing, witticisms, evasions, or mere sophistry, such as have been returned to those Protestants, cannot be deemed answers, except by the ignorant or prejudiced; yet, such in general have been those given them. I shall, for the reader's satisfaction, give him, out of many, one instance.

The amiable, learned, and accomplished Dr. Atterbury, whose fame now needs no eulogy from me, writing in defence of his friend Archbishop Tillotson, in his Vindication of him against N. Cressy, a Roman Catholic writer, above one hundred years ago, thus speaks in page 13: "If any mere human author ever wrote with strength of argument and demonstration, as well as accurateness of style and strength of expression, it was certainly the late Archbishop of Canterbury. Yet N. Cressy, the author of the 'Modest Account,' represents him 'As without sound sense or solid argument, and that (his friend) Mr. Serjeant was much superior to the ingenious Tillotson;' in answer to which, I shall refer the reader to the preface of the first volume of the archbishop's Sermons, where he will find a full and satisfactory account of the controversy between them, and plainly discover how little

N. Cressy is to be depended on for his character of men, as well as his judgment of controversies in religion, and how trifling an author Mr. Serjeant is. N. Cressy pretends that the archbishop has been refuted by Scripture, reason, and the authority of the fathers; but when we read the arguments he is pleased to afford us in his book, the reader will judge on how sandy a foundation he has built." Mr. Cressy breaks out thus :

"Dr. Tillotson has obliged us with a treatise written on purpose, which he calls a Discourse against Transubstantiation. In this piece I meet with as copious a collection of scurrility, injurious language, of notorious and manifold impositions, and so much disingenuity in citing of authors and managing their authorities, as I believe was ever possible for any man who had ever so little esteem for his credit, to bring within so narrow a compass."

"This," says Dr. Atterbury, "is so heavy a charge, and of so venomous-a nature, and levelled against a person of such dignity and worth, that if N. Cressy cannot make plain proof of it, he must pass among all men of common honesty and sense for a barefaced calumniator." And p. 91, "I had like to have forgotten the *challenge* which this champion of the Roman cause makes to all his adversaries, 'That if any one will bring but one single argument, in mood and figure, to prove that transubstantiation doth contradict either *sense* or *reason*, *I sincerely promise* I will be of his opinion the very next moment. N. Cressy.'"—Saith Dr. Atterbury, "This is so light and boyish, that I shall only make this reply to it, *That when he has returned a serious or solid answer to any one paragraph of the archbishop's treatise, or made good one leaf he has written, his challenge shall be accepted.*"

All I shall say here, is, while men take upon themselves to defend doctrines not taught by God, mere

human inventions, I never can expect any other sort of answer from them.

Now, although many such Protestant works have been written, and written to purpose, they are in general so voluminous and so learned, that few comparatively can procure or comprehend them; therefore, I was, and still am of opinion, something short, plain, and cheap was wanted, that the less affluent especially, and others who have not much time to spare, might with facility so far comprehend these subjects as to be preserved from delusion on the one hand, and, on the other, be taught to appreciate the Bible, and be led thereby, through the grace of God in Christ Jesus, to certain salvation. Hence, however inadequate to such an undertaking, and notwithstanding the very little time I could spare, I have ventured to take up my pen, and cast my small mite into God's treasury. If any man has hitherto been preserved or shall be preserved, or be stirred up thereby, to God be the sole glory, who alone can work in man to will and to do of his good pleasure.

My first edition, containing but forty or fifty pages, was written in haste, and printed in 1812. My second edition, containing upwards of one hundred and forty pages, was printed in Limerick,* (where Mr. Thayer

• ADVERTISEMENT.

“Just published, and now ready for delivery, the Inquiries of Mr. Ouseley, Irish Missionary, addressed to the Rev. *John Thayer*, Roman Catholic Missionary, in consequence of his public *challenge*, in his ‘*Catholic Controversy*,’ to all Protestants, *ministers* especially. In this work, the following interesting subjects, viz. Extreme Unction, Infallibility of the Church of Rome, Supremacy of the Pope, Purgatory, Indulgences, Transubstantiation, Sacrifice of the Mass, Divine Worship of the Host, &c. &c., are fully entered into and discussed; and are proved by Scripture, and by solid arguments, never to have been taught by Christ or his apostles; and that this *is* fact, is for the most part confessed by many eminent Roman Catholic divines, by the council of Trent itself, and by Popes Gelasius in the fifth century, Gregory in the sixth century, and by others, as will appear in this work,” &c. Limerick, Jan. 28th, 1814.

then lived,) in 1813, and was advertised in the public papers there, in 1814.

The following post, a little tract, about eighteen or twenty pages, signed "Layman," was advertised as an answer to mine of 1812, to Mr. Thayer, ten lines only of which, the author, having garbled, pretended to answer; at the same time refusing any reply to my doctrinal questions, except a torrent of the most unqualified scurrility. I instantly prepared a reply to Mr. Thayer, believing him to be the author of it, advertised it, and put it to press; but having removed to Ulster, and Mr. Thayer having died shortly after, I deemed it unnecessary, and withdrew it. I got a third edition printed in 1814, which I enlarged, and put similar advertisements in the Belfast, the Newry, and the Derry papers, &c., proposing therein, if any one would give a fair answer to my work, I would turn to the pope's church; but no answer has to this day appeared!

Another edition of this little work was called for, which I prepared and published, with considerable additions, in 1821. This, in the hand of God, has since then been made a blessing to many of my countrymen, who were entangled in the errors it combats. A fifth edition is now earnestly sought. I pray God to assist me in improving it, to his own glory, and for the good of many.

All candid men of every denomination of Christians, seeing mankind so slow to virtue and so prone to vice, will be ready to acknowledge, that, because of this proneness to evil, and the entire purity of the doctrines of our Lord Jesus Christ, while few are found to follow him, multitudes follow with great avidity, either the mere forms of religion, regardless of its power; or, which is still worse, the corrupt inventions of men, well called superstitions, because these, being agreeable to corrupt nature, cross not the depraved dispositions of the heart. And it is notorious *that* not a few of the

very teachers of religion are found in the same true, deplorable state. The Roman Catholic teachers do acknowledge, "that none shall enter heaven but pure and holy persons, who, possessing the Spirit of God thereby keep his holy commandments, and die in the state of grace." This is the language of their best writers and catechisms. They also declare "That all who are found in any mortal sin are certainly children of the devil; and that when these die, they go, not even into purgatory, but into the bottomless pit with the devil and his angels: for only souls in a state of grace, not fully purged from all their sins, go to purgatory to be purged," as they tell us. Now when we look at their tables of mortal sin, the catalogue is great indeed. They count "seven capital sins; six against the Holy Ghost; ten against the ten commandments; four crying sins; sins against the baptismal and eucharistical covenants; and against their neighbour, by not striving to reclaim him; all the catalogues of sins in the New Testament and in the Old. All these are mortal sins, and damning to the soul." Where then is the man freed from mortal sin? Can one out of one thousand be found? How many of the clergy themselves are free? Where is that righteous man who lives in a state of grace, and proves it by keeping, not the vain commandments of men, but the holy commandments of his God, to be found? Alas! how few are they, and how hard to meet with them! What then is to become of them, or of what use is it to amuse them with a name? The priests themselves admit, the church of Christ on earth or in heaven can have nothing to do with the wicked—with those in mortal sin! Now, should all those, both clergy and people, on whom mortal sin can be found, be drawn out of their churches and parishes, and be separated from the righteous, as shall be done by the Judge of all in that last great day, who would be left behind? Would

one out of one thousand? Is this statement exaggerated? Not one of them will say it is; for their own best writers make the same lamentation over their awful state; and daily observation but too much confirms it. Should not the friends of perishing humanity then labour to awake them from their dreadful slumber? Should not the clergy look about them for their own and their people's eternal safety? and, instead of stickling for doubtful, nay, self-contradictory doctrines, which, from their effects, it is plain, do the people no good; should they not rather lead them to the pure fountain, the doctrines of Christ, which save the soul, and in which all are agreed? For such is the power of sin, it cannot be dethroned in any man by any human inventions, but by the doctrine and spirit of Christ only. "Ye have obeyed," saith St. Paul, "from the heart that form of doctrine delivered unto you; being then made free from sin, ye became the servants of righteousness, of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. viii. 18, 22, 23. May God help us to run to this only relief.

The Protestant clergy also freely admit, that the mere forms of even the religion of God, however diligently attended to, if rested in, will be of no avail to the soul's salvation. For, that there can be no salvation without also a true and deep repentance towards God, whereby sin is loathed and forsaken and the soul transformed, and a divine faith in our Lord Jesus Christ, which justifies freely and purges the conscience from guilt, is the doctrine they hold and maintain. So saith Bishop Burnet, on the 11th Article, "It is then only we are freed from wrath, when we are *justified* and *have peace* with God." That there must be obtained by this faith, "an inward spiritual grace, to be a death unto sin, and a new birth unto righteousness;" that until this *new birth* be obtained, or "we be born

again," we are children of wrath and hell.* That by this *special grace* alone, we are enabled to perform our duty to God and our neighbour, is stated excellently well in the Church Catechism; as is our duty to God and man, thus: "My duty to my God, is to believe in him, to fear him, to love him with all my heart, with all my soul, with all my mind, with all my strength; to worship him, to give him thanks, to put my whole trust in him, to honour his holy name and his word, and to serve him truly all the days of my life. Duty to my neighbour: To love him as myself, and to do unto all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the king, and all in authority under him; to keep my body in temperance and chastity; to keep my hands from picking and stealing, my tongue from evil speaking, lying, or slandering; not to covet or desire other men's goods, but to learn and labour truly to get my own living, and be content in that state of life unto which it may please God to call me;" and finally, after having thus "lived a pure and holy life, to come to God's eternal joy." This lovely religion, which every one may readily see is that which Jesus Christ our Lord taught, is the religion of Churchmen, and of all Protestants of all ranks and orders, generally; to which if they would attend, as they are bound to do, has there ever been, or could there be now, a more blessed excellent people of God on the face of the earth? Nothing but the blindest prejudice or ignorance will deny this. But, alas! how thinly scattered are they who ornament this holy doctrine of God their Saviour.

How is it that men are thus led astray, some resting in mere forms of religion, and others in these vain and useless doctrines and commandments of men, fitly called superstitions, and which this little work is

* See the 9th Article of the Church of England.

intended to combat? The answer to this important question is given by St. Paul, Rom. viii. 7, 8: "*The carnal mind is enmity against God, is not subject to his law, neither indeed can be; so then, they that are in the flesh* (under the power of this carnal mind) *cannot please God.*" It is because of this, therefore, God's pure doctrine is so neglected by teachers and people; and forms, or the foolish inventions of men, are so sought after. The conclusion then is plain; men must rise up against this *carnal mind*, and deny themselves; and believe in and call upon the Lord Jesus Christ, to destroy this chief work of the devil, or otherwise they must ever be averse to pure religion, love formality, or superstition, and sin, and perish everlastingly.

But, as God is our common Father, and has commanded us to be holy; and as our Redeemer, Jesus Christ, who is to judge us in that last day, and who is the sole author of eternal salvation to those who obey him, has commanded all his disciples to *love* one another; otherwise, no man can be his disciple; in searching for truth, in "contending for that faith once delivered to the saints," and which we are commanded to do; we must be careful not to depart, on any pretence, from the principles of truth and charity, as this would be a fatal error, ending in our certain ruin. Therefore, as on the one hand, he that "contends for the faith once delivered to the saints," and enters into discussions with his fellow-mortal and brother, in order to rectify his real or supposed errors, and lead him into the paths of truth and salvation, ought to guard against every appearance of acrimony, ill nature, or contempt be cause of his opinions, and to deal with him as in the presence of Christ, and in his spirit, with gentleness, candour, and love, that thus he may win his brother; so, on the other hand, he that has a sincere love for the truth of God, in preference to all systems, old or

new, and a real desire to save his own soul and the souls of his neighbours, ought ever to evince it, by kindly, affectionately, and dispassionately examining the arguments laid before him, and replying with openness and love, not as to an enemy, but to a dear friend. In this way alone should discussions of this nature be conducted. God and man would then be pleased, and the results would be felicitous and glorious.

If any doctrines be proved by fair argument to terminate, necessarily, in infidelity and irreligion, they cannot be from God, and are therefore pernicious; but if the doctrines herein discussed are proved thus to terminate, they ought to be quickly dismissed forever.

For to obey men in matters of religion, is mere superstition and vain worship, as our Saviour tells us, Mark vii. 7—9. God commands us, "*To prove all things, and hold fast that which is good.*" 1 Thess. v. 21. And the apostle gives the Galatians commission, "*To try themselves and their doctrine, and to anathematize any, in case of varying from the gospel.*" Gal. i. 8, 9. And St. John says, "*Believe not every spirit, but try the spirits whether they are of God.*" 1 John iv. 1. And our Lord declares, "*If the blind lead the blind, both shall fall into the ditch.*" Matt. xv. 14. Now, if a man will not obey God, and thus examine, when he hath opportunity, and may do so, how can he be saved? But how can he try or prove his faith, or know his religion, whether it be from heaven or the invention of men, if, in obedience to man, who may perhaps have an interest in keeping him in ignorance, he neglect to search the Scriptures, the true record of God, where that religion which is from heaven may be found? To say the Scriptures ought *not to be read* or searched, except with notes to explain them, is plainly to accuse Christ and his apostles of misleading the people; for, there were

none of these notes, now among us, then to be found; nay, it is to charge Abraham in heaven, too; for these all commanded to read Moses and the prophets, and the other Scriptures also; and carefully to guard against the glosses of the Pharisees. Let man then be silent, God obeyed, and the Bible be searched, with humility, faith, and prayer.

Seeing that the church of Rome claims infallibility, as her strong foundation; to be the "only church of God, *out of which there is no salvation*; and the mistress of all churches; and that all other churches are heretical and schismatical, and are so many schools of Satan;" if, in the course of these discussions, she be proved guilty of many gross errors, nay, if in even one article only of her faith, she be convicted, all her lofty claims are, with every informed mind, at once destroyed, her foundation taken away, and straightway she tumbles to the ground; a misled world is disabused, the cause of truth, which she had for many ages violated, is vindicated, and all those venerable churches she had proscribed as schools of Satan, and so long laboured to render execrable to all men, her own people especially, are delivered from her calumnies; and, being found in agreement with holy writ, are vindicated as true churches of Christ. And however they may happen to differ in minor matters—matters of discipline or opinion—this no more prevents them from belonging to Christ and being of his holy church, and of that one faith which he delivered to the apostles and the other saints, than the many orders of friars, nuns, &c., widely as they differ in opinions and discipline, are thereby prevented from belonging to the pope and to the same papal creed and church.

Hear these few arguments. 1st. The above Scriptures teach, that God's holy will is, that we must not trust either men or angels, but the gospel only; and

that if on any account whatever we neglect to search and try, and earnestly contend for that faith which Christ delivered to the saints, or fall far short of it, we shall be reprobates. But it is most plain, that he who would forbid or discourage such search, is of a mind and will contrary to Christ's, and would, if attended to, necessarily make men reprobates. Now, that will that is contrary to Christ's, must be reprobate, and the mind of antichrist and Satan. Hence, that church or pastor which would discourage, forbid, or punish men, for making such diligent search for the faith, must clearly be of antichrist and of Satan.

Arg. 2. When a body of men make oath, that a matter is thus and thus, and yet own they cannot be sure it is so, are they not forsworn? But the papal clergy are sworn on the Gospels, "that after consecration, no bread or wine remains in the eucharist, but Christ, body and blood, soul and divinity;" yet they openly confess in their very Missal, (see its Rubrick,) "that there are many cases," not possible to be known, "in which the consecration fails, and there is no sacrament." Hence, they are sworn to say things are thus and thus, (this applies to all their sacraments,) and are forced to own, they cannot know if they be so or not! How then, or when are they to be believed? What therefore is the conclusion? This is a serious question.

Arg. 3. Should a king resolve to punish such as dare add to or take from his laws; and yet, if some add new laws, and swear to punish those who dare reject them, must not he or they fall? Now, Christ has pledged himself to destroy, in eternal fire, such as shall add to or take from his gospel. Rev. xxii. 18. Gal. i. 8. Yet, the papal church has added many new articles of faith, (see the Trent creed,) and is sworn on the Gospels to punish, as heretics, such as refuse them. Hence, as Christ cannot be conquered,

she must either repent and forsake her new doctrines, or be destroyed. Rev. xviii. 4—8.

Should some minor inaccuracies occur in any part of this work, which (because of the author's frequent interruptions and absence from the press, on account of his missionary labours) is not improbable, the reader is requested kindly to correct them with his pen. And if some repetitions of some *singular papal doctrines*, made, the more deeply to impress them on the reader, be observed, indulgence in this is claimed.

Much as the author—weary of beholding his Saviour's holy religion disfigured, the vile inventions of men set up, and the world misled—wished to give his fellow-men his views on the subjects herein discussed, he could not, from the nature of his avocation, possibly have accomplished this, in even its present form, had he not been, at two or three periods, confined by affliction.

Having addressed the former editions to Mr. Thayer—the two first in his lifetime—although much new matter has been added, the same address has been retained; for, as his numerous brethren who hold his tenets, remain, so are they at liberty, if they shall judge any thing incorrect, to reply, if they wish.

When all are agreed, that the only sure way of salvation for men is *Christianity*, or the religion taught by our Redeemer, preached by his apostles, and also written by them in the gospel, or New Testament, under the guidance of the Holy Ghost, with as *infallible certainty* and accuracy as they taught it; (which to deny, is to overthrow the gospel and Christianity altogether;) I say, when all sensible Romanists believe this, as much as do Protestants; when the versions of the New Testament of both, are, in substance and doctrine, in such close agreement, and when both confess that any *doctrines* found at variance with that of this sacred book, is

accursed, and is indeed the *broad road* to destruction, in which neither wish to walk, why then should either of them suffer themselves, on any pretence or influence whatever, to receive from men or angels any doctrines opposed to the gospel of God their Saviour? Another consideration that deserves notice, is, whereas the *doctrine* of both their Testaments is one and the same, did both cleave to these blessed books, solely and sincerely, with faith and prayer, how could they possibly have any essential difference of religion, or avoid being entirely such Christians as were those taught by Christ himself and his apostles? But if any essential difference exist in their religion, must it not be clearly on this account, that the one party or the other have been so far cheated and deluded as to have received some accursed doctrines, at variance with the gospel of truth? This must be the fact, the certain fact; for the differences of all who, avoiding self-contradictions, cleave to the gospel solely, will, on close inspection, be found trifling, and in reality to amount to nothing. What have these parties now to do, but simply and promptly to examine if they have got any doctrines at variance with the gospel, and instantly cast them away? Nor must they listen to apostle or angel who would prevent them, on pretence of their incompetency to examine, or other such ground; for so is the divine command. Gal. i. 8, 9. 2 Cor. xiii. 5. 1 John v. 9. The following pages will quickly enable them to make the discovery with all facility, that Christ never taught *the proper sacrifice of the mass, masses for the dead, Latin service, half-communion, purgatory, invocation of angels, &c., supremacy, jubilees, indulgences, private confessions, infallibility, adoration of the eucharist, image worship, celibacy of all clergy, extreme unction, and the like*. If these, then, are human figments to exalt the pope and his clergy, and debase mankind, and must lead to ruin; if to

refuse to quit them is clearly to refuse being saved; and if the rejection of them be the order of God, and leads to salvation, who but men bent on their own ruin, madmen, can longer persist in them? If the Roman clergy cannot prove Christ taught these things, they cannot deny they are impieties, and they should quit them, or the people should bid them farewell forever.

Now, if the doctrines which I in this little work combat, be found unscriptural—be opposed to Christ and his gospel, and therefore to salvation; in a word, be clearly antichristian, and that any soul be thereby warned, and, in the hand of God, saved from error and death eternal, to him be all the glory.

THE AUTHOR.

The first part of the book is devoted to a general
 introduction to the subject of the history of the
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THE
TRENT CREED UNDER POPE PIUS IV.

TO BELIEVE AND OBEY WHICH, THE PAPAL CLERGY ARE
BOUND BY OATH ON THE GOSPELS.

Bulla, S. D. N. D. Pii, divina providentia Papæ IV.—Super forma juramenti professionis fidei.

The bull of Pius IV. by divine providence, Pope, relative to the FORM OF OATH of the profession of the faith.

Pius Episcopus, servus servorum Dei ad perpetuam rei memoriam.

Pius, Bishop, the servant of the servants of God, for the perpetual remembrance of the deed.

Injunctum, nobis Apostolicæ servitutis officium, &c.—
“The office of our apostolical ministry enjoins us promptly to execute these decisions of the holy fathers, with which the Almighty God has, for the good of his church, inspired them, &c. Whereas, therefore, by the decree of the council of Trent, all pastors, who shall henceforth be placed over cathedrals and principal churches and their dependencies, or who, intrusted with the care of souls, are provided for, must be obliged to make public profession of the orthodox faith, and to *promise* and *swear* that they will continue obedient to the church of Rome; we, desirous that all this should be diligently attended to by all so intrusted, in what department soever, whether in monasteries, convents, houses, and such like places, whether called regular, military, or by what name soever, and that the profession of the *same faith* may be uniformly exhibited to all, and one only and certain form of it might be made known to all men, and published in every nation by those whom, under the prescribed penalties, it concerns, do strictly command, by our apostolical authority, that the following aforesaid profession of faith be solemnly made, according to this form only:

Ego, N, *firma fide credo, &c.*—"I, N, firmly believe and profess all and every thing contained in this creed which the holy Roman church useth." Then follows the Nicene creed.

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; begotten of the Father before all worlds; God of God; Light of Light; true God of true God; begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and he shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified; who spoke by the prophets;—and one holy, catholic, and apostolic church: I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

After this are the twelve new articles of the Trent creed

"1. *Apostolicas et ecclesiasticas traditiones, &c.*—Apostolical and ecclesiastical traditions, and all other observations and constitutions of the same church, *I most firmly admit and embrace.*

"2. I also admit the Holy Scriptures, according to that sense which holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred Scriptures, hath held, and doth hold; nor will I ever receive and interpret it but according to the unanimous consent of the holy fathers.

"3. I profess likewise that there are seven true and proper sacraments of the new law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, though not all for every one; to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony*; and that they confer grace; and that of these, Baptism, Confirmation, and Orders cannot be repeated without sacrilege.

"4. I embrace and receive all and singular those things concerning original sin and justification that have been defined and declared by the most holy council of Trent.

"5. I likewise profess, that in the mass is offered unto God a *true, proper, and propitiatory sacrifice* for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion the Catholic church calls *transubstantiation*.

"6. I also confess that under one kind only is taken whole and entire Christ and a true sacrament.

"7. I constantly hold that there is a purgatory, and that the souls there detained are assisted by the suffrages of the faithful.

"8. And, likewise, that the saints reigning with Christ are to be worshipped and invoked, and that they offer prayers for us to God, and that their relics are to be venerated.

"9. I most firmly assert that the images of Christ and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration be given them.

"10. I also affirm that the power of indulgences was left by Christ to his church, and that the use of them is most beneficial to Christians.

"11. I acknowledge the holy, catholic, and apostolic Roman church as the *mother and mistress* of all churches; and to the Pope of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ, *I promise and swear* strict obedience.

"12. I also firmly receive and profess all other things which, by the sacred canons, and general councils, and especially by the most holy council of Trent, have been delivered, defined, and declared; and all things contrary thereto, and all *heresies* whatever, that by the church have been condemned, rejected, and anathematized, I likewise condemn, reject, and anathematize."

Hanc veram Catholicam fidem, extra quam, nemo salvus esse potest, &c.—"This true Catholic faith, without which no man can be saved, which of my own accord I now profess and truly hold, I the same N. do *promise, vow, and swear*, that the same I will carefully hold and confess, entire and inviolate, most constantly, (by God's help,) to my latest breath, and that, as far as in me lies, I will take care it shall be held, taught, and preached by all those that are my subjects, or by them whose care shall in my office belong to me. (*Sic me Deus adjuvet et hæc sancta Evangelia Dei.*) So help me God, and these holy Gospels of God.

Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis aut mandati infringere vel ausu temerario contrarie, &c. "No man whatever must attempt to infringe this declaration of our will and commandment, or

rashly dare contradict it; but if any shall presume to do so, he shall know that he thereby incurs the indignation of Almighty God, and of his apostles SS. Peter and Paul, given at Rome, at St. Peter's, A. D. 1564—and 5th year of our pontificate."—Instit. p. 22, 23, 24.

THE OATH ON SCHOOLMASTERS AND DOCTORS.—*Ad hoc omnes ii ad quos universitatum, &c.* “Moreover all those to whom the care, visitation, or reform of universities and general studies belong, must take diligent care, that the canons and decrees of this holy synod, be received entire by these universities; and that, according to these rules, the master, doctors, and other teachers in such universities, must teach and interpret those things which belong to the Catholic faith; and that they bind themselves, *by a solemn oath*, in the beginning of each year, to this observance.”—C. Trent, sess. xxv. cap. 2.

Thus, is it evident, that the papal clergy are obliged to be *sworn on the Gospels to three particulars*:—1st, to the church of Rome; 2d, to the pope; and 3d, to believe and propagate her doctrines, and, by the *same oaths*, to oppose every thing contrary thereto—(and so were schoolmasters sworn.) This fully accounts for that constant watch they keep, and anxiety they evince, lest the people should read any doctrine, or hear any preachers but their own, lest they should get enlightened and discover the dreadful secret; namely, that this whole creed or faith is a mere human fabrication, as pernicious to man as it is to God most hateful. How ignorant, how fatally unsuspecting of all this craft are the people! and how astonishing, if not miraculous, that the gospel of truth has ever broken forth from all those dire and ingenious trammels and guards!

OBSERVATIONS ON THE ABOVE.

Observ. 1. Since no man can believe that the opposite of what he knows to be truth is true, and it being confessed by all, that the Nicene creed of fifteen hundred years' standing, is true; most conclusive then is it, that no informed pope, priest, or other person, ever did, or ever can believe, that this Trent creed which they are sworn to teach, opposed as it clearly is to the Nicene, is by any means divine truth; for truth can never oppose truth. To the most superficial observer must it be plain, that every

article of this last creed is framed to enhance the pope's and clergy's power and fill their coffers, and hence that it is a soul-destroying system of human fabrication and corruption.

2. The council of Nice, which in 325 framed the Nicene creed, pronounces in one of its canons, That any man who shall henceforth add any more articles of faith to those then specified, is accursed. And Pope Celestine, A. D. 423, in his epistle to Nestorius, in defence of that creed, has these words, "Who is not judged worthy of an anathema that either adds or takes away from it? for, that faith which was delivered by the apostles requires neither addition nor diminution." But the council of Trent and Pope Pius in 1564, in the face of all this, add twelve new articles at a stroke, nor once blush to pronounce those who shall presume to refuse any of them, accursed. And although these councils thus necessarily anathematize each other, yet the papal doctors *are sworn* to believe and teach both are infallible!!! And while both creeds plainly contradict one another, as shall presently most clearly appear, yet they are, nevertheless, decreed by the infallible council to be one and the same true faith! *Risum teneatis?*

3. The Nicene, or former part of this creed, declares "Christ was incarnated by the Holy Ghost of the Virgin Mary and was made man." But in the 5th article of the new part of the same, that is, of the Trent creed, it is defined and declared, "that Christ's body and blood are really, substantially, and truly made, by consecration, of the whole substance of the bread, and of the whole substance of the wine." Here, then, are *two sorts of Christs* from entirely different sources, exhibited in one compound creed!!! By one part thereof, the Nicene, "Christ was born, crucified, suffered, was buried, rose again, ascended into heaven, sitteth at the right hand of God, and shall come to judge all men." &c. But by the other, he was not born, nor crucified, &c., but was made of bread, and of wine, and yet the papal clergy *are sworn* to believe and teach the two are the same! As all these contradictions are, to be sure, pronounced divine truths! so, their people, rational beings, must believe this, because their clergy teach them to do so!!!

4. By the first article, traditions, and papal decrees, &c.,

(mere inventions of men,) must be admitted, *and embraced too*; but by the second, the Holy Scripture is *coldly* to be admitted *only, not embraced*, and that under most severe and cautious restrictions. Who can forbear noticing this? And, when we turn to sess. iv. *Decretum de Edit.*, &c., A. D. 1546, and to the rules, *De libris prohibitis*,* it is obvious their dread of the Scriptures is such that it cannot be concealed.

Behold how difficult it was to obtain leave to read the word of God, even when translated by Roman Catholics

* *De libris prohibitis, regulæ x.*, &c., "Ten rules fitly framed by Fathers chosen by the Trent council, and approved by Pius IV., in his Constitution, which begins, *Dominici*, on the 4th of March, 1564."

"Rule 4. *Cum experimento manifestum sit*, &c., whereas, it is plain by experience, were the Holy Scriptures read every where in the vulgar tongue, more injury than good would follow; yet if permission to read translations of the Bible made by *Catholics only*, may with safety be granted to some, who by such reading, might reap godly benefit, this must rest with the judgment of the bishop or inquisitor, together with the counsel of their parish priest. In such cases it may be given; but they must have a license from the bishop in writing! *Qui autem absque tali facultate ea legere seu habere presumpserit, nisi prius bibliis ordinario redditis, peccatorum absolutionem precipere non posset*, &c. "But he that without such license shall presume to read or have such books, unless he instantly deliver them up to the ordinary, cannot receive the forgiveness of his sins. And the bookseller, who, without such license, shall sell or otherwise grant the Bible in the vulgar tongue, &c., shall forfeit the price of the books, and be otherwise punished at the bishop's discretion, according to the nature of his offence. Nor may the monks, without such license from their prelates, read or buy them.

"Rule X. *Liberum tamen Episcopis*, &c.—"But, yet, the bishops or inquisitors general, are, by their license which they have, authorized to prohibit, in their kingdoms, provinces, or dioceses, those very books that appear to be permitted by those rules, if they shall judge fit." So, after all the pains of procuring this said license, it can be rendered null in an instant! and then the Bible must not be read.

Ad extremum vero omnibus fidelibus, &c.—"Lastly, the faithful are commanded, that none must dare read or have any books contrary to the prescribed rules of this Index; but if any one shall read or have books of heretics, or of any author on heresy, or condemned and prohibited on suspicion of false dogmas, he instantly incurs the sentence of excommunication. And he that shall read or have books of any name that are so forbidden him, besides the guilt of mortal sin into which he falls, he must be severely punished, according to the judgment of the bishops."

If this be not worse than Egyptian bondage, let common sense decide.

themselves! See what dread this church ever had of the Bible. Thank God! the darkness is greatly passed, and the true light is increasing.

4. This third new article of faith is unqualified jargon: for, "seven Christian sacraments," as per sess. vii. can. 1. are insisted on, "as instituted by our Lord Jesus Christ," which is proved false. See the discussion on extreme unction, where holy orders and it clearly destroy each other. And if a sacrament cannot be without Christ's own institution, such as baptism and the eucharist alone have, then, none of the other five, according to their own showing, are Christian sacraments at all, because for them no institution from Christ can possibly be found in all the book of God.

A CURIOUS EXTRACT

FROM THE

PUBLIC MASS BOOK OR MISSAL,

(Page 53, &c.)

“*DE DEFECTIBUS IN CELEBRATIONE MISSARUM OCCURRENTIBUS.*”

“RESPECTING DEFECTS OCCURRING IN THE MASS.”

“*POTEST autem defectus contingere ex parte Materiæ consecrandæ; et ex parte Formæ adhibendæ, et ex parte Ministri conficientis. Quidquid enim horum deficit, scilicet, materia debita, forma, cum intentione, et ordo sacerdotalis in conficiente, non conficitur sacramentum.*”

“Mass may be defective in the Matter to be consecrated, in the Form to be used, and in the officiating Minister. For if in any of these, there be any defect, viz., due matter, form, with intention, and priestly orders in the celebrator, no sacrament is consecrated.”

De defectibus Panis.—The defects in the Bread.

1st. “*Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis, in tanta quantitate ut non maneat panis triticeus, vel si alioqui corruptus, non conficitur sacramentum.*”

2d. “*Si sit confectus de aqua roseæ, vel alterius distillationis, dubium est an conficiatur.*”

3d. “*Si cæperit corrumpi, sed non sit corruptus; similiter, si non sit azymus secundum morem ecclesiæ Latinæ, conficitur; sed, conficiens graviter peccat.*”

1st. “If the bread be not of wheat, or if of wheat, it be mixed with such quantity of other grain, that it doth not remain wheaten bread; or if it be in any way corrupted, it doth not make a sacrament.”

2d. “If it be made with rose or other distilled water, it is doubtful if it make a sacrament.”

4d. “If it begin to corrupt but is not corrupted: also, if it be not unleavened according to the custom of the Latin church, it makes a sacrament; but the priest sins grievously.”

De defectibus Vini.—Of the defects of the Wine.

“Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis seu non maturis expressum, vel ei admixtum tantum aquæ, ut vinum sit corruptum, non conficitur sacramentum.

“Si post consecrationem corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata; tunc si nullo modo materia quæ esset apponenda haberi possit, ad evitandum scandalum procedendum erit.”

“If the wine be quite sour, or putrid, or be made of bitter or unripe grapes: or if so much water be mixed with it, as spoils the wine, no sacrament is made.

“If after the consecration of the body, or even of the wine, the defect of either kind be discovered, one being consecrated; then, if the matter which should be placed cannot be had, to avoid scandal, he must proceed.”

De defectibus Formæ.—The defects in the Form.

“Si quis, aliquid diminuerit vel immutaret de forma consecrationis corporis et sanguinis, et in ipsa verborum immutatione, verba idem non significanter, non conficeret sacramentum.”

“If any one shall leave out or change any part of the form of the consecration of the body and blood, and in the change of the words, such words do not signify the same thing, there is no consecration.”

De defectibus Ministri.—The defects of the Minister.

“Defectus ex parte ministri possunt contingere quoad ea, quæ in ipso requiruntur, hæc autem sunt, imprimis intentio, deinde dispositio animæ, dispositio corporis, dispositio vestimentorum, dispositio in ministerio ipso, quoad ea, quæ in ipso possunt occurrere.

“Si quis non intendit conficere, sed delusarie aliquid agere. Item si aliquæ hostiæ ex oblivione remaneant in altari, vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat consecrare, nisi quas videt; item si quis habeat coram se undecim hostius, et intendat consecrare solum decem, non determinans quas decem intendit, in his casibus non consecrat, quia requiritur intentio, &c., &c., &c.

“Si hostia consecrata dispareat vel casu aliquo aut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperi; tunc altera consecratur.

“The defects on the part of the minister, may occur in these things required in him, these are first and especially *intention*, after that, *disposition* of soul, of body, of vestments, and disposition in the service itself, as to those matters which can occur in it.

“If any one *intend not* to consecrate, but to counterfeit; also, if any wafers remain forgotten on the altar, or if any part of the wine, or any wafer lie hidden, when he did not intend to consecrate but what he saw; also, if he shall have before him eleven wafers and intended to consecrate but ten only, not determining what ten he meant, in all these cases there is no consecration, because *intention* is required!!

“Should the consecrated host disappear, either by accident, or by wind, or miracle, or be devoured by some animal, and cannot be found; then let another be consecrated.

“Si post consecrationem ceciderit musca vel arnea, vel aliquid ejusmodi in calicem et fiat nausea sacerdoti, extrahat eam et lavet cum vino, finita missa, comburat et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine.

“Si aliquod venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum in alio calice reponendum est, et aliud vinum cum aqua apponendum denuo consecrandum, sanguis repositus in panno lineo vel stuppa tamdiu servatur donec species vini fuerint desiccatae, et tunc stuppa comburatur et combustio in sacrarium projiciatur.

“Si aliquod venenatum contigerit hostiam consecratam, tunc alteram consecret, et sumat modo quo dictum est; et illa servetur in tabernaculo, loco serperato donec species corrumpantur, et deinde mittatur in sacrarium.

“Si in hieme sanguis congeletur in calice, involvatur calix in pannis calefactis, si id non profecerit, ponatur in fervente aqua prope altare, dummodo in calicem non intret donec liquefiat.

“Si per negligentiam, aliquid de sanguine Christi ceciderit, seu quidem super terram, seu super tabulam, *lingua lambatur*, et locus ipse radatur quantum satis est, et abrasio comburatur: cinis vero in sacrarium recondatur.

“Si sacerdos evomet eucharistiam, si species integræ appareant reverenter sumantur, nisi nausea fiat; tunc enim species consecratae caute separentur, et in aliquo loco sacro reponantur donec corrumpantur, et postea in sacrarium projiciantur; quod si species non appareant, comburatur vomitus, et cinires in sacrarium mittantur.”

“If after consecration, a gnat, a spider, or any such thing fall into the chalice, let the priest swallow it with the blood, if he can; but if he fear danger and have a loathing, let him take it out, and wash it with wine, and when mass is ended, burn it, and cast it and the washing into holy ground.

“If poison fall into the chalice, or what might cause vomiting, let the consecrated wine be put into another cup, and other wine with water be again placed to be consecrated, and when mass is finished, let the blood be poured on linen cloth, or tow, remain till it be dry, and then be burned, and the ashes be cast into holy ground.

“If the host be poisoned, let another be consecrated and used, and that, be kept in a tabernacle, or a separate place until it be corrupted, and after that be thrown into holy ground.

“If in winter the blood be frozen in the cup, put warm clothes about the cup; if that will not do, let it be put into boiling water near the altar, till it be melted, taking care it does not get into the cup.

“If any of the blood of Christ fall on the ground by negligence, it must be *licked up with the tongue*, the place be sufficiently scraped, and the scrapings burned; but the ashes must be buried in holy ground.

“If the priest *vomit the eucharist*, and the species appear entire, he must *piously swallow it again*; but if a nausea prevent him, then let the consecrated species be cautiously separated, and put by in some holy place till they be corrupted and after, let them be cast into holy ground; but if the species do not appear, the vomit must be burned and the ashes thrown into holy ground.” Marvellous!

Who can possibly believe that any rational beings could have such a religion, such rules as these, did he not read them with his own eyes? Had it been told him, he would doubtless have deemed it mere banter? So then, this clergy grant that in twelve or thirteen cases the consecration is null, and there is then no true sacrament, and that which is received is false! The adoration of it then is idolatry, and the offering up this false mass to God for souls in purgatory, or otherwise, is mockery and sacrilege, as is the whole service! Add, that these cases are impossible to be guarded against! But if the priest should happen to observe some defect as he officiates, to prevent detection by the people, he must go forward, yes, and thus plunge all into idolatry! When Christ never taught such principles, who in his senses can deem himself safe in such a church?

So then this clergy are sworn to believe, that their eucharist, or wafer, is Christ's body, blood, soul, and divinity, and yet thus confess, that in all these cases, (impossible to be known,) there is a failure, and then in the eucharist is no Christ, but the wafer only and the wine.

And farther they tell us, that the host, i. e. Christ, may happen to be lost by some accident, or carried off by wind, or eaten by an animal—a mouse, a dog, or cat, or by a spider or fly falling into the cup, which the priest must in this case swallow if he can, and then may vomit, and take out of the vomit, and then adore and devoutly swallow it up again. Or he may be frozen up, and released by hot water, &c., &c. Now should not every layman, at least, put this question to himself: Do any of these degrading things happen to the true Christ in heaven? If not, this must be a fictitious papal Christ, which all who care for their souls should beware of. Strong and deep must be the delusion of those doctors who teach such enormities, and of the people who madly abide with them! May the Almighty awake them from their awful stupor.

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LETTER I.

EXTREME UNCTION NO SACRAMENT.

TO THE REV. MR. THAYER.

Limerick, February 18, 1812.

SIR—Having yesterday come to this city, a friend put your book, "*The Catholic Controversy*," into my hands: it now lies before me. I see, with no small pleasure, your repeated professions of sincere desire to know and propagate the truth of God, the gospel of Christ. In pages 11, 12, you tell us, the INFALLIBILITY of the church of Rome, and of her doctrines, in this gospel, over which you so much rejoice; that this is the most essential point to all Christians, so that whosoever rejects it, is deemed *a heretic, and cannot be saved!!* yet declaring yourself open to conviction, and ready to answer any fair questions or objections that may be made to your doctrines. This, I confess, if the infallibility of the church of Rome be the true gospel, I am still an unbeliever; for I never have been able to receive it.

I rejoice, however, to find a man that will fairly and honestly answer any questions on this subject that may be asked. As I also, in my little search after TRUTH, have for some years, and with some attention too, considered this very *system*, which has so wonderfully captivated your heart; and yet, to which, after the most careful and dispassionate investigation of which I am capable, I have many, very many and increasing objections.

Give me leave, sir, to say, you would have abundantly more satisfied me, had you written *a fair and rational*

answer to some of those books already published against the peculiar tenets of your church, viz.* Tillotson's "*Sermons against Transubstantiation*," Bishop Usher's "*Friendly Advice to the English Catholics*," Peter Du Moulin's "*Anatomy of the Mass—The Mass dead and buried without hope of resurrection*," Meagher on the *Mass*; and some of the writings of Jewell, Sharp, Butler, Synge, Secker, Porteus, Bennet, Poole, Needham, &c., &c.

Had you so done, you would have more effectually served the cause you wish to support, and induced every serious inquirer to think more favourably of it, than by giving us a new book with nothing new in it; nothing but what you allow, and we well know to have been collected from former writers of your church, and which has been again and again fully and ably refuted.

The answers you give to the objections brought against you, are, in my judgment, very easily overturned, and will by no means satisfy any rational or informed mind, even of your church. The sort of arguments you make use of, and the way you slip over some things, that should not be lightly passed by, show that your cause is very weak if not altogether indefensible; which shall quickly appear, is clearly the case.

EXTREME UNCTION NO CHRISTIAN SACRAMENT.

Permit me, sir, to trouble you with a few questions concerning *extreme unction*, one of your seven sacraments.

1st. How can you prove that EXTREME UNCTION, which, according to the council of Trent, you are sworn to believe to be a sacrament, and necessary to salvation, is a sacrament of CHRIST'S *own institution*, without *which*, your church allows there cannot be any true Christian sacrament at all?

2dly. If it be a sacrament, and necessary to salvation, why do you refuse it to persons going to die by the sentence of the law, not having any bodily sickness, to whom, however, you deny no other sacrament? and why do ye tell them they can go to heaven without it; but that others,

* The answers given by Dr. Sarjeant, &c., made up of sophistry and witticisms; or by ridicule and abuse, as has been the mode of others; and which leave the main questions untouched, are neither rational nor manly, and are unworthy any man's notice.

even such as have bodily sickness if they neglect it cannot be saved? This appears quite a paradox.

A Christian sacrament you define to be a sensible sign of an inward grace, instituted by Christ himself, &c.

Dr. Challoner, in "*Catholic Christian*," thus explains it:

"*Ques.*—What are the *necessary* conditions for a thing to be a *sacrament*? Page 3.

Ans.—1st. It must be a sacred, visible, or sensible sign.

2dly. This sacred sign must have a power annexed to it of communicating grace to the soul.

3dly. This must be, by virtue of the *institution* of Christ."

Page 4.—"As in baptism, Christ's INSTITUTION is found in Matt. xxviii. 19: 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' and in St. John iii. 5: 'Except a man be born of water and of the Holy Ghost, he cannot enter the kingdom of heaven.'"

Page 23.—"The sacrament of the eucharist was INSTITUTED by our Lord Jesus Christ, at his last supper. Matt. xxvi. 26, 27. Luke xxii. 19." Thus, the bishop brings Christ's own words for the *institution* of baptism and the eucharist. But we shall see when his proofs are examined, if he can do so as it regards extreme unction.

Now I require of you, reverend sir, where are the words of Christ for the INSTITUTION of this EXTREME UNCTION to be found? Fly not from my question: answer me if you can?

I know the council of Trent tells us, in sess. 14, chap. 1, can. 1, (cursing all that dare disbelieve,) "That in the 6th chapter of St. Mark, Christ's institution of the EXTREME UNCTION is to be found," "*A Christo Domino nostro, apud Marcum, 6 cap., quidem insinuatum;*" and that it was published by St. James, 5th chapter, "*per Jacobum apostolum promulgatum.*" The council pretends no other authority in the whole book of God, but this single hint, said to be in Mark vi.!!! So we see, when they could find no words of Christ for this extreme unction, (which it seems they were determined at all events to have,) they take for it another foundation, even an *insinuatum*, a hint, a conjecture; and curse all who will not admit it! I ask, is this sufficient to satisfy any man of candour or informæ.

tion, even of yourselves? So, then, popes may conjecture that Christ spoke what words they wish, build sacraments or what whimsies they please on them, and make laws to coerce men to receive them! To crouch to such spiritual tyranny argues the deepest infatuation!

But lest I should be charged with unfair garbling, I shall adduce the entire law of the council concerning it; and which, when examined, must indeed amaze all who consider it!

CONCERNING THE INSTITUTION OF EXTREME UNCTION.

SESS. 14, CAP. I. INST. SACRAM. EX. UNC.

“Instituta est autem sacra hæc unctio infirmorum, tanquam vere et proprie sacramentum Novi Testamenti, a Christo Domino nostro, apud Marcum, quidem *insinuatam*, per Jacobum autem apostolum fidelibus commendatum ac promulgatum. ‘Infirmatur,’ inquit, ‘quis in vobis: inducat presbyteros ecclesiæ, et orent super eum, ungentes eum oleo in nomino Domini: et oratio fidei salvabit infirmum: et alleviabit eum (*instead of ερηγει αυτον, eriget eum*) Dominus; et, si in peccatis sit, dimittentur ei;’ quibus verbis, ut ex apostolica traditione, per manus accepta, ecclesia didicit.”

“This holy anointing of the sick is INSTITUTED, AS IT WERE, to be a true and proper sacrament of the New Testament; HINTED AT indeed by Christ our Lord, in St. Mark, but recommended and preached to the faithful by the apostle St. James; he saith, ‘Is any sick among you, let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall ease him (*raise him up,*) and if he be in sins they shall be forgiven him,’ by which words the church hath learned this, as it were from *apostolic tradition* received by hand.”

THE CANONS FOR EXTREME UNCTION.

Can. 1. Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum a Christo Domino nostro institutum et a beato Jacobo apostolo promulgatum; sed figmentum humanum; anathema sit.

Can. 2. Si quis dixerit, sacram infirmorum unctionem non conferre gratiam nec remittere peccata, nec alleviare infirmos; sed jam cessasse, quasi olim tantum fuerit gratia curationum; anathema sit.

“If any shall say, extreme unction is not truly and properly a sacrament *instituted* by Christ our Lord, and preached by the apostle St. James; but that it is a human invention, let him be accursed.

“If any shall say, that the holy anointing of the sick doth not confer grace, nor *remit sins*, nor relieve the sick; but that it had long since ceased, as if of old, it hath only been the grace of healing, let him be accursed.”

Let any man of candour examine this extraordinary chapter and these two canons, and shall he not see that the council themselves were fully aware that they were going aside from *truth* in forming this sacrament?

In the penning of the chapter or preamble respecting extreme unction, they manifest much caution. But in can. 1, they determine at all events to strike a bold stroke; they at once lay aside all restraint and fear! The reader will mark this!

In the chapter, they say the *extreme unction* was *instituted*; but they don't once attempt to say it was by Christ; they only modestly assert "*he insinuated it!*" he hinted at it "*insinuatam quidem.*"* Nor do they say it was a positive sacrament, but only (TANQUAM) *as it were*, a sacrament. They do not once presume to say that they have any positive institution in Scripture for it, but only that the church learned it from a tradition come by hand "*accepta per manus.*" What a strange foundation for a sacrament, sworn to have been taught by Christ! Who can endure such self-contradiction?

In the face of this, however, and as a standing and lasting evidence of their blindness and confusion, they form, and leave on record, a canon, insisting that Christ himself did positively *institute* the extreme unction as a true and proper sacrament; yet, in the chapter, they confess he did not, for that he only hinted at it: and then enjoin it as an article of faith, with a curse on any who shall deny it, or call it a forgery.

* The author of the History of the Council of Trent, page 351, tells us, "that the words '*instituted by Christ our Lord, in St. Mark,*' were first written; but a divine present at the council observed, 'if the apostles were not made *priests* till the last supper, it would seem a contradiction that the unction which they had administered before, was a sacrament, and that priests only are ministers of it.' But some who held extreme unction to be a sacrament, answered, 'that Christ made them priests at that time, concerning that action only.' Yet it was thought too dangerous to affirm this absolutely. Therefore, instead of the word *institutum*, they put *insinuatam.*" One thing from this is clear, that the council saw, that as the *unction* then ministered was not by priests, so it was not a sacrament; and this they prove, by putting out the word *instituted*, and putting in another word sounding like it, merely to amuse the people. But by and by, they clap in the word *institutum* again, to serve their purpose! *O shame, where is thy blush!*

And in the second canon they curse all who shall say, it was only the grace of *healing*, or of *miraculous cures*, which was intended, of old, by the anointing; which proves, that they saw evidently, from the Scriptures, that this was the very use of it; and which had been already objected against them!

What would you, sir, or any of your friends say, if Protestants were thus to form sacraments, and at the same time unblushingly confess they built them on mere conjecture? Would you not, as an honest man, and defender of Christ's holy religion, execrate such deceptions, and lift up your voice as well as your pen against them? Yet, the council of Trent, the holy infallible council! three hundred bishops, with the pope at their head, during their nineteen years sitting, made diligent search to find some word of Christ for this their extreme unction, and having failed, they yet stop not to build it on a foundation palpably *false*, rather than want it: and then make a law, that all their successors forever shall swear and teach, "that they believe Christ instituted the sacrament of *extreme unction*," though it is acknowledged under their own hands, as we have just seen, they built it on a mere conjecture, an *insinuatum!!!*

☞ Before I go farther, suffer me, sir, to adduce an argument, from premises granted by the council itself, which involves it in this plain dilemma; that the extreme unction is no sacrament; or, that the apostles were not made priests at the last supper, as the council affirms they were, and thus overthrows its own infallibility at once.

The council, sess. 14, cap. 3, declares that the ministers of extreme unction are "*episcopi aut sacerdotes ab ipsis rite ordinati*;" "bishops or priests truly ordained by them." And in sess. 22, cap. 1, "*quos tunc, (in novissima cæna,) Novi Testamenti sacerdotes constituebat*;" "that it was not till the last supper that our Lord ordained the apostles to be priests of the New Testament."

When the apostles administered the unction to the sick, Mark vi. 13, they were then priests, or they were not priests. If they were priests then, they were not made priests at the last supper; and the council, in affirming they were, have erred: or if they were not priests then, or till the last supper, the *unction*, not being ministered by

priests, was no sacrament; and the council in declaring it was a sacrament, has greatly erred. In either case, the council has overthrown its own infallibility, and that of the church of Rome!!! The doctors were aware of this conclusion as it regarded the priesthood, conferred, as they say, at the last supper, therefore it was that they put in the word *insinuatum*, and put out *institutum* as before noticed. But this relieves them nothing, for the conclusion remains the same.

Another blow at the root is this. As there was no *proper sacrifice* till the death of Christ, and none was in the last supper, nor therefore in any eucharist forever, so were not the apostles ever made proper sacrificers or priests at all, nor of course were any others forever. And if no such priests were ever divinely appointed, it follows, that the office is a mere human fiction, and extreme unction is impossible to be a true sacrament, and is but a fiction also. And as all fictions are accursed of God, then can this fiction, *extreme unction*, never be a blessing, but a *curse*, of course.

But when, however, we turn to the sixth chapter of Mark, for even this hint, behold! there is no such thing at all! not one word from Christ about any *unction* whatever! but only the simple narrative of the evangelist, telling of the ceremony which the apostles used in miraculously healing the sick, as commanded them by our Lord, in the third chapter, 14th and 15th verses. "He gave them power to *heal sicknesses*, and to cast out devils," and again, chapter xvi. 18, "They shall lay hands on the sick and they shall recover;" and Luke x. 9, "And into whatsoever city ye enter, heal the sick that are therein." And this they did, as the evangelist in chapter vi. 13, narrated. "*And they preached that men should repent, and they cast out many devils, and anointed WITH OIL many that were sick, and healed them*" of their bodily diseases. Let any one examine these passages, even in the Douay Testament, and he will quickly find this statement to be correct.

And that it is to this bodily cure, to be thus miraculously effected, St. James refers, and to this only, not to any sacrament, is fully manifest from his own words in his 5th chapter, "Ασθενει τις εν υμιν;" *Infirmatur quis in vobis?*

Is any sick among you, (of a bodily disease,) let them call for (the “πρεσβυτερους”) the elders or presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith, of a miracle-working faith, (such as Elias had, v. 17, and St. Paul, Acts xxviii. 8,) “σωσει τον καμνοντα”—*salvabit infirmum vel laborantem*, “shall save the sick man” from his sickness—from the (*incommoda ac labores morbi*) “the pains and agonies of his disease,” as the council of Trent, sess. 14, chap. 2, confesses. Καὶ ἐγερειν τον ὁ Κυριος—*Et eriget eum Dominus*, “And the Lord shall RAISE HIM UP,” (not *alleviabit*, ease him,) as the council of Trent, Dr. Chal. and others do write; thus, striving to evade the manifest force of the apostle’s expression, “ἐγερει αυτον,” RAISE HIM UP; and that, contrary even to the Rhemish Testament, which has the words “raise him up.” This raising up of the sick man, then, is evidently, from his sickness to health again, and perfectly agrees with the miraculous cures in St. Mark, as already stated; and so, at once overthrows your extreme unction, which you call “*sacramentum ex-untium, sacramentum finis vitæ*,” “the sacrament of the dying, the sacrament of the end of life,” and so, rather of putting the *sick man* down into his grave; which cannot mean, RAISING HIM UP. Disprove this reasoning if you are able.

“And if he has committed sins they shall be forgiven him.” This clause alone destroys extreme unction,—which you say is intended to remit sins,—for, if there be no sins to be remitted, the extreme unction is quite needless. Now, the sick man might have been afflicted, (as the man was “with blindness,” John ix. 3,) not because of any sin, as the apostle intimates in the words “If he has committed sins,” but only for the glory of God, that the miracle being wrought on him, his health being thus miraculously restored; and also that unbelievers seeing it might be convinced, (see Acts iii.) and with him glorify God. St. James’s anointing, which would have been effectual, even on the supposition that the man had not committed sin, miraculously to raise him up, was, therefore, it is plain, for healing only; and not at all to remit sins; and of course utterly overthrows yours, which pretends to have the remission of sins for its object.

The meaning of the apostle is evidently this: If the sick

man, by any particular sin, brought this sickness on himself, as a judgment from God; (as did those mentioned in 1 Cor. xi. 29, who, for unworthily eating the Lord's supper, were afflicted with weakness, *sickness*, and even death,) (see also 1 John v. 16,) being now penitent, his sin or sins shall be forgiven him, as well as his afflictions miraculously removed, not by the anointing only, but by the prayer of faith, the effectual fervent prayer of the righteous man, who had the power given him in those days of working such miracles. Even the apostles themselves, who had the gift of healing, 1 Cor. xii. 30, though commanded to heal the sick in every town, and village, yet could do so, only on particular occasions and times, which they knew within themselves, by the Spirit they possessed; for St. Paul left Trophimus, his friend, sick at Miletus, and could not bring him with him, because he could not then heal him.

Therefore, they did not anoint *indiscriminately* as ye do, all the dying sick, but only such as they, by the Spirit of God, knew were to be healed. This anointing, then, was not to help them to die well, nor yet to heal all; for then all should have been anointed and *raised up*, and saved from sickness, and also from death itself, and none would die.

We have examined the New Testament again and again, and although we read there of *oil* being used for several and different purposes, yet we can find no oil consecrated or unconsecrated, to agree with this extreme unction, to help people to die well, defend them against the devil at the hour of death, or remit sins, as yours is pretended to do. We find oil used for cleanliness, Matt. vi. 16, "When ye fast," saith our Lord, "anoint your head and wash your face, &c. : for hospitality, Luke vii. 46, "Thou didst not anoint my head with oil," saith he, reproving the inattentive Pharisee: for miraculously curing the sick, as a ceremony only sometimes used, and joined with the prayer of faith, as we have just seen, Mark vi. 13: for *burial*, Matt. xxvi. 10—12, "She hath wrought a good work on me," saith Christ, "for, in pouring this oil upon my body, she hath anointed me for my *burial*." John xii. Observe, it was not by an apostle or priest he was anointed, *but by a woman*; (what will ye priests say to this?)—not for his *death*, but for his *burial*, as the Lord said; nor was it with

oil blessed by a bishop, or consecrated, without which you say it could not be a sacrament, she anointed him; no, but with *costly* oil of spikenard, not to teach us *extreme unction*, but as a strong evidence of her love, which Christ said should be spoken of in all places to her praise, contrary to the judgment of Judas who had reprov'd her for that act. She perfum'd or embalmed him, as was the custom then used among the Jews for the dead before burial, and also after it. So, Joseph of Arimathea and Nicodemus wrapped up our Lord's *dead* body, *for his burial*, with 100 lbs weight of rich ointment or spice. John xix. 40. And the women brought sweet spices and ointments the third day after our Lord's death and burial to anoint him, in the tomb. Mark xvi. 1. Luke xxiii. 56; xxiv. 1. Where, in all *this*, is there any shadow for extreme unction?

So, through the whole Testament, any more than in St. Mark or St. James, there is not the least mention made of any oil to help people to die well, or in any wise to favour extreme unction. Where then was it found? How, I ask you, can you now prove, what you are on your *oath* to believe and teach, that "*extreme unction* is a sacrament of Christ's institution?" It is not in the power of man to answer. And yet your church obliges you to believe that Christ did institute this sacrament! a strong mark of her infallibility!!! Now, sir, what think you of your *light*, to which you so pressingly invited all Protestant ministers? Will you still stand forth in defence of the *genuine popery*? Support it if you can.

Having fully proved that the extreme unction has no place in the word of God; I shall now proceed to maintain, that the practice and writings of your clergy and the laws of your church to this day, prove against yourselves, that it is no sacrament, nor necessary for any man's salvation; and that in saying it is a sacrament and necessary, ye contradict yourselves.

Now, your "law forbids you to minister the extreme unction to any, but to persons who come to the use of reason, and are in danger of death by bodily sickness."* Therefore, ye will not anoint persons in the hour of death, who have not such sickness, who are going to die by the

* See "Catholic Christian Instructed," on this subject.

sentence of the law, let them desire it ever so much ; but ye will give them the eucharist, which ye allow to be above all your other sacraments, which proves ye do not judge them unworthy of any ; and ye tell them they have no need of the extreme unction, that the others are quite sufficient, and that they can go to heaven without it. Now, if they can so well do without it, then it is not necessary ; and if not necessary, *it is no sacrament!* and if no necessary sacrament, as ye grant, Why may not all men do without it, seeing God is no respecter of persons? And now I press you again, How can you prove it necessary, and yet not necessary? He is no common champion indeed who shall do this.

Thus you evidence to all men, you do not believe the extreme unction to be a sacrament ordained by Christ, or to be at all necessary to any man's salvation ; and thus ye fully contradict, what ye are obliged, nay sworn to believe, receive, and teach, to wit, "That Christ did ordain it, and that it is necessary!!!" Must not this alarm you?

Your Bishop Challoner, with all his ingenuity, is mightily perplexed (as we see in page 112 of his "Catholic Christian") when he wants to prove the extreme unction to be *a sacrament* ; as are all your writers. He cannot find any words of Christ for it, in any part of the Bible, as he did for the Lord's supper and baptism ; he is at his wit's end ; he must defend, if possible, his infallible church, but, alas ! he cannot find weapons ; at length he ventures to lay hold on St. James's words, and unblushingly presses them into his service : yet he knew well, by so doing, he directly *contradicted himself*, as I shall prove ; but then, they were the only words he could find, that seemed at all to look that way ; so he slips them in, hoping the *pious fraud* would not be observed.

In the first place, he was fully aware, that the very apostles themselves had no power to add or diminish, Gal. i. 8, or to form any sacrament or doctrine whatever, but only, to publish, explain, and enforce those already taught and appointed by Christ. So St. Paul, when explaining and enforcing the Lord's supper, 1 Cor. xi. 23 ; refers to our Lord's own words, Luke xxii. 19 ; and St. Peter, on baptism, Acts x. 46, refers to Matthew xxviii. 19. And, therefore, the bishop knew that St. James's words in the

5th chapter of his epistle, having no reference to any words of Christ, except to those for healing the sick, St. Mark vi. 13, as already noticed, could not be made a foundation for this extreme unction. His corrupting the words (*eriget eum, raise him up*, into *alleviabit, EASE HIM*, as before observed) proves against him, he saw clearly the text did not favour him, nor mean what he would have it.

Secondly. He knew, even the council of Trent did not attempt to build extreme unction on St. James's words, but on a *hint* pretended to be given by Christ himself, as we have before remarked; and he could not forget, that in pages 3, 4, of his book, he laid it down as an unalterable proposition, "that a *sacrament* cannot be without *Christ's own institution*, nor can have any *virtue* at all but from it;" and instanced the Lord's supper and baptism, with proofs, yet in page 112 of his book, he entirely departs from this his own proposition, and in direct opposition to it, steals in and substitutes the words of St. James, "*Is any sick,*" &c., for the words of Christ, and thus *contradicts and upsets himself*; and also proves to every observer, he entangled himself in this dilemma, That a true Christian sacrament cannot be without Christ's institution; and can be without it. Hence his own proposition is false; and extreme unction is no sacrament, but a fiction, a fraud, which he could not with all his ingenuity defend. And thus, he at once ruins his cause, his infallibility, and church together!!!

The bishop did what he could; but to convert falsehood into truth is a hard task indeed; yet his book is deemed the best defence of the religion of Rome that can be found, certainly it is one of the most ingenious; but errors sustained by ingenuity are the more to be detested. Thus have I proved that your own writers and practice make it evident, extreme unction is a forgery; and yet your *solemn oath* obliges you to believe and teach it as God's truth!!!

Before I close this part of my inquiry, permit me to ask one question more. If the extreme unction be indeed a sacrament to remit *the sins* of dying persons; has not he, who is at the point of death and *not sick*, sins to be remitted, as well as he that *is sick*? Why then will you not anoint the one, and thus remit his sins, as ye do the other's. Now answer me. Because the church, for some good

reason, has forbid it. Cruel church! to forbid a poor dying man's sins to be remitted! But why, I pray, has your church forbid it? I can't tell. You can't tell, or you are loth. But I can soon tell, and I will too. Your council or church, when appointing this sacrament, foresaw a question might perhaps be started by some busybody, or some Protestant, Will you anoint this man, not sick, now at the hour of death, as you do the sick man, and by what authority will you do so? If ye should reply, We will anoint him, and by St. James's authority, who commanded the dying *sick* to be anointed. But he might cry out, Is he *sick*? Then ye would be caught, ye could not answer, and the cheat would be manifest. So, to prevent this discovery, this nonplus, the council decreed not to anoint any *not sick*. View the subject as ye will, does it not still become more and more evident St. James's *anointing* was only for the miraculous curing of the sick, and to *raise him up* to health, and not to remit his sins and help him to die well, as ye pretend. But by refusing to anoint him, and confessing he is safe without it, are ye not equally nonplused?

But the council of Trent and "Catholic Christian" tell us, (yet without any proof,) the use of this (pretended) sacrament is, to defend the dying Christian in that important hour from the assaults of Satan, as with a certain impregnable bulwark, "*tanquam præsidio quovis firmissimo munire,*" and to finally purge him from any sins, at least venial or temporal, that may have been till then unremoved, and so fit him fully for heaven, sess. 14, chap. 2, can. 2. How frightful if not true, as being a cheat, at the very hour of death!

Now, if by this extreme unction all these grand things are done, and every fault or sin which might till then have remained on the soul are entirely removed forever, as ye say, why then go to purgatory to atone for them over again? and why so many masses to hasten those poor mortals out? Certainly, this does not appear reconcilable.

But, if ye believe the souls of those thus anointed do not go to purgatory, and I am very sure they do not, for I shall presently prove there is no such place, why then do ye say so many masses, when employed and paid for them, to deliver those from it who are not in it? Do ye not then wil-

fully "offer Christ," as ye say, "as a price to the Father," for nothing at all! and also defraud the people of their money! Or if ye say, he is in purgatory, how could that be, if the anointing purifies from all sins? Then ye must have deceived the people when ye taught them, the anointing cleansed any sins that might have remained till then, and purified the soul. Thus, the guilt of a wilful mockery of God, or of wilful fraud, must be the certain consequence of saying masses for any who have been anointed before death. Hence, you should say no masses for any who have been anointed, to relieve them from purgatory; or you ought to give up extreme unction as useless: otherwise you involve yourself in the above painful consequences, which, in the eyes of every thinking man, must be most shocking! Thus, sir, it is manifest, if extreme unction be true, it destroys purgatory; and if purgatory be true, extreme unction is false; they alternately destroy each other.

Nothing save the blood of our Lord Jesus Christ alone, applied by the Holy Ghost, through faith, can purify the soul. "The blood of Jesus Christ," saith holy John, "cleanseth from ALL SIN;" and that in our lifetime only; for, if we die in our sins, we are undone. The Scriptures testify of no other way. So, it is manifest, extreme unction has no foundation in truth.

Then, it is to be concluded that infallibility which teaches this extreme unction and the like, so far from being the gospel of Christ, a guide from heaven, as you would have it believed, must be the very reverse, even an *ignis fatuus*, which leads those who follow it into such inextricable difficulties and errors as are inconceivable; and is only an ingenious instrument of the temporal wealth and domination of the pope and his clergy, and of the spiritual slavery and ruin of mankind.

I once waited on the Reverend Priest Ainwright, who I learned, had been very violent against his flock, and accosted him thus: "Sir, I am a preacher; I have been informed of your great displeasure at some of your people for having heard our doctrine. I wish to lay it before you, and shall be gladly reprov'd, if you can point out my error." "Sir," said he, "you know we don't allow sal——," he hesitated, not willing, I suppose, to give me pain. "Proceed, sir," said I, smiling, "speak it out. You were

going to say, you don't allow SALVATION OUT OF YOUR CHURCH." "Just so," said he, mildly. "Surely, sir, you have too much information and good sense to believe as you have said. Which, sir, let me ask you, is this sentiment sound divinity, or ecclesiastical policy to keep your flocks with you? Not sound divinity surely; for, I suppose you would not think it right to contradict the Lord Jesus Christ, the virgin Mary, and the apostles. The holy Mary saith, *'God's mercy is on all that fear him, from generation to generation.'* Luke i. 50. St. Peter testifies, *'God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.'* Acts x. St. Paul declares the same, Rom. ch. ii. and x., *'There is no difference between the Jew and the Greek, but the same Lord over all, is rich unto all that call upon him, and whosoever shall call upon the name of the Lord shall be saved.'* And to crown all, Christ himself proclaims, viii. 51, *'He that keepeth my saying, shall never see death;'* and Mat. vii. *'He that heareth these my words, and doeth them, shall be likened to a wise man who built his house upon a rock.'* And, sir, will you deem it right to contradict all these?"

"But our councils define, as I have said." "Your councils, sir, often contradict one another. Your councils, sir, against Christ! against the apostles! and against the virgin Mary! How impious must be such councils! and how deeply deluded are they who are guided by them! What? Councils opposed to Christ, must be of Antichrist!"

"But, don't you speak against our anointing?" "Perhaps we do, and I myself particularly; and don't you yourselves do so also?" "How so?" "Don't you say, if a man be not in a state of grace before he is anointed, the anointing can do him no good?" "Certainly, we allow that." "Now, if he be in a state of grace before it, is he not then accepted with God and safe?" "Yes." "Then it is needless, and why use it? Thus you yourselves are obliged to own it useless in either case. But why, sir, do you curse the people for hearing me, and such like persons; for hearkening to what you now see you cannot contradict?" "Surely, sir," replied he, "I cannot help it, I must do so; the bishop orders me, and I must obey him, or abide the consequences." But to return

You may now, reverend sir, possibly fly from the word of God to antiquity, and tell me that Pope Innocent, in the fifth century, gave directions to the Bishop of Eugubium concerning the anointing of the faithful sick, and calls it a *kind* of sacrament; that Bede also speaks of it, and that it has long been practised by good Christians, and by some eminent for learning and piety, and why not now likewise?

I answer, your church allows no true sacrament can be without Christ's own *institution*, which, it is plain, this has not; and no antiquity posterior to Christ, found teaching any doctrine he and his apostles taught not, must be regarded, much less supply the want of his *institution*, for the apostle curses all who do this, "If we or an angel from heaven teach you any gospel but what we have taught you, let him be accursed." Gal. i. 8.

But Pope Innocent, coming four hundred and sixteen years after, is entirely too late; besides, even he is against you, for he proves that in his day extreme unction was no sacrament, as you hold it; if it were, would the bishop who wrote for directions to him, (which you admit,) and whom he, by letter, permits to anoint the sick, not with such oil as you use, but with the oil of chrism, which was used for several purposes; I say, were it a known and received sacrament among Christians, would the bishop be so ignorant of it? For he asks Innocentius these two questions, "Whether the sick might be anointed with the oil of chrism? and whether the bishops might anoint with it? These questions fully manifest this anointing was not in use before.

Innocent answers him, "*It was not only allowable for him to do so, but that it might be lawfully used by all priests, nay, and by all Christians too, not only in their own necessities, but in those of any of their friends.*" So, you see, he does not confine the ministering of it to the clergy alone, as doth the council of Trent, but the laymen might also minister it; therefore, by your own rule, it was no sacrament. Ep. Innocen. Imo ad Decent. Eugub. Episcop. vol. i.

Besides, his calling it a *kind of sacrament*, showeth plainly it was only something that resembled, but was not really a sacrament; and many such things had they among them which they called a kind of sacrament, as the sacra-

ment of prayer, of washing, &c. “The cross of Christ, (saith Pope Leo, in ser. ii. de resur.) is a sacrament and an example.” Added to this, it was not of pure oil, which, with you, must be the matter of this sacrament: but of chrism, a compounded substance of oil and balm.

As for what is found in Bede, Œcumenius, and in other writers of your church, and in the councils of the eighth and ninth centuries, concerning anointing, it clearly expresses the use of it, not as a sacrament for the good of the soul, but as a rite, which, as they thought, carried with it healing to the body, being the use for which it was first applied by the apostles; and so it is still used in the Greek church.*

We hear of no sacrament of anointing, mentioned by the writers of the first three centuries, nor in the fourth, though the writers, and particularly the councils of the fourth age, abound in rules concerning the sacraments; nor in all their canons respecting penitents when in their last extremities is there so much as a hint given concerning the last unction or its virtues.

Let the Lives of Saints, written by your own authors, (suppose Alban Butler’s, &c.) be consulted, and does it appear that any one of the saints, for several hundred years after Christ, got any extreme unction to help him to die well? And had it such virtues as you say, or were it at all used, could it have been thus entirely forgotten and unheeded?

Hear now a few of your own writers, and be astonished; Cajetan, Maldonat, Suarez, &c.

Cardinal Cajetan on St. James v. saith, “*Neque apparet,*” &c., “it neither appears by the words nor by the effect, that St. James speaks of the sacrament of extreme unction, but rather of that *unction* which our Lord appointed in the gospel, to be used on sick persons by his disciples. For the text does not say, *is any man sick* unto death, but absolutely, *is any sick?* and it makes the *effect* to be the *recovery* of the *sick*, and speaks but conditionally of the forgiveness of sins, whereas extreme unction is not given but when a man is almost at the point of death; and as the

* Bede, vol. ii. sec. 5.

form of words then used sufficiently shows, it tends directly to the forgiveness of sins.”*

Maldonat, *in loco si sacramentum*, &c., “If the sacrament of extreme unction *be not here in St. Mark vi. where is it?*”

Chemnitius saith, “The progress of this unction clearly shows it to be no sacrament: for first, the apostles anointed the sick with common oil to heal them; then others began to add benediction and to consecrate the oil, but yet they used it to the same end for which the apostles used it before, viz., to cure the sick miraculously, as appears by the miracles said to be done with holy oil by St. Martin, and many others, &c. But when at length miracles were quite ceased, the *ceremony* of anointing still went on.”†

Saurez,‡ on *extreme unction*, tells us, “that Hugo of St. Victor, Peter Lombard, Alexander of Hales, Altissidore &c., (eminent schoolmen,) denied this sacrament to have been instituted by Christ; and by plain consequence, it was not a true sacrament.” Now all these fathers, and other great doctors, who have taught that Christ instituted only two sacraments, viz. baptism and the eucharist, come to the same conclusion, unavoidably so! We shall hear them.

St. Augustine saith,§ “While Adam slept, Eve was made out of his side; when Christ was dead, his side was pierced, that thence might flow the *sacraments* by which his church is formed.”—“Sacraments in number *fewest*, in practice easiest, in signification highest; by which he formed the society of the new people; such are baptism and the com-

* Vol. ii. tit. 7, p. 60.

† Vol. ii. sect. 2, tit. 7, page 74.

‡ Inter Catholicos nonnulli negarunt sacramentum ext. unct. fuisse a Christo institutum; ex quo plane sequebatur non esse verum sacramentum; ita vero sensit Hugo de S. Vict. 1, 2, de Sacram. c. ii. quem secutus est. Pet. Lomb. Magister Dist. in 4, 23. Alens. qu. 8, m. 2. Altissiod. 1, 4. Sum. Tract. 7, c. 1. Saurez in 3 Pars. Thomæ disp. 39 sec. 2, tom. 4.

§ “Dormienti Adamæ fit Eva de latera; mortuo Christo percutitur latus, ut profluent sacramenta, quibus formetur ecclesia.”—“Sacramentis numero paucissimis, observatione facillimis, significatione præstantissimis, societatem novi populi colligavit; sicuti est baptismus et communicatio corporis et sanguinis ipsius.”—“Hæc sunt ecclesiæ gemina sacramenta.” Augus. tract. 9, in Joan. Leo. ep. 22. Ep. 118, ad Januar. tom. 2. De Symb. ad Cathæc. tom. 9.

munion of his body and blood,"—"these are the twin sacraments of his church," &c.

"The doctors of this (sixth) age, as those of former times, acknowledged only *two* sacraments, *baptism* and the *Lord's supper*."*

Venerable Bede, following St. Augustine, writes, "Eve was framed out of Adam's side; so from Christ's side hanging on the cross issued the sacraments, to wit, water and blood, whereby the church is constituted."†

Cassander tells us, (Consult. art. 13,) "That until the days of Peter Lombard, (anno 1145,) scarce any author could be found who rashly set down any certain number of sacraments, save those two of our salvation, of which there is no dispute."‡

Alexander of Hales, ON CONFIRMATION, saith, "*Sine præjudicio dicendum*," "for, without prejudice, it must be acknowledged, that neither did our Lord institute this sacrament or dispense it, nor did his apostles; but it was appointed (*in concilio Meldensi*) by the council of Meldain," in France. Hallensis Sum. pars iv. quæst. 23.

Thus it is evident all real antiquity, and eminent papal doctors too, as well as Christ and his apostles, are against this extreme unction, as is your own practice likewise, towards those of your own church, dying by the law, as I have already stated,§ and yet ye *are sworn* that you believe

* "Duo tantum sacramenta theologi hujus sextæ ætatis agnoscunt." Illyric. Catalog. test. Verit. 1, 6.

† Sicut ex latere Adam, &c. Beda in Psal. 41, tom. 8.

‡ Nec temere quemquam reperis ante Petrum Lombardum qui certum aliquem," &c.

§ I once met a man in the county of Sligo, who, upon explaining to him that extreme unction is no sacrament, exclaimed in Irish too, "Now I can understand what has long puzzled me. I was present at the execution of a big man in Sligo, for robbing Mr. Gilmore. When he was cast out the rope broke, and he fell to the ground. His leg was broken: and the priest hastened down to him, and moving off the soldiers from him, he anointed him, saying, in my hearing, 'Thank God, I can now do here for you what I could not do there above.' This amazed me above any thing, why it was that he could not do it above as well as below! I have often thought of it since, but never could once think of the reason of it; but now I see it most clearly, that not for the sick soul, but for the *sick body*, it was intended. And I am thankful!"

Another, in Maryborough prison, while visiting the prisoners, said to me, "Why don't you, sir, believe the Bible! St. James says 'Re

Christ ordained it!!! Now, sir, can it be possible you will still continue in this ruinous delusion yourself, and lead and keep others in it, or are you not afraid of God so to do?

And because the council of Florence under Pope Eugenius, and that of Trent by Julius III. and Pius IV., have about two hundred and fifty or three hundred years ago decreed to make such SACRAMENT, must we therefore receive it as the ordinance of our God? must we believe a lie? God forbid. They impiously curse all who reject it. God and his apostles curse all who dare teach or receive it, or any other new doctrine. Whose curse then should we dread?

It is probable you may now say, What harm can it do? Will not those who believe in it be more earnest to have their clergy by them in that hour of distress, to admonish and comfort them?

I answer, I have no objection dying persons should have their clergy or other pious persons by them in that awful hour, to comfort and encourage them, but all this they might have without any decoy or deception. But when oil is brought to them as a sacrament ordained by our Lord Christ, when it was not, but is a false sacrament, then I conceive there is incalculable harm in it to both clergy and people.

To the clergy, by obliging, nay swearing them, when taking orders or PREFERMENT,* to believe a falsehood, and

anointed by the clergy, &c., and you don't mind him." "But I do mind him," I replied, "but you mistake him! His anointing was not a sacrament for the soul, but was used for a miraculous healing of a sick body. And as a proof, if two in this prison be to die for the same crime to-morrow, and that one of them should take very ill in body, the priest will anoint him, but not the other, though his soul is as ill as the other's is." "You are quite astray, sir; he will anoint them both, the one as soon as the other." "You don't know your religion yet," said I. "But I will soon prove to you I do," answered he, and ran for his book, which he opened on the place, and found I was correct, that none can be anointed except he be in danger of death by bodily sickness, he exclaimed, "I am wrong! we are all wrong! Not a man in a thousand of us knows this, and all should know it. Now I see how the matter is, I see it all."

* There are priests who deny any such OATH to exist. Their creed (see p. 30,) however, proves it. But, Do they teach these things, which we say they are sworn to teach? They do! Then what is the differ-

to teach it all their days ; namely, “ that Christ *instituted a sacrament,*” which he did not ; and that it is necessary to salvation, when ye are obliged to allow it is not, as I have fully proved, thus destroying yourselves at the very threshold. Now if they who, after being warned, believe a lie and teach it, shall be all damned, as saith the apostle,* what greater mischief then could befall the clergy ?

To the people it is destructive, as by it they are led into a fatal delusion, in thinking it a sacrament ordained by Christ for their eternal good, when it was not ; and expecting that there is in it some wonderful virtue, (*firmissimum quoddam præsidium,*) “ a most strong defence and safeguard against all devils at death’s approach, remission† of any sins that might have remained till then, ease in sickness, and a full purifying of the soul for glory,” as ye tell them ; I say, thinking that all those great and wonderful virtues are in it, and are for them in that last hour, when it is all false. Thus are they lulled into false security, and are decoyed into the snare of the enemy of souls, to their ruin.

And that they have these wonderful expectations from this pretended sacrament is manifest ; first, from the eagerness with which they seek for the priest, to minister it to the dying, for were it at midnight, or in places the most difficult of access, he must be sought out and brought thither to lay on this seal of Christ, as they term it, before the soul departs. But the priest sometimes will not go. Well indeed may he laugh in his sleeve at their credulity ; for if he possess any information he must know it is but a pious fraud ; and, secondly, it is further evident from their great diligence to get at and prevail on Protestants who live among them, when in danger of death, now at length to send for the priest to get this sure badge of salvation, this divine anointing, assuring them and affirming, they cannot be saved without it, or out of the church, for that St. James (whom they wholly mistake) has commanded it. And

ence ? If the doctrines be of God, what harm to vow, nay to swear to teach them ; but if false, to teach them, whether sworn or not, to do so, is wickedness.

* 2 Thess. ii. 11, 12.

† Cujus unctio delicta si quæ sint adhuc expianda ac peccati reliquias abstergit, ægroti animam alleviat et confirmat. Trent, sess. 14, cap. 2
Alas ! what deliberate falsehood is here !

mightily indeed do they rejoice if they can prevail with them; and this they too often do, especially with the ignorant and lower orders of Protestants. I am sure there are more converts made thus to popery in this kingdom, by the people and this delusion, than by all the other efforts of the clergy put together. However such deceptions may for a season serve temporal purposes, O what will be the end?

Thus did Simon Magus, who by his artifices and sorceries, for a long time, persuaded the people of Samaria, that he was some *great one*, and had the *great power of God*, to whom they all, from the least to the greatest, gave heed; they believed him and were thus deceived, till at length the apostles came and told the truth, and disabused them. Acts viii. 9—11. Surely this *infallibility* must be this said Simon's son; and he must be blind, indeed, who does not see the affinity. Now, if a witness convicted of lies be turned down, as a false witness, and the cause he came to support be lost; infallibility, then, the so much boasted foundation and supporter of the church of Rome EXCLUSIVELY, being already convicted of deception, is therefore a false infallibility, a false witness, and must be turned down also; and that church it was called to support must sink with it; prevent it who can. But this conclusion is unavoidable, therefore its stroke is mortal, and the building thereon falls to rise no more.

Suppose a priest to come to any sick man, to anoint him, and that he should ask, "Please your reverence, was it Christ himself instituted the extreme unction, and what is the proof?" The proof lies upon you, the minister of it, that he did appoint it. Now if 300 bishops assembled in council, were not able to find out any words of *Christ's institution* for it, and had at length to confess he only *hinted at it*, which *hint itself* it seems is not to be found!! how, then, can you attempt to prove it, much less to minister it?

Secondly. Can you be certain with the certainty of faith, that the oil with which you are about to anoint me is rightly consecrated, and is free of every defect, in the matter, form, minister, and intention? that the matter is pure oil of olives, that the words of consecration were of *Divine appointment*, and have been truly and fully pro-

nounced? that the bishop when he breathed on the oil, and said, "*Accipe spiritum sanctum,*" "O oil, receive the Holy Ghost," did intend, and indeed believe it possible to endue the oil with divine virtue, and did really infuse the Holy Spirit into it? And that the bishop who consecrated it was a true bishop; that no defect was in his ordination; or that he who ordained him was qualified so to do, having no defect in his own baptism, or ordination, or intention; and so backwards, *ad infinitum*? Otherwise ye allow the ordination is null, and his consecration void; and then all is deception and ruin to men's souls.

Thirdly. Are you certain that in your present office you are a lawful and true priest? Gabriel Biel affirms,* "No priest that celebrateth can know evidently, whether he be a priest; because he cannot know evidently, whether he be *baptized* or lawfully *ordained*." And Cardinal Bellarmine tells us why, "Because, it depends upon the *intention* of the *minister*, and none can see another man's *intention*."† And surely the council of Trent, sess. 7, can. 11, and our missal assert the same, "That without due intention in the minister, all is void!" all is lost! Now, rev. sir, tell me, are you sure of all this? And how can you? If not, then you cannot know but you are about being guilty of sacrilege as to yourself, and also of giving me a false sacrament. Methinks, then, you should no more venture to minister it than I to receive it. And lastly, doth not our Lord condemn the vain doctrines and inventions of men; and more still such as tell lies of him, saying, He ordained this or the other sacrament or doctrine, which he did not? Do not he and his apostles declare they shall be accursed who do such things?

If the ministers, then, of such new sacrament or doctrine be thus accursed, which I think should make them tremble, so must the receivers too; even as our Lord hath said, "If the blind lead the blind, they both shall fall into the ditch;" therefore I dare not receive this doctrine,—this extreme unction, which is evidently an invention of men, lest I incur

* "Nullus celebrans, potest evidenter scire, se esse sacerdotem, quia non potest evidenter scire se fuisse baptizatum, aut legitime ordinatum." Gab. Biel, in Epit. Can. Missæ.

† "Sacramentum, non conficiatur sine intentione ministri, et intentionem alterius nemo videre possit." Lib. Just. cap 8.

the displeasure of Christ. I can plead ignorance no longer. Added to this, the apostle saith, 2 John 9, 10, 11, "If there come any unto you, and bring not this (Christ's) doctrine, receive him not into your house, neither bid him God-speed, *for he that biddeth him God-speed is partaker of his evil deeds.*" So you see, in order to be *safe*, we must abide in the *old doctrine*. Should I join with you, reverend sir, and receive this extreme unction, this new sacrament, I should then be partaker of your evil deeds. And St. Paul tells us we must believe the truth only, and not unrighteous or fabulous things, lest "God should send us strong delusion to believe a lie, to our damnation." 2 Thess. ii. 10—12.

Let me now ask you, sir, were you and all your fraternity, even the very pope, sure you would be thus interrogated, what would you do, what could you say? Would you venture to approach any such intelligent persons with your extreme unction, or with any other of your matters, for which you have no proof? Such inquiries would be as fatal to you all as David's stone was to Goliath of Gath and his hosts. Are these, think you, "trifling and insignificant questions, the effect of derangement, and not worth your notice?" If they are not—if they cannot be answered, the ruin of your church must follow, except ye cease from these horrible superstitions and false dogmas.

Perhaps you will think, Why does this man so press me, so hard pursue me through every lane, and on this point so particularly? I answer, I do so, not to injure you, sir, but to destroy your new gospel—your infallibility, which teacheth this false doctrine; for if it be destroyed in this one point, which I think is now done beyond the possibility of contradiction, it is destroyed altogether. And thus the foundation of the whole Babel building is entirely overthrown, even as a lighted match, put to a train at any one part of a mined fortress, in an instant blows up the whole with a dreadful overthrow. Now your infallible council teacheth, (sess. 7, can. 1,) "If any one shall say that these sacraments of the new law have not been all *instituted* by Jesus Christ our Lord, or that they are more or fewer than seven, let him be accursed."*

* Si quis dixerit, sacramenta novæ legis non fuisse omnia a Jesu

But extreme unction, one of these seven, is in the first instance, by many irresistible arguments, now taken out of your hands, and overthrown as a false sacrament; second, it has been just proved, that holy orders and it, and purgatory and it, necessarily destroy each other; third, that the ancient fathers, and some of your own most learned divines, too, deny any sacraments to be of *divine institution*, or of the new law, or to have been in the ancient church, save two only—baptism and the eucharist; and, lastly, that all this is true, is confirmed, at this moment, by the gospel: hence this canon is palpably false; and the council that decreed it—that decreed “seven sacraments of the new law were *instituted* by Christ, (being five too many,) and swore her clergy to believe and teach this forever: I say this council, being thus guilty of daringly *belying* Christ, destroying her clergy, and deceiving mankind, was therefore a most false council, and such of necessity was her infallibility also. But if this council, and the church of Rome, which teacheth the very same sacraments and doctrines at this hour, be one and the same church, is it not undeniably consequent that she is of exactly the same character, and is by no means the spouse of Christ, but is a most fallacious and dangerous church?

Now, that a church thus bound on oath to teach fictitious sacraments and false dogmas too, cannot be the church of God, is not only the voice of common sense and of revelation, but is openly confessed by able advocates of the church of Rome. I shall just mention one, a writer of celebrity, Dr. Manning. His words are, “The church of Christ can only be that which believes wholly and entirely the doctrine that was taught by Christ, and delivered by his apostles. That church that would teach any one point of doctrine contrary to the revealed word of God, and therefore *heresy*, would not be the chaste spouse of Christ, but an *harlot*, and the *school* of Satan, and the gates of hell would prevail against her.”—“SHORT METHOD WITH PROTESTANTS,” p. 29, &c.

1. So then it is an undeniable fact, that the church of Rome teacheth, and hath bound her clergy *on oath* to Christo, Domino nostro, instituta; aut esse plura vel pauciora quam septem, viz. baptismum,—extremam unctionem, &c.,—anathema sit Con. Trid. sess. 7, can. 1.

teach *sacraments* and *doctrines* never taught by Christ, nay, actually opposed to him and his gospel; and her Doctor thus owns, (but for what end he best knew,) "that the church that is thus guilty is not the church of Christ, but an harlot, the very school of Satan, and the gate to hell." 2. The teachers of such a church, and of doctrines thus opposed to the Lord and his gospel are pronounced by the Holy Ghost "accursed." Gal. i. 8. 3. They who wilfully follow such teachers must "fall into the gulf," as saith Christ. The same saith St. Ignatius, "That wretch who by his wicked doctrine corrupts the faith of God, which Jesus Christ sealed with his precious blood, shall descend into fire unquenchable, and they also who hear him," *ad Ephes.* With all this before his eyes, what should every candid man in the church of Rome, who regards his eternal salvation more than his prejudices, now think of himself, or resolve to do, and promptly do? Ought not all such be alarmed, and listen instantly to the voice of the Lord, earnestly and pathetically crying to them, "Go out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues. For her sins have *reached unto heaven*, and the Lord hath remembered her iniquities." Apoc. xviii. 4, 5, Rhemish. This expression, "her sins have *reached unto heaven*," is remarkable. But what sins could a church possibly commit greater than to swear her clergy to teach the people sacraments and doctrines never taught by Christ or his apostles? and which, therefore, striking at his very throne and his people's salvation, are emphatically said "to *reach unto heaven!*" This calls for deep consideration, and also much prayer to God for grace and guidance!

Were parents to know these monstrous and impious errors, and that ye are bound, *nay, sworn to believe and teach them all your days*, would they ever after this think of preparing their offspring to be clergy in your church? Or if the young men themselves were timely apprised of them, would they, upon any account, join your church? No, they would flee terrified; and so would there be a speedy end of your colleges, monasteries, nunneries, and church together. Thus will it most assuredly be.

Permit me now, sir, to remind you of your promises and invitation. To preserve your character as a man of

truth, and to avoid the charge of vain boasting, you are absolutely bound to give a fair answer to my questions, or make a *public recantation* of your present faith; otherwise you involve yourself, in the eyes of all men, in the charge of deliberate deception.

When Goliath of Gath (1 Sam. xvii.) defied the armies of Israel, David cried out, "Who is this uncircumcised Philistine that defieth the armies of the living God?" Then trusting in his God, with his sling and stone he came forward, nay, ran to meet this boasting and colossal gladiator, who, at the head of his hosts, and puffed up with his self-importance, relying on the mightiness of his fancied and invincible strength, the irresistibility of his ponderous and massy weapons, and the impenetrability of his complete armour, morning and evening for forty days presenting himself, challenged, and cried aloud, "I defy the armies of Israel this day; give me a man that we may fight together." And when at length he spied David, with his little sling and stones, running towards him, to him he said, despising him, "Am I a dog, that thou comest thus? Come to me, and I will give thy flesh to the fowls of the air, and unto the beasts of the field."

Little did this haughty fool know that they were the armies of the living God he was thus defying; and less again did he or his multitudes suppose that so trifling an instrument would prevail against him; that that little stone from David's sling would so soon put him to silence forever, nay, throw him on his face a dead man; or that his own sword should cut off his own head, and all his army be that very day routed!—But God humbleth the proud!

But his challenge was *modesty* itself compared with yours. He called only for one champion—you come running from Rome, clothed in the consciousness of your invincibility, and in the complete armour of your *impenetrable infallibility!!* you throw down the gauntlet! and by the aid of your army (your friends) who scattered your books and your challenge, you call on the two worlds, Europe and America! on *all the ministers*, to come to combat, to come with all the strength they could possibly collect, and all the arguments of the sacred dead, even of all those champions of protestantcy, (that is, of gospel Christianity,) who have ever written in its behalf. Tremendous challenge! What

was Goliath's to it? But as David, nothing frightened, ran to meet Goliath, so, sir, I come to you, humbly trusting, not in myself, who am but mere weakness and insignificance, but in the living God, and armed with simple, artless, mighty truth.

And now allow me to return your own words to you: "I stand forth," in all my weakness, not for this or the other system or party, but in the defence of the genuine and infallible gospel of the God of heaven, even the genuine religion of Christianity, as taught by the blessed Jesus and his apostles, and by their real followers in every age, and also by all true Protestant teachers to this day, as it stands on record in the Holy Scriptures, the true record of God, and in the concordant writings of these holy men.

I not only thus publicly take up your bold and wanton challenge, but I conjure and entreat you and all the priests, if ye have *real love* for souls, which you so repeatedly declare you have, to come forward and answer my questions, that the people's eyes, who are kept in *darkness*, in *ten-fold night*, may be opened to the *light*; and spare not to bring all the arguments that Bossuet, Challoner, and all the other champions for popery ever used in its behalf: you will want them all, for I have many questions to ask. I now, therefore, hope you will feel yourself obliged to answer: or, like slain Goliath, sink into the silence of death, never to open your mouth more.

To conclude, I again entreat you to consider well all I have said, as you are to account to that Judge in that awful day; and now at length turn from this delusive infallibility to that gospel which alone is the best guide, (as Pope Gengenelli himself admits, *Ep.* 40,) and which teacheth neither error nor contradictions, but leads to safety and peace in the way everlasting all such as cleave to it.

"Vive, vale, si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum."

Your friend and servant in the Lord Jesus

GIDEON OUSELEY,
IRISH MISSIONARY.

LETTER II.

INFALLIBILITY DESTROYED;

AND THE

CHURCH OF ROME OVERTURNED.

TO THE REV. JOHN THAYER.

REV. SIR,—When I wrote to you last, I mentioned that your arguments in defence of your church, those on *infallibility* and *transubstantiation* especially, were to me and every calm observer both superficial and inconclusive; which, it seems, so pained you, that (as you tell me in your letter) you appealed to your congregation to judge whether they were so or not. But had you brought forward my arguments, and read *them* likewise, then it might be said you did *indeed* give them an opportunity of judging.

Now as to this *infallibility*. You declare, “it is not in the pope,” (for if it were, what need then of a council?) “nor is it in a council, in the whole of the bishops together,” (for if it were, what need then of a pope?) “but it is in the majority of the bishops united with their head the pope.” “Our church,” (say you,) “by virtue of her infallibility, to which she alone has an exclusive title, claims a divine right to regulate the faith of all Christians. This is our fundamental tenet, our stronghold; if this be solid, the plain consequence is, that every Christian is bound to submit his conscience to her decisions, and to receive her interpretation of Scriptures. And until this our foundation be overturned all attempts to show the usurpations of our church are extremely ridiculous; but when it is proved we are deceived in this, when this our *stronghold* is once DESTROYED, then,

indeed, all our pretensions fall at once to the ground; then only may the Scriptures be pleaded for as the only rule of faith, and the independency of conscience be established." Cath. Cont. p. 64, 117, 118.

Before I proceed to reply, suffer me to premise a few propositions.

1st. We believe there is a God possessed of all possible perfections, who never maketh that to be false which is in itself true, or that to be true which is in itself false. To deny this, would be to say, that he could destroy his own attributes, his truth especially,—to assert which would be blasphemy.

2dly. That he requireth of his rational creatures nothing that is impossible, but things rational and possible. To deny this, would be to say, he is cruel and unjust, (for to require any one impossibility is the same as to require all;) and, as it would destroy his justice and mercy, would be blasphemy.

3dly. Of those whom he hath favoured with a divine revelation of his *will*, such as Jews and Christians, he requireth that they should be diligent, and in the use of every prudential means labour to know it, and conscientiously conform themselves to the same, according to their several abilities. Thus acting, they are saved. But to neglect this, to please any man or indulge their own corrupt hearts, is at their own peril and self-condemnation. Now all who with humble attention and prayer, read and believe the law of God by Moses, will thereby, through the agency of the Divine Spirit, be soon brought to know, that, because of sin, they are under the curse, and shall feel a troubled heart, godly sorrow, and a salutary self-despair. To drive them thus to Christ, is the principal use of the law. To the want of these *effects*, through ignorance of the spirituality of the law and unbelief, must chiefly be attributed all that profaneness, formality, and needless schisms which are too often found among Christians. But the gospel instructeth the heavy-laden and self-despairing sinner concerning Christ, and also to look up to the Father of mercies for the aid of the Divine Spirit, to enable him to believe in Him with a heart unto righteousness, which, when done, he is instantly justified by faith; the curse, guilt, and grief pass away; and the peace of God, through him, succeeds, and sweetly over-

flows and comforts the soul! And the love of God being shed abroad in his heart by the Holy Ghost, his joy is then unspeakable! Such are born again! and their misery is turned into felicity, which will never forsake them so long as they walk obediently, even till they arrive in heaven.

4thly. In thus acting according to God's holy word, although they should happen to differ in their views of revelation on some minor points, yet provided it be not wilful, but perhaps through incapacity or a difference in mental powers, &c., it is not imputable, it is not culpable. To deny this, would be to deny the second proposition, and would be blasphemy.

5thly. Of all those to whom he hath not vouchsafed an immediate revelation of his *will*, he only requires diligent attention to the abilities they have—to reason and conscience, and every the best light they can attain according to their circumstances. Thus, they are in their degree safe. To deny this, or any of these propositions, would be to blaspheme, because it would be saying, God requireth impossibilities.

Thus every truly sincere follower of Christ, every conscientious Christian, however he may happen to differ from another, must be saved. Thus the nations of the world also, it is evident, are through mercy not excluded; nay, are accepted. Acts x. 35. Rom. ii. 10, 11; x. 12. Thus, none in the world can be lost or damned, but he who through wilful neglect or wilful sin damns himself.

Had Christians of all denominations but viewed the subject of religion thus, and hearkened to the counsel of him who said, "*Love one another*," they would not, upon every little difference of opinion, have been so ready to doom each other to the devil, nor have filled the world with their disgraceful and pernicious quarrels; but would have walked in amity, kindness, and sweet forbearance one with another, and thus ornamented the gospel of God.

But the church of Rome, choosing unhappily quite another way than the gospel, fixes upon a strange guide indeed, even *infallibility*, which she claims exclusively; and by which, with her other peculiar doctrines, such as transubstantiation, &c. &c., she, through the weakness of deluded princes, by the Inquisition, that engine of mischief to man, and by many other evil arts, hath from age to age

filled the world with massacres, miseries, destruction, and wo! O what a fearful gospel is this *infallibility*!

Now it is very manifest to the eye of sober reason, that these her peculiar doctrines, the result of great talents, and of much labour and perseverance, were all framed to exalt and enrich the clergy, and bring the people, from the prince to the peasant, all, into the most abject submission to them. By *infallibility*, they persuaded them, "they alone had the true and safe church, out of which *all* must be damned; they alone had a right to interpret scripture, and regulate the faith of all Christians." By *transubstantiation*, they would show forth the power and honour they had received from Christ, even to *make himself on their altars*, and in this, to be above angels, and even the virgin Mary: "for unto them was it not granted, but unto the hierarchy of the church," as saith Gabriel Biel, in his 4th Lesson on the Canon of the Mass. And by the public worship given to their host or wafer, even the same given to God! they confirmed this idea of their very wonderful power. By penances, auricular confession, and absolution, they came at the people's secrets, even of the most indelicate nature, with their circumstances, which, by the decree of the council of Trent, they were obliged to confess; and then they must submit to the penances laid on them, at the will of the clergy, else they could have no absolution, nor, therefore, salvation. By purgatory, indulgences, and masses for the dead, they would show their power with God in the other world as well as in this, and thus made gain of the people in the other world also. By holydays, which they themselves made, in flat opposition to God, who said, "*Six days shalt thou labour and do all thy work;*" by forbidding the marriage of relatives not forbidden in Scripture, and many other such things, they raised themselves thus above the Scriptures, and taught the people to come to them most submissively, to ask leave to do what God had never forbidden. Yes, to be permitted to work on the holyday, or to eat flesh in Lent, or be married to some relative, for which they must by all means pay, and smartly too! Never was any people more injured.

THE DOCTRINE OF INTENTION.

BUT of all the doctrines calculated to favour them most, and raise them to their highest wish, that of the doctrine of *intention** appears foremost. Except the priest possessed *intention* in his consecration, there could be no sacrament, it would be null: then, though apparently married, baptized, &c. &c., yet would they nevertheless be unmarried, unbaptized, &c. &c., and so must live in a state of fornication and heathenism; their penances, confessions, and absolutions could be of no avail! and the adoration of the mass would become wicked idolatry! and thus would they all, at the will of the priest, be damned together.

To prevent all which evils, seeing their salvation must hang solely upon this *intention* in the priest, they must feel it necessary ever to be attentive to him, and never, upon any account, vex him, that he might always have and exert *this intention*.

That the priests do expect this trembling attention and abject submission from their flocks, is a fact that meets the eye of daily observation! And so far from discouraging this baseness of mind, this degrading superstition, they (the priests) promote it, from tender years up to gray hairs, as much as possible; so that the people, who fear so little to violate the laws of God, yet look up with fear and awe to them, as if they were gods upon earth, often saying, "Who has such virtue as the priest?" "*Se far innoid Iosa Croisda aguinn er a taliv e,*"—"He is in the place of Jesus Christ to us on earth."

This was the very error of the Jews, who hated and

* THE CANON OF THE TRENT COUNCIL ON INTENTION.—"Si quis dixerit in ministris dum sacramenta conficiunt, et conferunt, non requiri *intentionem*, saltem faciendi quod ecclesia facit, anathema sit." "If any man shall say, that in the minister, while consecrating and ministering the sacraments, *intention* is not required, of doing what the church doth, let him be accursed." Con. Trid. sess. 7, c. 11.

"Neque potest quis," &c. "No man can be certain, by the certainty of faith, that he receives a true sacrament; because it depends on the *intention* of the minister; and none can see another man's *intention*." Bellar. lib. 8, c. de Justific.

"Nullus celebrans," &c., saith G. Biel. "No officiating minister can know certainly that he is a priest; for he cannot evidently know if he be baptized, or whether he be lawfully ordained." Epit. Can. Miss

rejected Christ and his gospel, and thus cleaved to the priests and their superstitions, till God's wrath came on them to the full!

While this clergy contemplated the great benefits which thus accrued to them from this *doctrine of intention*, even the full subjugation of the people, and through the blindness of their hearts, to which it seems God gave them up in just judgment for their daring conduct and Babel building, were delighted with the prospect before them, little did they think or foresee they were preparing a rod terribly to scourge themselves, a complete instrument of their own undoing. For while this doctrine exalts them thus to the summit of their desires, it is but for a moment, it is but to precipitate them headlong into utter annihilation! For if, by the want of *intention* in them when they ministered, the people were destroyed, so, by the want of the like *intention* in those who baptized and ordained themselves, must themselves be destroyed. So that now, if they have not been rightly baptized and ordained by such as were rightly qualified and had right *intention*, and they again by other such persons, and so on back to the very apostles, (a thing impossible,) they have no true baptism nor ordination at all; and this operating on the whole body of the clergy, must necessarily exterminate them all.

For if by this doctrine the people are brought into such perplexities that it is impossible for them to know whether their clergymen be lawful or be Christians at all, or whether themselves be Christians or have received any true sacrament, (as Bellarmine confesses,) or whether what they do receive, being false sacraments, are not hastening their damnation; so also are the priests, from the highest to the lowest of them, unavoidably plunged into the same abyss of uncertainty and misery; because it is impossible for them to know whether they be priests as above noticed, and as Gabriel Biel (one of them) is obliged to allow; or whether all their services be not so many sacrileges, hastening their own destruction and that of their people!

Thus by this famous canon of intention, found in the council of Florence and in that of Trent—by this conspicuous child of the infallibility, is the entire papal church, clergy, people, with all the high pretensions of the papacy precipitated into instant ruin, and swallowed up as in a

moment. Thus corruption terminates in its own ruin!! Should they deny this canon, its existence would confront them; if they deny its power, they destroy the infallibility; if they confess it, they unpriest themselves. Do what they will with it, it hangs upon them, it ruins them, they cannot escape it! This conclusion is irresistible!

Now as by these false and fraudulent doctrines the people have been the trembling slaves and dupes of the papal clergy, so, by the *simple inquiry* of the people, as soon as they shall rouse to it, shall the whole body of the former fall into instant annihilation!

Let any inquirer approach the next priest or bishop, and ask him, "Do you allow there is a canon insisting upon the necessity of *intention* in the ministering clergyman in order to the integrity of a sacrament?" If he says, "There is no such canon," he instantly is confronted by the canon itself, as already stated, and by the rubrick of his missal; but if he admit it, and yet says, "It is frivolous and is not binding," then he destroys his own foundation, and ruins himself; for if the canon be foolish and false, then the infallibility which in two councils decreed it was foolish and false, and so drops into annihilation; and the church founded on it, which for three centuries back taught it, was foolish and false also, and so falls headlong with it. But if he allow there is such a canon, then he is involved in immediate ruin, for the next question will be, "How can you possibly know whether you are a priest? or whether you are a Christian at all?" At this question he must be startled and amazed! He must own, according to his religion, it is a thing impossible to be known, whether he has been truly ordained, or truly baptized, or is a true clergyman!

And, sir, if you don't know, and if none of you know, how alarming must be the situation of us all, to whom you have been ministering, not knowing but we have been receiving *false sacraments* all our lives! How came you then to assume the office, and venture to minister in holy things, and thus bring destruction upon yourselves, on us, and our little ones? Ye tell us your *infallibility* is a safe guide to heaven: if so, why does it not lead yourselves out of these difficulties which so press you, and defend you and us from the risk of that damnation which is consequent on receiving false sacraments, and of worshipping a false

host. And if it will give no help, no relief to you or us, it is good for nothing; how then can it be a sure guide to heaven, or be from Christ?

Should a physician, or a body of them, confess, "We cannot possibly know that we are true physicians, or that our prescriptions will not kill, and our medicines poison," who after this could be so mad as to employ and pay them? But ye confess ye are not sure but your sacraments are sacrilegious and false, consequently damnable. The application is obvious: we must therefore bid you farewell, nor suffer ourselves or little ones to be longer deceived. Inquiry thus spreading through the land, nay, through the world, and being pressed upon the papal clergy, they could not stand before it—they must fly and hide themselves.

Thus would they be overthrown to a man, from the pope on his throne to the lowest ecclesiastic. Thus must the whole papal church with all its apparatus go into ruins at once, (as I have said,) even as the mill-stone which the mighty angel cast into the flood: so must Babylon sink to rise no more again forever!! Thus would the world be rid, as in a moment, of this great mother and arrogant mistress of all churches, this prolific parent of deceits and artifices, that has filled the nations for so many ages with pernicious superstitions, grievous contentions, confusion, intolerance, and blood! Who that knows history can deny this?

And now, methinks, the whole ingenious edifice of the papal building, put together with such care and industry for so many ages, and of which its partisans have so mightily boasted, crying out, "What church is like unto it, or can compare with it?" may be likened to a curious puzzling-stick, out of which some unsuspected hand pulls the little key peg, and lo! instantly it falls to pieces.

To behold these men who, before the *fatal touch* of inquiry had reached them, appeared even as gods, took to themselves such hauteur and greatness, and fancied themselves as an order above mortals; yes, in dignity of office "above kings and emperors, nay, the angels, and the virgin Mary, the very queen of heaven herself," as they tell us: to see these in an instant precipitated from all this height into their own nothingness, their borrowed plumes pulled off, their infallibility, that strong rock of their majestic church, crumbled to dust under their feet in a labyrinth of

difficulties, degraded beneath rationals, and finding themselves, after all, to be but poor deceived deceivers, and shrinking from the dreaded touch of inquiry? (sad reverse!) I say, to see all this, not only proves the truth of my assertion or demonstration, but also confirms the words of inspiration, "How are the mighty fallen!"

From this view of things, the following natural observations force themselves upon us: 1st. That any church, thus liable to be pulled down by the hand of inquiry, and to crumble under the rays of light which are now so multiplying on the earth, must, in order to preserve herself from such impending ruin, either radically and quickly reform herself, and humbly follow the simple light of reason, conscience, and revelation, even as stated in my *five propositions*; or otherwise, to keep off this dreaded light and inquiry, she must necessarily be intolerant and persecuting, when practicable—when not restrained by the strong arm of power. To give power to such a church, is to overthrow *truth*, and destroy the rights of mankind. It would be just the folly of a fond parent, putting weapons into the hands of a wickedly disposed, mischievous boy, to destroy perhaps himself and his family: for, in proportion to her increase of power and corruption on the one hand, and of light and inquiry on the other, so must the greatness of the struggle and confusion be; for light and darkness can never agree. This conclusion is firm, and this observation is perfectly applicable, and should never be lost sight of. A church that is sworn to teach till *death*, *doctrines flatly opposed to that gospel* which she knows and even swears to be God's truth, and that is sworn to root out, as soon as practicable, all who refuse to do as she does, should never get the rod in her hand,—should never, by any means, get power to do her will.

2. From the year 606, in which the papal church first got power from the Emperor Phocas over all other churches, that she has been of a persecuting spirit, in every age, to this day, is a fact that cannot be denied by any who consult the page of history. Here stand recorded her horrible violences against all such as, preferring God's pure faith to human corruptions, refused to be subject to her or her pope: and her unceasing efforts to extirpate them as *heretics*, by procuring royal edicts against them, making all magistrates

and even crowned heads,* to take an oath to root them out, (which is further evident by that taken in the reign of Henry V. in England, in 1414, when "it was made death and loss of property to read the Bible in English, or be a heretic;" and by the bloody statute and six articles of Henry VIII., which made it burning to speak or write against transubstantiation, &c. ;) her keeping the Bible from the people; her bloody Inquisition, where she could have it, to deter the people from inquiry, &c. &c.† I say, these are facts, and such evidences of her true character as cannot be denied, nor should be concealed. And it is to be deplored that she is unchanged; that this is too much her spirit still, as is obvious by the Spaniards so lately refusing Christian burial to Sir John Moore, the English general, who was slain in their own defence, because he was a Protestant; by their refusing any religion to be in the kingdom but the papal; and by the strong opposition of the pope's nuncio to, and his grievous lamentation for the abolition of the Inquisition by the Cortes, (anno 1813,) which, as he said, "pained his very heart." And lastly, by the constant opposition of the Romish clergy, to this day, to all gospel preachers, and to any of their people hearing them, or hearing or reading any religious books but their own; all which go to prove that persecution is still her motto.

But if every one would fly from all such intolerant churches, as indeed they should, soon would persecution expire; for then should the pastors, rather than lose their flocks, cease their violences, and admit free inquiry after truth; and thus would all soon be peace, harmony, and love. Then should we have, as it were, a heaven on earth below.

3d. As every persecuting system, of whatever name, is manifestly false, and ought to fall, and, by the increase of light and inquiry, and by the judgments of God, must fall; shall it not strengthen our faith and love to Him, and increase our veneration for the page of revelation, when we find it there written, "That as a millstone is cast into the sea, thus with great violence, must Babylon be thrown

* See the 3d can. 4th council of Lateran.

† See that inimitable work by M. Villars, a Frenchman, which won the prize proposed, about the year 1802, by the French Institute.

down"? Rev. xviii. Thus we behold how sweetly reason and revelation harmonize together.

Although what has been already said may lead every intelligent mind to see that infallibility is no more than a mere fiction, yet, as it has done so much evil, I shall, through divine aid, farther proceed to prove it utterly false and impossible, and thus finally overthrow it. "Infallibility," as we have seen, "is not in the pope, is not in the whole of the bishops, but is in the majority of the bishops united with their head the pope;" that is, "it is not in all the bishops," and "it is in all the bishops!" Or many fallibles make an infallible, many curve lines make a straight one, and many naughts make whole numbers! This is the doctrine of the papal church! Hear the following arguments.

1st Argument.—The decrees of a council must be completed and ended, before they are presented to the pope for confirmation. If they be then wrong, his confirmation cannot make them right; or if they be right before, his confirmation can add nothing to them. Then to say, that *infallibility* springs from the junction of this confirmation, which by itself is nothing, with the decrees of a council, which by themselves are nothing, is to say, it springs from the junction of two nothings! Therefore such infallibility is false and impossible.

2d. As a corrupt tree cannot bring forth good fruit, and as infallibility cannot spring forth from any thing unlawful, it is then an admitted fact, that, "in order that the decrees of a council may be lawful, the bishops must be free;" but the bishops being all bound to the pope, "to be ever obedient to him, (*see Appendix,*) nor ever do any thing against his interest," are not free; therefore their decrees cannot be lawful. Hence such decrees never can be infallible: therefore infallibility arising from such must be false and impossible. This must be as obvious as that a jury who are my copartners, and are sworn to promote my interests, are not fit to decide equitably in any cause between me and others.

3d. The pope and council must be lawful, and must know that they are lawful and true bishops, before their decrees can be lawful or infallible; but in order to know this, they must know that they are truly baptized and truly ordained. But this, according to the *doctrine of intention*, is impossible to be known. That their decrees then are lawful

must ever be impossible to be known, therefore can they never be infallible; consequently, papal infallibility must be ever impossible and false.

4th. The bull of Pope Julius II. saith, "If any pope be simoniacally chosen by any of the cardinals, upon any gift or promise whatever, his election is, *ipso facto*, null, and the cardinals may oppose him so chosen as if guilty of heresy; nor should any one look on such an one as pope, but should avoid him as a magician or heathen," &c. Bull Jul. II.

Pope Sixtus Quintus was elected* simoniacally, (as were others too;) he was not therefore a true pope, but as a heathen or magician, and all the cardinals made by him were illegal; and no pope elected by illegal cardinals can be a lawful pope. But Cardinal Montallo, Sixtus's nephew, with forty votes entered into the *conclave*, and elected Urban VII.; therefore Urban, thus *illegally* chosen, was not a lawful pope; nor was Gregory XIV., nor Innocent IX., being similarly chosen, and all of whom died within little more than one year. Nor could Clement VIII., chosen by the same, be a true pope; nor was any cardinal created by these popes, who were not legal nor better therefore than "heathens or magicians," lawful; and hence, could no pope or cardinals ever after be *lawful*, or be other than "heathens!" What then becomes of the church of Rome and her infallibility? or of those who pin their faith on her and her pope?

When all these plain arguments, from extreme unction, the doctrine of intention, and the four just stated against infallibility, and which challenge disproof, are considered, and when infallibility is your foundation, O ye people of

* "A case in point is that of Sixtus V. Having promised under his hand to Cardinal d'Eeste (who had great influence) that he would never during his popedom create Jeremiah Matthew a cardinal; and having, in violation of his faith, afterwards created him cardinal, d'Eeste wrote to Philip II. King of Spain, and sent him the instrument signed by the pope's own hand. Whereupon the king (an. 1580) sent the Duke of Guise ambassador extraordinary to Rome, to intimate to Pope Sixtus his intention of calling, according to the bull of Julius II., a general council to inquire into his simoniacal election. When the pope received this message and the instrument signed by himself, he fell into so great perplexity that he died soon after, which put an end to the proceedings." See Stillington, p. 125.

the church of Rome, must you not count it extreme madness to believe such matters? Yet, incredible and unaccountable as it is, all this has been believed by nations, and multitudes, and peoples; yes, and is still believed! Must you not see then that they have been bewitched? But this has been prophesied more than seventeen hundred years ago by St. John, Rev. xvii. 2, 4, 15, 18; and xviii. 23. "And the woman whom thou sawest, having a golden cup in her hand full of abomination and filthiness, is that great city seated upon seven mountains, which reigneth over the kings of the earth. And the inhabitants of the earth have been made *drunk* with the wine of her fornication," that is, false doctrines: "for by thy sorceries were all nations deceived!"

INFALLIBILITY DESTROYED BY SCRIPTURE.

Having thus far chased infallibility through every lane, and proved it to be a falsehood and impossibility, I now come to dislodge it from its last stand, namely, the Scripture. The papal clergy do assert, That Christ is the author of it: as if falsehood could proceed from him! The nations believing this were deceived. The scriptures adduced for its support are chiefly Matt. xvi. 18. "Thou art Peter, and upon this rock will I build my church," &c., and in Matt. vii. 24, "The wise man buildeth his house upon a rock." Dr. Challoner,* Dr. Manning,† the Douay Testament, and also Mr. Thayer, do confess, "That on these two texts doth rest the whole weight of their infallibility.

To demolish this building of so long standing is a serious work; I must then proceed with care, and therefore shall premise the following propositions:

1st *Prop.*—Every dispensation of a revelation from God must be consistent with itself, and the Christian being the most bright and perfect, must therefore in all its parts harmonize with itself, with the perfections of God, and with right reason, of which he is the author, else would it not be perfect.

2d Every interpretation of this revelation, or of any of

* Challoner's Catholic Christian.

† Manning's Short Way to end Disputes, p. 25, 29.

its parts, when in perfect agreement with the whole, and with right reason, must be true.

3d. Every interpretation of this revelation which is contradictory of it, or of any of its parts, must be false.

4th. Every system of religion built upon such false interpretation, as far as it is false, must necessarily be so far false also, and *vice versa*.

5th. Hence, every man with due care can readily distinguish between that system which is false and that which is true, between that which is in all its parts consistent and that which is inconsistent; and instead of foolishly trusting the assertions of any men, may with certainty choose the good and refuse the evil, and thus be saved.—And this course the divine command, “*Let no man deceive you—prove all things, hold fast that which is good,*” proves to be right. He then that neglects this plan and this blessed command deserves to perish.

Now I proceed to state the interpretation given by the papal church to the above-mentioned scriptures, on which they seat themselves as on a mountain of brass; but the touch of *truth* shall quickly crumble it into dust.

“Thou art *Peter*, and upon this *Peter*, as upon a rock of invincible strength, next to myself, will I build my one and only church, *out of which there can be no salvation*, and I appoint thee to be the chief pastor or head thereof, whom all are to believe and obey, in token whereof I give thee the keys to bind and loose, enduing thee with all fulness of power and authority; and what thou doest on earth I will ratify in heaven; and I grant thee the power of indulgences also, even to relieve souls from purgatory; and the gates of hell shall never prevail against this church and rock—they shall be ever infallible. And to all these privileges shall the bishop of Rome, as thy successor, be also entitled to the end of the world.” This is exactly what is claimed by this church.

I shall state the whole passage, Matt. xvi. 15, “He saith unto them, but whom say ye that I am? 16 ver. And Simon Peter answered and said, thou art the Christ, the Son of the living God. 17 ver. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. 18 ver. And I say also unto thee, that thou

art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. 19 ver. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Our paraphrase of it is as follows: "Jesus saith, Blessed art thou, Simon, for while mistaken men judge me to be only a prophet, my Father hath showed thee, (as he doth to all true believers,*) that I am the CHRIST. This is the only foundation† which hath been from the beginning of the world, and was *that* of the prophets,‡ and shall be of my apostles also; and on this very foundation or rock, which thou hast now confessed, will I build my church, in which thou also, Peter, shalt be a principal builder and lively stone,§ as shall thy fellow apostles; and to thee, (with them,||) I give the keys¶ of true doctrine and discipline. And against this my church of holy, persevering, obedient believers in every age, shall the gates of hell never prevail."

This interpretation makes 1st, the rock to be Christ. 2d. His church, true believers. 3d. Their security, his promise, "The gates of hell shall not prevail against them."

If this meaning be proved consistent and true, and the other false and discordant, then it must be that infallibility built on the latter rests on a falsehood, and is destroyed, and the church of Rome is overturned.

Now, if our interpretation agree with the Scriptures, with the original Greek, with reason, together with the ancient Fathers, it must (per proposition 2) be indubitably true.

The controversy here is not, whether Christ be the great foundation of his church, (for in this all are agreed,) but it is this, whether the term rock, in this passage, belongs to Christ or to St. Peter; on the decision of this one word, this single point, they stand or fall! If this fail them—if it is proved the term rock belongs to Christ alone, and not to Peter, they are undone! They confess their chief, their only foundation is gone, and all their pretensions fall to the ground at once! And yet, though the term should belong

* John i. 49 —xi. 27. 1 John v. 10. Gal. i. 16.—iv. 6.

† 1 Peter i. 19, 20. Rev. xiii. 8. ‡ Eph. ii. 20. 1 Peter ii. 4, 6.

§ 1 Peter v. 1. Rev. xxi. 14, 19.

|| John xx. 21, 23. Matt. xviii. 18.

¶ Luke xi. 52.

to Peter, it will do them no service, as I shall shortly prove.

Why such multitudes who are of the Papacy, and so many of them learned men, should thus dread that the term rock should mean Christ, and hazard their all, their very existence, upon a single expression, nay, upon one ambiguous word, and not rather on the whole Scripture, must appear most amazing, if not suspicious too! But the surprise will cease, when it is understood, this supremacy and infallibility they contend for, they confess, St. Peter himself, from whom they wish to derive it, could not have, except from this solitary expression, this one word. But if from this expression it shall appear he could not be entitled to any such privilege, nor even ever so much as thought of any such thing, what then becomes of their cause? it falls to pieces. To us, however, who fix our faith, not on any dexterous invention, or cunning and ingenious fable, founded on or drawn from any one mere insulated word, liable to be tortured to mean any thing or nothing, but on the broad basis of eternal truth—on the unerring and harmonious gospel of Christ, which we know all the apostles preached, and Peter too, (nor dare he or any of them do otherwise;*) to us, sir, it matters not to whom the term rock belongs, as you shall quickly see. I now go to our proofs of *Scripture*, selecting a few out of many.

1st, Is from St. Peter himself, 1 Peter ii. 6—8, “Behold I lay in Sion a chief corner-stone, (or rock, verse 8,) elect, precious: and he that believeth on HIM shall not be confounded.” Here, as above, we have, 1st. The foundation, the rock, Christ. 2dly. His church; believers on him. 3dly. The promise they shall not be confounded; or “the gates of hell shall not prevail against them.”†

2d scripture: John x. 27, 28. “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.”

Here again, the foundation is Christ, and his voice or gospel. 2d. His church; they who hear and follow him. 3d. They shall never perish; or “the gates of hell,” &c.

* Gal. i. 8, 9. Rev. xxii. 18.

† See Acts iv. 11. Rom. x. 11.

3d scripture: Matt. vii. 24. "Therefore, whosoever neareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Christ and his doctrine is the rock. 2d. The church, to the end of time; all obedient believers cleaving to him alone, like the wise man's house built upon the bare rock. 3d. The storms and floods, i. e. "the gates of hell, shall not prevail against them;" here is no mention of St. Peter, or of any secondary rock. This last is the very scripture (however implacable, and which turns against themselves) which they brought to support them.* Hence St. Peter himself supports our interpretation. We are in agreement with him, and with Christ our Lord, and the whole Scriptures on this point.

II. The original Greek and Latin. If it were written, "Ἐπὶ τούτῳ τῷ Πέτρῳ"—"*Super hunc Petrum;*" "Upon this Peter," &c., they might have had some shadow or plea for their system; but it is not so. The words of Christ are, "Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ," "Thou art Peter, and upon this πέτρα, rock," which thou hast confessed, &c. Your Latin Vulgate has "*Tu es Petrus et super hanc petram,*" making an evident distinction, as doth the Greek, between *Petrus*, Peter, the masculine gender, and *petram*, rock, the feminine. Hence, the original tells against them. Added to this, we find in the Old Testament many passages designating Jehovah by the term "rock." Deut. xxxii. 4, "He is the *rock*. 15. Jeshurun forsook God—the *rock* of his salvation." 2 Sam. xxii. 2—32, The Lord is my *rock*. Who is a rock save our God? xxiii. 3. Ps. xxxi. 3; xviii. 2—46, &c.

III. That Christ and his unchangeable gospel and *inspired* servants should govern the consciences and direct the faith of all Christians in every age, is consonant with REASON. But that any one fallible, frail mortal, should be appointed to do so, is more absurd, vastly so, than for one king to think to govern with strict equity all the individuals of all the nations of the earth! Hence *reason* is against them.

IV. *The ancient Fathers*.—St. Augustine, (on Matt 13 ser.) "*De verbis Domini, tu es ergo Petrus,*" &c

* See also 1 Cor. iii. 11. Mark xvi. 15.

“Thou art Peter, and upon this rock which thou hast confessed, upon this, which thou hast acknowledged, saying, ‘Thou art Christ, the Son of the living God;’ I will build my church; that is, *upon myself, the Son of the living God, I will build my church,*” &c.

St. Hilary, (Can. 16, de fundam. Eccles.) “*Unum igitur hoc est immobile fundamentum,*” &c. “This one foundation is immoveable, that is, *that one blessed rock of faith, confessed by the mouth of Peter, ‘Thou art the Son of the living God.’*” — (De Trinit. l. 6.) “*Super hanc confessionis petram ecclesie ædificatio est.*” “The building of the church is upon this rock of confession.” And again, “*hæc fides,*” &c. “This faith is the foundation of the church; this faith hath the keys of the kingdom of heaven: what this faith shall loose or bind is bound and loosed in heaven.”

Origen, “*Si autem,*” &c. “It was truly said unto Peter, ‘Thou art Peter, and upon this *stone* will I build my church,’ &c.; yet it seemeth to be said to all the apostles, and to *every perfect faithful man*, because they all, as Peter, be stones; on them all the church of Christ is builded, and the gates of hell shall prevail against none that are such.” — Hom. 5, in Ec.

Bede (on this place “*Tu es ergo,*” &c.) saith, “*Metaphorice,*” &c. “It is said unto him by a metaphor, Upon this rock, i. e. the Saviour, whom thou hast confessed, the church is builded.”

I might easily multiply authorities of this nature, but let these suffice. Thus is the 1st point manifestly proved, viz. The full harmony of the Scriptures, of reason, of the original Greek and Latin, and of the ancient fathers, with our interpretation, that the term rock, in Matt. xvi. 18, belongs to Christ and not to Peter.

2d Point: The discordancy of their interpretation proved. “The Scripture,” say they, “can have neither authority nor meaning, but when infallibly interpreted by their church!” Then, their church must have had infallibility before such interpretation of Scripture, and therefore, before any such scriptural infallibility could have existed! That is, they had it before they could have had it! Whence came it? From Scripture. From Scripture, “a book with them, without meaning or authority,” they could not possibly

have derived it! Where they got it then, let them tell. And this is "their strong foundation;" yet where they found it they know not! But they go about to seek it and its proof from Scripture, and so ruin their cause; for if from Scripture they must have it, then they grant the previous independency and authority thereof: which at once overturns their foundation from the very bottom, and so their boasted infallibility expires as in a moment. For it is an eternal principle, and rule of reason, never to prove one thing by another, till that other is first well proved:* nor can that, thus proved, ever afterwards prove that by which itself was proved, any more than a son begotten by his father, can afterwards beget his father. Yet as they nevertheless claim it now from Scripture, (Matt. xvi. 18,) I shall proceed to destroy even that claim, by proving that Peter is not that rock of Christ's church meant in the text.

1st argument. That Peter is not the rock. When two witnesses are brought to prove any fact, to succeed they must agree; if not, that cause is lost. But they bring Matt. vii. 24, "The wise man builds his house upon a rock," that it may agree with Matt. xvi. 18, to prove that Peter is the rock; but that it refuses to do, or to mention Peter at all. So their proof fails, and Peter is not the rock.

2d. St. John saith, "He that committeth sin is of the devil;" and Drs. Challoner, Butler, &c. &c. teach, "When any one even consents to any one mortal sin after baptism, he instantly falls from God to the devil, becomes the slave of Satan, and an heir of hell." But St. Peter, after these words of Christ, "Thou art Peter," &c., *sinned*, nay, committed mortal sin; for he denied Christ, and cursed, and swore he knew him not, and thus told grievous lies. Matt. xxvi. 74. Therefore Satan or the gates of hell prevailed against him! Now the gates of hell could not prevail against the rock meant by Christ, but they prevailed against Peter, therefore Peter was not that rock Christ meant. They, then, who teach St. Peter was the rock of the church meant by Christ, by consequence teach that Christ was a false prophet! For it comes to this, either their interpretation in this point is false, or Christ was a false prophet, which to say is blasphemy. But St. Peter was raised up again, therefore the gates of hell did not finally prevail

* For this would be the fallacy logicians call "*reasoning in a circle.*"

against him. This is a fallacy; for if it be prophesied of a pillar that it shall never fall, if it fall even once, though it be soon built up again, the prophecy would be false. Ergo, St. Peter, who fell, although raised up again, was not the rock. And that he was not the foundation or rock is confirmed by the Holy Ghost, (Eph. ii. 20,) saying, That the foundation of the apostles and prophets was the same, even Christ.

ST. PETER WAS CHIEF PASTOR—SUPREME HEAD, AND SHOULD BE OBEYED.

For Jesus saith, "Simon, I have prayed for thee, feed my sheep, feed my lambs; I give thee the keys," &c.*

Not so; he was not made chief pastor or head; and for the following reasons, viz.:

1st. Having not only by other arguments, but now by the mighty sword of Scripture, cut infallibility to pieces, *supremacy*, which was to grow out of it, is therefore at once annihilated. And surely no one will say, when Peter was giving false counsel, (Matt. xvi. 22,) that he should be obeyed; for the Lord said to him, "Get thee behind me, Satan, thou art an offence to me." Nor was he to be believed except when telling truth, not when telling lies certainly. Matt. xxvi. 74. Nor to be followed when misleading the flock. Gal. ii. 11. Here St. Paul withstood him and reproved him sharply!

2d. These scriptures, which are said to confer *this honour* on St. Peter, when examined, prove the very contrary. Their meaning is plain. Saith Christ, "Satan, (spying thy self-sufficiency,) desireth to have thee, but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren," lest any of them ever fall, shamefully fall, like thee. Peter being then warned of his danger by his Lord, should have prayed to him for divine aid, that his *faith* might not fail. For when divine promises are given to men, unless we inquire of the Lord to fulfil them, they shall profit us nothing, (Ezek. xxxvi. 37,) but rather increase our condemnation! And when he was restoring him to his forfeited office, he, in opposition to the three times he denied and dishonoured him, asks him three times, "Simon, lovest thou me?" Peter feeling this

* Luke xxii. 32. John xxi. 15, 18.

sharp though tender reproof, answered with *grief*, "Yea, Lord, thou knowest that I love thee." Then Christ saith, "Feed my sheep, and my lambs, i. e. my old and new followers, and no more by such conduct dishearten or destroy them, but feed and encourage them by thy example, doctrine, and suffering even death for my name. The keys or commission given to preach the gospel, and regulate Christ's kingdom or church according thereto, was given to all the apostles equally.* Where then in all this is there any ground for supremacy? The apostles saw none!

3d. Christ would not allow of any headship among them, but taught them they were all to be equal. "Be not ye called rabbi, (*master*,) for *one is your Master*, even Christ, and *all ye are brethren*."† We see a *strife* among them who should be *greatest*,‡ which could not be, had they understood Peter to have been appointed chief, and which our Lord reproves, as he did above. "The kings of the Gentiles," said he, "exercise lordship over them, but ye shall not be so." That is, there shall be no king or head among you, but each one shall strive to be least, servant of all, and all be subservient to each other. The apostles sent *Peter* and *John* to Samaria to preach.§ Now he that was sent could not be greater than those who sent him, as our Lord testifies.|| Again, *he* is called to a strict account by the other apostles.¶ St. James, not St. Peter, decides in the council where Peter was present, saying, "*My sentence is*," &c. James, Cephas, or Peter, and *John*, are *equally* called pillars.**

4th. St. Paul overturns every such idea; he tells us, "That himself was taken up to the third heaven;"†† "That he was in *nothing* behind the very chiefest apostles," and declares, "The care of all the churches fell upon him."‡‡ "That he was appointed apostle of the

* John xx. 21, 23. Mark xv. 15. Matt. xxviii. 19, "Go ye into all the world."

† Matt. xxii. 8, 10.

‡ Matt. xx. 25, 26, 27. Luke xxii. 24, 25. 2 Cor. i. 24. 1 Peter v. 3.

§ Acts viii. 14.

|| John xiii. 16.

¶ Acts xv. 19.

** Gal. ii. 9. Rom. xi. 13; xv. 16. †† 2 Cor. xii. 2—11; xi. 5—28.

‡‡ Says St. Chrysostom, "To St. Paul was committed the whole world,—he had an anxious solicitude for all the churches throughout the world. Than St. Paul no one is greater, to him no one is equal. If he laboured more abundantly than all the rest of the apostles, he will

Gentiles, as Peter was of the Jews;” and boasts his great authority, saying, “That he withstood Peter to the face because he was culpable.”* A most notorious falsehood, all this, if St. Peter were chief head. Now if any were our chief head, being Gentiles, it must have been St. Paul, not St. Peter, who was the apostle of the Jews.

5th. Seeing St. John was our Lord’s kinsman, always next him, leaning on his bosom, speaking to him for the other apostles, when none else of them did do so, and receiving his *Holy Mother* in charge from him, when on the cross; also his great labours, and being the survivor of them all; surely it must be thought he was the chief. But there was no such thing, no chief, they were all equal. Hence no supremacy existed.

6th. The ancient Fathers declare against it.

Origen, Hom. 5, on Exodus. *Si autem super unum illum Petrum, &c.* “But if thou thinkest that the universal church is built by God upon this one Peter, what sayest thou of James and John, the sons of thunder, and of every other apostle?” St. Cyprian *de unitate ecclesiæ. Quamvis apostolibus omnibus, &c.* “The same thing, verily, were all the apostles that Peter was, endued with equal fellowship of honour and authority.” Many testimonies of this kind might be adduced.

Now if St. Peter himself had no infallibility nor supremacy, as is fully proved he had not, then, for the pope to succeed to it, is most ridiculous, and is such an imposture as none but the silliest dupes could countenance.

I shall now propose to him and all his clergy a few questions, which, if they be not past feeling, must mightily agitate them.

1st. Supposing Peter was even endued with these peculiar prerogatives, how came the Pope of Rome, and not the Patriarch of Antioch, or any of the eastern bishops to succeed to and possess them?

2d. Is the *succession* of the Bishops of Rome to St. Peter, an article of *divine institution and faith*? It is, or it is not: if not, then it is not of God, and binds no man; and

be more abundantly rewarded. And as he was greater than they, it is just that he will enjoy (της αλωτατω τιμης) the highest honour and the first seat among them.” De laud. Paul. Oper. vol. i. 517.

* Gal. ii. 7.

so expires. But if it be, where have we any word of God, by which alone *divine faith* comes, which appoints it to him? Now they are caught, they can find none; the conclusion then is manifest, it is but a scandalous usurpation and imposture on mankind.

3d. Was the first Bishop of Rome, whether Linus, Clements, &c.,* supreme head of the whole church of Christ? He was, or he was not.

If God hath appointed in his holy church, 1st, the apostles, as the chief officers therein; 2d, Prophets, &c. 1 Cor. xii. 28; and that St. John was then, and for thirty or thirty-six years alive, after St. Peter's death; I demand who was then St. Peter's successor, and supreme head? John, the aged, the beloved apostle, or Linus, the new bishop? Now again you are at your wit's end; if you say Linus was, you oppose all reason and God's appointment of the apostles as chief, and thus subvert the gospel: or if you must confess St. John was indeed the then supreme head, you ruin your cause; your infallibility, supremacy, &c., are lost forever. For if there were any such thing at all, and could descend, it must have been from the last apostle, St. John. But from him, who never lived in Rome but in Asia, ye do not, could not claim it. Hence for the pope to have any just claim to supremacy is impossible; it is the grossest of all impositions. And seeing it is such, what must the claimant's character be expected to be, but that of the greatest deception and *iniquity*? So might it be expected, and so we find it. I shall adduce a few testimonies out of multitudes; and the first shall be from a Bishop of Rome himself.

THE SOVEREIGN PONTIFF DEPICTED.

St. Gregory the Great, a Pope of Rome, (about the year 594,) in his letters to John, Bishop of Constantinople, who first sought the supremacy, and to the Emperor Mauritius, and his empress, &c. &c.

“Gregory, to John, Bishop of Constantinople.—Let your

* Tertullian de Præsc. haeret. c. 32. Ruffinus, Recog. p. 398, and the Latins in general, make Clement first Bishop of Rome; but Jerom. Hier. Vir. illust. c. 15, and others, maintain a contrary opinion, and place Linus immediately after the apostles; this latter opinion Alvan Butler endeavours to establish.—Lives of Saints, vol. iv.

holiness acknowledge, that '*Discipulis Dominus dicit, autem nolite, vocari rabbi, unus enim Magister vester est, vos omnes fratres estis,*' &c. 'Our Lord says to his disciples, 'Be not ye called rabbi, for one is your Master, and all ye are brethren.' What therefore, most dear brother, are *you*, in the terrible examination of the coming Judge, to say, who, *generalis pater in mundo vocari appetis?* desire to be called, not father, only, but the general father of the world?

"Beware of the sinful suggestions of the wicked. Offences must indeed come, but *wo to that man* by whom the offence cometh. Behold, the church is rent by this *wicked world* of pride; the hearts of the brethren are offended. Have you forgotten what truth saith? 'Whoso offendeth one of these little ones who believes in me, it were better for him that a millstone were hanged about his neck, and he plunged into the depth of the sea.'

"*Scriptum est enim, charitas non quærit quæ sunt sua.* 'For it is written, charity seeketh not her own.' Behold you, our brother, arrogate to yourself the things of others. Again, it is written, 'preferring one another in honour;' and you endeavour to take it away from all, and usurp it wholly to yourself, against reason and right. I beg, I entreat, and I beseech, with all possible suavity, that your brotherhood resist all these flatterers who offer you this *NAME of error*, and that you refuse to be designated by so *foolish* and so *proud* an *appellation*. For I indeed say it with tears, and from the inward anguish of my bowels, that to my sins I attribute it, that my brother cannot to this day be brought to humility, who was made bishop for this end, that he might lead the minds of others to humility. It is written, 'God resisteth the proud, and giveth grace to the humble:' and again it is said, 'He is unclean before God, who exalteth his heart;' hence, it is written against the *proud man*, 'Quid superbis, terra et cinis?' 'Earth and ashes, why art thou proud?' And truth itself saith, 'Every one that exalteth himself shall be humbled;' who, that he might by humility bring to the way of life, has vouchsafed to point out unto us what he taught, saying, 'Learn of me, for I am meek and lowly of heart.' For this, the only begotten Son of God took upon himself the form of our infirmities: for this, the Invisible became not only visible,

but despised: for this, he bore the insults of reproaches, shameful mockings, and most grievous sufferings, that an humble God might teach man not to be proud. Because the pride of the devil was the origin of our destruction, the humility of God is found the instrument of our redemption. For our enemy, created with all other things, wished to be seen exalted over all things: but our Redeemer remaining great above all things, hath thought fit to become little among all things. What then do we bishops say, who take the place of *honour* from the humility of our Redeemer, and yet imitate the *pride* of his enemy?

“*Perpende, rogo, quia in hac presumptione pax totius turbatur ecclesiæ,*” &c. “Consider, I entreat you, that by this *rash presumption* is the peace of the whole church disturbed, and the grace poured out in common upon all contradicted: in which you can increase only in proportion as you carefully decrease in self-esteem, and become the greater the more you restrain yourself from this *name of proud and foolish usurpation*; love humility, therefore, my dearest brother, with your whole heart, by which *concord* among all the brethren and the *unity* of the holy universal church may be preserved. Truly, when Paul the apostle heard some say, ‘I am of Paul, I am of Apollos, I am of Cephas,’ he, vehemently abhorring this tearing asunder of the Lord’s body, by which they, in some sense, united his members to other heads, cries out, Was Paul crucified for you, or were you baptized in the name of Paul? If then he would not suffer the members of the Lord’s body to be, as it were, particularly subject to certain heads beyond Christ, and they apostles too, what will you say to Christ the head of his universal holy church, in the trial of the last judgment, who endeavour to subject all his members under the title of *universal*? Whom, pray, do you propose to imitate by this perverse *name*, but him, who, despising the legions of angels, his companions, endeavoured to break forth, and ascend to an elevation peculiar to himself, that he might seem to be subject to none, and to be above all of them? Who also said, ‘I will ascend into heaven, I will exalt my throne above the stars of heaven; I will be like the Most High!’ For, what are all your brother bishops of the universal church, but the *stars* of heaven, whose lives and preaching give *light* among the sins and errors of men, as

in the darkness of night? Above whom, when you thus desire to elevate yourself by this *haughty title*, and to tread down their name in comparison of yours, what do you say but I will ascend into heaven, I will exalt my throne above the stars of heaven? Are not all the bishops the clouds of heaven, which water by their preaching, and glitter by the light of good works? whom, whilst you, our brother, despising and endeavouring to depress under you, what else but this do you say, but what the old enemy said, 'I will ascend above the height of the clouds?'

"*Atque ut cuncta brevi singulo locutionis astringam,*" &c. And that I may sum up all in one word: the saints before the law, the saints under the law, and the saints under grace, the gospel—all these, making up the perfect body of our Lord, are constituted but members of the church; none of them would ever have himself called UNIVERSAL. Let your holiness then acknowledge how he must swell with pride who covets to be called by this name, which no *true saint* would presume to accept. Were not, as your brotherhood knows, my predecessors in this apostolical see, which I now serve by God's providence, called by the council of Chalcedon to this offered honour? but none of them would ever allow himself to be named by such a title—none snatched at this *rash name*, lest if he should seize on *this singular glory of the pontificate*, he should seem to deny it to all his brethren.

"*Sed omnia quæ prædicta sunt, fiunt: rex superbix prope est et quod dici nefas est, sacerdotum est præparatus exitus (vel exercitus ei) qui cervice militant elationis.*" "But all things which are foretold are come to pass; the king of pride approaches, and O, horrid to tell! the going forth of (or the army of the priests) is ready for him, who fight with the neck of pride, though appointed to lead to humility." Lib. 4, ep. 38.

To the Emperor Mauritius and the empress.—"Now this brother by a presumption never before known, contrary to the precepts of the gospel, and to the decrees of the canons, usurping a *new name*, glorying in new and profane titles, which blasphemy be far from every Christian heart, would be called universal bishop; but in this his pride what doth he but show the time of *antichrist* approaches, because he imitates him who, despising his brother angels,

would rise to a height peculiar to himself, that he might be subject to none. When he who is called *universal* falls, the church that hath consented to that *profane name* hath rushed headlong from its state; but far be that *blasphemous name* from the hearts of Christians. To consent to that *wicked word universal* is nothing else but to destroy the faith." Lib. 4, ep. 38.

Then, according to Pope Gregory, it was *antichristian*, *blasphemous*, and *diabolical* for any bishop to assume the title *supreme head*, and heresy and a losing of the FAITH for any one to acknowledge it, and that all should strive against it to death. Hence, from this pope's testimony, it is pretty evident that St. Peter had nothing to do with it. Yet in a few years, in 606, his own successor, Boniface III., by the aid of the Emperor Phocas,* took this very title, which Gregory called execrable. Thus has a Pope of Rome, with great point and accuracy, more than twelve hundred years ago, marked the distinct character of the man of sin, the son of perdition, as being a Christian bishop with an army of priests, taking to him in his pride the title *universal* or *sovereign pontiff*; that is, antichrist!

Baronius, a cardinal himself, writes, (A. D. 827,) "That for one hundred and fifty years together the popes were rather apostates than apostolics, and that they were thrust into the papal chair by the power of harlots, and the violence of the princes of Tuscany; they were monsters, men of most base life, most destructive morals, and in every manner most defiled."† And, on An. 912, he cried out, "What was then the face of the Roman church? How most foul! when most powerful and most filthy prostitutes ruled and governed in Rome, by whose will the sees were changed and bishopricks given away; and that which is horrible to relate, their lovers, *false popes*, were thrust in violently into Peter's chair."‡ And speaking of John XI.,

* "Phocas iratus Ciriaco Episcopo Constantinopolitano adjudicavit titulam *Œcumenici Pontifici* Romano soli."—Baronius, An. A. c. 606. "Phocas, being incensed against Ciriacus, Bishop of Constantinople, who had assumed the title, granted the title *sovereign pontiff* to the Roman bishop."

† Homines monstrosi, vita turpissimi, moribus perditissimi, usquequaque fœdissimi.—Baronius, An. 897.

‡ Quod tunc facies ecclesiæ Romanæ? Quam fœdissima, &c.—Baronius, An. 912, § 12.

bastard to Pope Sergius, by the courtesan Marozia, who came to the popedom in the year 931, he saith, "The Roman church suffered herself to be so villanously oppressed by such a monster." And "John XII. who, at the age of eighteen, by means of these prostitutes, attained to the papacy in the year 955," is abhorred by the said Baronius "as an execrable monster."

Luitprandus and the Fasciculus Temporum say that this John being caught in the act of adultery, was so beaten by the devil, that he died of it.*

In the council of Rheims, in the reign of Hugh Capet, Arnulphus, Bishop of Orleans, who presided there, speaks thus: "O, lamentable Rome, which in the time of our ancestors hast brought forth bright shining lights, but now thou hast poured out such monstrous darkness as shall be *infamous to future ages!*"

Sigonius, in the beginning of book the 7th of the reign of Italy, A. D. 984, says, "Boniface, who made himself to be called John XI., having put to death two popes, usurped the papacy by violence and by money." Baronius, in A. D. 985, calls him "a thief and a robber, that had not one hair of a true bishop."

Genebrand, on the year 1037, "The popes of this time being introduced by the emperors, rather than elected, were monsters. Thus the lawful succession hath been troubled as of old under the synagoge, in the times of the kings Antiochi."

In the year 1033, Benedict IX. being but ten years old, was created pope by the faction of his father, the count of Tuscula. This pope is described as a monster by Baronius, Platina, the Fasciculus Temporum, and by Petrus Damianus in his epistle to Nicholas II.

Platina speaks thus of three popes, who about the year 1044 held the papacy: "Henry II., being entered into Italy with a mighty army, and having called a council, constrained Benedict IX., Sylvester III., and Gregory VI., as three horrible monsters, to forsake the magistrature or popedom."

Hear Stella, another Romish divine: "Many of the popes of Rome have erred; Marcellinus sacrificed to idols, Libe

* Luitprand.— Lib. 6, cap. 11. Seigber. ad An. 963.

rius and Felix were Arians, Anastasius II. was deposed for heresy, John XXII. said Christ was above the Father and the Holy Ghost."—Stella on Luke xxii. 31, p. 280, col. 1.

"And after the year 1300," (says Baronius,) "there were several popes at the same time, for many years two or three together, each having his church, anathematizing the others and their churches, and calling them *devils* and *antichrists*. (So it seems they were all cursed together!) And in 1414 were three, Benedict XII., Gregory XIII., and John XXIII., deposed by the council of Constance, and Martin V. was elected." So four of these worthies were then living! And who of all these, I now ask, was the successor of St. Peter to the holy see, or the vicar of Christ? Or were these churches and popes, or any of them, infallible, and which was it? O, delusion unparalleled!

Passing by many other arguments, and to close this point, I demand, was there for five hundred years after Christ any such thing as *supremacy* or *infallibility* claimed at all, much less by divine *right*, by the church of Rome, or by any other church? If not, as may be easily proved, and that the church of Rome was, by several of the first councils, decreed to be of equal authority only with other ancient churches, her claim now is therefore a novelty. I shall insert out of many only two proofs.

1st. The general council of Nice, in the year 325, as Dupin states: "We ordain that the ancient customs be observed, which gives power to the bishop of Alexandria over all the provinces of Lybia, Egypt, Pentapolis, because the Bishop of Rome hath the like jurisdiction over all the suburbicary regions." Can. 6, An. 325.

2d. In 451, the general council of Chalcedon, consisting of six hundred and thirty bishops, decreed as follows: (Can. Penult.)

"Whereas the old see of Rome hath not been undeservedly distinguished by the fathers with some privileges, because that great city was the seat of empire; the fathers of Constantinople were prompted by the *same motives* to distinguish the city of new Rome with *equal* privileges; thinking it fit that the city which they saw honoured with the empire and the senate, and equalled in every civil and religious privilege with old Rome, should likewise be equalled in ecclesiastical matters.'

These prove that the divine claim of the Bishop of Rome to be supreme, &c. &c., was not then even thought on.

I might swell my little work with such like testimonies from these and other Roman Catholic writers, but this much is more than sufficient, 1st, to stop the mouths of those uncandid writers who, knowing these facts fully, yet shamelessly reproach Protestants, who follow Christ and the Bible only, as followers of Luther and others, against whom, however, no such evils ever were or could be charged, as against these heads of your church; 2dly, (without wishing to give pain to any tender mind,) to convince you all how foolish and dangerous it is to turn aside from Christ and follow any men, especially such monsters and their wicked system of religion, which it appears they are sworn never to alter; and, 3dly, to show, that as a corrupt tree cannot yield good fruit, so, from such flagitious heads, what fruit, what churches but the most corrupt could be anticipated? And exactly so do we find it.

“THE GATES OF HELL SHALL NOT PREVAIL AGAINST THE CHURCH.”

Against the gospel church—the holy, Catholic, and apostolic church of Christ—the gates of hell, the powers of darkness never did, never can prevail, for the mouth of the Lord hath spoken it. But as the infallible gospel teacheth us concerning a true church and a false,—the church of God and the synagogue of Satan; and that should we mistake the one for the other we should be undone, (“for if the blind lead the blind, they both shall fall into the gulf,”) so doth it behove us to give all diligence to know the one from the other, that we may choose the good and escape the evil.

The church formed by our Lord himself in Jerusalem is that we should first contemplate as our pattern and guide. Her characters were sanctity, apostolicity, unity, and catholicity. 1st. The few of which our Redeemer composed that church were humble, penitent, believing, obedient, holy men and women, none other would he receive; for his word is, “Except ye repent ye shall all likewise perish.”* “No man can come to me unless it be given to him of my Father—all

* Luke xiii. 3

therefore, that hear and learn of the Father come unto me—all that the Father giveth me, (thus taught their guilt, corruption, and helplessness,) shall come to me, and him that cometh to me, I will in no wise cast out.”* Again, “If any man come to me and hate not his father and mother, and his wife and children, and brethren and sisters, yea, and his own life also, (in reference to their being hindrances,) he cannot be my disciple. And whosoever doth not bear his cross and come after me, he cannot be my disciple.”† “Be ye holy, for I am holy.”‡ “Without holiness no man shall see the Lord.”§ “Except a man be born again, he cannot see the kingdom of God.”|| None but such awakened, devoted persons would he then or will he ever receive or approve of as members of his holy church. 2d mark, apostolicity. That is, their doctrine, sacraments, and discipline were purely such as the apostles received in commission to teach the whole world forever. 3d, unity. They were united together under their great Head, Jesus Christ, in the spirit of faith, and love to God and man, according to their Lord’s criterion, “By this shall all men know that ye are my disciples, if ye have love one to another.”¶ 4th, catholicity. Catholic means universal; but this infant church, then composed of only a few persons, could not in respect to extent or numbers be universal, yet in other respects it was catholic; 1st, prospectively, that is, when this little church, “this little stone cut out of the mountain without hands, should become a great mountain, and fill the whole earth;”** and, 2d, it was catholic as being a DIVINE MODEL for all Christian churches forever. For the Lord said to Moses, “See that all things be done according to the *pattern* showed thee in the mount;”†† even so is Christ’s command, in regard to his church, to all his servants forever. (Πορευθεντες εν μαθητευσατε, &c. *Euntes ergo.*) “Go ye, therefore, and teach, or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, (διδασκουντες, *do-centes,*) teaching them to observe *all things whatsoever* I have commanded you, and behold I am with you all days,

* John vi. 37—45.

† 1 Peter i. 16.

‡ John iii. 3.

** Dan. ii. 34—45. Isa. ii. 2.

† Luke xiv. 26, 27.

§ Hebrews xii. 14.

¶ John xiii. 35.

†† Heb. viii. 5.

even to the consummation of the world.”* Yes, with those only who teach all things he commanded will Christ ever be, but with none else. Hence, as that church, framed by his own infinite wisdom in Jerusalem, is *mother*† of all Christian churches, and the perfect pattern or *model* for all churches forever, most plain it is, therefore, that no church can please him but such as agree with that model. Such as this were the seven churches in Asia, those of Galatia, Rome, Corinth, Colosse, Thessalonica, &c., while they continued pure, all having the same gospel doctrine, discipline, and sacraments—baptism, and the Lord’s supper, “one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all.”‡

That such were those churches the epistles to them prove; and they unitedly formed the one catholic church, and each was fitly “the pillar and ground of truth.” All this is consonant with our three creeds: “I believe the holy catholic church.” “I believe one catholic and apostolic church.” “Whosoever will be saved, it is needful, above all things, that he hold the *catholic faith*, i. e. the *faith* intended for every creature—the *gospel*.

This view of the *genuine catholic church* is fully supported by the ancient fathers. Justin Martyr, next to the apostles’ days, says, “*Ecclesia enim per universam orbem,*” &c. “The church is that which is extended throughout the earth, and has received *the faith* from the apostles and their disciples.” Adv. Hæret. l. 1, c. 2. § Again, (c. 1.) “It is the voice of reason, and ever attended to by men truly pious and worthy the name of philosophers, that truth alone is the thing to be had in the highest honour, and to hold the first place in the affections, and the ancients to be followed not one step farther than they are followers of truth.”

Tertullian’s rule is, “That a church is to be accounted apostolic if it hold *consanguinity of doctrine* with the apos-

* Matt. xxviii. 19, 20.

† Gal. iv. 26.

‡ Ephes. iv. 26.

§ St. Jerome and Theodoret insist on this as truth, “That Jerusalem is the mother church;” and Irenæus, (l. 4,) saith, “We are to adhere to those who, having received the gift of truth (*charissima veritatis*) do preserve the doctrine of the apostles.”

cles.”* Again, he saith, “The apostles having planted churches of Christ in Jerusalem, immediately went thence and declared the same doctrine of the faith to the nations of the earth, and then settled churches in each city; from whence other churches have the same doctrine, and, from them others, daily called apostolical churches, as their offspring. It is necessary that every genus should be traced up to its origin. So many and great churches, therefore, are all that one prime apostolical church, from whence all other such churches do come; and thus they all are prime and apostolical in regard to their *unity*, as long as there is that communication, that title to brotherhood, and common mark of peace and hospitality.”†

Again, he saith, (cap. 13,) “The creed of the apostles i. e. the gospel, is the **RULE OF FAITH** laid down by Christ; and opposition to this rule is what constitutes *heresy*. Obedience to this **RULE** will save thy soul. To know nothing contrary to this **RULE** is to know all things.” And, (cap. 40,) “From whence come *heresies*? from the devil; and they differ not at all from *idolatry*: both come from the same father of lies.” Cap. 44. “Preserve the **FAITH** in the bond of peace, as you regard salvation. For those are things which nobody will forsake who is mindful of future judgment, when we must all stand before the tribunal of Christ, to give an account of our faith in the first place.”

St. Augustine writes, “*Verbum quod Grece dicitur, ὅλον,*” &c. “The Greek term ὅλον, is, in Latin, *totum*, whole, or universal; ὅλον is not one, but the whole, or universal; and hence is the phrase *καθολικον*, catholic, derived.”—Tom. 7, c. 3, contra Gaudent. Again, “In Jerusalem, communion began first, and from remote places came nearer, until it entered into Africa, and so dispersed itself all over the world. From my Father God, and this my

* Tamen in eadem fide conspirantes non minus apostolicæ deputantur pro consanguinitate doctrinæ. De præscrip. adv. Hæret., cap. 32.

† Statim igitur apostoli per Judæam contestata fide in Iesum Christum, et ecclesiis institutis, dehinc, in orbem profecti eandem doctrinam ejusdem fidei nationibus promulgaverunt et proinde ecclesias apud unamquamque civitatem condiderunt, &c. Omne genus ad originem suam recenseatur necesse est: itaque tot ac tantæ ecclesiæ una est illa ab apostolis prima ex qua omnes, &c. Tert. de Præscrip. adv. Hæret., c. 20

mother church, will I never be separated by other men's calumnies." In Petilianum. And again, "Behold Rome, behold Carthage, behold several other cities; these are king's daughters, and have delighted the king, and all make up but one queen—one church."*

Again, saith he, (cap. 2,) to Donatus, "*Quid rogo futuri sumus,*" &c. "What are we to do? Let us not have it spoken, I say this, and thou sayest that: but let us hear, Thus saith the Lord. There are assuredly the books of the Lord, to whose authority we both subscribe; to them we both are subject: that is the place, then, where we are to seek *the church*; there let us debate our cause. Let us despise and cast from us those allegations which we make one against the other, and which are not taken from the divine books, but from elsewhere; for I desire *the church* to be proved, not by human documents, but by divine oracles." And, on Gal. i. this father says, "We must not assent to catholic bishops, if they hold any thing contrary to canonical Scripture; although he were an angel that holds a wrong opinion, we must not obey him." And, (in Epist. in Balur. p. 287,) he saith, "If we Africans were to deliberate on what community of Christians we should unite with, I say, we ought to adhere to that which we find in the Bible."

St. Ambrose writes, (in Lucam ix.) "If there be any church that does not hold the foundation of apostolic doctrine, it ought to be forsaken, lest it infect others with its heresy: they are not the heirs of Peter who have not the faith of Peter."

The council of Constantinople (can. 15) directs, "that when a bishop preaches heresy in the church, the people should depart, and separate themselves from his communion."

Theodoret says, "There is one church throughout the world, and, therefore, we pray for one holy catholic and apostolical church, extended from one end of the earth to the other, which is divided by cities, and towns, and villages; so that there are infinite and innumerable churches

* Ecce Roma, ecce Carthago, ecce aliæ et aliæ civitates, filiæ regum sunt—et ex omnibus fit una quædam regina." August. on Ps. 44.

on the islands and continent; but all these are reduced to *one*, being united in the agreement of the same true doctrine."*

St. Jerome saith, "The church of Christ is not strayed from its limits, that is, from the Holy Scriptures. Those things which they invent and forge of themselves, as by apostolical tradition, without the authority and testimony of the Holy Scriptures, the word of God dasheth in pieces."†

St. Lyrins (cap. 3) writes, "*Quod ubique, quod semper, quod ab omnibus creditum est, hoc est etenim vere et proprie catholicum,*" &c. "That which everywhere, at all times, and by all Christians, has been believed, that is indeed truly and properly *catholic*. These doctrines, then, should be our first and principal care to find. For there is nothing *truly catholic* but what truly and fully comprehends all these." And, (cap. 4,) "Whatever we find to have been taught by all, unanimously, clearly, and constantly, there let us fix our faith, and rest satisfied." Again, following St. Chrysostom and St. Augustine in expounding Gal. i. 8, 9, *Præterquam quod evangelizavimus, Καὶ οὐκ ἐπέειπεν,* &c., thus he speaks: "He (the apostle) saith not, if they preach things contrary, but if they preach ever so little different from the gospel which we have preached unto you, and, of course, in any degree contrary to it, let him be anathema."

Again, (cap. xxx.) "The character of catholics is this, to preserve inviolably the sacred depositum of the holy fathers committed to their trust, to condemn profane novelties, and, as the apostle commanded over and over, to pronounce the anathema upon any one whatever who should attempt to preach another gospel."

And (cap. 15) "*Quid ergo si episcopus,*" &c. "What then, if a bishop, deacon, doctor, nay, or a martyr, should fall from the *rule of faith*, would this give a sanction to heresy? Are we to try the truth by the man, or the man by his faith? But an inspired governor of the church,

* Theod. in Ps. 47, tom. i. p. 589.

† *Ecclesia Christi non est egressa de finibus suis, i. e. de Sanctis Scripturis. Sed et alia quæ absque autoritate et testimonio Scripturarum, quasi traditione apostolica, sponte reperiunt, percutit gladius Dei, Hieron. in Hagg. cap. l.*

Moses, will answer this question: Deut. xiii. 'If there arise among you a prophet or a dreamer of dreams,' that is, a teacher in the church, so able as even to give thee 'a *sign* or *wonder*, and that that sign come to pass too.' Well, and what then? 'And if this prophet shall say unto thee, 'Let us go after other gods,'—what, I pray thee, are these gods, but *strange errors*,—'let us serve them,' that is, 'let us believe these false doctrines and follow them.' Well, and what is the conclusion? 'Thou shalt not hearken to the words of that prophet, because the Lord your God proveth you, whether you love the Lord your God with all your heart and with all your soul.' This is, doubtless, a great and powerful proof of your love, when he, whom you look upon as a great prophet or doctor, and stickler for the truth, and whom you greatly revere and love, privily drops his baneful errors, and so artfully mixes them with truth, that whilst you are so blinded by the authority of the deceiver, you cannot presently perceive the deceit, (and most hard it is to condemn the doctrine, whilst you admire the doctor,) and not to hearken to him or follow him; this is, indeed, proof of love to God." Lyrins, cap. 15.

And (cap. 17) he saith, "Keep, said the apostle to Timothy, this *depositum*, this talent of *catholic faith*, sacred and inviolable. *Gold* thou hast received, gold return. Never go about, I charge thee, to put off one thing for another, nor ever have the impudence or knavery to downface the world with lead or copper for gold. Be sure to restore *gold*, not in resemblance only, but real, true, pure gold."

Clemens of Alexandria writes, "No man is with us a Christian but he who is pious and religious; so that this, in short, is our state that follow God. Such as are our desires, such are our discourses, and such as are our discourses, such are our actions, and such as are our actions, such is our life." Ad. Gen. p. 76. And, says Justin Martyr, "Do any live otherwise then as Christ hath commanded? they are no Christians, though with their tongues they ever so smoothly profess the Christian doctrine." Apol. cap. 2.

St. Basil saith, "Let no man impose upon himself with inconsiderate words, saying, Though I am a sinner, yet I am a Christian. But hearken, sinner, all wicked men

shall be bundled together in the great day of the divine vengeance, and shall be indiscriminately thrown into the merciless and devouring flames." In Isai. cap. 1.

From all this most plain is it, that what renders a church truly Christian or catholic, is her holding and practising the pure gospel doctrine of Christ, and it only. And that this is the very judgment of all orthodox Protestant churches at this hour, differ as they may in minor matters, must from the following authorities be obvious to every candid person.

A canon, set forth in 1571 by the reformed church of England, is, "That the clergy must never teach any thing, as matter of faith religiously to be observed, but that which is agreeable to the doctrine of the Old and New Testament, and also to the catholic fathers and ancient bishops of the church." Lib. Can. Eccles. Anglic. cap. vi. p. 19.

Art. xix. of the church: "The visible church of Christ is a congregation of faithful men, in the which the *pure word of God* is preached, and the sacraments duly ministered according to Christ's ordinance, in all those things that are requisite to the same." Articles of Religion.

Art. xx. "It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it expound one place in Scripture so as to be repugnant to another. Wherefore, though the church be a witness and a keeper of Holy Writ, yet it ought not to decree any thing against the same."—*Ibid.*

Art. xxv. "There are *two sacraments* ordained by Christ our Lord in the gospel, that is to say, baptism and the Lord's supper."

Art. vi. "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

The unity, the happy similarity of features, in the grand essentials of Christianity, of the ancient Christian churches with Christ's pure model church, and of all *faithful* Protestant churches with both, must, to every unprejudiced observer of the above documents, be most obvious. And, as the religion of these ancient churches was not of man, but from God himself, by his gospel and his grace sent down from heaven, so must it be evident to every honest

mind, that the religion of all informed and faithful Protestants is precisely from the same source, even the gospel and grace of God, and not in anywise from any human being, whether good or bad. For not the messenger, but the message of God, the gospel, embraced by faith, is the soul's salvation. That *unity*, with regard to any system of theology which men may please to adopt, can consist with a vast diversity of opinions in circumstantial matters, such as forms, phrases, and a variety of other matters, so that the *body* may possibly be divided into little communities, is matter of daily experience. Pagans are divided into their several castes, (each having its own brahmins,) *ad infinitum*, yet no one denies that they are *one great body* of idolaters. The Jews had their Pharisees, Sadducees, Essenes, Herodians, Nazarites, &c., yet were they *one church*. In the church of Rome are clergy secular and regulars, with their many orders, Dominicans, Franciscans, Augustinians, Carmelites shod and unshod, Jesuits, &c. &c., all differing from each other in minor matters, opinions, forms, regulations, &c., and often found sharply contending with one another, as was the case of the Jansenists and Jesuits, Franciscans and Dominicans, in reference to the immaculate conception of the Blessed Virgin, freewill, grace, &c. &c., yet they all are one body, subject to *one faith and one head*, the pope and his creed. If, then, Protestants be thus found divided into different communities, and having minor differences in non-essentials, such as forms, opinions, and discipline, yet rejecting all human doctrines and all teachers that vary from Christ, and cleaving to him and his faith or gospel alone, according to the best of their judgments before God, who can wonder or can deny that they all are *one body* in Christ—one great Christian church? I say, who, on rational principles—who, save some splenetic bigot, can possibly deny that they all are Christ's? For their gospel, their worship, their sacraments,* and their aversion to all false doctrines are the same as those of the ancient churches. and of that of Christ and his apostles. I

* St. Augustine (Epist. 118, ad Januar.) says, concerning the sacraments of Christ's ancient church, ("*Sacramentis in numero paucissimis. in observatione facillimis, in significatione præstantissimis, Societatem novi populi colligavit.*") "In number the fewest, two only, easy to be observed, and in meaning most sublime."

maintain, therefore, that all those Protestants that are thus faithful are *one body in Christ*, even as so many branches in one vine, some more beautiful, luxuriant, and productive than others, yet all bearing fruit similar in quality belong to the same parent. On this point I have been thus particular, because that on the one hand designing men, who lie in wait to deceive, have hereby very often succeeded in leading astray those who do not observe it; and, on the other, there have not been wanting some rash men, who, not possessing just discernment, and mistaking, like the apostles “who forbade the good man that had not followed with them,”* have ignorantly slighted, nay, persecuted their own brethren in Christ, whom, because of some frivolous difference in non-essentials, they unwittingly looked on as enemies! By this species of ignorance, immense mischief has been done to the cause of God on earth. And it should not be forgotten that the inspired penman tells us, That, even in his day, (because in this our imperfect state such is our weakness, *we know in part* only. 1 Cor. xiii. 9, 12,) of those who had embraced the gospel, “one said I am of Paul, another I am of Apollos, and I of Cephias, and I of Christ.” 1 Cor. i. 12. And thus they had their minor differences; but who will say that for this they were not nevertheless one in Christ? Not to notice this with deep attention must evince extreme weakness of intellect, or great malignity and bigotry. And if against Christ and his gospel church the gates of hell can never prevail, then, as no informed Protestants have any faith but that from Heaven, the gospel only, so must it follow that the gates of hell can never prevail against faithful Protestants or their churches. For let evil men plot as they may, greater is he that is for them than all that are against them. With the pious Wesley, then, can they individually and collectively sing—

“A charge to keep I have, a God to glorify,
 A never-dying soul to save, and fit it for the sky.
 Arm me with jealous care, as in thy sight to live,
 And O, thy servant Lord, prepare, a strict account to give.
 Help me to watch and pray, and on thyself rely,
 Assured, if I my trust betray, I shall forever die.”

* Luke ix. 49.

DOCTOR MILNER—THE ROMAN CATHOLIC CHURCH, ETC.

That there were among the Jews false prophets, and a synagogue of Satan; that among Christians would arise “an *apostate and false church*, with the man of sin, the son of perdition, at its head;” and that even in the days of the apostles, “this mystery of iniquity, the lust of dominancy, was already working,” the Scriptures testify. But as this subject shall come under more particular discussion when I shall come to the latter day apostacy, I shall here be brief.

The famed Doctor Milner, in his book, the “End of Controversy,” which now is looked on in some sort as the standard of the Roman Catholic clergy and people, and their text-book, has 122 pages in part ii. solely on his church, to prove that she only is God’s church. But I must take the liberty of proving against him, that in the whole he has not one sound—one tenable argument; nay, that he has been only beating the air, and casting dust into his readers’ eyes! He spends his strength first in vilifying the Protestant Reformers, on pretence of their being the authors of the Protestant religion, which he therefore insinuates is, as it were, of yesterday—is a corrupt novelty only; whereas, having their books and articles before his eyes, (as above stated,) all disclaiming *every religion* save that which is from God himself—even the gospel, and his grace which comes by the Holy Ghost from heaven, he, therefore, must have known that he was deliberately slandering them; than which, what more desperate iniquity can be conceived? The palliative of ignorance cannot be allowed in his case. And, secondly, he defends, at great length, what nobody disputes—the purity of Christ’s ancient church! This he did as a *ruse*, to make men think that his church is precisely the same; whereas, the truth is, no two things can more widely differ! But could he have but shown us that our gospel varies from Christ’s, or that Pope Pius IV.’s creed is in unison with the gospel, then had he done something to purpose. When neither of these, however, could he have done, silence then had best become him. This no candid man will deny. That this whole book of his is, I am constrained to say, a tissue of abuse, misrepresentation, and mere sophistry, mixed up with an artful affectation of

sincerity, the better to make it pass with the unwary, (a practice generally adopted by the writers on that side,) is a matter that shall, I judge, be quickly made clear as the light to the most superficial observer. Here we shall adduce some specimens of this species of craftiness and warfare, at which every pious and sensible man must blush.

I. In his Address, to the Right Reverend the Bishop of St. David's, (pp. 19, 20,) he writes, "My lord, whatever excuse there may be for the inconsistency of other men, there would evidently be none, in religious matters, for persons of your lordship's and the writer's profession and situation, should they, for their *prejudices* or temporal advantage, mislead others in a matter of eternal consequence. Such conduct would be hypocritical, perfidious, and ruinous. In fact, my lord, if, as Christ assures us, some of the arraigned, at the great day of universal trial, will rise up against others and condemn them for their peculiar guilt, (Matt. xii. 41,) how heavy a condemnation will poor bewildered souls call down upon those faithless guides who have led them astray! Or rather, how severe a vengeance will the *good Shepherd* himself, who laid down his life for his sheep, take of those hirelings, who have not only left his sheep to be caught and scattered by the wolf, but have themselves killed and destroyed them! (John x.) For all these important motives, let us, my lord, dismiss every selfish interest, human respect, and prejudice, from our minds, in the discussion of religious subjects, and, with the *utmost sincerity and ardour of our souls, follow truth* whithersoever she leads us."

What an expression of sincerity, and of apparently deep piety have we here! Who could for a moment entertain any suspicion of the least unfair dealing in any man, a divine, especially, who could thus express himself before God? *Facts*, however, are stubborn things; they are too mighty when put in competition with mere words. But we must hear him a little more.

II. Writing to Mr. Brown, (part ii. letter xiv. p. 5,) he says, "Dear sir—Nothing is more clear to natural reason, than that God cannot be the author of different religions; for being the Eternal Truth, he cannot reveal *contradictory doctrines*; and being at the same time the Eternal Wisdom, and God of Peace, he cannot establish a *kingdom divided*

against itself. Hence it follows, that the church of Christ must be strictly ONE; one *in doctrine*, one *in worship*, and one *in government*. The mark of UNITY in the true church is also clear from holy writ: ‘There shall be ONE FOLD and one *Shepherd*.’ John x. 16. ‘I pray for all that shall believe in me, that THEY MAY BE ONE.’ xvii. 21. In like manner St. Paul inculcates the *unity* of the church, saying, ‘We being many, are ONE BODY in Christ.’ Rom. xii. 5. And again, ‘There is ONE BODY and one spirit, one *Lord*, ONE FAITH, and one *baptism*.’ Eph. iv. 4, 5.

III. “Now, sir, I maintain it, (saith he, let. 16,) that this original and great church, called the Catholic church, is, and ever has been, strictly ONE, in all the above mentioned particulars, and first in her *faith* and terms of communion. The same creeds, namely, the Apostles’ creed, the Nicene creed, the Athanasian creed, and the creed of Pope Pius IV., drawn up in conformity with the definitions of the council of Trent, are everywhere recited and professed to the strict letter: and the same articles of faith and morality are taught in all our catechisms,” &c.

He (in letter 50) outdoes, if possible, all that went before. Saith he, “It remains, my dear friends and brethren, for each of you to take his and her part; but remember that the part you severally take is taken for ETERNITY! On this occasion, therefore, if ever, you ought to reflect and decide seriously and conscientiously, dismissing all worldly respects of whatever kind, from your minds; ‘for what exchange shall a man receive for his soul?’ (Mat. xvi. 20;) and what will the prejudiced opinion of your fellow-mortals avail you at the tribunal, where we are all so soon to appear, and in the vast abyss of *eternity* in which we shall quickly be all engulfed? Will any of them plead your cause at the bar! or will your *punishment* be more tolerable from their sharing in it? Finally, with all the fervour and sincerity of your souls, beseech your future Judge, who is now your merciful Saviour, to bestow upon you that light to see your way, and that strength to follow it, which he merited for you, when he hung for three hours your agonizing victim on the cross.

“Adieu, my dear friends and brethren; we shall soon meet together at the tribunal I have mentioned; and be assured that I look forward to that meeting with a *perfect*

confidence, that you and I, and the great Judge himself, shall all *concur in approbation of the advice I now give you.*
 J. MILNER."

Bossuet, Bishop of Meux, in his "Exposition," writes, "There is ever this unfortunate fact standing against *heretics*, which they have never been able to palliate, that of their *novelty*," &c.

Doctor Manning saith, "The church of Christ can only be that which believes wholly and entirely the *doctrine* taught by Christ, and delivered by his apostles. If the church would teach any one point of faith contrary to the revealed word of God, she would lose all faith, and would cease to be the chaste spouse of Christ, but would be a harlot, and the *school of Satan*; and the gates of hell would prevail against her," &c.—Short Method with Protestants, p. 29—52.

This much from these divines is a specimen more than enough, first, of their bold but wholly untenable assumptions, as well as of their glaring and shameful self-contradictions; and secondly, of the awful unity or *agreement* of these men, and indeed of all their modern writers especially, to adopt this most *fraudful* plan. For what can be more *shameful* or more *fraudful* than to take for granted what should be first proved, and what none can grant? and to assume, in the face of the plainest facts, as divine and incontrovertible truths, what are direct opposites, and falsehoods most palpable? Than which, what course more base, impious, and odious, in the eyes of every honest man, and of God, could possibly be conceived, and the more especially when it is considered, that soul concerns—even the *eternal* destinies of multitudes—are involved?

What man, I again repeat it, after perusing these extracts, replete with so much apparent piety and sincerity, and put forth with such nerve, too, but would be led to look on the whole as sterling, as indubitable truth? That any deception could in any wise be plotted by such men, who for a moment could possibly suspect? But the sequel will more than prove how much we may be mistaken. Such wickedness and hypocrisy, as facts evince the existence of, can scarce be possible.

In reference to these extracts from these learned bishops, to none of them, save one, could any informed Christian

possibly object, did he not know their utter inconsistency with the principles of these writers. But what, if they believed not themselves! Nay, if it be made clear as noon-day, they did not believe a word of it; what will Dr. Milner's admirers then think of all this; and what must be not only their astonishment, but horror, when, after all these his professions of piety and sincerity, they shall find he by no means believed what he was saying? To come then at the point at once, we shall ask only one simple question, Can any sensible man when he contradicts himself think he speaks truth? Can any man in his senses believe that the opposite of what he knows to be truth is truth? or that things that vary from one another are yet the same? But Dr. Milner was no idiot; he, surely, had the use of his reason, and withal was a well-informed, studious, and acute theologian; it must follow, then, if no such man who contradicts himself can believe himself, that he (Dr. Milner) did not in any wise believe himself in what he wrote; and therefore that he knowingly and deliberately designed to mislead his readers. (This applies to the others, and to all such writers too.) This charge is of so serious and so astounding a nature, that nothing short of the clearest facts possible can at all justify it. If such facts, however, can be brought to substantiate it, every one will allow the writer would be criminal against God and man had he concealed them.

We must then proceed to the *proofs* that Dr. Milner did not believe himself; and also, by a *few observations*, shall overthrow not only his 122 pages in defence of his church, but his whole book, on which he bestowed so much time and labour. This, I trust, every candid man must be constrained by the force of truth presently to admit.

In the second paragraph (letter xiv. to Mr. Brown, part ii.) the doctor lays down these premises: "That God cannot be the author of different religions, or of contradictory doctrines; and that he could not have established a kingdom divided against itself. Hence, that the church of Christ must be strictly ONE; *one* in *doctrine*, in *worship*, in *government*," &c. Than all this, nothing can be more true. He adds, "Now, sir, I maintain it, as a notorious fact, that this original and great church, called the (Roman) Catholic church, is, and ever has been, strictly *one* in all the above-

mentioned particulars : and, first, in her *faith* and terms of communion," (that is, *worship* and *government*.) "The same creeds—the Apostles' creed, the Nicene, the Athanasian, and the creed of Pope Pius IV., are everywhere professed to the strict letter."

Here we lay hold on and arrest the doctor! Who will now come forward to say that he believes himself when writing this paragraph? By his mention of the Trent creed of Pius IV., though he left out the term "Roman," yet it is plain that by "this original great catholic church," he meant the church of Rome. That the gospel only was the faith of Christ's *original church*, and of all the ancient churches, those of the first three centuries especially, before Arianism and other errors sprung up, none will attempt to deny; nor to the three creeds first mentioned, that were framed afterwards, do I conceive there can be any solid or well-grounded objection. But how the creed of Pius IV., framed more than 1500 after Christ, and at this moment found at complete variance with the gospel, and with the other three creeds, is, or ever was in any wise the faith of Christ's original catholic church, or of the ancient churches, we wish to see proved. But if no man that ever lived can show or prove it, then the doctor's "notorious fact" turns up to be a palpable *notorious falsehood!* Again, "If nothing is really catholic but what was believed (*semper*) always, (*ubique*,) in all places, (*et ab omnibus*,) and by all Christians," as saith St. V. Lyrus, how then is it a "notorious fact" that Pope Pius's *new faith* is the faith of all ages, &c., or is at all Catholic? Who will maintain this? None. To call that *new* and *corrupt faith*, catholic, is therefore to be guilty of another "notorious untruth."

We maintain that Pope Pius's creed is opposed to the gospel and to Christ, and that the articles of that faith involve necessary self-contradiction: instance, *the proper sacrifice of the mass, the supreme adoration of the bread or wafer, the worship of the cup, the offering them up for the souls in purgatory, invoking angels and departed saints, rosaries, PRIVATE CONFESSIONS, indulgences, extreme unctions, jubilees, worship in a forbidden tongue, celibacy, supremacy, &c. &c.* This little volume proves all this. How then, we, thirdly, ask, can it be "maintained as a *notorious fact*," that all these self-opposing and gospel-

opposing doctrines ever have been, or now are, strictly ONE with the doctrines of Christ, or are the faith of his gospel and original church? When it cannot be maintained, it then is a third falsehood.

Another "notorious fact" of our sapient doctor is, "that the worship of his church of Rome is, and ever was, *one*, strictly *one* with Christ's original church." Not a word of this did he or could he have believed! For, passing by that his Trent creed is at variance with the other three creeds, as well as with the gospel, we ask a fourth question, Did Christ's original church ever practise the following many sorts of religious WORSHIP, viz.:—1. The adoration of the sacramental bread; 2. Of the cup; 3. The worship of angels and of saints by invocation; 4. The worship of images by bowing down before them with prayers and uncovered head; 5. The worship of sacred relics; and, 6. The worshipping in a foreign tongue, &c.? Who can now answer for him? If no answer can be given, is not this another "notorious falsehood," and "unfortunate novelty?"

Again, could Dr. Milner have believed "it to be a notorious fact" that his *seven* sacraments are *one*, strictly *one*, with those of the original Catholic church? We have shown, on extreme unction, in treating on the ancient sacraments, (p. 63,) that the ancients, as well as the gospel, testify that *only two sacraments*, baptism and the Lord's supper, were ordained by Christ, or found in the original church; and we have proved that holy orders and extreme unction could not consist together. If this fact also cannot be maintained, is it not another falsehood? Now, as all these are contradictions, who will say the doctor believed them as truths?

Lastly, GOVERNMENT. The doctor "maintains as a notorious fact," that "his church is in government *strictly one* with the original Catholic church." Where is he who can support this? We have abundantly proved that he has hitherto failed in every point to uphold his assumptions, and showed his doctrines, sacraments, &c., at variance with truth. We now do the same here: we demand, has God ever appointed any persons, who teach doctrines and sacraments at variance with himself and his gospel, to govern his church? When it is plain Christ never sent any such,

but said, "Beware of false prophets—you shall know them by their fruits;" who sent them? save one of themselves, their head the pope. How, then, are such governors and government strictly *one* with the pure original church, whose pastors and government were to these the very opposite? Here, then, again, is his "notorious fact" a notorious contradiction to all truth. And hence most plain is it that neither did Dr. Milner, nor Dr. Manning, nor Bossuet, believe themselves when they made such professions!!!

As "God is not the author of different religions or of contradictory doctrines, nor ever set up a kingdom—a church divided against itself," as the doctor states: and as it is now proved that the doctrines, the worship, the sacraments, and the government of the doctor's or the pope's church are quite at variance with those of Christ's original great catholic church, it must then instantly follow from these premises that it is impossible that God is the author of the religion, of the worship, or of the sacraments of the church of Rome, or of her government. Who then is her real author can now be no secret to any man of the least mind. And having proved the doctor's creed is at variance with Christ, his gospel, and the old creeds, so is his catechism also with God's commandments; that, against image-worship, the second, is left out, as is the fourth also (save one line)—"Six days shalt thou labour and do all thy work," and holydays are daringly set up in opposition to it; and the tenth is split into two, to make the people think they have the ten in Exodus. From these few observations what now is the conclusion, the necessary conclusion, and which fearlessly challenges all his admirers on earth to obviate; what is it but this, in the first place, that the whole of his book is a heap of mere sophistries and misrepresentations, which, at the touch of truth, fly like chaff before a storm? 2d. That as his church and doctrines, &c., are found opposed to Christ, and as it is granted that what is opposed to Christ is antichrist, so must he be their author! Tremendous! 3d. That as those doctors could not be supposed ignorant of these arguments, nor of the writings of their own learned men, as Cardinals Fisher,* D'Al-

* Fisher, de Captiv. Babyl. c. 10.

liaco,* Cajetan,† Drs. Scotus,‡ Durand,§ Polydore Virgil, Lindan, Clemangis, Salmeron, Bannes, and many others, confessing that transubstantiation, the worship of the eucharist, half-communion, purgatory, indulgences, &c., are new doctrines, and cannot be proved by Scripture, and therefore are mere human fabrications, and of course are, as Bossuet and Manning say, “novelties and heresies,” and “that the church that teacheth them is not the spouse of Christ, but an harlot, and the school of Satan, against which the gates of hell have prevailed;” how then, with all these facts before their eyes, could all their professions of piety and sincerity be possibly looked on other than as hypocritical falsehoods before God?

4. That when the faith, worship, and government of all informed and faithful Protestant churches are essentially *one* with the ancient churches and with each other, though divided in minor opinions or forms, like fair and stunted branches in one vine, who in his senses should stay one hour from the same, or one hour in the church that has so undeniably apostatized from the primitive faith?

It being an admitted fact, “that false doctrine and its teachers are accursed of God, and that the church which hath them is indeed prevailed against by Satan, and is his school and synagogue,” when these doctors, Milner and his brethren, are thus found teaching so many doctrines at variance with Christ, and so many sorts of worship opposed to him, and are sworn so to teach all their days, most clear then is it to the weakest capacity that against their church and them Satan hath prevailed. But it is granted, “wickedness or mortal sin is another engine whereby the gates of hell prevail against the church,”—now it is allowed by all the papal clergy|| “that there are seven deadly sins; six against the Holy Ghost; four crying sins; and ten against the ten commandments, together with all those in the catalogues of the Old Testament and of the new, all mortal, and any one of which corrupts and destroys the soul: and

* D’Alliaco, 4 Sent. qu. 6, art. 1.

† Cajetan apud Saurez, tom. 3, disp. 44.

‡ Scot. in 4 Sent. cap. 2, qu. 4.

§ Durand, 4 Sent. dist. 10, qu. 1.

|| See Dr. Challoner’s “Meditations,” and “Catholic Christian,” Manning’s “Mor. Entert.” Gallagher’s “Irish Sermons,” &c.

that any layman or clergyman who by practice or *desire* allows himself in any of them, (let his zeal for the pope or his church be ever so great, it profits him nothing,) is not of the church of Christ, but belongs to the devil, and is of his synagogue." Should then all the clergy and people found daily practising these or any of these sins, be but put out of the papal church, as Christ in that dread day shall separate all such sinners from his people and kingdom forever, who would remain? Would one out of a thousand escape? Where then is the church of Christ? Were the king's army thus found corrupted by rebellion, so that scarce one of a thousand was free, would it not be allowed that it had ceased to be his, and had gone over to his enemy? Who of any candour, therefore, can for an instant deny that the gates of hell have, by much *heresy* and *wickedness*, awfully prevailed against the church of Rome? "Her sins have reached unto heaven, and God hath remembered her iniquities, therefore go out of her, that you receive not of her plagues." Rev. xviii. Rhemish.

Dr. Milner having totally failed in the first and chief mark of his church, that of "divine *unity*" with Christ's universal church, in either "doctrine, worship, or government," he must then necessarily fail in all his other marks also, viz. sanctity, catholicity, apostolicity, and miracles. For as corruption cannot produce purity, his doctrines and worship being found opposed to Christ, cannot, of course, possibly produce sanctity, nor therefore have any affinity to catholicity or apostolicity, nor can any miracles be ever wrought in such a church except "those of the three frogs." Rev. xvi. 13. For to affirm that God, who cannot lie or endure a lie, would grant divine miracles to support false doctrines or lies, is not only absurd, but the highest blasphemy. Having thus exhibited Christ's genuine church, and the utter falsity of Dr. Milner's,—and having, by these few observations, overturned this whole third part of his crafty production, and exposed its sophistries beyond possibility of contradiction, I must now, before I proceed further, close this article on infallibility.

If it be ridiculous in any church whose doctrines and worship are thus most corrupt, to claim *infallibility*, when the popes and councils of the Roman Catholic church are found thus in many corruptions and self-contradictions, such

claim by them must be monstrous. We have already adduced popes and their churches respectively vehemently contending against each other; sometimes two, and even three at a time. Some of these wonderful heads were condemned of heresy. Pope Liberius, in the fourth century, subscribing the Sirmian decrees, became an Arian, as did Pope Felix; and, in fact, as St. Jerome tells us, (“ingemuit totus mundus et Arianum se esse miratus,” Dialog. adver. Lucif. c. 7,) “The whole world groaned, and wondered at itself to have become Arian;” so that all the bishops and clergy at that time of blindness became Arians, except Athenasius and three or four more. When the whole of the bishops, nearly, with Liberius, the pope, at their head, were thus Arians, was their church then infallible? Canus, a papal writer, records that Pope Honorius was, according to Epiphanius, Bede, and also to the seventh general council, convicted of the heresy of Monothelism.* The council of Nice, (An. 325,) consisting of three hundred and eighteen bishops, made two decrees, one against any appeals of excommunicated persons to remote churches—the other (Can. 6) is, *Mos antiquus in Egypto, &c.*, “The old custom remains, that the government in Egypt, Lybia, and Persapolis should belong to the Alexandrian bishop, because the Bishop of Rome also hath the same old custom over the suburbical cities. Let Antioch and other provinces have their privileges.† St. Augustine, in a council of two hundred and seventeen bishops, reproved three popes, viz. Zozimus, Boniface, and Celestine, for forgery of a canon in the council of Nice, “because, that as God does not endue a single man with justice and deny it to innumerable others, so each bishop is to mind his own charges, and not interfere with others.”

In the space of five hundred and forty years, twenty-two hundred and eighty bishops, who composed eight general councils, decreed against the pope and the church of Rome, and condemned their pretensions; first, by limiting the Roman diocese in common with other patriarchs; secondly, by equalizing the Bishops of Constantinople with those of

* “Honorium quomodo ab errore vindicabis quem hæreticum fuisse tradit Epiphanius, Beda, totaq. denique septima synodus.”—Canus loc. theol. l. 65.

† Binnius, tom. 1. in conc. Nice 1, conc. Eph. 434.

Rome, as both being imperial cities, (hence not on the ground of any divine right;) thirdly, in preventing the Bishops of Rome or others from ordaining any bishop in the isle of Cyprus; the fourth and second do the same; fifth condemns the sentence of Pope Virgilius; the sixth and seventh condemn Pope Honorius (as above;) the eighth imposes a canon on the church of Rome to prevent their Sunday feasts in Lent, saying, "We will this canon be constantly observed in the church of Rome." 4th con. Constantinople. Bin-nius, tom. 3, p. 149.

St. Cyprian, in the second century, called a council of eighty-seven bishops, and condemned Pope Victor's ex-communication of the bishops of Asia, in regard to Easter. Firmilianus affirmed, "Victor hereby hath cut himself off from the flock of Christ."

Pope Gelasius, (anno 496,) upon some Christians tainted with Manicheism, (who believed that as wine causeth intoxication it must therefore be of the devil,) refusing to partake of the cup in the last supper, decreed as follows:—"That such as did not receive the eucharist in both kinds should be excluded from both: because one and the same mystery cannot be divided without sacrilege." Also, "That the sacramental elements cease not to be of the nature and substance of bread and wine."* To this did all his clergy agree. But the very contrary of all this did Pope Martin V. and the council of Constance decree, anno 1414, sess. 13, as did Pius IV. and the council of Trent, anno 1564, saying, "That after the consecration no bread or wine remain." Trid. sess. 13, can. 1; sess. 21, can. 2.

And the council of Nice, anno 325, and of Ephesus, anno 334, decree, with an anathema, "That no new article forever shall be added to the creed or faith of Nice." But the council of Trent, in more than twelve hundred years after, add twelve new articles to this very creed, pronouncing an anathema "on all who will not embrace them."

Now we ask, were all these self-contradictory popes and councils infallible? The church of Rome says they were!!! And every pope is sworn to support their decisions, and to uphold and enforce them to the least tittle, "even to the shedding of his blood." Con. Constance, sess. 39; con Basil, sess. 37.

* Gel. de duab. naturis, cont. Eutyech.

Now, let every man of the least sense consider all these arguments, thus plainly laid before him, against the infallibility of the church of Rome and the supremacy of her popes, and ask himself, is there a tittle of truth in these claims,—councils against councils, popes against popes, creeds against creeds,—distracting the world, and destroying the souls and bodies of men? And now, reverend sir, say, is this *infallibility*, that is the parent of all these mischiefs, of God? If you say it is of God, you are undone, because it is blasphemy; and if you must own it is not, you are undone, for your strong rock is destroyed and your church overturned, and all her usurpations and pretensions fallen to the ground; conscience is rendered independent, and Scripture the only safe rule of faith, and thus both are, by the force of common sense and truth, forever emancipated from the dire and degrading shackles of papal infallibility. And as it most clearly is not of God, it must follow that it is of satanic origin, is of the very “spirit of proud antichrist,” as saith Gregory the Great, which is come forth to oppose God, and destroy man by his fell seductions.

And is not this that very destroyer of whom the holy propheties warn us, “that was to come with all deceivableness of unrighteousness,” to turn away the world from the faith, and would lead them after fables and false dogmas; and that would also cause them to persecute and murder the saints, even those who follow the gospel? Is not this he of whom it is said by St. John, that “he would continue forty-two months, i. e. twelve hundred and sixty years, the man of sin sitting in the temple of God, during all these ages, (*by succession*, of course, as one man could not live so long,) still upholding the very same system of iniquity. As the reign of this dynasty began in 606, it must now soon come to a close.*

We have no thought that these arguments, that have been advanced to prove that this infallibility and its church are the enemies of the human race as well as of the Lord, will ever be answered. It now, therefore, remains for every

* 606 added to 1260 years, are 1866; take the present year, 1827, from this, 39 remain. Take $5\frac{1}{4}$ days, (being the difference between the ancient year of 360 days and the year of $3605\frac{1}{4}$), and multiply these by the 1260, it makes nearly 19 years, which taken from 39, leave about 20 years to close the scene.

one concerned about his soul to make his choice, either to side with Christ, and his gospel and people—even those who follow him and it, or with this infallible deception and its partisans. Choosing this latter, they must expect the result, the threatened result—“they shall drink of the wine of the wrath of God, and the smoke of their torments shall ascend up forever and ever.” Rev. xiv. But if they wisely submit to the former, and take his holy counsel, “Come out of her my people, that ye receive not of her plagues,” Rev. xviii., such shall save their souls alive.

I shall now return to Dr. Milner, and let my reader see the manner in which he essays to support, but how feebly! those points which I have examined and overturned. We have already seen the full third of his book, with all his lofty claims to the church of Christ, prostrated, as in a trice, by a few plain matter-of-fact observations. With regard to extreme unction, he has on it an elaborate letter, (part iii. letter 44,) in which he says not a word to purpose, except belying St. James and contradicting himself, and the gospel, and all antiquity, be sound arguments! He well knew there can be no true sacrament without Christ’s own *institution* of it; which, when he saw in this case he could not find, he rolls it over at once on St. James that he found it, and had formed this sacrament! Whereas, it is most evident, that the apostle spake of no sacrament for the dying, but of the Lord’s mercy in *healing* or *raising up* to health the sick, by a miracle, as I have already fully explained. Moreover, he knew from the gospel and the ancients—St. Augustine and others, with Pope Innocent, whom he mentions, but suppresses his words, and also from Cardinal Cajetan, &c. &c.—that no such sacrament had existed, and that only *two* were divinely instituted in our Lord’s lifetime, but after his death none; yet he desperately contradicts the whole, as every one who reads him may see. Now if in this he can be vindicated, let it be done.

On his seven sacraments he treats in letter 20. The two which the gospel teaches, baptism and the Lord’s supper, he miserably mangles, and turns them from their divine design. The first, which is ministered “In the name of the Father, and of the Son, and of the Holy Ghost,” should call to our recollection, that the baptized should consider themselves bound to the ten commandments of the

Father: to Christ and his gospel, to obey them; and to yield themselves to the Holy Ghost,—to dwell in them all their days, in order to bring forth his heavenly fruits. But instead of this, all men, by the papal baptism, are bound to receive mutilated commandments—the second and fourth, mostly, being suppressed—and to obey the pope and his creed, which are flatly opposed to the law and gospel, as these sheets clearly demonstrate. And the eucharist is similarly treated in a vast diversity of ways, which shall presently be made manifest; and all to subserve the unworthy purposes of domination over mankind. With regard to the other five, conscious, as he unavoidably was, that Christ never did appoint them, he is obliged to say, “Though these holy rites *had not been endued by Christ with a sacramental grace*, yet practised, as they are, in the catholic church, they should still be considered *great helps to piety* and Christian morality; and what I have *asserted* concerning these *five sacraments* in general, is particularly true with respect to the sacrament of *penance*,” &c. Here the truth slips out, that he was well aware Christ is not the author of these five; and yet he dares impute them to him! Nor were they owned or practised in the original catholic church; hence, most clear is it, that that catholic church and the Roman church are not one, but direct opposites. And he tells “that they are *helps to piety*.” Now, what less is this than saying, that the Lord, who appointed them not, was a defective teacher! and that his pope and church teach the ways of God more truly? If this be not blasphemy, let common sense judge; and if such pretended sacraments—such human corruptions, that thus involve necessary blasphemy—can “be helps to piety and morality,” and not the very reverse, let all concerned for their eternal destiny well consider, and see if, after this, they should venture upon any such sacraments or human inventions, and which are, indeed, confessed such! *penance* or *private confession* especially, which, as he most extols, should therefore be most avoided.

In reference to the doctrine of “intention,” he passes it over very slightly; and “infallibility” he cannot defend, except he could make infallible corruption infallible purity. On “supremacy” he is very weak indeed; he tries to prop it up by some quibbles. (Letter 46.) He has not, how-

ever, a single solid argument in his twelve laboured pages on it. Whoever will read what I have advanced, shall find all his assertions to be empty as air. He asserts "St. Peter derived it from our Lord." Matt. xvi. 18. Whereas, in a few verses after this text, Christ calls him "Satan;" and, as I have already showed, forbids all *supremacy* and pride, on pain of eternal wo. And he must grant, that nothing that he might *pretend* to adduce from the fathers, when it would go to contradict Christ or plain facts, can for a moment be listened to; and the more especially as I have met and silenced all such allegations, and now challenge their disproof. He unblushingly represents Origen and Cyprian as affirming, "that the church is built on Peter, and that Rome is the *mother church and root of catholicity*," in flat contradiction to the apostle, or rather to the Holy Ghost which inspired him, calling "Jerusalem the *mother of all*," (Gal. iv. 26,) and also "the *root*," (Rom. xi. 18—24,) and "that the foundation of the apostles and prophets is the same." Eph. ii. 20. Who can depend on a man that thus states against God himself, in any thing he says? Nay, what he could believe himself, was impossible. He here argues, "That, as some special dignity was conferred on Peter," (a thing that nobody denies,) "he therefore was made supreme." But this is false, as it confounds primacy (Peter being the first, after Christ's resurrection, to preach the gospel to Jews and Gentiles) with supremacy. And this is his art and strength! But every novice may know that one may be foreman of a jury, and yet have no power or voice beyond any of the rest—no dominancy over them. Hence, as his arguing is all mere froth and talk, he makes out nothing!

All his book is of this character—all elaborate sophistry; and in no part is it more palpably so than in the first—that on the true **RULE OF FAITH**. Here he egregiously commits himself; he says and unsays in the same breath. He affirms, "Christ did not intend men should learn their religion from a *book*, but from *preaching*; that he wrote nothing, nor commanded his apostles to write, but to preach." Yet he presently tells us, "That Christ *inspired them to write* the gospels and other parts of the New Testament;" and "that the Scripture is not a *perfect rule of faith*;" yet "that on reading the New Testament, we have the strongest

proofs of its being an *infallible guide* in the way of salvation;" and, "that most true it is, the Scriptures cannot mislead us," &c. (See letter viii. 2d and 3d pages; also ix. x. xi.) So then, "the gospel is an *infallible guide*, but not a perfect rule;" *i. e.* not an infallible guide! This is logic with a witness, worthy of such a doctor! But more of this anon.

He is most diligent in searching out all the faults, errors and discrepancies of Protestants, especially of the first Reformers, with the view, doubtless, that his own inveterate ones of the present time might pass in the smoke and elude observation. That these men, however sincere, might, after the long night of papal darkness in which they were held, upon their first emerging from it, have weak eyes, and many confused notions and crude ideas, like unto those "who saw men as trees walking," is not to be wondered at; it is what we might look for. Every freckle on them is, with him, a cancer; but the real cancers of his own are only freckles, and their putridity perfect soundness! In his church are Jansenists, Augustinians, Dominicans, &c., strong predestinarians,* and Jesuits, Franciscans, Carmelites, &c. &c.; as strongly opposed to each other's ideas, as being very wickedness and absurdity. But on all this he is quite silent, inasmuch as they cleave to the pope and the faith of Pius IV. Yet on Protestants, in similar circumstances,—some branches of them judging they should hold predestination and election to a certain extent, and others contending that the gospel does not warrant any such notions, (as did the Wesleys, &c.,) but all conscientiously cleaving to

* Note on Rom. ix. 11, "Not yet born," &c. By this example of these twins, and the preference of the younger to the elder, the apostle shows that God, in his election and grace, is not tied to any particular nation, prerogatives of birth, or any foregoing merits, as the Jews imagined; for, as antecedently to his grace he sees no merits in any, but finds all involved in the common lump of sin and condemnation, and all children of wrath, there is no one whom he might not justly leave in that lump; so that whomsoever he delivers from it, he delivers in his mercy; and leaves in his justice whom he leaves in it: as when of two equally guilty, the king is pleased, out of pure mercy, to pardon one, whilst he suffers justice to take place in the execution of the other." What! without any gospel offer to them? Impossible! Here is high predestination in Milner's church, with a witness; and yet he ridicules others for it.

Christ and his gospel according to their several abilities, and carefully discarding all human inventions,—I say, on these he falls like a tempest, and confounds them together, as all holding, as he asserts, the *same impieties*; although they are daily, and at present with Christian kindness, thank God, labouring to correct each other, in reference to any views contrary to the gospel any might mistakenly hold; for they are all agreed, that any notion or doctrine opposed to the Scripture is indeed impious. Where, then, was his honesty—his candour, that what he counted only *mistakes* in his own orders, he makes *impieties* in Protestants? And with such ill-natured matters does he fill up his book, yet able to find no argument to defend the really monstrous tenets of his own church. Nor is he ashamed, in the face of the clearest possible facts, to insist, as he does, (let. xix.) “that his church holds the very same doctrine now, that the church held in the apostolic age! nor suffers any person in her communion to change it, or even to question any part of it;” although he was well aware, the twelve new articles of the Trent creed were never taught by the apostles or their Lord! How such glaring untruths and inconsistencies can be reconciled with all his high professions of sincerity, let common sense determine; or how such *assumed sincerity* can be looked on otherwise than as a *ruse*, a trick to cover a design to promote the spread of papal doctrine, and lull men into a fallacious security, is beyond my ability to comprehend, nor do I expect ever to see the man who can account for it on any other ground. And satisfied I am, that when my countrymen shall discover this *horrible artifice* and hypocrisy to mislead them, they will with indignation rise up, to a man, against it, and flee from it forever.

When closing the next articles—the doctrines of purgatory and indulgences—I shall again notice Dr. Milner’s chicanery.

I am, reverend sir, yours,

GIDEON OUSELY.

LETTER III.

PURGATORY A FIGMENT.

NO INFORMED POPE OR PRIEST EVER DID OR EVER
CAN BELIEVE IN PURGATORY!

TO THE REV. JOHN THAYER.*

REV. SIR,—The council of Trent (sess. iv.) saith, “*Evan-
gelum quod Dominus noster Jesus Christus Dei Filius,
proprio ore primum promulgavit,*” &c. “That the gos-
pel which our Lord Jesus Christ, the Son of God, first
preached with his own mouth, and afterwards commanded
to be preached by his apostles to every creature, is the
fountain of all saving truth and good morals,” &c. The
solemn oath that binds you, sir, the pope, and his clergy,
to these excellent words of this canon, is flatly opposed to
purgatory; and that which binds you all to the canon, “*de
purgatorio;*” (constanter tenere purgatorium esse, sess.
xxiv.) “constantly to hold that there is a purgatory for
souls not fully purged,” &c., is totally opposed to the for-
mer canon! Hence it follows, that as no man in his senses
can believe self-contradictions, so can none of you possibly
believe there is such a place as purgatory, and believe the
gospel is true; nor can any of you from this labyrinth ever

* Extract of a sermon against the Methodists, by the Rev. John Thayer, preached in St. John's Chapel, in Limerick, Feb. 3d, 1811:—
“True it is,” saith he, (after some scolding.) “the Methodists do not curse nor swear, they do not tell lies, they are not drunkards, they are strict observers of the Sabbath, and above all things, they are remarkable for their great charity and regard to their fellow-creatures; this they possess in so eminent a degree, as makes me blush for my own flock; but still, they are not of the true church, inasmuch as they do not belong to the church of Rome.”

be able to escape, but by the rejection of purgatory, and indeed of the papacy and its dogmas altogether. As no authority opposed to the gospel can be regarded by you or me, I shall now beg to attend to this dogma of your church.

Your definition of the mass is this: "*What is mass, but Jesus Christ himself, with all his merits and satisfaction, which we present to God the Father for the souls in PURGATORY, as the price of their redemption?*"

"The sacrifice of the mass is truly and properly *propitiatory* for the living and for the dead; (for those in purgatory;) because the same *Christ* is therein contained, and *unbloodily immolated*, who once offered himself bloodily on the cross."—Council of Trent, sess. 22, cap. 2, can. 3, and *Forma Fidei*.

To offer or present any thing, therefore, as a price for the redemption of souls from purgatory, to the Father, but Jesus Christ, would, with you, be a great profanation. Now if it should happen, (which ye allow in many cases it may,) that the bread and wine in the mass are not *changed* by virtue of the words of consecration into the real *natural body* of our Lord Jesus Christ—as it is not possible that they could, Christ having been born of a woman, and never made of bread and wine;—in this case, I say, you allow in your book, and in the General Missal, pages 53, 54, "that Christ is not in the *mass*—nothing is there but mere bread and wine still;" then, this *profanation* must, you allow, be the consequence, and that in the mass can no sacrifice be.

There are more than twelve cases particularized in pages 70, 71, 72, of your book, and in your Missal, any one of which, you own, renders void the consecration, and totally prevents the transubstantiation; and then Christ is not in the mass: viz. "if there be any defects in the *matter, form, intention, or minister*, the consecration is null and void." See page 44, an extract from the Missal.

Now it is very certain no man breathing, priest or layman, can possibly be sure that these defects are avoided; and if not, all the service of the mass is *idolatry* and *profanation*. This you grant; then these consequences are unavoidable.

1st. As ye cannot offer the sacrifice without worshipping the host, if the consecration be void, then only bread and wine, and not Christ being there, they who worship the

host after this inefficient consecration, which ye all constantly do, be it true or false, worship mere bread and wine, and are, as ye allow, guilty of most stupid *idolatry* and *wickedness!*

2d. Only bread and wine being in the mass, they are offered unto God as a price for the souls in *purgatory!* a goodly price, truly! Bread and wine worshipped by men and offered to God as a price for souls to release them out of *purgatory!* Is not this a most foul and shameless profanation?

Now I demand, 1st, was the sacrament, which Christ himself blessed and ministered with his own hands, a *sacrifice* properly, or at all propitiatory for sin? 2d. Was it worshipped with divine or with any worship? 3d. Was it offered up to God on any account? And, lastly, was it any way inferior to any since ministered by man?

The 1st was *impossible*, as there could be no *proper* propitiation but the death of Christ, which had not then taken place; the 2d *was not done*, no worship was given to it,—this the council of Trent confesses, as we shall see hereafter,—and as it was given only to be eaten in remembrance, then it could not be Christ, and so was not transubstantiated, except ye will presume to affirm *that he was eaten before he died on the cross*, and yet was not eaten, for he was crucified after; the 3d, it was not offered to God, as the evangelists tell us, but was given to men to be eaten; and to the last you must answer, it was not inferior,—no sacrifice forever could surpass it, and if not, by making your *sacrament* to be also a *sacrifice properly propitiatory*, to be *divinely worshipped*, and to be *offered up to God* for the living and for the souls in *purgatory*, all which are opposed to his, and yet ye are on your oath “to believe, practise, and teach;” then must it not follow that his sacrament, which was not propitiatory, nor was worshipped, differs from yours, and that yours is therefore infinitely above his? Is not this exalting yourselves above him, and a climbing up to the highest possible blasphemy? nay, a taking to yourselves the very character of the man of sin, the son of perdition, of antichrist? And are you not aware of the punishment that is likely to follow? Rev. xiii.—xix. 20. Hence, no sacrifice is in the mass, to offer it therefore for souls must be profane; and hence you must either

quit it and purgatory, or secure your own ruin. For, let me now ask you, can you or the people, after knowing all this, judge yourselves safe in persisting in the *dangerous service* of your mass, and still use them to take souls out of PURGATORY? And if such be the means to rescue souls from it, then, it is to be concluded, there is no such place of God's appointment.

And that there is no PURGATORY, but that it is a mere invention of the church, to enrich the clergy and to frighten the ignorant and keep them in subjection, (for who would not be in awe of and attentive to the man that has power quickly to hasten him out of a terrible fire, as bad as hell itself?) I say that there is no purgatory may appear still more evident from the following reasons:—

1st. The thing is encumbered with so many and such inextricable difficulties and absurdities, as I have just stated, that it must be dismissed as contrary to all common sense!

2d. Although the council of Trent, in the "*Forma Fidei*," and in the "*Decretum de Purgatorio*," obliges her clergy to SWEAR, "*constantly to hold, and most diligently to teach, that there is a PURGATORY*," &c., yet in the face of all this, many of your most learned and eminent divines have had the candour and courage to leave it on record for posterity, that no such thing can at all be proved.

Your Bishop Fisher saith, in *Confut. Luth.*, art. 18, "Many are tempted now-a-days not to rely much on *indulgences*, for this consideration, that the use of them appears to be *new and very lately known* among Christians. To which I answer, It is not very certain who was the first author of them; *the doctrine of purgatory was a long time unknown, was rarely if at all heard of* among the ancients, and to this day the Greeks believe it not;* nor was the belief of either PURGATORY OR INDULGENCES so necessary in the primitive church as it now is; so long as

* The Greeks, in their apology to the council of Basil, (*de Igne Purgatorio*, p. 56.) say, "We own no purgatory fire; we have received no such thing, nor doth our eastern church confess it."

And at the end of the apology, p. 93, "For these causes the doctrine proposed of a purgatory fire is to be rejected and cast out of the church, as that which tends to slacken the endeavours of the diligent, and which hinders them from doing their utmost to be purged in this life, since another purgatory is expected after it."

men were unconcerned about *purgatory*, nobody inquired after *indulgences*." Thus we see the bishop confesses, "*purgatory and indulgences were neither known nor necessary in the primitive or pure church.* A notable confession this from a *papal doctor!* "Indulgences were now, *though not of old, necessary.*" Necessary for what? Why, for enriching the clergy, to be sure, that these being sold, and masses said, money might thus be raised; and so *indulgences*, and a *purgatory* out of which tormented souls might be thus released, were then luckily, or rather wickedly thought on, as a fit expedient for this end! But of indulgences more hereafter.

Otto Frising, an old historian and a Roman Catholic bishop, and contemporary with St. Bernard, Chron. anno 1146, tells us, "The *doctrine of purgatory* was first built upon the credit of those fabulous dialogues attributed to Gregory I. about the year 600." And for the prayers made to deliver souls from *thence*, (that gainful article of the papal church,) we are told by your own authors, "That the first who caused them to be appointed by the church of Rome was *Odillo*, Abbot of Clugny, in the year 1000."*

3d. The ancient fathers knew nothing of *purgatory*. St. Augustine, it is true, once had some debates in his mind about it, when he wrote his Questions, *de octo dulcitiis*. He then said, "*That such a matter as a middle state for purgation might be inquired of;*"† for that notion that some might not be good enough for heaven, nor yet bad for hell, which, though feasible at first view, is yet both irrational and unscriptural. (For every soul is either the servant of God or of Satan; and there are different degrees of glory in heaven, and of punishments among the damned; therefore there is no neutrality—no middle place.) I say this crude notion, the offspring of *heathenism*, especially of Plato, Virgil, and Homer, might at first view have hastily entered his mind, as it doth now of many of the unthinking. But on maturer examination he saith, "We read of heaven and of hell, *but the third place we are utterly ignorant of; yea, we find it is not in the Scriptures.*"‡—"Nor will

* Ranul. Higden. Polychron. l. 6, c. 15. Petrus Damian. Vit.

† August. de Civit. Dei, l. 21, cap. 26.

‡ Tertium penitus ignoramus, imo nec esse in Scripturis Sanctis invenimus, &c. Serm. 14 de Verb. Dom. et Hypog. l. 5, cont. Pelag.

any thing help thee but what is done while thou art here. As the last day of man's life finds him, so the last day of the world shall hold him."* Again, "*Nec est ullus ulli medius locus,*" &c., "Nor is there, for any body, any third place that he can possibly be in, but with the devil, who is not with Christ."†

Justin Martyr, (quest. 75,) pronounces, "That immediately after death there is made a separation between good and bad men, and that the good are carried into Paradise." Irenæus, lib. 1, cap. 2, declares, "The wicked shall be cast into eternal fire." Cyprian, in his Sermon on Mortality, says, "The just, when they die, are called to a place of shelter and rest." Gregory Naz. says, in *Encomio Cæsaris*, "That the souls of good people, when they are freed from the body, do forthwith enjoy an incredible pleasure, and joyfully fly unto the Lord." St. Cyril, lib. 22, on St. John's gospel, avers, "That the souls of the faithful are perpetually with Christ, and *pass not through any place of pain or torment.*"

St. John Chrysostom, in his second homily on Lazarus, saith, "When we shall be departed out of this life, there is then no room for repentance; nor will it be in our power to *wash out any spots* we have contracted, or to *purge away any one of the evils* we have committed."

St. Ambrose, cap. 2, de Bono Mortis, "He that, before *he goeth out of this world*, hath not received remission of his sins, shall never, in *the other world*, be admitted into *the country of the blessed.*"

And St. Jerome determines, "That in this life we may be assisted with prayers and good Christian counsels, but afterwards, when we are summoned to appear in the other world, *the prayers of Job and Daniel will not be heard*, nor can avail in any one's behalf, but every man must bear his own burden."

St. Patrick writes, "*Tria sunt habitacula sub omnipotentis Dei nutu. Primum, imum, medium,*" &c. "Three abodes there are under the government of Almighty God; the first is heaven, second hell, third, this world. In hell

* In quo enim quemq. inveniret suus novissimus dies, in hoc eum comprehendet mundi novissimus dies. August. de peccat. et merit. et remiss. Epist. 86.

† Aug. lib. 1, c. 28.

none are good, in heaven none bad, and both are supplied from the middle, in which are both good and bad. The servants of God go to God, and the servants of the devil to the devil.”*

Gregory the Great, it is true, had at times, from some strange visions and ghosts, as he thought, some crude notions about a purgatory. (Dial. 4, c. 35.) Yet, on Ecclesiastes xi. 3, “If the tree fall toward the south or the north, where it falls there it shall be,” he thus remarks, “The just one, in the day of his death, falleth southward, and the sinner northward; for the just is, by the favour of the Spirit, carried into bliss, but the sinner, with the apostate angel in his benumbed heart, is reprobated and cast away.” And again, “At the time of a man’s dissolution, either the good or evil spirit receives the soul as it comes from its fleshly habitation, and shall keep it with itself without any change at all forever; so that being exalted once, it never can fall into punishment, nor, being plunged into eternal torments, can it ever be thence delivered.”†

Tertullian, (de Anima, cap. ult.) is cited as entertaining notions of purgatory when a Montanist, but in his Prescriptions he is very express, saying, “This their doctrine (of purgatory) being compared with the apostolical, will itself, by its diversity and contrariety, pronounce that it had for author neither any apostle nor apostolic man.”‡

And yet ye priests now persuade the people your masses and prayers will nevertheless avail in the *other world!* And is this, indeed, your judgment, O ye ancient goldly men, that there was not in your days any purgatory? But were you now in the world ye might learn another lesson; ye might see thousands of masses, &c. &c., going forward, pretending to release poor souls out of *it!* It is now men are wise!

* Pat. de trib. hab. MS. Jac. Bib. Reg. Usher.

† In die mortis suæ justus ad austrum cadit, peccator ad aquilonem, &c. Cum humani casus tempore, sive sanctus, sive malignus spiritus egredientum animam claustra carnis acceperit, et in æternum secum, sine ulla permutatione retinebit, &c.—Greg. Naz. Mor. l. 12, cap. 3. Idem l. 8, cap. 13.

‡ “Ipsa enim doctrina eorum cum apostolica comparata, ex diversitate et contrarietate sua pronunciavit, neque apostoli alicujus actoris esse, neque apostolici.”—Tertul. Præscrip. advers. Hæres. cap. 32.

"Tempora mutantur et nos mutamur in illis."

"God's holy truth was loved and taught of old;

But times are changed—now lies are taught for gold."

Thus many of your learned doctors, and also the ancient fathers, overthrow purgatory, confessing it to be only a human invention,—a novelty; and yet your infallibility teaches you and your brethren "to offer Christ in your mass to his Father to release souls from it" !!!

Notwithstanding all we have said, and much more that we might adduce from the ancient fathers, against any idea whatever of this *new invented papal purgatory fire*,—yet papal doctors fail not boldly to cite them for it, as they have done the Scriptures also, in which, it will presently be proved, there is no trace whatever of such a matter. It is true, many of the ancients had a great variety of notions among them of a curious sort, respecting the purifying of souls, and prayers for them. Many of them concluded, as a man is not fully delivered from all the curse of sin till he, at the resurrection, receives his body again, that the prayers and offerings of the living would be helpful to the blessed for their increase of felicity till then. Hence, in the liturgy of the church of Constantinople, said to be St. Chrysostom's, is this prayer, "*We offer unto thee, O God, this reasonable service for those who are at rest in the faith, especially for our most holy, immaculate, and most blessed lady, the mother of our Lord, the ever blessed.*" And in the liturgy of the church of Egypt, ascribed to St. Basil, Greg. Naz., and Cyril of Alexandria,—"*Be mindful, O God, of thy saints, our holy fathers the patriarchs, prophets, apostles, martyrs: especially the holy, glorious, and ever blessed virgin Mary, the mother of our Lord,*" &c. Thus did St. Ambrose pray for Theodosius, of whom he had before said, "*He enjoys everlasting light and continued tranquillity.*" And thus did Greg. Naz. for his brother Cæsar. Thus Cyp. Dion. Ariopag., &c.

Origen, and all of his cast, (which were many, such as Lactantius, St. Hilary, St. Ambrose, St. Basil, &c.) believed, "That all, even wicked men and devils, after being purged by fire according to their demerits, should at length be saved at the last day, and that all should pass through fire at the great judgment." And St. Hilary, in Psalm. 118, saith, "The virgin Mary herself shall pass through

it." Cardinal Bellarmine, though in his 1st book he produces these to support the *papal purgatory*, yet in the beginning of his 2d book he confesseth, "All the above are for that *universal fire or purgatory* at the day of judgment, through which all must pass, the *virgin Mary* herself not excepted."* Therefore they prayed for all, good and bad.

St. Jerome, (Comment on Isai. 65,) judged, "Though devils and other wicked men should be damned, yet *wicked Christians*, who continued in the church in their lifetime, after having suffered punishment in the other world, should meet mercy from the judge,"—therefore was of opinion "prayers and offerings should be made for these." But who of the church of Rome, any more than we, now believes in any of these whims? What colour, then, can they afford purgatory? I might multiply quotations, and swell my book with such and many more of their strange notions; but this shall be sufficient, and go to account for these prayers for the dead formerly made use of, and that they were never used for souls in any *purgatory*. We may, from all this, now see that the *Scripture* is the only record on which we may safely repose, to guide us in the way of peace and save us from all such wild fancies.

4thly. The Holy Scriptures afford no room for purgatory. Christ our Lord saith, "There are twelve hours in the day, when men ought to work; work while ye have the day, for the night cometh when no man can work:" when the night of death cometh, the die is cast forever; the destiny is fixed, never more to be revoked. St. Paul tells us, "If our earthly tabernacle were dissolved, we have a house eternal in the heavens." And again, "When we are absent from the body we are present with the Lord." So, not in purgatory, unless it will be affirmed the Lord is in purgatory.

We are told in the gospel, Luke xxii. 43, "The beggar died and was carried by angels (not into a limbo or purga-

* Non defuerunt qui purgatorium adeo probarint, ut nullas pœnas nisi purgatorias post hanc vitam agnoverint; ita Origines sensit qui et dæmonibus tandem salutem pollicetur." Bellarmine says, "That some there were of the ancients who were so partial to purgatory, that they allowed of no punishments after this life but purgatory only; so thought Origen, who promised salvation even to the devils themselves." Bellar. lib. de Purgat. cap. 2. How foolish, then, are papal doctors to try to make purgatory out of such crude notions, even as doth Milner.

ory, but) into Abraham's bosom, to paradise;" whither "the penitent thief went also," as saith Christ. And, in Luke ix. 30, we read, "Moses and Elias appeared on mount Tabor, in glory, with our Lord, and with James, Peter, and John." So, it seems, they were not confined in limbo patrum before the death of our Lord, as ye say, but fallaciously say, were all the saints. Then, it is to be concluded there was no such place. St. John saith, "They who die in the Lord are blessed, and do rest from their labours."* Scripture might be heaped upon scripture to prove there is no purgatory. And many of your own able writers declare this, that *Scripture* is not for purgatory, as we shall now see.

Picherellus, one of your doctors of the Sorbonne, doth confess, that "*St. John, by this last mentioned scripture, hath put out forever the fire of purgatory.*" And again, "*There is no fuel in Scripture, either to kindle or maintain the fire of purgatory.*"†

Bellarmino (*in loco*) confesses, "*Purgatory* cannot, by any rule of logic, be proved from the 12th of St. Matthew, as the sin there mentioned was never to be purged, being damnable." Yet, as many papal writers affect to find *much* in this text, I shall stop to spend a few thoughts on it.

Christ, in verse 32, declares, "The blasphemy against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come." Dr. Challoner remarks on these words, "Our Lord would not have mentioned *forgiveness in the world to come*, if sins, not forgiven in this world, could not be *forgiven in the world to come*; then, there must be a *purgatory*; for no sin can enter into heaven to be *forgiven* there, and in hell there is no forgiveness at all."‡

I reply—1st. As God cannot contradict himself, nor be unjust or a respecter of persons, then it will follow, that if any sin or guilt can be forgiven in the other world, all can be forgiven; and the scriptures which say, "If we die in our sins, we perish forever,"§ must be false! For, if even one sin, however small, can be forgiven there, then, according to true impartiality, all such, of all mankind, can be

* Rev. xiv. 13.

† In Missa. p. 155, and cap. 2, p. 115

‡ Cath. Christian, p. 123.

§ John viii. 21, 24.

similarly forgiven. If so, all those put together must be equal, at least, to one sin a shade or two greater; so, this one, according to the same *impartiality*, must also be forgiven: and then, all of that kind and of all men, must also be forgiven; for God is no respecter of persons; and thus all sins whatever that are remissible at all, or at any time, might be thus pardoned after death; and so would the Scripture prove false, and Christianity be annihilated. But if it cannot be that all sins may thus be remitted after death, then can no sin be pardoned after death; for if one sin can thus be pardoned, all can, as I have now proved. Hence, ye must either affirm that God is unjust—is a respecter of persons, and a self-contradictor, which is blasphemy—or give up the idea of any sins being forgiven after death. No sophistry can avoid this conclusion. Then, by this text, there can be no purgatory!

2dly. He must be very ignorant indeed who knows not that the phrase *world to come*, (*εν αιωνι τω μελλοντι*)* has, in Scripture, another meaning besides the state of the dead; and to play upon an ambiguous word, to serve a turn and mislead the ignorant, is not only shameful imposture, but, as it is an attempt to give a false view of the divine will, is such wickedness as incurs the heaviest displeasure of God. Messiah's kingdom on earth, or the gospel dispensation, is called *the age, or world to come*, as distinguished from the Jewish *age, or world*, which then was. Heb. ii. 5; vi. 5; xii. 27, 28. Then, the meaning is, This blasphemy shall not be forgiven, neither in the present Jewish (*αιωνι*) dispensation, or world, neither in the (*αιωνι*) age, or world, of the Messiah, however mild. Here, then, is no room for purgatory!

3dly. Should the expression even mean the other world, yet will it not prove what ye want; for then it will refer to the day of judgment, and to the final triumph of the righteous over all sin and the consequences of it. Death was the last consequence; but now being delivered from that by the resurrection of their bodies, and by the forgiveness they had received on earth being ratified and published before all men, by the Judge, in that day: then it may be said in the fullest sense, their sins are indeed and forever for-

* Matt. xii. 32.

given them, never to relapse more. To this St. Paul seems to refer, when he talks of "The Lord's showing mercy in that day." 2 Tim. i. 18. Thus, forgiveness in this sense (*i. e.* a ratification of that received on earth) can be in the *world to come*, without the necessity of resorting to this *absurd purgatory*. I might say, lastly, it could readily respect a certain Jewish opinion: they judged, "If a man was executed for any crime, his death expiated it, and he suffered none in the other world."

Maldonat (*in loco*) owns "it cannot be proved from the 5th of Matthew, as the prison there spoken of is hell and not *purgatory*."

Peter de Soto allows it cannot be proved from 1 Cor. iii. 15, "As it is not *persons*, but vain doctrines, called wood, hay, stubble, which some well meaning but *mistaken teachers* affirmed to be true, that shall in the day of judgment be tried by fire and be burnt, and themselves shall hardly escape, even as one escapeth out of the fire."

As to 1 Peter iii. 19, 20, "By which he (Christ) went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing,"—although the annotators on the Rhemish Testament, and all the other papal writers, proclaim with much triumph, that "here, at least, is ample proof for purgatory;" yet, when the passage is but a little examined, it falls to the ground at once. Souls in a state of grace and obedience, are they only, which, ye say, are sent to purgatory, but, unluckily for your purpose, those mentioned there by Saint Peter, "*were disobedient, incredulous souls, and ungodly,*" as he calls them in 2 Pet. ii. 15,—consequently were in a *state of mortal sin*, and therefore could not at all go to purgatory; souls which refused to believe or hearken to Noah, when Christ, by his spirit in him, (1 Pet. i. 11,) preached to them to repent. They are, therefore, now in the *prison* of hell, as they then obstinately continued in the *prison* of sin, and of wilful and avoidable unbelief and disobedience. Bede, as you shall presently see, was of this very judgment, as was Athanasius, Œcumenius, &c. Besides, ye affirm that Christ, after his death, went to *deliver* all the souls of the *just* from limbo, there detained from the beginning of the world; but again unluckily for you, the word, or verb

in the text is (*εξηρυσεν*) “preached,” and not “delivered.” Again, in it is no mention whatever of the *just* of all ages, but “of the incredulous,” the “*απειθησασι*,” of one period only, the days of Noah. Thus this scripture fully turns against you and your doctors: and I have already destroyed your limbo; for I have shown Moses and Elias were not confined in it, but were at large, having appeared in glory on the mount before our Lord died at all. And if they were in no confinement, in no limbo, before his death, neither was any of the patriarchs; for our God is no respecter of persons: therefore, there was no more limbo then than purgatory now.

Bede, who lived more than one thousand years ago, citing the judgment of Athanasius on 1 Pet. iii. 20, thus saith, “*Ille qui in nostris temporibus*,” &c. “He who in our times, coming in the flesh, preached the way of life to the world, even he himself came before the flood, and preached to them who then were unbelievers and lived carnally. For even he, by his Holy Spirit, was in Noah and in the rest of the holy men which were at that time, and by their good conversation preached to the wicked men of that age, that they might be converted to better manners.” Fulk, in loco, sec. 2, p. 808. Hence it is plain St. Peter affords no help for purgatory.

Your last resource is 2 Mac. xii. 39. To this, when hard pressed, ye all run as to your *dernier* resource; but it will not do, it makes nothing for purgatory. The book is not canonical, is not divinely inspired. The Jews, to whom the oracles of God were committed, as St. Paul (Rom. iii.) tells us, never received it into their canon. Pope Gregory, on the book of Job, saith, “Though the Maccabees be read for edification, yet they are not *canonical*.” And your Sixtus Senensis informs us, that the famous Melito, Bishop of Sardis, a man of great judgment and piety, took a journey to the eastern churches, where the apostles principally preached, to find out the *true canon* of Scripture, and returned with the very *same canon* which Protestants now have; but, for the Apocrypha, “it was not found in their canon.” “*Non est inventus*.”

Do not your great writers, Cardinal Bellarmine, Canus, and Andradius, confess that the fathers, Melito, Origen, Athanasius, Eusebius, Ruffinus, Hierom, and Amphilocius,

held the same? Bellarmine (de Verbo Dei, l. 1, c. 10, in principio) saith, "*All those books which the Protestants do not receive, the Jews also did not receive.*" To which add, that the council of Laodicea, anno 364, and that of Carthage, ratified by the Popes of Rome, held the same catalogue of canonical Scriptures with us, leaving out the Apocrypha altogether, as we do. Then the books of Maccabees cannot be any support for purgatory!

2dly. Notwithstanding the council of Trent, in the plenitude of its *infallibility*, pronounced, in the face of all these authorities, (council against council!) the book of Maccabees, &c., to be *canonical, divinely inspired*, hoping that then it would serve their turn for praying for the dead, offerings, purgatory, &c., yet its author, in as plain words as can be, flatly denies it, and refuses the honour they would force on him; for, in the 15th chap. 38th ver., he owns himself only an *historian*, performing his work: "If *meanly* and *slenderly*, (saith he,) it was what I could attain to:" and in the xiv. 42, 43, he commends Rezas for killing himself; a doctrine quite contrary to inspiration: and, (with many other absurdities,) he tells us that Antiochus died three times; first, in Babylon, in his bed, 1 Mac. ii. 6; then, he is stoned in the temple of Nanea, 2 Mac. i.; lastly, he dies in the mountains by a fall from his chariot, 2 Mac. ii. 9. This puts us in mind of a story of a gentleman that told this lie, That he shot a deer, at one shot, through his right ear and left hinder leg: but how was he puzzled to make it appear true! So here you have not an inch of ground to stand on. And lastly, those there mentioned, who were slain in the battle, were idolaters, as the place itself proves; who, therefore, being in mortal sin, could not have gone to purgatory: this ye allow. Consequently, the money sent as an offering to the Jewish priests to pray for the dead, could not have been to relieve the souls of those idolaters out of purgatory; but probably it was for this end, that the priests might pray to God for them, that the sins of those who were slain for their idolatry might not be visited on the living, who perhaps neglected to reprove their idolatry in due time; as in the case of Achan. Josh. vii. 1—11; xxii. 20.

But further: your own catechism, and your great cham

pion, Bishop Challoner, (but doubtless without intending it,) destroy purgatory altogether.

Your catechism affirms, "The Holy Ghost abides in the souls of the just." The bishop, in his book of Meditations on the Holy Ghost, declares, "Nothing can be wanting to that soul that is so happy as to possess the Holy Ghost, because it possesses the *very fountain itself* of all possible good; and that whoever does not possess this Holy Spirit, does not belong to Christ, but is possessed by Satan and belongs to him, according to the apostle, (Rom. viii. 9,) 'If any man have not the Spirit of Christ he is none of his.'" So here is no medium: the just man, says your catechism, "possesses the Holy Ghost;" and the bishop says, "he wants nothing; the sinner is possessed by the devil, and is his." Since, then, he that hath the Spirit is safe, and that he who hath it not belongs to Satan, what is purgatory for, as, according to these, neither *just* nor *unjust* are to go to it? And thus it is clearly a mere fiction.

Further, I ask, first, As soon as mortals die, is not their eternal destiny fixed? If it be, how can it be fixed again? And if it cannot be unfixed, of what use, then, can any thing be to them after death?

2dly. If Christ, by once offering himself, hath made full propitiation and satisfaction for the sins of the whole world, and doth perfectly purify all those who truly believe on him, and that, in this life only; then there can be no other way of purification hereafter: therefore no purgatory.

But all this is most true, as saith the beloved apostle, (1 John i. 7,) "The blood of Jesus Christ his Son cleanseth us from ALL SIN. Ver. 9. He is faithful and just to forgive us our sins, and cleanse us from ALL unrighteousness—for he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Heb. ix. 12, "Christ by his own blood, entered once into the holy place, having obtained eternal redemption for us. 26. Nor yet that he should offer himself often. 27. But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. x. 10. We are sanctified through the offering of the body of Jesus Christ, once for all. 11. And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins.

12. But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God. 14. For by one offering he hath perfected forever them who are sanctified." I cannot but observe here, if Christ, after once offering himself, and *once only*, for our sins, forever sat down at the right hand of God, as saith the apostle, how say ye that he offers himself *daily* and *in many places at the same time*, by the hands of your priests upon your altars? If this be not a flat contradiction to the apostle, I don't know what is. Either then ye are mistaken in thinking ye offer his natural body daily—and O, how great is that mistake!—or the apostle asserted falsely, when he affirmed so abundantly, "That he offered himself but once, and then sat down for ever on the right hand of God, never to be offered more." Seeing then that Christ hath fully atoned for us by his own blood, and doth perfectly purify every true believer, there cannot then be any purgatory. To say ye offer him un-bloodily, ruins your cause; for, "Without shedding of blood there is no remission of sins," saith St. Paul. Heb. ix. 22. But ye shed no blood in the mass; therefore there is in it no propitiation, no remission of sin; and then, the mass sacrifice to rescue souls from purgatory, must, if the apostle speak truly, be a dangerous deception.

3dly. All persons die in a justified or condemned state; if justified, "they have peace with God," saith holy Paul, Rom. v. 1,* and so are not to be tormented after death; but if condemned, then they are damned forever! Hence the justified go to immediate rest, and the condemned enter upon instant and eternal torments; and therefore purgatory is a deception.

If, as it is pretended, the venial sins, so called, of true believers, and a debt of vindictive temporal punishment, said to be due to mortal sin, have not been so atoned for by the *great sacrifice* of the cross, or so forgiven by God to the penitent whom he freely justifies,—“But that they are still liable to the *guilt of temporal punishment*, and to be atoned for in this world by penances and good works, or in the world to come, in purgatory, before he can enter the kingdom of heaven,” (council of Trent, sess. 6, can. 30,) then this consequence must follow, that God's *own justification* of sinners who penitently believe in the Lord,

* And Rom. viii. 1.

whereby they enjoy peace and felicity by the Holy Spirit dwelling in them, is not sufficient to save them from all sin and future torment without the priest's pardon also! That is, except they *pay*, and perform the *penance* he shall choose to enjoin, they shall, though pardoned by God himself, be nevertheless tormented in purgatory! What a blasphemous doctrine! What a grasp after undue power over a fatally credulous people!

But, I ask, where did Christ say he would forgive the great sins freely, and would punish the small, or exact a temporal debt in purgatory? Should a good king proclaim full forgiveness to all returning deserters of their crimes and debts, but when they return, that it is reported of him that he imprisons and miserably scourges and lacerates them every day for many years, and yet tells them they are nevertheless forgiven: would we not conclude either that the king was not good, but a lying, hypocritical tyrant or madman, or that the author of such report was a designing, diabolical defamer? Now, God has promised "full forgiveness to returning sinners, and that their sins shall never be mentioned." Ezek. xviii. But did he afterwards punish them in purgatory, it would be to deceive them. Therefore it must follow, 1st. Either that God is not good, or these *purgatory preachers*, to serve their own ends, have miserably blasphemed him. 2dly. That Christ's satisfaction is not complete, or these teachers are false: for that only is perfect to which nothing needs be added. 3dly. That remission of all sins is not altogether a free gift, as we, *in part at least*, satisfy for them ourselves. 4thly. That Christ is not our only Redeemer from all sins; for by penances, mortifications, indulgences, masses, or in purgatory, we atone for some ourselves. 5th. That if, by some doings or sufferings of our own or of others, any sin can in any part be satisfied for, then an increase of these must satisfy for more, and at length all might be thus satisfied for. If so, the death of Christ was consequently needless, as St. Paul argues. Gal. iv. For it has been already proved that it saves none after death from any sin. But to assert any of these things is evidently blasphemous. Now to preach up human merit, or a purgatory in which we can atone for any sin, is in effect to assert all these things, and therefore to teach *blasphemy!!*

Yet the bull of Pope Pius IV., dated at Rome, Nov. 1564, prescribing what is to be received upon OATH as the true Catholic faith by the papal clergy, among many other new articles lays down THIS, "*Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.*" "I constantly hold that there is a purgatory, and that the souls there detained are assisted by the suffrages of the faithful." Now, is it not evident that thus to swear and teach there is a purgatory, is to swear that the apostles, the ancient fathers, and many of your own eminent clergy, who denied purgatory, were all liars, and that the Scriptures, which teach no such doctrines, are therefore false? Alas! what a doctrine to receive, and be sworn to teach! To say souls in purgatory are relieved by Christ's blood, applied by masses, &c., is to contradict himself, who saith, "If we die in our sins, we cannot be saved." John viii. 21.

But who are they that go into this purgatory? Ye tell us none who are in mortal sin go to it, for that these fall into hell, but such alone as are in a state of grace, true believers!!

Now, if none who are in mortal sin go to it, on this ground few go to it at all. But do ye never say masses for any of those after death who have lived unholy lives, and died in mortal sin? And if ye know in your conscience ye do, and that daily, for every one who is able to pay you, then do ye not, by consequence, offer Christ for those in hell? By such conduct, besides the impiety of it towards God, do ye not strongly encourage wickedness, and help to people Satan's dark abode?

Thus is it manifest, from reason, Scripture, ancient fathers, and from many of your own eminent writers, &c., that there is no ground whatever for purgatory.

And if there be no such thing, then all things connected with it must fall also; offerings, prayers for the dead, indulgences, masses, monks' minds, and the whole farrago of human inventions which were pretended to be useful to rescue souls out of it, together with INFALLIBILITY, which taught these ruinous follies. No ingenuity or learning whatever can uphold them; they must come down; the stroke, the mighty stroke of *divine truth* to them is mortal; and thus this market is entirely spoiled, and this source of impious gain dried up at once, at least among any thinking

people. No wonder, then, if the merchants shall mourn and cry out, and be very angry when they see that their wares shall be bought no more at all forever. Rev. xviii. 11.

To behold men, and men of reason and information, too, in the nineteenth century, and in a land where they are surrounded with the effulgence of gospel *light*, gravely attiring themselves to release souls from *where they know they are not*, and offering masses, i. e. Christ to his Father, as they pretend, for their release; and yet confessing in their public missal, as has been already noticed, they know not whether it is Christ they thus offer or not, and then receiving offerings for the dead,—for performing this most extraordinary service is not only ludicrous, but altogether horrifying to every thinking mind. The practice of the ignorant pagans, who send money with their dead to pay their way to another world, but which their brahmins take for themselves, is nothing compared to this!

And truly most men are led to think it is not because ye believe souls are tormented in purgatory and feel for them that ye hasten to perform these services, for then the poor would share your pity as well as the rich, but rather to get at the *offerings* ye receive on such occasions. And this appears very manifest, because when poor persons die who have nothing to give, they are little if at all heeded; no masses or months' minds for them,—let them get out as well as they can. But when the rich die they are well attended, they shall have abundance of masses and what not. Surely your own people as well as we observe this, and must judge the whole is but a juggle to make money; yet because it is the custom, they submit to the deception rather than make themselves particular, or have war prepared against them by the clergy, as saith Micah, iii. 5.

Now suppose for a moment some of them would take courage and question you as follow:

Good sir—You are come to celebrate mass for my departed friend, to take him out of purgatory; before you begin, be so kind to answer the few following questions:

1. You will please to inform me, Are you sure there is a purgatory? and do you know where it is? how do you know this, and what are your proofs?

2. Do you know that my friend is certainly there? and how do you know this?

3. If anointed persons are thereby finally purified, as ye tell us, what has brought him to it?

4. If he be indeed in it, are you sure masses, indulgences, offerings, &c., will release him? Has God, who fixed his doom irrevocably, yet commanded him to be thus released? Where is your proof?

5. Are you qualified to say these masses? How are you certain you are a priest at all, as it depended on the qualification and intention of him who baptized you? And how could you know the *intention* of another? without which, you confess all is null and void.

6. How are you sure Christ is really in the mass, seeing there are such a multitude of cases in which ye own the *consecration* fails, and then Christ is not in it, and it remains bread and wine only?

7. Now, would you for any consideration worship bread and wine? and yet it may be it is bread and wine that are still in the mass, and not Christ. How, then, could we be safe in worshipping it?

8. If it be idolatry to worship bread and wine in the place of Christ, as you confess it is, how can you certainly preserve us, and yourself too, from this wickedness and destruction, should we worship the host at your mass?

9. Has Christ commanded the *sacrament of the altar* to be worshipped? or has *that* given by his own hands been worshipped? If not, is yours better than, and above his, and is it his will I should worship it?

10. Has Christ, or have his apostles ever practised any such worship? or have they ever commanded any such service to take souls out of purgatory?

Before I can permit any mass to be performed, you will have the goodness to answer every one of these ten questions. But I fear they are not to be answered; and until they are, I should, were I now to worship the HOST, fear incurring the immediate guilt of idolatry and wickedness.

Were you, sir, and your brethren, sure your people would thus boldly interrogate you, would you, or any of you, venture to come to them with your masses to take souls out of purgatory? And if no mass was permitted to be said till these questions were fairly answered, a mass more, I dare say would never be said! no, not one forever; and so

would purgatory and Popery together quickly expire, never more to trouble the world.

I cannot better conclude this subject than by the following observations from the learned Dr. Adam Clarke, in his Sermon on Salvation by Faith, (Acts xvi. 33,) p. 24.

“What remains to be considered,” saith the doctor, “is the *merit* of *sufferings*; their capability to atone for sin, and their tendency to purify the soul. I presume it will be taken for granted, that there was no *suffering* in the world previously to the introduction of sin. *Suffering* is an imperfection in nature. If an intelligent creature be found in a state of *suffering*, and of *suffering* evidently proceeding from the abuse of its powers, it naturally supposes that such creature has offended God, and that its sufferings are the consequences of its offence, whether springing immediately from the crime itself, or whether inflicted by divine justice, as a punishment for that crime. As *sufferings* in the animal being are the consequence of *derangement*, or *disease* and dissolution; derangement and disease, by which the regular performance of the animal functions is prevented, and the destruction of these functions ultimately effected, never could have existed in animal beings as they proceeded from the hand of an all-perfect and intelligent Creator. They are, therefore, something that has taken place since creation, and consequently did not spring from God. As it would be unkind, if not unjust, to bring multitudes of innocent beings into a state of wretchedness; hence, the *sufferings* that are in the world must have arisen from the offences of the sufferers. Now, if sin have produced *suffering*, is it possible that suffering can destroy sin? We may answer this question by asking another: Is it possible that the stream produced from a fountain can destroy the fountain from which it springs? or is it possible that any *effect* can destroy the cause of which it is an effect? Reason has already decided these questions in the negative; ergo, *suffering*, which is the effect of sin, cannot possibly destroy that sin of which it has been the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.” This is irresistible!

Seeing that by the above arguments, out of many more

which might be advanced, and by the testimonies of so many ancient fathers and eminent papal doctors, purgatory is proved not to have been heard of for several ages after Christ, and to be but a *mere human invention*, a *novelty*, proceeding from SATAN and his SCHOOL, an imposture on men to deceive their souls, and filch them of their money, must it not then be subversive of Christianity, and lead men to ruin? And as *God never gave any man authority to teach heresy or imposture*, how then can they who teach this doctrine be God's ministers? Must they not therefore trace their authority to another source? But as PURGATORY is a *prime article of your faith*, and so *lucrative* to all your clergy, and also so *earnestly enjoined* by your church on you and them, "*to teach and preach it most constantly and diligently to the day of your death;*" you, sir, and your brethren, will therefore, in its defence, and of your own character, which it so deeply involves, and of the promise you made and published, "*that you would defend it, with the other articles of your faith, against all opposers,*" feel it your duty now to rebut all I have advanced against it, or otherwise, forsaking it, and all such like *novelties*, turn to CHRIST and his unerring GOSPEL alone, that henceforth, as brethren beloved, thinking and speaking the same things which he hath taught us, we may finish our course in *peace*, and appear *with joy* and not *with grief* before him in THAT DAY, and may hear him say, in the presence of angels and men, "*Well done, good and faithful servants, enter ye into the joy of your Lord.*"

I am, Rev. sir,

Your friend and servant in CHRIST JESUS our Lord,

GIDEON OUSELEY

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LETTER IV.

INDULGENCES IMPIETIES.

TO THE REV. JOHN THAYER.

REV. SIR,—The Trent council teacheth, “that after God has justified the penitent sinner by his grace, and remitted the guilt of his eternal punishment, yet *his sin is not so wholly blotted out* but that there still remains the *guilt of temporal punishment* due to his justice, which debt the pardoned sinner must discharge, either in this life *by penance, &c.*, or hereafter in *purgatory*, before he can enter the kingdom of heaven.”* And “the council farther teacheth, that Christ has granted to his church the power of granting *indulgences*, which extend to this very debt or satisfaction, and by which she can remit it wholly or in part in certain circumstances. And that the use of them—of these *celestial treasures*—is very *salutary* to the faithful, and must be retained in the church.”†

This pretended “guilt of temporal punishment,” of which the gospel teaches nothing, is the ingenious, impious, and sole foundation of purgatory, indulgences, jubilees, months’ minds, prayers and masses for the dead, and of all the Babel

* Si quis post acceptam justificationis gratiam, cuilibet peccatori pœniten-
tenti ita culpam remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus
remaneat reatus pœnæ temporalis exsolvendæ vel in hoc sæculo, vel in
futuro in purgatorio, antequam ad regna cœlorum aditus patere possit;
anathema sit. Con. Trid. sess. vi. can. 30.

† Decretum de indulgentiis. Cum potestas conferendi indulgentias a
Christo ecclesiæ concessa sit, &c., sess. 25, sess. 21, cap. 9. See Dr.
Milner, End Cont. part iii. let. 42.

building of the church of Rome. Here are her *celestial treasures!!!* Thus she can contrive to plunder the foolish, by remitting part or the whole of this preposterous and fraudulent debt, a debt founded wholly in falsehood. When the publican, the adulteress, the great sinner, the thief on the cross, the prodigal, the very murderers of Christ, were forgiven, it was fully: no debt of temporal guilt remained on them, nor was any priestly penance imposed.* And it is observable, that when they pretend to forgive, yet is it insinuated by modern casuists that most probably penance enough was not laid on, so that room is thus made for something more to come. This we shall notice more fully hereafter. Alas! shall men ever remain dupes and fools?

Robertson gives us the following account of the use and form of indulgences, as practised in the beginning of the sixteenth century, and which so disgusted the sincere as to cause the Reformation to commence.

“May our Lord Jesus Christ have mercy on and absolve thee by the merits of his most holy passion. And I, by his authority, and that of his blessed apostles *St. Peter* and *St. Paul*, and of the most holy *Pope Leo X. &c.*, granted unto me in these parts, do absolve thee, first, from all ecclesiastical censures, and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even such as are cognisable by the holy see alone; and as far as the keys of the holy church extend, I remit to you all punishments which you *deserve in purgatory* on their account; and I *restore you* to the unity of the faithful, and to that *innocence and purity which you possessed at baptism*; so that when you die the gates of punishment shall be shut, and the gates of Paradise and delight opened; and if you shall not die at present, this *grace* shall remain in full force when you shall be at the point of death. *In the name of the Father, and of the Son, and of the Holy Ghost.*”

He gives us also the language of the clergy who published them—as follows:

“If any man shall purchase letters of indulgence, his soul may rest secure with regard to its salvation. The souls confined in *purgatory*, as soon as the *money tinkles in the chest*, instantly escape from that *place of torment* and as

* Luke xviii. 14; xv. 21, 22; vii. 42; xxiii. 43. John viii. 11. Acts ii. 38; iii. 19; xiii. 39; xv. 8, 9.

ceed into heaven! The efficacy of indulgences is such, that the most *heinous sins* would be remitted and expiated by them, and the persons be freed from punishment and guilt. This is the unspeakable *gift of God*, to reconcile men to himself. *Lo!* the heavens are open; if ye enter not in now, when will ye enter? For a little *money* you may redeem the *soul* of your father out of *purgatory* from *torments*. If you had but one coat, you ought to strip yourself instantly and sell it in order to purchase such benefits.* How can any sensible man hesitate to turn away with horror from the whole of these shameful and audacious figments?

The papal advocates, however, from the shock occasioned by the Reformation, have since then been more cautious, and by their ingenious definitions of them have laboured to soften them down and keep out of sight their real nature, affirming they are chiefly used to mitigate penance or church censures. I shall mention just one of them, by way of specimen. Dr. Challoner, (Cath. Christ. p. 107,) saith, "An indulgence is the releasing a true penitent from the debt of temporal punishment due to sin, which punishment the penitent must either discharge by way of satisfaction and penance here, or suffer in proportion to his debt." Suffer where? *Why, in purgatory.* "For souls in purgatory, departed in Christ, not fully purged, is the sacrifice of the altar to be offered, to relieve and release them."† But the *indulgence remits the debt at once, as above.*

So, then, should enough of indulgences be but procured, *purgatory* must lie waste; surely, then, whether they be masses or indulgences that can so quickly save people from such dismal burning, they must be worth much indeed! and so we find the papal clergy understood it. But it must be noted, masses and indulgences alternately destroy each other: for if masses release souls, what need is there of indulgences? and if an indulgence will do, what need of masses? Again, if Christ be in the mass, and that many masses are offered to release a soul out of purgatory, yet, when "the pope's indulgence does it at once," then it will conclusively follow that an indulgence is above all these masses, and therefore superior to Christ, "who is," ye

* Robert. Hist. Charles V., vol. ii. p. 30.

† Defunctis in Christo nondum ad plenum purgatis. Conc. Trid sess. 6, can. 30, sess. 22, cap. 2.

say, "in the mass, soul, body, and divinity;" and thus the pope, who is sole author of the indulgence, must therefore be very far above Christ, and of course be the antichrist the man of sin. But the indulgence may be had for a few shillings, hence must it also follow that these few shillings for which it can be had are better than the mass sacrifice, i. e. than Christ, soul, body, and divinity!!! Solve this who can. So Christ, by this papal doctrine, is made to be of less value than a few shillings! Even Judas and the high priests did not rate him at so low a price. See now what your doctrine leads to,—even to blasphemy and immediate infidelity! But ye say, "Christ himself is the author of these indulgences." If so, He is the author of these absurdities, which to say, you must allow, is the highest blasphemy!

I would just remark, If the pope's indulgences can thus release souls from *purgatory*, why does he not at once release them all? Our Lord asks the Pharisees, "If an ox, an ass, or a sheep fall into a pit, which of you will not lift it out? And is not a man better than a sheep?" But it seems the pope is of another mind, and deems an ass better than a man; for he has less pity for men, whom he leaves burning in *purgatory*, than they for an ass or sheep which they would not leave in the pit one day. Now to keep men in torment—to detain them there till the money is paid for them, perhaps a few shillings or the price of an old coat—is it not to act like Satan, or St. Peter's "*false prophets, who made merchandise of the people*"? 2 Pet. ii. 3.* But why does not the pope keep himself out of it? For, the many masses offered for him after his death, which are never intended for those in heaven or in hell, *proclaim, he is himself gone to the flames of purgatory!* And if he was *grand treasurer of the church*, how is it, that he could not find as much *spiritual treasure* in it, even one indul-

* "We," saith Archbishop Tillotson, "make no money of the mistakes of the people; nor do we fill their heads with fears of new places of torment, to make them empty their purses in a vainer hope to be delivered out of them: we do not, like them, pretend a mighty bank and treasure of merits in the church, which they sell for ready money, giving them bills of exchange from the *Pope on Purgatory*; when they who grant them have no reason to believe they will avail them, or be accepted in the other world." Til. vol. iii. serm. 30, p. 320.

gence, as would keep himself from torment? And how then was there any for others? So, it is evident, he knew *his indulgences were mere deceptions!*

We have just seen that one indulgence is of more value than many masses; but now, in the case of the pope, we are taught that the masses are better! But if the *indulgence* be a *deception*, worth nothing, as this case proves it is, and yet is above many masses; masses are, therefore, most conclusively, worth nothing. But if the "mass be Jesus Christ himself with all his merits," the conclusion then is most shocking, namely, that Jesus Christ and all his merits are worth nothing! O doctors and doctrines most blasphemous and infidel! When these papal doctrines thus conclude in necessary blasphemy and infidelity, who not bent on perdition should cleave to them?

Nor was *money alone* in abundance thus obtained by these indulgences, but also by them soldiers were procured to fight for the popes. Gregory VII., by his legate, Anselm, Bishop of Lucca, grants to those who would fight against the Emperor Henry IV., the full *remission of all their sins*. This is owned by C. Baronius himself. Pope Victor III. granted the same to those who would fight against the Saracens. And Alexander III., in the twelfth century, grants the same, and "an eternal reward, to all who would fight against the Albigenses," because they would rather obey Christ and his gospel than the pope. Thus did Pope Calixtus II., anno 1122; Eugenius, in 1145; Clement III., in the year 1195, &c.

Says Bishop Burnet, "A jubilee was after the massacre of Paris granted to all who had been in this butchery; and they were commanded to go and bless God for the success of that action. The pope sent Cardinal Urson, his legate, to France, to thank the king for so great a service done to the church, and to desire him to go on, and *extirpate heresy, root and branch, that it might never grow again*. And as the legate passed through on his journey to Paris, he gave a *plenary indulgence* to all who had been actors in the massacre!" Burnet on the 39 Articles.

I shall now refer you to Crawshaw's History of Indulgences, as given in the principal churches of Rome, published in London by Bernard Alsop, in 1622; for inserting them here would not answer my designed brevity. But

even what have been adduced serve fully to prove what I first asserted, that *purgatory*—and also *indulgences*, &c. &c., first heard of in the eleventh century, as saith Stillingfleet—are mere ingenious inventions, to subserve and enhance the papal grandeur, and minister to the desires and opulence of the clergy, every one of whom is to have his share by them and purgatory, &c. I shall only add one or two more of another sort. In the Salisbury Primer is recorded, “that Pope John XXII. granted a pardon or indulgence of one million of years for devoutly saying three prayers written in the chapel of the holy cross in Rome.” And the same book saith, “that John XII., for reciting another prayer therein as they pass by any church-yard, they shall have an indulgence of as many years as there have been bodies buried there since its consecration.” Again, “That for saying one prayer beginning with ‘*O bone Jesu,*’ power is granted to change the pains of hell into those of purgatory, and after that, those pains again into the joys of heaven.” This prayer was written on a table, and placed in St. Peter’s church in Rome, at the high altar where the pope says mass.* O that all men had but right views and feelings on this and all such subjects! how soon then would *priestcraft* be at an end, and men give glory to God alone, love and obey him, and live in amity and peace with each other. May our God and Saviour hasten this happy time!

That indulgences and purgatory are but mere frauds is gathered even from papal doctors. Cardinal Cajetan writes thus in 2d chapter of *Indulgences*; “If we could have any certainty concerning the origin of *indulgences*, it would help us much in the disquisition of the truth of *purgatory*; but we have not by writing any authority either of the Holy Scriptures, or ancient doctors, Greek or Latin, which afford us the least knowledge thereof.”† And Alphonsus de Castro writeth, “Many things are known to us, of which the ancients were altogether ignorant, as *purgatory*, *indulgences*, &c.”‡

* *Horæ B. Virginis Mariæ ad Salisburiensis ecclesiæ ritum cum Orationibus et indulgentiis, &c.* Paris, an. 1529. See Birckber’s Evidence, —Fellow of Oxford Col. part i. p. 70, edit. London, 1637.

† *De Opem Indulgentiarum si certitudo habere posset, veritati indagandæ opem ferret, &c.* Cajet. cap. 2, de *Indulg.* Opusc. tom. 1, tract 15, cap. 1.

‡ *Alphon. de Cast. adv. Hæres.* l. 12. tit. *Purg.* f. p. 258.

Gabriel Biel, on the Canon of the Mass, lect. 57, saith, "We must confess, that before the time of Gregory, (anno 596,) the use of *indulgences* was very little if at all known, but now the practice of them is grown frequent; for the Church, without doubt, hath the spirit of Christ her spouse, and therefore erreth not."*

Navarrius, the pope's penitentiary, saith, "What is the cause that among the ancients so little mention is made of *indulgences*, and among the moderns they are in such use? John of Rochester, most holy and reverend for his dignity of bishop and cardinal, hath taught us the reason, saying, that the explicit faith of purgatory or indulgences was not so necessary in the primitive church as now; and again, while there was no heed taken to purgatory, and no man inquired after *indulgences*, because thereupon dependeth the property and worth of them."†

Saith St. Anthony, Archbishop of Florence, (whom the pope canonized,) "Touching *indulgences*, we have nothing expressly cited in Holy Scripture; although the saying of the apostle be alleged on this subject, (2 Cor. ii. 10,) 'For what I have pardoned, if I have pardoned any thing, I have done it for your sakes in the person of Christ;' nor are they found at all in the writings of the ancient doctors, but of the modern."‡

Cardinal Fisher saith, "So long as there was no care about purgatory, nobody looked for indulgences, for from it proceeds all regard for indulgences. When purgatory was but so lately known to the universal church or received, it is not to be wondered at that in the first time of the church there were no indulgences. Of purgatory in the ancient fathers there is no mention at all, or very rare, and to this day the Greeks believe it not, and the Latins did not all at once, but by little and little receive it."§

* Dicendum quod ante tempora B. Gregorii, modicus vel nullus fuit usus Indulgentiarum, nunc autem crebrescit usus earum, quia, &c. G. Biel, lect. 57.

† Quare autem apud antiquos tam rara, et apud recentiores tam frequens Indulgentiarum mentio? &c.—Navar. Com. de Joel et Indulg. p. 545.

‡ Anton. Sum. S. Theolog. part 1, tit. 10 & 3, de Indul. fol. 202. Venetiis, an. 1582.

§ Quamdiu nulla fuerit de purgatorio cura, nemo quæsit indulgentias; nam ex illa pendet omnis indulgentiarum existimatio; quum ita-

Notwithstanding those testimonies, the gain by them, it appears, is so great, that they are even in our day, (most shameful to think on!) persisted in and practised. Take a view of the plenary indulgence sent by Pope Pius VII. to Dr. Moylan, Bishop of Cork, granted on the 14th of May, 1809, and published in Cork anno 1813, as appears by the following extracts from the doctor's pastoral address:

“ Beloved brethren,—Animated with the warmest desires of promoting your eternal welfare, we resolved, immediately on completing our cathedral chapel, to establish a mission in it of *pious exercises* and instructions for the space of a month, and in order to induce our brethren to attend thereat, and to profit by those effectual means of sanctification, we applied to the holy see for a solemn *plenary indulgence*, in the form of a jubilee, which the holy father was most *graciously* pleased to grant by a bull, as follows:—

“ ‘ Pius VII., by divine providence, pope, grants unto each and to every one of the faithful of Christ who, after assisting at least eight times at the holy exercise of the mission, (in the new cathedral of Cork,) shall confess his or her sins with true contrition, and approach unto the holy communion—shall visit the said cathedral chapel, and there offer up to God for some time pious and fervent prayers for the propagation of the holy Catholic faith, and to our intention, a *plenary indulgence, applicable to the souls IN PURGATORY by way of suffrage, and this in form of a jubilee.*’

“ Such, beloved brethren, is the great, the *inestimable grace* offered to us by the vicar of Jesus Christ; prepare, beloved, prepare your hearts to receive the *fulness of the divine mercy*; it is offered to all—let no one refuse to accept of it. Let sinners *by its means* become just, and let the just *by it* become more justified. It is written, God will hear us in the acceptable time; surely this holy time of *indulgence* must be that *most acceptable time*. Those *days of grace and mercy* must be the days of your salvation. Ah! profit of them; be reconciled to your offended God. If you neglect this grace—if you suffer this holy time of *INDULGENCE* to pass without profiting by it, there is

que. Purgatorium tam sero cognitum ac receptum ecclesiæ fuerit universæ. Apud Priscos *nulla* vel quam rarissima fiebat mentio, sed et Græcis ad hunc usque diem non est creditum purgatorium esse, &c. Roffens. Assert. Lutheran. Confut. art. 18.

every reason to fear that the time of God's mercy shall pass away from you, never more to return. Behold, the *treasures of God's grace* are now open to you! The ministers of Jesus Christ, invested with his authority, and *animated by his Spirit*, expect you with a holy impatience, *ready to ease you of that heavy burden of sin* under which you have so long laboured. Were your sins *as red as scarlet*, by the grace of the *absolution and application of this plenary indulgence*, your souls shall become white as snow, &c.

“Wherefore, dearly beloved, that you may all know that which, according to the *bull* of his holiness, is necessary to gain the benefit of this *plenary indulgence*, granted in form of a *jubilee*, you will observe,

“First, That it will commence in the new cathedral chapel on the first Sunday in Advent, being the 28th day of November instant, and to continue to the festival of St. John the evangelist, the 27th day of December. Second, To gain this *plenary indulgence* it is necessary to be truly penitent, to make a *good confession*, &c., according to the above bull and intention of our holy father the pope, five paters, and five aves, and a creed, to the above intention, fulfil the above obligations. Thirdly, All priests approved of by us to hear confessions can, during the above time, *absolve* all such persons as present themselves with due dispositions at confession in order to obtain this *plenary indulgence*, from *all sins and censures* reserved to the holy see or to us, they enjoining on such persons as are thus *absolved*, a *salutary penance*.

“We order this pastoral letter and instruction to be read in every chapel of our diocese, in town and country, at every mass, on Sunday the 14th, the 21st, the 28th of November instant, and on Sunday the 5th of December next. Given at Cork, Nov. 2, 1813.”*

Here is an indulgence of our own day, in exact unison with those of Leo X. for “*all sins and censures*.”

See the indulgences in the “Scapular,” St. Francis “Cord,” &c., some *plenary*, and some *partial*, forgiving two-sevenths of their sins, &c.†

* Letters of “Amicus Hibernicus,” printed at Dublin, 1816, (by the Rev. Peter Roe, of Kilkenny.)

† “By a *plenary indulgence* a man returns to the state he was in

The voice of inspiration is, "If we or an angel from heaven preach any other gospel to you but that we have preached, let him be accursed." "If any man shall add to the words of this book, God shall add unto him the plagues that are written in this book. And if any shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Gal. i. 8. Rev. xxii. 18, 19.

We have just seen, by the confession of several learned papal cardinals and doctors, that indulgences were neither taught nor practised by Christ or his apostles, nor in the primitive church, but are of modern invention! These, then, being held up as "replete with grace and salvation," are therefore *a new gospel*, a gospel which the apostles or ancients knew not. Hence, instead of being the vehicles of all these blessings, must they not, if the apostle spake truly, be the very contrary,—be curses to all concerned in them? And is it not most strange that now, in the nineteenth century, the same darkness should continue as prevailed in the dark ages, and that men of sense and learning should not be terrified at such divine denunciations hanging over their heads, and cease from these lamentable deceptions!!

If a doctrine be promulgated as from God, to the children of men, and as replete with all these inestimable blessings, graces, and certain salvation, as above exhibited in the address and bull, and if yet it be found that this doctrine or these directions so laid down did not in any wise proceed from God, must it not then clearly follow, let the temporal

after baptism, and did he die that instant his soul would go at once to *Paradise*, without passing through *purgatory*."—p. 25. "On the day of admission into the Confraternity of the Blessed Virgin of Mount Carmel, and receiving the habit, all the faithful receive a plenary indulgence." Pope Paul V., p. 38. And Honorius III. and Nicholas IV. promised to all such who confess and pray for *the extirpation of heresy* the general pardon of all their sins."—p. 45. "To those who, having confessed on every Sunday of the year, visit the churches of the Carmelite order, an *indulgence* of eighty-seven years and eighty-seven quarantines, with the *remission of two-sevenths of their sins!!!* Sixtus V." Edited by the very Rev. T. Coleman, Provincial of the C. Carmelites of Ireland, Dublin, 1826, and sanctioned, he says, by twenty eight popes, &c.

gain made thereby be ever so great, that the whole is from the grand enemy of God and man, the father of lies, is as well blasphemy against Christ as it is an imposture on men to their utter ruin? and that those who are occupied in promulgating such doctrines and practices, cannot in this be the "*ministers of Christ, nor be animated by his Spirit,*" but are the direct opposite? This is granted by papal doctors themselves. "*That church,*" saith Dr. Manning, "*that would teach any doctrine but that taught by Christ and delivered by his apostles, would not be the chaste spouse of CHRIST, but an HARLOT, and the school of SATAN.*" Short Method, p. 29, 59.

But this doctrine of indulgences, which Dr. Moylan has so extolled as proceeding from God, and containing so many blessings, is just proved never to have been heard of for many ages after Christ. Hence it demonstrably follows, it is from "*the SCHOOL OF SATAN,*" and that all who propagate these impostures, are therefore by no means the ministers of Christ. The ponderous weight of this awful conclusion, the doctor and his friends must feel; and must find it their duty, in their own defence, to confute all the above *papal doctors*, and all antiquity and Scripture, and prove against them that these indulgences are from God, belong solely to the pope to distribute, contain all these blessings for the living and the souls in purgatory, and that Christ appointed them to be obtained by the "*Aves,*" &c., as above specified; or otherwise, he must fall under all these dreadful imputations, for attempting to *forgive sins* in a way Christ never appointed; and must expect all the *curses* denounced in the Scriptures against those who *preach a new doctrine*. But if this task prove impossible, he and his brethren should instantly repent, make restitution, give back the people's money thus obtained, and ask pardon of Christ for having taught such *delusive* doctrines, and teach them no more.

DR. MILNER ON INDULGENCES AND PURGATORY.

Before we finally dismiss these subjects, we must take leave to redeem our pledge, and bring Dr. Milner's defence of them under some brief examination. And first, it is a fact that will be freely admitted, that when any advocate is

found contradicting himself, mis-stating others, but, above all, falsifying the gospel of God, or, in other words, belying his God to his face, no authorities he can cite, no quotations he brings, nothing that he says after this, can for a moment be minded, much less relied on by any man of sense; for he that dares to turn God's truth, which every one has or can have at hand, into a lie, can it be supposed that he will not do the same with the writings of men, when he cannot be so readily detected, because they are not at hand, or that he will stop at any thing when it serves his purpose? 2dly. When a writer is seen labouring hard to make others receive as truth what is flatly opposed to that which he *knows*, nay, *swears is truth*, can he be deemed an honest man? or can any one, however large his stretch of charity, say that he believes himself? or contemplate him other than as a deliberate and odious deceiver? When Dr. Milner's arguments and proceedings in defence of his system shall have been weighed, I question if his warmest admirers shall not be constrained to blush, nay, be sickened to the heart for him. On the subject of *indulgences*, ("End of Controversy," let. 42,) while I pass by his empty declamation and heap of quotations, that can be of no other possible use but to try to impress the ignorant that he has the world of truth at his back, like a crafty general that makes a great show of a vast army at a distance, but when, nothing terrified, we draw near to them, lo! it is all a cheat, they are but paper soldiers, puppets only! I say, while this sort of stuff we leave to others to admire, we adduce the *weight* of all he has said in the following curious extract.

Saith he, (in accordance with his Trent council,) "The essential guilt and eternal punishment of sin can only be expiated by the precious merits of our Redeemer, Christ: *but a certain temporal punishment God reserves for the penitent himself to endure!* lest the easiness of his pardon should make him careless about falling back again into sin. Hence, *satisfaction for his temporal punishment has been instituted by Christ*, as a part of the sacrament of penance; and this very satisfaction is only efficacious through Christ. As the promise of the Lord to his apostles—St. Peter in particular—and their successors, is unlimited; 'Whatsoever you shall loose on earth, shall be loosed in heaven,' (Matt xvi. 19;) so, the church believes and teaches, that her juris

diction extends to this *satisfaction*, so as to be able to remit it *wholly* or *partially*, in certain circumstances, by what is called an **INDULGENCE!** St. Paul exercised this power in behalf of the incestuous man, (2 Cor. ii. 10;) and the church has claimed and exercised the same power ever since the time of the apostles down to the present! But there must be a just cause for the exercise of it; namely, the greater good of the penitent! or of the faithful, or of Christendom in general! and there must be a certain proportion between the punishment remitted and the good work performed. Hence, **NO ONE CAN EVER BE SURE THAT HE HAS GAINED THE ENTIRE BENEFIT OF THE INDULGENCE, THOUGH HE HAS PERFORMED ALL THE CONDITIONS APPOINTED FOR THIS END!!!** And it is the received doctrine of the church, that *an indulgence*, when truly gained, is not barely a relaxation of the canonical penance enjoined by the church, but also an actual remission, by God himself, of the *whole*, or of *part* of the *temporal punishment due to it in his sight!!* This explanation of an indulgence, conformably to the doctrine of theologians, the decrees of popes, and the definitions of councils, *ought to silence the objections* and suppress the sarcasms of Protestants on this head!!!”

That this is indeed the *real doctrine* of his council and of his *infallible* church to this hour, none will dispute; but that in the whole of it there is a tittle of truth, and that he could believe there is, who of the least information will attempt to affirm? He assumes as divine truths the following most monstrous propositions: 1. That when God acquits a penitent of *one*—the *eternal guilt*, he still holds him under *another guilt*—the *temporal*. 2. That he himself must endure this latter, and must atone for it here, in the way his clergy shall appoint, or in purgatory. 3. That this mode of *satisfaction* was instituted by Christ. 4. That to his church he has committed, by an unlimited promise, *full* power to manage this whole business. 5. That such is her jurisdiction, she can remit the *eternal guilt* in the sacrament of penance, and the *temporal guilt*—the *whole* of it, or a *part!*—by the same, but especially by an *indulgence*, as did St. Paul, and as the church has ever since always done! or, lastly, by masses; these two last extending to purgatory

also! (This must not be forgotten.) 6. Because there must be a just proportion between the punishment remitted and the good work, *i. e.* the *penance* enjoined by the pastor; *no one can ever be sure*, let him perform it ever so well, that he has obtained the *entire of the remission* he aimed at!!! Hence, of course, his doubts and alarm must ever continue, and his church must devise other new plans for his relief, *viz.* more *penance*, more indulgences, a jubilee, extreme unction, and, at the end, purgatory, with more indulgences still, masses, and what not, to extricate the poor soul!!! Who of the least penetration but must see, in the whole, the most injurious, deliberate, and palpable jugglery and priestcraft, to drain and enslave the people? and also that every one of these assumptions are blasphemous untruths?

The doctor *knowing*, nay, being sworn, "that the New Testament is infallible truth," and that the opposite of it is falsehood; and reading therein, that when God justifies a penitent sinner by his grace, through faith in Jesus Christ, "HE JUSTIFIES HIM FROM ALL THINGS"—gives him his Holy Spirit, with "love, joy, and peace in his soul," and giving him the spirit of adoption to witness his salvation to his heart, and incline him to every good word and work, and help him against the devil, the world's allurements, and the sinful propensities of nature—the flesh, "He makes him an heir of grace—his reconciled child, and a joint heir with Christ,"* as in a moment. Yes, as in a moment, "he is passed from death unto life,"† and from condemnation, in every sense, to justification and divine peace, so as that "there is against him no law." And hence, in the *Christian dispensation*, the last and best of all, no such thing as *any guilt of temporal punishment* abides on any whom God thus justifies from eternal guilt. I say, when Dr. Milner had before his eyes all this, and the many testimonies just adduced from his own doctors, Cardinals Fisher, Cajetan, &c., "that no *indulgences or purgatory* were known in the first ages of the church," can any man in his senses say he believed a word he wrote to support indulgences or purgatory, &c.?

* Acts xiii. 38; x. 43. Rom. iii. 24; vi. 6, 7; v. 1—5, 16; vi. 18—22; viii. 1, 16, 17, 33; x. 12, 13.

† John v. 24. 1 John i. 7—9. Gal. v. 22, 23.

His first proposition, "that God divides guilt, and while he pardons the greater freely, leaves the penitent himself to atone for the less, which he must do by the aid of the clergy," as it of course makes out work for them both here and in purgatory, so is it the foundation, the impious and fell foundation of all the rest, and of the clergy's evil power, (for as it is wholly opposed to the gospel, foul, impious, and accursed must the doctor himself have believed it to be,) so that when this is taken away, when this is blown up by the force of *gospel truth*, the whole structure must rush headlong, Babylon then must fall,—fall to rise no more! Little is it therefore to be wondered at that the *gospel*, which, *if applied*, must thus shatter Babylon and her crafty doctrines to atoms, is dreaded more than any thing!! Did the doctor harden himself against all truth and his conscience when he told the world that Christ *instituted indulgences, &c.*, that St. Paul practised them, and that the Christian church has done so ever since? What! did he indeed believe a syllable of this? No, truly. For when God forgives all guilt, then none, it is plain, remains on the *justified Christian*; and to *institute* a mode to remove what exists not is preposterous, and to impute such to Christ is diabolical blasphemy! When St. Paul and the Corinthians received the wicked man again into the Christian society after he had repented, did they lay any *penance* on him, more than did Christ on the penitent adulteress, saying to her, "*neither do I condemn thee, go, and sin no more?*" John viii. 11. Where then, in all this, is there any papal indulgence?

Oh, where was the doctor's shame, candour, or conscience, to tell such stories, such wicked tales of Christ and his apostles? But he says, "the church always practised these matters." The doctor, it seems, does not know how to blush! His own doctors, (who had not, it appears, arrived then at priestcraft's perfection,) tell him "the first churches of Christ heard nothing of these doctrines," yet he and his brethren of modern times are deaf to them. Hence most conclusive is it he did not, could not believe a sentence of all he said in defence of indulgences or purgatory, as every one not an idiot or judicially blinded may see, and yet goes on quoting with all effrontery!! But who in his senses can receive a word of it? On the next article, purgatory, he is equally ridiculous

DOCTOR MILNER ON PURGATORY.

On this subject, too, the doctor is, as usual, profuse in declamation and pompous vapouring, and most abundant in quotations, as if he had both friends and foes to side with him. But it is all finesse. And we must say of his reverence *occidit miseris crambe repitita magistros*, he patters over the old cold rounds again, and does nothing. And much as he quotes from the ancients, and their praying for the dead, (as Origen and others of them who, mistakenly believing there was no hell, but a fire that all the saints, even the Blessed Virgin, must pass through, taught that prayers should be made for them, as I have noticed elsewhere;) I say, much as he quotes such for purgatory, I must affirm he could not believe himself that they meant any such thing, but used them merely to serve his purpose. The *sum*, however, of all he says on the subject, in the shape of scriptural argument, is in the following passage in 2d page of his forty-third letter.

Saith he, "What place, I ask, must that be which our Saviour called *Abraham's bosom*, where Lazarus reposed, (Luke xvi.) among the *other just souls*, till He, by his passion, paid their ransom? Not heaven, but evidently a *middle state*. Again, of what place is it that St. Peter speaks, (iii. 19,) where Christ preached to those spirits that were in *prison*? It is evidently the same that is mentioned in the apostles' creed, *He descended into hell*, not the hell of the damned, surely, but the *prison* above mentioned, or *Abraham's bosom*; in short, A MIDDLE STATE." This is the strength of all he writes.

That devils are not yet come to their worst torments, (nor, therefore, are wicked men,) is clear from the gospel. Matt. viii. 29. Said they to Christ, "Art thou come to torment us before the time?" Hence it may be said they are in a *middle state*, "reserved under darkness to that day;" and the saints will not arrive at their highest glory till at the resurrection they shall get their bodies, and then "take possession of the kingdom prepared for them." Matt. xxv. 34 Hence Abraham's bosom may well be termed a middle state, yet neither are in any state of mutation, nor hence in

any purgatory. Besides the New Testament, to which whatsoever is opposed Dr. Milner and all his brethren believe is falsehood, teacheth us abundantly that as death leaves men such shall the judgment find them. "All must appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."* Hence can *no change whatever* take place from death to that day. The converse of this proposition the doctor must believe, even on oath, would be falsehood; therefore could neither he nor his church teach that there is a purgatory, where a *change* can be made, and souls be relieved, without believing they were teaching absolute untruth! And of course they could not avoid believing that, by every quotation they adduced, every word they spoke, every mass they offered, and every prayer they made or caused to be made to rescue souls from purgatory, or in any wise *change their state*, they were opposing Christ and his gospel,—teaching the direct opposite to truth, and deceiving mankind. I repeat it, all this they either must have believed of themselves as clearly as that night is not day, or have taken leave of their reason and become worse than bedlamites.

Having thus demonstrated that no man in his senses, and that at all believes in Christ and his gospel, can possibly believe in purgatory, prayers for the dead, indulgences, and the rest of it, and that all who practise such doctrines are impiously following falsehoods, and the father of them of course, and flying daily in the face of God to their undoing, I shall now notice the doctor's curious arguments, or rather sophistries.

"That souls are in a middle state, called Abraham's bosom, or Paradise; and that this middle state is the hell, the prison into which Christ descended with the pardoned thief, and therefore is purgatory," the doctor argues; and thus at once proves his point most manfully and most marvellously too! that certainly there is a purgatory.

Now let us see: "This middle state of the saints is, with us, Abraham's bosom or paradise, the third heaven;" so far are both agreed. But with him and his church, "this same

* 2 Cor. v. 1, 10. Rev. xx. 12. Matt. xxv. 34—46.

middle state is also a prison, a hell, a purgatory!" and, consequently, "all the saints, with Moses, Elias, Lazarus, &c., were, before Christ's death, in this *prison* or bosom of Abraham, comforted together till Christ *descended* to release them!"* So then, with the doctor, "the bosom of Abraham, or purgatory, or the *third heaven*, (2 Cor. xii. 4.) is a prison, is hell, is purgatory;" if not, he can find, it appears, no purgatory! Well then, first, "this is a prison, and Lazarus, Abraham, Moses, &c., were held there, and could not get out by any means, till Christ, after his death, went down to preach to them and release them." But did the doctor in his haste forget, "that Moses and Elias appeared in *majesty* on the mount with the Lord, and Peter, James, and John, and there conversed with Him about the death he was to suffer?" (Luke ix. 30;) by which they prove, contrary to the doctor, that they were held in no prison whatever before Christ's death, nor therefore were any of the saints so held. Hence, they have spoiled the doctor's and his infallible church's fine theory, and demolished his prison totally! And of course he must either have forgotten himself when he was framing this tale, or he did not, could not, believe himself that he was telling the truth! And hence we prove against him and his brethren that the saints' middle state, or Abraham's bosom, or paradise, is not either a prison or a purgatory!

2. But the doctor's middle state, or Abraham's bosom or paradise, or third heaven, being a prison or hell, or purgatory, and, in order to rescue souls out of this *sad* prison, hell, or purgatory, and if possible keep those out of it who have not yet gone to it, that the *celestial treasures* of indulgences must be procured, many masses offered, much prayer made, and penance, *weighty* penance performed, (yes, *weighty*, for the doctor and his church tell us that enough is scarcely ever laid on by the clergy;) I say, as

* The *prison* in 1 Pet. iii. is explained, p. 145. The "hell," in the creed, is a mere mistake, being opposed to the gospel that saith "Christ and the penitent thief went to paradise." In this creed, first found in Rufinus's church, in the fifth century, was "*descendit ad inferna*," which meant "*buried*," or "*descending to the lower parts, or to hell*;" but the word "*buried*" was afterwards added, which makes the mistake. See Bp. Burnet on art. 3d of the 39 Articles.

this prison, or purgatory, or hell, is Abraham's bosom, or paradise, the third heaven, the saints' middle state, then it must follow, that the priests must lay on all these penances, and that the people must perform them, and procure these *vast treasures of indulgences, &c. &c.*; and all this, that such miserable souls as are in Abraham's bosom, paradise, or heaven, may be rescued from it—from this middle state! and that these now on earth may ever be kept out of it and its sorrows! O ye sapient doctors, this is your divinity, with a witness. And so ye believe ye should lay on all these penances, &c. &c., to preserve, or rescue the souls of the faithful from the comforts of Abraham's bosom, from the joys of paradise, and save them from the third heaven! And ye people, ye wise people, say now, ought ye not to submit to any penance, get indulgences, &c., at any cost, and pay the priests well, that you thus may be kept from the *sufferings* of heaven, and that your friends who are there may be rescued from it as soon as possible?

3. These angelic doctors, of course, either believe that Abraham's bosom, the soul's middle state, or paradise, or the third heaven, is a prison, a hell, a purgatory, or that there is no purgatory at all, and that the doctrine that saith there is such a purgatory is a falsehood! and that all who teach it and the system connected with it, are therefore accursed false prophets! and, it being opposed to Christ and his gospel, that it is antichristian; and being sworn to teach it, that they are of course sworn antichrists, going in the broad way to destruction. Hence, I say, thus believing, as they must, they can no longer avoid seeing the absolute and instant necessity of abandoning purgatory, with indulgences, penances, and all the etceteras connected therewith, or resolve sooner than do so, to perish eternally. Another consequence must be obvious; it is this: the people must either shake off all such degrading, superstitious, and dangerous trammels, and embrace God's truth, or be content to abide in them and suffer for such madness forever.

Having thus, from Dr. Milner's own premises, been conducted to these tremendous conclusions, and having opened up this awful system of religion, I, in the fear of God, and in the name of Jesus Christ, lay the whole before my fel-

low Irishmen for their due consideration, praying that they and I may so run that we meet in paradise to rejoice together forever.

I am, for Christ's sake,

Most gladly the servant of all,

GIDEON OUSELEY.

5th edit., Dublin, May 28, 1827.

P.S. Should any come forth in a fair and Christian way in vindication of the doctor and of his church, we shall have great pleasure in hearing him.

LETTER V.

TRANSUBSTANTIATION

AN

IMPOSSIBILITY;

AS IS PROVED BY SCRIPTURE, REASON, ANCIENT FATHERS, POPES, CARDINALS, AND PAPAL DOCTORS, AS WELL AS BY PROTESTANT DIVINES; AND ENDS IN INFIDELITY AND RUIN.

TO THE REV. JOHN THAYER.

REV. SIR—You will have the goodness to suffer me again to address you, and to lay before you my arguments on this important subject, which, I pray, may, in the hand of that God who deigns to use weak things for his glory, answer the end intended, even the good, the union, and happiness of his children, in time and eternity; and also the honour of his great name.

This doctrine, it is affirmed, is found in our Lord's *institution* of the eucharist. Matt. xxvi. 26—29. “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” And in Luke xxii. 19, 20, “And he took bread, and gave thanks,

and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." See also Mark xiv. 22—24. 1 Cor. xi. 23—26.

The meaning of these words, "This is my body," &c., one might suppose is plain enough; yet a mighty controversy has arisen about them, which has lasted these thousand years past. It began in the eastern church, in the second council of Nice, in 787, but more especially in the time of Peschasius Radbertus, about the year 820.* He wrote a book to show that Christ changed the bread and wine of the eucharist, by the words of the institution, into his *real body and blood, as born of the virgin Mary*, and also gave power to all priests, by duly repeating the same words he used, to do the same. But in these opinions he was then opposed by many learned men of his own church, by Scotus, Rabanus Maurus, and particularly by the learned and pious Ratramnus, or Bertram, who, at the request of the Emperor Charles the Bald, wrote with much ability a book on the **BODY AND BLOOD OF OUR LORD**, which remains to this day. Still the controversy went on from age to age to the year 1215, when transubstantiation was, by the council of Lateran, as Bellarmine writes, at length made a *dogma of faith*. In the fourteenth century it was opposed by

* "The doctrine of the *corporal presence of Christ* in the eucharist," saith the learned Tillotson, "was first started upon occasion of a dispute about the *worship of images*: in opposition whereto the synod of Constantinople, about the year 750, did argue thus: '*That our Lord having left no other image of himself but the SACRAMENT, in which the substance of bread, &c., is the image of his body, we ought to make no other image of our Lord.*' But the council of Nice, in 787, being resolved to support the image worship, did on the contrary declare that the sacrament, after consecration, is not the *image and antitype* of Christ's body and blood, but is *properly* his body and blood." Cardinal Bellarmine, L. i. De Eucharistia, tells the same, but evidently with a quibble. '*None of the ancients,*' saith he, '*who wrote of heresies hath put this error (of the corporal presence) in his catalogue, nor did any of them dispute about this error for the first six hundred years.*' "True," said the archbishop, "for as this doctrine of transubstantiation was not in being during the first six hundred years and more, as I have shown, there could then be none to dispute against it." Tillot. on Transub. ser xxvi. p. 182.

the famous Wickliffe, and from thence to the present day the contest has been vehemently carried on.

When I look at the multitude of learned men that have for so many ages been employed; the numerous and voluminous controversies that have been written on this subject; the horrible cruelties that have been exercised against those who opposed this doctrine; the contentions and struggles that have agitated the Christian world for so many hundreds of years, and the seas of blood that have been spilt because of it, I stand amazed! and should at first sight be ready to think it must be of so intricate a nature, and clogged with such difficulties, that it would be presumption in so weak an instrument as I am now to venture to touch it; yet my views of it are such that it may, I think, be brought into a very narrow compass, and be made plain and easy to be comprehended by any man of common understanding and honesty. And as this is the bone of contention, the main point of difference between all Romanists and Protestants, it would surely be desirable to remove it, that they henceforth, as brethren, and as children of that Father with whom they wish to live forever, might, according to his holy will, learn sweetly to think and speak alike, and love one another. In order to accomplish so glorious a work, I feel it my duty to my God and my fellow-men to state my ideas. If any good thereby be done, if even one soul be profited, it will more than compensate. But should I fail in this labour of love, my record is on high, and it can only be said, "*Magnis tamen excidit ausis*,"—"He failed in a noble enterprise."

Waiving, for a moment the opinions on either side, in order with the greater facility and certainty to be led to the TRUTH, I shall premise a few plain propositions.

1st. That *existence* could not be produced by non-existence; therefore the existence of Him who gave their existence to all created beings could not begin to be, for it would involve this contradiction, that he existed before he existed. Hence he is necessarily eternal, without beginning or end; is infinitely perfect, and therefore eternally immutable; consequently that all his divine attributes, natural and moral, are so likewise. Hence, as darkness could not be the offspring of light, man, his creature and offspring, though now

fallen and sinful, could not when created be otherwise than perfect, and worthy such a parent.

2d. A *revelation* for the good of fallen man, proceeding from this infinitely good and perfect Being, must be perfectly consistent with all his attributes, with the good of man, and with itself also; hence it must be true in all its parts, and contain in itself, therefore, internal evidence of its divine origin.

3d. This *revelation*, which we have, informs us that in the unity of this unoriginate divine nature, Jehovah, by whom all things were created, there exists a plurality of persons, the Father, the Son—Logos, or Eternal Life—and the Holy Ghost, co-equal and co-eternal. That the second person, sent by the Father to deliver man from his sin and misery, and to exalt him to all possible felicity, dignity, and to life eternal, assumed human nature, and being born of a woman, became a perfect man, *like unto us in all things*, sin only excepted; that he died in due time as a sin-offering to atone for man; that he rose from the grave and ascended unto heaven to be our Mediator; that his body is no longer mortal, but being glorified, is become immortal, impassible, and immutable, to which or from which, therefore, nothing can be added or taken away forever; and that the Holy Ghost, the third person, sanctifies believers, and thus fits them for glory.

4th. There are certain things, both moral and natural, which (with reverence) are *impossible*, even to the Almighty. To instance, Jehovah *cannot lie* or do any injustice; or make or annihilate himself or any of his perfections; or work contradictions. He cannot make a thing to be and not to be at the same time; or make things that are different from each other to be the same; or that a child could be twice born of the same mother, or of any other creature; or that what is numerical and local is not numerical and local; or that a whole should not be greater than its part; nor can he make that which is already made, because this would imply that it was not made though it was, or that it was now made when it was not, and therefore would involve a double falsehood or contradiction. This, when applied to Christ at his last supper, will show that to make himself then was an utter impossibility. To assert that God can do these, or such things, is to say things im

possible to him are possible to him, that is, that he can work contradictions: which to say would be not to honour but to blaspheme him.

5th. The sacred writers of the Holy Scriptures wrote under the influence of inspiration, or they did not. If not, we have no certain foundation of our faith, and Christianity is at an end. But if they were under the infallible inspiration of God, as St. Peter, (2 Pet. i. 21,) and St. Paul, (2 Tim. iii. 16,) affirm they were, whatsoever contradicts them must be false. It being admitted, then, that the apostles and evangelists of our Lord were divinely inspired, they must have been therefore the best expositors of his words, and the accounts they have given us must have been *infallibly* true, and consequently not to be contradicted or changed forever.

6th. Now the record which the sacred writers have given us of CHRIST OUR SAVIOUR is, that "He was that divine Logos, that Eternal Life, who was with the Father from everlasting; that all things were made by him, both in heaven and earth; that he made the worlds; and that he is that seed of the woman which should bruise the serpent's head, or destroy the works of the devil; that he was of the seed of Abraham, of the tribe of Judah, and of the house of David; was born of a virgin, in the reign of Cæsar Augustus; was an infant, then a boy, grew up to be a man; was baptized of John in the Jordan; fasted forty days in the wilderness; was tempted of the devil, and conquered him; was a preacher of the gospel for more than three years; was betrayed by Judas, denied by Peter; was taken and accused by the Jews; was scourged and condemned by Pilate: was crucified between two thieves, died, and was buried; rose again, and in the presence of his disciples ascended up to heaven, &c. &c. In all this both sides are agreed, and grant that to contradict this record would be to overturn Christianity.

7th. Should any person whatever present unto us any being, animate or inanimate, and produced by what power soever, as Jesus Christ, yet devoid of the aforesaid characteristics, it is plain, that if he to whom these belong be the true Christ, that this being to which they do not belong, cannot be the true Christ, but must necessarily be either some mistake or imposture.

8th. When any doctrine is promulgated, which would necessarily subvert Christianity, and consequently the salvation of men, it must follow, it came not from Christ, but from his adversary; and that such as publish or teach it must be influenced by the latter, and cannot be Christ's servants.

If these propositions be self-evident truths, in which both sides agree, let them be but applied to this *subject*, and the truth must soon appear, all differences cease, and peace and Christian love follow.

There is one question only which now demands our notice: Is the doctrine of the papal church respecting *transubstantiation, sacrifice of the mass, worship of the host, and half-communion*, supported by the rational interpretation of holy writ? To enter into the force of this question, it will be necessary to adduce a correct statement of that doctrine, in reference to these subjects severally, as it is set forth in the canons and decrees of the council of Trent, and as it is explained by writers of high authority in your communion, which is as follows:—

“Since Christ our Redeemer,” saith the council of Trent, “has said, that, that was truly his own body which he offered under the appearance of bread; it has therefore been always believed in the church of God, and it is now again declared by this holy council—That by the consecration of the bread and wine, there is effected a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is fitly and properly termed, by the holy catholic church, *Transubstantiation*.*

1. “If any one shall deny that in the most holy sacrament of the eucharist, there are contained, truly, really, and substantially, the body and blood, together with the soul

* “*De Transubstantione. Quoniam autem Christus Redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit; ideo persuasum semper in ecclesia Dei fuit, idque tunc denuo, sancta hæc synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini, in substantiam sanguinis ejus: quæ conversio convenienter et proprie a sancta catholica ecclesia transubstantio est appellata. Concil. Trid. sess. xiii. cap. iv.*

and divinity of our Lord Jesus Christ; or say that he is in it only as in a *sign*, or *figure*, or by *his influence*, let him be accursed!

2. "If any one shall say that in the sacrament of the eucharist, the substance of the bread and wine remains together with the body and blood of our Lord Jesus Christ, and shall deny the wonderful and singular conversion of the whole substance of the bread into his body, and the whole substance of the wine into his blood, the appearances only of bread and wine remaining, which conversion the catholic church most properly terms Transubstantiation—let him be accursed!*

3. "If any one shall deny, that in the adorable sacrament of the eucharist, whole Christ is contained in each element or species, and in the separate parts of each element or species, a separation being made, let him be accursed."

"I also believe," saith the creed of Pius IV., "that in the mass, a true, proper, and propitiatory sacrifice is offered unto God, for the living and the dead; and that the body and blood, with the soul and divinity, of our Lord Jesus Christ, is truly, really, and substantially, in the most holy sacrament of the eucharist, and that there is a conversion made of the whole substance of the bread into his body, and the whole substance of the wine into his blood; which conversion the catholic church calls 'Transubstantiation. I also acknowledge that whole and entire, and a true sacrament, is received under either kind only."†

* *De Transubstantione.* "Canon I. Si quis negaverit in sanctissimæ eucharistiæ sacramento contineri vere, realiter, et substantialiter, corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantummodo esse in eo ut in signo, vel figura, aut virtute; anathema sit.

"Canon II. Si quis dixerit in sacrasancto eucharistiæ, sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini: quam quidem conversionem catholica ecclesia aptissime Transubstantionem appellat; anathema sit."

"Canon III. Si quis negaverit invenerabile sacramento eucharistiæ, sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri; anathema sit." *Concil. Trid. sess. xiii.*

† Profiteor pariter in missa offeri Deo, verum, proprium et propitiato-

“The papist, truly represented,” saith the ingenious Gother, “believes it abominable to commit any kind of *idolatry*, and *most damnable to worship or adore a breaden God*, or to give divine honour to the elements of bread and wine. He believes of the most holy sacrament of the eucharist, consecrated now by priests, that it *really* contains the body of Christ which was delivered for us, and his blood which was shed for the remission of sins; which being there united with the divinity, *he confesses the whole Christ to be present*, and him he adores and acknowledges his Redeemer, and not any bread or wine. With this faith he believes every mystery of his religion, the *Trinity, incarnation, &c.* He unfeignedly confesses, that he that made the world of nothing but his sole word, that raised the dead and cured diseases by his word, that multiplied bread by his word, that changed water into wine by his word, and sinners into just men, cannot want power to change bread and wine into his body and blood by his word: and this without danger of multiplying his body, of making as many Christs as altars, or leaving the right hand of his Father; but only by giving *his body a supernatural manner of existence,*” &c. &c.

By confounding dissimilar propositions—truth and error, possibilities and impossibilities; by bold assumptions, and palpable mis-statements—this mighty doctor essays to defend his council! And the aim of all his labour is to prove that God can work an impossibility! that Christ, though born of a woman, yet made himself of bread! and that priests, by his power, can do the same! Most wonderful discoveries! He argues, because God did things possible, and which involve no self-contradiction, that therefore he did, and can likewise as easily do things impossible, and which involve self-contradictions! But if self-contradictions are falsehoods, then this logician, such is his divinity,

rium sacrificium pro vivis et defunctis; atque in sanctissimo eucharistiæ sacramento esse, vere, realiter, et substantialiter, corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; quam conversionem catholica ecclesia Transubstantionem appellat. Fateor etiam sub utraque tantum specie, totum atque integrum Christum, verumque sacramentum sumi. *Constit. Con. Trid. Bull. Pii IV. p. 23, an. 1564.*

wishes us to believe God can work falsehoods! This is logic with a vengeance, worthy so learned a divine! "*Parturiunt montes.*"

Now, what must be that system which cannot be otherwise supported? But had the doctor only proved in any one instance that God ever wrought a contradiction or an impossibility, that he created or made any thing already made, or converted any one substance into what it already was, then it might be said he did something towards proving "that Christ made himself." So, because the Lord made the world, raised the dead, changed water into wine, created man of earth, &c. &c., things not already done, and which involve no contradiction, therefore "*he can make himself,*" and consequently can likewise raise from the dead one not dead, change water into wine that already was wine, &c., even as he made himself many years after his body was created. Such are his mighty arguments!

So then the talented Gother, the famed, the admired doctor of all Romanists, tells us wonders indeed! He tells us, the whole Christ is, by a priest's consecration, present in the eucharist, and thut to adore it is not *idolatry*, is not *damnable*: yet the inspired apostles it seems were ignorant of this, and did not adore it or Christ in it! Either then they did not believe him there, and counted it *idolatry* and *damnable to adore* it thus, or they were guilty of neglecting to adore their Lord, and of course were not inspired!

But if they were not ignorant nor mistaken, nor neglectful of their duty to Christ in not adoring the eucharist, as did the doctor, it is conclusive that the doctor and his brethren are guilty of departing from the apostle's example, and of *damnable idolatry* in adoring the eucharist, and that in so doing they have adored the work of their own hands, the idol of their own devising!

And if their faith embraces such self-contradictions and idolatries as "*divine mysteries,*" and that the *trinity* and *incarnation* are similar *mysteries*, then must they unavoidably be self-contradictions and idolatrous falsehoods! and thus their faith, and O what a faith, teacheth them to uproot Christianity, and plunge themselves in infidelity and eternal destruction! And it further teacheth them, "that Christ's *human body* can be made of bread and wine on every altar, without any danger of making as many Christs

as there are altars, or of his leaving the right hand of his Father." So then his true body can be only in one place, and can be everywhere; but his human body was in all things, sin excepted, like ours! If so, then it follows we can be in every place too, and of course be gods! for God only can be everywhere. Or if his body was unlike ours, then he could not have been true Christ, and Christianity is uprooted, and hence the doctor's religion, which cannot be otherwise maintained, is necessarily the very antichrist's system.

But if these latter are glaringly absurd, so also must be the former, and then his cause is lost. He might as well have argued, Because God doth good, and just, and wise actions, therefore he can do the contrary, which is blasphemy! Again, he argues, As Christ wrought many miracles, which all then present could evidently see and know to be such, so also he hath wrought a miracle in the sacrament, which nobody then present saw, and which none could ever see! Marvellous reasoning! Now, when our Lord pronounced the words to raise the dead, had the dead man not stirred, but remained dead: or had the winds and seas continued to roar when he bid them be still: or the water remained water, as did the eucharistic bread after his consecration of it remain bread, without any visible change. who could have believed any miracle or change was wrought in the former things, and therefore not in the latter? Hence his cause is self-overthrown.

Again, he asserts, in the case of the angels appearing as men, the Holy Spirit appearing as a dove, &c., the senses of those present were deceived, hence he infers it could be so in the matter of the eucharist. But he does not attempt to prove that *all their senses* combined examined these cases, and were deceived; for had all been deceived, how could they have ever found their mistake? This, then, is a mere assumption, a quibble! which, if true, however would tear up the very foundations of Christianity, for the person of our Lord, his doctrines, miracles, death, resurrection, and ascension could not be known but by the senses. But if the combination of the senses of all men could, in every age and now, be deceived in the matter of the sacrament, so they might have been deceived in our Lord's days

likewise with regard to him, and so would our foundation be gone, and Christianity be no more.

Further, he misstates; he says "that our Lord, even before his death or glorification, nay, when an unborn infant, *gave to his body the properties of a spirit*, and in this wise was born, leaving his mother a virgin still! and in this wise came forth through the great stone out of the tomb!" &c. Consequently, that his human body could in this wise be in the sacrament also; yea, and at the same instant not only in heaven, but on every altar on earth, though not in the intermediate spaces! therefore that he was at the sacrament as a man like unto us, and in it as a spirit not like unto us! It will follow, then, that he was a man like unto us, and in one place only, and yet not in one place only, but in every place a priest may please to consecrate the host! But Christ our Lord contradicts and at once overthrows this visionary papal fabric; for even after his resurrection he declares, "*He was not a spirit, but a real man, having flesh and bones.*" Luke xxiv. 39. Scripture also says, "*He was like unto us in all things, sin only excepted.*" "*An angel rolled away the stone from the tomb.*" Matt. xxviii. 2.—Heb. ii. 17. Now, were *this assertion* true that our Lord had this sort of body, it would instantly annihilate Christianity, for had he this two-fold sort of body, and been thus born, he could not have been true man, like unto us, who have no such body, nor therefore be true Christ!

"He believes *transubstantiation* on the same ground that he does the mystery of the Trinity and incarnation," &c., and thus equalizes them. Here, also, he wofully stumbles. That God made this world by his word is a fact we cannot deny, although how done is above our reason; that in the *one divine nature*, JEHOVAH, there are *three persons*, co-equal and co-eternal, yet not three and one in the same sense, hence not involving any contradiction; therefore, though above our reason, not contrary to it, we, on the authority of revelation, equally believe. But this dogma, "*unknown to the ancients, both name and thing*," as saith the learned *Erasmus*, on 1 Cor. xi. 23—29, and which involves manifest contradictions, nor therefore hath any legitimate Scripture foundation, who can believe? That bread is flesh

and wine is blood, or that a consecrated wafer or a small portion of wine should be separately and individually the very body, blood, soul, and divinity of our Lord Jesus Christ, opposes not only all probability, but all possibility; overturns and disarranges the entire physical constitution of our nature; and, under the venerable sanctions of faith and religion, most egregiously insults the convictions and dictates of the understanding.

To conclude,—“The papist, truly represented, believes it *damnable idolatry* to worship a breaden god, or any bread and wine,” &c. A mere flourish! Does he not, I ask, worship the host? If any of these many defects mentioned in his missal, and which it is *impossible* to guard against, occur in the consecration, he must admit the bread and wine remain as they were, and it is plain they must remain so. Hence the host is bread and wine still. They, then, who worship the *host*, say what he will to the contrary, do therefore worship bread and wine, and most clearly run into this *very idolatry* he would seem so much to abhor.

“After the consecration,” saith Dr. Challoner, in the same strain, “provided there be no defects, there remains nothing of the inward substance of the bread and wine, but the outward appearances only; and then, Jesus Christ himself, true God and true man, soul, body, and divinity, who was born of the blessed Virgin, and suffered on the cross, is truly, really, and substantially present in the eucharist; that the sacrifice of the eucharist is the same as that of the cross, and not two distinct sacrifices, as *Jesus never had but one body*; with this only difference, that the sacrifice of the cross once for all, (that one offering by which we are perfected forever,) is a bloody SACRIFICE, because Christ REALLY died on the cross: and that of the altar is an *unbloody sacrifice*, as there he only dies *mystically*, inasmuch as his death is *represented* in the consecrating apart, the bread and wine, to *denote* the shedding of his sacred blood from his body at the time of his death. And although it is the officiating priest that consecrates and offers, yet, inasmuch as he acts not in his own name, but as Christ’s vicegerent, in his name and person, when he comes to the consecration of the elements, (in which this sacrifice essentially consists,) saying, *This is my body, this is the chalice of*

my blood, &c.; therefore, it is Christ himself who offers the sacrifice of the altar also, even the *selfsame Christ* who offered the sacrifice of the cross,—because he is the principal priest, therefore that of the altar and that of the cross are but one and the same sacrifice; for, the sacrifice of the cross on which he died is the same as that of the eucharist”!!! Chall. Catholic Christian, pages 23, 24, 44, 69, 70, 73.

Who can understand all this? Did these learned bishops themselves comprehend it? Hard indeed was their fate to try to make east and west meet—to reconcile flat contradictions, and defend an *impossibility*. Hence their perplexity.

The doctrine contained in these authentic documents, and believed by your church, is plainly this, that by the act of consecration in the sacrament of the eucharist, the elements of bread and wine are actually, really, and substantially converted into the actual, real, and substantial body and blood of our adorable Redeemer—that numerical, identical body that suffered, agonized, and died on the cross—that identical body that is now glorified at the right hand of the Father! It is further believed that each of these consecrated elements becomes also separately and individually the body and blood of our Lord Jesus Christ; so that the whole of Christ—“body, soul, and divinity,” is contained in the bread separately, and in the wine separately; and that therefore, this bread and wine become separately entitled to all the expressions of outward homage and adoration, whether preserved in the church or exhibited in processions for the edification of the multitude!

According to Dr. Challoner, “In the sacrament of the altar, there is every *appearance* of bread and wine; yet neither bread nor wine is there.” The same Christ who bled and died *really* on the cross, is there, and dies there too; “for the sacrifice of the cross on which he died is the same as that of the eucharist; yet, he dies only *mystically*;” that is, he does not *really* die there, but *representatively, denotatively, figuratively, or mystically*, as he saith. Are not all these self-contradictions as plain as words can make them, and a flat denial that the real body, blood, and death of Christ are in the eucharist; and therefore, a total overthrow of transubstantiation? nay, it is the very doctrine of Protestants, who contend, he is there *representa-*

tively, figuratively, or mystically only. "This sacrifice, this body on the altar, is the same as that on the cross." This same body, and that same body, if there can be any meaning in words, are evidently two bodies. So, one is two, and not two! most marvellous! "It is immolated; i. e. slain on the altar daily, but not *really*;" "It is offered up in *real* sacrifice to God; but *denotatively* only." That is, it is *slain*, and *offered really*, and it is not! "It is in one place only, that is, in heaven;" yet, it is not in one place only, but "in many!" "Each priest immolates or slays it on every altar, and offers it up;" yet, he doth not so, but "it is Christ himself who doth so!" What is all this, but a heap of unqualified contradictions? The bishop doubtless did as well as in such a case he possibly could, but who can defend impossibilities?

Whether the arguments of these famed writers be successful and conclusive, and this *doctrine*, which even they could in no other way support, can possibly be of God, each candid mind, with a moment's attention, may now judge. When any report is supported by equivocation and subtilty, it is instantly pronounced *false*; a *doctrine* similarly defended must therefore be *false*. But, equivocation and subtleties, and plain contradictions, are evidently the weapons employed by those divines to defend this their favourite doctrine. Hence, how can any impartial mind avoid pronouncing it a false doctrine? *A known false doctrine destroys the soul, but these doctors are sworn to persist till death in this doctrine*, which is proved false; *must it not then follow that they are sworn to destroy themselves and their people, body and soul forever?* Should they not then, and all concerned, pause, and take a seasonable alarm, while yet mercy may be found, and give it up at once, rather than desperately rush into eternal ruin?

Having made these passing remarks, I shall proceed, 1st. To adduce my *plain view*; 2d. The judgment of celebrated papal divines; 3d. The testimony of the apostles, and of the ancient fathers, from their days nearly up to the sixth century, and of other eminent doctors from thence to the sixteenth century; and then close with some observations.

TRANSUBSTANTIATION is, I maintain, incapable of being proved, 1st. By sense or reason; 2d. By Scripture; 3d. By

miracles; 4th. By antiquity; 5th. Or by any *testimony* whatever, celestial or terrestrial. Hence, it is an impossibility, a false doctrine accursed of God.

If the Almighty, the God of truth and love, cannot work either moral or natural impossibilities or contradictions, and therefore, cannot deceive; if the revelation he hath given us through the sacred writers be of infallible inspiration, if the character of Christ our Saviour be peculiar to himself and infallibly true; if the sacrifice of Christ on the cross be an all-perfect atonement; and if his body now glorified, be impassible and immutable, so that nothing can be taken from it or added to it forever: I say, if all this be undoubted truth, whatsoever contradicts it must undoubtedly be falsehood.

I. Suppose then for a moment, that an apostle or an angel should descend from heaven, and pronounce that the consecrated bread and wine, the *host*, is true Christ, the *real Son* of Mary; would not an inquiry instantly arise, Is the holy virgin indeed the mother of this *host*?* Has it been *now really* born of her, though she is in heaven and has had no child these eighteen hundred and twenty years past? Has it been an infant? and circumcised? and preached, and died on a cross? &c. If not, if it never was born, nor stirred, nor preached, nor ascended to heaven, how then can it be

* I once had a conversation at Mr. Hardy's, in the county of Galway, with the Rev. Mr. L——, P. Priest, on this and other such subjects; I asked him this question, Do you admit it is an acknowledged truth, that John the Baptist was the son of Elizabeth? "I do, certainly." Now, were the whole world, after granting this, to swear on the Gospels, that he was the *real, natural* son of the virgin Mary, would you believe them? "Believe them? no! by no means!" Why, sir? "Because he was *not born of her*, he could not be her *real son*." True, said I, any thing not born of her could not be her *real son*; and to affirm it could, would be falsehood. But a Christ, confessed by your council to be made of bread and wine, and therefore not born of Mary, could not be her *real son*; consequently, should the whole world and all the councils that ever existed swear that it was made her son, it would be a palpable untruth. But it is said, "*All things are possible to God.*" But is it possible for him to lie, or work self-contradictions? "No," said he, "he could not make two hills without a valley," &c. So then, this priest would not believe the oath of all mankind, that a man not born of a woman could be her *real son*, and yet he could believe that the eucharist is the *real son* of Mary, though not born of her, because his council has so decreed it, and sworn him so to believe!!!

Christ? Impossible. Hence this doctrine, 1st. Contradicts matter of fact and Scripture, and therefore is subversive of Christianity; 2d. As it ascribes to Christ a power to make himself, which is a contradiction, it involves blasphemy; 3d. When it is granted that he is now impassible and immutable; *yet that* this doctrine saith *he is mutable*, or that bread can now be changed into his body, it teacheth what is falsehood;* 4th. When it affirms, that things which are different from each other, such as the man Christ and a wafer, are not different from each other, but are the same; *That he who is as large as a man in heaven, is as small on earth as the least crumb of bread or drop of wine*; and that though he fills heaven with his glory, "*he may at the same time be eaten by priests, and vomited, and taken out of the vomit, and be reverently swallowed by them again; or may be carried away by the wind and lost; or be eaten by rats, mice, or worms, which for this must be caught and burnt.*" Aquinas, Sum. qu. 80, art. 3. Missal de defect. p. 53—57. Lastly, that the senses must contradict each other, four to one: for the seeing, feeling, tasting, and smelling, constantly declare, the *host* is bread; but the hearing,† when infatuated by the priest and this doctrine, must deny that it is bread.‡ Hence, either the senses, which are God's gift, must not be credited, and all certainty must be at an end, or the pope and this doctrine must be cast off. For if contradictions which necessarily subvert all order and Christianity, should not, cannot be believed, then should no man whatever, preaching this doctrine, be for an instant believed.

Further, supposing some of the disciples had believed in *transubstantiation*, and had before our Lord's resurrection been teaching it to Thomas and those other disciples, to

* Magher, I think it is, tells us, "Two or three priests, of whom he was one, walked on a certain day together, and conversed on this subject; one said, 'If all the bread which has been consecrated since the days of Christ has been *really* changed into his body, it must by this time be as large as a mountain!' Another said, 'Surely, the Trent fathers must have been mistaken.'"

† "We may," saith Challoner, Cath. Chris. p. 48, "*safely* trust the *sense of hearing*, under the authority of the church, &c., that what appears (to the other senses) to be bread and wine, is *indeed* the body and blood of Christ."

‡ Saith the prophet, *The nations have drunken of the wine* [doctrine] *of Babylon; therefore the nations are mad.* Jer. li. 7.

whom our Lord after he had risen said, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 38, 39. "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side; and be no more faithless, but believing." John xx. 27. After they had this full evidence to their senses, from our Lord himself, that his natural body had *undergone no change, but was still flesh, bones, &c.*, as before his death, how could they have believed this doctrine? for, by the same evidence on which they believed him that he was a man and not a spirit, by the very same they must have believed what they had received at the last supper was no other thing than bread and wine, and therefore that *transubstantiation* could not be true. For that very argument by which our Saviour proved to them the *reality* of his body after his resurrection, doth as strongly prove the *reality* of bread and wine after consecration. But our Saviour's argument was *infallibly* true, and therefore the doctrine of transubstantiation is undoubtedly false.

2. The sacred writers testify, that from the foundation of the world there has not been any true or proper sacrifice for sin till Christ died on the cross. Then it follows, that any *sacrifice* which hath ever appeared till that of the cross could not be *real* or *proper*, but *typical* or *figurative* only. But the sacrament which Christ gave at his last supper was before his apprehension, condemnation, or crucifixion, hence it could not be in anywise *more than a figurative sacrifice*, and therefore this doctrine is impossible.

Admitting it possible that the very words of the councils of Lateran and Trent, which decree *transubstantiation*, could be found in the Scripture, would not that very Scripture, as formerly noticed, testify of a Christ not bearing the aforesaid Scripture characters, and be a contradiction to the rest of the Scripture, and therefore must in its consequences, according to proposition 7, subvert Christianity root and branch? Again, by what clearer evidence or stronger arguments could any man prove such words were in the Bible, than I could prove to him that the bread and wine after consecration, which I see and feel, are bread and wine still? He could, to prove that these words are in the Bible, but

appeal to my eyes only; but I could appeal, not to his eyes only, but to all his senses, that after consecration the bread, nor voice nor breath being heard therein, is bread still, and not a living man. Then my proof must preponderate, and his doctrine be therefore rejected as false and impossible.

Should I proceed no farther, but stop here, is not this view of this doctrine so plain and easy, and these arguments so simple and conclusive, that the BODY which our Lord gave at the last supper must doubtless have been not his *real* body? but *figurative* only, and that to deny this would be the total subversion of truth and Christianity?

3. Granting even miracles, which were the confirmation of the *religion* of Moses and of Christ our Lord, were wrought in proof of *transubstantiation*, what would be the result? The instant overthrow of Christianity, as in the former cases, would follow; for anything whatever that would prove this doctrine true, must prove Christ and the Scriptures false. But, as what I would say is so much better expressed by Archbishop Tillotson, I shall give you his own words nearly.—“I am,” saith he, “very well assured of the grounds of religion in general, and of the Christian religion in particular; and yet I cannot see that the foundation of any revealed religion is strong enough to bear the weight of so many and so great absurdities as this doctrine of *transubstantiation* would load it withal. And to make this evident, I shall not insist on those gross contradictions of the same (identical, numerical) body being in so many several places at once; of our Lord’s giving himself away with his own hands to every one of his disciples, to eat him, and then to drink him, and still keeping himself to himself; nay, and of eating himself, and also drinking himself, with many more of the like nature. But to show the absurdity of this doctrine, I shall only ask a few questions.” I pass on to his third.

“Whether it be reasonable to imagine that God should make that a part of the Christian religion which shakes the *main external evidence* and confirmation of the whole, I mean the *miracles* which were wrought by our Saviour and his apostles, the assurance whereof did at first depend upon the certainty of sense. For if the senses of those who saw them were or could be deceived, then there might have been no miracles wrought, and consequently it may be

justly doubted, whether that kind of confirmation which God hath given to the Christian religion would be strong enough to prove it; for, supposing *transubstantiation* to have been part of it, every man would have had as great evidence that it was false as that the Christian religion is true.

“Of all doctrines in the world, this of transubstantiation is peculiarly incapable of being proved by a miracle. For if a miracle were wrought for the proof of it, the very same assurance that any one could have of the truth of the miracle, he hath of the falsehood of this doctrine: that is, the clear evidence of his senses. For that there is a miracle wrought to prove that *what he sees in the sacrament is not bread, but the body of Christ*, there is only the evidence of sense, and there is the same evidence to prove that *what he sees in the sacrament is not the body of Christ, but bread*. So that here would arise a new controversy, whether a man should rather believe his senses giving testimony against the doctrine of transubstantiation, or bearing witness to a miracle wrought to confirm that doctrine; there being the very same evidence against the truth of the doctrine which there is for the truth of the miracle. And then the argument for the *doctrine* and the objection against it would balance one another, and consequently *transubstantiation* is not to be proved by miracles, because that would be to prove to a man by *something that he sees that he doth not see what he sees*. And if there were no other evidence that transubstantiation is no part of the Christian religion, this would be sufficient, that what proves the one doth as much overthrow the other; and that miracles which are certainly the best and highest *external proof* of Christianity, are the worst proof in the world of transubstantiation, unless a man can renounce his senses at the same time that he relies upon them, for a man cannot believe a miracle without relying on his senses, nor transubstantiation without renouncing them. So that never were any two things so ill coupled together as the doctrine of Christianity and of transubstantiation, because they draw several ways, and are ready to strangle one another; for the main external evidence of the doctrine of Christ, which is miracles, is resolved into the certainty of sense, but this evidence is clear, and point

blank against transubstantiation." This reasoning who can resist? Tillotson on Transubstantiation.

Objection.—Our Lord and Redeemer, who cannot lie, said, "Verily, verily, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John vi. 53. And at his last supper with his disciples, "Take eat, this is my body;" surely all this must be no metaphor, but *reality*. Hence, he must have converted the bread *really* into his body, and the wine into his blood. And Protestants themselves do confess, "They receive the *body* and *blood* of Christ *verily* and *indeed* in the Lord's supper." What, then, can be plainer than that it is the *real* body of Christ which is meant?

Answer.—1. That the bread and wine did, in *some sense*, become his body, none of us deny; but that it became his *natural body*, as it involves a self-contradiction, we all must deny, or give up Christianity as a falsehood! When it is considered that the Scriptures, as did also the ancient fathers, take the body of Christ in five several senses, the difficulty at once ceases, namely, 1. His natural body born of his mother; 2. His mystical body, or church; 3. His glorified and impassible body; 4. His sacramental or figurative body; and, 5. His celestial body: I say this solves the difficulty, and leads us to discover what that body was which he gave to his disciples. It could not have been his *natural body*, for then it would follow that he eat himself and drank himself, and that each of his disciples did so likewise, and yet that neither did so, for he remained uneaten; and again, that his human body was then made, and of course did never exist before, whereas it had existed for many years before: all which, involving many self-contradictions or falsehoods, would subvert Christianity. 2. It was not his mystical body, the church, (Eph. i. 23,) for to eat his church was impossible. 3. It was not his glorified body, for this was also impossible, because his body then was not spiritual and impassible, but had flesh and bones, which our Lord and St. Paul affirm a spirit hath not.* 4. Nor was it that body that is eaten only by the mind; "that *living bread* which came down from heaven;† which is eaten by the ears—by faith only; and as it nourishes the

* Luke xxiv. 39. 1 Cor. xv. 40—45.

† John vi. 48—51.

soul, could not consist of matter, as the fathers say; but, 5. It was his *commemorative, sacramental, or figurative body*, of which himself eat, he gave them. 'This it must have been, since to suppose any of the others would involve self-contradiction, and therefore instant infidelity! This solution is *plain and easy*; and as it involves no contradiction or opposition to reason and Scripture, it must be true, and to this sense your best writers as well as all antiquity agree, as shall presently appear. This they must have done, or entangled themselves in endless contradictions and become infidels!

2. When our Lord called himself "a rock, a morning star, a door, a true vine, a shepherd," &c., though he spake truly, yet it was not literally; or when he calls Herod a fox, John the Baptist Elias, the disciples his mother, St. John her son, &c., it was not strictly so, for he did not really convert the disciples into his mother, nor his mother into St. John's mother, nor Herod into a fox, &c.; nor will it be said when he called the sacramental *cup* the *new testament*, that he indeed converted it into a testament: if not, why is it insisted that he converted the sacramental bread into his real, natural body? seeing this sense, as it necessarily is subversive of Christ's gospel and kingdom, is conclusively and deeply antichristian.

To this figurative manner of speaking, of even the sacraments, were the Jews well accustomed, it being usual in the Hebrew language, (in which it seems is no word to express *signify*,) to say things are that which they only signify; so the sacrament of circumcision is called the *covenant*, though only the *token* of it, Gen. xvii. 4; the paschal lamb the Lord's passover, though only the *sign* of it, Exod. xii. 11—13; Christ is called "the Lamb of God, and our Passover," 1 Cor. v. 7, because he was represented by these things; and after the same usage he calls the cup "the new testament in my blood shed for you." Luke xxii. 30 Here is figure upon figure: the *cup* for the *wine*, the *wine* for the *new testament*; but neither cup nor wine is properly the new testament, nor yet our Saviour's blood either, but the seal of it only.

But as our Lord's blood was the *seal* of the new testament, and also of all the promises and benefits contained in it, so was the wine a *sign of his blood* to be shed; and it

was given as such to the disciples, and as a seal of that covenant, afterwards confirmed by his blood when it was really shed. But his own natural blood was not then shed, unless it will be madly affirmed that it was shed before it was shed, or that he had suffered. Hence this cup or wine, being a *sign* which represented the blood to be shed, got the name of the thing it signified. Again, Christ gave his body to his disciples as *broken*, but this being before his death, it was really whole and unbroken; hence it was the bread, not his natural body, which was *broken*, and given as a *symbol* of his body, which was to be broken. So that it was *broken bread* which he really gave, and not his *natural body*. But the bread was a *sign* of his body, and therefore called his body, because it *signified* it. Hence these words must necessarily be taken *figuratively*.

But if it be still insisted the eucharistical bread and wine are changed into the very substance of the body and blood of Christ, when was it done? Was it before the words "This is my body" were pronounced? or in them? or after them? If not till after, then to say "This is my real body," must have been a falsehood: for if it was not done before these words, "This is my body," were pronounced, then a thing is pronounced to be what it is not, which all must see is a false proposition. But take it figuratively, and the difficulty ceases.

The learned Salmeron saw this so clearly, that in tom. 9, tract. 15, he saith, on "This is my body,"—"Certainly these words do not signify that any conversion is made by the force of the words;" and he insists "they are declarative only of what is, and not effective of that which is not;" and will have it that it was done by some other words. And (in pp. 98, 99,) affirms, "That in the latter part of the institution, 'This cup is the new testament in my blood,' there is a twofold *figure*. 1. The cup is put for the wine contained therein; 2. That which is contained in it is called the covenant, or testament, because it is the symbol or *sign* of it."* And in page 100, "The blood is called the new testament, as the circumcision is called the covenant, be-

* Subest in his verbis duplex metonymia; prima, qua continens ponitur pro contento, i. e. calix pro vna, altera est qua contentum in poculo, id est sanguis sub specie vini, fœdus vel testamentum dicitur novum, cum sit ejus symbolum, &c. Tom. 9, tract. 15, pp. 98, 99, 100.

cause it *represents* or is a *figure* of that covenant." What than this can be more conclusive?

Aquinas, (on 1 Cor. xi.) saith, "By that which is contained in *this cup* is made a *commemoration* of the New Testament, which is confirmed by *Christ's blood*."

Cardinal Alliaco, (in 4 Sent. q. 6, art. 2,) "It appears that this doctrine, which doth teach that the substance of bread remains after consecration, is possible; nor is it repugnant to reason or the authority of the Scripture, but is indeed more easy and free from absurdity than any other."*

Scotus, the subtle doctor, in Dist. 11, q. 3, saith, "There is no place to be found in the Scripture that may compel a man to believe the transubstantiation, had not the church so determined it." And Cardinal Bellarmine says, "That which Dr. Scotus saith is not altogether improbable; for, though the scripture we have alleged seem to us so plain that it may compel a man, not perverse, yet whether it be so may be justly doubted, seeing the most learned and most acute men, such especially as Scotus, are of a contrary judgment."†

Cardinal Cajetan (in his notes on Aquinas) writes, "The other point which the gospel hath not expounded expressly, that is, the conversion of bread into the body of Christ, we have received from the church. That conversion is not found explicitly in the gospel." Again, "There appears nothing in the gospel to compel any man to understand these words, *This is my body*, in a proper sense. Nay, that *presence* which our church holdeth cannot be demonstrated, unless the declaration of the church had been added."‡

* Patet quod ille modus est possibilis, nec repugnat rationi, nec auctoritati Bibliæ, imo est facilior ad intelligendum et rationabilior quam aliquis aliorum.

† Scotus dicit non extare locum ullum scripturæ tam expressum, ut sine declaratione ecclesiæ, evidenter cogat transubstantionem admittere, et id non est omnino improbabile, &c. L. 3, c. 33, de Eucharist.

‡ Alterum quod evangelium non explicavit expresse, ab ecclesia accepimus, scil. conversionem panis in corpus Christi non explicate habetur in evangelio. Ibid.—Non apparet ex evangelio coactivum aliquod ad intelligendum hæc verba proprie, nempe, *HOC EST CORPUS MEUM*; imo præsentia illa in sacramento, quam tenet (*Romana*) ecclesia, ex his verbis Christi, non potest demonstrari, nisi etiam accesserit (*Romanæ*) ecclesiæ declaratio. Cajet. in Thom. p. 3, q. 75, art. 1. Ibid. q. 45, art. 14.

“Cardinal Perron,” says Drelincourt, “being asked by some of his friends, in his last sickness, what he thought of transubstantiation, he answered, ‘It is a MONSTER.’ They asked, ‘Why then had he written so largely and learnedly upon it?’ He replied, that ‘he had done the utmost which his wit and parts had enabled him, to *colour over* this ABUSE, and render it plausible, like those who employ all their force to defend an ill cause.’ ”*

Thus, these cardinals confess, the church (in the face of the divine anathema) obliges them to a *doctrine* which is not found in the gospel, and therefore to a “new doctrine—a heresy!” Notable confession!

Fisher, Bishop of Rochester, (Contr. Captiv. Babylon, c. 10, n. 2,) openly declares, “That there is not one word in the institution, from whence the *true presence of the flesh and blood of Christ*, in our mass, can be proved.”

Vasquez,† Ocham,‡ Alphonsus de Castro,|| Erasmus,§ Durand,¶ Taperus,** Gabriel Biel,†† Melchior Canus,‡‡ Cardinal Contarenus,||| &c., are of this judgment.

Yet, Dr. Challoner employs twenty-eight pages of “*Cath. Christian*,” and seven of these on *John* vi., to prove the *corporal presence*. How vain is his labour! Our Lord saith, (ver. 32, 33,) “My Father giveth you the true bread from heaven: for the bread of God is he which cometh down from heaven, and giveth LIFE unto the world. 35. I am the bread of LIFE: he that cometh to me shall never hunger, and he that believeth in me shall never thirst. 51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the LIFE of the world. 52. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? 53. Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will

* Response à lettres de Monseign. de Prince Ernest. aux Cinq. Ministres de Paris. Geneve, 1664.

† Part 3, Disp. 180.

‡ Sent. 4, q. 5, &c.

|| De Hæres. l. 8

± In Ep. 1 Cor. c. 7.

¶ In Sent. l. 4, dist. 11, q. 1.

** Art. Lov. 13.

†† In Can. Mis. Lect. 43.

‡‡ Loc. Theol. l. 3, c. 3.

||| De Sacram. l. 2, c. 3.

raise him up at the last day: 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 62. What and if ye shall see the Son of Man ascend up to heaven, where he was before. 63. **IT IS THE SPIRIT THAT QUICKENETH, THE FLESH PROFITETH NOTHING;** the words that I speak unto you, they are spirit, and they are life."

From these words of our Lord we learn, 1st. That this *living bread*, (or *meat*, or *eternal life*, by a figure called *flesh and blood*, because procured by his sacrifice on the cross,) came down from heaven. But his natural body was born on earth, and the sacrament was made of earthly matter, therefore, that *living bread* could not be the sacrament; 2. Whosoever eateth *this bread* hath *eternal life*—shall *live forever*; but many eat the *sacrament* who are wicked and perish: therefore, that *bread* is not the sacrament. 3. Whosoever eateth not this *living bread*, this *flesh and blood*, shall eternally perish. But it will not be supported, that all who have not received the sacrament from the time these words were spoken till the last supper, in a year after, were damned: for then, not only all children, heathens, &c., but also John the Baptist, and all the pious Jews who died in that interval, must have been damned. Therefore, by that *flesh and blood*, or *living bread*, was meant that *grace* without which none can be saved, and not the *sacrament*. Hence, that *flesh and blood* are not the sacrament. 4. To come to Christ, to believe on him, is to eat and drink him, or his *flesh and blood*, and have our hunger and thirst appeased forever; but this is done by faith, by hearing, by the mind, and not by the mouth of the body, as St. Austin (Tract 25) saith, "*Quare paras dentes et ventrem, crede et manducasti.*" "Why dost thou prepare thy teeth and thy belly? believe, and thou hast eaten." And 27, "*Intelligetis quod gratia ejus non consumitur morsibus.*" "Ye shall know that his grace is not eaten by mouthfuls." Ibid. "Hoc ergo totum," &c. "While many do eat and drink the sacraments temporally, who in the end shall have eternal torments, let us eat and drink unto the *participation of the spirit*, that we may abide in the *Lord's body* as members." Therefore, it is not the material sacrament, thus received, which is here meant, but it is that "*inward and spiritual*

grace which is a death unto sin, and a new birth unto righteousness," as saith the church catechism; and which nourishes and comforts the soul. 5. To drink the blood of Christ before it was shed was impossible; but it was not then, nor at the sacrament, shed; therefore, to drink it then, or at the sacrament, was impossible. 6. "*The flesh profiteth nothing*" to give life, (though to atone it doth;) but "*it is the Spirit that quickeneth: the words which I have spoken to you are spirit and life.*" It is the Spirit, given us because of the atoning sacrifice, which alone works in us faith to lay hold on the words of promise, and imparteth unto us eternal life. 7. If Christ cannot dwell in us, except we receive or eat him literally, it must follow, that to make us dwell in him, he must also eat us literally. How absurd is this doctrine! Hence it is plain, that in the sixth of John our Lord speaks not of eating the sacrament, but of a spiritual manducation or eating only, that is, of grace received by faith. That this is so, is confessed by learned popes and others, and also by the ancient fathers, as shall now appear.

The council of Trent* teacheth three several ways of taking this sacrament: 1. Sacramentally only, as do sinners. 2. Spiritually only; some thus eating that *heavenly bread*, that *divine grace*, by a *living faith* working by love, not orally, but inwardly in desire, *feel* its fruit and benefit. 3. Sacramentally and spiritually; that is, by the mouth, and by the mind by faith. This is worthy of notice, that the council declares, that sinners partake of the sacrament only, but not of Christ! Is not this a plain admission that Christ's body is not in the eucharist? Again, "true believers receive Christ and *feel the fruit* of his grace without receiving the sacrament." Hence, as such receive Christ's spirit and grace, though not the eucharist, what then is the use of transubstantiation? and being useless, it cannot be of God.

* Quoad usum, autem recte et sapienter Patres nostri *tres rationes* hoc sanctum sacramentum accipiendi distinxerunt. Quosdam enim docuerunt sacramentaliter dumtaxat id sumere, ut *peccatores*; alios tantum spiritualiter; illos nimirum, qui voto propositum illum cœlestem panem edentes fide viva, quæ per dilectionem operatur, fructum ejus et utilitatem sentiunt; tertios porro sacramentaliter, simul et spiritualiter.—Sess. xiii. cap. 8.

2. Hear Pope Innocent III. (c. 14, l. 4,) of the mysteries of the mass, "The Lord saying, *except ye eat of the flesh of the Son of man and drink his blood, ye have no life in you*, speaketh of the *spiritual manducation*: in this manner the good only do eat the body of Christ." And in book 4, c. 36, "The form of bread comprehendeth *the one and the other flesh* of Christ, to wit, the true and the mystical." What *two-fold flesh* is this, except the *sign* and the *substance*, the sacrament and the grace, called *flesh*, because procured by Christ's flesh on the cross?

3. Pope Pius II. saith, "The sense of the gospel of John is not such as you ascribe unto it, for there it is not commanded to drink at the sacrament, but a manner of *spiritual drinking* is taught. The Lord, when he saith, 'It is the spirit which quickeneth, the flesh profiteth nothing,' by these words declareth, in that place, the secret mysteries of the *spiritual drink* and not of *the carnal*. And again, 'The words that I speak unto you, they are spirit and they are life;' wilt thou know openly, the evangelist speaketh of the *spiritual manducation*, which is made by faith, (not by the mouth.) Consider the Lord's words, *He that eateth and drinketh*, are words of the present tense and not of the future; at that very instant, therefore, (more than a year before the last supper,) there were some that did eat him and drink him!" Again, "Ye must not wonder at some doctors, speaking of the sacramental communion, and counselling the people to it, who employ St. John's words; yet, it doth not on this account follow, that such is the true and proper meaning of this place."*

4. Saith Gabriel Biel, in Lesson 36, Can. Miss. "The doctors hold with a common consent, that in the 6th of John, no mention is made but of the *spiritual manducation*."

5. Stapleton saith, "St. John writes nothing of the *eucharistic supper*, because the other three evangelists had fully written of it before."†

6. Saith St. Bernard, "The body of Christ is in a

* Pius II. Epist. 130, ad Cardinalem Carvialem.

† "Johannes de eucharistica cœna nihil scribit, eo quod ceteri tres evangelistæ ante eum, eam plene descripsissent." In promp. Cath. Ser. 1. Hebd. sanct.

mystery the food of the *mind*, not of the *belly*: hence, it is not eaten corporally.*

With all these testimonies before them, how insincere, or how ignorant and foolish are they who quote St. John, to prove the *corporal presence* in the eucharist. These papal divines prove “*that eating Christ’s flesh*”—means, “*receiving his grace by faith.*”

LET US NOW HEAR THE FATHERS.

1. Irenæus, on the words, “the flesh profiteth nothing,” saith, “the flesh profiteth nothing to *vivify*, it is the *spirit* that vivifieth. The *Word* was made flesh, and by consequence, to have *life*, it must be desired and *devoured by the ear*, ruminated *by the understanding*, and digested *by faith.*”†

2. Clemens Alexandrinus (an. 207) writes, “The Lord saying, *eat my flesh and drink my blood*, propoundeth by an allegory the *evidence of faith*, and the *drink of the promise.*”‡ “He (Christ) calls the *Holy Spirit flesh*, by allegory; for the flesh was created by Him, and the *blood signifies the Word.*”§—Again, “There are *two sorts of blood* of Christ; the one his *carnal blood*, by which (as an atonement) we are saved from corruption; the other is his *spiritual*, to wit, that by which we are anointed; and that is, to drink the blood of Jesus—to be partakers of the Lord’s incorruption.”||

3. St. Hierome in Epist. ad Ephes. *Can.* “*Dupliciter,*” “Christ’s flesh is understood in two senses; either that spiritual and *divine flesh*, of which himself saith, *My flesh is meat indeed*; or else, that *flesh* that was *crucified*, and that *blood* which was *shed by the spear* of the soldier.”¶

* “Quod Christi corpus in mysterio cibus est mentis et non ventris; proinde corporaliter non manducatur.” De Cœna Dom.

† Caro non prodest quicquam, ad vivificandum scilicet; spiritus est qui vivificat. Quia et sermo caro erat factus, proinde in causam vitæ appetendus, et *devorandus auditu*, et ruminandus intellectu, et *fide* digestendus. Iren. de Resurrec. Carn. cap. 37.

‡ Φαγετε μου της σαρκας επων, και πιεσθε μου του αιμα εναργες της πιστewς και της επαγγελιας του ποτιμου αλληγορων.

§ Σαρκα ημιν του Πνευμα του αγιον αλληγορει, &c.

¶ Διπτον αιμα του Κυριου το μεν γαρ εστιν αυτου σαρκικον ω τη φθορας λελυτρωμεθα, το δε πνευματικον, &c. De Pedag. lib. 2, cap. 6.

¶ Dupliciter intelligitur caro Christi, vel spiritualis illa atque divina

And on Psalm 44, "When the Lord saith, 'He that eateth not my flesh,' &c., though that may be understood in mystery, yet to speak more truly, the word of heavenly doctrine of the Scriptures is the body of Christ and his blood."* Again, "His *body* and *blood* is poured into our ears."† And in Distinct. Can. de Hac. on Lev. the same father is alleged in these words, "It is indeed lawful to eat of this *host*, which is made admirably in remembrance of Christ; but it is not lawful in itself for any one to eat of that which he offered on the altar of the cross."‡

4. Venerable Bede, out of Augustine, "*In sacramento,*" &c. "In the sacrament it is so done; and the faithful know how they eat the *flesh* of Christ; every one receiveth his *part*."

5. St. Augustine, (Ser. ad Infantes apud Bedam,) "*Qui accipit,*" &c. "*Non dubitandum,*" &c. "No man ought to doubt that every one is then made partaker of the *Lord's body and blood*, when in *baptism* he is made a member of Christ, and that he is no stranger from that bread and cup, although before he eat and drink of them he depart out of the world: for he is not deprived of the participation and benefit of that sacrament, when he hath found *the same thing which the sacrament doth signify*."

Thus do all these fathers teach us, as do indeed those papal doctors themselves, that the term "flesh and blood of Christ," in John vi., and "body and blood of Christ," Matt. &c., have two or more several meanings; one, is God's word *eaten* by the ears, by faith; another is the Holy Spirit received into the heart: each is called *flesh and blood*, because given us on account of Christ crucified: another is the eucharist, to be eaten in commemoration of, and to lift the soul up to Christ's body broken on the cross for us, and therefore is called, "his body and blood," but not *properly*

de qua ipse ait. Caro mea vere est cibus; vel caro quæ crucifixa et sanguis qui militis effusus est per lanceam.

* Quando dicit, Qui non manducaverit et biberit sanguinem meum, licet in mysterio possit intelligi, tamen *verum corpus Christi et sanguis ejus sermo scripturarum est*.

† Corpus et sanguis ejus in auribus nostris funditur.

‡ "De hac quidem hostia quæ in commemorationem mirabiliter fit, edere licet. De illa vero quam Christus in ara crucis obtulit, secundum *æ*, nulli edere licet." Dist. Can. de hac in Levit.

so, any of them; and to this agree the three ways of the Trent council! Yet by making the eucharist, nevertheless, to be the proper body and blood of Christ, she contradicts herself and subverts truth.

From all which it is plain, what is found in the Church Catechism concerning "the body and blood of Christ, being verily and indeed taken and received by the *faithful* in the Lord's supper," meaneth, with all these fathers and doctors, no more than receiving there, the Holy Spirit and grace of the Lord, which his broken body and shed blood hath purchased for us, not by the corporal mouth, but by the mind by faith, as saith St. Bernard; and this, not only at the sacrament of the eucharist, but also by prayer, hearing the gospel, meditation, and in every other means of grace. For a confirmation of this, see Bishop Sharp's Sermons on popery, and many other Protestant writings. Hence, therein is no more ground for transubstantiation, than in the 6th of John, which hath the like expressions with this catechism, but is confessed to mean nothing of the sort; and hence *shame* should cover the faces of those advocates of error.

THE MASS AGAINST TRANSUBSTANTIATION!!

In the canon, "HOC EST," of the mass, are these words still used after the adoration of the host: "Wherefore, we thy servants and holy people, O Lord! mindful of the blessed passion, resurrection, and ascension, of *this same Christ*, thy son, our Lord, offer unto thy excellent Majesty, of thy *gifts and presents, a pure host*, upon *which things* condescend to look propitiously, and receive them graciously, even as thou didst the *presents* of thy child Abel, through our Lord Jesus Christ."*

* Unde et memores Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam.—Supra quæ propitio et sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchæ nostræ Abrahæ.—Suppliciter te rogamus omnipotens Deus, jube hæc perferri per manus angeli tui in sublime altare tuum in conspectu divinæ Majestatis tuæ, per eundem Christum Dominum nostrum.—Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas

From which I argue first, if the *host* be really *Christ*, no sense can be made of this prayer! For, 1st, The *host*, or *Christ*, is called *gifts and presents!* 2d, It is said to have suffered, risen from the dead and ascended into heaven! and, 3d, Is offered to God, with prayer that he would vouch safe to look upon these things (this *host*, or *Christ*) propitiously, as upon Abel's *beast!* &c. That is, they pray God for Christ's sake, to look upon Christ propitiously, *as upon a beast!* If this prayer refer to the bread and wine only, as a divinely appointed symbol of Christ, as was Abel's slain lamb, it is good; but if to Christ, it is utter blasphemy! Hence, it is plainly against transubstantiation.

2. The priest, looking upon the consecrated host and chalice, saith, "God, by our Lord Jesus Christ, creates always for us these good things, sanctifies and vivifies them," &c. Can any man not mad, call these *good things*,—the *host* and *cup*, *Christ*? Doth God, by Christ, create and vivify Christ always? surely not!! The mass, therefore, saying that God "creates and vivifies *these things* (*the host*) by CHRIST," proves incontestibly that when this prayer was made, the *host* was not believed to be *Christ*, but sacramental bread and wine only.

3. He blessed the bread and gave it to his disciples, saying, "Eat of IT, all of you;" "drink of THE CUP, all of you;" that is, "let each one take his part." What! his part of Christ's body and blood? who will say this? if none will, surely then it must be his part of the sacrament. This is another proof from the canon of the mass, against transubstantiation.

4. The Trent council declares "This sacred canon to be most pure, and very ancient, even as the times of St. Ambrose and St. Augustine, (fourteen hundred years ago,) and that he who shall say it contains any errors is accursed."*

nobis, &c. Deditque discipulis suis, dicens, accipite et manducate *ex hoc* omnes.—Bibite ex eo calice omnes. Missale Can. Missæ, p. 211—215. Edit. Dublin, 1814.

* Et cum sancta sancte administrari conveniat, sitque hoc omnium sanctissimum sacrificium, ecclesia Catholica ut digne reverenterq. offereretur ac perciperetur, sacrum canonem *multis ante sæculis* instituit ab omni errore purum, &c. (Ambros. de Sacram. l. 4, c. 6. Augustin. ad Jan. super illis verbis Pauli *cetera cum venero disponam*, et serm. de

Its *doctrine*, which we have just noticed, is truly like that of those fathers and times, as just observed. By this canon, Abel's sacrificial lamb, and the eucharist, are clearly placed on the same footing, as symbols only of Christ's great sacrifice. Should not every priest, (and the people too,) when he considers this, feel terrified when he is worshipping the *host*? For, must not the worshipper find himself in this dilemma: If the host or wafer, be a symbol only, like Abel's animal, (as saith the canon,) it is no more than a creature! but to worship an animal, a creature, is truly shocking, nay, is allowed to be damnable! Or, if the host be really *Christ*, which the council swears him to believe it is, then the prayer in the canon, which implores God to look upon and accept the host, i. e. Christ, as he did Abel's animal, is most absurd and blasphemous; and the council which decreed this awful *worship*, and also the *truth* of this canon, must necessarily be self-contradictory and erroneous, and the very opposite to infallible!! Hence, if they would escape idolatry on the one hand, or blasphemy on the other, they must either give up this canon, and the fathers, and the gospel, and Christ, and salvation, and heaven; or abandon transubstantiation, the worship of the *host* and the council of Trent, and all her fabrications together.

WE SHALL NOW HEAR THE TESTIMONY OF THE ANCIENT FATHERS, FROM NEARLY THE APOSTLES' DAYS, CONCERNING THE BODY AND BLOOD OF OUR LORD.

None will deny, that should the very angels of heaven, the apostles, or any fathers that ever lived, be found teaching contrary to Christ and his gospel, they must be had accursed. Hence, when doctors cite any fathers, to support any doctrine opposed to the gospel, they either quote them falsely, or hold them up as accursed of God! This is a hint for Dr. Milner and his confreres. But when they are cited so as to agree with Scripture, it is plain they are fairly quoted.

Justin Martyr (an. 144) saith, "This nourishment, made of bread and wine, we call *Eucharist*; by this, our flesh and blood, by digestion, are nourished; and this nourish

corp. Christi,) si quis dixerit canonem missæ errores continere, &c., anathema sit. Con. Trid. sess. 22, cap. 4, can. 6.

ment, we have learned, is the *flesh and blood* of Christ.”* He lived within about 40 or 50 years of St. John’s days.

Irenæus (an. 160) saith, “By the creature we are nourished; but he gives us the creature. The cup, which is a creature, and the bread, which is a creature, he confirms to us as his own flesh and blood: for when the cup and bread receive the word of God, it becomes the *eucharist* of the *body and blood of Christ*, by which the substance of our flesh is increased and consists.”† But no man dare teach that Christ’s *natural body* becomes digested and turned into our flesh; hence, what is eaten and becomes our flesh is not his *proper body*, but his commemorative only, eucharistic bread, and hence the pope teaches falsely.

Tertullian, (an. 200,) “The bread which our Saviour took and distributed to his disciples, he made *his body*, saying, *This is my body*; that is, the *figure* of my body. But it would not have been the *figure* of his body, if there had not been a true and *real body*; for a vacuity, such as a phantasm, is not capable of a *figure*.”‡ “Our flesh is fed by the body and blood of Christ, that the soul also may be nourished of God.”§

Origen, (an. 220,) “But if Christ, as these Marcionites say, ‘was without flesh and blood,’ of what sort of flesh, of what body, and in fine, of what kind of blood was the *bread* and *cup* he ministered, the *signs* and *images*?”|| Again, (on Matt. xv.) “That food which is sanctified by the word of God, and by prayer, as to that of it that is matter, it

* Hoc alimentum, de pane et vino, a nobis vocatur Eucharistia, per hanc alimoniam, sanguis et caro nostra, per mutationem nutriuntur, eamque Jesu Christi carnem et sanguinem esse didicimus. Apolog. 2. ad Anton. Imp. prope finem.

† Per creaturam nutrimur, creaturam autem ipse nobis præstat. Eum calicem, qui est creatura, suum sanguinem, et eum panem qui est creatura, suum corpus confirmavit; quando ergo calix et panis recipiunt verbum Dei, fit eucharistia sanguinis et corporis Christi, ex quibus augetur et consistit carnis nostræ substantia. *Iren. lib. 5, c. 21.*

‡ At Christus accepto pane et distributo discipulis, corpus suum illum fecit, dicendo, Hoc est corpus meum, id est, *figura* corporis mei. *Figura* vero non fuisset, nisi veritatis fuisset corpus. Res enim vacua, ut est phantasma *figuram* capere non potest. *Tert. cont. Marcion. lib. 4, c. 40.*

§ Caro, corpore et sanguine Christi vescitur, ut et anima de Deo sanguinetur de resurrect. Car. cap. 6. Idem.

|| Quod si Christus, ut obloquuntur isti Marcionistæ, carne distribu-

goeth into the belly and is cast out into the draught.”* Again, “Understand that these things are *figures*, and therefore spiritual, and not carnal: for there is in the gospel a letter which *kills* him who doth not spiritually understand what is said; for, if we take according to the *letter* what is said, ‘except ye eat my flesh and drink my blood,’ this *letter* kills.”† Because, as already proved, the *literal sense* subverts Christianity, and by consequence kills the soul.

St. Cyprian, (an. 250,) in his Epistle to Cœcilius, against the Aquarians, thus writeth: “The cup which is offered (to the people) in *commemoration* of Christ, should be offered mixed with *wine*, contrary to the Aquarians’ opinion: for where the *wine* is not in the cup, the *blood* of Christ cannot be *expressed*; because we see that by the *wine*, the *blood* of Christ is represented, even as in or by the water the faithful are *understood*.”‡ “Our Lord gave at the table bread and wine with his own hands: but into the soldiers’ hands he delivered his body to be wounded, that the things signifying and signified might be consecrated by the same names.”§

St. Athanasius (an. 330) thus saith: “The Lord distinguished the spirit from the flesh, that we might learn that the words he spoke were not carnal, but spiritual: for were his (natural) *body* made the food of the whole world, how many men could it be able to suffice? But on this account

tus erat exsanguis, cujusmodi carnis, cujus corporis, et qualis tandem sanguinis, signa et imagines panem et poculum ministravit? Orig. Dial. 3. de Hom. Christ. cont. Marc.

* Ille cibus qui sanctificatur per verbum Dei et preces, juxta quod habet materiale in ventrem abiit et in secessum ejicitur. Orig. Lib. de Anima, p. 319.

† Agnoscite quia figuræ sunt, et id ideo tanquam spiritualis, non carnalis. Est enim in evangelio *litera*, quæ occidit eum, qui non spiritualiter quæ dicit ea advertit. Si enim secundum *litteram* sequeris, hoc ipsum quod dictum est, ‘Nisi manducaveritis carnem meam et biberitis sanguinem meum, occidet hæc *litera*.’ Hom. 7 in Levit.

‡ Ut calix qui commemorationem Christi offertur, mixtus vino offeratur, contra sententiam Aquariorum, ubi enim vinum non est in calice, sanguis Christi non potest exprimi, quia videmus in vino sanguinem Christi ostendi, sicut in aqua populus fidelum intelligitur. Cyprianus, lib. 2, ep. 63, edit. Pamel.

§ Dedit Dominus noster in mensa propriis manibus panem et vinum: in cruce vero manibus militum corpus tradidit vulnerandum; ut significantia et significata eisdem vocabulis consecraretur. Cypr. l. de Unct. n. 7

it was, that he mentioned his ascension into heaven, that he might prevent them from understanding him corporally; and that they might then understand that the *flesh* of which he had spoken, was a *heavenly and spiritual nourishment*, which he would give them from above.”*

Eusebius, (an. 320,) in his 12th book of Demonstration, chap. 8, “We have been instructed to celebrate at the table, according to the laws of the New Testament, by the *signs* of the *body and blood*, and *remembrance* of this *sacrifice*.” And in book 8, he hath said, “CHRIST delivered to his disciples the *signs* or *symbols* of his dispensation, *commanding them to celebrate the FIGURE of his OWN BODY*.”†

Gregory Nazienzien, (an. 360,) in his second Oration, speaketh of the eucharist thus: “We shall, indeed, be partakers of the passover, in *figure*, though more evidently than of the old passover. For the legal passover, I dare say, was a more dark *figure of a figure*.”‡

Macarius of Egypt (an. 370) writes, “In the church, bread and wine, the type of his flesh and blood, are brought forward, and they who partake of the visible bread, do spiritually eat of the Lord’s flesh.”§

St. Ambrose, (an. 380, in lib. 4, c. 5, of the Sacraments, has this prayer in the public form: “Grant that this oblation, which is the FIGURE of the *body and blood* of Christ Jesus on earth, be imputed unto us as acceptable and reasonable.”||

* Dominus spiritum a carne discriminavit, ut disceremus ea quæ loqueatur non carnalia esse sed spiritualia. Quot enim hominibus corpus ejus sufficisset ad cibum, et universi mundi alimonia fierit? Sed propterea ascensionis suæ in cælum mentionem fecit, ut eos a corporali intellectu abstraheret, ad deinde carnem suam de qua locutus erat cibum e supernis cœlestem et spiritualem alimoniam ab ipso donandum intelligerent. Athanas. in Joh. cap. 6.

† Τουτου δη τα του θυματος την μνημην επι τραπεζῆν εκτελειν δια συμβολων του τε σωματος αυτου και αιματος παραληφοτες. Την εικονα του ιδιου σωματος πινωσθαι παρακαλωυτες.

‡ Μεταληψιμεθα του πασχα νυν μιν τυτικως ετι, η και του παλαιου γνωριωωτερον. Το γαρ νομικον πασχα (τολμω και λεγων) τυτου ην τυπος αμυδροτερος.

§ Εν τη εκκλησια προσφερεται αρτις και οινος αντιτυπον της σαρκος αυτου και του αιματος. Και οι λαμβανοντες εκ του φαινεμενου αρτου πνευματικως την σαρκα του κυριου εδισουσι. Macar. Ægypt. Homil. 27.

|| Fac nobis hanc oblationem ascriptam, rationabilem acceptabilem, quod est figura corporis et sanguinis Domini nostri Jesu Christi. Lib. 4, c. 5, Sacram.

Chrysostom, (an. 406,) in his Epistle against Appolinaris, saith, "But the *flesh* of Christ, of which *name* the consecrated bread is made worthy, retains and conserves the property of its *incorruptible* nature, just as the *bread* remains in its *own substance and nature*. Before the bread is blessed, we call it bread; but when it is consecrated by the divine grace, it is fit it should be called the *Lord's body*, although the nature of bread continues."*

St. Jerome (an. 415, Epist. ad Fab. ol.) avers, "Moses beat the golden calf to powder and made the Hebrews drink it," (*ut discant contemnere quod in secessum projici viderent*;) "that they might learn to despise what went into the privy," and which they had worshipped.

St. Augustine, (an. 490,) on 98th Psalm, on our Lord's words, "'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;' understand spiritually what I have said unto you; ye shall not eat this body which ye see, nor drink that blood which shall be shed by those who shall crucify me. I have commended a *sacred sign* unto you, which, being understood spiritually, shall vivify you."† Again, in cap. 12, against Adimantus; "The Lord made no difficulty to say, 'This is my body,' when he gave the *sign* of his body." On the 3d Psalm, "The Lord admitted Judas to the banquet, in which he commended and gave to his disciples the *figure of his body and blood*."‡ The same, (in l. 3, c. 16, of Christian Doctrine,) "When the Lord saith, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,' he seemeth to command a wicked thing—a heinous crime. It is therefore a *figure* that commands to communicate with the passion of

* Caro Christi cujus appellatione panis per sanctificationem sacerdotis dignus factus est, sed incorruptæ naturæ et substantiæ panis remanet. Antequam sanctificetur panis, panem nominamus. Divina autem illum consecrante gratia, Domini corpus appellari meruit, etsi natura panis permaneat. Chrysost. ad Cæsarium, Epist. cont. hæresin. Appol.

† Spiritualiter intelligete quod locutus sum. Non hoc corpus quod videtis manducaturi estis, bibituri illum sanguinem quem fusuri sunt qui me crucifigent. Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos.

‡ Dominus non dubitavit dicere, Hoc est enim corpus meum cum daret *signum* corporis sui. Dominus Judam adhibuit ad convivium, in quo corporis et sanguinis sui *figuram* discipulis suis commendavit et tradidit.

our Lord, and to lay up sweetly and profitably *in our memory, that his flesh was crucified and wounded for us.*"*

And in 26th Treatise on St. John, he saith, "To believe in him, is to eat the living bread; he that believes in him eateth him; he is fed invisibly, because he is regenerated invisibly." And in 25th Treatise, "To believe, this is to eat the meat that perisheth not. Why dost thou make ready thy teeth and thy belly? Believe, and thou hast eaten."†

And in Tract 27, "He said unto them, he would ascend into heaven whole indeed; 'when ye shall see the Son of Man ascend where he was before,' certainly then, at least, you shall see that he giveth not his body, as you think; verily, then you shall understand that his grace is not consumed with biting."‡ Again, Tract 50, on "Me ye have not always," "He speaks (says he) of the presence of his body; ye shall have me according to my providence, according to my majesty and invisible grace; but according to the flesh which the Word of God assumed, according to that which was born of the virgin Mary; ye shall not have me; therefore, because he conversed with his disciples forty days, he is ascended up into heaven, and is not here."

Fulgentius, (an. 450,) his disciple, in 17th chap. of his 2d book to Trasimondus, thus writes, "How is Christ ascended into heaven, but because *he is in place*, and a man indeed? Or how is he present to his faithful ones, but because he is infinite, and a God indeed?§

And the same father, in his 23d epistle to Boniface, speaking of figures, addeth, "If the *sacred signs* or sacraments,

* Nisi manducaveritis (inquit) carnem filii hominis et biberitis sanguinem, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere. Figura ergo est, præcipiens passioni Dominicæ communicandum, suaviter et utiliter in memoria recondendum quod caro ejus pro nobis crucifixa et vulnerata sit.

† *Credere in eum*, hoc est *manducare* panem vivum; qui credit in eum *manducat* eum, invisibiliter saginatur, quia et invisibiliter renascitur. Ut quid paras dentes et ventrem? *Crede et manducasti.*

‡ Sed addixit illis se ascensurum in cælum utique integrum. Cum videritis Filium Hominis ascendentem ubi erat prius, certe vel tunc vedebitis, quia non eo modo quo putatis, erogat corpus suum. Certe vel tunc intelligetis quod ejus gratia non consumitur morsibus, &c.

§ Quomodo ascendit in cælum, nisi quia localis et verus est homo? Aut quomodo adest fidelibus suis, nisi quia idem immensus et verus est Deus?

had not some resemblance of the things whereof they be *sacred signs*, they would not be *sacred signs*, or sacraments, at all; but because of that resemblance, they take the name of the things they represent. Therefore, as the sacrament of the body of Christ is in some manner the body of Christ; so, the sacrament of faith, (i. e. baptism) is faith."*

Upon these last words of St. Austin, is found, in the Roman canon, in the 2d distinction of the canon, "*Hoc est,*" these words, "The heavenly bread which is the flesh of Christ, is after its manner, called the *body of Christ*, although to speak truly, it be the *sacred sign* of Christ's real body, to wit, of that which, being visible, palpable, mortal, was put upon the cross."† And upon this, in same canon, the gloss of the doctors is truly remarkable and excellent: "The heavenly bread, which represents truly the flesh of Christ, is called the body of Christ, *but improperly*; yet after its manner, it is so called, *not according to the truth of the thing*, but of the mystery of the thing signified."‡ So that the meaning is, it is called the *body of Christ*; that is, it signifies it. I shall add but one testimony more from this father, cited by Gratian, "As we receive the *similitude* of Christ's death in baptism, so, we may also receive the *likeness of his flesh and blood*: that so, neither may truth be wanting in the sacrament, nor Pagans have room to make us ridiculous for drinking the blood of one that was slain."§

Theodoret, (an. 440,) in Gen. ix. 55, saith, *καρ' εαυτου εδιουμενον*, &c. "That man must be *stark mad* who conceits that to be God which eats," and in Lev. qu. 11. "Moses commanded the Jews to eat, what other nations worshipped as gods, that these things being thus eaten," (and cast out in

* Si enim sacramenta quandam similitudinem illarum rerum quarum sacramenta sunt non haberent, omnino sacramenta non essent, ex hac autem similitudine plerumque ipsarum rerum nomina accipiunt, sicut ergo secundum quendam modum sacramentum corporis Christi, corpus Christi est, ita sacramentum fidei fides est.

† Cœlestis panis, qui Christi caro est, suo modo vocatur corpus Christi, sed revera sit sacramentum corporis Christi illius, videlicet quod palpabile, mortale, in cruce positum est.

‡ Et ibi Glos. Cœleste sacramentum quod vere representat Christi carnem dicitur corpus Christi, sed *improprie*, verum dicitur suo modo, sed non rei veritate, sed significante mysterio, ut sit sensus, vocatur Christi corpus, id est significatur, &c.

§ Dist. 2. De consecrat. sect. ultim.

the draught,) "might appear despicable." And in his first dialogue on these words, *This is my body*; "The Lord hath honoured the *visible signs* with the *appellation* of his *body* and *blood*, not having changed their *nature*, but having added grace to nature."* And in his 2d Dialogue, speaking to an Eutychian heretic, "Thou art caught in the nets thou hast woven; for, even after the consecration, the *symbols* or *mystical signs* do not change their nature; for, they remain in their former substance, form, and nature, and can be seen and touched, even as before."†

Pope Gelasius, (an. 480,) has left us a *treatise* on the two natures of Christ, against Nestorius and Eutyches, of which, Fulgentius, who then lived, makes mention in his book to Ferrandus, 2d proposition. In it he thus speaks, "Certainly the sacraments of the *body and blood* of Christ, which we take are a divine thing, for which cause also by them we are made partakers of a divine nature; and yet it *ceaseth not* to be the substance of bread and wine, and truly the *image and similitude* of Christ's body and blood are celebrated in the action of the mysteries."‡ This pope, it seems, knew nothing of transubstantiation.

Bishop Cosins, (De Symb. Corp. Christ. p. 82,) tells us, "that Cardinal Contarenus, in a disputation which he had in Ratisbon, (an. 1541,) was so overcome by the force of this *luminous testimony* of Gelasius, that (*obmutuit*) it struck him dumb; and that he candidly confessed it silenced him."

Facundus, (an. 550,) an African bishop, reasons thus:§ "The sacrament of adoption, (i. e. baptism,) may be called

* Τα συμβολα τη του σωματος και αιματος προσηγορια τετιμικην, ω' την φυσιν μεταβαλλαν, αλλα τη φυσει χαριζιν προστεθεικως, &c. Dial. 1.

† Implicatus es in retibus eisdem, quæ texuisti; neque enim symbola sive signa mystica post sanctificationem recedunt a natura sua, sed manent in priori sua substantia, forma et specie, et videri, et tangi possunt. Dial. 2. ad Eutych. &c.

‡ Certe sacramenta quæ sumimus corporis et sanguinis Christi, divina res est: propter quod et per eadem divinæ efficimur consortes naturæ, et tamen esse non desinit substantia panis et vini; et certe *imago* et *similitudo* corporis et sanguinis Christi in actione mysteriorum celebrantur.

§ Potest sacramentum adoptionis adoptio nuncupari. Sicut sacramentum corporis et sanguinis ejus quod est in pane et poculo consecrato corpus ejus, et sanguinem dicimus. Non quod *proprie* corpus ejus sit panis, et poculum sanguis, sed quod in se mysterium corporis ejus et sanguinis contineant. Facund. l. 5, c. 5, p. 144. Edit. 1676. Paris.

adoption, even as we call the *sacrament of his body and blood*, which is in the bread and consecrated cup, his *body and blood*; not that the bread is *properly* his body, and the cup his blood: but because they contain in them the *mystery of his body and blood.*”

Thus are the fathers of the first six centuries after Christ perfectly agreed, that the eucharist was not *properly*, but in *figure* only, the body of Christ, and that it remained bread, and being eaten fed man's body, and was cast out in the draught: and thus were they in unison with Christ, his apostles, and gospel! Now when it is owned all these were right, surely then the church of Rome is utterly wrong; and for any of her doctors to attempt to make any of those speak for transubstantiation, &c. is foully to belie them, and hold themselves up to public ridicule as calumniators of the saints. We shall now go forward for 1000 years more, and prove the same.

Hesychius (an. 601) writes, “That it was the custom to throw what remained of the elements after the communion into the fire and burn them.”* This proves they did not in that age believe that the sacrament was our Lord's human body, else they would not have burned it.

Venerable Bede, (an. 720,) in his commentary on Lev. chap. 22, saith, “Christ, in place of the flesh and blood of the lamb, substituted the sacrament of his own flesh and blood, in the *figure* of bread and wine.”† And on Psalm 3, “He gave to his disciples, in the last supper, the figure of his most holy body and blood.”

(An. 754,) The council of Constantinople, of three hundred and thirty-eight bishops, declared, ὡς οὐκ ἄλλου εἶδους ἐπιλεχθέντος παρ' αὐτοῦ, &c. “That Christ chose no other shape or type under heaven to *represent* his incarnation (and passion) by, but the *sacrament* which he delivered to his ministers, for a type and most effectual commemoration thereof,” &c. Tom. 3, p. 599, edit. Romæ, an. 1622. This testimony of so many, agreeing as it so exactly does with all antiquity and the gospel, is of great weight.

* *Quæ post peractam communionem elementorum reliquiarum superesent in ignem coniectæ comburentur.* L. 2. in Leo. c. 8.

† *Loco carnis et sanguinis agni, substituit Christus sacramentum carnis suæ et sanguinis in figura panis et vini.—Dedit in cæno discipulis figuram sacro-sancti corporis et sanguinis sui.*”

Charles the Great, (an. 778,) in his epistle to Alcuine, *de Ratione Septuag.*, saith, "When Christ supped with his disciples, he broke bread, and likewise gave them the cup, as a FIGURE of his body and blood, and hath presented to us a great *sacrament*."*

Rabānus Maurus, (an. 825,) "the most noble doctor," as saith Trithemius, "which Italy or Germany ever produced," in his book *de Instit. Cler.* l. 1, c. 31, thus writes, "The Lord's will was, that the sacraments of his body and blood should be received by the mouth of the faithful, and become their food, that by the visible body might be represented an invisible effect; for, *as this material food nourishes the outward body and makes it grow*, even so the word and grace of God inwardly nourish the soul. For as the *sacrament*, when we eat and drink it, *is converted into us*, even so we, provided we live obediently and piously, are converted into the body of Christ; therefore the faithful do well and truly receive the body of Christ, and become the body of Christ (i. e. his people,) if they be careful to live by the spirit of Christ."† And in his epistle to Heribaldus, c. 33, written in 847, speaking of *Paschasius*, and reciting the very words wherein he had delivered *his doctrine* of the corporal presence, he hath these remarkable words: 'Some of late, not having a *right opinion* concerning the *sacrament* of the *body and blood* of our Lord, have said, 'That this is the *BODY and BLOOD* of our Lord, which was born of the virgin *Mary*, and in which our Lord suffered on the cross, and rose from the dead,' which ERROR we have opposed with all our might."

(An. 860,) The pious and learned Bertram's answer to Charles the Bald, whose subjects *were divided by no small schism* about the *mystery of Christ's body and blood*, is extant. This emperor put him these two questions, 1st. Whether what is received in the church by the mouths of the faithful be the body and blood of Christ in *mystery or figure*? 2d. Whether that *natural body* which was born

* *Christus cœnando cum discipulis panem fregit, et calicem pariter dedit eis in figuram corporis et sanguinis sui, &c.*

† *Maluit Dominus corporis et sanguinis sui sacramenta fidelium ore percipi, et in pastum eorum redigi,—sicut enim cibus materialis forinsecus nutrit corpus et vegetat, ita etiam verbum Dei intus animam nutrit et roborat, &c.*

of the virgin Mary suffered, died, and was buried, and that sits at the right hand of God the Father, be it which is daily received through the mystery of the sacrament, by the mouths of the faithful? Bertram replies to the first in the affirmative; to the second in the negative, saying, "There is as great a difference between this *twofold body* as there is between a *pledge* and *that thing* of which it is the pledge; because that bread and wine are *figuratively* the body and blood of Christ; according to the *substance* of the *creature*, what they were before consecration the *same* they remain after, for the consecrated bread is not *really* Christ. If the *mystery* was done in *no figure*, it could not be called a *mystery*.—Things which are different are not the same. The body of Christ which died and rose again, and is now become *immortal*, dieth not, is eternal, and can suffer no more; but this body which is celebrated in the church is *temporal* and not eternal; *corruptible*, not incorruptible."*

This testimony so wounded the Spanish inquisitors, that in their Index they decreed, "Let the book of Bertram on the Lord's body and blood be entirely suppressed." What less is this than to say suppress, root out every book and man of truth that would detect and expose our falsehoods?

Heriger, (980,) an English abbot, composed a homily which was used in the churches in London in 990, as follows: "There is a vast difference between the body in which Christ suffered and that body consecrated in the host. The one was born of the virgin Mary, consisting of flesh, bones, skin, nerves, human members, and a rational soul; but his spiritual body, which we call the *host*, is made of many grains, without blood, bones, members, or soul. The body which once died, and rose from the dead, shall die no

* 1. An quod in ecclesia fidelium ore sumitur, corpus et sanguis Christi in mysterio, seu figura, fuit? 2. An ipsum naturale corpus Maria virgine natum est, passum, mortuum et sepultum, quodque ad dextram Dei patris consedit, sit illud quod ore fidelium per sacramenti mysterium quotidie sumitur?—Bertramnus, respondet primæ affirmative, secundæ vero negative, dicens, tantum inter utrumque corpus esse discrimen quantum est inter pignus et eam rem pro qua pignus traditur, &c. Et quæ a se differunt, idem non sunt; corpus Christi quod mortuum est, et resurrexit et immortale factum jam non moritur, æternum est, nec ulterius passibile. Hoc autem quod in ecclesia celebratur, temporale est, non æternum; corruptibile est, non incorruptum. Lib. de Corp. et Sang. Dom. pars prima, ibid. part 2.

more, but is eternal and impassible; but the *host* is temporal, *corruptible, distributed into different parts, ground by the teeth*, and passeth into the belly; lastly, this is a mystery, pledge, and figure; but the body of Christ is truth itself. What is seen is bread,—what is understood spiritually is life.”*

“Berengarius, (an. 1095,) an archdeacon, and a very pious and illustrious man, was compelled by Pope Nicholas II. and his council of one hundred and thirteen bishops at Rome,” saith Gratian, “to sign a recantation, in which are these words: ‘I, Berengarius, submit to the holy Roman and apostolic seat; I profess and believe, that the bread and wine which are placed on the altar, after the consecration, are not only the sacrament or symbol, but the true body and blood of our Lord Jesus Christ, and are *sensibly*, not only in the sacrament, but *in truth handled and broken by the hands of the priest*, and *ground by the teeth* of the faithful.”† Masson, *Annal. Franc.* lib. 3, states, “By imprisonment, threats, and the fear of death was this extorted from him, and to burn his books also.” Saith John Semeca, (l. 2, c. 15,) on this confession in Gratian, “*Nisi sane intelligas, verba Berengarii, in majorem incidis hæresin quam ipse habuit.*” “Unless the words of Berenger (or rather of Pope Nicholas and council) be warily understood, you shall fall into greater heresy than he held.” And we are told by Thos. Waldensis and others, “that (in 1079,) just twenty years after, Pope Gregory VII., seeing the last pope and council, by the writing which they obliged Berengarius

* *Multum interest inter corpus in quo passus est Christus et corpus quod in hostia consecratur. Corpus quidem in quo Christus passus est, ex Mariæ virginis carne natum est, &c. At spirituale ejus corpus, quod hostiam appellamus ex multis granis collectum est. Corpus Christi quod semel mortuum est, æternum est et impassibile; hostia vero est temporaria et corruptibilis, in varias partes distributa, dentibus confecta, et in ventrem transmissa, &c.*

† *Ego Berengarius, &c., consentio sanctæ Romanæ sedi, corde profiteor et ore, et—de sacramentis Dominicæ mensæ, eam fidem me tenere quam Dominus Papa Nicolaus et hæc s. synodus autoritate evangelica et apostolica tenendam tradidit, mihiq; firmavit; scilicet, panem et vinum quæ in altari ponuntur, post consecrationem, verum corpus et sanguinem Domini nostri Jesu Christi esse, et *sensualiter*, non solum sacramento sed veritate, manibus sacerdotum tractari, frangi et fidelium dentibus atteri. Apud Gratian, de consecr. dis. 2, c. 42. Baron. ad. ann. 1059.*

to sign, taught that the real body of Christ was ‘*broken into parts by the priests, and chewed by the teeth of the people,*’ and being sensible of this absurdity, called another council at Rome, and compelled Berengarius to recant in this form: ‘That the bread and wine which are set upon the altar are, by the consecration, substantially changed into the *true*, and *proper*, and vivifying flesh and blood of our Lord Jesus Christ, and are that *true body which was born of the virgin*, and which being offered for the salvation of the world, did hang upon a cross, and sits upon the right hand of the Father.’”*

Here, we see pope and council against pope and council, decreeing *infallibly*, not only against each other, but against all antiquity, common sense, and truth! And here is proof indisputable, that transubstantiation was not at this time well understood by the popes and their councils, nor was it to them, therefore, a *settled article* of the *faith* of the church of Rome, nor was it fully such till the fourth council of Lateran, under Pope Innocent III., an. 1215: as Scotus and others well observe, before this it was not *adored*, nor until 1216. But new doctrines and new adoration are pronounced as accursed of God. Gal. i. 8. Wo then to them who follow them!!!

Proof here is of very great importance. Scotus writes, “The church decreed that meaning, to wit, ‘that the bread and wine are changed into our Lord’s body and blood, to be of the verity of faith,’ in the creed set forth under Innocent III. in the council of Lateran, in 1215.” In 4 Sent. dist. 11, qu. 3.† But Bellarmine writes, “One thing Scotus says, which cannot be proved, that before the Lateran council transubstantiation was not a dogma of the faith; but he said so, because he had not read the council of Rome under Gregory VII.”—an. 1090, &c.‡ So, then, Bellarmine has no other way of gainsaying Scotus! This rather strongly confirms what he, Scotus, had said.

* *Excus. cum* Lanfranci libro; et apud Binium. T. Waldens. tom. ii. c. 42, et in Re. Gest. Greg. VII.

† *Ecclesia declaravit istum intellectum, nempe, ‘Panem transubstantiari in corpus, et vinum in sanguinem Domini nostri, esse de veritate fidei,’ in isto symbolo edito sub Innocentio III. in concilio Laterensi, an. 1215, &c.*

‡ *Unum tamen addit Scotus quod minime probandum est, ante*

The learned Tonstall, Bishop of Durham, says the same. 'Would it not have been better to leave every inquisitive person to his own opinion concerning the manner of the real presence in the eucharist, as was free to every one to do before the Lateran council, provided that faith of the church which was from the beginning was acknowledged.'*

St. Bernard, (an: 1190,) on John, c. vi. saith, "Many things are done; some simply only; and some to designate other things, and therefore get the *names of these things*, and *are signs* of them. A ring is given as a ring, absolutely; then there is nothing signified. It is given also to entitle to an inheritance, it is then the sign of it; even so, he who receives the ring may instantly say, the ring of itself is little worth, yet, it is the *inheritance* which I sought, i. e. the *token* of it. After this manner, therefore, did our Lord, when drawing nigh to his passion, take care that his disciples should be invested with a *significant* title to his *grace*; that invisible grace should be *exhibited* to them by some *visible sign*: for this end have all sacraments been instituted, and for this end is the eucharist to be received."† Again he saith, "That the body of Christ is in a mystery, the food of *the mind* and *not of the belly*; hence it is not *eaten corporally*; for such as is this food, so it is understood to be eaten."‡ His argument plainly is,

Latarense concilium non fuisse dogma fidei transubstantionem: ita enim ille dixit quia non legerat concilium Romanum sub Gregorio VII. &c.—l. 3, de Sac. Euch. c. 23.

* An satius, an vero potius fuisset de modo quo id fieret curiosum quemque suæ relinquere conjecturæ, sicut *liberum fuit* ante illud concilium, modo veritatem corporis et sanguinis Domini in eucharistia esse fateretur quæ fuit ab initio ipsa ecclesiæ fides. Tonstall. de Euchar. l. 1. p. 46.

† Multa (inquit) fiunt propter se tantum, alia vero propter alia designanda et ipsa dicuntur et sunt signa. Datur annulus propter annulum, absolute, et nulla est significatio: datur etiam ad investiendum aliquem in hæreditatem, et signum est; ita ut jam dicere posset qui accipit annulum; Annulus per se non valet quidquam, sed hæreditas est, quam quærebam. In hunc itaque modum, appropinquans passioni Dominus, de gratia sua investiri curavit suos, ut invisibilis gratia signo aliquo visibili præstaretur. Ad hæc instituta sunt omnia sacramenta, ad hæc eucharistiæ participatio. Serm. de Cæna Domini, in S. Johan. vi. 56—62.

‡ Quod Christi corpus in mysterio *cibus mentis* sit et non *ventris*, proinde *corporaliter non manducatur*: Sicut enim cibus est, ita et comedi intelligatur. Serm. de Purif. B. Mariæ.

that as the ring undergoes no change, and though called the *inheritance*, yet it is not the inheritance, but a *token* of it only; so also are the sacraments not *changed*, though called by the *names of the things* of which they are sacraments: and that as it is the mind that is to be nourished, so cannot the body of Christ or his eucharist be received corporally. Hence, no transubstantiation!

Aquinas (an. 1260) saith, "The body of Christ is not in this sacrament, as a body is in a place, which by its proper dimensions can be measured in a place, but in some special way proper to the sacrament; hence, we say, *the body of Christ is on different altars, yet, not as in different places*, but as in the sacrament; for the body of Christ is not in any manner in the sacrament *locally*, or as a body in a place, because, if it were, it would be divided from itself,"* which is impossible. Behold! the perplexity of this great man, in striving to reconcile error with truth; his own explanation proves, either that this body is not a *local, real body*, but *sacramental* only, as all truth testifies, or his doctrine is an absurdity! Bellarmine upon this cries out, "If a body cannot be in two places *locally*, because it would be separated from itself; truly, then, it cannot, for the same reason, be sacramentally in two places."† *i. e.* if t be *properly* a body, it surely cannot.

The HELVETIAN CONFESSION, (an. 1566;) "The bread is presented outwardly by the minister, and the words of the Lord are heard, Take, eat, this is my body; Take and *divide* it among you, Drink ye all of this; this is my blood. Therefore the faithful receive what the Lord's servant gives, and they drink of the cup of the Lord, *inwardly* at the same time feel the work of Christ by the Holy Spirit, perceive, or discern the flesh and blood of the Lord, and by these are nourished to life eternal.—Our Lord is not absent

* Corpus Christi non est eo modo in hoc sacramento, sicut corpus in loco, quod suis dimensionibus loco commensuratur, sed quodam speciali modo qui est proprius huic sacramento. Unde dicimus quod est corpus Christi in diversis altaribus, non sicut in diversis locis, sed sicut in sacramento localiter, quia si esset, divideretur a seipso. Aquin. Op. tom. 12. Sum. par. 3, q. 75, art. 1, ad. 3, p. 232, col. 2, q. 79 ed. Antw. 1612.

† Si non possit esse corpus localiter in duobus locis quia divideretur a seipso, profecto non esse potest sacramentaliter eadem ratione. Bellarm. de Euch. 1. 3, p. 512, t. 3, ed. Paris, 1620.

from *his Church*, when taking the supper; the sun, far from us in the firmament, is powerfully present with us; how much more is Christ, the sun of righteousness, though, as to his body, in heaven absent from us, yet present with us; not corporally indeed, but spiritually, by a vivifying operation, even as he declared at the last supper (John xiv. xv. xvi.) he would be present with us. Hence, consequently, we have no communion without Christ.* “This,” saith Bishop Cosins, “was besides signed by all the Protestant Churches in Germany, Hungary, Transylvania, Lithuania, Poland, Geneva, and Scotland.”†

CONFESSION OF THE PROTESTANTS OF FRANCE.—Art. 36. ‘Although Christ be now in heaven, there to remain too, till he shall come to judge the world; yet we believe that He, through the secret and ineffable virtue of his Spirit, doth nourish and vivify us by the substance of his body and blood, received by faith. But we say that this is done *spiritually*, not that we put imagination or cogitation in place of verity and efficacy, but rather because the mystery of our intercourse with Christ is so sublime that it overpowers all our senses, and therefore the whole course of nature. Also, we believe that in the sacred supper God gives us in *very deed*, that is, truly and effectually, whatever he doth sacramentally signify, and hence with the signs we conjoin the *true* possession and fruition of that benefit which is there offered us; therefore that that bread and that cup given us are indeed made spiritual nourishment

* An. 1566. Foris offertur a ministro panis, et audiuntur voces Domini, Accipite, Edite, Hoc est corpus meum: Accipite et dividite inter vos. Bibite ex hoc omnes; hic est sanguinis meus. Ergo accipiunt fideles quod datur a ministro Domini, ac bibunt de poculo Domini, intus interim opera Christi per Spiritum Sanctum percipiunt, etiam carnem et sanguinem Domini, et pascuntur his in vitam æternam.—Non est absens ecclesiæ suæ celebranti cœnam Dominus. Sol absens a nobis in cœlo, nihilominus efficaciter presens est nobis; quanto magis sol justitiæ Christus, corpore in cœlis absens nobis, presens est nobis, non corporaliter quidem, sed spiritualiter, per vivificam operationem, ut ipse se nobis presentem, exposuit in ultima cœna. Unde consequens est, nos non habere cœnam sine Christo, &c.

† Huic autem confessioni subscripserunt præter omnes reformatas Hungaricæ, Transylvanicæ, Polonicæ, Lithuanicæ, Scoticanæ, &c. Johan. Cosin. de Sacr. Symb. et ver. Præsen. Chris. in Sacram. Euch. p. 26. Lond. 1676.

to us, to wit, as far as they assist, as it were, our eyes to behold that the flesh of Christ is our food, and his blood our drink. Therefore we reject all those as fanatics who repudiate these signs and symbols, seeing Christ our Lord pronounced, This is my body, This cup is my blood.”* This confession was framed by the Synod in Paris, and then presented to King Charles IX. *The Church of Geneva subscribed it.*

THE CONFESSION OF THE PROTESTANTS OF ENGLAND IN 1562.—“The clergy must never teach any thing which they would have the people religiously believe, but what is in agreement with the doctrine of the Old and New Testament, and what the catholic fathers and ancient bishops drew from that doctrine: he that shall do otherwise by any contrary doctrine disquiets the people, and must be excommunicated! Therefore this synod teacheth, that in the sacrament of the eucharist, the body of Christ is given, taken, and eaten, and that the bread so consecrated and broken is, to the true receivers thereof, the communication of the body of Christ; and in like manner the sacred cup is the *communion* of the blood of Christ; but that the wicked, and such as approach the sacrament of so great a thing, unworthily, eat and drink it to their condemnation, and become guilty of the body and blood of the Lord.”†

* **CONFESSIO GALLICANA.** Art. 36.—“*Quamvis nunc Christus in cœlis sit, ibidem etiam mansurus donec veniat mundum judicaturus; credimus tamen eum, arcana et incomprehensibili Spiritus sui virtute, nos nutrire et vivificare corporis et sanguinis sui substantia, per fidem apprehensa. Dicimus autem hoc spiritualiter fieri, non ut veritatis et efficaciam loco imaginationem aut cogitationem supponamus, sed potius quoniam hoc mysterium nostræ cum Christo colitionis tam sublime est, ut omnes nostros sensus totumque adeo ordinem naturæ superat. Item, Credimus in sacra cœna Deum nobis reipsa, id est, vere et efficaciter donare quicquid ibi sacramentaliter figurat, ac proinde cum signis jungimus veram possessionem ac fruitionem ejus rei quæ ibi nobis offertur: itaque panem illum et vinum illud quæ nobis dantur, vere nobis fieri spirituale alimentum, quatenus videlicet oculis nostris velut spectandum præbent carnem Christi nostrum cibum esse, et ejusdem sanguinem nobis esse potus. Itaque fanaticos omnes illos rejicimus qui hæc signa et symbola repudiant, quum Christus Dominus noster pronunciavit, Hoc est corpus meum, et hoc poculum est sanguis meus.*” Huic autem Confessioni subscripsit ecclesia Genevensis. Leu-tetiæ Synodo Nationali Constituta, et Regi Carolo IX. exhibita. Joh. Cosin. de Sac. Sym. p. 23.

† **Ecclesiæ Anglicanæ Confessio.** Nequid unquam doceant quod a

LUTHER.—As so much has been said about this great man, much for him, and very much bitterly against him by the papal doctors, I subjoin his declaration also on this subject. He affirmed his judgment to be, “That the body and blood of Christ were not united or locally included with the bread and wine by any natural junction; nor did he ascribe any virtue to the sacraments, by which they could of themselves convey life to the receivers; but that he concluded a sacramental union only, between the body of our Lord and the bread, and between the blood and the wine. That he likewise taught that the confirmation of faith which he attributed to the sacraments, rested in a divine virtue, not any that adhered in the external elements themselves, but what is Christ’s, and is communicated by his spirit, through his words and sacraments.”* How wretchedly has this man been misrepresented! Why? Because he led the people off from the pope and his clergy and false dogmas, to Christ and his sacred gospel, and had translated it into the mother tongue!!!

The learned Erasmus, writing to Albert, cardinal and prince, saith of Luther, “That why he was partial to him was, because of his being a good man, a thing his very

populo religiose credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illa ipsa doctrina Catholici patres et veteres episcopi collegerint: qui secus fecerit et contraria doctrina populum turbaverit, excommunicandus est. Docet igitur in sacramento eucharistiæ, Corpus Christi dari, accipi, et manducari, atque adeo rite sumentibus panem consecratum et fractum esse communicationem corporis Christi; similiter et poculum benedictum esse communionem sanguinis Christi: impios autem et indigne ad tantæ rei sacramentum accedentes, illud sibi ad iudicium manducare, et condemnationem bibere, quia efficiuntur rei ejusdem corporis et sanguinis Domini. Ordinar. ab Eccles. Anglic. art. Relig. cap. 28, 29. Publicis Regni legibus stabiliti. An. 1562. In Lib. Can. Public auctor. edit. an. 1571. Cap. de Concion.

* Lutherus quoque sententiam suam declaravit, et affirmavit: “Non ulla se naturæ copula corpus et sanguinem Christi unire cum pane et vino, et localiter includere, neque sacramentis, propriam tribuere virtutem, qua salutem ex se afferant ea sumentibus; sed sacramentalem solum unionem inter corpus Domini et panem, interque sanguinem et vinum statuere; tum etiam docere confirmationem fidei quam sacramentis tribuit, nisi virtute, non quæ ipsis inhæreat externis rebus per se, verum quæ sit Christi, et dispensetur ejus spiritu per verba et symbola.” Joh. Cosin De Sac. Symbol. p. 22. Tom. 20 Opera Lutheri.

enemies acknowledged,—and this I observe, that the best men are least offended with his writings.”* Again, Frederick, Duke of Saxony, said, “Erasmus did truly point out Luther’s two chief faults, That he meddled with the *pope’s crown*, and with the *monk’s bellies*.”† And Guiccardine of Italy saith, “Many conceived that the troubles raised against Luther had their origin in the innocency of his life, and the soundness of his doctrine, rather than in any thing else!”‡

Here we have the truth. With regard to the story of his conversing with the devil; our Lord and his apostles talked with Satan, as did other saints too. But the fact Luther mentions is, That as he had in his ignorance been so long saying masses, and that masses are idolatrous, Satan tempted him because of all this idolatry to despair of salvation!!

Here are Luther’s words: “*Quid, si tales missæ horrendæ sint idolatriæ,*” &c. “What! if such masses were horrible idolatries? Hence, good brother, Mr. Papist, Satan, when he accuses me of this, and urgeth the heinousness of the sin, he doth not lie; but then Satan lieth, when he would so far urge it as to make me despair of the mercy and grace of God—the devil lieth in tempting me to despair, with Cain; I will therefore, with *Peter*, be sorry for my fault and return to my Saviour,” &c.§

That the devil did talk with Christ and his servants, and can tell truth to serve a purpose, as do all liars, is clear from his speech to Christ and his apostles, (Luke viii. 28. Acts xvi. 17,) “Thou art the son of the most High God”—“These men are the servants of God who show us the way

* Et tamen si ille faverem, ut *viro bono*, quod fatentur et hostes; Illud video ut quisquis vir est optimus, ita illius scriptis minime offendi. Erasm. tom. 3. in Epist. ad Albert. Epis. et Princ. Mogun. Cardinal.

† Erasmus duo magna peccata Lutheri dixit; Quod ventris monachorum et coronam papæ attigisset. Char. in Chron. Auct. a Pancero, lib. 5. Here are candid Romish writers!

‡ Come se le persecuzioni nascessimo piu dalla innocenza della sua vita, et dalla sanita dalla doctrina che da altra cagione. Guiccard. Hist. Ital. l. 13. p. 380.

§ Quid! Si tales missæ horrendæ essent idolatriæ?—Proinde bone frater domine Papista non mentitur Satan quando accusat, aut urget magnitudinem peccati—Sed ibi mentitur Satan quando ultra urget ut desperem de gratia, &c. Luther, tom. vii. de miss. Priv. p. 230.

of salvation." If then he talked to Luther, inwardly or vocally, and that the priests for this *blacken* him, as if of the devil, why not go farther and also blacken Christ and his apostles and their followers? Shame on these unworthy, dishonest writers, who have been holding up this man and Protestants as followers of the devil! But as soon as Romanists discover this truth, that no informed Protestants take their religion from any man, good or bad, but from Christ and his gospel only, the cheat put on them, and the whole priestly trick, shall be spoiled at once, and their craft go to the four winds!

Calvin, on the Lord's supper.—"If our Lord by the breaking of bread represents *truly* the participation of his body, there ought to be no doubt but he truly presents and exhibits. For if it be true that he gives us a *visible sign*, to seal the gift of an invisible thing; upon receiving the symbol of his body, we may surely trust that he will no less give us his body itself also. Absurdities apart, whatever, in order to express the true and substantial communication of the Lord's body and blood that is, which the sacred symbols of the supper exhibited to the faithful, that he can do, I freely receive; and so that they may be understood, that I discern them, not in imagination only, or in the mind's understanding, but that I, in very deed, enjoy them to the nourishment of life eternal."*

Having thus collected out of many these few testimonies of these fathers, and of other learned divines, from nearly the apostles' days to the sixteenth century, we learn by them and the *Holy Scriptures*, 1st, That the *body and blood of Christ* was taken in five several senses, three of which particularly are, 1. His *natural body and blood*, which was born and crucified, and is now glorified.—2. His figu-

* Dominus, si per fractionem panis corporis sui participationem vere representat, minime dubium esse debet, quin vere præstet atque exhibeat. Quod si verum est præberi nobis signum visibile, ad obsignandum invisibilis rei donationem; accepto corporis symbolo non minus corpus etiam ipsum nobis dari certo confidamus. *Absurditatibus omissis*, quicquid, ad experimendam veram substantialemque corporis ac sanguinis Domini communicationem quæ cum sacris cænæ symbolis fidelibus exhibitur, facere potest, libenter recipio; atque ita ut non imaginationem duntaxat, aut mentis intelligentia percipere, sed ut *re ipsa* frui in alimentum vitæ æternæ intelligantur. Instit. Chr. Relig. l. 4, c. 17, Joh. Cos. de Sac. Symb. p. 29.

rative, commemorative, or sacramental body and blood, made of earthly matter, which is eaten by the mouth, *goeth into the belly*, feedeth the body, and is *cast out into the draught*, as saith our Lord, (Mark vii. 19,) and, 3. His "*celestial body and blood*, which being *poured into the ears*" by the word of God, and communicated by the Holy Spirit, through faith, to the souls of true believers, sanctifies and nourishes them to eternal life. And as David called the water brought him by his three mighty men, *blood*, because obtained at the expense of their *blood*, saying, "Shall I drink *the blood* of these men who put their lives in jeopardy?" (1 Chron. xi. 19;) even so, this *living bread*, or *grace* or *heavenly substance*, is called *flesh and blood*, or *body of Christ*, (as we have just seen, p. 203,) because procured for us by the *sacrifice of Christ, the Lamb slain from the foundation of the world*; slain, first, by promise, and then on the cross.

2d. In this blood of the Lamb did all the saints of every age and nation "wash their robes and make them white," even before Christ had any blood *really*, or was born, as did Abel, all the patriarchs, prophets, and other holy persons, before and after the flood. (Rev. v. 9; vii. 14.) If, then, all that are in heaven were washed in this blood; so, in the same sense, did all those *eat of his body*, who lived, some thousands of years before he had any *human body*: and if they did, in what other *sense* can any believer eat it or partake of it for ever? This *body and blood*, however variously represented in different dispensations, whether by Abel's lamb, by manna, the water of the rock, Jewish sacrifices, or by bread and wine since the last supper, was, from age to age, to believers, still the same thing, however differing in degree. Of this *body and blood*, I repeat, did Abel eat, as did all the saints, before the flood, after it, to the crucifixion, and to this day, as these fathers testify; and as St. Paul saith, *Our fathers all ate the SAME SPIRITUAL MEAT, and drank the SAME SPIRITUAL DRINK.* (1 Cor. x.) "Yes," saith St. Augustine, on John vi., "they did eat the *same spiritual meat* with us, but other corporal food; they did eat manna, we another thing, but yet they ate the *same spiritual food*, and drank the *same spiritual drink* with us. Moses did eat manna, and Aaron and Phineas, and many others who pleased God, and died not, ate thereof. How

so? because they did *spiritually* understand their *visible food*, they did hunger spiritually, and taste, and were spiritually filled. The *manna signified this bread*, the altar of God signified the same; these were sacraments differing in the *signs*, but agreeing in *the thing* signified. So, we at this day receive *visible food*, but the sacrament is one thing, and the *virtue* is another thing." And on verse 58, "This is that bread which came down from heaven; he that eateth thereof shall live forever. This must be understood of him who eats the virtue meant by the sacrament, not the mere sacrament, who *eats inwardly*, not outwardly; who feeds on that *virtue in his heart*, not who presseth the sacrament with his teeth."

3d. That no wicked person, but believers only, can receive this *body and blood*, or *divine substance*; and that it is received by some, by a *living faith*, without the outward sacraments; which is allowed by the very council of Trent, as we have seen; or at the sacrament of baptism, or by prayer, nay, in every divinely appointed means of grace where living, obedient faith is in exercise. Divinely appointed, I say; for God cannot smile upon any thing else nor therefore give his grace and salvation to the audacious teachers and stupid followers of known superstitions. Hence, as no man would wish to lose his labour, and get himself a curse instead of a blessing, so should every one examine if all be of God or not.

4th. That for more than six or seven hundred years after Christ, transubstantiation was not known in the world. Hence, antiquity, scripture, reason, many cardinals, and other eminent doctors, nay, the very canon of the mass, as I have proved, all condemn it; and by prop. 5, 6, (page 180,) and by the foregoing arguments, it is fully demonstrated, that Christianity and it are opposites, and cannot stand together: hence, it must be false. Now, as no being whatever can make falsehood truth—hence, no power whatever can, *with truth*, support transubstantiation.

"Many discerning persons of the church of Rome," saith Tillotson, "are grown so sensible of this ridiculous doctrine, that they would now gladly be rid of it; but the council of Trent hath riveted it so fast into their religion, and made it so necessary and essential a part of their *belief*, that they cannot now part with it. It is a *mill-stone* hung

about *the neck* of popery, which will *sink it* at the last. And though some of their greatest wits, as Cardinal Perron, Arnault, &c., have written great volumes in its defence, yet it is an absurdity of that monstrous and massy weight, that no human authority or wit is able to support. It will make the very pillars of *St. Peter's* crack! and require more volumes to make it good than would fill the *Vatican*." Til. Ser. on Transub.

Saith Averroes, the Arabian philosopher, "I have travelled over the world, and have found diverse sects; but so sottish a sect or law I never found, as is the sect of the Christians; because with their own mouth they devour their God, whom they worship!" So did this doctrine shock this heathen.

Now sum up the whole, and add all the confusion and desolations this strange doctrine has caused in the earth, the seas of blood it has spilt, by the inquisition, the sword, burning, hanging, drowning, starving, banishment, and various persecutions of such as opposed it; that it is at variance with Christ and his religion; shocks every thinking Pagan, Jew, and Mohammedan, and must therefore prevent their conversion to Christ: that being in itself a self-contradiction, an impossibility, it has involved all those men, even of the greatest parts, who undertook to defend it, in such mazes and absurdities as makes every sensible man of that church who reads their (*subtleties*, not) arguments, blush; and made the great *Perron* himself, who tried his strength to colour it over, exclaim, "*It is a monster!*" and finally, that it leads to instant infidelity, and therefore to the destruction of multitudes, body and soul, eternally. Can any man of sense, seeing all this, still believe the priests, that it is the offspring of heaven? And if not, whence then came it, if not from God, but from the enemy of God and man? Should not every friend of God and man therefore renounce it at once and forever?

The *papal doctors* themselves grant, "That *novelties* are subversive of Christianity, and that all who teach them must fall under the divine anathema, and are the *school of Satan*." Now, all their *clergy* are *sworn on the Gospels* to believe and teach this, and other such *novelties*, to the day of their death. Doth it not then follow, that they are sworn to be of *Satan's school*, and to be accursed to the day of their

death? How, then, can they be saved, except they escape from this oath and all these novelties together, and submit themselves to Christ and his gospel alone?

Having thus, I again say, collated the testimony of the fathers for the first six hundred years of the Christian era, with that of Christ and his apostles, and then that of the most eminent divines of the next thousand years with the former, and showed their perfect harmony on the subject of the eucharist, and now comparing with the whole the testimony of so many great Protestant churches and doctors; who, not perverse, can avoid beholding the closeness of their agreement on this matter, not only with each other, but with all that went before, up to Christ and his apostles; yes, and with his gospel at this moment? Here is no subtilty, no trick, but plain matter of fact. And when the strong language of the church of England is noticed, "That on pain of *expulsion*, none of her sons must teach any doctrine but that of God only, as taught in the first ages after Christ," what can be more satisfactory? And to be perfectly in unison with Christ and be safe forever, what have they to do but scrupulously attend to it? as their 6th and 20th articles, saying, "They must have nothing opposed to God's word, nor must ever interpret it so as to make one part clash with another;" I say, what need they more for salvation, but carefully to attend to this, and, avoiding the fault of the foolish virgins, rest not short of that "*inward* grace that is a death unto sin and a new birth unto righteousness?" To all this all true Protestants agree. Now, when the dogmas of the papal church are found opposed, not only to the Protestant churches, but by consequence to all antiquity, and to Christ and his apostles, the conclusion then is, that she must either abandon this and all her strange doctrines, or sink like a millstone in the flood. And also the people must "come out of her" quickly, and join themselves to some of the Protestant churches, or make up their minds to sink with her eternally. For the Lord hath decreed it, "If the blind lead the blind, they both shall fall into the ditch!"

As I am not conscious of any thing unkind or unfair in what I have thus written, and as I only intended to defend the holy and old religion of Christ, and do good to my fel-

low-men, if any man shall give a *fair* and *kind* answer to my arguments, and show me TRUTH—show me that I am mistaken—*I hereby promise I shall be of his religion*: for truth, not sect, party, or name, is what I regard.

I am, Rev. sir, yours, in Christ,

GIDEON OUSELEY.

Limerick, Feb. 1814.

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LETTER .VI.

THE SACRIFICE OF THE MASS ANTICHRISTIAN.

TO THE REV. JOHN THAYER.

REV. SIR—This doctrine is thus stated by the council of Trent: “I profess that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and for the dead.”*

The utter impossibility of transubstantiation having been demonstrated, this falls with it: for, if there was no proper change of the bread into the human body of Christ, there was no victim in that sacrament; if not, that it ever was a *propitiatory sacrifice* was, and is, impossible! Notwithstanding, as an examination of it may, probably, in the hand of God, do good to some, I shall take the liberty of giving it a separate consideration.

1st. The apostles Peter and Paul tell us, that Christ suffered *once*, and *only once*, upon the cross, for the sins of mankind.”† Hence there could be no *real propitiation* in the world, till that on the cross. Should they, then, or any other being, once prove there was, it would, according to Prop. 5, (p. 180,) contradict this Scripture record, and so tear up the very foundations of Christianity; because

* *Profiteor pariter in missa offerri Deo, verum proprium et propitiatorium sacrificium pro vivis et defunctis in Christo, in purgatorio detentis, nondum ad plenum purgatis.*—Bulla Pii IV. Conc. Trid. sess. xxii. cap. 22, can. 1—3, sess. 25, Decret. de Purgatorio.

† 1 Pet. iii. 18. Heb. vii. 27; ix. 12—14; x. 10, 13, 14.

the apostles would be found false witnesses, and if a *real sacrifice* was made for sin before Christ's death, it would render his death and merits needless; and so the foundations of our religion would be destroyed. But the sacrament they call **THE MASS**, was before his death; hence, the *mass sacrifice* must be subversive of Christianity, and therefore be most impious and antichristian. This one plain argument, even without more, must, with every impartial mind, overturn, as in a moment, the *sacrifice of the mass*; and pull down the whole edifice connected with it.

2. If there was no *real propitiatory sacrifice* before that on the cross, no sacrifice till then could be more than *typical*; but the sacrament Christ gave, and which ye call the *first mass*, was before his death, therefore that sacrament could be no more than *figurative*. Hence, as no *real propitiation* was in that sacrament, and as none can be better than the first, then it follows, your sacrifice of the mass is an impossibility, and an impiety, and to teach it is antichristian.

3. "A *real sacrifice* cannot be without the death or dissolution of the victim sacrificed."* But as Christ had not died at the time of the first mass or sacrament, nor dies in any mass, hence can no such *sacrifice* be in any mass. Therefore, any such sacrifice, being impossible, is antichristian. "But," says Dr. Challoner, "there is in the *mass a real destruction*." Of what?—why, "*of the bread and wine, by consecration*." What shameless mockery, falsehood, and imposition are here! Are bread and wine a living victim, slain or destroyed in this sacrament? That any rational creature should be duped by such palpable falsehoods is lamentable.

4. Did Christ offer himself *once a real sacrifice* in his sacrament, or first mass, as ye call it? He did, or he did not. If he did, when he offered himself afterwards on the cross, he must then have offered himself *twice really!* or the mass sacrifice is false. But if he did not offer himself in that first mass, why, then, does the priest offer him in his mass? He cannot answer. Hence, such mass sacrifice is unwarranted, impious, and antichristian.

Thus reason proves that the mass sacrifice is necessarily

* *Sacrificium verum et reale—Verum et realem occisionem exegit.* Bellarmin. de Missa, lib. 2, c. 27.

subversive of Christianity, and is highly antichristian. But we shall behold the judgment of the fathers also.

1. St. Augustine writes, "That which all men call the *sacrifice* is the *sign* of the true sacrifice."*

2. St. Chrysostom—"We all offer the same sacrifice, *μαλλον δε αναμνησιν*, or rather the commemoration thereof."†

3. St. Ambrose—"We indeed offer, but it is to make a remembrance of his death."‡

Again, (l. 4, c. 5, de Sacram.) "*Fac nobis hanc oblationem ascriptam quod est figura Domini nostri, Jesu Christi.*"

"The priest saith, 'Make this oblation applicable, rational, acceptable, which is the *figure* of the body and blood of our Lord Jesus Christ.'"

4. Fulgentius—"In this sacrifice of bread and wine which is offered throughout the whole Catholic church there is a thanksgiving and remembrance of the flesh of Christ which he offered for us, and of the blood which he shed for us."§

5. Peter Lombard, master of the sentences, writes, "That Christ was only once truly and properly offered in sacrifice, and that in the sacrifice called the oblation, there is a *remembrance* and representation of the true sacrifice which was once made, and that in it he is daily, but sacramentally slain."||

6. Lyra saith, "If thou sayest the sacrifice of the altar is daily offered in the church, it must be answered, there is not a reiteration of the sacrifice, but a daily commemoration of that sacrifice that was offered on the cross.¶

7. Cardinal Bellarmine records it, "That the *oblation* that is made after the consecration, *does not belong to the*

* Illud quod ab omnibus appellatur sacrificium est signum veri sacrificii. Civit. Dei, l. 10, c. 5.

† Tandem hostiam offerimus, vel potius *recordationem* ipsius. Chrys. Heb. 10, Hom. 17.

‡ Offerimus quidem, sed *recordationem* facientes mortis ejus. Ambr. in Heb. 10.

§ Sacrificium panis vini ecclesia catholica per universum orbem terrarum cessat offerri—in isto sacrificio gratiarum, actio et commemoratio est carnis Christi quam pro nobis obtulit. De Fide ad Petr. Diacon. c. 19.

|| Vocari sacrificium quia memoria est et representatio veri sacrificii quod semel factum est, &c. Pet. Lamb. Sent. lib. 4, dist. 12.

¶ Sed si adhuc diceres, sacrificium alternis quotidie offertur in ecclesia, &c. Lyra in Heb. 10.

essence of the sacrifice, because our Lord made no such oblation, neither did his apostles, from the first, as is demonstrated from Gregory.”*

8. Saith Dr. Synge, Archbishop of Tuam, “Produce, if you can, *one single passage* out of the fathers, for more than 600 years after Christ, wherein they assert the necessity of believing any other true, proper, and propitiatory sacrifice of Christ, but that on the *cross alone*, and it shall be considered, if it has not been fully done so already.” Rejoinder to Dr. Nary, p. 200.

9. The council of Trent saith, “When our Lord said, *τοῦτο ποιεῖτε*, ‘Hoc facite,’ ‘*Do this,*’ he ordained his apostles priests.” Sess. 22, cap. 1, can. 1. But if, by these words, the apostles were made priests when they received the bread, as the council declares they were; then, by the same words, they were made priests afterwards at the delivery of the cup! Hence, if made priests at all by this *form* of words, they were *twice* made; but if not *twice*, then surely not *once*, nor at all. Therefore, they were never made priests; for, sacrifices being ended by the *one great sacrifice*, the *office of priests to sacrifice* must have also ended forever. Again, since Christ did not then, nor till on the cross, offer himself, and that by these words he gave them power of doing only as far as he did, when the apostles were not made priests, having *no proper sacrifice* to offer forever, and that the *typical* had ceased, how then have the papal priests thereby, or therefrom, a power of offering Christ in sacrifice in the mass? By the phrase “*Do this,*” was therefore no command given to *make priests*, or to *offer sacrifice in the mass*, but only to commemorate with thanksgiving his passion, and “*show forth his death till he come,*” as St. Paul says, 1 Cor. xi. 26. To assume such a power, then, and to offer such sacrifices, is ignorance, or is great wickedness and imposture.

Lastly, These *words* were directed to the apostles only, or to all Christians in general. If to the former only, then no Christian is bound to receive the sacraments *in either kind*, or at all, but priests only; or if to the latter, all Christians

* Oblatio quæ sequitur consecrationem, ad integritatem, sacrificii pertinet, non ad *essentiam*, quod non ad *essentiam*, probatur, tam ex eo quod Dominus *eam oblationem non adhibuit*, imo nec apostoli in principio, ut ex Gregorio demonstratum est. Lib. 1. de Missa, c. 27, § 5.

were by them made sacrificing priests, or they were not; if not, then the apostles were not made priests, of course.

Here is abundant evidence that for many ages the sacrament was not believed a real, but a figurative sacrifice of Christ's death, and of thanks and praise.

Dr. Challoner and your other learned divines, in trying to extricate themselves from these pressing difficulties, resort to a truly curious *contrivance*.

"Our Saviour," saith a modern advocate, "in leaving to us his body and blood under two distinct kinds, instituted not only a *sacrament* but *sacrifice*, a *commemorative sacrifice*, distinctly *showing* his passion and death until he come. For, as the sacrifice of the cross was performed by a distinct effusion of his blood, so is that sacrifice commemorated in this of the altar by a distinction of the symbols. Jesus, therefore, *is there given*, not only *to us*, but *for us*; and the church is thereby enriched with a *true, proper, and propitiatory sacrifice*, usually termed the MASS; *propitiatory* we say, because *representing* in a lively manner the passion and death of our Lord, it is peculiarly pleasing to our eternal Father, and thus more effectually applies to us the all-sufficient merits of the sacrifice of the cross." *Barrington's Faith of the Catholics*, prop. v. p. 200.

Dr. Challoner, too, labours to bewilder his readers, and make his escape. "The sacrifice of the cross and the sacrifice of the altar," saith he, "is one and the *same* sacrifice, for the *victim* is the *self-same Jesus Christ*, and the priest also who offers the sacrifice is the *self-same Jesus Christ*, because he officiates as his *vicegerent* and in his person! The only difference is in the manner of offering, and that the sacrifice of the cross, wherein he *really* died and redeemed us, is a *bloody sacrifice*; and that of the mass, where that death is *represented*, is *unbloody* and applicatory, daily applying to us the virtue of that of the cross." *Catholic Christian*, pp. 67, 69, 73.

Par nobile fratrum! A noble pair of doctors, divines, and champions! What confusion and self-contradiction, in trying to make night day, falsehood truth, and lead the foolish astray! And yet, sir, they are celebrated advocates, "for Brutus is an honourable man!" But did they believe a sentence of all they said? No, truly.

The one says, "The sacrifice of the cross is commemo-

rated by that of the altar, and *represents* it in a lively manner, therefore it is a *propitiatory sacrifice* left to the faithful, even the mass, to enrich them." So, then, what strongly represents a man is the man himself! and what in a lively manner represents the dying Saviour, is the identical bleeding, dying Saviour himself! And the other uses just the same jargon, only he thought it the best way to tell a bold lie, or a bundle of them at once, and try his fate! He saw he had no other way but this, or quit the ground and give up his cause. And the same path did Dr. Milner take; "The sacrifice of the cross," says Challoner, "and that of the altar is one and the same, for the victim is the self-same Jesus Christ, and the priest is the same, because he acts for him, only with some difference in the manner of offering," &c. So then, "Christ dead and a wafer, Christ and the officiating priest, are one and the same," &c. So then there is every difference, and there is none, and therefore the sacrifice of the mass is properly propitiatory!—believe this, ye faithful, or perish!!!

The apostle says, "Without shedding of blood, or a *bloody* sacrifice, there is no *expiation*—no remission of sins." Heb. x. 22. But "the mass sacrifice is unbloody and *applicatory*" only, hence not expiatory. So your *solemn oath on the Book of God* binds you to believe and teach, "that the *mass sacrifice is expiatory*," and yet it is not *expiatory*, but "*applicatory*" only. Thus out of your own mouth are ye convicted.

Besides this, the business of a real propitiatory sacrifice is not application to men, but *oblation to God*, by the vicarious suffering and death of the victim to atone for sin, that the guilt and punishment due to sin may be removed and cleansed away, as say Turrentinus, (Tract. p. 200,) and Bellarmine. But the mass sacrifice can be neither expiatory to God, for nothing is slain therein, nor applicatory to men, for that is not the business of a proper expiatory sacrifice. Hence it is good for neither the one thing nor the other.

St. Paul tells us, "That the legal sacrifices, because they were imperfect, were often repeated; but the sacrifice of Christ on the cross was infinitely perfect, and perfects believers, and must never be repeated." Heb. x. 11, 14 Hence, a sacrifice which is continually repeated cannot be

propitiatory; but the mass is offered daily, therefore it is not propitiatory. To offer any *propitiatory sacrifice* after that of Christ, is plainly to pronounce the apostle was mistaken, and that the cross sacrifice was not infinitely perfect, for that it needed this of the mass to be added to it daily; to say which, all must allow, is blasphemy. But the mass sacrifice is offered daily as expiatory, therefore they who offer it are necessarily guilty of contradicting the apostle, and of blasphemy against Christ's infinitely perfect sacrifice; and opposition to Christ is to become antichrist.

Again, he affirms, "Where remission of sin is, there is no more offering for sin." Heb. x. 18. Hence, if the apostle spake truly, there must be no more expiatory offering forever. Either, then, the mass expiatory sacrifice is unnecessary, and must not be offered, or the apostle spoke falsely. To offer it, therefore, is to declare the apostle a liar, and the Scriptures also false, and so to subvert Christianity. Hence the mass sacrifice is plainly and unavoidably subversive of Christianity, and is therefore necessarily a system of antichristianity.

But if there was no *real proper sacrifice* but Christ's death *once* on the cross, and your oath is that in the mass there is a *proper sacrifice*; if then there is a real sacrifice in the mass, and that the first mass was before Christ's death, then your oath goes to say, that Christ's blood was shed at the sacrament before it was shed on the cross, and that he was really dead on the cross in that sacrament while yet he was not dead, but was alive, eating it with his apostles! That is, he ate himself and drank himself, and each of his apostles ate him and then drank him; and he offered himself in sacrifice, and so shed his blood and was dead, and then walked out into the garden with his disciples, and sung a hymn and prayed, and was apprehended, and condemned, and offered himself on the cross; and therefore the sacrifice of the cross really took place at night, before it took place the day after! O, the fearful absurdities of the mass!! O ye angelical divines, is this all true?

Again. Should a man say that his sacrament is better than Christ's, would you not call him a blasphemer? But your mass, ye swear, is *truly propitiatory*, and his, it is proved, was not so; yours, then, must be better; which to say is blasphemy. What now must be said of a doctrine

that thus necessarily involves its advocates in palpable perjury and blasphemy, and thus throws them into the ditch forever? With Cardinal Perron must not all men cry out, "*It is a MONSTER!*" Whether all men should cleave to this monster or fly from it, let each one now judge. Obviate these arguments who can.

Objection. "But several of the ancient fathers call the eucharist an *oblation*, a *sacrifice*, (Justin Martyr, Irenæus Chrysostom, Augustine, &c.,) and the same is proved by scripture texts, Mal. i. 10, 11, Heb. xiii. 10, and Acts xiii. 2. "As they *ministered* to the Lord and fasted," where there is an evident mistranslation, for the original Greek is "*λειτούργουντων*," "as they were *sacrificing*," &c.

I reply, that neither these fathers, nor yet these texts, are at all in point to prove any *propitiatory sacrifice*. I confess that the Scriptures do say *sacrifices* are to be offered unto God. Phil. iv. 19. Heb. xiii. 15, 16. Rom. xii. 1. Yet no *expiatory sacrifice*, save the death of Christ alone, is found therein. 2d. That these fathers did frequently use the words *oblation*, *victim*, *immolation*, *sacrifice of the eucharist*, *unbloody sacrifice*, &c. But in what sense? not properly propitiatory, but as *signs* only of that *great sacrifice*, and therefore taking their names, as saith St. Augustine,—“If the sacraments had not a resemblance of those things of which they be sacraments, they would not be sacraments at all; but from this resemblance they commonly take the names of the things which they resemble: as, when Easter is drawing near, we say, To-morrow or the day after is the Lord’s passion, when he suffered many years ago, and that his passion is never to be but once; so on the Lord’s day we say, To-day our Lord rose again, when it was many years ago. Why is nobody so foolish as to charge us with lying? But we call those days so, as they resemble those on which those things were done. Was not Christ once immolated in himself? And yet in a sacrament he is immolated by the people, not on Easter day only, but daily; nor does he therefore lie who, being asked, makes answer that Christ is immolated.” Hence, as Easter Sunday is called the resurrection of Christ, so the “eucharist is called the immolation of Christ.” Ep. 23, ad Bonif. Again, “That which all men call the *sacrifice* is the *sign* of the *sacrifice*.” Civ. Dei, l 10, c 5

2. These texts from Scripture have nothing to do with a proper *expiatory* sacrifice; nor is the criticism on *λειτουργουντων* correct: for, besides that the Latin of it, *ministrantibus*, in Montanus's Testament, agrees with the Protestant translation, *ministering*; that interpretation, *sacrificing*, if it meant *sacrificing priests*, would go to make people, princes, and angels, all, *sacrificing priests*!

The apostle tells the saints at Rome, (xv. 27,) *οφειλουσι και εν τοις σαρκικοις λειτουργησαι αυτοις*, "that they ought to *minister* (not sacrifice) their carnal things to the poor saints in Jerusalem;" and in xiii. 6, he calls the civil rulers, *λειτουργοι Θεου*, "God's *ministers*," not sacrificing priests surely. Besides, where in the New Testament is the Lord's supper called *λειτουργια*? Hence, the mass sacrifice has no place in the Scriptures. Men must be hard set, indeed, when they are obliged to resort to such sorry shifts to prop themselves up.

But supposing for a moment, that some texts could be found, mentioning a proper mass sacrifice, and that the apostles and angels of heaven, with all the fathers that ever lived, should declare the same; yet, till they could first prove, that all the prophecies which so fully describe the coming, person, character, works, sufferings, and death of Christ, and all the accounts these apostles formerly gave of his birth, life, preaching, miracles, &c., did all really belong to a cake of bread and a cup of wine! as well as to Christ, and consequently that all those prophets, and the Scriptures too, were false! they could not be believed. Hence, the propitiatory sacrifice of the mass is incapable of being proved by any testimony or power whatever!

To close—seeing it is plain, 1st. As there never was any *propitiatory sacrifice* for sin on the earth but ONE, even *Christ's death* ONCE on the cross, and that the sacrament he gave before it could not be propitiatory; 2d. That he made no sacrificial oblation of himself at the time of that sacrament; consequently, that the *mass sacrifice* is impossible: and, 3d. That no advocate, however great his abilities, has been ever able to defend it: for, being itself an impossibility, to them it was impossible, and therefore it has plunged them, every one, into the vortex of absurdity, nay, into the ditch:—should not every man, then, who cares for his soul, as it must in the end ruin him, give it up at once?

The opposition is plain, and the result to be dreaded! Christ or the mass must fall.

Surely, sir, it must be far indeed from pleasing to any feeling mind, thus to pursue this and such subjects, and open them up to public view; but *a sense of duty* to the King of kings and to his people, multitudes of whom are seduced, and likely to be ruined forever by these fallacious doctrines, must be paramount with every man, whose eyes God hath opened to behold these enormities, to every other consideration, to impel him to sound the alarm, that all concerned may escape for their lives. For it will not be denied, that any doctrines that stand opposed to Christ are accursed, and that they who follow such must fall.

When I look, sir, at the day of my death, at Jesus Christ our Lord, whom I am most certainly to meet; at that *great white throne* before which I and my fellow-men must one day stand, to receive according to the deeds done in the body; at the books opened, and those deeds brought forth to public view; at the separation made between the righteous and the wicked, and the awful and irrevocable sentence that shall consign them to their several destinies; and at that fearful eternity that is to follow: when I survey all these certainties, it is little wonder, that all my powers should be alarmed before that God who sees me every moment and marks my every step. When I open my Bible, sir, and see the following and such like declarations of my great Judge, against false doctrines, idolatry, and wickedness; "Though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed." Gal. i. 8. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6. Deut. xii. 32. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18. "Thou shalt not suffer sin upon thy neighbour: thou shalt in any wise reprove him." Lev. xix. 17. I say, when I behold all these warning truths now issuing to me and my fellow mortals from that lofty throne, where we shall yet most assuredly stand to receive our final doom; and when I consider, God knows, that I know these and such passages, and that I feel I am accountable for them, what then is my duty? Is it not to obey and perish? Hence, sir, you will

clearly see, that it is not ill-naturedly to give pain to any man, I write, but it is by fair and friendly argument, to lead men out of error unto God, that they may be saved ; and that my own soul perish not. And now, having honestly and faithfully thus far discharged this duty, as I could, I am, Rev. Sir, your sincere friend in the Lord,

GIDEON OUSELEY.

5th edit., Dublin, June 7, 1827.

LETTER VII.

THE WORSHIP OF THE HOST ABSURD AND IDOLATROUS.

TO THE REV. JOHN THAYER.

REV. SIR,—TRANSUBSTANTIATION AND THE SACRIFICE OF THE MASS, being proved impious perversions of truth, the WORSHIP OF THE HOST, being a kindred dogma, must of course fall with them. In discussing this subject I shall first adduce the decree for this worship; 2d, lay down some preparatory propositions; 3d, examine this decree; 4th, advance a few arguments to show that this worship is absurd, idolatrous, and also of modern invention.

THE DECREE FOR THE WORSHIP OF THE HOST.

“This council teacheth, and openly and simply professes, that in the pure and holy sacrament of the eucharist, after the consecration of the bread and wine, is our Lord Jesus Christ, true God and man, truly, really, and substantially contained, under the appearance of these visible things: nor are these matters self-contradictory, that this our Saviour always sits at the right hand of the Father in heaven, according to the natural manner of existing; and that notwithstanding he is in many other places sacramentally present to us with his substance—there is therefore no *room to doubt* but that the faithful of Christ should adore his most holy sacrament with that highest worship due to the true God, according to the constant usage in the Catholic church. Nor is it the less to be thus adored, that it was instituted by Christ our Lord to be eaten.”

“If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in processions, nor held up publicly to the people to adore it, or that its worshippers are idolaters, let him be accursed.”*

PROPOSITIONS.

I. Jehovah, our God, is possessed of all possible perfections, and is not only the great Author of our being, ever present with us and ready to do us good, but also from him alone doth our every blessing, in time and eternity, proceed; it is therefore the duty of all his rational creatures to *delight in, worship, and obey him.*

II. All *worship* and *service* to him must, to be pleasing to him, be *supreme*; hence, it must be agreeable to his own *divine will*; if contrary thereto, it cannot be *divine worship*, but *will-worship—superstition*, and therefore must be sinful: so saith the Lord, “In vain do they worship me, teaching for doctrines the commandments of men.” Mark vii. 7—9.

III. His *divine will* is revealed in the Holy Scriptures: (if not, it cannot be known, and then no *worship*, properly *divine*, can be given to him,) and all *faith* and *obedience*, to be *divine* and pleasing to his will, must be *regulated by the Scripture* where that *will is revealed*, otherwise it must be vain will-worship—superstition.

IV. *Divine worship, faith, and obedience, regulated by the Scriptures, are pleasing to God, and must, therefore, be*

* DECRET. DE SANCTISS. EUCHARIST. SACRAM.—Principio docet sancta synodus, et aperte ac simpliciter profitetur, in almo sancto eucharistiæ sacramento, post panis et vini consecrationem, Dominum nostrum Jesum Christum, verum Deum atque hominem, vere, realiter, ac substantialiter sub specie illarum rerum sensibilibus contineri; nec enim hæc inter se pugnant, ut ipse Salvator noster semper ad dextram Patris in cælis assident, juxta modum existendi naturalem; et ut multis nihilominus aliis in locis sacramentaliter presens sua substantia nobis adsit, &c. Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in Catholica ecclesia semper recepto, patriæ cultum qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant; neque enim ideo minus est adorandum, quod fuerit a Christo Domino ut sumatur institutum. Si quis dixerit non solemniter circumgestandum in processionibus, vel non publice ut adoretur proponendum, aut ejus adoratores esse idolatras, anathema. Lib. Con. Trid. sess. xiii. c

the true and safe way to his kingdom and glory: any worship which *refuses* to be so regulated is vain superstition, and must lead to an opposite end.

V. All *divine* or *religious worship* is *wholly* due to JEHOVAH—FATHER, SON, and HOLY GHOST. Luke iv. 7, 8. If not *wholly*, not at all; for any reason that could take away a part, must take away the whole. If, therefore, wholly due to him, then can no part thereof, however small, be given away from him without injustice and destruction. Gal. v. 21.

VI. When the devil, tempting Christ, offered him all the power and glory of this world, if he would but fall down and worship him, he did not assume to be the creator, but a creature only. Hence, his *chief ambition* evidently was to have *SOME religious worship* given to the creature.

VII. Christ's rebuke, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," (Luke iv. 8,) makes it clear, that men, to be saved, must obey the *written word*, nor give any *divine or religious worship* to any creature, but to God only.

VIII. To give any *religious worship* to a creature is to make it an idol, and is clearly diabolical worship—idolatry; but to give *ALL*, or the *highest divine worship to any creature*, is to do even more than the devil required, and to commit the highest possible idolatry! But should a man be found bound by oath, to give to any creature supreme worship, to the day of his death, is it not equivalent to a covenant with Satan—to an agreement with death and hell, (Isa. xxviii. 15,) to be damned?

IX. Civil worship, or honour, is to be given to *whom it is due*, (Matt. ix. 18. Rom. xiii. 7;) but not where not due; not to beasts, as being inferior to us; not to dumb images or any thing made by man, as being inferior to beasts made by God. Hence can no worship whatever be given to beasts or things inanimate.

We shall now proceed to consider this *infallible* decree. It teacheth, 1. "That by the priest's consecration, the sacrament contains Jesus Christ himself corporally, wholly! 2. That for Christ to be corporally and naturally always in heaven at the right hand of the Father, and to be corporally, sacramentally, and substantially present to us, in many

other places, is no contradiction. 3. That the sacrament thus containing him must be supremely adored as God himself! 4. That the Catholic church always so adored it! 5. That such adoration is no idolatry! 6. That though Christ did not institute it to be adored but eaten, yet this must be no objection to such adoration! 7. That he who dissents from any part of all this is accursed." And seven thunders uttered their voices! That here we have seven blasphemous falsehoods we shall quickly find. It is very obvious that in this *most holy decree* are indeed these seven propositions; and that on these seven pillars doth the whole papal edifice rest, as on its proper basis, insomuch that if they be but removed, down must it instantly totter to the ground. Now I am persuaded, and in my conscience believe, that no *informed* person alive can believe a single position of the whole, nor can hold them one hour without casting off Christ, his gospel, and all truth and salvation together! When preparing my last edition I was so alarmed at the manifest disregard to our Lord here inculcated, *neque enim ideo, &c.*, that I hastened to take it to expose its great wickedness to my countrymen, in order to awake them from their stupidity if possible; but I shall now proceed in order.

Since no Christian can believe God can lie, or that Christ and his apostles were wrong, and as the dogma, that Christ was corporally in his sacrament, involves instant self-contradiction, as we have copiously proved, so can no *informed* pope, priest, or other person believe that Christ was ever contained in the eucharist. For as Friar Hays owns, (in Gallizin. and in Serm. on Transub. p. 22,) "A self-contradiction is impossible to God," because it is a falsehood; and hence, "Christ could not make his body be in the sacrament and not in the sacrament at the same moment." This simple admission destroys popery at once. For, in the first place, as Christ was not one instant out of his apostles' sight from his blessing to their eating the sacrament; and it is granted, "he could not be in their sight and out of it, and out of the bread and in it, at the same time," then it follows he was not in the sacrament at all. 2. As it is most clear from the gospel, &c., that the term, *body*, was taken in several senses, and that he did not say of the bread, This is my *human body*, but left common sense to

discern which it was he meant, then is it most clear that his human body was never in the sacrament. 3. His apostles worshipped himself, but did not worship the sacrament: hence they did not believe he was there, and, being inspired, they were not mistaken; therefore, he was not in the eucharist; and lastly, as the council even owns, "Christ gave the sacrament to be eaten, not worshipped," therefore he did not believe himself to be contained therein; and hence, as no man believes Christ was mistaken or wrong, so can no informed man ever believe that Christ was ever in any host, or that he that worships it is not *wrong*.

The first pillar, and chief, thus proved a falsehood and destroyed, the rest must share the same fate. The 2d. "That Christ is always *corporally* present in heaven, and *corporally* present in many places on earth," that is, wherever priests consecrate wafers, and thus cause him to be contained in every wafer! as this proposition contains a heap of self-contradictions, so is it clearly a heap of falsehoods. 3d. "That the supreme worship of God himself must be given to the host." To divinely adore any, save God only, is acknowledged "damnable idolatry;" but the wafer is not God, nor did any apostle ever adore it; hence, to say it is right to adore it, is a most wicked falsehood. 4th. "The church of God always adored it." Then either the church of Christ, that for hundreds of years did not adore the eucharist in any way, was not the church of God, or the council hath told a most notorious falsehood! 5th. "To adore it and carry it about, and hold it up to be adored, is no idolatry;" but it is proved such adoration is most damnable idolatry. Hence, here is another lie. 6th. *Neque enim ideo minus est adorandum, &c.* "Nobody must be discouraged from such adoration, in that Christ gave it to be eaten only."

This surpasses in wickedness all that went before! because it inculcates immediate and deliberate contempt of Jesus Christ's authority and example, and abject submission to the pope and his clergy, and therefore the eternal destruction of those teaching it, and adopting it! It was clearly framed to meet an anticipated objection. The pious Christian might naturally enough hesitate at this strange adoration and say, I wish to follow my Saviour's sacred

example and precepts; but I could never learn that he worshipped the host, or ordered it; or that any of the apostles ever did so; and surely they were *right*; to do it then must be wrong, and therefore I am afraid to adore the host. The council's reply is, *Neque enim ideo, &c.* "You are not to hesitate or fear, because that no apostle worshipped it; nor Christ commanded it; the church commands you to do so; that is enough for you, you must obey the church!!" What! can that be the church of Christ, that thus treats with contempt him, and his example, and apostles? that sets aside him, his commandments, and gospel, and substitutes her own, and thus leads the people in the broad road to destruction! Popes, cardinals, and doctors have not been ashamed to justify this wicked contempt of and rebellion against God, under the pretence of "the church having from Christ the power of the keys of heaven," calling it "a dispensation;" under which cloak they thus practise on credulity, and fill their coffers. O wickedness unparalleled! as if God could give men a license to contradict himself.* O fatal credulity in the laity who be-

* Hear Pope Innocent III. "Secundem plenitudinem potestatis de jure, supra jus, possumus dispensare."

"We may, according to the plenitude of our power, dispense with the law and above the law." Decret. de concess. præbend. tit. 3. cap. proposuit.

And in lib. i. Gregory IX. decret. ix. tit. 7, cap. 3, is an epistle of Innocent III. thus: "Non enim homo sed Deus separat quos Romanus pontifex, (qui non puri hominis, sed veri Dei vicem gerit in terris.) Ecclesiarum necessitate dissolvit." Cap. Quanto personam.

"Those whom the Pope of Rome doth separate, it is not man that separateth them but God; for the pope holdeth the place on earth, not simply of a man, but of true God."

Saith the Gloss: "Et est verus Deus et verus homo: gerens veri Dei vicem. Unde dicitur habere cæleste arbitrum," &c.

"The pope is true God and true man, holding God's place, wherefore he hath celestial government, and he can therefore change the nature of things, by applying the substance of one thing to another, and of nothing he can make something: for in matters that he will have come to pass, his will is his reason, and no man may say unto him, What dost thou? for he has power to dispense above the law, and of injustice to make justice." Gloss etiam aliquid. tit. de hæret. cum Christus.

Andradius saith: "Liquet eos minime errasse, qui dicunt Romanum pontificem posse nonnunquam in legibus dispensare a Paulo et primis quatuor conciliis. Minime vero majores nostri religione et pietate excellentes apostolorum hæc, et quam plurima alia decreta refigere in

lieve it, and tamely submit to it. Who, after perusing all this, and these impious doctrines below written, a heap of which may be seen in Du Molin, part ii. p. 29, and other writers, can forbear being filled with not only astonishment but great indignation at such superlative effrontery and wickedness, under the guise of religion? The doctrine of their rubrick, which has been noticed, (p. 45,) "That Christ can be lost, or run off with and eaten by mice, or swallowed by priests and vomited, and eaten again by them," may be contemplated as the ridiculous offspring of fatuity—of a disordered brain; but here we have wickedness surpassing every thing, even atheism itself. Here we see the deadly root of what we daily witness—opposition to God's sacred book, and to every institution that would promote his glory and tend to enlighten, purify, and exalt his offspring to their true dignity; while obedience to the church, to the pope, and his priests, and strict attention to their doctrines are vigilantly inculcated; and hence the daring removal of the second commandment and nearly the fourth, and rending the tenth into two, the abrogating the half of the Lord's supper, having worship in an unknown tongue, &c., &c. all flatly opposed to God.

We must not, however, in our haste and just indignation, forget to return to the council's crowning proposition—the seventh, "That whosoever shall say that in this decree there is any thing wrong, he is accursed!!" This secures all! So then, we have proved incontestably, that the six propositions of this decree we have examined are six falsehoods the most notorious and audacious possible to be con-

animum induxissent nisi intellexissent," &c. Andrad. lib. 2, de Trid. Fid.

"It is manifest that those have not erred, who say, that the Roman pontiff can sometimes dispense with obeying the law of the apostle Paul and of the four first councils; nay, our ANCESTORS, men of great piety and religion, have BROKEN AND ANNULLED MANY DECREES OF THE APOSTLES!!!"

Cardinal Bellarmine writes—"Si papa erraret in præcipiendo vitia, vel prohibendo virtutes, teneretur, ecclesia credere vitia este bona et virtutes mala, nisi vellet contra conscentiam peccare." Bell. L. 4, de Pont. f. cap. 5.

"Should the pope err in commanding vices, and forbidding virtues, the church should be bound to believe that the vices were good and the virtues bad, unless she would sin against conscience!!!"

ceived, all combining to inculcate the highest possible wickedness—the crime above all others most ruinous to man and insulting to the Almighty, namely, to give that supreme adoration which is due to him only, to a priest-made Christ, that a mouse may run off with and eat up, or the priest himself eat and vomit up, and eat again! So then, all who will not believe notorious lies, commit idolatry, insult the God of heaven, and of course plunge themselves body and soul into the lake of fire, are pronounced cursed and damned, by the pope, (Christ's friend and vicar!) and by his church! Hear this, ye Roman Catholics! Hear it with both your ears, and be wise!

Methinks, to the veriest simpleton, the plain language of the council is briefly this, "Knowing well that Christ could not contradict himself, or lie, and that as there was no *proper sacrifice* for sin on earth when he gave the eucharist, there was therefore no proper sacrifice in it, nor consequently was his human body and blood in anywise visibly or invisibly therein: nor of course was there any change of the bread into that body, nor was it adored on any account, but eaten only; and as no subsequent sacrament could excel it, no eucharist forever can therefore be adored without idolatry and certain perdition; that all this is as surely true as that God cannot lie, we all perfectly know; yet we must teach the very contrary of the whole; yes, being sworn on the Gospels to do so till death, we must thus teach, and all our clergy forever must thus teach, and by all means must pronounce all who dissent and refuse to believe us accursed heretics, who, being out of the church and obstinate, cannot be saved!" Who of them can resist this statement? and who, not an idiot, will deny it? So then, this clergy, after the lapse of so many ages, do to this hour tread in these very steps, teaching these falsehoods for truths, and pronouncing those heretics who resist or reject them, never forgetting Luther above all.*

* We must again advert to Luther. This council, sworn, as we see it was, to teach all those falsehoods, pronounced another on Luther, as an "heresiarch." See Rule ii. De lib. prohib., passim; also the pope's bull, In cœna Domini, cursing "all Lutherans, Calvinists, Hussites, or by whatsoever name or sect they, who recede obstinately from obedience to the Bishop of Rome, may be called; as also all who in anywise favour, receive, or defend them." See the appendix at the end of this

Why was Luther called an arch-heretic and follower of Satan? one may inquire. From the documents that lie before us, and from facts too strong to be denied, what Lu-

book. We have seen the testimony of the famous Erasmus, that candid Romanist, and of others (p. 224,) who, it seems, believed the council, as much as I do, while Dr. Milner, in our days, and before him, Pastorini, who said, "he got the key of the bottomless pit," and others have, to their honour, been quite furious against him. But we shall now add other testimonies that cannot be contested, while Monsieur Villars's book, that stood the test of the public scrutiny of the most learned in France, who awarded it the prize, remains, with those, fearless of contradiction.

Villars (p. 64) states, in agreement with Erasmus—"Dr. Maclaine, in his translation of Mosheim's Ecclesiastical History, vol. iv. p. 23, ed. 1803, fully proves in a note, that the slanders forged against Luther by Cochläus, Paul Sarpi, and others, were refuted by De Priero and Pallavinci, the mortal enemies of Luther."

Ibid. "Luther devoted all his intellectual powers to the success of reviving letters, watched their progress, and rejoiced at the victory of ancient languages over the inquisitors. He had also acquired celebrity by some good productions of this description. Supported by an indefatigable zeal and a wonderful memory, Luther acquired the most perfect acquaintance with the *sacred Scriptures*, the fathers, and other ecclesiastical antiquities. In every encounter, he overwhelmed the scholastics with his arguments and wit, and covered their science with confusion, &c. His individual character was uprightness. Ardent and calm, high-spirited and humble at the same time; his language, when provoked by injurious treatment, irritable and warm; mild and inimical to every species of violence in actions; cheerful, open, of a ready wit, a pleasing companion; studious, sober, and a stoic in himself; courageous and disinterested, he exposed himself with tranquillity to every risk in support of what he believed to be the truth. Commanded to appear at the diet of Worms, he presented himself there, notwithstanding the terrible and very recent example of John Huss, with dignity, simplicity, and firmness. Far from setting Rome at defiance at the first, he wrote submissively to the pope, he exhibited no other appearance of superiority but that of his immense knowledge over Cardinal Cajetan, and the other theologians deputed by the court of Rome to convert him.

"Being an Augustinian monk and doctor, he had been sent to Rome on the business of his order, and there every thing which struck his eye, filled his heart with indignation; and like that General Arminius, who had repelled the Roman legions from Italy, it was in Rome he learned to despise that Rome, which at a distance he had so venerated, and which had appeared so formidable. I may add, that after having refused the offers of the court of Rome—after having been the friend, the adviser, the spiritual father of so many princes, from whom, did he wish it, he might have obtained great riches, Luther lived and died in a state bordering on poverty, and left to his wife and children only the esteem due to his name."

ther did, was, with great diligence and labour to translate the Book of God into the mother tongue, and disseminate

P. 241. "The Marquis d'Argens.—'In all these times of ignorance Luther appeared, like one of those cheering lights which after a long tempest announces to mariners an approaching calm. He showed the absurdity of errors which long respect and custom had rendered sacred. In short, this great man did as much good to science as he did injury to the court of Rome.' He showed the absurdity of the errors which long respect and ancient custom had rendered sacred; he not only ridiculed the opinions of the theologians, but their language and manner of writing. He was seconded in this undertaking by Calvin; and it is to these disputes on religion that we are indebted for the restoration of the fine arts and good style. The theologians of each party eagerly strove with each other to write correctly, and to prejudice their readers in their favour by the purity of their style." *Hist. de l'Esprit Humain*, tom. i. p. 250.

Ibid. "The German nation acknowledges Luther for the reformer of its literature and of its idiom. One of his first cares was to publish *a faithful translation of the Bible in the vulgar tongue, from the original*; it may be easily conceived with what avidity this immense work was received, and what a general sensation it excited. 'No writer, for many ages,' says George Muller, in his *Lettres sur les Science*, 'had seen his writings bought up with such avidity, and so read, from the throne to the cottage; the popularity, the natural ease, the energy of expression which prevailed in them, and a *doctrine which cheered and elevated the soul*, gained him the most upright and judicious of all classes."

P. 256. LUTHER IS ACCUSED OF VIOLENCE. "At the beginning," saith Villars, "Luther showed himself very respectful to the head of the church. He expressed himself then, and frequently afterwards, with great moderation and decency. But let us reflect on the horrible abuse with which he was loaded; let us read the libels of Hochstratum, Eckius, Tetzels, &c., and we shall see whether Luther ought to be condemned for the indignation he frequently manifested. Had he not been ardent and vehement, how could he become the leader of so great a revolution? Yet his language, though sometimes violent, was never cruel and ferocious, like that of some popes.

"We shall hear Clement V. In his bull against Louis, Emperor of Bavaria, he expresses himself thus: 'May God strike him with imbecility and madness: may heaven overwhelm him with its thunders: may the anger of God, with that of St. Peter and St. Paul, fall upon him in this world and in the next: may the whole universe revolt against him: may the earth swallow him up alive: may his name perish from the earliest generation: and may his memory disappear: may all the elements be adverse to him: may his children, delivered into the hands of his enemies, be crushed before his eyes.' *Rainald. An. Eccl.* Such was the language of a pope! How far beyond any thing that Luther ever wrote. Yet how has he been loaded by *Gurasse* and all his worthy successors, with all manner of bitter and pitiful reproaches. Strange blindness of ignorance and fanaticism!"

it all around, that the people might with their own eyes behold the *religion* which Christ and his apostles taught, to lead men with certainty to heaven; and that they might compare what their clergy taught them (and which vexed his very soul) with that their Lord taught, and judge if they agreed; and then choose for themselves. He made no religion, for he did not make the gospel, he only translated and gave it. This soon discovered to them the cheat put upon them by their clergy—that it was quite a different religion—a mercenary, corrupt religion, they were giving them. This spoiled the pope's and the clergy's market, and dreadfully vexed them; but it took the people off the broad road, and brought all this blame upon Luther, and Calvin, and all his helpers, even to this day! Now what man of sense will say that by thus giving God's book he was following the devil? But if this was wrong to do, thus to present the book of heaven to the people's eyes, and to vex the clergy, then the same blame must attach to Christ and his apostles, for they presented the very same heavenly doctrine to the *ears* of the multitudes, and greatly vexed the Jewish clergy, who had been teaching wrong doctrines. Mark vii. 7. For which they hated him, and called him devil, deceiver, and what not, and finally put him to death! Those teachers, then, who are vexed with such as publish or spread abroad the Scripture, or with those who receive or read it, exhibit themselves as being vexed with Christ, as brethren to the Jewish clergy, and therefore as either ignorant or mercenary diabolical creatures whom every one should avoid.

I now return: Supposing all that has been hitherto said on this host-worship were forgotten, yet, on papal principles can no informed man who cares for his soul ever dare practise this worship; and for this plain reason—it is indeed confessed it would be damnable idolatry to divinely adore any creature; and as there are twelve cases or more, in which the consecration may fail, (see p. 45,) which no man can possibly know or guard against, then the bread remains as it was, a creature only! What now must follow, but that he who worships it, supremely adores a creature, and becomes guilty of grosser idolatry than any pagan ever committed, and draws down destruction on his own soul? Nor can any thinking, tender-minded person be ever, at any

time of his life, or in any one instance, certain that he is not thus daily destroying himself, and heaping up for himself wrath against the day of wrath. Why then should he venture on such a service, when it is most plain Christ never commanded it, and therefore it is a service of man's device? Of Pope Adrian VI. it is said, that so fully did he see this uncertainty, that in his own mind he still said, *Adoro te si tu es Christus*, "I adore thee if thou art Christ," and judged the people should say the same!

I then argue, that as no power whatever can work a self-contradiction, so can no being make what is already made; but Christ was, many years before the eucharist; therefore, could no power whatever make the eucharistic bread to be the man Christ Jesus: and hence the eucharist has never been so changed; of course, it ever remained a creature, bread, and the adoration of it was always idolatry.

Again, to divinely adore an angel, or a good man, because Christ is in him by his spirit, is such idolatry as every pope and priest would stare at and pronounce damnable; to adore a living beast, must be still more damnable; and to supremely adore inanimate matter, formed in what shape soever by any being, is the most damnable idolatry of all: but the eucharist or wafer is lifeless, and can neither see, nor hear, nor walk; therefore, to divinely adore the host, is conclusively the most damnable idolatry that the eye of man or angel ever saw, or his ear ever heard.

I laid the following argument before Dr. Doyle in letters I addressed to him in 1824, p. 27: "To divinely adore any creature, even the highest angel in heaven, would be as certain idolatry as to worship the devil: if a man would suffer any death sooner than worship the devil, then should a man endure any death sooner than adore any creature. But the wafer or host is a creature; therefore, should every man of sense suffer any death whatever, rather than bow down and worship the host."

If Dr. Doyle must confess the legitimacy of this argument, and also knowing, as he of course must, that the consecrated wafer was never adored till the year 1216; how then can either clergy or people adore the wafer without idolatry and peril of damnation? The council of Trent, imposing such worship on her clergy by oath, of course thus binds them to commit diabolical idolatry all their days,

and thus incur their own destruction. If they should persist in so dreadful a service, at least to a man resisting it, is for them to judge.

But, supposing the consecration to succeed, when after it the priest breaks the host into three parts, what does he break? Not Christ's body; for his body being impassible and in heaven, cannot be broken on earth: not bread; for if your doctrine be true, there is no bread there: then nothing is broken; for species, colours, or forms without substance are nothing. Again, I would ask, what is that round, white, thin, sweet thing in the priest's hands after consecration? not round, white, sweet bread, for none remains; but who will say it is Christ that is round, or white, or thin, or sweet? then it is nothing. Hence, they who worship the host, either divinely worship **nothing**, or worship bread, and plunge themselves into idolatry and destruction. What a religion!

That the *host-worship* is a novelty, not known till 1216, is most plain. 1st. Because that not till the year 1215, was transubstantiation, by the council of Lateran, under Pope Innocent III., made an *article of faith*, as Scotus, Tonsal, and others write; so, before that, it was not worshipped. And 2d. In the Roman canon law, we find that it was Pope Honorius III., who the following year ordered that the priests at a certain part of the mass service should *elevate the host*, and cause the people to prostrate themselves to worship it; and also, about the year 1220, directed these words, "HIC DEUM ADORA," "*Worship God here*," to be written on the tabernacles in which the host was reserved for the sick. Turretinus, Fox's Eccles. Histor. p. 562.

Again, seeing Christ's own sacrament was not worshipped, neither was it propitiatory, and that both are appointed for the mass; as the latter, therefore, is exalted infinitely above the former, the ministers of it must, by consequence, be in the same proportion exalted above our Lord Jesus Christ, which necessarily affixes to them the distinctive and prominent character of St. Paul's "man of sin and son of perdition, who exalteth himself above God." 2 Thess. ii. 4.

The learned and ingenious Jesuit, Costerus, perceiving these awful consequences, and at once to remove if possible all blame from his church, he, as is usual with these writers, rolls it upon Christ, as the author of this worship.

that such as dared to find fault, might thus in blaming him be put to shame. "*Si enim in sacramento eucharistiæ verum Christi corpus non continetur, indigne egit Christus cum ecclesia sua,*" &c. "If the *real body* of Christ be not contained in the sacrament, Christ has acted unworthily by his church, which, *by reason of his own words*, he has left in such *error and idolatry as has never been seen or heard of*. Their error who worship images of gold, silver, or other stuff, or living animals, as do the pagans and Egyptians; or a red cloth on the top of a pole, as do the Laplanders; is more excusable than theirs, who worship a bit of bread, as Christians have done for so many ages," &c. Costerus, Enchirid. c. 8, n. 10.

This piece of wit will not do; no artifice whatever can prop up this absurd doctrine or excuse this frightful idolatry, nor prevent its blame from falling with all its weight upon his church. Christ spoke so plainly at his last supper, that none then, nor for more than seven hundred years after, as we have seen, mistook his words; but they were at length tortured, to serve papal purposes. When our Lord pronounced "St. John to be the son of the virgin Mary, and her his mother," (John xix. 26, 27,) had the other apostles proceeded thereupon to insist that he had by these words actually turned St. John into Christ, the *real son* of the virgin, and had sworn each other to believe and publish that he was no longer St. John, but the self-same Christ that was born of Mary, and had then straightway fallen down and worshipped him with divine worship, what would this doctor and his church have said of all this? Would they not have called it wilful, stupid and damnable idolatry? nor once think of excusing it, as above. But as John was more like to Christ than is a piece of bread, so must those who persist to worship it, be in that proportion the more blameable.

Before I close I must beg to make another remark, and most singular and awful it is, yet not less true. When this council, whose doctrine we are examining, were about to bring in any dogma, the more impious and horrible it was, so much the greater air of gravity and deep devotion to God did they assume! and to this day, only mark their writers, and it will be seen they have learned the same lesson fully, the greater the falsehood they are proceeding to advocate,

the more solemn are their appeals to Heaven,—to the Searcher of hearts, of their sincerity and purity! for after this, who, not a sceptic, could suspect them! Only read Doctor Milner's Preface, and other parts of his *End of Controversy*, for such appeals to God; and yet his whole book is one heap of sophistries and misrepresentations—not one point defended with sound argument or truth!

Another observation of a still more terrifying character, if possible, and equally true, is, That the more vehemently the God of heaven denounces any doctrine for its wickedness, the more particular are this clergy in extolling their power, as received from God, to establish this very doctrine and to practise it, and the more do they laud it and give to it the deeper attention and devotion!!! This all may see, that of all their religious services, there is none they so much extol as the power they have to make the body and blood of Christ; and their devotion in worshipping this is beyond comparison solemnity, by far above all the rest! Behold the following claims, and with them couple the falsehood of this doctrine as now opened; and with all this unite their admission of its entire uncertainty, together with the tremendous threatenings of God against *idolatry*, or image-worship, in general, but especially, against this supreme adoration, termed emphatically the adoration of the beast and of his image; and see if there be not cause of great alarm of soul, and trembling in every part to all concerned!

“We grant,” saith Vasquez, on 1 Cor. xi., “that the apostles commanded this *to eat and drink*, yet the church and sovereign pontiff, for just causes, abolish this commandment: for the power of the apostles to give commandments has not been greater than that of the church and pope.” Tom. ii. disq. 216, 12, 60. Reader, what sayest thou to this?

Saith Gabriel Biel, “Priests have great power over the one and the other body of Christ. Who hath ever seen things like this? He who made me, has, if I may say it, given me power to create him; and he that made me is made by my means.”*

* Sacerdotes insignes habent potestates, super utrumque corpus Christi. Quis hujus rei vidit similia? Qui creavit me, si fas est dicere, dedit mihi creare se, et qui creavit me creatur mediante me. Biel. Lect. 1. in Can. Miss.

Again, saith the same. "The angels, citizens of heaven, dare not aspire to the authority of the priesthood. Passing by the bands of angels, let us come to the queen of heaven and the lady of the world. She, though in plenitude of grace she exceeds all creatures, yet yields to the hierarchs (*or priests*) in the execution of the mystery committed unto them.—Christ is incarnate, and made flesh in the hands of priests, as in the Virgin's womb—priests do create their Creator, and have power over the body of Christ."*

But, saith Peter de Besse, "Baronius's argument is plainly this, 'That priests far surpass kings in dignity: Joshua stopped but the sun, but these (the priests) stay Christ, being in heaven, in the midst of an altar; the creature obeyed the first, but the *Creator obeys the last*—the sun, the one; and God the other, as often as they pronounce the sacred words.'†

Nowwithstanding all these high-sounding and astonishing pretensions to such celestial powers, thus assumed by this priesthood to have been conferred on them by Jesus Christ himself, yet hear them afterwards, as follows, and mark their strange inconsistency!

"If any one shall say, that it is not *necessary* for the ministers, when they consecrate the sacraments to possess *intention* of doing at least what the church doth, Let him be accursed."‡

"Should any priest not *intend* to consecrate, but to deceive, there is no sacrament, because *intention* is necessary."§

Saith Gabriel Biel, "No priest that celebrateth can know evidently whether he be a priest; for he cannot know evi-

* Ad sacerdotii auctoritatem angeli, cœlorum cives, ne audent aspirare. Transgrediendo perinde agmina angelorum, ad ipsam cœli reginam, et mundi Dominam veniamus. Hæc etsi in gratiæ plenitudine creaturas supergrediatur universas, hierarchis tamen cedit in commissi ipsis mysterii executione, &c. G. Biel. Can. Missæ, l. 4.

† At vero longe præstare sacerdotes regibus argumento quo utitur plane significat, &c. Peter de Besse, cap. 2, 3. Baron. Annal. 57, § 31.

‡ Si quis dixerit in ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem, saltem faciendi quod ecclesia facit, Anathema sit. Conc. Trid. sess. 7. can. 11.

§ Si quis non intendit conficere, sed delusorie aliquid agere, non consecrat quia requiritur intentio. Missale Rom. p. 53.

dently whether he be baptized, or whether he be lawfully ordained.”*

Saith Cardinal Bellarmine, “No man can be *certain*, with the *certainty of faith*, that he receives a *true sacrament*; because it depends on the minister’s *intention* to consecrate, and none can see another’s intention.†

If the council, mass-book, and doctors do not here admit the greatest possible doubt and uncertainty of their having such divine power, or indeed of their being right in any part of their religion, let candour determine! Hence, after all their *boast and rapture* about their great power given them, “to *convert bread into Jesus Christ, really and truly*,” and then to adore this new-made God, reason itself must pronounce it to be either madness or priestcraft, involving, as it evidently does, the highest possible idolatry, wickedness, and imposture; all which Divine Revelation abundantly confirms. For therein a twofold idolatry is specified, the one common to Pagans, but both belonging to the man of sin and his apostate church: the former, the worship of images; the latter, the supreme adoration of the beast and his image, and both designated, “The worship of devils,” as being their offspring, and to be punished in eternal fire. The one is marked in Rev. ix. 20. (“They repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk;”) and in many other places likewise,‡ of which I take Isaiah xlv—xlv. “The carpenter heweth down cedars, he stretcheth out his rule and marketh it after the figure of a man, according to the beauty of a man, that it may remain in the house; he taketh thereof to burn and warm himself, he burneth part thereof in the fire, with part thereof he eateth flesh, he roasteth roast and is satisfied—and the residue he maketh a God, even his graven image—he falleth down unto it and wor-

* Nullus celebrans potest evidenter scire se esse sacerdotem; quia non potest evidenter scire se fore baptizatum, aut legitime ordinatum. Gab. Biel. Epit. Can. Missæ.

† Neque potest quis esse certus, certitudine fidei, se percipere verum sacramentum, cum sacramentum non conficitur sine intentione ministri, et intentionem alterius nemo videre possit.” Bellar. l. 8. cap. de Justificatione.

‡ Exod. xx. 4. Deut. iv. 16; xvii. 15. Levit. xxvi. Psalm cxv. Jer x. 8—15. Acts xvii. 29. Rom. i. 23. Gal. v. 20. Rev. xxi. 8, &c.

shippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God; and none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire; yea, I have baked bread on the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree? He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? They shall be ashamed, and also confounded, all of them; they shall go to confusion together, who are makers of idols."

Minutius Felix (an. 230, c. xxiii.) writes, "Now would any one be pleased to consider the pains taken and engines that are employed in the formation of images, he would be ashamed to stand in such fear of a thing that the hand of the artist had been so long playing upon to make a God. For this *wooden* God, taken, perhaps, out of some old faggot pile, or a piece of some forlorn stump, is hung up, hewn, planed, &c.; or if it be a Deity of brass or silver, it is ten to one but it derives its pedigree from a dirty kettle, or worse, &c. But if it happen to be a God of stone, then the mallets and chisels are set to work upon him, &c., but as he is not sensible of any hardships in making, so neither of your divine honours when made, unless perhaps, when you have dubbed it a God, ceases to be stone or wood or silver any longer. But when, pray, does it become divine? Behold, it is cast, fashioned, and filed; Well, it is no God yet; behold, it is soldered, put together, and set upon its legs; Well, it is no God yet. *Ecce ornatur, consecratur, oratur, tunc, prostremo Deus est, &c.* 'Behold, it is bedecked, consecrated, and prayed to. Then, then, at last, behold a complete God,' after man has vouchsafed to make and dedicate him."

With regard to this image-making and worship, thus divinely derided of old, it may here perhaps need no other comment, than just to remark, No crucifix or image must be used till first devoutly consecrated by its clergy.* Then,

* THE CONSECRATING PRAYER.—*Rogamus te Domine, Sancte Pater omnipresens sempiternus Deus, ut digneris benedicere hoc lignum crucis tuæ, &c.* We implore thee, O Lord, holy Father, omnipresent and ever lasting God, that thou wilt vouchsafe to bless this wood of thy cross that it may be to mankind a healthful remedy, the strengthener of faith.

then may its votaries bow down before it, pray, and devoutly honour and kiss it!

Let us now attend to the process of the host-making and its worship.

The farmer soweth wheat, it grows, it ripens, is reaped, and is threshed; it is ground at the mill, it is sifted with a sieve; with a part thereof, the fowls, the hogs, and cattle are fattened; with a part thereof the family are fed and satisfied; and another part is taken, and formed, and baked by the baker, yet it is no God; it is brought forwards, and laid on the altar, and yet it is no God; the priest handles it, and crosses it, and yet it is no God; but he at length pronounces some three words over it, then, instantly then, it is a complete God; he falls down before it, and prays to it, saying, "Save me, O save me, thou art my God." He lifts it up to the people and cries, "*Ecce Agnus Dei qui tollit mundi peccata.* Behold the Lamb of God that taketh away the sins of the world!" His whole congregation fall down and worship it, smiting upon their breasts, crying, "*Mea culpa, mea culpa, mea maxima culpa,* My fault, my fault, my very great fault; my God be merciful to me;" nor do they consider, Is there not a lie in my right hand, nor that the makers of idols shall go to confusion together! Now, how exact is this parallel.

To make some show of defence, to turn aside this charge of idolatry, it has been replied, When we fall down and worship the host or sacrament, it is not the outward species of bread and wine we thus worship, but Christ, whom we firmly believe to be present in the host; and being God, he must be present everywhere, therefore present in the host; Hence, our worship of him there cannot be idolatry.

This, though plausible, is altogether fallacious—it cannot for a moment stand the touch of truth: for, 1st, had it been good,—had Christ been thus present in the eucharist, he and his apostles must have known it better than all the papal doctors in the world, and if it was a justifiable worship, would have commanded it; but this, ye confess, he did not do, either by example or precept. Hence, this argument or sophism is destroyed at once, and that worship

an inciter to good works, the redemption of souls, and that it may be a comfort, protection, and safeguard against the cruel darts of their enemies, through our Lord Jesus Christ. Burnet, art. 22. Alas! what blasphemy

is idolatry. 2d. Though Christ, as to his divine nature or spirit, pervades and upholds all things animate and inanimate, and dwells especially in every pious person, Is that any argument, that plants, animals, or even pious men should be worshipped? And it is worthy of notice, that when the Christians of old (as we learn from Theophylact, Arnobius, St. Augustine and others) reproached the pagans for their idolatry, they made this answer: "We know, as well as you, that these images we worship are made of timber or other stuff which decayeth, and are senseless, and are eaten by worms, and that mice and other vermin may burrow and breed in them. Hence, it is God, in, and by these things, and not these things themselves which we worship." If their answer be not good, so neither can yours for worshipping the host.

The other idolatry, "the supreme adoration of the beast and his image," is thus pointed out and denounced in Rev. xiv. 9, 11: "And the third angel followed, crying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand: the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and with brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and who receive the mark of his name."

Most striking is it, indeed, that both those idolatries, thus so accurately predicted, have been distinctly decreed by the Trent council, and are to this hour maintained by the church of Rome; the one is stated in the beginning of this letter; the other, standing in flat opposition to the second commandment and to those other Scriptures, is found in session 25, thus:* "Moreover, images of Christ, of the virgin

* *Imagines porro Christi, Deiparæ virginis, et aliorum sanctorum, in templis præsertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam, non—quod fiduciam imaginibus sit figenda, veluti olim fiebat a gentibus, quæ in idolis spem suam collocabant, sed quoniam honos qui eis exhibetur refertur ad prototypa quæ illæ repræsentant; ita ut per imagines, quas osculamur et quorum quibus caput*

Mother of GOD, and of other saints, must be provided and retained in churches especially; and to them must due honour and worship be imparted; not that confidence is to be put in them, as did the heathen of old who placed their hope in their idols, but because the honour thus paid them is referred to their prototypes; so that by these images we kiss, and in whose presence we with uncovered head prostrate ourselves, we adore Christ, and worship these saints, whose likeness they bear!" What! adore Christ by a service opposed to God's law, and which no apostle ever practised?

But what this "beast and image" mean will be gratifying to know. The term "beast" is put for "an emperor, or king, or kingdom," (Dan. vii. 3, 23,) and also (Rev. xiii. xiv. 9,) for "a spiritual, idolatrous chieftain or head, who is the man of sin—the son of perdition, sitting in the temple of GOD—the bloody antichrist, the most cruel of all idolatrous princes, who would pour out the blood of the saints like water," saith Pastorini.—"He was to arise after and upon the dismemberment of the Roman empire," (ibid p. 314—316,) which happened in the west, under Momylus in the fifth century; and was completed in the east in 546, by Totil, p. 110, 233, 247, edit. v. Dublin.

Now, with regard to this "beast's image:" as the true "Christ is the *express image* of the true GOD"—the Father, whom all angels and true Christians adore; so, the false GOD, sitting in the temple of GOD, sends forth his *Christ* or *image*, which all his followers must adore; for he declares, "that he that will not adore it shall be damned." Hence, this image of the beast, which he sends forth to be divinely adored, is the consecrated wafer. By the adoration of this—the adoration of the beast and of his image, and which incurs the wrath of the true GOD, is performed, and necessarily incurs this dreadful divine denunciation which we find on record! And truly remarkable is it, that as this adoration of the wafer is the most wicked idolatry on earth, and is a crime the most to be punished by the true GOD; so, there is no religious service of this false GOD,

aperimus et procumbimus, Christum adoremus, et sanctos, quorum illæ similitudinem gerunt, veneremur, &c. Con. Trid. sess. 25, de invoc. venerat.—et sanctor. sacr. imag.

who sits in the temple of God, to which so great importance is attached, or that is so devoutly performed, as is that of the worship of the host.

In sum, the worship of the host, it is now proved, was never taught by Christ or his apostles—is of modern invention—is contrary to our baptismal covenant, which binds us to his commands and example, and is therefore utterly subversive of the Christian religion—is condemned by the Scriptures, and by all fair argument, as the *most absurd doctrine*, and the most diabolical idolatry, that ever appeared among men; and is, in fact, no less than an agreement with Satan to secure the ruin of body and soul in hell, of those who persist in it, through the endless duration of eternity. Seeing, then, that these are facts and charges which cannot be disproved, (if they can, let it appear,) and that neither can transubstantiation nor the sacrifice of the mass be supported consistently, by any power whatever, with truth and the religion of Christ, should they not all, in the name of God, be even now given up and dismissed forever, by everybody who regards his soul?

I shall bow my knees daily before God, that he may graciously open the eyes of his precious yet abused offspring, and turn them from these pernicious delusions, to the blessed, pure, and saving gospel of our Lord Jesus Christ, that we all may finally meet together with joy, and not with grief, around his throne in glory, and escape that eternal misery which is prepared for all those who obey not the gospel—that *precious gospel* which Christ, our GREAT JUDGE, has given us, to be a light unto our feet, and to lead us safely away from all the foolish and dangerous inventions of fallible man, into the peaceful paths of eternal life. Surely, sir, you and your brethren should not, cannot be displeased with me, for this my good will, and for labouring and studying for this noble end; and thus contending day and night for that FAITH once delivered to the saints, in order that this OLD RELIGION, which saves the soul from *sin and wrath*, and it alone, may prevail amongst us. While I behold the dishonour to God, and ruin to man, which *false doctrines* occasion, if I am led to speak with strength, and even severity against them, it is not to injure or give pain to any child of man, but to clear my

own conscience, to do my duty, and save my fellow-men from them and their consequences, even death eternal, that I do so.

I am, Rev. Sir, with prayer to God that he may bless this labour of love, to its intended end,

Your humble servant and friend,

GIDEON OUSELEY.

5th edit., June 23, 1827.

LETTER VIII.

HALF-COMMUNION

A GRIEVOUS NOVELTY, SUBVERSIVE OF CHRIST'S INSTITUTION.

TO THE REV. JOHN THAYER.

REV. SIR,—IN discussing ~~the~~ subject, I shall adduce, 1st. The *institution* and *example* of our Lord Jesus Christ in regard to the eucharistic cup. 2d. The canons of the councils of Constance and Trent in flat opposition to Christ. 3d. The testimonies of the fathers and of eminent papal divines; and, 4th, close with some brief arguments.

THE LORD'S INSTITUTION OF THE CUP, &c.—“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said—Take, eat, this is my body; and he took *the cup*, and gave thanks, and *gave it to them*, saying—*Drink ye all of it*; for this *is my blood* of the New Testament, which *is shed* for many *for the remission of sins*. And *they all drank of it*.”* “He took the cup when he had supped, saying—*This cup* is the new testament in my blood, this do in remembrance of me; for as often as ye eat this bread and *drink this cup*, ye do *show forth his death* till he come.”

Here, it is fully evident, that our Lord, who is infinite

* Matt. xxvi. 26—29. Mark xiv. 23. Luke xxii. 20. 1 Cor. xi 23—25

wisdom, hath, by precept and example, taught and appointed *both bread and cup* in the eucharist, not only before his death, but also after his ascension to heaven. For, St. Paul (ver. 23) was taught the same, "to show forth his death till he come." And he (Paul) taught all Christians, in every place, to do so likewise. 1 Cor. i. 2; xi. 28, 29.

We beg to premise these two propositions: 1. It being admitted, that Christ is possessed of infinite wisdom, nay, of every possible perfection, and that he is our lawgiver, saviour, and judge; therefore, it is incumbent on all those who bear his name, forsaking all others, to cleave to his pure doctrine and holy example solely.

2. Any teachers of religion found departing from his holy doctrine, or example,—who add to or take from his gospel, and refuse to be reclaimed, cannot be under the guidance of the Holy Ghost, nor be Christian teachers. Hence, all men, in order to be saved, "should try the spirits, (the teachers,) whether they be of God," and "prove all things, and hold fast that which is good." 1 John iv. 1. 1 Thess. v. 21.

When a number of divines confess Jesus Christ to be infinite wisdom, and yet condemn his acknowledged institution, as a *dangerous error*, must they not have been deeply infatuated? Without another comment at present, on the councils of Constance and Trent, let us hear their decrees!

COUNCIL OF CONSTANCE. "Whereas in several parts of the world some have rashly presumed to assert that all Christians ought to receive the holy sacrament of the eucharist under both species, of bread and wine, and that, also, after supper or not fasting; contrary to the laudable custom of the church, justly approved of, which they damnably endeavour to reprobate as sacrilegious. Hence it is, that this holy general council of Constance, assembled by the Holy Ghost to provide for the salvation of the faithful against *this error*, declares, decrees, and defines, that although Christ did *after supper* institute this holy sacrament, and administered it to his disciples *in both kinds*, of bread and wine, yet, this notwithstanding, the laudable authority of the sacred canons, and the approved custom of the church, has fixed, and doth fix, that this sacrament ought not to be consecrated after supper, nor received by the faithful except fasting. And as this custom, for the purpose of avoiding certain dangers and

scandals, has been rationally introduced, and that, *although this sacrament was received by the faithful under both kinds in the primitive church*, it was afterwards received under both kinds by the officiating priests, and by the people under the species of bread only, it being believed most certainly, and nothing doubted, that the entire body and blood of Christ are really contained as well under the species of bread as of wine; this, therefore, being approved, it is now made a law. Likewise this holy synod decrees and declares, as to this matter, to the rev. fathers in Christ, patriarchs, lords, &c., that they must effectually punish all such as shall transgress this decree, or shall exhort to communicate the people in both kinds.*

COUNCIL OF 'TRENT saith—

“Although from the beginning of the Christian religion, the use of both kinds in the administration of the sacrament of the eucharist has been common, yet in process of time that custom being widely changed, the church, for weighty and just causes, approve this custom of communicating under

* “Cum in nonnullis mundi partibus quidam temerarie asserere præsumunt populum Christianum debere eucharistiæ sacramentum sub utraque panis et vini specie suscipere. Etiam post cœnam, vel non jejunum, contra laudabilem ecclesiæ consuetudinem, rationabiliter approbatam, quam sacrilegam damnabiliter reprobare conantur. Hinc est, quod hoc præsens concilium sacrum generale Constantiense, in Spiritu sancto legitime congregatum, adversus hunc errorem salutem fidelium providere satagens, declarat, discernit, et diffinit, quod, licet Christus post cœnam instituerit, et suis discipulis administravit sub utraque specie panis et vini hoc venerabile sacramentum, tamen, hoc non obstante, sanctorum canonum auctoritas laudabilis, et approbata consuetudo ecclesiæ servavit et servat, quod hujusmodi sacramentum; non debet confici post cœnam, neque a fidelibus recipi non jejunis.

“Et sicut consuetudo hæc ad evitandum aliqua pericula et scandala est rationabiliter introducta, quod, licet in primitiva ecclesia hujusmodi sacramentum a fidelibus sub utraque specie reciperetur; postea a confidentibus sub utraque specie, et a laicis tantummodo sub specie panis suscipiatur; cum certissime credendum sit, et nullatenus, dubitandum, integram Christi corpus et sanguinem, tam sub specie panis quam sub specie vini veraciter contineri; igitur approbata, nunc pro lege habenda. Item ipsa sancta synodus decernit et declarat, super ista materia, reverendis in Christo patribus, et patriarchis, et dominis, ut effectualiter puniant eos contra hoc decretum excedentes, qui communicandum populum sub utraque specie panis et vini exhortati fuerint.” Conc. Constan. an. 1414, sess. 13.

one kind only, and have made it a law, which to condemn or change without her authority is unlawful.*

“If any one shall say, that all Christians ought, by God’s command, or for the sake of salvation, receive the most holy sacrament of the eucharist in both kinds, let him be accursed!†

“If any one shall say, that the holy Catholic church has not been induced by just causes to communicate the laity, and non-officiating clergy also, in the species of bread only, or to have erred therein; let him be accursed!”‡

We shall now listen to the testimonies of Justin Martyr, St. Ambrose, St. Chrysostom, Pope Gelasius, Vasquez, A. e Castro, Aquinas, and the learned and famous George Cassander, &c.

Justin Martyr writes, “On the day commonly called Sunday, assemblies of citizens and countrymen are made, and the writings of the apostles and prophets are read; the minister makes an exhortation after this, we all rise and pour out prayers, and *bread and wine* are brought forth, and the minister, to the utmost of his ability, sends forth prayers and praises to God, and all the people unite and consent saying, *Amen.*” Again, “They who are called deacons among us, give to every one that is present, of the consecrated bread and wine, even as Jesus commanded them to do.”§

St. Cyprian saith, “How shall we fit them for the cup

* Licet ab initio Christianæ religionis in administratione sacramenti eucharistiæ non infrequens utriusque speciei usus fuisset, tamen in progressu temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit, et pro lege habendam decrevit, quam reprobare aut sine ipsius ecclesiæ auctoritate pro libito mutare non licet. Con. Trid. sess. 21, cap. 2.

† Si quis dixerit ex Dei præcepto vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere; anathema sit. Can. 1.

‡ “Si quis dixerit, sanctam ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos et non conficientes, sub panis tantummodo specie communicaret; aut in eo erasse; anathema sit. Can. 2.

§ Και τι του ἡλίου λεγομενη ἡμερα παντων κατα πολεις, &c.—αρθος προσφερεται και οἶνος.—Καθως παρεβουσαν ενταλαθαι αυτοις Ιησουν, &c.—Justin Mart. an. 160. Apol. 2, Antonin. Pium, sub fin.

of martyrdom, if, before it, we admit them not, by right of communion, to drink of the Lord's cup in the church?"*

St. Ambrose—"It is an insult to the Lord to celebrate the sacrament otherwise than he did. For, he cannot be devout who presumes to give it in any other way than as it was given by its author."†

St. Chrysostom—"It is not now, as in the old law, but one body and one cup is placed before all present."‡

Pope Gelasius—"We find that some, having received a portion only of the holy body, do abstain from the cup of the holy blood; who doubtless (because they are bound by I know not what superstition) should receive the entire sacraments wholly, or should be driven from the entire wholly; because the division of one and the same mystery cannot be without very great sacrilege."§

Hugo de S. Victore—"Therefore do we receive in both kinds, that thus may be signified the twofold effect of this sacrament; for, as saith S. Ambrose, it avails to preserve both body and soul."||

Gratian—"If, whenever Christ's blood is poured out, it is poured out for the remission of sins, I ought to receive it always, that my sins may always be forgiven me."¶

Aquinas—"Christ's body is not sacramentally under the species of wine, nor his blood under that of bread; there-

* Quomodo ad martyrii poculum idoneos facimus, si non eos prius ad bibendum in ecclesia poculum Domini jure communicationis admittimus? Cypr. epist. 54, tom. i. an. 230.

† Indignum est Domino qui mysterium aliter celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter præsumit dare quam datum est ab auctore. Ambr. in 1 Cor. xi.

‡ Sed nunc non sic, ut olim: verum omnibus proponitur unum corpus, et unum poculum. Chrysos. hom. 18, tom. 3, in Cor. xi. an. 390.

§ Comperimus quod quidam, sumpta tantummodo corporis sacri portione, a calice sacri cruoris absterneant; qui proculdubio (quoniam nescio qua superstitione docentur abstringi) aut sacramenta integra percipiant, aut ab integris arceantur. Quia divisio unius et ejusdem mysterii sine grandi sacrilegio non potest provenire. Dist. 2, de consecrat. an. 492.

|| Ideo duabus speciebus sumitur ut significetur hujus sacramenti duplex effectus, valet enim ad tutationem corporis et animæ, ut ait Ambrosius. Hug. de S. Vict. tom. 5, c. 6, an. 1130.

¶ Si quotiescunque effunditur sanguis Christi in remissionem peccatorum effunditur, debeo illum semper sumere, ut semper peccata mihi dimittentur. Gratian de consecrat. dist. 2, an. 1170.

fore, that Christ may be received sacramentally, it is necessary to receive under both kinds.”*

Vasquez—“We cannot deny the usage of receiving in both kinds to have been in the Latin church also, and to have continued to St. Thomas’s time.”†

A. e Castro—“In old times, for many ages, to have the sacrament of the eucharist in both kinds was the usage amongst all Catholics. This we have learned from the writings of many saints.”‡

Cassander saith, “Concerning the holy sacrament of the eucharist, it is sufficiently known that the universal church to this very day, and even the *western* or *Roman* church, for more than a thousand years after Christ, (especially in the solemn and ordinary dispensing of this sacrament,) did give both species of bread and wine to ALL THE MEMBERS of Christ’s church, which is manifest from *innumerable* testimonies of ancient writers, both Greek and Latin; and they were induced to do so by the institution and example of Christ, who gave this sacrament of his body and blood to his disciples, then representing the persons of believers, &c. Wherefore, it is not without cause that the best and most learned Catholics do most earnestly desire and contend that they may receive the sacrament of Christ’s blood together with his body, according to the ancient usage.” Consult. art. 22.

Bellarmino owns, “That the council of Basil, sess. 30, permitted the Bohemians to continue the use of the communion in both kinds, *ea conditione ut crederent communionem sub una esse licitam*,” &c. “On this condition, that they should believe that communion under one kind is lawful, nor sever themselves from the Catholic church.”§

* Corpus Christi non est sacramentaliter sub specie vini, nec sanguis sacramentaliter sub specie panis, ergo, ut sacramentaliter sumatur Christus, necesse est ut sumatur sub duabus speciebus. Alexr. Halens. par 4, 2, 11, m. 2, Aqu. p. 3, q. 76, a. 2, an. 1260.

† Negare non possumus etiam in ecclesia Latina fuisse usum utriusque speciei, ut usque ad tempora St. Thomæ durasse. Vasq. in 3. disp. ep. 38.

‡ Olim per multa sæcula, (sacramentum eucharistiæ sub utraque specie panis et vini,) apud omnes Catholicos usitatum esse, ex multorum sanctorum scripturis didiscimus. Alph. e Castro, adv. hæres. ult. de euchar.

§ Bellar. l. 4, de Euch. c. 26, § *Secundo* Ex. Æn. Sylv. hist. Bohem. cap. 52, and Genebrad. lib. 4, Chron.

Archbishop Synge saith, "I desire you to speak plainly and to answer me this question: Was it at any time the practice of the universal church, or of any particular church, for one thousand years and more after Christ, that when Christians were assembled together for the purpose of the celebration of the holy communion, the species of bread alone was given to the people, or the cup withheld from the people? And if not, by what authority doth the church of Rome withhold the cup from the people?"*

Than all this what can be more plain? Here we have a flood of evidence from Scripture, antiquity, papal divines, and even from these councils themselves, that our Lord and Saviour did indeed institute and administer the eucharist in *both kinds*; and that for many ages afterwards the same was practised by all Christian churches, and that any attempt to separate the cup from the bread was looked on as great impiety, superstition, and sacrilege, nay, a direct insult to Christ its founder; so that this is not disputable, but plain matter of fact. To look, then, for reasons and arguments to combat such facts and justify the sacrilege of taking away the cup, is such infatuation as to confess the sun shines, and then to try to prove it shines not!

So, then, they confess, 1st, "That our Lord gave both bread and cup, (and that after supper too,) and that this was the Christian usage for many ages," but now "it is *an error* dangerous to salvation!" and thus do they at once condemn Christ and his apostles! 2d. They have found, That this mode of it left by our Lord is liable to many scandals and dangers. 3d. They have made a discovery that escaped him and his apostles, namely, "that the whole Christ, body and blood, is in either the bread or the cup, of course that one is enough." (But we have proved that Christ was in neither.) 4th. "They affirm the Holy Ghost taught them all this!!!" So, then, the Holy Ghost inspired them to charge Christ with error, and to subvert his sacred institution! Is there a thinking and sensible Romanist on earth that, on viewing all this, can forbear to shudder and cry out, this is nothing short of blasphemy inspired by the devil? What! Councils to be infallibly inspired by God to overthrow his own gospel and institutions, and to

* Rejoinder to Dr. Nary, p. 295.

set up the opposite! Who that cares for his soul or loves the Lord his Saviour can for a moment listen to such horrible impieties and antichristian blasphemies?

DR. CHALLONER'S REASONS.

For this daring outrage against God and man they have some good reasons, forsooth. Saith Challoner, "No priest, bishop, or pope, not officiating, ever receives, even upon his death-bed, otherwise than in one kind, because that the *living body* of Christ, and therefore his blood, is contained in the species of the bread really and truly." Cathol. Christ. p. 53.

Answer. If this notion were just, Christ must have known and appointed it. Again, the corporal presence being proved a fiction, this foolish reason is annihilated. And besides, he is contradicted by the council of Basil, as we have just seen.

2. Challoner saith, "There is *all the reason in the world* to think that this appellation, *fruit of the vine*, was given by our Saviour, *not to the consecrated cup*, but to the wine of the paschal supper, as *is visible from St. Luke xx.*" Ibid. p. 46.

Answer. Let any man turn to St. Matt. xxvi. 28, 29, Mark xiv. 24, 25, and he will with his own eyes see if the bishop spoke sincerely, or told truth. And if he could, to prop up his cause, be guilty of so glaring an untruth,—if he could belie Christ himself before our face, and with his gospel in our hands, when he can be so easily detected, who after this can rely on any thing he says about the ancient fathers or others, whose books are in the hands of but few?

Saith he, "What is that which nourishes the body when we receive the sacrament, if that there be no bread and wine there? I answer, I do not deny but the body is nourished when we receive the blessed eucharist, yet not by the substance of the bread and wine, which is not there, not by the *body and blood* of Christ, which being incorruptible, cannot be digested for our corporal nourishment, but by the *quantity*, and the *other accidents* of the bread and wine." p. 48.

What! nourished by the *quantity* of the bread and wine

and no bread and wine there? or by the accidents—the appearances—the colour and shape of the bread? Can colours and shapes nourish a man? Can these learned doctors themselves be thus fattened? Yet these are his sort of arguments, and that satisfy Roman Catholics!

4. “Whosoever shall eat of this bread, or drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, shall eat and drink his own damnation, not discerning the Lord’s body. How so, if nothing more than bread and wine be received? How shall the Lord’s body be discerned, if it be not present?” p. 37.

I reply, St. Paul and Origen answer this sophism. “To *sin wilfully* against Christ,” saith St. Paul, “is to crucify Christ, tread him under foot, and put him to open shame.”* And yet his body is not there? Origen writes, “When any one of us sin, when he sins grievously against Jesus Christ, when he departs from the faith, he does spiritually to Christ what the Jews did to him corporally.”† Hence, this discerning is figurative, spiritual, not corporal; and thus this shameful attempt of the bishop to mislead his readers is frustrated.

5th. “It was to the apostles he gave the cup, therefore to the officiating clergy only, and not to the laity, doth the cup belong.” P. 52.

Answer. It was to the apostles only he gave the bread also; therefore the laity should get neither bread nor cup; but if they are to have the bread, so should they the cup also. 2d. But the apostles, though not officiating, received the cup. Hence, the non-officiating clergy are to have the cup also.

6th. “Lest the blood of Christ should be spilled, or grow musty, if the laity get the cup,” &c., so saith Bellarmine de Euch. lib. 4, c. 24, *ibid.*

“Answer. But the bread also might grow mouldy, or fall on the ground, or “*a mouse run off with it*;” hence, then, should neither clergy nor laity get any eucharist! Most ridiculous reasons!

* Heb. vi. 6; x. 26—29.

† Unusquisque nostrum quando peccat, maxime cum peccat ingentia, in Jesum Christum peccat, si autem recesserit a fide hæc facit spiritualiter Christo, quæ corporaliter fecit Jerusalem. *Origin. in Hier. hom. X. Fulk in loco*

7th. "The Scriptures admit of the eucharist in one kind only; so, in Acts ii. 42, xx. 7, is no mention made of the cup; and in 1 Cor. xi. 27, where the apostle writes, "η πινη, or *drink*," and thus gives liberty of receiving one kind OR the other; the Protestant translation, by putting AND, for OR, has evidently corrupted the text." Ibid.

Answer. After confessing *the fact* "that Christ instituted in both kinds, and that the apostles followed his example," to try to bring Scripture afterwards to oppose this, what is it but a desperate attempt to set the Scripture against itself, and thus rather overthrow the Christian religion than not prop up his falsehood? Now, as to Acts ii. 42, &c., although the cup is not mentioned, yet there could be no consecration without its being present. Either, then, it was a common meal, not the sacrament, that is there meant, or, if it was the eucharist, the cup must have been present. And again, the term *bread*, might, by a *synecdoche, pars pro toto*, include the drink also, as when Christ eat bread with the Pharisee. Luke xiv. 1, see Isa. lviii. 63.

Again, but to try to found their *sacrilege*, as Pope Geladius calls it, on the syllable OR, and to raise an outcry against Protestants, for corrupting the text η πινη, argues, more than volumes, their great desperation. They are, however, forced to admit this *fact*, that in their own Greek, Latin, and English Testament, the apostle (in 1 Cor. xi. 26, 28, 29, and x. 16, 17,) no less than five times uses και, AND, in joining the BREAD and CUP together, to be both received in remembrance of Christ. So, to say, by OR, is insinuated, that the CUP is not necessary, is to make the apostle contradict not only the Lord's institution, but himself also; all which proves at once their cause untenable.

Though I will not avail myself of this, that AND, not OR, is the reading of the *Alexandrian*, Syriac, Æthiopic and Arabic MSS. nor that the apostles frequently use AND for OR, synonymously,* but will freely give them the OR, yet it will do them no service. For if this part of verse 28, "*Let a man prove himself;*" be a divine command, so is this part of it, *and so let him eat of that bread, AND DRINK OF THAT CHALICE.*" (Rhemish.) The apostle, (in verses

* Matt. v. 17; vii. 12; xi. 13; xxi. 23; xxii. 40. Mark xi. 8. Luke xx. 2; xxiv. 44.

20, 21, 22,) reproves the Corinthians, for eating and drinking equally the same as a common meal, even to drunkenness, what they should have looked on as the *Lord's supper*, and *symbols* of his body and blood—"What," says he, "have ye not houses to eat and drink in? or despise ye the church of God?" (ver. 27.) "Therefore, whosoever shall eat of *this bread*," to satisfy his corporal hunger, "or *drink* of the chalice of the Lord" merely to satisfy his *thirst*, eats and drinks the *symbols of the Lord's body and blood* "unworthily:" and shall be "*guilty of the body and blood of the Lord*," by thus abusing its sacred symbols.

This explanation is not only consistent with the apostle's reproof and reasoning, but preserves the Lord's institution entire, and leaves no room whatever for any half-communion. I shall here just remark, if our Lord would not give the Jews *real blood* to drink, and if *blood* would not make them drunk; then what made them drunk was not his *blood*, but *wine*, its symbol. I shall follow them no farther. Thus, those doctors have not an inch of ground to stand on, and all their *good reasons* for sacrilegiously altering Christ's institution, and depriving the people of the cup, turn out, as might be expected, to be only so many more evidences of their *deep infatuation* and antichristian impiety.

To conclude, first, when it is confessed that Christ, in his infinite wisdom and goodness, hath instituted the eucharist in both kinds, and after ascending to heaven, taught the same to St. Paul, (1 Cor. xi. 23;) and when it is certain that whosoever alters what our Lord thus appointed is accursed of God, and that the system he substitutes is accursed also, and must therefore prove a curse to any who shall daringly follow it; who then that loves the Lord, or has any regard for his own salvation, can ever again use this corrupt invention, the half-communion?

This clergy knowing, as they now must, that the Lord never taught the host worship or half-communion, and that therefore they are idolatrous and accursed dogmas; when yet they behold their councils enjoining them with a "*non obstante*,"—"neque enim ideo minus," &c., "to be taught, although never taught by Christ," and when they see their divines justifying their councils, saying, "that the church and pope have as much power to add to the faith, alter, or

dispense against the divine law, as had the apostles to establish them at the first;" as did Vasquez,* Salmeron,† Bellarmine, Arcadius, &c., (see p. 257.) What! "power to add to or alter the faith!" why, were the very apostles to do so they would be accursed! Gal. i. 8.—I say, if this clergy will but consider all this, must they not shudder in their inmost souls, and abandon such doctrines, or otherwise sink into infidelity and eternal desperation?

3. When the arguments here produced against transubstantiation, sacrifice of the mass, worship of the host or wafer, and half-communion shall have been examined by any candid man, must he not be constrained to own that they are such a compound of absurdity, blasphemy, idolatry,—in a word, such a complete system of impiety and religious deformity as the world never before witnessed?

Monstrum horrendum informe horribile ingens.

If then these fatal dogmas, opposed as they are to the gospel—the *narrow road* to heaven, be the *broad road to destruction*, and that the sole object of these pages is to turn men away from it to the living and true God, what man of sense can for a moment be displeased, or can otherwise view this but as a labour of love to man, as well as duty to God—even as a pious effort to save immortal souls?

In fine, having combated and laid open the sophistries of Doctors Gother and Challoner, &c., on these several subjects, I shall now proceed to meet Dr. Milner on the same.

I am, Rev. Sir,

Yours, most truly in Christ,
GIDEON OUSELEY.

5th edit., *Belfast, July 7, 1827.*

* Licet concederemus hoc apostolorum preceptum fuisse, communicare sub utraque specie, nihilominus ecclesia et summus pontifex potuerunt *justis de causis abrogare*; neque enim major fuit apostolorum potestas, quam ecclesiæ et pontificis inferendis præceptis. Vasq. tom. 2 disq. 216, p. 60.

† Doctrina fidei admittit additionem in *essentialibus*—Salmer. tom 13, pars 3, disp. 6.

ANSWER TO DR. MILNER.

DR. MILNER ON THE SACRIFICE OF THE MASS, ADORATION OF THE HOST, TRANSUBSTANTIATION, AND HALF-COMMUNION, SELF-CONFUTED.

As no Christian can believe Christ was in any thing wrong, and as the doctor and his confederates are sworn to believe that the gospel Christ taught, and that his apostles preached and wrote in the New Testament, to remain unaltered forever, is the only true Christian religion, and "is the power of God unto salvation to every one that believeth:" (Rom. i. 16, 1 Cor. xv. 2.) so must he believe, 1st. that what doctrine or religion soever is found opposed to this gospel, is necessarily false, antichristian, and accursed of God, shall curse its followers, and constitute such as knowingly teach it false prophets and antichrists.

2. That as no man can believe that the opposite of what he knows to be truth, is truth; so can no man teaching doctrines opposed to the gospel, which he swears is truth, believe he is teaching truth, but is self-condemned and self-confuted. And so must every author he quotes to support him, go directly to declare him either insane or a perjurer! and so must every such authority be a misrepresentation, or the author be necessarily a wicked false prophet.

Since no pope or priest can deny the truth of these propositions, and seeing the doctor advocates the above dogmas, opposed as they are to the gospel, and quotes many authors to support him, then it follows that the doctor is self-condemned and self-confuted, all his authorities misquotations, or the authors false prophets, his arguments sophistries, and himself therefore a false prophet under the wrath of God—The minor, that his dogmas are opposed to the gospel being proved, this conclusion, however tremendous, is unavoidable!

THE MASS, saith the doctor, "A sacrifice is an offering up and immolation of a living animal or victim to God, as he is the Lord of life and death, and of us and all things."* "The sacrifice of the new law is the most sacred and the very essential part of our sacred liturgy." "The Jewish sacrifices being often repeated could not take away sin: whereas the death of Christ on the cross obliterates at once the sins of those who availed themselves of it."† The gospel saith the very same.‡ All this therefore is purely Protestant doctrine! But the eucharist, being on the night before the death of Christ—the only *proper sacrifice*, was given before any proper sacrifice was on earth: therefore no *proper sacrifice* was in that eucharist, nor of course in any mass forever. This fact annihilates all the doctor's dogmas and arguments at once. No proper sacrifice being in the Lord's eucharist, when the doctor is sworn to believe and teach, "that in his eucharist or mass there is a true and proper sacrifice,"§ he is therefore sworn to teach a falsehood, and so contradicts himself.

But his principal argument is this, "They, the saints under the law of nature and the written law, had perpetual sacrifices of animals to *represent the death of Christ*, and to apply the fruits of it to their souls. In *the same manner*, Catholics have Christ himself really present and *mystically* offered on their altars daily, in the holy mass, for the same ends; that is, strikingly to *represent* the separation of his blood from his body, but in a far more efficacious manner, and of course a *true propitiatory sacrifice*."|| *Parturiunt montes!* and he brings a troop of pretended authorities, to be sure, to support him. But we shall take leave to overthrow the whole as in a moment.

This famous argument is, A picture represents a man, therefore it is really that man! "The eucharist (saith he) more strikingly represents Christ's death than did slain animals, therefore the eucharist is Christ himself, really dead on the cross."

But it must be consequent, that if the eucharist, because

* End of Controversy, letter 40, p. 52.

† Ibid. p. 54—55.

‡ Heb. ix. 15—28. x. 10, 12, 14.

§ Con. Trid. sess. 22 can. 1.

|| End of Controversy, l. 40, p. 53.

it represents Christ, be Christ himself really and truly then, as each sacrificed animal represented Christ slain for our sins; so every such animal was Christ himself slain really and truly. Now if all this is most false, if no such animal was Christ, then no eucharist or wafer ever was Christ sacrificed, and hence most false it is to say, "that the mass is a *true propitiatory sacrifice*;" and all the authorities brought to support it are either foul misquotations, or the authors were teachers of falsehoods—And hence our minor is proved, and the whole conclusion, as aforesaid, lies in full force against the doctor and his church.

THE ADORATION OF THE HOST.—"We are represented by our adversaries," saith the doctor, "as *worshippers of bread and wine* in the sacrament, and therefore as *idolaters*, at the same time that they are perfectly aware that we firmly believe as an article of faith that there is no *bread nor wine*, but Christ himself, true God, as well as true man, present in it."*

I reply, no sensible Protestant, no informed pope, prelate, or priest ever did or can thus believe. For it being in the first place granted, "that the apostles worshipped Christ, but not the eucharist, not believing Him present there; and as this clergy durst not say, nor could believe that the inspired apostles were mistaken in this, so it is most manifest, the doctor did not, could not believe himself or his article of faith, when he wrote, "we firmly believe, that no bread but Christ alone is present in the sacrament."—And 2d. It being proved, that no *proper sacrifice* was ever in the eucharist, and therefore, that Christ was never therein, it necessarily remained bread and wine; and it being granted, "that to give supreme adoration to any bread or other creature is most damnable idolatry," it must follow, that the doctor could not but be aware that this adoration of the host, is opposed to all truth, as well as to the practice of the inspired apostles, and therefore is the highest possible soul-destroying idolatry. And hence he is self-condemned.

We shall hear him once more. He says, "Supposing we are mistaken in this belief, the worst we could be charged with is an error in supposing Christ to be where

* End of Controversy, letter 36, p. 29.

he is not; what but calumny or gross inattention could accuse us of the heinous crime of idolatry? To illustrate this, let me suppose that being charged with a loyal address to the sovereign, you presented it, by mistake, to one of his courtiers, or even to an *inanimate figure* of him, which for some reason or other had been dressed up in royal robes and placed on the throne, would your heart reproach you, or would any sensible person reproach you with the guilt of treason in this case? Were the people who thought in their hearts that John the Baptist was the Christ, and who probably worshipped him as such, idolaters, in consequence of their error? The falsehood and uncharitableness of this calumny is too gross to escape the observation of any informed and reflecting man.”*

What an argument! what a mighty effort of genius! but the touch of truth annihilates it. What if this said bearer of the address should continue all his days to present it to the statue or to the courtier, as to his sovereign, would not the doctor himself deem him a fool or knave? or had the Jews worshipped John the Baptist for Christ, and persisted in so doing all their days, could they be other than gross idolaters? Hence, his quibble is demolished, and the adoration of the host or wafer, for Christ, is the hideous crime of idolatry; and of course, he and his brethren are, on his own showing, guilty of this great wickedness; and hence, all his pretended authorities are either misquotations, or the authors are unavoidably false prophets, and the doctor stands self-condemned and self-confuted.

TRANSUBSTANTIATION. This dogma we have already disposed of, (p. 176.) On it and its kindred dogmas the doctor spends thirty pages, without a single solid argument in the whole; using only the trite quibbles of Gother, Challoner, and the rest of them, but by all means bringing to his support a host of all sorts of authors, which, I again say, can only serve to exhibit him as their maligner, or themselves as enemies of truth. Now if a witness be detected in two or three lies, will any judge or court listen to him further? He is instantly turned down with general execration, as a false witness. But we have detected the doctor in error on every point. We have proved that in the mass or wafer no

* End of Controversy, let. 36, p. 40.

proper sacrifice ever was, that no apostle ever adored it, that Christ's body and blood were never therein, that no *real change* being made, the bread remained bread, and therefore the *supreme adoration* of it is hideous idolatry. Hence, the doctor being thus detected in so many errors we might well dismiss him; yet we shall see what he has to say on this point also.

Saith he confidently, "Christ said, 'THIS IS MY BODY;' and, as saith Bossuet, Bishop of Meaux, he operated what he expressed: when he speaks, nature obeys and he does what he says. Thus he cured the ruler's son by his word, and made the crooked woman straight, and he turned water into wine by his word, and therefore changed bread into his body!"

What! is it not a palpable lie to say that a thing is now created that was made long before, and therefore was not now made? But since Christ could not lie or make a lie, he could not therefore make his own human body, which was long before born of the virgin; and to say he did, involves blasphemy! Nor could he make a human body for himself of bread, or other matter, without making it a new body, and different from his body born of Mary, which, to say he did, is again blasphemy! Nor did he say, this is my *human body*, or my spiritual, or my mystical, or my figurative body, but 'my body,' leaving it to common sense to judge which of these it was that he gave in commemoration of him; and what but the latter could it possibly be?

With regard to the *change* wrought on the water, the woman, &c., it was palpable to all present; but not so with the wafer. Hence, there being no such change, the parallel fails, and his sophism is spoiled; and this doctrine of his church necessarily involves absurdity, idolatry, and blasphemy, as is now palpable to common sense.

When he says, "Our Lord gave no explanation to the Jews or to his disciples, concerning 'the hard saying, of eating his flesh and drinking his blood,' (John vi. 52, 60,) but rather goes on to confirm it." That he asserts falsely, is plain to any who reads verse 63, which tells us "*It is the Spirit that quickeneth,*" or *gives life to the soul.** In fine, after all the doctor says against Protestants, and all his

* End of Controversy, let. 36, p. 32.

sophistries, he is by the force of truth driven into Protestantism! For, with Challoner, and all the rest of them, he owns, this body on the altar is *representative* of that on the cross, and is *mystically* (not really) immolated there.* And this is real Protestantism!!!

HALF-COMMUNION. The three former dogmas being proved false, this, of course, falls with them at once; for if Christ was never, dead or alive, in the eucharist, as it is proved he never was, then he never was in either the bread or the cup; and if not, then the doctor's assertion, "That the church, from the time of the apostles to the present, ever firmly believed that the body and blood, soul and divinity of Jesus Christ, equally subsist under each of the species of bread and wine, regarded it as a mere matter of discipline, which of them was to be received in the holy sacrament," (letter 38,) is contradicted by all truth, ecclesiastical or divine! And this fact is confessed even by himself, page 50, saying, "that the council of Basil, sess. ii., allowed the Hussites the use of the chalice; and Pope Pius IV. authorized several bishops of Germany to allow the use of the cup to those persons of their respective dioceses who desired it," &c. Hence, all he says, and his pretended reasons and authorities, are mere fallacies and self-contradictions: and our minor is now fully maintained, and the conclusion, with all its deadly weight, lies against the doctor and all his brethren: and hence, should every one who cares for his soul listen to the solemn warning voice of God, "Come out of her, my people, that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities." Rev. xviii. And what church is she that is thus guilty, but she that has cast out and disarranged the laws of heaven, and set up her own—even the church of Rome?

* End of Controversy, let. 37, p. 34, 35.

LETTER IX.

THE LATTER-DAY APOSTASY

A SHORT VIEW OF THE LATTER-DAY APOSTASY, AND OF THE MAN OF SIN, WHICH WAS TO APPEAR IN THE CHURCH, PREDICTED BY THE PROPHET DANIEL, AND BY THE APOSTLES, ST. PAUL, ST. PETER, AND ST. JOHN, AS RECORDED IN THE HOLY SCRIPTURE.

TO THE REV. JOHN THAYER.

REV. SIR,—The Holy Ghost has given, in the sacred Scriptures, abundant warning of a most alarming and long continued *apostasy*, which would appear in the Christian church. Now, if we regard our own salvation, it must be our duty to our God, our fellow-men, and ourselves, diligently to search and learn what these *damnable errors* are, and these other characters of this *fearful defection*, that we may escape them. If, then, through neglect, we fall into them, and suffer, our punishment must be really just.

Our Lord warns us, “That many false prophets shall come, and deceive many; and that we shall know them by their fruits.”*

St. Paul writes, “Let no man deceive you by any means; for *that day* shall not come, except there be a *falling away* first, and the *man of sin* be revealed, the *son of perdition*,

* Matt. vii. 15, 20; xxiv. 24.

who *opposeth* and *exalteth himself* above all that is called God; so that he, as god, sitteth in the temple of God, showing himself that he is God.—And now ye know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh, only that he who now holdeth, doth hold, until he be taken out of the way. And then that WICKED ONE shall be revealed—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and in all seduction of iniquity to them that perish. Because they received not the love of truth, that they might be saved, therefore God shall send them the operation of error to believe lying, that they might be judged who believed not the truth, but have consented unto iniquity.”* Again, “Now the Spirit manifestly saith, that in the *last times* some shall depart from the *faith*, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared; forbidding to *marry*, and to abstain from meats.”† “Know this also, that in the last days shall come on dangerous times. Men shall be lovers of themselves, slanderers, traitors, puffed-up, lovers of pleasures more than lovers of God; having an appearance indeed of godliness, but denying the power thereof. Now, these avoid. Ever learning and never attaining to the knowledge of the truth. Now, as Jannes and Mambres resisted Moses, so do these also resist the truth, men corrupted in mind, reprobate concerning the faith.”—“For, *there shall come a time* when they will not endure *sound doctrine*, &c., and will indeed turn away their hearing from the truth, but will be turned unto fables.”‡ —Rhemish.

St. Peter tells us, “There shall be *false teachers* among you, who privily shall bring in *damnable heresies*, even *denying* the Lord that bought them, (by subverting his gospel,) and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the *way of truth shall be evil spoken of*: and through *covetousness* shall they with feigned words make merchandise of you; whose judgment now of a long time

* 2 Thess. ii. 3—12. † Tim. iv. 1—3.

‡ Tim. iii. 1—8; iv. 3, 4.

lingereth not, and their damnation slumbereth not. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with *covetous practices*; cursed children; who have *forsaken the right way*: for whom the mist of darkness is reserved forever—While they promise them liberty, they themselves are the servants of corruption.” 2 Pet. ii.

St. John—“And there came one of the seven angels, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the GREAT WHORE, that sitteth upon many waters: with whom the kings of the earth have committed fornication; And the inhabitants of the earth have been made drunk with the wine of her fornication—And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls—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 the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. Here is the mind which hath wisdom; the seven heads are *seven mountains* on which the woman sitteth. And the ten horns which thou sawest are ten kings. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me; The waters which thou sawest, where the *whore* sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, *these shall hate the whore* and shall make her desolate, and naked: and shall eat her flesh, and burn her with fire, for God hath put it into their hearts to fulfil his will. And the woman which thou sawest, is that *great city* which reigneth over the kings of the earth. And I heard another voice from heaven saying, Babylon the great is fallen

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. xiv. xvii. xviii.

Behold now the aid and the artifices of the *man of sin*—the apostate chief, and of his host of deceivers, to deceive the nations! "And he doth great wonders—and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. xiii. 14, 15. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, *working miracles*, which go forth unto the kings of the earth, and of the whole world. And the beast was taken, and the false prophet, that wrought *miracles* before him, with which he deceived them—these both were cast alive into a lake of fire burning with brimstone." Rev. xvi. 13, 14; xix. 20.

THE DURATION OF THIS CRUEL APOSTASY.—Saith Daniel, "And the ten horns out of this kingdom, are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak words against the *Most High*, and shall wear out the saints of the *Most High*, and think to change times and laws; and they shall be given into his hand, *until a time, times, and the dividing of time*; but the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end: and one said unto him clothed in linen, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever and ever, that it shall be for *a time, times, and a half*."*

ST. JOHN.—"And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there, *a thousand and two hundred and three score days*; where she is nourished for *a time, times and a half*

* Dan. vii. 24—26; xiii. 6, 7.

a time, from the face of the serpent. And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue *forty and two months*. And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations," &c. &c.*

These scriptures teach us: 1. That a dreadful and wide extended *apostasy* from the *pure faith* of Christ was to take place in the Christian church. 2. That from its rise, it would exist for *a time, times, and half a time*, or *three prophetic years and a half*, or *42 months*, or *1260 prophetic days*; all meaning the same thing, that is, *1260 years*. 3. That it would be headed by one chief person, called the '*Man of sin, the son of perdition; the beast; the false prophet*;' alluding, evidently, to his twofold power, regal and ecclesiastical. 4. That his residence should be a *city seated on seven hills, called a woman, and a whore*, the mother of harlots, and of abominations, because of her being the parent of many idolatrous churches, and of many false and abominable dogmas, fitly called sorceries, which would issue from her, to all the surrounding nations, thereby bewitching, corrupting, and ruling them and their kings. 5. She, the city, and church therein, sat on a scarlet-coloured beast; or derived her magnificence from her scarlet-robed ecclesiastical regal head. 6. He was to be chief in the temple or church of God, exalting himself far above all Christian bishops; nay, and all kings too. 7. He, and his associates, are designated as revolters from and opposers of the truth, changing at will, and mangling the holy doctrines of Christ; and, also assuming blasphemous titles, would thus exalt himself even above God himself. 8. That their artifices and lying wonders, or miracles, either feigned or wrought by the help of devils, and lies in hypocrisy, that is, with great professions of *piety and orthodoxy* in the very face of matter of fact, would abound. 9. Doctrines of devils, forbidding to marry, and thus polluting the world with many adulteries, as saith St. Peter.† 10. Idolatry, or worshipping the work of their own hands, which can neither see, hear, nor walk. 11. Worship in an *unknown tongue*.‡ 12. Persecution to prevail against, and wear out the saints or true

* Rev. xii. 7, 14; xiii. 5—7.

† 2 Pet. ii. 14.

‡ 1 Cor. xiv. 9—19—28.

gospel Christians, and fill the nations everywhere with their blood; because they would not submit to his abominable inventions. 13. In his direful and bloody persecutions, the kings of the surrounding Christian nations would agree to give him their power till the time determined in the divine counsel. 14. That all these kings, or kingdoms, which helped the whore, would at length hate her, even this Babylon, and would turn against, destroy, and burn her; nay, that she, and the beast: the false prophet, should, by the power of incensed Deity, be tremendously cast down, to rise no more forever! All this the Scriptures accurately point out.

St. John is struck with *great surprise* at this dreadful cruelty and persecution which was to come to pass. Now, were a pagan city and emperor the agents in it, this could not have caused such *wonder*; for to this he was well accustomed, and was himself then an exile in the isle of Patmos by Domitian's decree. Therefore, when the expression "*sitting in the temple or church of God,*" is connected with this bloody persecution, *so strange* as to excite in St. John so great an astonishment, it must be very manifest, that he saw *all this bloody work*, which was to waste the church of Christ, was to be carried on by very unexpected instruments, even by the chief one in God's temple—a bishop in succession—the *man of sin*, and his church, and great city, all claiming to be *eminently Christian*. What other thing but this awful catastrophe, so unlooked for, and which has since been so dreadfully realized, could have so mightily surprised the apostle?

This is truly alarming! Being thus warned, is it not incumbent on all, especially on every church, which calls herself Christian, carefully to examine, if, perhaps, all or any of these *marks and features* of this apostasy belong to it? Surely none of us should be in anywise offended, for being thus counselled and even pressed to do so. God warns. ETERNITY is rushing on.

AN INQUIRY, IN WHAT CHURCH THE PRECISE MARKS OF THIS APOSTASY ARE TO BE FOUND.

1st mark. FALSE DOCTRINES.—Do we know of any Christian church that is guilty of any departure from that ancient FAITH once delivered by our Lord Jesus Christ to the saints ·

and that has turned to fables, novelties, heresies? Must it not be acknowledged, that in the foregoing sheets it is demonstrably proved, that all papal doctors are sworn to believe and teach many doctrines not taught by our Lord or his apostles? 1st. "That *extreme unction* is a sacrament of Christ's institution, that it is necessary to salvation, and that it remits sins;" and yet, they are constrained to confess, that all this is but mere human invention! 2. "The *infallibility* of the church of Rome. 3. The *supremacy of the pope*. 4. *Purgatory*. 5. *Indulgences*. 6. *Transubstantiation*. 7. *Sacrifice of the mass*. 8. *Worship of the host*; and, 9. *Half-communion*; are sworn to be of *divine faith*." Yet they all are proved to be mere fictions, corrupt inventions; deceptions.

10. The invocation of the holy virgin and other departed saints, is another papal doctrine! To beg the prayers of saints, of our friends or parents, in their lifetime, to God for us, is authorized by Scripture; but to invoke them after they have left this world, to do so is not taught by God's word, is absurd, as it would be to suppose they are present, and do hear us, and all others who might call on them; which would be an admission that they can be everywhere present, and be gods, and not creatures, which would be false and blasphemous. Now, I defy all the priests on earth to show either *divine precept or example* for it. And if it cannot be proved that our Lord Jesus Christ, or his apostles, or the virgin Mary, ever commanded any such thing, or otherwise encouraged it,—and all grant He was infinitely *right*,—they must allow that they who teach or practice them are infinitely *wrong*, and as all such wrong is of the devil, so must they either quit them or be followers of the devil. Hence, all such invocations or prayers, being the absurd inventions of men, are, conclusively, pernicious and diabolical.

11. Such another doctrine is, "that priests have power to forgive sins." Now, if any could have had such a privilege, the apostles, to whom was spoken these words, "Whose sins ye remit, they are remitted," "What ye bind on earth," &c., &c., (John xx. Matt. xvi. xviii. 18,) must surely have had it; but if facts be the best expositors of words, and if the apostles were the best judges of their commission, they had no such thing. I defy the whole

world to bring any solid proof, that any apostle, or any of their disciples, ever assumed or exercised any authority whatever to forgive, on any account, any man's sins committed against God, farther than, 1st. To preach the gospel to them, and thus show them how themselves might obtain forgiveness from God. Hear our Lord Jesus Christ, and his apostles, Peter and Paul, and be convinced: "It behoved Christ to suffer and to rise from the dead the third day, and that repentance and REMISSION OF SINS should be PREACHED in his name among all nations." Luke xxiv. 47, 48. "And he commanded us," saith Peter, "to PREACH unto the people—that through his name, whosoever believeth in him shall receive REMISSION OF SINS." "Be it known unto you," saith St. Paul, "that through this man (Christ) is PREACHED unto you the *forgiveness of sins.*" Acts x. 42, 43; xiii. 38. This is the only way to obtain real pardon.

2d. To exclude evildoers from their society, or to admit them again when they deemed them penitent, by forgiving, not *their sins against God*, but the censure of expulsion. See 1 Cor. v. 1—5, and 2 Cor. ii. 7. Here the incestuous man is excluded; and becoming penitent after, the apostle advises the society or church of the Corinthians "*to forgive him;*" i. e., to admit him again, and comfort him, saying, "he also for their sakes forgave him, (this censure,) as did they." Even the Rhemish Testament (*in loco*) acknowledges this, saying—"It was the debt of *temporal punishment*" only, or *censure* laid on the man, "which the apostle and the church had forgiven him;" or, 3d, "That men should forgive each other personal offences, one against another." Luke xvii. 3. Matt. vi. 14; xviii. 15.

Thus, Jeremiah was commissioned "*to pull down and destroy, to build and to plant nations and kingdoms,*" But in what sense? Not actually, surely; no, by no means, but declaratively only,—to *preach* to them, that God would indeed thus deal with them, according as they obeyed or disobeyed his *counsel* delivered by his servant. Jer. i. 10; xvii. 7—9. And that this explanation is correct, is very manifest, by turning to the passage, and also from one of the old canons of the church of Rome herself: "When any man," saith the canon, "goeth out from the truth, from the fear of God, from faith, from charity, he goeth out from the

camp of the church, although he be not cast out by the voice of the bishop. As, on the contrary side, some be cast out by no right judgment; but if they went not out before, (by doing evil as above,) they are nothing hurt. For, sometimes, he that is cast out is within; and he that seemeth to be within is without." "Nam vita non sententia, ab ecclesia aliquem ejicit vel ad eam recipit." "For it is the man's life, and not the bishop's sentence, (it is his own obedience to God, or his disobedience,) that hurts or serves any man." Lex can. Decret. Causa. 24, ques. 3, cap. cum aliquis, &c. Here we have proof irresistible, as well from the Scripture as from the quondam church of Rome herself, that it is not the bishop's voice nor decision for or against any man, or his curse or his blessing, that can injure or in anywise serve him.

Hence, human absolution for sins against God, with its concomitants, auricular confession and penance, are but mere human inventions—fables—dangerous delusions. The absolution in the Protestant prayer-book, in the office for the sick, joined to that in the morning service, "God pardoneth and absolveth all who truly repent, and unfeignedly believe his holy gospel," is only a forgiving of sins or scandals against the church, and not those against God, which, it is declared in the latter absolution, himself alone can forgive. Thus Bishop Burnet, on the 25th of the 39 articles, explains it, and I think fairly too. Saith he, "We do also forgive the scandals committed against the church; and that such as we think die in a state of repentance (by faith in Christ) may die in the full peace of the church, we join both absolutions in one in the last office; likewise praying to our Saviour that he would forgive them, and then we, as the officers of the church, do forgive all the offences and scandals committed by them against the whole body." This is their meaning, and every church has a right to explain its own meaning. Therefore the way of the Scripture of truth is the alone sure way of obtaining this invaluable blessing. All who try it will so find it.

12. "*Priestly confessions and absolutions;*" as to these, it is God only who knows what unnumbered mischiefs they have entailed on mankind! What secrets of men, females, families, nay, of kings and nations, have been obtained in this way, and often for purposes most sinister!

The dangers and evils attendant on secret or auricular confessions, are abundantly set forth and exposed by Nectarius and St. John Chrysostom, in whose days this usage was first introduced into the Christian church. A certain lady, having been seduced by *her confessor*, stung with remorse, owned the fact, and openly confessed her adultery ! This scandal so roused Nectarius, then Bishop of Constantinople, that he decreed, "*There must be no more of these private confessions;*" and St. Chrysostom, who succeeded him, ratified it; and in no less than thirteen places in his works, (as Bishop Burnet on article 25 testifies,) condemns the practice. "Hast thou sinned?" saith he, "thou needest no witness; confess thy sins to God, and he will forgive thee."* And our Lord says, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, to forgive thy trespasses." Matt. vi. 6—12. So did the Holy Ghost, by David, teach, "I will confess my sins to the Lord," &c. Psalm xxxii. 5. How wicked then were those who, opposing themselves to God, made a law that confession must be made to men !

Will not common sense itself teach the vast indelicacy and impropriety of such intimate connexions as this species of confession to men necessarily occasions, and its danger, not only to the people, but to the clergy also? It is dangerous to women, to the young most especially, who, on their knees, at the feet of perhaps some young man of unbridled passions, must whisper to him, and, "*on pain of mortal sin and damnation,*" unfold to him *in secret* all the sinful practices and desires, of even an indelicate or immodest nature, with all their circumstances; into which, temptation, in an unguarded hour, perhaps, might have involved them. It also must be dangerous to the clergy themselves, to deprive them of chastity, humility, and a good conscience. Do not many, by sad experience, feel the

* *Examinatio*, &c. "Let examination of thine offences be made in thought, lest this judgment be *without a witness*; let God only see thee making thy confession; God, who casteth not thy sins in thy face, but looseth them, &c. Hom. de penit. et confess. Again, I say not, that thou shouldst accuse thyself before man. But I say, obey the prophet, saying, 'Reveal thy way to the Lord;' confess thy sins, therefore, before God." Chrys. Ep. ad Heb. hom. 31; Daille, de Confes. l. 4, c. 25; Socr. Hist. l. 5, c. 19.

force of these observations? So sensible was the great and pious John Wickliffe, a priest himself, of the numerous evils flowing from it, both to clergy and people, that he ceased not to inveigh against it continually.

From the whole now before us, most clear is it that Christ or his apostles never taught this sort of confession and absolution, &c., and therefore that they who teach it, or consent to it, do in effect plainly accuse Christ as guilty of neglect, and insult him to his face, as an imperfect or false teacher! which, if the angels of heaven dare do, they would be cast down to hell. And again, as these holy bishops did in the fifth century forbid and reprobate all such private confessions, &c., and that of course, in their days, it was no sacrament, and must therefore be now a false doctrine, opposed to Christ and his gospel, and so must necessarily prove a curse to such as follow it, should not all who regard salvation, and would not willingly insult their Saviour, resolutely, and in the fear of God, avoid it forever?

But as no doctrine, device, or stratagem whatever is so effectual an instrument in the hands of the pope and his clergy to serve their purposes, fill their coffers, and bring all the people so fully under their authority, lash, and power as doth this confession doctrine, so is it the last thing they will part with; never will they give it up, if possible! And that the council of Trent had these views of its vast utility in this way, is clear from the care they took in framing the decrees that go to establish it, as follows:

“If any one shall deny that sacramental confession was instituted or is by divine right necessary to salvation, or shall say that the mode of *secretly confessing* to a priest only is not according to Christ’s institution and command, and that it is a human invention, let him be accursed.”*

“If any shall say that in the sacrament of penance for the remission of sins, it is not of divine right necessary to confess all and each of such mortal sins which by due and diligent self-examination can be remembered, even *secret sins*, and those too that are against the two last command-

* Si quis negaverit, confessionem sacramentalem vel institutam, vel ad salutem necessarium esse jure divino, aut dixerit modum *secrete* confitendi soli sacerdoti alienum esse ab institutione et mandato Christi et inventum esse humanum, anathema sit. Con Trid. sess. 14, can. 6.

ments of the decalogue, together with their circumstances, that might alter the character of the sin ; or that shall say that they who study to confess all their sins wish to leave nothing to God's mercy to pardon ; or lastly, that it is unfit to confess venial sins, let him be accursed."*

I call upon all the clergy living to produce Christ's institution or command for these *dogmas* ; but they never have been able to do this, nor can they do it now ; hence they are but daring papal inventions, and absolute impositions.

By those canons may every one of the least penetration see the part the clergy are authorized to act with the penitents at the confessional, and the questions which he may put, and must be answered on pain of incurring mortal sin : questions relative even to secret sins, and to the most corrupt actions and desires of the heart, too, not fit to be even named ! And when those given for self-examination as preparatory to penance, openly stated in some of their prayer-books, such as the "Garden of the Soul," &c., at which no modest eye can even glance without a blush, are considered, what description of interrogatories may not be anticipated at the privacy of the confessional, especially when captivating females are the penitents, and that the confessor, celibate as he is, may happen to be of depraved propensities ? The consciences of many can tell that these hints are not unfounded, and that day of days shall yet develope and declare it. What female of intellect who discovers this yoke is of human finesse, and is therefore an abomination to Christ, will ever after on any account put herself in the way of such profanation and danger ? or what man of sensibility, who regards himself and the purity of his females, can ever consent that his wife or daughter should run such risks, and also incur the curse of Heaven by using a doctrine and a practice Christ never taught, and that consequently insults him ?

* Si quis dixerit, in sacramento penitentiae ad remissionem peccatorum necessarium non esse jure divino, confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti præmeditatione hebeatur, etiam occulta, et quæ sint contra duo ultima decalogi præcepta, et circumstantias quæ peccati speciem mutant—aut dixerit eos qui omnia peccata confiteri student, nihil relinquere velle divinæ misericordiæ ignoscendum : aut demum non licere confiteri peccata venalia, anathema sit. Con. Trid. sess. 14, can. 7.

We shall now hear Drs. Challoner and Milner on this subject:

“As to penance,” says Challoner, p. 94, “it consists of contrition, confession, satisfaction, and the priest’s absolution. Confession is a full and sincere accusation made to a priest of all mortal sins a person can remember: and satisfaction is a faithful performance of the penance *enjoined by the priest*—p. 163; which penance is enjoined as an exchange which God makes of the temporal punishments which we have deserved by sin *into these small penitential works*. P. 104, Yet it is to be *feared* that the *penance enjoined is seldom sufficient to take off all the punishment due to God’s justice on account of our sins.*” (No, purgatory must finish!) P. 105, “The penitent after confession must say, ‘I beg pardon of God, and penance and absolution from you, my ghostly father!’ and the priest then gives the absolution, and adds, ‘May the passion of our Lord Jesus Christ, the merits of the blessed virgin Mary and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace,’” &c. P. 102, 103, “If the priest to whom confession is made has not the *necessary faculties*, and *approbation*, and TRUE INTENTION also, the PENANCE IS NULL!!!!”

Than this what more impious doctrine can be conceived? Besides, fraud, deliberate fraud is stamped on every line of it, enhancing, as it evidently doth, the priest’s power and pelf together, and the misery of his dupes. So, then, though the priest is *sworn* that, according to the gospel, “the blood of Jesus Christ cleanseth from all sin,” (1 John i. 7,) and “there is no other name under heaven given to save men but that of Christ,” (Acts iv. 12,) it seems he does not believe his oath, for he must now have other names, merits, penances, works, &c., to do it, and “even all this, he fears, is not sufficient!” other things, more confessions, penances, indulgences, extreme unction, with purgatory, offerings and masses to rescue from it, must be added! But, lo! after all the penances done, and absolutions had, and cash paid, all may be “*null and useless* to the penitent.” So this high authority writes! For if the confessor have not *three things* approbation, faculties, and intention, let the unfor-

tunate penitent do his part ever so exactly and sincerely, it is still null! yes, null, useless!!!

But still more, though it may affright him, I must tell. [ever it, no priest ever had or can have these three requisites! No, for no apostle ever had these qualities! For, first, as no *proper sacrifice* was before Christ's death, nor was any therefore in his eucharist, nor of course in any other forever; and then, as no apostle ever offered up any *proper sacrifice*, so was no apostle ever a *sacrificing priest* or confessor! And as it is said, "No man has power to forgive sins but such a true priest," it follows, then, as no apostle was ever such a priest, no apostle ever confessed any persons, or forgave any sins committed against God! This has been just proved by other arguments also. Now, as no pope or priest could believe himself to have more virtue or more power than the apostles had, so could no informed pope or priest that ever lived either believe himself to be a real priest or divinely appointed confessor! or could have *intention* to do what no apostle ever did, namely, to forgive sins! And as faculties such as *true ordination*, &c., cannot be derived but from a bishop having this required *intention* and *proper priesthood* himself, things utterly impossible, so is it clear that no pope, prelate, or priest ever had or can have such faculties; and if not, certainly not, seeing, then, that the whole is all deception, what becomes of these penitents and popes, prelates and priests together?

To lay on the topstone; we shall now show that the doctors and their pope are absolutely obliged to own their pardons false; yes, assuredly false. A pardon that differs from a true pardon is false. Christ's pardon is ever the same; it took the penitent thief to paradise, the third heaven, and therefore takes all who obtain it to the same, at death. Now, masses are never intended for souls in heaven, but "for those detained in purgatory." But masses being offered for the pope when he dies, and for all Romanists, he and they must have gone to purgatory, not heaven. Now they got papal absolution or pardon duly, and whereas they went not to heaven, but purgatory; as the one brought to heaven and the other to purgatory, these pardons differing from one another, Christ's pardon being true, the other must be false. It follows, then, that those doctors, by every mass they say for their pope or people, do, as with trumpe

voice, declare, they are in purgatory, and that the pardons or absolutions they had given them were absolutely fallacious!!! Resist this who can.

Again, since false pardons proclaim those who give them *false prophets*; and being, therefore, opposers of the gospel and of Christ, are antichrists; most conclusive then is it, that the assumption of those doctors and popes of having power to dispense such absolutions, &c., necessarily constitutes them false prophets and antichrists, and their chief the antichrist and false prophet. And since he who needs most masses to rescue him from purgatory, must have been the greatest sinner, and as it is a fact, that no man leaves this world, for whom so many masses are offered, as the pope; then, this his own doctrine makes the pope to be the greatest sinner that ever left the world, and that his clergy in saying all those masses judge this of him. But the greatest sinner must be the man of sin; hence his own doctrine concludes the pope the man of sin. Now, as the premises and these conclusions are inseparable, and the minor cannot be disputed, they must then abandon their doctrines, or be content to bear these awful designations they affix to them.

We close with Dr. Milner. In "End of Controversy," letter 41, he has eleven pages on it, but not one line to purpose. Like the others, he pompously refers to John xx. 22, &c., for authority to absolve from sin: and he has texts about confessing, yet none for private or sacramental confession; and he quotes fathers, to be sure, but vainly; as what they mention is nothing of that sort, but certain scandals, or apostasy, public or secret, and the like; and besides that, the doctor cannot be believed in any quotation of his, being so often detected; he cannot at all be credited in opposition to Nectarius, Chrysostom, and the gospel. He brings in the Protestant prayer-book as a party; but this has been explained. His only plausible argument is, "How could it be possible that emperors, kings, queens, nobles &c., or the various orders of the clergy, popes, bishops, priests, &c., with monks and all the people in the Christian world, should be induced, tamely, and at once, to submit to so painful a sacrament, and so repugnant to the pride and every feeling of the heart as this is, if Christians

had not previously believed that this rite is of divine institution, and even necessary for the pardon of sin?"

How weak and contrary to matter of fact is this sophism! How was it, when the adoration of the wafer and cup was never known till the year 1216, and that divine adoration given to any but God is idolatry and perdition, that all the papal world have fallen into it? False adoration incurs destruction; to adore what no apostle adored is false adoration; but they never adored the eucharist, therefore to adore it is false adoration; and incurs perdition. Now, all the Roman Catholic world, emperors, kings, nobles, and peasantry, with their females; also all popes, prelates, priests, monks, and nuns, supremely adore the eucharistic wafer and cup, therefore they all incur the guilt of false adoration, and idolatry, to their eternal ruin. And the clergy are sworn, to cause them thus to worship all their days! If the clergy therefore are not on oath, to make them false worshippers and idolaters still, and, of course, to plunge themselves and them into the pit of destruction, let them deny, if they are able. Farther, how was it that the whole world wondered after the beast and his image? &c. Rev. xiii. xiv. xviii., &c. Hence, facts prove that in what he says there is no truth. He extols the joys of confession, &c., truly he does, but it is all priestcraft, vanity. All his authorities are fallacious! Truth is mighty and will prevail.

13. RELICS.—What virtues have been pretended to be in "holy water, holy salt, holy clay, holy bones, holy grains, holy Agnus Dei's, holy beads, holy scapulars, &c., &c. Now I ask, has Christ or his apostles ever commanded any of these things to be used? If not, are they not vile deceptions, fables, and characters of the apostasy?"

14. IDOLS.—"To have pictures, or images of gold, silver, stone, or wood, of Christ, the virgin Mary, and the saints in the churches, bow down before them, and duly venerate and worship them, that by these they might be helped to worship God," is commanded by the council of Trent, sess. 25, de invocat. et venerat. I ask, Was this ever practised by Christ or his apostles? Only read Rev. ix. 20, 21, &c., where it is said, that to worship such things, or *any work of man's hands*, is expressly "*to worship the devil*," because he is the father of all such worship. This we shall return to again

In fine; Although, according to the *doctrine of intention*, ye can never know that you are truly ordained or are Christians at all, or that the bread and cup are ever transubstantiated, yet ye are on your solemn oath, "to worship, with the highest possible divine worship, the eucharistic bread and cup—the *very work of your own hands*." Has Christ or his apostles commanded or practised this? Impossible! For, then, Christ born of a woman would be found worshipping a Christ made of bread, and also a Christ made of wine, after; whole Christ being in each, and thus be an idolater! Is not this another idolatrous and destructive doctrine? Again, if Christ's death on the cross was the only true sacrifice for sin; then, that in his sacrament which was before his death there could be any true sacrifice was impossible: then transubstantiation was impossible also: but these have been already discussed, and I shall follow them no farther. 'This is sufficient to prove *this point*, namely, *that the church of Rome is found full of false doctrines, fables, and idolatries*, being marks of the apostasy

Now, if Christ or his apostles taught none of these many doctrines; how, then, can they be divine truths! If not, are they not false doctrines—deceptions? And if it cannot be denied that all papal doctors are sworn to adhere to them, and teach them, and practise them to the day of their death, is it not then most evident, *they are sworn on the gospels*, to depart, (to a vast extent,) *from the true faith*, the gospel of Christ, and turn to fables? to teach *lies in hypocrisy*, by pretending they are his doctrines? And thus, do they plainly fulfil the predictions of Christ and his apostles on this point, as already noticed. Let candour examine these facts, and decide accordingly. Now, were there no more to come forward, is not even this sufficient to sound the alarm in the ears of any thinking man, to flee for his life from a church, in which this long-predicted apostasy has been evidently hatched, and is now found?

2d Mark. TIME OF THE RISE OF THE APOSTATE CHIEFTAIN. Saith St. Paul, "And now you know what withholdeth that he, the man of sin, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God, may be revealed in his time; for the mystery of iniquity already worketh, only

that he who now holdeth, doth hold, until he be taken out of the way; and then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming; him, whose coming is according to the working of Satan, in all power, and signs, and lying wonders; and in all seduction of iniquity in them that perish." Rhemish, 2 Thess. ii. 6—10.

We have here the apostolic account of the predicted apostate. 1st. He is termed "the man of sin, the son of perdition," for his extreme wickedness; 2d. As seated in "the temple of God," that is, as chief ecclesiastic; 3d. As being "exalted above God," &c., that is, venerated above God, and every authority, civil and religious, by the world who wonder after him; 4th. As "opposing himself to God," he will oppose his gospel and authority, and set up his own; 5th. As a "mystery of iniquity," he will work in a satanic, mysterious way; 6th. As "acting by lying wonders," he will thus deceive men, who must perish for following such, rather than the truth of Christ's gospel; 7th. As "revealed after the extinction of what held him back," he was to appear after the dissolution of the Roman empire; 8th. As "destroyed by Christ," that is, he must by divine power perish in due time forever.

The prophecy fixes the appearing of this wicked one, after the removal of the then existing pagan Roman empire; and Dr. Walmsley, who also is called "*Pastorini*," whose book is *well known* in this kingdom, thus observes: "All Christian antiquity and the subsequent ages, have understood by this 'man of sin, the son of perdition,' that superlatively wicked man, antichrist, who will exercise such persecutions against the Christians as will exceed in severity and cruelty the persecutions of all past ages. And what is very alarming, he and his attendant, the false prophet, will have power of showing great signs and wonders, insomuch as to deceive, if possible, even the elect. And as to his time of coming, the generality of the holy fathers have explained this from the apostle—'Now you know what withholdeth that the man of sin, or antichrist, be revealed in his time, only that he who now holdeth doth hold, until he be taken out of the way, and then shall that wicked one be revealed'—to mean the destruction of the Roman em

pire, which was to take place before antichrist should be revealed. According to the sense here expressed, the Roman empire which held, or was, when St. John wrote, was therefore the 'thing that withheld and was to be taken out of the way,' before antichrist should appear. St. Chrysostom (Hom. 4, on 2 Thess.) saith, 'The apostle speaks obscurely for fear of irritating the Romans, only that he who now holdeth, doth hold, until he be taken out of the way; that is, when the Roman empire shall be removed from the face of the earth, then antichrist will come.' St. Jerom writes, (Ep. 15, ad Alg.) 'Only that the Roman empire, which holds now all nations under its power, be taken away, and then antichrist will come.' Says Tertullian, (de Resur. Car. c. 24,) "Who holds, but the Roman empire? the division of which into ten kingdoms will bring on antichrist, and then, according to the apostle, the wicked one shall be revealed.' St. Cyril saith, (Cat. 15,) 'Antichrist will appear when the Roman empire is come to its period.' The same say St. Augustine, Lactantius, and others,* and that he will seize on the Roman dominions."†

I shall just add, that Tertullian, in his Apology, (p. 21,) tells the Roman emperor thus, "We, Christians, knowing that the dreadful power which hangs over the whole world, and which threatens the most horrible evils, is retarded by the continuance of the Roman empire, are therefore, that it may be deferred, under a particular necessity of praying for the emperors, and the continued state of the Roman empire." And Dr. Walmsley farther informs us, very truly, "that the western Roman empire was, with the death of Augustulus, finally dismembered by Odoacer, in the year 476; and that the eastern part was completely ruined by Totila, king of the Goths, in 546."‡

Seeing then, according to those many testimonies, which Pastorini himself adduces so truly, agreeing as they so exactly do with the prophecies, that this wicked man was to appear as soon as room could be made for him by the removal of the sole obstruction, the Roman empire; and

* The other fathers are, Justin Martyr, Origen, Ambrose, Hilary, &c. All these, too, affirmed this monster of iniquity would rise in the Roman empire.

† Pastorini's History of the Christian Church, p. 240—247.

‡ Ibid. p. 110—233.

since that was dismembered in the west, in the fifth, and completely demolished in the east, in the sixth century, as Dr. Walmsley well states; it must of course follow, that in the seventh century at farthest, he should make his appearance: and so we find it. See, on Infallibility, p. 103, the note, in this book.

We learn from Cardinal Baronius, that an ecclesiastic of eminence, Boniface III., Bishop of Rome, was, in the very beginning of the seventh century, an. 606, proclaimed universal head, or sole general of all Christian churches on earth; which title each Bishop of Rome has held fast, with all possible tenacity and unabating zeal and diligence to this day. That this ecclesiastical ruler is the only one that has occupied Rome, and in succession retained this occupation of it, and also hath obtained in his spiritual character, a kingdom (*imperium in imperio*) or dominion in the surrounding nations, that is, in the former empire now divided into those nations, is a fact too well known to be disputed. And as the sixth beast, that which this ruler succeeded was an idolatrous empire, with a succession of emperors and not an individual person; so must this his successor to fulfil the prophecy, be a beast or idolatrous empire also, with a long succession of rulers, and not one individual person only. And so shall we, in prosecuting the subject, exactly find it. But Pastorini, I must remark, after so accurately showing by many ancient authorities and Scripture, that this most wicked chieftain was to be revealed upon the fall of the Roman empire; yet strangely and abruptly contradicts himself and all his foregoing authorities, and says, "he will not appear till near the end of the world, and then only for three years and a half!!!" Why? because he saw the point it would make against his church.

St. John's prophecy and Daniel's corroborate St. Paul's, with what we have seen from the fathers, &c. Saith St. John, "I saw a beast rise out of the sea, having seven heads and ten horns, and upon his heads the names of blasphemy; and I saw one of his heads as it were wounded to death, and his deadly wound was healed," &c. Rev. xiii. An angel explains thus, "There are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue for a short space; and the beast that was, and is not, even he is the eighth, and is of the

seven, and goeth into perdition." Rev. xvii. 10, 11. This beast with seven heads and ten horns, which John saw, is evidently Daniel's fourth beast, which was so dreadful and terrible, (vii. 19,) and which all, both Romanists and Protestants, admit to be the Roman empire, whose metropolis, Rome, should have seven heads or kings, βασιλεις, that is, would experience seven several forms of idolatrous government. Livy and Tacitus tell us of six of these—kings, consuls, dictators, decemviri, military tribunes, and emperors or Cæsars, which governed Rome. Of these, five were fallen or past, and one was, when St. John wrote, namely, the Cæsars. The other, a Cæsar also, who, it appears, was a seventh, yet not one of the seven heads or idolatrous governments, but of a contrary nature, i. e. *Christian*, and *that* by which the idolatry and persecution of the sixth head—the former imperial heathen government, under a Cæsar, was to receive its deadly wound—was not then come; and was to continue but a comparatively short space.

But, who is he, but the Cæsar or emperor, Constantine the Great, that "man-child who was caught up to the throne of God"—that is, to the imperial throne on which God set him, and that, being converted to Christianity, published, in the year 313, his edict against paganism, and thus overturned that whole idolatrous system, civil and religious, casting out all the pagan priesthood and magistrates at once, and putting Christians into their places. Thus was the pagan idolatry, which is so hateful to God, wounded as it were to death, by the gospel—the sword of the Spirit, and by Constantine; and a Christian government, a new thing, was set up in the great city and in the empire. This emperor, in his letter to Eusebius, thus writes: Νυνι δε τησ, &c. "Liberty being now restored, and that dragon being by the providence of God and my ministry removed from the administration of public affairs, I esteem the great power of God to be made manifest to all."

The deadly wound, then, was thus given to idolatry, by the Christian government under Constantine and his sons; yet the Christian head or government thus set up continued but a short space in peace and purity; for the bitter Arian heresy, soon after the death of Constantine, sprung up, and so prevailed all over the empire, that Liberius himself, the then Bishop of Rome, became an Arian: and Athanasius,

with a few more bishops who remained orthodox, were driven into exile, so that, as saith St. Jerome, "the whole world wondered to find itself Arian." But although Rome was twice taken and sacked, by the barbarians under Genserich and Alaric—first in 410, and again in 445; and that the Roman empire was, in 476, in the reign of Momylus, the last Cæsar or emperor, finally dismembered, and that Rome and its dependencies were after that in various hands, till the seventh century, (when about 606, Pope Boniface, by means of Phocas, became universal head of all churches; and in this dignity, and also in the regal power of Rome, was the Pope of Rome, afterwards confirmed by Lewis the Pious. The exarchate of Ravenna was shortly after given by Pepin, King of France, to Pope Stephen II.; and the kingdom of the Lombards also, being subdued by Charlemagne, was ceded to St. Peter's successor; which three states or kingdoms, according to Dan. vii. 8, 24, 25, constitute the pope's dominions, and therefore does he, as a secular prince, wear the triple crown.) I say, though Rome was variously tossed, now in the hands of barbarians, and now in the hands of Arians, &c., yet, in all these changes was not the deadly wound of *idolatry*—of the sixth head healed, till the reign of the eighth or last head, which also is the seventh, and is the beast. And which, because it again revived those pagan evils with a greater fury than ever, is said to have ascended out of the bottomless pit; and by setting up, under a new name, the old idolatry and persecution, thus healed the deadly wound.

This head, though called the eighth, because it in order succeeded the seventh, yet is not an eighth head of the great beast; that beast having only seven heads; but it is one of the seven idolatrous kings or heads. And the numerically seventh, not being idolatrous but Christian, is not counted among the seven; but the eighth is that seventh, or is of the seven, and goeth into perdition, never to be succeeded more by idolatry. So, "the beast, or government, that was" (*idolatrous under the heathen emperors*) "and is not," (so, *under Constantine*,) "and yet is," risen up again, and *being from the bottomless pit*, (or inspired by Satan,) is *more dreadfully idolatrous and persecuting than even the sixth head was*; "even he (saith the angel) is the eighth" and last, "and is of the seven." He is of the seven, 1st, as being one

of the seven predicted heads of the great Roman beast or idolatrous Roman empire under all its forms of government; and, 2d, as partaking of the nature of the seven that went before him, one only of which was Christian; that is, he is both lamb and dragon; a prophet, but the false prophet; and the man of sin, a bloody Nero, or antichrist; partly a professed Christian, but chiefly, and in a very high sense, an idolatrous persecutor. Now, that this mixed form has been, and is still the very form and constitution of the papal monarchy, religion, and practice, is evident. Do they not, besides many other idolatries, address six times, nay, ten times more prayers to the virgin Mary, and to saints so called, to angels, images, &c., (all which are idolatry,) than to Almighty God? And that the persecutions have been unparalleled, cannot be denied.

3d mark. **THE PLACE OF THE MAN OF SIN'S ABODE.** St. Paul saith, "He sitteth in the temple of God." St. John, (Rev. xvii.,) "I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, and the woman was clothed round about, with purple and scarlet, and gilt with gold, and precious stones, and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornications. And on her forehead was a name written, **MYSTERY, BABYLON THE GREAT, the MOTHER OF HARLOTS, OR OF THE FORNICATIONS AND ABOMINATIONS OF THE EARTH.** And I saw the woman drunk 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 the angel said unto me, why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns. The *beast* which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction. The seven heads are seven mountains upon which the woman sitteth. And they are, or there are, seven kings, *Και βασιλεις ἑπτα εἰσι.* And the woman which thou sawest, is that **GREAT CITY**, which hath kingdom over the kings of the earth."

What this Babylon, or great city is, in which the successor of the sixth head dwells, must evidently be that where that sixth dwelt; but that was Rome; therefore, Rome is the same great city in which the eighth beast or seventh

nead dwells. Hence Rome is this Babylon: and so say the ancient fathers also.

Victorinus saith, "The seven heads are seven hills upon which the woman, that is, the city of Rome, doth sit."* And St. Jerome, ep. 17, "Read the apocalypse of John, and consider what is there said of the woman clothed in purple, and the blasphemy written on her forehead, the *seven hills*, the many waters, and the departure from Babylon." Ambrosius Anbertus writes, "The angel admonished us to know, that the seven heads are *seven hills*, and *seven kings*, that he might show, that, unto the similitude of those kings, he had brought Rome, which sitting aloft upon *seven hills*, sometimes governed the monarchy of the whole world."† Ribera saith, "Babylon, the mother of fornications, is indeed Rome."—"Of Rome it must be understood not only such as she was of old under the heathen emperors, but also such as she shall be at the end of the world."‡ And Viegas has it, "It is concluded that Rome at the end of the world, after departing from the faith, shall arrive at her highest power."§ "St. Augustine and St. Hierom," say the Rhemish annotators, "do think, that this of anti-christ in the temple, doth signify his sitting in the church of Christ, and that, according to Greeks and Latins, Rome itself is the second Babylon,"|| &c.

The Rhemish Testament also, in the note on Rev. xvii. 6, admits that Rome, but Rome pagan that was sacked by the Goths, is Babylon.¶ And Cardinals Baronius and Bellar-

* See Fulke in Apoc. xvii. sect. 7.

† Ambros. Anb. in Apoc. xiv. 8.

‡ Babylon mater fornicationum Roma sit.—De Roma intelligendum non solum qualis sub Ethnicis imperatoribus olim fuit, sed etiam qualis in fine seculi futura est. Riber. in cap. 14. Apoc. n. 39, 42.

§ Vieg. in Apoc. cap. 18, com. 1, sect. 4.

|| Rhem. in 2 Thess. ii. Sect. 12. August. Civ. Dei, l. 20, c. 19. Hierom. 9, 11, ad Algas.

¶ Apoc. xvii. "If Babylon be understood of any particular city, it must be *pagan Rome*, which then and for 200 years after persecuted the church, and was the principal seat both of empire and idolatry." Ver. 8,— "This beast which supports Babylon, may signify the power of the devil; the seven heads are seven mountains or empires, instruments of his tyranny; the beast itself is said to be the eighth and of the seven, because they all act under the devil and by his instigation, so that the power is in them, yet so as to make up, as it were, an eighth empire distinct from them all." Ver. 12, "Ten kings, ten less kingdoms,

mine agree, "that by Babylon, Rome is meant; and that St. John calls Rome Babylon, in several places of the Apocalypse, is clearly gathered from chapter xvii."* Pro-pertius writes, "Rome is that lofty city seated on seven hills, which ruleth over the whole world."† Now, were it true that Rome heathen, not papal, was meant, seeing that it was not Christian, how could it fall from the faith? Hence, it must be Rome Christian that fell from the faith, and became Rome papal. Again, if it were true that the overthrow mentioned in Rev. xviii. 21—23, had reference to Rome heathen, when plundered by the Goths, in the fifth century, we of course should have no Rome now, or after that; for the prediction is, "That a mighty angel took up a stone, as it were a great mill-stone, and cast it into the sea; saying, With such violence as this shall Babylon that great city be thrown down, and shall be found no more at all. And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee," &c. &c. But this judgment has not yet occurred; therefore it is *future*; and hence, not Rome heathen, but Rome papal, is it which is Babylon, and the seat of the eighth beast that rose out of the bottomless pit; even the dreadful man of sin.

The beast which John saw, ascended *εξ τῆς ἀβυσσους*, out of the bottomless pit, Rev. xvii. 8, and xiii. 1. *Εξ τῆς*

enemies of the church of Christ, which nevertheless shall be made instruments of the justice of God for the punishment of Babylon." According to this note, then:

"The last beast, the eighth empire, and distinct from all others, as being a compound empire, regal and spiritual, whose seat is Rome, is instigated by the devil to persecute the church of God, in which he is assisted by the ten kings, who shall, in the end, be instruments of God's vengeance to destroy him and Rome." By which, he must, therefore, be some regal and spiritual chief. Now, who can he be? Not the pagan emperor of Rome, which was the sixth, not the eighth, head of the beast: hence, it must be his successor, the man of sin, and Rome papal. Thus the very papal writers themselves are, by the force of truth, constrained, however reluctantly, to designate him and Rome as the eighth and last head, or beast to be destroyed, as even this note testifies.

* *Certissimum est nomine Babylonis Romanam urbem significari; Baron. ad an. 45. Johannes in Apocalypsi, passim, vocat Romam Babylonem, et aperte colligitur ex. cap. xvii. Bellar. de Rom. Pont. l. 5, cap. 13.*

† *Roma, septem urbs alta jugis, totique præsidit orbi.*

θαλασσης, out of the sea, appears to be the same. Ancients and moderns, papal writers and Protestants, are all agreed that this *beast* represents the Roman empire, either heathen or papal. But the heathen Roman empire was established long before St. John's time; hence, it could not be that; but it must be in some form after its dismemberment, even in that, when the dragon giving his seat, power, and authority to the beast, his seven crowns then passed over to the beast's ten horns. Hence, the ten-horned beast is successor of the dragon, or idolatrous, persecuting, heathen Roman empire. Now, what beast or idolatrous power hath that been, which is the eighth or last, and hath since continued, and to abide 1260 years, except the papal only, even the emperor of all emperors, the pope? And who but he has set up the old idolatry under a different name? The beast therefore is the eighth, and the successor of the dragon or heathen empire. And what power hath succeeded the heathen emperors, in Rome, all the world knows, even he who, to this day, reigns in it, and claims spiritual power in the nations.

In fine, Pastorini agrees with all that I have said. Saith he: "But who is this inhuman woman, this impious Jezebel, this cruel persecutrix, that has drenched herself with so much Christian blood which she has spilt, that she appears drunk with it? who is she but (as tells the angel) that great city that hath kingdom over the kings of the earth, idolatrous, persecuting Rome, Babylon the great, the daughter of ancient Babylon? This woman being the image of the city of Rome, the beast on which she sits very naturally represents the Roman empire. And as the woman was styled the mother of fornications, &c., consequently Rome was the seat and centre of *idolatry*; and in like manner, by the beast, is the Roman empire represented as the empire of *idolatry*; the colour of the beast is scarlet, an emblem of his sanguinary disposition, and is full of blasphemous names, as those of the heathen Roman gods, the greatest indignity that can be offered to the majesty of the Supreme Being."*

Again: "The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction. The seven heads are seven mountains upon

* Pastorini, p. 114, 117, 5th edit. Dublin.

which the woman sitteth; and they are seven kings; five are fallen, one is, and the other is not yet come; and when he is come, he must remain a short time. And the beast which was, and is not, the same also is the eighth, and is of the seven, and goeth into destruction.

“Behold a very mysterious explication of a mystery,” saith the doctor. “The beast, or the Roman idolatrous empire *was*; that is, existed for a term of time, then *is not*, or exists not as the empire of idolatry, but is become a Christian empire, Constantine the Great having expelled idolatry and established Christianity in its place. But it is added,— ‘The beast shall come up out of the bottomless pit, and go into destruction;’ that is, the Roman idolatrous empire will rise up again under antichrist from the bottomless pit: and Satan will revive idolatry chiefly by means of that wicked man, antichrist, who will become master of the ancient Roman dominions. And the inhabitants of the earth shall wonder, seeing the beast that was, and is not, and yet is; that is, the world will be struck with amazement at seeing the *idolatrous* Roman empire reappear, which had so long been destroyed. The seven heads of the beast are seven mountains on which the city or woman sitteth; but besides this, the seven heads are seven kings or Roman emperors, chief supporters of idolatry and persecutors of the Christian religion.”—p. 118, 119. What is more explicit?

Pastorini says again and again, that when this antichrist shall at the end of the world come, he shall continue but three and a half years! What a story! Facts, however, and his own words confront him. Thus Rome is proved the place of the man of sin’s abode.

4th mark. PRIDE AND EXALTATION.—Who is the *man of sin and son of perdition*, who sits in the *temple or church* of God, exalting himself above all that is called God, or is worshipped, and is also full of names of blasphemy, &c.? Now, let us inquire, Can any such character be found in any of the Christian churches we know? Has not the Bishop of Rome, from the seventh century to this day, claimed, nay assumed to be head over all bishops in the world? And are not all his bishops and doctors sworn to believe and teach, “*that he alone is the visible head of the church,*” &c.?

“The nope,” saith Bellarmine, “is appointed by Christ

the pastor and head not only of all particular churches, but also of the whole universal church taken together.”* “And whoso shall refuse obedience to the apostolic seat, is a heretic, an idolater, a pagan.”†

Hear Pope Innocent III. serm. 2.—“To me it is said in the prophet, ‘I have appointed thee over the kingdoms and nations; to pluck up and destroy; and to build and plant.’ To me also it is said in the apostle: ‘*I will give unto thee the keys of the kingdom of heaven.*’ I am, then, placed between God and man; below God, but above man. Yes, greater than man, who am to judge all men, and can be judged by none.” Again, serm. iii. “I am the spouse, because I have a noble, rich, and *lofty wife*, the most holy Roman church, *the mother and mistress* of all the faithful; and which hath brought me a precious dowry—a plenitude of spirituals, and a vast extent of temporals.” Again, “God made two great lights in the firmament of heaven; also, he hath made *two great lights* in the firmament of the Catholic church; i. e. two dignities: the *pontifical authority* and the *regal power*. But that which rules the day, the spiritual, is the greater light; that, carnal things, is the less. So that as much as the sun and moon differ, be it known, there is the same difference between the Roman pontiffs and kings.”‡

Mat. Paris saith of this pope: “That he was above all men ambitious, proud, insatiably avaricious, and prone to every wickedness.”§

Urban VIII. in his famous bull: “God has confided to St. Peter and his successors two swords, the one spiritual, the other temporal; the first to be exercised by the church itself, and the other by the secular powers for the service of the church, according to the will of the pope. The latter is in subjection to the former, and the temporal authority depends

* Bell. de Concil. auctorit. lib. 2, c. 15.

† Corp. Juris Can. dist. 22, omnes. Dist. 81, P. Greg. VII. Si qui, &c.

‡ Mihi dicitur in propheta, constitui te super gentes et regna, ut evellas et destruis, et edifies et plantes. Mihi quoque dicitur in apostolo, Tibi dabo claves regni. Sum enim, inter Deum et hominem medius constitutus, citra Deum, sed ultra hominem; imo major homine, qui de omnibus judicem, a nemine vero judicari possim. Sermon. 2. Again, Fecit Deus duo magna luminaria, &c. Emper. Constantinop. Extra. de major, et obed. c. 6.

§ Super omnes mortales ambitiosus, et superbus, pecuniæque sititor insatiabilis, et ad omnia scelera proclivis fuit. Histor. Joh. Reg. Angl.

indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. It is, then, necessary to salvation, for every human creature to be in subjection to the Roman pontiff!!!”*

Saith the council of Florence: “We define, that the holy apostolical see or Roman pontiff is invested with the primacy of the whole world; is the successor of St. Peter, prince of the apostles, the true vicar of Christ, and head of the whole church, and father and doctor of all Christians,” &c. &c.

Cornelius Mus, Bishop of Bitonto, writes; “I candidly own I would believe one pope before a thousand Augustines, Jeromes, Gregories, Scotuses, &c., in those mysteries that touch faith.”† And Duræus: “They who write or teach any thing they have not received from the church, are not worthy of the name of fathers.”‡

Add to all this what is found in this book, p. 100, and 247—258, where it may be seen, that the pope and his clergy, expressly, claim greater power than the very angels or apostles; for no apostle durst alter any part of the gospel, as do they; and also what Gregory the Great, a Bishop of Rome, just before the rise of the eighth beast, said: “That he, who in his pride calls himself *universal priest*, is antichrist’s precursor;§ and his *pride* is clear!”

I say let any candid man view the whole, and can he in conscience believe such vast arrogance in anywise consists with the lowly mind of Jesus Christ, or that it is not the very opposite, and therefore the very predicted mark of that impious man, who “exalteth himself above all that is called God?”

5th mark. SCARLET ARRAY.—Who is this *scarlet beast*, and who is this woman seated on seven hills, “arrayed in *scarlet and purple*,” wearing a crown of gold, and decked with precious stones, which the prophecy so distinctly points out? for though these things are little in themselves, yet

* Unum sanctum, &c. in Nov. 1302.

† Ego ingenue fateor plus uni summo pontifici crederim, in his quæ fidei mysteria tangunt, quam mille Augustinis, Hieronymis, Gregoriis, Scotussis, &c. Cornel. Mus. Com. in Rom. c. 10.

‡ Dur. Resp. ad Whitaker.

§ Quisquis se universalem sacerdotem vocat in elatione sua antichristum præcurrit. Gregor. Epist. lib. 6, ep. 30

when connected with other matters, and thus noticed by the Holy Ghost, they become important, and surely deserve our attention.

Pastorini himself notices it thus, in his book: "The imperial lady, this inhuman woman, appears dressed in *purple and scarlet*, and gilt with gold and precious stones; she is thus decked out in riches and pride, and *purple*, the usual robe of the Roman emperors, and *scarlet*, showing her stained with the blood of the martyrs. Who is she but, as tells the angel, idolatrous, persecuting Rome, Babylon the great? And the colour of the beast is *scarlet*, an emblem of his sanguinary disposition."—p. 115.

Who can deny that this applies to the pope? Are not scarlet and purple, which is not a little striking, still the very colours in which he and his cardinals constantly, and so gaudily appear, and that, even to their very hats, hose, and riding apparel? &c.

6th mark. MOTHER OF HARLOTS.—What church is that which is styled "mother of harlots and abominations?" Is there any church on earth that claims to be mother of all churches, and their mistress too, insisting also on it being her divine right to rule over and govern them, save Rome only? The church of Christ in Jerusalem was the first, or mother church, this is granted; but in the very face of this fact, the church of Rome to this day claims, by a public decree of the council of Trent, and for ages before, "*to be the mother and mistress of all churches!*" And are not all her doctors and bishops, on their oath, to believe and teach this? Now, no other church on earth but her lays claim to such prerogatives and pretensions. Hear her: "Forasmuch as the holy church of Rome is set up to the world for a glass and example, whatsoever she determineth or ordaineth ought by all to be perpetually and invincibly observed. She is the hinge, and head, and mistress of all churches; against which, whosoever speaketh any evil, or endeavours to take away her privilege, is forthwith a heretic," &c. *Corp. Jur. Can. Decret. part 2—Dist. 19, Cap. enimvero dist. 22. C. Romana Ecclesia, &c. &c.*

7th mark. WORSHIP IN AN UNKNOWN TONGUE.—Saith the apostle, "Now, brethren, if I come to you speaking with *tongues*, what shall I profit you? For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

So likewise, you, except you utter by the tongue plain speech, how shall it be known what is said? for you shall be speaking into the air. 1 Cor. xiv. 9. How shall he that holdeth the place of the unlearned say Amen to thy blessing? because he knoweth not what thou sayest. I thank my God, I speak with all your tongues; but in the church I had rather *speake five words* with my understanding, that I may instruct others also, than ten thousand words in a tongue (*unknown.*) If any speak with a tongue, (*not known,*) let another interpret. But if there be no interpreter, *let him hold his peace in the church.*" 1 Cor. xiv. Rhemish.

What more plain could the Holy Ghost pen by his servant on this subject? Now, what church is it, that, *contrary to the faith*, which thus expressly prohibits the worship of God—singing, praying, and preaching—to be performed in any unknown tongue, has nevertheless, in the face of all this, made an absolute law, "That the mass, or public worship, although it contain much instruction for the faithful, yet must, in every nation, be, not in the vulgar tongue, but in the Latin only; and that part of the canon, and the words of consecration, must be spoken in a *low voice*; and that whoever shall say it is wrong so to do, is accursed."* Is it not the church of Rome alone, which has done so?

So, then, God expressly forbids the public worship to be in any unknown tongue; and the church of Rome, in her council, commands the *contrary*, pronouncing him who shall say, this is wrong, accursed. But the Holy Ghost says *it is wrong*. Doth it not follow, then, that this church and her *head*, who claims to be Christ's vicar, pronounces the Holy Ghost, anathema!!!! What pious mind that considers this open outrage and blasphemy against the Almighty can avoid shuddering, or can with a good conscience countenance a worship that involves so great wickedness, or be at all present at it? Now, if St. Paul should come to earth, and that some one shouted to the priest, when performing this worship, Here is St. Paul coming, just coming:

* Etsi missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est patribus, ut vulgari passim lingua celebraretur. Con Trid. sess. 22, cap. 8.

Si quis dixerit ecclesiæ Romanæ ritum, quo submissa voce pars canonicis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere—anathema sit. Sess. 22, can. 9

would not the priest affrighted run off? and would a man stay in the mass-house?!! Hence, most plain is it, that the pope and his clergy, as if resolved to oppose God in every thing, have here decreed against all reason, Scripture, and antiquity!

Hear the Emperor Justinian : (citing 1 Cor. xiv.) “We command that all bishops be careful that the people be taught in their own tongue—for how shall the *unlearned* praise the Lord God, and say Amen, if he *understand not* what is spoken? If they neglect these things, the judgment of God and of Christ shall fall on them: neither will we, when we know it, rest and leave it unrevenged.”*

Cardinal Cajetan (*in loco*) thus saith, “From this doctrine of St. Paul, it follows, that for the edification of the church, it is better, the public prayers which the people hear should be made in that language which both priests and people understand, than be said in Latin.”†

Erasmus, on this chapter, breaks out, “It is wonderful how the custom of the church is altered in this matter: for St. Paul had rather speak five words, so as to teach others, than ten thousand in a strange tongue.”‡

Saith St. Cyprian, “To pray otherwise than as Christ has taught, is not ignorance only, but wickedness, because he has expressly said, ‘Ye do reject the commandment of God, that ye may establish your own tradition.’”§ Thus, he strikes two papal errors at once.

St. Ambrose, *in loco*, writes, “If ye come together to instruct the church, those things ought to be spoken which the hearers may understand; for what does he profit the people, who speaks in an *unknown tongue* to them?”

“We ought,” saith St. Augustine, “to understand what we pray for, that we may, not like parrots, and such like birds, that are taught to sound forth what they understand not, but like men of reason, sing unto God.” Augus. ad 1 Cor. xiv.

* Jubemus omnes episcopos, &c. Constit. 123.

† Ex hac Pauli doctrina habetur, quod melius est ad edificationem ecclesiæ, orationes publicas quæ audiente populo dicuntur, dici lingua communi clericis et populo. Cajet. Comment. ad 1 Cor. xiv. 17.

‡ Hac in re mirum, quam mutata sit ecclesiæ consuetudo, &c. Erasm. in 1 Cor. xiv.

§ Aliter orare quam ut Christus docuit, non ignorantia sola est, sed et culpa, quando ipse posuerit et dixerit, rejicitis mandatum Dei ut traditionem vestram statuatis. Cypr. de Orat. Dom. p. 309.

Saith Basil the Great, “ἡ γλῶσσα ψαλλετω, ὁ δε νους ερευνατω,” &c. “Let thy tongue sing, and let thy mind, according to the apostle, search the meaning of what is spoken.”—In 1 Cor. xiv.

Origen, *contra Celsum*, l. 8, n. 13. “He (Celsus) forgets that Christians offer their prayers, not to angels, but to God only by Jesus Christ; he mixeth strange matters, confounding them with the affairs of Christians; wherefore let all men be persuaded and know, that true Christians do not in their prayers use the names of God which are used in the Holy Scriptures, (i. e. in Hebrew, &c.) but men of every nation do pray and praise God with all their might, in their own mother tongue. And the Lord of all tongues doth hear them praying in all tongues, understanding them that speak so diversely none otherwise than if they were men of one speech and language.” Thus doth this father strike two errors at once, *invocation of angels*, and *using a strange language in worship*.

Wolfius tells us, “That Pope Vitalianus, an. 666,* commanded every thing in the churches of Christians to be performed by their priests in Latin.”†

How unreasonable is it to call on people to learn to be Christians, and keep from them the Christian book, nor suffer them to hear its language, except in a tongue they cannot understand; and that any church would prefer making her people worship like barbarians or birds, not knowing what they hear or say, rather than as rational beings! Yet for this most strange policy the pope had his own reasons, of course. The first probably was, as the *supremacy* was a new thing in the earth, he considered that by uniting clergy and people everywhere by one and the same language and worship to their head, he, in this wise, might establish his throne. 2. As other unscriptural dogmas and practices might further be useful for his security, they might be thus less observable. The result, however, is the forming another predicted mark of the apostasy, “worship in an unknown tongue!!”

* See Rev. xiii. 18. Now to 666 add 1260, and we have an. 1926. See Kershaw on Rev.

† Papa Vitalianus omnia in Christianorum templis per suos sacrificos in Latino sermone fieri jussit. Wolf. Lect. memorab. p. 74, ad an. 666.

Now, the council of Trent appears to confirm this; for she learned from Pope Paul III., and by experience, the absolute necessity, for the safety of the church, of training the people in such sort of disgraceful worship and ignorance. For as Stillingfleet, Tillotson, and other eminent writers observe, he held a grave consultation with his bishops in Benonia, some time after Luther's preaching, writings, and translation of the Scriptures had made such a noise as to shake the papal see, how the dignity and peace of the church might be upheld and conserved; this, among other things, they gave as their *last advice* and *weightiest* of all:

“That by all means as little of the gospel as might be, especially in the vulgar tongue, should be read to the people: and that that little which is in the mass ought to be sufficient: neither should it be permitted to any to read more: for so long as men were contented with that, all things went well with them; but quite otherwise since more was commonly read. That, in short, the Scripture is that which, above all others, hath raised those tempests and whirlwinds, with which we were almost carried away. And in truth, if any one diligently considers it, and compares with it what is done in our church, he will find them very contrary to each other, and our doctrine not only very different from it, but repugnant to it.” See Tillotson's Sermons, &c.

This document, so authentic, and of nearly three hundred years standing, is at once notable, and, to every thinking mind, of the last importance! for, though short, it speaks volumes. It confesses, and thus corroborates what these sheets go to establish; 1st. “That very much of the papal doctrine is not in the book of God, nor in agreement with it, but actually *repugnant* to it.” It is plain, therefore, it must be antichristian and false doctrine, fabricated for corrupt and secular ends. 2d. “That that book, when understood, raises such tempests about the papal church as endangers its very existence; hence, that it is her greatest foe, and must by all means be opposed, but *judiciously*, for fear of alarm.” 3d. “That the peace, prosperity, and security of that church rest principally on the people's ignorance of that book of truth.” 4th. “That that book has been then, and must ever be dreaded by that church,”

therefore, though God gave it without note or comment to man, to lead him to salvation, yet the people, lest they should know its contents, and thus discover the cheat put upon them, must wisely be kept as much as possible from the knowledge and understanding of it, in every snape and form!" That the mass, therefore, because it contains some little portion of it, must be in a tongue not understood by the people." From which, it is most clear, that what the council of Trent, and the pope and his clergy ever since have done against this book, and what the bulls of the present pope, and the assiduity of his clergy are now doing, to keep the people, and the youth especially, from knowing it, chasing the little ones, even of the poor, from those schools of bénevolence where they might meet it, on pretence that it might hurt them, or that it is corrupt; and all that has been written and said by papal doctors against it for past ages, which it would take volumes to tell, combine, demonstrably, to prove the truth of the declaration of this document, namely,—“That the doctrines and church of Rome are, in general, actually contrary to the Bible, or to the doctrine and church of Christ!” and, therefore, that she is necessarily of antichrist. Who not insane but must see this?

DOCTOR MILNER'S DEFENCE of this daring outrage on all common sense,—nay, both on God and man—is at once as impious as it is both impudent and ridiculous. With unblushing front he says, what no man could believe, “Tha Latin is the *most general language of Christians!* and was the *vulgar tongue* in the apostle's days! That where it is not *commonly* understood, it is not the church which has introduced a foreign language among the people, but it is the people who have forgotten their ancient language.’ End. Cont. let. 47.

This is the sum and strength of his defence! And now let his warmest friends say, is it truth, or did he believe a sentence of it himself? So, then, God commands his worship, prayer, singing, and preaching to be everywhere in the tongue the congregation understands. Dr. Milner (for all priests) replies to God, “No, the worship must be in Latin, for we are sworn to it; and it is the most generally known language, though scarce one of a thousand understands it! And the blame of this does not lie on the church,

for using a strange tongue, but on the people, for having forgotten it!" forgotten what they never knew! What a reply to God! And how more than mad, how criminal are the people who suffer themselves to be thus openly deceived!

8th mark. **FORBIDDING MARRIAGE.***—Such another despotical doctrine is this, opposed both to reason and Holy Writ. What church is it, departing from *that faith* that allowed the marriage of the clergy, which (contrary to Scripture, antiquity, and reason) has made a severe law, forbidding the marriage of all her clergy? Can the church of Rome deny this charge?

As there is no passion in man that more sorely besets him, and formidably threatens, not only his own ruin, both temporal and eternal, but the interests of religion and the peace of society at large, than that which inclines to the sin of fornication, the apostle, taught of God its dangers, proposes a fit expedient. "To avoid fornication," saith he, "let every man have his own wife, and every woman her own husband." "It is better to marry than burn." "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?"† (Pope Leo, Dist. 13, *Can. Omnino*, was of opinion, that this *γυναίκα*, wife, meant one married to an apostle.) "Marriage is honourable in all, but whoremongers and adulterers God will judge."‡ Hence, we learn from Scripture, that bishops and deacons, as well as others, might and did marry.

Antiquity also teaches the same. Thuanus, a Roman Catholic, that excellent historian, says, "No papal writer denies that the first who opposed the clergy's being married was Pope Calixtus, in the year 220; until which time the marriage of the clergy, in both the eastern and western churches, was lawful; and that Maximilian II. then urged against him, that the priests of the old law, and most of the

* Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils: speaking *lies in hypocrisy*, and having their conscience seared. *forbidding to marry*, and to abstain from meats, &c. 1 Tim. iv. 1—3, ii. 2—12. Titus ii. 6, 9. Rhemish.

† 1 Cor. vii. 9; xi. 5.

‡ Heb. xiii. 4.

blessed apostles were married men.”* That Eusebius declares, “That it is certain the apostles themselves, few excepted, had wives,”† and that Paphnutius, at the council of Nice, (an. 325,) *did assert the marriage of the clergy*; and that, even by one of those canons, which Roman Catholics themselves do avow for apostolical. *Επισκοπος η πρεσβυτερος η διακονος την η αυτου γυναικα μη εχβαλλετω.* Can. Apost. 5. “A bishop, or presbyter, or deacon, must not put away his wife.”

Ignatius, “All the apostles except St. John were married.”‡ Clemens Alexandrinus tells us, “That the apostles carried their *wives* about with them, to minister to those who were mistresses of families, that so the doctrine of the Lord might, without evil suspicion, enter into the apartments of women.” And in describing his perfect Christian, he saith, “He eats, and drinks, and *marries*, having the apostles for his example.”§ The council of Ancyra, an. 315, can. 9, hath these words, “All deacons who are established in their charges, if they declare they have need to marry, let them, after they are married, remain in their ministry.”|| And the council of Gangra, after, hath this canon, “*Ει τις διακρινοιτω,*” &c.—“If any man make a difference of a *married priest*, as if none ought to partake of the oblation when he officiates, let him be anathema.”

Cardinal Cajetan saith, “Setting aside all other laws, and standing to those we have from Christ and the apostles, it cannot appear by reason, or by any authority, that *holy orders* can be any *hinderance* to *marriage*, either as it is an *order* or as it is *holy*.”¶ Nicholas Cusanus writes, “Till the time of Pope Cyricius, in 385, it was lawful for all priests to marry; nor vow, nor law, nor other restraint

* Liquefieri, in orientali et occidentali ecclesia usque ad tempus prohibitionis a Calixto factæ sacerdotum conjugia licita fuisse.

† Constat apostolos ipsos paucis exceptis conjuges habuisse, &c. Euseb. lib. 3, cap. 13.

‡ Epist. ad Philadelph. an. 140.

§ *Εσθιει, και πινει, και γαμι—αικονας εχει τους αποστολους,* &c. Clem Alex. Strom. l. 7, c. 12.

|| *Διακονοι ουτοι καθιστανται,* &c. Con. Ancyr. can. 9, an. 315.

¶ “Nec ratione nec auctoritate probatur quod, absolute loquendo, ordo sacerdotalis vel in quantum sacer est, &c., impedimentum est matrimonio, sive ante, sive post, seclusis omnibus legibus, stando tantum his quæ a Christo et apostolis habentur.” Cajet. tom. i. tract 25.

being to the contrary.”* Polydore Virgil says the same, and adds, “That the marriage of the clergy could not be prevented till Pope Gregory VII., in the year 1074, determined it; in which, however, he was resisted, as introducing a custom never received.”†

The bishops of France, Germany, and Italy, met together, and decreeing that he, Gregory VII., had acted against Christian piety, deposed him: for that he had (contrary to Christ, who said, “He that putteth away his wife, except for the cause of fornication, causeth her to commit adultery,” Matt. v. 32) divorced men and their wives, and while denying such as had lawful wives to be priests, he had at the same time admitted to the altars whoremongers, adulterers, and incestuous persons.”—Madgb. cent. 11, p. 589. And Bellarmine himself grants, “that for some hundreds of years the church of Rome permitted her Greek priests to have their wives, and proves by arguments that by the law of God this is not forbidden.” Bellar. de Cleric. l. 1, c. 18.

Scripture and antiquity prove that Noah, Abraham, Moses, Aaron, Isaiah, Ezekiel, &c., these holy preachers of righteousness, and the Jewish clergy, with nearly all the apostles, and all the clergy generally, for several ages afterwards, were married. This, to preserve them pure, was the will of the holy and all-wise God. But the pope, as if in wisdom above God himself, and all these his servants, by *forbidding the marriage of all his clergy*, on pretence of their greater purity, but in reality to preserve the church's worldly revenues, and to increase his power and grandeur, has fixed upon himself this very *prominent mark of the apostasy*, “FORBIDDING TO MARRY.”

10th mark. FORNICATIONS.—But the papal clergy, in making themselves wiser than God, thus, by their *private confessions* and *absolutions*, and their *celibacy*, directly concurring, as they evidently must, to produce corruption, fell, as might be expected, into Satan's snare, “They became fools. And as they did not like to keep God in their knowledge, God gave them up to a reprobate mind, and to

* “Post aliquot tempora visum est,” &c. Nichol. Cusan. ep. 2, ad Boem.

† “Non ante pontificatum Gregorii VII. anno 1074, connubium adimi sacerdotibus occidentalibus potuit.” Pol. Virg. de invent. ver. 1, 5, c. 4

all uncleanness.' Δια τουτο παρεδωκεν αυτους ο Θεος εις παθη ατιμιας—"being filled with all injustice, FORNICATION, wickedness, AVARICE, malice."* Now, when the vast multitude of the clergy, secular and regular, of all degrees, were prohibited from marriage, that preservative allowed them by that *infinite Wisdom* who created them, and that all classes of people must come to these *private confessions*, and so frequently too, and open up *their (even indecent) secrets*, as above: and when the well-fed pastor is *celibate*, and when he can lay on *penance*, and when he can *loose* and *absolve* from the *guilt confessed*, what on earth, I ask, —I appeal to every breast—can be conceived more calculated to produce general pollution, and fill the world with *fornications and adulteries* on every hand? Truly, these most impious and unhappy laws were fitly called by the apostle, *doctrines of devils*.

And that this has been the natural result, first, among the clergy themselves, and then, the heads being corrupted, among the other classes indiscriminately, none who consult history, or the writings of even Cardinal Baronius, Platina, St. Bernard, and other papal doctors, on the lives of the popes, will for a moment deny. And thus we behold the exact fulfilment of the divine predictions, 1st, *by their false doctrines and idolatries*, as already stated, called *spiritual fornication*; and, 2d, by actual and *overflowing adulteries*, and other most vile corporeal pollutions. Was not Pope John XII. killed in the very act of adultery, by the woman's husband? Nor did Baronius scruple to tell the world, "That for one hundred and fifty years together, St. Peter's chair was filled not with apostles, but apostates, put in fraudulently by vile prostitutes, viz. Marozia, Theodora," &c.

A papal writer says of Pope Clement V., "He was a public debauchee: from that time forth, all discipline and religion failed among the cardinals," &c.†—Saith St. Bernard, "The portraiture of these times (12th century) is made up of *fornications, adulteries, incests*, detestable villainies, and acts of the utmost filthiness." And Honorius

* Propter hoc tradidit illos Deus in passiones ignominia, in reprobum sensum, repletos omni injustitia, fornicatione, nequitia, avaritia, malitia, &c. Rom. i. 22—29.

† Hic fuit publicus fornicator, ab eo tempore defecit omnis disciplina et religio in cardinalibus, &c. Paral. Ursp. Gen. in Clem. V. Papa.

of Autun ranks, in order, "princes, monks, priests, nuns, and nunneries, and all orders of men to have been thus defiled." See the account of the horrible pollution of the 13th century by Matthew Paris; of those of the 14th by Alvarez Pelagius, (a defender of Pope John XXII.) He sets forth "the cloisters as places of prostitution, in which debauchery, drunkenness, impure and filthy discourses, &c., &c., did reign; and that even the horrid sin of Sodom reigned in the most august and venerable churches."—Jurieu by Whittaker, p. 316. Of those of the 15th cent. by Eneas Sylvius; of those of the 16th, by Cornelius Mus, Bishop of Bitonto. Thus, he spoke publicly, in the midst of the council of Trent, "There is no filthiness, how monstrous soever, no villany, no impurity, with which the people and clergy were not defiled."—p. 370. Well did St. Peter prophesy, "Eyes they have, full of adultery, which cannot cease to sin, cursed children." Cardinal Bembo records, "*That Pope Leo X. was an atheist;*" of course an adulterer, "and that he one day told him, 'This fable of Jesus Christ had done them good service.'"

I must add; however severe the popes have been against the MARRIAGE *of the clergy*, they were not so against their whoredom and uncleanness, but rather gave them, as their *own writers* loudly testify, and with grief complain, actual indulgences in them for money; showing plainly that it was not for the sake of God, or purity, but for other reasons altogether, they made such impious rules.

How strange! that men who know that the prophets and apostles, these purest servants of God, were married, should rather see their clergy polluted, than married men. The learned Chamier gives several instances to this amount from papal writers, who actually plead for debauchery in the clergy, rather than marry.

"Pighius is blamed," saith Hosius, "who wrote that a priest who through infirmity of the flesh hath fallen into whoredom, sins less than if he should marry. This doctrine with some is vile, but with Catholics it is most honest."*

Costerus saith, "Should a priest indulge in uncleanness,

* Reprehenditur Pighius qui non vere magis quam pie, scriptum reliquit, minus peccare sacerdotem, qui ex infirmitate carnis in fornicationem sit prolapsus; quam qui nuptias contraxit. Turpis videtur hæc oratio, contra, Catholicis honestissima. Hosius, confess. cap. 56.

nay, keep a concubine in his own house, although he is thereby guilty of great sacrilege, yet he sins more heinously if he marry.*

Cardinal Campeggio writes, "That for priests to become husbands, is by far a more grievous sin than if they should keep many prostitutes in their houses."† Strong delusion. O horrible doctrine!

Mathias Aquensis saith, "That a man who, after vowing continency, doth marry, offends more than he who through human frailty goes astray with a hundred different women."‡

But when the pope grants an ecclesiastic a dispensation to marry, as in the case of Mauritio, son of the Duke of Savoy, or of Cardinal C. Borgia, who, in the year 1500, became Duke of Valenza and married a wife, or of Cardinal *Camillo*, nephew to Pope Innocent X. in 1654, such marriage is no sin! Hence, it is no sin for a priest after his celibate vow to marry, if the pope give leave, but without this, it is a dreadful sin, nay, greater than to live in daily pollution, contrary to God's holy law! So, then, should a priest, or monk, or nun marry, O, what a noise, what an alarm is raised! such are perjured, lost, damned! But if the pope, "the God in the temple," gives a dispensation, all is right, all is calm! Hence, to sin against the pope and his law, is a vastly greater offence than to sin against God and his law! Thus, by putting his law above the law of God, the pope proves himself to all men, as "that man of sin that exalteth himself above God."

Hear Espenæus, "Instead of the pure and chaste celibacy, there hath succeeded impure and filthy whoredom."§ Saith St. Bernard, "This whoredom, it is so common, neither can be concealed; nor doth it seek to be hid, it is become so brazen; both the clergy as well as laity having permission given them to cohabit with their concubines, upon the

* *Sacerdos si fornicetur aut domi concubinam foveat, tametsi gravi sacrilegio se obstringat, gravius tamen peccat si contrahat matrimonium.* Coster. de cœlib. Sacerdot.

† *Quod si sacerdotes fiant mariti, multo gravius peccatum est quam si plurimas domi meretrices alant.* Card. Camp. op. Sleid. com. l. 4.

‡ *"Qui post continentiae votum, devotet potestatem corporis cuivis mulieri, magis offendit, quam iste qui humana fragilitate deviare cum centum diversis feminis."* Math. Aquen. Oper.

§ *"Pro puro mundoque cœlibatu, successit impurus et immundus concubinatus."* Espen. lib. 2, cap. 7, de Continentia.

payment of a *yearly sum of money*, this toleration or indulgence hath got a firm footing; and this payment being made, they are at liberty to keep a concubine or not. O execrable wickedness!"* And in his comment on *Titus*, he further complains, "Episcopi, archidiaconi," &c. "Bishops, archdeacons, and officials, do ride about their dioceses and parishes, for the most part, not to deter the wicked from their vices, but to draw out and defraud both clergy and laity of their money, whom, upon the payment of a yearly revenue, they permit to cohabit with concubines and prostitutes. And this they exact in some places of even the chaste! for he may, say they, have a concubine if he please. And how often are those who keep concubines, and they so many, punished in any other way than by thus paying money?" I shall pass by, although it lies before me, the tax for various sins of uncleanness, in their *book of rates*: they are too horrible to be named. "That Pope Sixtus IV. erected in Rome brothels, out of which a large weekly revenue was paid," is mentioned by C. Agrippa, de *Venitat. scient.* p. 64. Hence, he is the "man of sin." Of this vast profligacy one of their poets complains thus:

—Roma ipsa lupanar,
Reddita: nunc facta est toto execrabilis orbe.

"A brothel-house famed Rome is now become;
Contemn'd of all, she hastens to her doom." ANON.

"In the year 1515," saith Thuanus, "Pope Leo X., a man giving himself to all licentiousness, that he might from all parts scrape up money for his vast expenses, at the instigation of Cardinal Lorenzo Puccio, sent his bulls of indulgences, wherein he promised the expiation of all sin and eternal life, through all the kingdoms of the Christian (papal) world; and there was a price set, what every one should pay, according to the grievousness of his sins. He appointed collectors and treasuries through the provinces, with preachers to recommend to the people the greatness of the benefit; and those did mightily extol their power in drawing souls out of purgatory; shamelessly spending the money

* "Quod latere, nec præ multitudine quæat, nec præ impudentia querat; hæc inquam tolerantia, altius radices egit, permissis alicubi sub annuo censu clericis atque laicis cum suis concubinibus cohabitare, &c., O rem execrandam! De præsec. cap. 29.

every day in brothels and taverns, at dice and most filthy uses." Thuan. Histor. l. i. p. 13.

The sums for the several sins, were stated in the *Taxa. Cancel. Apost.* in fol. 36, 37, 38, 41. Such sins of incest, debauchery, perjury, murder, &c. &c., are therein mentioned, as are so shocking that I must not even write them; and the sum for each is but a few shillings! It has been denied that there has been any such book; but it was printed in Paris in 1520, and Espenceus, a papal writer, in *Tit. c. i. digr. 2, p. 479*, tells us, that it was openly sold; and thus remarks, "It is a wonder, that, at this time, in this schism, such an infamous index, of such filthy and to be abhorred wickedness, is not suppressed. There is neither in Germany, Switzerland, nor in any other place where there is a defection from the *Roman See*, a book more to their reproach. It teacheth and encourageth such wickedness as we may be afraid to hear named, and a price is set to all buyers; and yet it is not suppressed by the favourers of the court of Rome."

"A number of Roman princes assembled at Nurembergh, an. 1522, and 1523," saith *Fasciculus Rerum*, "and stated a hundred grievances: the third is about the increase of the intolerable *burden of indulgences*, by which, under a show of piety to churches, or for an expedition against the Turks, the popes suck the marrow of their estates: and, which heightens the imposture, say they, by their hireling criers and preachers Christian piety is banished, while, to advance their markets, they cry up their wares, for the granting of wonderful, unheard of, *peremptory pardons*, not only of sins already committed, but of sins which shall be committed, and also the sins of the dead; so that, by the sale of these wares, together with being spoiled of our money, Christian piety is extinguished, while any one may promise himself impunity, upon paying the rate that is set upon the sin he hath a mind to commit.* Hence, whore-

* *Cheminitius records, Exam. Con. Trid. p. 745*, "That a certain nobleman told Tetzelius, the chief preacher of indulgences, that he had a mind to commit a very heinous sin, and desired an indulgence or present pardon for it; for a great sum of money he granted it; the nobleman pays it down and receives his bull. Afterwards this nobleman took occasion to meet Tetzelius in a certain wood, and, breaking open his chest of indulgences, robbed him. When Tetzelius threatened him with all manner of curses, the nobleman showed him his bull that he had paid so

doms, incests, adulteries, perjuries, murders, thefts, &c., and all manner of wickedness, have at once their offspring. What wickedness will mortal man be afraid to commit, when they promise themselves *license and impunity*, in sinning while they live, and for a little more money, indulgences may be purchased for them when they are dead." Fasciculus Rerum expectend. fol. 177, 178: see also Dr. Annesley's Ser. Indul. p. 20, printed an. 1675.

What Nicholas Clemangis, a papal archdeacon, (*lib. de corrupto statu ecclesie*, an. 1417, upon the celibate orders—the corrupt state of the church,) writes, about cardinals, prelates, monks, and nuns, and their horrible abominations, is enough to shock any tender mind, even to read of them. Of the men he says, "*Ebrios et incontinentissimos vice conjugum domi*," &c. That being drunkards, and of all men most incontinent, instead of wives they shamelessly kept prostitutes," &c. &c. But what he says of nuns and their nunneries, I must not even mention. And what Speed writes, in Hist. Mag. Brit. of the awful discoveries made in the time of Henry VIII. in many monasteries in England of the most frightful pollutions, I shall pass by. Volumes would be required to tell all their abominations; and in this, they prove the exact fulfilment of this prophecy, concerning the overflowing of pollution that was so extensively to defile the apostate church.

I shall add the testimony of a canonized female, St. Bridget, on Rev. xviii. 21. "Thou art a destroyer of the souls of the elect," said she to the pope, *crucifigis et perdis animas*. "Thou art like unto Lucifer, more unjust than Pilate, more savage than Judas, more abominable than the Jews. Thy throne shall be sunk like a great stone cast into the sea, that stoppeth not till it shall have arrived at the very depths of the ocean." Brigitt. in Rev. l. 1, c. 41.

We must not pass over the very reverend and famous F. PETRARCH, who flourished an. 1350, nearly two centuries before Luther, and of whom the learned Trithemius saith, "*Te Petrarcha, vir in divinis scripturis eruditus*," &c. &c. "F. Petrarch, poet laureate and archdeacon of Parma, was a man deeply skilled in the Scriptures, and a reviver of long decayed learning." Trith. de Scrip. Eccles.

dear for, and, laughing at him, told him *this was the very sin he had a mind to commit*, when he was so fully absolved."

SONNET 92.

Del' empia Babylonia, ond' é fugitta
 Ogni vergogna, ond' bene é fuori
 Albergo di dolor, madre d' errori
 Son fugit io per allongar la vita.

SONNET 149. Tom. 4, Basil.

Fontana di dolore, albergo d'ira,
 Scola d'errori, e tempio d'heresia,
 Gia ROMA, hor Babylonia, falsa e ria
 Per cui tanto si piagne; e si sospira
 O fucina d'inganni, o prigion d'ira
 Ove' iben more, e' i mal si nutre e cria
 Di vivi inferno, un gran mira col fia
 Se Christo teco al fine non sad ira.

THUS OF OLD TRANSLATED.

SONNET 92.

Out of wicked Babylon
 By God's help I am gone,
 From which all shame is banished,
 From which all good is vanished,
 The lodge of grief and misery,
 The mother of all heresy.

SONNET 149.

Well-spring of grief, and fierce wrath's hospital,
 The school of error, temple of heresy,
 Once Rome, now Babylon, most wicked, all
 With sighs and tears bewail thy piteous fall,
 Thou mother of deceit, bulwark of tyranny.
 Truth's persecutrix, nurse of iniquity,
 The living's hell; a miracle it will be
 If Christ in fury come not against thee,
 Most shameless w——e.

Pope Pius V. was so stung with those sonnets, that he caused three of them to be erased, which, however, escape in Basil's edition. And in prose he thus wrote of Rome: "Famosa dicam, an infamis meretrix fornicata cum regibus terræ, &c. "Art thou not that famous or infamous harlot which committeth fornication with the kings of the earth? Truly thou art that adulteress, I say thou art, that the sacred evangelist in spirit saw sitting upon many waters. What canst thou expect thy end to be but that same which St. John prophesied, 'BABYLON THE GREAT is fallen, is fallen, and made a habitation for devils.' But let us, my friend, with the same apostle, attend to another voice coming down

from heaven, *Ne participes sitis delictorum ejus*; Come out of her, my people, and be not partakers of her iniquities, that you may not receive of her plagues." Petrarcha, epist. 16, tom. 2, e. 729, &c.

Now, all these were long, even ages before Luther, and they spake as Protestants do now, and as every man of truth must!

Now, the conclusion is, what church in the world has made laws as above, directly opposed to the will of God and the practices of his servants in all ages of the world, and which thus naturally and immediately leads to all these enormities and fornications? None surely but the church of Rome alone. Hence this fatal mark is hers exclusively.

11th mark. IDOLATRIES.—There are five or more sorts of idolatry taught by the pope and his church. 1. Of images and relics. 2. Of saints. 3. Of angels. 4. Of the beast. 5. Of his image. "They repented not of the work of their hands, that they should not worship devils,* (Κατ, and, or)—even idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk," &c., "neither repented they of their *murders*, nor of their *sorceries*, nor of their *fornications*, nor of their *thefts*." With ignorance of God's word are all those enormities, idolatry, lewdness, *superstitions*, and *imposture*, fitly called *sorceries* and *thefts*, very naturally connected. Hence, such as fatten on the latter will, of course, earnestly maintain the former. Rev. ix. 20.

What church is it that, in the very face of this divine prediction, has made a positive law, to which the clergy are sworn—"That the images of Christ, of the virgin Mary, and of other saints, shall be had, consecrated, retained, and duly worshipped by kissing them, and with uncovered head bowing down before them and their relics? And that departed saints should be invocated?" Trent creed, and sess. 25. How flatly opposed to God is this law of Rome!

Have they not therefore made images of wood, brass, gold, silver, &c.? See p. 260. Have they not consecrated them,

* Religious worship to any creatures is, by Jehovah, called "the worship of new gods and of devils, as being the authors of it, and after whom they are said 'to go a whoring.'" Lev. xvii. 7. 1 Cor. x. 20. Hence all who would not be thus guilty as devil-worshippers must never bow before any image.

and to honour them gone far on pilgrimages to some of them to Loretto, and many such places, and there worshipped them with religious worship, which they call *Doulia*, or what else? Cassander owns, "*the worship paid by the people to images and statues was equal to the worst of the ancient pagans.*"* Polydore Virgil and others say the same. Much, indeed, might be said on this point; but these things being manifest, abundantly prove that in this respect their own law and practice are a clear fulfilment of the predicted apostasy. Add to this that history informs us of images made so as to speak, &c. "The crucifix in St. Paul's, made by Cavellini in 1360, spoke to St. Bridget, and several in Rome did the same. Another, at St. Mary's Transpont, spoke frequently with the images of St. Peter and St. Paul; others have bled, and some wept: one at the church of the Holy Ghost wept such a flood of tears that the monks could scarcely keep them dry,"† &c. The curious image called *the Rood of Grace*, opened at St. Paul's Cross in London, and by which the people had been deceived, being thus exposed, greatly forwarded the Reformation.

I shall only add the testimony of Gregory Giraldus, a Roman Catholic writer of the seventeenth century, thus: "This certainly I will *not hide*, that we called Christians, as were the Romans once, were without images in the church called primitive."‡ Yet, so intent were the papal clergy on the *worship of images* in England, that, as Sir Edward Coke writes, (Inst. 3, p. 49,) an express law was made, "*That any persons who affirm images ought not to be worshipped, be holden in strong prison until they take an oath and swear to worship images.*" Rich. ii. cap. 5. But God in the second commandment forbids it; nor did Christ ever teach it, nor the apostles practise it; and the ancients, Justin Martyr, Tertullian, Arnobius, &c., counted it *idolatry*; and as *that* is of the devil, it follows, then, that the teachers of it stand opposed to God and Jesus Christ,

* Nihil a nostris reliqui factum esse videatur, &c. Geo. Cassand. in consult. de imagin. &c., p. 175, 176.

† Voyage to Italy, p. 25. See also a *Dialogue*, by the Rev. Blanco White, lately a priest, well worthy of attention.

‡ Illud certe non prætermittam, nos, dico Christianos, ut aliquando Romanos, fuisse sine imaginibus in primitiva quæ vocatur ecclesia. Lib. 1, syn. 1, Hist. deorum.

and promote Satan's cause. Having handled it when discussing the worship of the wafer, &c., I here cease.

INVOCATION OF ANGELS AND SAINTS.—This is another idolatry! I have touched on it, (p. 290,) on that of the host worship, (p. 243,) and shall now demonstrate, that neither did the council of Trent, nor its great champion, Dr. Milner, believe themselves in reference to this dogma; and thus shall set it at rest. Its decree is as follows:

“The holy council of Trent commands all the bishops and pastors, that, according to the usage of the Catholic church, *received from the earliest times of the Christian religion*, the consent of fathers, and decrees of holy councils, they should diligently instruct the faithful in the invocation and intercession of saints, &c., teaching them, that the saints reigning with Christ offer prayers to God for men; and that it is *good and useful* humbly to invoke them and (*confugere*) fly to their prayers and assistance, to obtain (*beneficia*) favours from God, through Jesus Christ his Son,”* &c. And the Trent catechism teacheth the same; “That we should pray to the saints to be our advocates to obtain from God for us what we need.”†

No advocate, whatever, can support this doctrine! All that Drs. Gother, Challoner, Milner, and the rest, have said on it is as empty as air. This we shall see presently when I shall come to deal with Dr. Milner.‡ We shall put it to a short issue: If God never taught this doctrine, it must either be *wrong*, or Christ was *in fault* in not teaching it. If no man will say the latter, then every one must grant the former, and therefore that to teach it is great wickedness. Now we fearlessly challenge the whole of them to prove, that Moses or the prophets, Christ or his apostles ever taught any of these matters. Let them search the sacred records of the Jews—the law, the prophets, and the psalms, and their most ancient writers, Philo Judæus, Josephus, &c.;

* Mandat sancta synodus omnibus episcopis, et ceteris docendi munus curamque sustinentibus, ut juxta Catholicæ et apostolicæ ecclesiæ usum, a primævis Christianæ religionis temporibus receptum, sanctorumq. Patrum consensionem, et sanctorum conciliorum decreta, in primis de sanctorum intercessione, invocatione, reliquarum honore, et legitimo imaginum usu, fideles diligenter instruant, &c. Con. Trid. sess. 25, de invocat.

† Pars iv. *Quis orandus.*

‡ Milner, End of Controversy, letter 33.

and let their litanies, their Mishna or traditions be examined, and it will be found they shall fail in producing from the whole one solitary precept or example for invoking angels or saints departed. Nor in the whole New Testament can they find any precept to enjoin, example to commend, or one promise to encourage such doctrine. And if not, and if God be infinitely right, we again insist, it must be infinitely wicked to teach the like.

That neither did our Lord nor his apostles teach this doctrine is even confessed. Saith Alanus: "It was not yet the time, in the infancy of the faith, to teach the world this doctrine, lest the heathen should be led to think that we worshipped a plurality of gods, and had merely changed their names, but retained the same worship."* Eckius writes: "Had the apostles and evangelists taught the worship of the saints, it would have been imputed to their pride, as seeking the honour of being after death worshipped as saints. The Holy Ghost therefore would not have the invocation of the saints expressly taught by the Scriptures."† Salmeron makes the same apology.‡ And Cardinal Perron, to mention no more, tells the same.

After having made diligent search for this doctrine in the three first centuries, but in vain, he owns openly: "That in the authors of those times next the apostles he could find no trace of this doctrine of invocation;" adding, however, by way of excuse, "That most of their writings were lost." Lost, indeed! and so much of their writings still among us. Here is evidence tangible, irrefragable! and that, added to the silence of the Scriptures, amounts to a demonstration that Christ never taught this doctrine, and that neither did the council of Trent, nor yet any other informed writer ever believe he or his apostles ever taught it. So, then, "this doctrine was not taught by Christ or the apostles, and yet

* Nondum erat tempus in ipsis fidei exordiis eam mundo doctrinam divulgandi, ne gentiles arbitrentur plures nos Deos colere, &c. Alanus Copus. dial. 3, fol. 239. Whit. de idol. p. 194.

† Si apostoli et evangelistæ docuissent sanctos venerandos, arrogantia iis datum fuisset, ac si post mortem gloriam illam quævisissent sanctos venerandos. Noluit ergo Spiritus Sanctus expressis Scripturis doceri invocationem sanctorum. Ecki, in Enchirid. loc. com. ex edit. A. Weisenhorn.

‡ Salm. in 1 Tim. 2, disp. 8.

it was taught in the earliest ages of Christianity!!!” It was, and it was not.

Having these proofs before us, we shall now return to the Trent council to look at it fully. They tell us: “They received this *doctrine of invocation* from the earliest times of Christianity.” Now we appeal to all men: Did they believe a sentence of this? How could they? impossible. Hence, they have most conclusively decreed falsely, when they affirmed, “they received this *usage of invocation* from the earliest times of Christianity.”

Again: In decreeing “it good and profitable for the faithful to invoke the saints and fly to their assistance,” when they could not think that Christ would neglect to teach any thing that was thus *good* for souls, and when they well knew that he never taught this doctrine; as is even confessed he never did, and for this reason, “that it was too like paganism;” then most clear is it, they did not believe this doctrine *good*, nor themselves *right* in teaching it, nor that a word they wrote in its praise had any truth in it! I say, they could not believe it “*good and profitable*,” without first believing Christ and his apostles were *wrong* in not teaching it. Hence, this dogma involves them in necessary blasphemy against Christ!!!

In the third place: Since all priests are on oath to believe “that any doctrine that Christ or his apostles taught not, or that is opposed to the gospel, is accursed,” and as they could not believe what is accursed is *good and profitable* to men’s souls, and it being palpable, and even confessed that this *invocation* was not taught of God, then it follows they did not believe this usage was from Christ, or that it is *good or profitable* to any soul of man.

Once again: When the teaching a doctrine as *good*, which God never taught, amounts to a direct accusation of Him as being *wrong*, and therefore involves blasphemy; and when our Lord declares, “*All things whatsoever you shall ask in prayer, believing, you shall receive.*”* “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if you ask any thing in my name I

* Matt. xxi. 22; viii. 7. John xiv. 6—14. On the Lord’s prayer St. Augustine and Aquinas have these fine thoughts: “*Dicendum quod oratio Dominica perfectissima est, quia sicut Augustinus dicit ad Probum, si recte et congruentes oramus, nihil aliud dicere possumus quam*

will do it." "Every one that asketh receiveth, and he that seeketh findeth." "I am the way, the truth, and the life; no man cometh unto the Father but by me." I say, when Christ never taught invocation, and thus promises to every humble, praying believer "*all things* needful for him," what more than this could any one even wish for? and when he affirms "there is no *other way* to obtain any thing from God but by Him only," how could any man in his senses hope to succeed by *another way*, even by *invocation*? Doth it not follow, then, that they who take this way of invocation, do in effect tell our Lord to his face, We do not believe thy word, or that thy way is the *good* and right way, nor that our way is wrong? And what less is this than telling the King of heaven that he is not to be believed? Now, if this be the extremity of wickedness, infidelity, and madness, is it not by every rule of reason and logic undeniable, that they who teach and they who use this invocation of angels or saints, do necessarily involve themselves in all this wickedness and direct blasphemy against heaven's great King? Hence, can no man, not bent on his own ruin, touch this most corrupt doctrine forever!

In fine, whereas this invocation doctrine thus clearly includes in it such vast wickedness as to charge the Lord of glory with *neglect* and wrong for not teaching it, insults him, and absolutely gives him the lie, and blasphemes him; as no angel, or saint in heaven, nor the blessed virgin, surely, would for an instant acquiesce in thus degrading the Redeemer of men, it must follow, then, that to all the heavenly family—angels, saints, and the blessed virgin, who is one of them—"this invocation of saints and flying to their assistance," supposing them conscious of it, must be absolutely and conclusively the most hideous insult and abomination! indisputably so. For whatever goes to blaspheme Him, as this evil doctrine doth, must insult them. For them, therefore, or any of them to unite with such invocation to obtain benefits for their ill-taught suppliants, from the Father, through the Son, in a way the Son never taught, and thus

quod in ista oratione Dominica positum est." Aquinas Epist. 121, c. 12, q. 83, art. 9.

It must be acknowledged, that the Lord's prayer is the most perfect of any; for if we pray rightly and consistently, it is not possible for us to say any other thing than what is found in that prayer of the Lord.

insulting him, is a calculation that in *madness* surpasses any thing that has been ever heard of among men!

If this reasoning be just, if it cannot by any means be resisted, what becomes of this doctrine of the Trent council, and all these prayers to saints all over the world? and what the situation of those multitudes who unhappily follow them? It makes the heart shudder to think of it. And above all, what of all the rosaries and supplications to the blessed virgin found in all papal prayer-books, in that of "the Devout Heart," the "Cord of St. Francis," &c. &c., but more especially in "the Scapular of the blessed Lady of Mount Carmel, a new edition of which—five thousand copies—has been so lately as last year published in this city, by the very Rev. Thomas Coleman, provincial of the C. Carmelites? I say, what of all those? are they pleasing to God, profitable to men, or grateful to the virgin, if she can know any thing about them? or are they not the exact reverse in every instance? And what of the stories in this said book, "of the blessed virgin's appearing, surrounded with a great number of happy spirits, to Simon Stock, in England, in the year 1251; of her giving him a piece of brown cloth for a habit or scapular; of the order of which she made him general; of the full pardon of sin to all duly taking the habit, on the day of receiving it; of the prayers and rosaries she directed to be used in her honour; of the bulls she enjoined Pope John XIII., &c., to send forth for the benefit of her servants; of the certainty of their salvation; of her going down on every Saturday to purgatory to fetch any of her own out of it she might find there: and of the wonderful miracles wrought by the scapular, and all confirmed by twenty-eight popes," or more, as states said book; of all this, I say, what now must be thought? Is not the whole an insult to piety, and, as it regards the virgin, &c., a whole heap of the most unqualified falsehoods, and, I repeat it, an abomination to the blessed virgin, if she knows any thing about it? Upon the whole, has a more hideous, God-provoking, idolatrous, soul-deceiving, and absurd doctrine ever appeared?

Doctor Milner's defence: Yes, pious reader, this dogma has its multitudes of advocates! But as Dr. Milner's is so famous, we shall see what he can do. And I must affirm it, if any stronger conviction of the utter enormity of this

invocation business was wanted, this doctor at once supplies it, inasmuch as the method, the desperate method he in its support adopts, is to change the truth of God into a lie, and the Creator into a creature! But he must speak for himself. He has a pompous letter (33d) upon it, full of authorities, as usual, and therefore of truth, as one at first sight might imagine; but come close to it and it sinks at once. I pass by his scolding, boasting, and many etceteras of the kind, and come at once to the ground,—to what is tangible. He wishes to persuade us, that Christ and his apostles taught the invocation, which we see confessed, “that they did not teach, lest Christianity should be thought to be heathenism!” Well, passing this, we will hear him. Saith he: “St. Paul requested the prayers of the saints, as Job’s three friends his prayers.” Now, all this was on earth, and therefore by God’s will? What, then, has it to do with invoking those not on earth? Here, therefore, he is foiled. Finding no solid place for the sole of his foot in the New, he tries the Old Testament; he fixes upon the angel of the covenant, as follows:

Saith he: “That it is lawful and profitable to invoke the prayers of the *angels*, is plain from Jacob’s asking and obtaining the *angel’s* blessing, Gen. xxxii. 26, and from his invoking his own angel to bless Joseph’s sons, Gen. xlvii 16 Joshua fell on his face and worshipped the angel, Josh. v. 14. The same is plain from Rev. v. 8, where the four and twenty elders in heaven are said to have golden vials full of odours, which are the prayers of the saints.” What wonderful proofs! So, then, by subverting truth, by turning God into a created angel, as the patient reader by turning to the passages may see, this erudite divine would maintain his doctrine! The Person whom Jacob wrestled with, and to whom he made supplication, is called “a man,” “God,” “an angel,” meaning “Christ, the angel of the covenant,” as we shall presently see by comparing Genesis xxxii. 24—28—30; xxxi. 11, 13, and xxxv. 9—11, together. “And God said unto him, Thy name is Jacob, &c. I am God Almighty.” See the same case in Hosea xii. 4, 5, “He (Jacob) had power over the *angel*, and prevailed; he wept and made supplication unto Him; he found Him in Bethel, and there He spake with us; even the *Lord God* of hosts,” &c. O doctor, where was thy blush? Farther,

says he, "Jacob invoked his own *angel*." But hear Jacob for himself, Gen. xlviii. 15, 16, "God of my fathers—the God which fed me all my life long to this day; the *ANGEL* which *redeemed* me from all evil, bless the lads." Now, did the doctor believe that a created angel is a *Redeemer*, is God? If not, did he not deliberately wrong his conscience? Only, look into Joshua v. 13, 14, and vi. 2, where it is plain, that the "Prince, or Captain,"—"the man," whom Joshua worshipped was no created being, but "the *Lord*," who said to him: "See, I have given into thine hand Jerico, and the king thereof." Reader, what sayest thou now to the doctor's honesty, who, when he could not otherwise uphold his cause, desperately turns the truth of God into a lie, and God into a creature? How audacious, how infidel, and how desperate of heart must have been the men, the divines that resorted to such a course, thus to prop up their papacy!!! And although thus detected and exposed again and again, yet they blush not after all to use the very same impious arguments, over and over again; for it seems they can find no other track to take! But the ancients also fall upon him, as doth his own oath too. Let us hear:

Novatian saith, "If any *heretic*, perversely striving against the truth, would, in all these examples, have us to understand *an angel properly*, or in this expression contend for such a sense, he must assuredly in this be broken by the force of truth."*

St. Cyril writes, "If the enemies of Christ deem Jacob a holy man, and one endued with a prophetic spirit when he spake these words, they might be well ashamed to charge him with so gross an error, as that of invoking *an angel with God*."†

And St. Athanasius saith, as did St. Cyril too, "That Jacob spake not to a creature, or of a created angel, because he saith '*The angel that delivered me from all evils*,' but

* Ac si aliquis hæreticus pertinaciter oblutans adversus veritatem voluerit in his omnibus exemplis, *proprie* angelum aut intelligere, aut intelligendum esse contenderit, in hoc quoque viribus veritatis frangatur necesse est. Novat. de Trinit. cap. 15.

† Εἰ προφητικὸν εὐπαρεχὴν τῷ τα τοιαῦτα λεγοντι ἐνομολογῶσιν οἱ χριστομαχοὶ, καὶ πιστεύουσιν οὕτως ἄγῳν ἀνδρᾶ γνησθῆναι τὸ Ἰακώβ, &c. Cyril. Alexandr. Thesaur. p. 116.

of the ANGEL of the covenant, is manifest." Orat. 4. contr Arrian. p. 260.

What the doctor says (Rev. v. 8, and viii. 4) of the twenty-four elders, &c. presenting odours or prayers of saints to God, is nothing to the purpose. Bede answers well, saying, on the tenth verse, "Here it is more declared, That the living creatures ($\zeta\omega\alpha$) and the four-and-twenty elders are the church, which is redeemed by the blood of Christ and gathered out of the nations." Also he showeth what heaven they are in, thus, "they shall reign on earth." Haymo saith just the same. See Fulke in loco.

Dionysius Carthusianus writes, as doth Albertus, on Rev. viii. 4, "That the catholic doctors by this *angel* understand *Christ*, who is the angel of the great counsel. (Isa. lxiii. 9,) and who by the mystery of his incarnation came into the world, and stood before the altar, or upon the altar of the cross, in the sight of the church."* And B. Viegas, a Jesuit, saith, "We may easily perceive that this *angel* is *CHRIST*, because the thing here spoken of him can agree to no other but *Christ*; for who but he could with so great majesty offer up to God the incense, i. e. the prayers of the universal church? Who besides him is able out of the perfuming pan to send down into the earth the *fiery coals* of divine charity, and to *inflammè people with the burning graces of the Holy Spirit?*"† With these agree Ambrose, Primasius, Bede, &c.

Irenæus saith, *Ecclesia Dei nec invocationibus angelicis facit aliquid*, &c. "The church of God doth nothing by

* Doctores Catholici per *angelum* istum intelligunt *Christum*, qui magni consilii angelus, et per incarnationis mysterium venit in mundum, stetitque ante altare, id est, in conspectu ecclesiæ. Dionys. Carthus. in Apoc. viii.

† Nec vero recte quidam e recentioribus argumentantur, angelum istum *Christum* esse non posse, quod *Christus* nunquam absolute dicitur: satis enim est ut ex consequentibus facile intelligi potest *Christum* esse, quæ nisi *Christo* alteri apte accommodari non possunt; cujus enim alterius est universæ ecclesiæ incensa, hoc est, orationes in thuribulo aureo tantæ majestatis specie patri offerre? Cujus præterquam *Christi* fuit de igne quo thuribulum aureum erat impletum, partem in terras mississe, easque divini amoris igne inflammasse? Apparet autem *Christus* sacerdotis personam gerens, ut ejus pro nobis apud patrem intercessio atque interpellatio monstratur. Vieg. in Apoc. viii. sec. 2. Ambros. Sup. Apoc. Vis. 3, c. 8. Primas. in Apoc. viii. Bede, super Apoc. lib 2.

the invocations of angels, but purely, simply, and openly, addresseth her prayers to God and the Lord Jesus Christ." Iren. l. 3, c. 27.

Lactantius writes, *Nullum sibi honorem tribui volunt angeli quorum omnis honor in Deo est, &c.* "Angels will have no honour bestowed on them, because all their honour is in God, and they have nothing to do but obey." l. 2, c. 16.

Again, *Qui supplicant mortuis rationem hominum non habent.* "They who supplicate the dead possess not the reason of men." Insit. Divin. lib. 2, c. 18.

Once more, this father affirms, "*Oratio quæ non fit per Christum, non solum non potest delere peccatum sed etiam ipsa fit peccatum.*" "Any prayer, not made through Christ, cannot blot out sin, but is itself sin." Psal. 108.

The council of Laodicea, an. 364, decreed, *Οτι ου' δευ χριστιανος εγκαταλειπει την εκκλησιαν του Θεου, &c.* "That Christians ought not to forsake the church of God, and depart aside and invoke angels. If any man be given to this private idolatry, let him be accursed; because he hath forsaken our Lord Jesus Christ, the Son of God, and betaken himself to idolatry." Can. 139. Codex Canonum Eccles. Univers.

Theodoret, on this canon, writes, *Οι τω νομω συνεργουντες και τους αγγελους τεβειν αυτοις εισηγοροντο, &c.* "They who were zealous for the law persuaded men to worship angels, because, say they, the law was given by them. This did they counsel, pretending humility—saying, 'that it was fit we should procure God's favour by the means of angels.' And because they taught men to worship angels, he, (the apostle) enjoineeth the contrary, that they should adorn their words and works with the commemoration of our Lord Jesus Christ, and send up thanksgivings to God, even the Father, by Him, and not by angels. The Synod of Laodicea also followed this rule, and desiring to heal that old disease, made a law that they should not invoke angels, nor forsake our Lord Jesus Christ." Theodor. in Col. cap. 2.

Two points here are worthy of notice. 1. The *old disease of invoking angels, &c.*, to which some Judaizing Christians were thus inclining, was just the *old pagan idolatry* in a new guise. 2. That as the apostle pronounced 'those

who added circumcision to the gospel, fallen from grace,—or, in effect, forsaking Christ and his gospel; so did the Laodicean fathers decree those Christians, who used the invocation of angels with the mediation of Christ, as forsakers of Christ and his church, and accursed.

Saith Chrysostom, “Why dost thou gape after angels? they are our fellow-servants. Κατα Θεον παντα πραττετε μη τους αγγελους επεισαγετε. ‘Do all things by God, and introduce not angels.’ Unto whom wilt thou flee for help? Is it unto Abraham? He will not hear thee: worship and pray to *Him alone* who hath power to blot out thine obligation (*to wrath*), and to quench the flame.” “It was the devil, envying the honour we have of addressing ourselves to God immediately, that, in order to rob us of this honour, brought in τα των αγγελων, the service of angels.”* Hom. 3, on Hab. c. 1; hom. 18 on Rom; hom. 9 on Coloss.

And, again, “When thou hast need to sue unto man, thou art forced to deal with door-keepers first, and to entreat courtiers, parasites, or the like, to go with thee a long way about, but *with God*, (επι δε του Θεου ουδεν τοιουτου εστιν) there is *no such thing*: without money, without cost, he yieldeth to thy prayer. Mark the wisdom of the woman

* The advocates of purgatory contend, That in the writings of St. Chrysostom, and of other fathers, and in ancient liturgies—that ascribed to St. Mark, &c. are found prayers made for the dead; and that from this, purgatory is inferred. I answer, such prayers were made, but the inference is not honest! for they saw that those prayers were meant, not to, but for the saints in heaven, who, they thought, however mistakenly, might still be benefited by the prayers of the church. This is evident by the form of those prayers, in the liturgy of the church of Constantinople, ascribed to St. Chrysostom, &c. “We offer unto thee, O Lord, this reasonable service for those who are at *rest in the faith*—our forefathers, fathers, patriarchs, *prophets*, and *apostles, evangelists*, preachers, and every spirit perfected in the faith; but especially for our most holy, immaculate, most *blessed lady*, the mother of God, and ever virgin Mary.—Remember all them who are fallen asleep in the hope of the resurrection of eternal life, give them to rest where the light of thy countenance presideth.” Again, “Lord make the souls of thy patriarchs, prophets, and apostles, &c., to rest in the tabernacles of thy saints, in *thy kingdom*, conferring on them all the good things promised.” Chrysost. tom. 6, p. 998. Biblioth. Patrum. Gr. Lat. tom. 2, p. 35. Now, did Dr. Milner, &c., infer from these prayers, that the apostles and the virgin were in *purgatory*, and also in the *kingdom* of God at the same time? If not, how was his inference for purgatory other than deliberate dishonesty to serve a purpose? Shame!

of Canaan, she doth not entreat James, nor beseech John, nor come to Peter, but brake through the whole of them, saying in herself, 'I have no need of such mediators, but, taking repentance with me for a spokesman, come to the fountain itself: for this cause did he take flesh, that I might have boldness to speak to him. I have no need of any other mediator. Have thou mercy on me.'” S. Chrysos. Dimiss. Chan. tom. 5, *de Penit.* serm. 7.

St. Augustine saith, *Quem invenirem qui me reconciliaret tibi, &c.* “Whom can I find to reconcile me to thee, O Lord? Should I have gone to the angels, with what prayer? with what sacraments? Many, as I hear, have tried these things, and have fallen into the desire of curious visions, and were counted worthy of delusions.” Confess. l. 10, c. 42. Again, *Non sit nobis religio cultus hominum mortuorum, &c.* “To worship men who are dead, should not be any part of our religion; for, if they lived piously, they desire not such honours: they are to be honoured for imitation.” *De vera Relig.* c. 55.

Again, (*de Civ. Dei, lib. 8.*) he writes, *Si rex constituerit intercessorem,* “If a king has appointed one certain intercessor only, he is not pleased that any causes should be brought to him by others: so, when Christ is appointed our High Priest and Intercessor, why do we seek others?” How just was this reasoning of the fathers against the folly—the wickedness of seeking any mediation in the world of spirits, but that of Christ only.

The ancient fathers, farther, deemed it absurd and idolatry to invoke any in the invisible world save God only. Saith Origen, “It is *an absurdity*, having that God with us and nigh at hand, who filleth heaven and earth, to go about to pray to that which is not omnipresent.”* Clemens Alex. saith, “Since God alone is good, it is reasonable we should solicit him alone; not angels or others, for the donation and continuance of good things,” &c.†

He (Origen, l. 5) saith on the question about angels, “Although the Scriptures sometimes call angels gods, it is

* Ατοπον εστι του πληρωσαντος τον ουρανον και την γην εντος μεθ' ημων και πλησιον ημων τυγχανοντος, &c. Orig. contr. Cels. l. 5, p. 239.

† Εικοτως ενος εντος του αγαθου Θεου παρ' αυτου μονου των αγαθων τα μεν δοθηναι τα δε παραμειναι ευχομεθα ημεις τε και αγγελοι, &c. Clem. Alex. Strom. l. 7, p. 721.

not that we ought to give them any worship; for all prayers, and supplications, and intercessions, and thanksgivings are to be sent up to God the Lord of all, by the High Priest who is above all angels, being the living Word and God. For to invoke angels, seeing we comprehend not the knowledge of them, which is above the reach of man, is unreasonable. And suppose that the knowledge of them, which is wonderful and secret, could be comprehended, this very knowledge, declaring their nature to us, and the charge over which every one of them is set, would not permit us to pray unto any other but God the Lord of all, through our Saviour the Son of God. We judge we ought not to pray to them that pray, since they would rather send us to God whom they pray to, than bring us down to themselves, or divide our praying virtue from God to themselves." "And, (lib. 8,) if Celsus will yet have us to procure the good will of *any other*, after Him who is God over all, let him consider that as when the body is moved the motion of the shadow doth follow it; so, in like manner, having God favourable to us, who is over all, it followeth that we shall have all his friends, angels, and saints favourable to us; so that we may boldly say, that when men, who with a resolution propose to themselves the best things, do pray unto God, many thousands of the sacred powers pray together with them, uncalled for."

Passing by the arguments, which Dr. Milner might possibly not have thought on, but, with all these authorities before him, which as a writer of research he must be supposed aware of, how was it, in the first place, that he could as an honest man think of upholding so entirely, absurd and wicked a doctrine as is invocation? And, 2d, When his solemn oath was, *Nec Scripturam unquam nisi juxta unanimum consensum patrum accipiam et interpretabor*, "Never to receive or interpret the Scripture but according to the unanimous consent of the fathers," seeing his expositions of Scripture are in flat opposition to the fathers, how doth this consist with his oath?

I must now disclose another matter that probably will startle many: it is this, that unless the particular saints invoked have not been duly canonized by the pope, &c., and proposed as real saints to be worshipped, the worshippers may be worshipping the damned! Hear Bellar-

mine: "Unless certain saints judged such by the church be set forth to be worshipped, it might readily happen that the people may often so far err, as to worship the damned instead of saints."* This is something of moment. Here is another grade of papal power. But how are the people to know if the pope had power to canonize any as saints, or if he did so truly? So, then, the people may be worshipping the damned—the devils! But it has been proved all such invocation is an abomination to all heaven!

With regard to prayers offered up to saints, angels, the blessed virgin, and even to inanimate things, such as the cross, &c., with rosaries and all the like, which I have proved to be an abomination to all the saints of God, I shall not spend my time reciting them here; they are found in all their books. I shall now close with just observing, that as the papal world is filled with this doctrine, so have I been the more particular in developing it. And I trust it is now proved that the prominent character of idolatry, and that consisting of various sorts, doth pre-eminently belong to the pontiff of the seven hills.

12. FALSE MIRACLES—LYING WONDERS. "*Then shall that wicked one be revealed, whose coming is according to the working of Satan, with all power, and signs, and lying wonders.*"† "*And he doth great wonders, and deceiveth them that dwell on the earth, by means of those miracles which he had power to do.*" Rev. xii. 14.

* Nisi iudicio ecclesiæ certe sancti proponerentur colendi, facile posset, ut populus sæpe erraret, et damnandos pro beatis coleret. Bellarm. de Sanct. Beat. cap. 7, § Sed.

† "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive, if possible, even the elect." Matt. xxiv. 24. "And then shall that WICKED ONE be revealed, whom the Lord Jesus shall kill by the spirit of his mouth, and destroy with the brightness of his coming." 2 Thes. ii. 8, 9. "And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs, for they are the spirits of devils working SIGNS, (MIRACLES,) and they go forth," &c. Apocalypse xvi. 13, 14. "And I saw another beast come up out of the earth, having two horns as a lamb—and he seduced them that dwell on the earth, for the signs which were given him to do." Apoc. xiii. 11—14. "And the beast was taken, and with him the false prophet who wrought signs before him,—these two were cast alive into the pool of fire burning with brimstone." Apoc. xix. 20. Rhemish.

A DEMONSTRATION THAT NO TRUE MIRACLE HAS BEEN WROUGHT IN THE CHURCH OF ROME, IN ANY PART OF THE WORLD, FOR MANY AGES PAST!!!

1. Every pope and priest is sworn, "That the gospel is divine truth, and that all doctrines opposed to it are accursed—are lies, and that God cannot lie, nor uphold a lie, but shall cast all liars into the lake of fire." But the pope's mission, dogmas, and church, having been for many ages past, and still being opposed to the gospel, are necessarily false; and every pope and priest being bound to believe, that God could not work a *miracle* to uphold falsehood, and overthrow his own truth; therefore every pope, prelate, and priest is conclusively sworn, that in the church of Rome has no divine miracle been wrought for many ages past, in any part of the world!!!

2. And it is also conclusive, that as they are sworn, That (as every *miracle* not divine is *false*) all the miracles claimed to have been wrought in their church these many ages past, were either lying wonders and frauds on mankind, or were of Satanic agency. I maintain it that their oath incontestably binds them to all this; and, consequently, that no man not an idiot—no informed pope, prelate, or priest—has believed, or can believe, that any true miracle has been wrought in the church of Rome for many ages past, in this or in any part of the world; and, hence, all such advocates of miracles in their church were conclusively and necessarily guilty of wilful deception.

The pope's claim to supremacy, or being head of all Christian churches, being flatly opposed to Christ, who forbade any such supremacy or headship among his apostles, or in his church, therefore, on pain of exclusion from the kingdom of God, (Matt. xviii. 1—3,) his *mission* and that of his clergy must, of course, be necessarily opposed to Christ, and consequently be antichristian; and, added to this, having incontestably proved a heap of false doctrines and idolatries against the pope and his clergy, which, age after age, they were bound by oath to maintain to their latest breath, the minor is proved. Hence our conclusion is firm, that God never granted any miracle to make those falsehoods pass for divine truths.

Now, as divine miracles attested the *sacred religion* of God, taught by Moses and Jesus Christ, and the divinity

of their mission to establish it: so did this man of sin resort to the expedient of *miracles and lying wonders*, as did the Egyptian magicians, (Exod. vii. viii.,) to attest the divinity of his dogmas, and his authority, to the unthinking multitudes, exactly as the divine predictions, below written, had testified he would do. The question now is, Can any church be found at this day that hath a *supreme head, false dogmas*, and *idolatrics*; and that lays exclusive claim to *miracles*, age after age, for attestation of her exclusive divinity? In reference to the former, that the church of Rome hath them, is proved unquestionably; and with regard to the latter, that she claims miracles exclusively, is too notorious to be denied: instance her "golden legends," "Lives of Saints," "Breviary," "Scapular," "Books of Controversy," &c., &c. The cases of such miracles, in constant succession, and which would be sufficient to fill volumes, I shall pass over, selecting just a few by way of specimen!!!

In the "Breviary," which every priest must in his office (to make him familiar with such matters, of course) daily read for nearly two hours, are many *miracles* recorded as done by the saints. Of which one, on May 2d, is, "That a very beautiful horse being lent by a certain noble lady to the pope to ride on, the animal, as if conscious of the honour of having carried the *Vicar of Christ*, would never suffer her to ride him after. So that she had to return him to the pope." Another miracle is, "That of a saint, whose head being nearly cut off by some wicked persons, he lived two days, and carried it in his hands two miles across the country, and laid it down where a church was afterwards erected." Another is that of "a monk, St. Francis de Paula, who on his cloak, with several monks thereon, at night crossed the strait of Sicily, as on shipboard." I shall take but one more from the Breviary. "Angels carried the house in which the blessed Virgin lived, from Jerusalem, through the air, to the coast of Dalmatia, and thence to Loretto, in the pope's dominions, where they laid it down. The Rev. Blanco White has this in his book. The Scapular tells: "At the battle of Tiffin a cannon-ball shot off the side of the belly of an officer who wore the scapular; but that being in mortal sin, and wearing the scapular, he could not die in that state, but lived four hours, until he wrote his will, made his confession, and received absolution! That when the surgeon came after

wards to examine him, he found, to his utter astonishment, the scapular he had worn lodged in his heart, having been driven into it by the cannon-ball." Mr. Thayer tells us, "That his conversion was greatly expedited and confirmed by the many *miracles* wrought by the relics of the late *venerable Labre*, the noise of which had filled all Rome!" But the next pope, it appears, with the court of Rome, discovered that all these miracles were *mere impostures*, and ordered the word *venerable* to be effaced from his tombstone. So, then, Mr. Thayer was converted by imposture!

Dr. MILNER shall be our last to trouble our readers with. This famed controvertist has two long letters (23d, 24th) vindicating his church's miracles. But we shall take the liberty of demolishing them, and all that went before for ages, as in a trice. For, can miracles that support any doctrines opposed to Christ's doctrine be of God? Would GOD overthrow himself? If not, all such miracles were either Satanic or lying wonders. This touches the point at once. With regard to what the doctor says of the miracles of Moses and Christ, and of the defence of them by the ancient fathers, all this no true Christian denies. But his object was to set those of his church on the same basis; or, in other words, to make east and west one and the same! He states many miracles by his saints, not one of which, it shall presently appear, he by any means believed! He tells us, "That Michael Pelliser, at Saragossa, having had, in 1610, his leg amputated, obtained by his prayers the stupendous miracle of a new natural leg in its place!" If this does not out-Herod Herod, let all men judge. "St. Bernard, it was notorious, cured instantaneously the lame, the blind, the paralytic, of whom some were persons of considerable rank." "St. Xaverius foretold future events, spoke unknown languages, calmed tempests at sea, raised the dead. He, to convince some careless, obstinate people, bid them open the grave of a corpse buried the day before, and that he would show them what he could do: they did so. When, falling upon his knees, and praying to GOD to restore it to life, the dead man was instantly restored to life and perfect health, which caused all the country round to receive the faith!!" St. Dominick, to prove the truth of the Catholic religion, cast a book containing it into the flames, where it remained unconsumed in the presence of

the heretics." Here are *bouncers* with a witness, enough for the whole world! But he proceeds: "The following century was illustrated by the attested miracles of St. Francis of Sales, even to the resurrection of the dead: as it was also by those of St. John Francis Regis, concerning which twenty-two bishops of Languedoc wrote thus to Pope Clement XI.: 'We are witnesses that, before the tomb of S. J. F. Regis, the blind see, the lame walk, the deaf hear, the dumb speak;' and 'that the very dust of his tomb is carried into all the provinces of the kingdom, as an universal remedy for all disorders,'" adds Whitak. Com. Apocal. p. 240. "Himself was well acquainted with four or five persons miraculously cured, and well attested. Joseph Lamb, of Eccles near Manchester, was, on October 2d, 1814, healed in an instant of a broken spine he had got by a fall, and made him a cripple, by signing the sign of the cross on his back by a hand, preserved at Garswood near Wigan, belonging to F. Arrowsmith, a Catholic priest executed for the exercise of his religion at Lancaster, in the reign of Charles I." "Mary Wood was instantly healed of an incurable contraction in her arm, occasioned by a dreadful laceration, by the intercession of St. Winifred and a piece of moss from the saint's *well* applied to it." Winifred of Wolverhampton was miraculously cured at Holywell, on June 28, 1805, of a curvature in the spine, of three years' standing, by her devotions on the occasion, and bathing in the fountain, so that in an instant she was so perfectly freed from all her pains and disabilities, as to be able to walk, run, and jump like any other young person. Of this, soon after it happened, I published a detailed account, which was republished in England and Ireland, by Keating and Brown, London, and Coyne, Dublin.

"Such are the miracles which frequently took place in the Catholic church, in attestation of her being divinely appointed, but never among the heretics!!"

Here I close with the doctor's miracles, for the present: and before I bring my proofs that no informed man ever believed a sentence of them, and of course, neither did he, I leave it to the candour of every reader, if they do not, on the face of them, carry their own condemnation, as mere frauds on ignorance?

But could stories of this description, and with great devo

tion, too, and ability blazoned forth, as indubitably attested, in public pastorals throughout this kingdom, by Doctors Doyle and Murray, so lately as three years ago, in reference to the miraculous cures of Miss Maria Lalor, of Roskelton, near Maryborough; and Mrs. Stewart, of Ranelagh convent, near Dublin; I say, could stories of this sort have convinced us of the pre-eminency of the claims of the church of Rome, we need not have gone farther! Dr. Doyle told us, in his pious Pastoral, that he knew the case of Mary Lalor's lamentable dumbness; that Dr. Smith, of Monrath, having lost hope of her himself, went to Dublin, and had a consultation with eight physicians on her case, who all pronounced her incurable. That then he, in pity to, and at the request of her distressed father, Mr. Lalor, wrote to the very Rev. Prince Hohenlohe, of Bamberg, to implore his aid and prayers on behalf of this amiable and afflicted lady. That he received a gracious answer, 'That attending to certain prescribed devotions she might, through God's infinite mercy and goodness, expect assuredly to be healed on such a day and hour, while the adorable sacrifice of the mass was celebrated. That on that very day and hour, she was instantly and miraculously healed, and could speak plainly, breaking forth in loud praises to God; and that he himself saw her afterwards, and conversed with her freely, and had the whole narrative from her own mouth.

Such another was the incurable state of Mrs. Stewart, in reference to wasting ulcers, who had been attended by the most eminent physicians, Dr. Cheyne, and others, but to no purpose: that the most Rev. Dr. Murray, of Dublin, in the last extremity, made similar application to his highness of Bamberg, and succeeded similarly, so that in one moment, while the venerable sacrifice was celebrated, she was restored to perfect soundness, and all her ulcers were dried up. And all this rang through the nation, in a luminous pastoral from this prelate, as a fresh attestation of the divine favour to his suffering church, and as an encouragement from heaven to Catholics to be in nothing dismayed. Added to these we were noticed to expect similar miracles at the beginning of every subsequent month.

But, lo! and behold, the whole was proved most notorious, *arrant* frauds. For Dr. Smith, surprised at the use so audaciously made of his name, made *public oath*, that he

never in his life saw this girl, Mary Lalor, but once; nor ever consulted any doctor in Dublin, or elsewhere, about her. Dr. Murray's case met with such another exposé, for Dr. Cheyne and the others who attended Mrs. Stewart visited her after the miraculous cure was announced; and made their affidavits openly, "That in four days after her alleged miraculous cure, they had visited her, found some of her ulcers or issues freely discharging, her pulse as high as one hundred and twenty, and her so entirely weak, as to be unable to walk into the garden." What *miracles!* what *lying wonders!* How bishops, men of respectability in society, could lend themselves to such gross impostures, and, being thus detected, yet lift up their heads and look any man in the face, is passing strange. But it is in character with the rest. And where priests are to stop, when their bishops thus show the way, who can tell? Thus were these miracles, by closely watching them, silenced at once. The arch-juggler also, "Prince Hohenlohe, was visited but lately by the lightning of Almighty God, which burned his palace to the ground!" So was it announced in the public prints. These men appear to expect their people must believe the sun is darkness, if they tell them so. I am weary of reciting such abominations: yet in vindication of the Divine predictions, which have so faithfully warned us of such stratagems, to delude us, and for the public good, I feel obliged to bring them to the light.

First. We are taught by the sacred Scripture, to the divinity of which this clergy are sworn, "That the pagan magicians resisted Moses, his miracles, and divine mission, and by their sorceries and enchantments wrought *miracles*, turning their rods into serpents, the waters into blood, and bringing up frogs on the land, like as did Moses."—Exod. vii. viii. God also warns us, That the man of sin—the false prophet, and his false prophets, would, by the aid of devils, work such *miracles and lying wonders* to subvert the gospel religion, as would deceive multitudes, even the elect, (the best Christians,) if possible. Matt. xxiv. 24; Rev. xvi. 13. See Acts viii. 9, 10; xiii. 6—10.

2d. We also find in the first ages of Christianity the heathen claiming *miracles*, as wrought by the agency of their *daimonia*, or inferior gods. "Those," saith St. Augustine.

“which we call angels.”* Saith Celsus, of his gods, “How many being troubled that they had no children, have by them enjoyed their wishes? How many being *maimed in body* have been *healed* by them?”† Saith Cecilius,

* *Hos si Platonici malunt Deos quam dæmones dicere, eisque annu-merare quos a summo Deo conditos Deos scribit eorum auctor et magister Plato: dicant quod volunt, non enim cum eis de verborum controversia laborandum est—quamvis nominis controversia videatur, hoc ipsum dicunt quod dicimus.* August. de Civ. Dei, l. 9, c. 23. “If the Platonists prefer calling those intercessors gods, rather than demons, and to number them with those whom their head and master, Plato, writes to have been made gods by the supreme God, let them call them what they please, for we must not contend with them about words: although there seems to be a dispute about the name, they say the very same thing which we say.” “They call them, *virtutes et ministeria Dei magni, αγγελοι, &c.* ‘The powers, ministers, messengers of the great God, advocates, intercessors, *pararii*, obtainers of our suits. They bring the prayers of men unto God, and (*quæ poscunt impetrata*) what they beg and obtain, they (*illinc referunt impetrata*) thence bring back to men.’” Aug. de Civ. Dei, lib. 9, c. 18.

That the heathen distinguished their intercessors into two classes, namely, demons or gods, and good men, is clear from the old Roman law, as stated by Cicero. *Divos, et eos qui cælestes semper habiti colunt; et illos quos in cælum merita vocaverunt.* “Let them worship the gods, even those always in heaven, and also those whose merits exalted them to heaven.” Cicero. de Legib. l. 2. St. Paul, taking the words of Aratus, the heathen poet, “We are his offspring,” (i. e. Jupiter’s,) saith to the heathens, “This God whom you ignorantly worship declare we unto you, God who made the world and all things therein.” Hence he looked on their Jupiter as the true and living God.

Pliny writes, *Quisquis est Deus, totus est sensus, totus visus, totus auditus, totus animæ, totus animi, totus sui, &c.* “Whoever God is, he is all sense, all sight, all hearing, all soul, all mind, all of Himself, or all independent.” Hippocrates, and many other heathens have written the same; yet, though they thus believed of the true God, angels, and saints, in common with Christians, but under other names, Jupiter, gods, demons, &c., the inspired apostle pronounces “their sacrifices, and supplications, and worship to their gods, (presented, as they thought, to the one true God, and from whom they conceived they had obtained many benefits and *miracles*,) as sacrifices offered to devils, and not to God.” And why he thus pronounced, was clearly this: because, as neither God, nor his Son, Christ, ever taught such devotions towards angels or departed saints, so are they human inventions, taught by Satan’s temptations, and therefore were most properly called “sacrifices to devils,” with which Christians should have nothing to do. 1 Cor. x. 20. How alarming! if this will not cure men, what can!

† *Ποσοι μεν απαιδια δυσφορουντες ων εβωθησαν χυντες, ποσοι σωμάτων πηρωσας κθησαν, &c.* Apud Orig. l. 8, 407.

“They (the demons) give us caution in dangers, medicine in diseases, hope to the afflicted, help to the miserable, comfort in calamities, ease from labours.”* “In vain do you arrogate so much to Christ, (say they,) for we have often known that *other gods* have given medicine to, and *healed the infirmities* of many.”† All which benefits they conceived they had obtained through the prayers they had offered them. Saith Celsus, *προσευχτεον ινα ευμενεις ωσι.* “We ought to pray to them to be propitious to us.”—Apud Orig. l. 8, p. 394. Saith Plato, *μετα δε τουτους και υπο τουτους εξης Δαιμονος, &c.* 1. “They, the (demons) gods ought to be honoured with our prayers, by reason of their laudable province, i. e. to be our intercessors to God: 2. To carry up the sacrifices and prayers of men to God, and bring back the commands and answers of God to them.” *Epinom.* p. 1010.

Apuleius writes, “All things are done by the will, majesty, and authority of the heavenly beings, but by the ministry, work, and obsequiousness of the demons.”‡ Is not this paganism, exact popery?

That the heretics also believed they obtained many miraculous gifts from God, through their saints, is testified by the fathers. Saith St. Augustine, writing against Petilianus, a Donatist heretic, “Let him not say, that therefore they were in the right, because that Portius, or Donatus, or any other did such and such *miracles*, or because men praying at the *memorials* of our martyrs are heard, and because such and such things do happen there,” &c.

“For, either the things are not true which are spoken, or if some false miracles be wrought by heretics, we ought to be more careful, because our Lord Christ having said, that there should come deceivers who should work *such miracles* as to deceive, if it were possible, the very elect; he adds, by way of vehement warning, this, ‘Behold I have foretold you.’ Whence the apostle also admonishing us, saith, ‘Now the Spirit expressly teacheth, that in the latter

* Dant cautelam periculis, morbis medelam, spem afflictis, opem miseris, solatium calamitatibus, laboribus levamentum, &c. Minut. Fel p. 7.

† Frustra tantum arrogas Christo, cum sæpe alios sciamus Deos, et laborantibus plurimis dedisse medicinas, et multorum hominum morbos valetudinesque curasse. Arnob. l. 1, p. 28.

‡ Cuncta cœlestium voluntate, numine, et auctoritate fiunt, sed demonum obsequio, opere, et ministerio. Apul. de Dæmon. Socrat. p. 45.

times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.”*

Again, “Whatever signs of this nature are done in the Catholic church, are they therefore to be approved because done there? The church is not for this proved Catholic because these *miracles* are done in her. They may not demonstrate that they hold the Catholic church, otherwise than, *divinarum Scripturarum canonicis libris*, by the canonical Scriptures.”† Again, *De visis autem fallacibus legant quæ scripta sunt, et quia ipse Satanus se transfiguravit tanquam angelum lucis, &c.* “In regard to *false visions*, let them read what things are written; and because Satan himself transformed himself into an angel of light and deceived many, let them also hear what the pagans tell of the *wonders* done by their gods, and at their temples.” Contr. Petil. Donat.

Again, “Let them, if they can, demonstrate their church, not by the talk and rumours of Africans, not by the councils of their bishops, not by the books of their disputers, not by *deceitful miracles*, against which we are cautioned by the word of God, but in the prescript of the law, in the predictions of the prophets, in the verses of the Psalms, in the voices of the Shepherd himself, in the preaching and works of the evangelists—that is, in all the canonical authorities of the sacred Scriptures.” De unitat. Eccles. c. 16.

Tertullian writes, *Quibusdam signis et miraculis et ora-*

* Non dicat verum est quia hoc ego dico, aut quia hoc dixit ille collega meus, aut ille episcopi aut clerici vel laici nostri; aut ideo verum est quia illa et illa *mirabilia* fecit Donatus, vel Portius, vel quilibet alius. Aut quia homines ad memorias mortuorum nostrorum orant et exaudiuntur, aut quia illa et illa ibi contingunt, aut quia ille frater noster aut illa soror tale visum vigilans vidit; removeantur ista vel figmenta mendacium hominum, vel portent a fallacium spiritum: aut enim non sunt vera quæ dicuntur, aut si hæreticorum aliqua mira sunt facta, magis *Cavere* debemus quod cum dixisset Dominus, quosdam futuros esse fallaces, qui nonnulla signa faciendo etiam electos si fieri posset fallerent, adjecit vehementer commendans et ait, Ecce prædixi vobis; unde et apostolus admonens, Spiritus manifeste docet quia in novissimis temporibus recedent quidam a fide intendentes spiritibus seductoribus et doctrinis dæmoniorum, &c. Lib. de unitat. Eccles. cont. Petil. Donat.

† Quæcunque talia in Catholica fiunt, ideo sunt approbanda quia in Catholica fiunt? Non ideo manifestatur Catholica quia hæc in ea fiunt; utrum ipsi ecclesiam teneant, non nisi divinarum Scripturam canonicis libris ostendant. Ibid. p. 117.

culis fidem divinitatis operatur. “By certain *signs*, and *miracles*, and oracles, did they obtain to be reputed divine, i. e. to be gods.” Apol. c. 21.

St. Chrysostom, speaking of deceivers, saith: Καὶ γὰρ ἐκεῖνοι πολλὰ πολλακίς δια τῆς αὐτῆς τεχνῆς νοσήματα ἀπηλάσαν, &c. “They often by their skill have *cured diseases*, and restored to health those that were sick: What, should we for this partake with them in their iniquity?” μη γένοιτο. “It must not be—God forbid.”*

Eusebius saith: Τὰς ψυχὰς καὶ τὰς ἐνδύους καὶ ἀσώματους δυνάμεις οὐ φανλοὶ δαίμονες κἀδύπε κρινόντο δια πολλῆς τῆς τερατοποιείας, &c. “The wicked demons *counterfeited*, in *working many miracles*, the souls of them who were deceased, and thence they were thought worthy to be celebrated with greater veneration.” *Præ. Par.* l. 5, c. 2.

“Of Philostrogius,” saith Whitby, (on Romish Idolatry, p. 203,) “What can be more glorious than what he records of Agapetus, his fellow-heretic, That he wrought *many miracles*, *raised the dead*, and healed many that were sick, and converted many to the Christian faith.”† “And of Theophilus, another brother Arian, That his *wonders* were so great, and were such convincing demonstrations, Τὸν χριστὸν πιστῶν ἀμαχὸν ἐπιδειξάμενος, &c., of the Christian faith, as to constrain the obstinacy of the Jews, and put to silence all their contradictions.”‡

Here is something for Doctors Milner, Murray, Doyle, and their fraternity to contemplate! I wonder could they outstrip those pagans, and those heretics, in their exploits? Need we go farther than the incontestable evidence thus before us, not only from pagans and heretics, but from God himself by his unerring word, and from the ancient fathers, too, that *miracles* have thus been wrought by deceivers of various descriptions? And we are warned that the same, even GREAT MIRACLES, and LYING WONDERS, would, through the aid of devils, be practised by the false prophets of the man of sin, (Rev. xvi. 13. Matt. xxiv. 24,) in order to oppose

* Chrysost. tom. vi. lib. 20, p. 375.

† Περὶ Ἀγλαπῆτου τοῦ συναρέσιωτου—νεκρὸς τὸν αὐτὸν ἀναστήσει λέγει καὶ πολλὰν ἀλλὰν πύδων φυλαδευτὴν γενέσθαι καὶ εὐαγγέλιον, οὐ μὴν ἀλλὰ καὶ παραδύων ἀλλὰν ἐργῶν δημικουργῶν καὶ πολλοὺς ἐξ ἑλλήνων εἰς τὸν χριστιανισμὸν μεταπέμψθαι πειρώσκουσι, &c. Philost. Hist. Eccl. l. 2, § 8, p. 14.

‡ Idem. l. 3, § 4, p. 27.

the gospel of Christ, and, if possible, subvert those, who faithfully follow it, and turn them to diabolical idolatries and superstitions.

We now take leave to ask the papal clergy, how may *false miracles* be with certainty distinguished from those that are divine? Whether are *miracles* to give character to, or receive it from doctrines? This touches the point at once. If miracles always stamp divinity on the mission and religion they come to support, then were heathen magicians and their idolatries divinely accredited, as were these heretics, and the man of sin: for all these resorted to, and, it was predicted, would resort to *miracles*. But, if to affirm that those *miracles* were divine attestations, would be blasphemy; then *miracles* must ever *receive* their character from the doctrine they uphold, and not the doctrine from them. Hence, if the doctrine be pure, the *miracles* attesting it must be divine, as were those of Moses, and of Christ and his apostles. But if the doctrine be impure, if it be opposed to the gospel, its *miracles* must ever be of the devil, lying wonders. This point is now settled forever, *finitum est*. 2. As Christ declares, "That a corrupt tree cannot bring forth good fruit," and as every drunkard, every immoral pastor, and every teacher of doctrines opposed to Christ and his gospel, are confessedly false and corrupt, where any of this description are found professed workers of miracles, of wonderful cures, we again ask, must it not necessarily follow, that all their wonders are by the agency of the devil, or frauds on credulity? Irishmen! think on this, if ye would escape Satan.

3. When professed pastors of the church of Christ are teachers of doctrines opposed to the gospel, and are observed resorting to *miracles* to attest their mission as divine, are not such miracles, we once more inquire, the very predicted signs and lying wonders of the man of sin and of his church, whose coming is according to the working of Satan, and with all seduction of iniquity? But the pope and his church are found teaching many doctrines opposed to the gospel, as has been just proved, and also most exultingly boast of multitudes of miracles, exclusively, as bright attestations of divine favour; therefore, the conclusion is unavoidable, that these very *miracles* and wonders, the pope and his church claim, exclusively, as their peculiar glory,

are the very predicted signs and lying wonders of the man of sin, pointed out as by the finger of God himself: so "that he that runs may read."

In sum: We now entreat this clergy to speak out and tell us, in the presence of God, Do they indeed believe that the miracles of the magicians, or other heathens, or of heretics, or of the predicted man of sin and false prophet, or, in fine, of any found opposing the gospel, were divine? or were other than of the *devil*, or *lying wonders*? Now, if they must believe they were such; and that our Lord did forbid *supremacy* among his apostles, and of course in his church, on pain, of perdition,* and has anathematized all doctrines opposed to the gospel;† they must then necessarily believe that God has never granted any true miracle to attest his approbation of such supremacy or dogmas. But the pope's *supremacy* began in the year 606, and has been held with all possible assiduity to this day, that is, during twelve hundred and twenty-one years past, and it is proved that he and his church teach many doctrines and idolatries in direct opposition to the gospel. Since then no pope or priest durst say, that God ever granted a miracle to uphold false dogmas, and idolatries, or contradict his own truth, it must follow, therefore, that my former conclusion is immovable, namely: "THAT NO INFORMED POPE, PRELATE, OR PRIEST EVER CAN, OR DID BELIEVE, THAT, DURING THESE TWELVE HUNDRED AND TWENTY-ONE YEARS PAST, ANY DIVINE MIRACLE HAS BEEN WROUGHT IN THE CHURCH OF ROME, IN THIS, OR IN ANY OTHER PART OF THE WORLD; AND THAT ALL THE MIRACLES SAID TO HAVE BEEN WROUGHT IN HER, IN ALL THOSE AGES, WERE OF SATAN'S IMMEDIATE WORKING, OR WERE LYING WONDERS AND IMPOSTURES OF WICKED MEN," resorted to, to deceive mankind, and seduce them to cease from the gospel, and therefore to forsake Christ, become followers of the man of sin, and promote his doctrine and kingdom on earth, as was so accurately predicted. If, after this exposure of these false dogmas and miracles, men will abide in such a church, and suffer themselves to be deceived, and will refuse the warning voice of God, saying, "Go out of her, my people, that ye receive not of her plagues, for her sins have reached to heaven, and God also hath remembered

* Matt. xviii. 1, 3; xxiii. 8—10. Luke xxii. 24—26.

† Gal. i. 8. Rev. xxii.

her iniquities." Apoc. xviii. I say, if they take not this warning, are they not desperately resolved to partake of her plagues, and of the wrath of God forever?

The excellent Dr. Stillingfleet shall close this article, saying: "After the true doctrine is confirmed by *divine miracles*, God may give the devil power to work, if not *real miracles*, yet such as men cannot judge by the things themselves whether they be so or not; and this for trial, whether we will forsake the true doctrine confirmed by *greater miracles*, for the sake of such doctrines as are contrary thereto, and are supported by false prophets, by signs and lying wonders. Now, in this case, our rule of trial must not so much be the *miracles* considered in themselves, whether real or not: as the comparing them with the miracles wrought in behalf of that doctrine which is contrary to that which is divine.

"Therefore God's people, under the law, were to examine the drift and scope of the *miracles*: and if they were intended to bring them away from the doctrine of heaven, to idolatry, they were forbidden to hearken to them, whatever they were. Deut. xiii. 1, 2, 3. So now under the gospel, the worship of the true God, through Jesus Christ, and by the doctrine revealed by Him, is the standard whereby we ought to judge of all pretenders to *miracles*: so that let the *miracles* be what they will, if they contradict *that doctrine* which Christ revealed to the world, we are to look upon them only as trials of our faith in Christ, to see whether we love him with our whole heart or not." Orig. Sacrae, lib. 2, c. 10. And accordingly we look upon such *miracles* as trials,* whether we will forsake Christ, and give his worship to a creature. Turn to p. 111.

* A document, the decrees of a synod held in Tuam, (Co. Galway,) by my countryman, Dr. Oliver Kelly, A. Bishop, in May, 1817, and approved in Rome, by the Propaganda College, on May 30, 1825, signed by Petrus Caprano, secretary, now lies before me. The eighth decree is: "*Omnis sacerdos sive regularis sive secularis qui falso morborum curationes sibi ascribit, et evangelia super populum irreverenter vel inhoneste legit publicè vel privatim,*" &c. "That any priest, or monk, falsely becoming a worker of *miraculous cures*, and that publicly or privately, irreverently, or deceitfully, reads gospel over the people, or any other rites or prayers, to obtain money or other matters, must hold himself, *ipso facto*, suspended, and, by *these presents*, is declared such." *In super ut hæc cleri opprobria e medio prorsus tollantur,* &c. "More-

13th mark. BELIEVING A LIE.*—As it appears plain, that all these epithets: “Beast, lamb with two horns, false prophet, man of sin sitting in God’s temple, son of perdition, antichrist,” must mean the same person, with his coalition, in his several characters; 1st. In his regal, or that of beast, or king, that he is the chief of all tyrants. 2d. In his spiritual, of lamb, false prophet, antichrist, &c., that he is, of all the wicked and false apostles that ever lived, the most consummate hypocrite, the greatest propagator of false doctrines, the most corrupt of all sinners. And as Judas, who retained his apostleship, and called Christ master, and even kissed him while yet he was betraying him, and was therefore the son of perdition; so, he retaining his episcopal dignity, and claiming to be successor of the “*prince of apostles*,” pretending to the highest sanctity, “*most holy*” and highest veneration for Christ, even to be his “*sole vicar on earth*,” all the time he was abrogating or corrupting his doctrines, and slaughtering his servants who stood in their defence, and thus emphatically betraying him and his cause; I say, so is he also called by the Holy Ghost, the son of perdition. And as this man was eminently the wicked one.

over, that these *scandals* of the clergy may be entirely removed, we earnestly counsel all parish priests, and such as have the charge of souls, diligently to guard their people against (tales abusus) such frauds.”

This proves that the principal clergy are getting ashamed of this *miracle trade*, which even open drunkards are found dabbling at. Yet it goes on, and dupes are not wanting to crowd to these, thus acknowledged, impostures. Yet they serve the work of the apostasy in some sense. For whenever they find any foolish Protestant come to be cured by a miracle, the first thing is, to promise “he will go to church no more;” that is, “he will attend no more where God’s book is read.” For to object to one edifice more than another, would be unmeaning, unless on this ground. But to promise not to go to hear God’s book read, and to go to mass, where it is not read, is to promise to refuse to hear Christ, and to forsake him, and to become a false worshipper and idolater! Therefore the profane priest, by his *lying wonders*, deceives, and fulfils the prediction.

* “Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion to believe a lie, (*lying*; Rhemish,) that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. ii. 10—12. That is, God gave the gospel of truth to save men; but, neglecting this, and taking pleasure in the false doctrines and false miracles, or *lying*, of the man of sin, and cleaving to them, they incur the wrath of God, and bring on themselves damnation!

so must that predicted LIE be, of all *lies* that ever appeared, the greatest and most pernicious. But how shall that greatest LIE be known? Answer: Should a man be found declaring upon oath, that he has power from God to do what Christ himself could not do,—should prevail upon great numbers of learned doctors to join him in the same oath, binding till death on each of them, and to be perpetuated from age to age on their successors forever, and finally, seducing whole nations, and many, too, to believe the same and submit to it, would not this be the greatest and most ruinous *lie* that ever appeared? and therefore THAT PREDICTED LIE?

In a word, as every false doctrine is a lie, when all the dogmas combatted in these sheets are proved opposed to the gospel, and are notorious lies, of course, must not that creed that teaches them be therefore the greatest lie possible? But of all the false dogmas of this creed, transubstantiation is chiefest; therefore, of all lies, it is the greatest; hence it is that *predicted* lie; and hence it required *miracles unnumbered* to colour it over, if possible.

Now, let us ask, has any *lie* comparable to this, so pernicious to Christianity, so prolific of such multitudes of other lies, as its natural offspring, and so sanguinary, as having caused so many of the human race who resisted it to be murdered, and which daily involves its own ministers and people in so many absurdities, falsehoods, blasphemies, and idolatries, been ever known or heard of? If not, if the fellow to it never, before or after it, has appeared, this, then, is confessedly that very predicted LIE, which is so gross it could not have been believed, except by the influence of “STRONG DELUSION,” as the Holy Ghost doth most fitly express it. To the *papacy*, therefore—to the “*man of sin*” alone, does this doctrine, this mark, most clearly belong. The very stating of the evils of this dogma is so shocking to my feelings, that nothing but a sense of duty to my God, whom it dishonours, and to my fellow-men, whose ruin it so evidently threatens, could induce me to make it.

But, again, when those dogmas and miracles are so very emphatically set forth by God himself, as of the working of Satan, assisting the wicked man in corrupting the world, and when it is pronounced, That all such as love not the truth of God, the gospel, but love such false miracles and

lying wonders shall perish, and, in just judgment, be given up to strong delusion to believe *lying*, (as saith the Rhemish Testament,) that they all might be *condemned*, or *dammned*, who receive not the love of the truth that they might be saved, but had pleasure in unrighteousness; should not all whom it concerns, or who have hitherto been seduced by these evils, be alarmed, and, according to the divine warning, cast them off forever, that they perish not?

14th mark. PERSECUTION OF THE SAINTS BY THE BEAST AND DRUNKEN WOMAN, AND THE TEN HORNS.—“And I saw the woman drunken with the blood of the saints.”* God himself most clearly forewarns us of a dreadful combination by the beast, the murderous woman, and ten horns, to intoxicate mankind, by *false dogmas*, *miracles* performed by false prophets and devils; by fables, and numberless artifices, that the nations drinking of this wine of delusion might be drunken and mad, even so mad as to look on the gospel—the way of truth, as *dangerous* and evil; and, disregarding its authority, and its Divine Author of course, might without scruple wonder after the beast and his harlot, i. e. the man of sin and his church. But the prediction says, “That the saints—those who keep the commandments of God, and the testimony—the gospel of Jesus, would not yield to the beast; and that when they could not, by all these frauds together, be seduced from Christ, they must be reduced by force to obedience, or this wicked woman be made drunken with their blood. To make war, then, with those faithful followers of the gospel, is evidently

* “And he *deceiveth* them that dwell on the earth, by the means of those miracles which he had power to do.” “And the ten horns which thou sawest are ten kings—these have one mind, and shall give their power and strength unto the beast: these shall make war with the Lamb, and the Lamb shall overcome them.” “And I saw a *woman* sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. With her the kings of the earth committed fornication—and the inhabitants of the earth were made drunk with the wine of her fornications. And the woman was arrayed in purple and scarlet colour, and upon her forehead was a name written: *Mystery*: *Babylon the Great*, the mother of harlots and abominations of the earth.” Rev. xiii. to xvii.

“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them—And many shall follow their pernicious ways, by reason of whom the *way of truth shall be evil spoken of*.” 2 Pet. ii.

to make war with the Lamb. What woman and beast are they, we ask, which, from age to age, have been destroying and wearing out the saints of Christ, by wars, crusades, inquisitions, and by every other possible artifice, to our day? Who can be so ignorant of history as not to know, that the pope and his church are they? What bloody records have we not, not only from Greek and Protestant writers, but also from Roman Catholics—Dupin, Thuanus, &c. &c.? How many millions of the Albigenses and Waldenses, in the eleventh and twelfth centuries, have been slain? And, O! horrible to tell, in England, Scotland, Ireland, France, Germany, Spain, Italy, nay, and in all the Christian nations, what myriads of innocent Christians have been massacred, burned, tortured by inquisitions and other modes of torment, banished and destroyed altogether, *because they would not submit to the pope and his doctrines*, but would cleave to those of Christ alone! It makes one's heart ache to think on it! What obligations and oaths have been laid on all the kings around, "*to extirpate these poor souls, these heretics*," as they artfully called them; and also on all bishops to exterminate and persecute them! Need we advert to documents? Alas! they are written in blood, in all the nations!! Mr. Mede, from indubitable authority, affirms that in about thirty years 150,000 were destroyed by the Inquisition, and by the Jesuits 30,000; and the Duke of Alva boasted that 36,000, in his territories, had been despatched by the common executioners!!

And when we consider, and our astonished eyes behold the creeds, canons, and oaths framed and rigorously enforced by the papacy, whose decrees, however cruel or sanguinary, must be looked upon as infallibly dictated by the Holy Ghost, (*synodo in Spiritu Sancto legitime congregata*,) what but such horrifying slaughter and butchery of the saints, whom the papal church designated heretics, could be expected in every nation under papal influence? Take the following few terrible specimens of the decrees of papal councils: "All princes, magistrates, and civil authorities," saith the council of Lateran, "shall swear to extirpate faithfully, and with all their might, all their subjects pronounced heretics by the church, from every part of their territories; which should they neglect to fulfil, their

subjects are absolved from their obedience.”* This dreadful decree was confirmed by the council of Constance, sess. 45; and by the bull of Martin V. De Error. Wickliff.

Say the Toledo fathers, “We promulgate this decree, that whosoever shall hereafter succeed to the kingdom, shall not ascend the throne, till he has sworn, among other oaths, to permit no man to live in his kingdom who is not a Catholic; and if, after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel to the eternal fire.”† See the oaths on the clergy, in the *Forma Fidei*: and that on the bishops, in the Appendix, thus: “*Heretics, schismatics, and rebels to our said lord the pope, and his successors, I will to the utmost of my power persecute and destroy.*” The kings—the ten horns, and the secular and regular clergy—the two-horned lamb, being thus sworn to the papacy, how could it be otherwise, but that the blood of the saints should be poured out as water on every hand.

Add the decree of the council of Tours, under Pope Alexander III. *Ne ubi, &c.* “No man must presume to receive or assist heretics, nor in buying or selling have any thing to do with them, that being thus deprived of the comforts of humanity, they may be compelled to repent of the error of their way.” And in the council of Lateran, under the same pope, “*Ne quis eos in Domo,*” &c. “None must presume to harbour or in anywise cherish them in their houses, or on their lands, or have any traffic with them.” Tom. 4, p. 504. See also the Bull of Pope Martin V., “*Ne hæreticos,*” &c., in the same awful strain. Saith Robert Hoveden, “So dutiful (like other princes) was our William the Conqueror to the pope, that he would not suffer any one of his subjects to buy or sell any thing whom he found disobedient to the apostolic see.”

“The pagan dragon, Dioclesian,” says Mr. Mede, “made just such another edict in his time, viz. ‘*That no man must sell or administer any thing to the Christians, unless they had first burnt incense to the gods.*’” Justin

* Pro defensione fidei præstat juramentum quod de terris suæ jurisdictionis, subjectos universos hæreticos ab ecclesia denotatos, bona fide pro viribus exterminari studebunt,” &c. IV. Con. Lat. cap. 3.

† Caranza, sum. Conc. p. 404.

Martyr in his hymn tells us, "They were not permitted to sell any thing, or draw water, until they had offered incense to detestable idols."

Thus did the two-horned beast—or two descriptions of papal clergy, united as one, to support the papal doctrine and power—speak like the heathen dragon, as saith the prophecy, Rev. xiii. 11, and gave his power to the regal and spiritual papal beast, to make war against the saints of all kindreds, and tongues, and nations, to overcome them. Ver. 7, 17, and ch. xvii. That is, the old dragon, Satan, that filled the heathen emperors, called dragons, with his own murderous spirit against the saints, the followers of the gospel, infused the same, with dreadful increase, into the papal dragon, who, "coming after the working of Satan, with *all power*, and signs, and deceivableness," attained, as spiritual head, by his artifices, to infinitely more than imperial power; for, by the grand device of private confessions and absolutions by his numerous clergy, he reached the minds of all, and for this same end, even the destruction of the saints, and the promotion of worse than the old—the former idolatry. And what they (the popes and their clergy) did, in thus reducing all orders and degrees of men to a state of such servile subjection, no man of the least reading can want to be informed. Even kings and emperors did not escape; instance our King John, whom the monks actually whipped, and who had to send his royal crown to the cardinal, till he, after detaining it as long as he liked, was pleased to restore it to him; and the case of the Emperor, Henry IV., of Germany, also, who had to stand with a blanket about him, and barefoot, for three days, trembling in the cold at the pope's gate, to sue for his mercy, &c. &c.

And that the popes, these emperors of emperors, did claim it as their undoubted prerogative, as fathers of all Christians, to set up and pull down kings and emperors at will, the following bull of Sixtus V., (once a poor pig-boy!) against our Queen Elizabeth, will be specimen enough. "He who reigneth on high, to whom all power is given, in heaven and earth, hath committed the one, holy, Catholic and apostolic church, out of which there is no salvation, to be governed with plenitude of power, *by one only on earth*. This one he hath constituted a *prince over all na-*

tions, and all kingdoms, to pluck up, waste, destroy, plant, and build. Supported by his authority, who hath seen fit to place me, however unequal to such a charge, in this supreme throne of justice, I pronounce and declare in the plenitude of my apostolical authority, the said Elizabeth laid under a sentence of anathema; deprived of all right and title to her kingdom; her subjects absolved from all oaths of allegiance to her: and those who obey her, in the like sentence of anathema."* Kett's Hist. p. 23, see p. 311.

* Let us now, for confirmation of all this hear Pastorini (Dr. Walmsly) once more. Saith he, "The angel that promised St. John (Apoc. xvii. 7) to explain the mystery both of the *woman* and the *beast*, tells him, 'The beast which thou sawest was, and is not, and shall come up out of the bottomless pit, and go into destruction. The seven heads are seven mountains upon which the woman sitteth; and they are seven kings: five are fallen, one is, and the other is not yet come; and when he is come, he must remain a short time. And the beast which was, and is not, the same also is the eighth, and is of the seven, and goeth into destruction.' Behold a very mysterious explication of a mystery. The beast, or the Roman idolatrous empire, *was*, that is, existed for a term of time, then, *is not*, or exists not as the empire of idolatry, but is become a *Christian empire*, Constantine the Great having expelled idolatry from the Roman empire, and established Christianity in its place. But, 'the beast shall come up out of the bottomless pit, and go into destruction;' that is, the Roman idolatrous empire will rise up again under antichrist from the bottomless pit; and Satan will revive idolatry, chiefly by means of that wicked man, antichrist, who will become master of the ancient Roman dominions. 'And the inhabitants of the earth shall wonder, seeing the beast that was, and is not, and yet is;' that is, *the world* will be struck with amazement at seeing the idolatrous Roman empire reappear, which had been destroyed." Very true, Dr. Walmsly; the idolatrous Roman empire has, indeed, reappeared, and the enlightened part of the world behold it with wonder and horror.

But we shall hear him farther. "St. John saw a *woman drunk with the blood of the saints, and of the martyrs of Jesus*; this harlot sat upon many waters, that is, as saith the angel to him, on many kingdoms, states, and countries, over which she ruled. And 'she sitteth on seven mountains,' which is to say clearly, the seven mountains or hills on which ancient Rome was built. This *same woman* is further said to carry on her head this inscription: 'A mystery; Babylon the great, the mother of the fornications and abominations of the earth.' She appears dressed in purple and scarlet, and *gilt with gold* and precious stones and pearls. The imperial lady is thus decked out in riches, and pride, and purple—the usual robe of the Roman emperors, and *scarlet*, showing her stained *with the blood of the martyrs*. But, who is this inhuman woman? this impious Jezebel, and *cruel persecutrix*, that

This shows that the papacy is that beast with ten horns, or that ruled over the ten kings, which helped him to destroy the saints.

I say, when not only the vast body of the secular clergy of all grades, and the many orders of monks, Jesuits, Dominicans, Carmelites, &c., &c., that swarmed over all countries, (all in zeal vieing with each other to promote the glory of their head,) but emperors, kings, and princes, with their magistrates, and other officers, were thus bound by oath to root out of their territories, dioceses, parishes, &c., all here-

drenched herself with so much Christian blood which she hath spilt, that she appears drunk with it? Who is she, but (as tells the angel) that great city that hath kingdom over the kings of the earth, *idolatrous, persecuting Rome*? This woman being the image of the city of Rome, the beast on which she sits very naturally represents the Roman empire, (under antichrist.) And as the woman was styled, '*The mother of fornications and of all the abominations of the earth*, consequently Rome was represented the seat and centre of idolatry; and in like manner by the beast is the Roman empire represented as the empire of idolatry. The colour of the beast is scarlet, an emblem of his sanguinary disposition: and is full of blasphemous names—the greatest indignity that could be offered to the majesty of the Supreme Being.

"This great harlot, with whom the kings of the earth committed fornication, and the inhabitants of the same were made drunk with the wine of her whoredom, even the delusions of idolatry with which herself had been intoxicated, was elevated to such an unparalleled degree of power and grandeur, as raised her to such a height of admiration in the eyes of all nations, that they viewed her with the utmost deference and respect, and readily embraced *whatever superstition* she herself followed or recommended. She had, moreover, the *disposal of kingdoms, governments, riches, and dignities*; what wonder then, if, with such charms, she *debauched* the kings and people of the earth?" Pastorini, pp. 114—117, 5th edit. Dublin.

Than this, from this famous Roman Catholic advocate, what, in every line, in every feature of it, can possibly be more fully and clearly descriptive of the pope, and his church and city, and of the great riches, together with the vast power and influence he and she once possessed in all the surrounding nations of the earth, and of their readiness to follow any superstitions or idolatries he wished? And when his account of the time of the first appearing of this chieftain of iniquity, as taken from the divine prediction and the fathers, that it would happen on the fall of the Roman empire, (see p. 301,) is considered, who, not an idiot, can be at a moment's loss to see that the popedom is the very thing, and the only thing that ever appeared, that meets all he thus states? What he throws in, of his appearing not to the end of the world, and then for only three and a half years, is but a ruse to cast dust into men's eyes, to serve an end.

accursed the gospel, and Christ, and his apostles, and the blessed virgin, and all his people forever. What a clergy! what a creed! what a church!

2. All Protestant clergy teach contrary to the Trent creed, and, therefore, (according to the priests' oath,) the way to damnation. Now, all such teachers are of course the worst enemies of mankind, the worst of murderers and robbers, and are ministers of the devil; and therefore should be detested by all Christians, and be in conscience suppressed, and, with their adherents, rooted out as soon as possible! And the whole of them, with their gospel, books, &c., are the Roman Catholic clergy, the bishops especially, bound by solemn oath, *damnare*, to condemn, abhor, reject, and hold accursed, and therefore to devote to extermination whenever practicable, or that it can be safely done. Now, is not this the very language of the notes? Yes, to a tittle. Hence both are one, and hence did the clergy deduce them from the creed as its legitimate offspring. If the creed, then, is divine, so are the notes! but if "the notes be murderous and damnable, and should be denounced by Mr. O'Connell and every Roman Catholic in Ireland," nay, on earth, so is the creed the same; and so are all the catechisms, books, and clergy that teach it the same; and of course should be abhorred, and instantly and openly denounced by all Roman Catholics in Ireland and on earth. This reasoning can no artifice overthrow. These sanguinary notes, creeds, catechisms, and clergy, must stand or fall together. And as no pope, prelate, or priest in his senses can believe that any *murderous, damnable* creed is of God, or that any man can have a mission from him to teach it, so can none of them possibly believe the Trent creed is of God, or that from him its teachers have any mission; or that it is other than the satanic source of innumerable mischiefs to mankind! And, lastly, as this wicked creed is the very faith of the pope and his church, most conclusive is it then that he is the predicted *head*, or beast, and she the woman, the very "woman sitting on the beast, and made drunken with the blood of the saints."

15th mark. NUMBER OF HIS NAME.—St. John (Rev. xiii. 18) declares, "*The number of his name is 666.*" Figures not having been then, nor till the tenth century known, mer reckoned by letters. St. John wrote in Greek. Irenæus,

who lived in the second century, affirmed, "That the numerical letters in his name would make this number." The annotators of the Rhemish Testament, on Rev. xiii. 18, admit this. The words of Irenæus are, "*Sed et Λατεινος, nomen habet numerum 666, et valde verisimile est, quoniam novissimum regnum habet hoc vocabulum, Latini enim sunt qui nunc regnant,*" &c. "The name *Lateinos* contains the number 666, and this is most like truth, because the last kingdom hath this name, for they are Latins who now reign; but in this we will not glory." Irenæus, l. 5, c. 30, p. 449.

When he beheld that the great city on seven hills was so accurately described by the Holy Ghost as the seat of the apostasy, he asserted Rome to be that city, and that the Greek term "*Λατεινος*," Latin, which is peculiarly hers, contains the very number: $\Lambda=30$, $\alpha=1$, $\tau=300$, $\epsilon=5$, $\iota=10$, $\nu=50$, $\omicron=70$, $\varsigma=200$, total 666. Also the Hebrew title "*Romiith*," Roman beast or kingdom, doth the same exactly: $R=200$, $o=6$, $m=40$, $i=10$, $i=10$, $th=400$, total 666. The pope's Latin title affords the very number, "*Vicarius generalis Dei in terris*," "*God's vicar-general on earth*:" $V=5$, $i=1$, $c=100$, $i=1$, $u=5$, $l=50$, $i=1$, $d=500$, $i=1$, $i=1$, $i=1$, total 666.* Most singular!!!

This, from Irenæus, is far from inconsiderable; "truly this coincidence," saith Bishop Newton, "is even remarkable, and the Romish church to this hour, it is worthy of notice, is *Latin* in every part of her service, and this language, and no other, she enjoins on those of her communion in all nations, in their worship, as the note and mark of her dominion." And Mr. Pyle asserts that no other word in any language can be found to express both the same num-

* Whereas Satan's masterpiece, the mystery of iniquity, a thirst for human glory, mixed up with religion, and its very bane, began to show itself even among the apostles, saying, "Lord, who shall be greatest?" &c., (Matt. xviii. xx.) but which Christ reprov'd, assuring them, that unless they were converted from it, they should never see the kingdom of heaven; and since God foresaw all this evil mystery would lead to, and in his infinite wisdom and goodness warn'd mankind of it, and of all its diversified features and seat, most astonishing is it, and alarming, too, that the chief agents in it, and who own that any system of religion opposed to Christ is pagan, is antichristian, nor can deny their's is such, and also see it connected with the other predicted marks, do not take the divine warning!

ber and the same thing. Though Bellarmine demurs against Irenæus and his calculation, because of the Greek letter ϵ being put into $\Delta\alpha\tau\epsilon\iota\nu\omicron\varsigma$, yet it alters not the case; for, let the ϵ be even given up, and what this father had in view, even the seat of the predicted apostasy, the Latin beast or kingdom still contains in its numerical letters the number 666. For, as by the term *beast* in holy writ a kingdom or a king in succession is designated, (Dan. vii. 17,) *these great beasts are four kings*; ver. 23, the fourth beast shall be the *fourth kingdom on earth*, Rev. xiii. xvii.) so, the predicted "*man of sin*," having a twofold kingdom, is called a beast in a twofold sense,—the one in reference to his secular kingdom, Rome and its states, in common with the other kings, the ten horns, his coadjutors in persecuting the saints of God; the other to his spiritual kingdom, which he claims as of divine right, as sole successor to Peter, prince of the apostles, over the whole Christian world. In regard to this vast spiritual kingdom, he is denominated the beast, as having a beast with two horns like a lamb—two powerful armies of clergy—the secular and the regular, absolutely sworn to promote and maintain with all their might his religion and dominion in every place.

By these two horns, stoutly maintaining that he is Christ's sole vicar, and they his only true followers, he deceived the nations, and is therefore called the false prophet: and because of the bulls which he fulminated, the idolatries he taught, and the cruelties which he practised by their aid, he spoke as the dragon, Dioclesian, or Nero. In this twofold compound kingdom, is comprehended every character belonging to this wonderful and awful apostasy, viz., "*Beast upon seven mountains, two-horned beast, man of sin, false prophet, antichrist, scarlet whore, drunken with the blood of the saints, number of a man, number of his name*," &c. And "to both these kingdoms respectively (as saith the learned Adam Clarke, *in loco*) is the name η $\Delta\alpha\tau\iota\nu\eta$ $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$, applicable. And no other kingdom on earth but this η $\Delta\alpha\tau\iota\nu\eta$ $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$, Latin beast or kingdom, contains this said predicted number, 666. Thus, $\eta=8$, $\Delta=30$, $\alpha=1$, $\tau=300$, $\iota=10$, $\nu=50$, $\eta=8$, $\beta=2$, $\alpha=1$, $\sigma=200$, $\iota=10$, $\lambda=30$, $\epsilon=5$, $\iota=10$, $\alpha=1$, total, 666. Here then is ($\sigma\omega\phi\iota\alpha$) wisdom, or demonstration; let him that hath ($\nu\omicron\nu\nu$) mind or understanding, count the number of his name;

it is the number of a man. The man of sin presiding in the temple or church of God, invested with two Latin kingdoms of a totally different nature, yet both uniting, aided by the ten secular, and two spiritual horns, to propagate, with fell diligence, idolatry and many other false doctrines, as doctrines of Christ, thus to banish gospel truth and Christ's kingdom from the earth, and fill it with corruption, hypocrisy, priestcraft, and papal dominancy: and also pouring out the blood of his servants for their rejection of, or opposition to such iniquity.

16th mark. FALSE GOD, ANTICHRIST, OPPOSING AND BLASPHEMING JEHOVAH, &c.—We have examined various characters of the predicted apostasy; its false dogmas, miracles, church, murders, &c., but, to complete the picture, we now have its god to attend to; whose designations are, “Revolter, wicked one, man of sin, son of perdition, beast, false prophet, antichrist, god,” &c.—“Whose coming is κατ’ ἐνεργειαν τοῦ Σατανα ἐν δυνάμει, according to the *energy* of Satan, with all power,” &c., that is, this being is a wicked man, and revolter from the faith or gospel of Christ, who, by *Satan's working* in and for him, with all earnestness, is lifted up to become god, above God, and opposed to Him! He is thus lifted up by the dragon, the two-horned lamb, and ten horns of the beast, to sit, i. e. to abide long, in the temple of God.

1. The dragon—the heathen chieftain, Phocas—the murderer of his emperor, Mauritius, and usurper of his throne, exalts the Bishop of Rome, Boniface III., to the pinnacle of the temple—as *supreme* over the whole Christian church, even as was predicted, Καὶ ἔδοξεν αὐτῷ ὁ δράκων τὴν δυνάμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. “And the dragon gave him his power, (to maintain him in his supremacy,) and his throne, (in Rome, the seat of the emperors,) and vast authority,” (all over the empire,) all which was continued, with great increase too, to each Bishop of Rome, by the succeeding potentates, Lewis the Pious, Pepin, and Charlemagne. (See p. 304.) 2. The two-horned lamb, the vast body of the secular clergy, and of the monks, in name Christian, in voice, like the dragon, that is, in doctrine, idolatrous, enhanced his authority in all the nations; and, 3. The ten kings of those nations supported him and them. The two-horned beast, by their multifarious arti

fices, procured that he should be the image of the imperial beast, in reference to a temporal kingdom, together with having, as spiritual head, *imperium in imperio*, a kingdom in every other kingdom also.

But, farther, on his demise, they instantly filled up his place, by lifting up another to it. "This they did by (their cardinals, in latter days) electing, clothing with pontifical robes, crowning, and placing on the altar, the man of their choice, and then kissing his feet; which ceremony is called *adoration*, as appears in the medals of Martin V. where two stand as crowning the sovereign pontiff, and two kneeling before him, with this inscription, *Quem creant adorant*, "Whom they create they adore." Thus is he at once, from being, perhaps, some insignificant individual, (such as Sixtus V.) made a god, sitting in the temple of God,—the head of all power, and principle of unity to the ten kingdoms, causing, as far as he is able, all who dare dispute his supremacy to be slain." (See Newton on the Prophecies.) Being now invested and elevated to be head of all power, and, by the council's decree, "his church the mother and mistress of all other churches,"* "he shows himself as god, sitting in the temple of God," affirming, "that without obedience to him, from the emperor to the peasant, none can be saved."† "He exalteth himself above God also, and blasphemeth Him and his tabernacle." First he showeth himself as God, by counterfeiting Him. God sends forth his law and gospel, and servants to preach them, declaring, that without obedience to them none can be saved: *he* sends

* *Ecclesia Romana aliarum ecclesiarum mater est et magistra.* Con. Trid. sess. 7, cap. 3. On the portico of St. John de Lateran's great church in Rome, is inscribed, we are told, the following distich:

Dogmate papali datur simul imperiali
Ut sim cunctorum mater et caput ecclesiarum.

"By pope and emperor is this decree,
That I the head, the mother church must be."

† *Dicimus, definimus, pronunciamus absolute, necessarium ad salutem omni humanæ creaturæ subesse Romano pontifici.* "We say, we define, we have pronounced it absolute, that it is necessary for every human creature, in order to salvation, to be subject to the Roman pontiff." Extrav. Unam Sanctam, &c. Bellar. lib. 3, c. 2—5, de Eccl. Mil. noster autem.—Corp. Jur. Can. decret. par. 2, q. 7, dist. 21, C. *Quamvis*.

forth his preachers, church-laws, and Trent creed, declaring, "That without obedience to them none can be saved." God searches the heart, forgives sins, and makes men saints by his word and grace. The false god searches the heart by confessions, forgives sins by indulgences, and by his clergy's absolutions, sacraments, &c., and canonizes saints to be invocated. God appoints the seventh day for divine worship; he appoints his holidays for his worship. God gives two sacraments: he gives seven. God sent forth Christ born of a woman, the blessed virgin, as the brightness of his glory, and the express image of His person, to be adored by men and angels: the false god sends forth his Christ, made of a wafer-cake, and also of wine, to be *supremely adored* by the faithful, on pain of damnation, &c., &c. This being the essence of his worship, is his glory, and his image—"The image of the beast." See God's decree, Rev. xiv. 7, "That all who worship the beast or his image, or shall receive his mark in his forehead or in his hand," i. e. all who shall follow this false god, this beast, and his worship, publicly or privately, "shall be cast into the lake of fire." Who, not mad, will after this adore the wafer or papal Christ!

2. This false god "exalteth himself above, and opposeth himself to Jehovah." God who cannot lie, could not therefore make what was made already, nor make a man at the same instant visible and invisible to the same person, nor him to be the natural son of a woman that never was born of her, nor work any self-contradiction; but this mock God can do all these things, as can his priests. For, though Christ was born more than 1800 years ago, yet they can, they say, make him every day, and in all parts of the world; and though made of a wafer, make him to be the son of the blessed Mary, and insist that he was invisible to his apostles in the eucharist, though visible and talking with them, &c. &c. 2. "He can dispense against and above the law and gospel of God," and of course the priests are above all men and angels. See p. 247, 257, 311. Hence, he is either above God, or is the most diabolical of blasphemers!!!

3. He opposeth himself to God. God delivered his ten commandments, warning *all men* to observe them, and neither to add to, nor diminish aught from them forever

But this man of the seven hills disarranges them, casting out the second, and the fourth mostly, the part of it that saith, "six days shalt thou labour and do all thy work;" splits the tenth into two, and sets up image-worship and holy-days in flat opposition to the two taken away! The Holy Ghost pronounces all accursed, "who shall take from, or add any doctrine to the gospel." But this mock god and his clergy have and teach a multitude of dogmas and idolatries which these sheets combat: nay, they are sworn to do so all their days! Again, Christ preached his gospel to the multitudes, to the poor, to all, without restriction or distinction. His apostles did so, and he commanded it to be so done by his servants all days, to the consummation of the world: pronouncing him that readeth his words, and those who hear them, and keep them, blessed. But this blessed example, and all this hearing and reading of God's word, is most vehemently opposed by the counterfeit god and his clergy, who insist it must not be allowed.

For this opposition, I shall select one of his most strenuous servants, Dr. Milner. He spends seven elaborate letters, seventy-eight pages, in his *End of Controversy*, to show by many arguments the danger of taking the gospel, the Scriptures, as a safe rule of faith, or guide to salvation. O desperate! But we shall spoil his whole work of iniquity as in a moment. In a word, we shall make it as clear as noonday that he did not believe himself! For the man who knowingly contradicts himself, cannot possibly believe he is telling truth. Now to our work.

1. He writes, (letter viii. p. 37,) "If Christ had intended mankind should learn his religion from a *book*, namely, the New Testament, he himself would have written that book—whereas he wrote nothing at all; it does not even appear that he gave his apostles any command to *write the gospel*." In same, (p. 46,) "I remarked, that he, our blessed Master and Legislator, Jesus Christ, wrote no part of the New Testament himself, and gave no command to his apostles to write it."

But hear him, in same letter and next page, (p. 37:) "*No doubt* the evangelists were *moved by the Holy Ghost* in writing their respective gospels!!!" Again, (letter x.) "*True it is*, that, during the execution of their commission, he, our blessed Master and Lawgiver, Jesus Christ, *inspired*

some of his apostles, and of their disciples, to write the canonical gospels and epistles." Ibid. "All Scripture is given by *inspiration* of God, and is *profitable for doctrine, for reproof, for instruction in righteousness,*" &c.!!! Again, "True it is, as Augustine saith, the Scriptures themselves cannot deceive us."

This is enough! Who can now say that Dr. Milner believed himself that he wrote truth? or that he did not, as it were, kiss Christ, calling him "blessed Master and Legislator," and belie him in the same breath? saying, "He gave no command to his apostles to write the New Testament," and yet owning, "He *inspired them* to write it?" And, he says, "Christ did not intend we should learn his religion from the gospel," and yet, "He caused it to be written by inspiration of the Holy Ghost, and it is profitable for doctrine and instruction in righteousness, and can deceive no man." And after all, "It is no *safe rule* of faith or guide to salvation." Shame! But the church, the church, she is the guide! Is there no blasphemy here? But we have not done with him yet.

We shall now read him a still more terrible lecture, if possible! We shall ring him a peal that shall make every ear that hears it tingle! His oath binds him (and all priests) "that the gospel is infallibly true, and that every thing opposed to it is false and accursed." The gospel (Matt. vii. 24) testifies, that Christ said, "Whosoever heareth the sayings of mine, and doeth them, I will liken him to a wise man that built his house upon a rock," i. e. "he shall be infallibly saved." Now, what infallibly saves, is a sure guide to salvation, and of course is a sure rule of faith. But Christ's sermon on the mount infallibly saves all who hear and obey it; therefore that sermon is a true rule of faith, and whosoever denies it "is accursed." Also, St. Peter's sermon to the three thousand murderous Jews, proved their salvation; and that to the gentiles, their salvation, Acts ii. x. xv., as did St. Paul's sermons to others, &c. Now, our Lord's sermon, with all these others, being in the Scripture, the true rule of faith is therefore in the Scripture; but Dr. Milner, and every pope and priest being sworn, "the gospel, the Scripture, is divine," is then conclusively sworn, that in the Scripture is found the infallibly true rule

of faith, and that all who deny it are accursed of God.* But he, his pope, &c., deny it; therefore is Dr. Milner bound by his solemn oath on the gospels, that himself, his pope, his prelates, priests, &c., are every one accursed of God!!! And every pope, prelate, and priest is similarly bound to believe the same! If the pope and his clergy are not, therefore, by their own dogmas in a most frightful plight, let common sense, let all men judge. Thus is the doctor's book destroyed by the mighty touch of artless truth, as in a moment, and the Scripture extricated and vindicated as the safe guide to heaven. And thus are this clergy necessitated to allow the Scriptures as the only divine rule of faith, or themselves as daily perjured, and accursed of God!

Having despatched Dr. Milner, &c., we return to the false god. He farther opposeth himself to God by fabricating and sending forth into the world many evil doctrines, and gross idolatries, developed in this work, and also a daily fourfold worship, that of the wafer, of the chalice, of images, and of angels and saints, all opposed to Christ, and therefore a daily fourfold idolatry, and a daily prime service to the devil, the father of it!!

4. This beast "blasphemes God, and his tabernacle, and them that dwell in heaven." "And I saw a woman sit upon a scarlet-coloured beast, γεμον ονοματων βλασφημιας, full of the names of blasphemy." The Holy Ghost tells us that *blasphemy* is impious speaking, in reference to God, or injurious, when directed against our neighbour. "*A name of blasphemy*," is the prostitution of a sacred name to an un-

* Tertullian saith, *Id verius quod prius, id prius quod est ab initio, ab initio quod ab apostolis, ab apostolis quod ab Christo qui veritas sempiterna est.* "What is truest is most ancient, what is most ancient, was from the beginning; what was from the beginning is what was from the apostles, and what was from them came from Christ, who is eternal truth." Lib. 4. adv. Marc. c. 5, de Virg. Veland. c. 1. Again *Fides in regula posita est, nihil ultra, scire est omnia scire.* "Faith is contained in a rule; (the gospel,) to know nothing beyond it, is to know all things." Again, *Hoc primum credimus, nihil esse ultra quod credere debeamus.* "This we first believe, that there is nothing beyond (the gospel) what we should believe." De Præscrip. cap. 14, ib. cap. 8. Again, *Ipsa enim doctrina eorum cum apostolica comparata, &c.* "For their own doctrine, when compared with that of the apostles, will, by its diversity and contrariety, pronounce that it is from no apostle or apostolical man." Præscrip. adv. Hæres. c. 32. If a doctrine now is so, but from the beginning was not so, *there is a change!*

holy purpose, as is evident from Rev. ii. 9. "I know the *blasphemy* of them that say they are Jews and are not, but are of the synagogue of Satan." Now, this false God, notwithstanding his wickedly opposing himself to God, calls himself "Christ's sole vicar on earth, and by Him is constituted a prince over all nations, and all kingdoms, to pluck up, waste, destroy, plant, and build;"—"the servant of the servants of God;" he is titled, "most holy Father," &c., and his church, that framed all his wicked dogmas and idolatries, "the one, holy, Catholic, and apostolic church; mother and mistress of all churches:" his idolatrous worship, "the most adorable sacrifice of the mass," &c. Thus doth he by making God the author of all these falsehoods, "*blaspheme* his name;" and also his true gospel worshippers, or tabernacle, by denominating them heretics, schismatics, and such like vile names, and then destroying them when practicable. And, lastly, he blasphemes them that are in heaven: angels, the blessed virgin, and other saints, by paganish invocations of, and ascribing to them powers and offices which belong not to them, all which are abominations to God and them. Thus hath he and his wicked woman by "blaspheming God, and his tabernacle, and them that are in heaven," fulfilled the prediction.

5th. ANTICHRIST.*—Whatsoever system is *opposed* to Christ is antichristian; if a creed, a system of religion opposed to the gospel be taught by any body of professing Christians, that body, when found teaching the same doctrine are as one man, and therefore form one antichrist, one false prophet. But the pope and his vast body of twofold clergy are sworn to teach a creed—a system of religion

* Gregory the Great saith: *Quisquis se universalem sacerdotem vocat in elatione sua antichristum præcurrit.* "Whoever in his pride calls himself universal priest, is antichrist's harbinger." Platina writes, (in *Paschal Florentinus Episcopus affirmare solitus est antichristum natum esse,*) "Florentinus, Bishop, was used to say, That antichrist was born." Roger Hoveden writes, "That Abbot Johachim, in conversing with Richard I. of England, and Philip II. of France, on *antichrist*, said, *Quod jam natus est in civitate Romana et in sedem apostolicam sublimabitur.*" "That already he was in Rome, and should be lifted up to the apostolical chair." Hoved. Annal. Post. in Rich. I. p. 681. And St. Bernard said: "That the popes were the ministers of Christ, (i. e. were called so,) but served antichrist; and that the *apocalyptic beast* occupied St. Peter's chair." Usser. de Christ. Eccl. Sur. et Stat. c. 7, § 5, 6.

flatly opposed to Christ and his gospel, as is just proved; therefore they have conclusively bound themselves by oath to be antichrist—false prophet, and him the head, the great antichrist; exactly as was predicted!

I shall now attend to one or two of his advocates, Drs. Doyle and Milner, in defence. Dr. Doyle, pretending not to see how this designation applies to the papacy, forms this argument: (letter to Lord Wellesley:) “An antichrist is he that dissolves Jesus; and such as go out from his people are so designated by the apostle. But we confess Jesus, that he is God and man; we have gone out from nobody, nor from any congregation: on what ground, then, we can be considered as forming one body with those antichrists, I am altogether incompetent to discover.”—Here is a sophism, a crafty sophism! but we shall take leave to spoil it as in a moment. The devils verbally confessed Jesus; (Mark iii. 12;) falling down before Him, they cried, saying: “Thou art the Son of God.” Yet they were no friends to Christ—no Christians, but the determined opponents of Him and His gospel. But this doctor and his brethren are sworn to dogmas opposed to Christ and his gospel; and hence they are opponents to Christ, and are gone out from him and his people! What now is become of his fine sophism? And “the odious name” is necessarily, by his oath, and creed, bound to him and his church and head forever. Shame! doctor. O that men would open their eyes ere too late!

Dr. Milner (letter 45) is out of temper, is quite shocked about this matter! He foams and frets, and throws a deal of dust about him: but it all won't do. He has his sophism too, but it is only froth that sinks at a touch. He exclaims: “I shudder to repeat these blasphemies, and I blush to hear them uttered by my fellow-Christians and countrymen, who derive their liturgy, their *ministry*, their *Christianity* and civilization from the pope and the church of Rome,” &c.! This is the substance of his whole letter. Passing by much I could say, I shall here only remark: Protestants derive no *Christianity* from the pope and his church, who have it not themselves! They know no Christianity, they own no religion, but what came from heaven—but that that is derived, not from frail creatures, but from Christ and his gospel and grace: true Protestants know no ministry, nor own any but what teaches the gospel only; nor liturgy, nor catechism,

&c., but such as they conceive to be in agreement with the gospel, so understood, that no one part shall clash with another. (Art. 6—20, of the 39.) They would no more touch Dr. Milner's idolatries or ministry than they durst Mahomet's fooleries or, rather, wickedness. Hence is the doctor's scheme also blown up: and his, and the mouth of every one of them must be shut, till they can prove their doctrine is the gospel of God: but this can never be done.

The conclusion now is, that all these predicted marks: "Man of sin in the temple of God, showing himself as God, exalting himself above God, opposing himself to God, blaspheming his name, his tabernacle, and them in heaven," and thus proving himself "the antichrist," are incontestably proved to belong to the papacy and it only.

17th mark. DURATION.—The fixed term of antichrist's existence is "A time, times, and half a time, or three and a half years, or forty-two months, or twelve hundred and sixty prophetic days, i. e. twelve hundred and sixty years. That this is so, is evident: 1st. From Dan. ix. where seventy weeks are determined for the existence of the Jewish polity, from the going forth of the edict of Artaxerxes. Seven to the rebuilding of the temple, and sixty-two after that to the death of Messiah: and afterwards one, while the Romans were destroying and dispersing the Jews. Now, those were evidently, not natural, but prophetic weeks, that is, four hundred and ninety years. From which, and other such passages in holy writ, it is plain, the above twelve hundred and sixty days are not three and a half literal years, but twelve hundred and sixty years for antichrist's reign, to be calculated, as most believe, from the year 606, when first the Bishop of Rome obtained from the Emperor Phocas the title of Universal Bishop, &c. 2d. From the many great events that were to take place—the fabricating of doctrines, and insensibly spreading them through all the nations; the attaining rule over their kings; the vast, long, and bloody persecution of the saints, whereby they were, for ages, worn down; and the final overthrow of this apostate chief, and of his whole system and dominion, by the kings of those very nations which once helped him. All these events, none of which took place while Rome was pagan, prove, that not three and a half years, but twelve hundred and sixty are meant; and that not Rome pagan,

but Rome papal is it that is designated with such accuracy, and which, at the end of the twelve hundred and sixty years, according to the prophesied time, now drawing nigh, must fall to rise no more forever.

If any one will compare Daniel's "little horn, having eyes like a man, &c., a mouth speaking great things against the Most High," i. e. promulgating his own laws in the place of the holy laws of God, and "making war with his saints," but in the end to be destroyed, Dan. vii.; with St. Paul's "man of sin and son of perdition, who opposeth and exalteth himself above all that is called God," but is at the end to perish; and will with all this collate what St. John (Rev. xiii.—xviii.) says of the beast with ten horns, and the two-horned beast like a lamb, a body of idolatrous prophets, which deceiveth them that dwell on the earth, and of that great city that ruleth over the kings of the (Latin) earth, but in the end and at the appointed time to be destroyed forever; I say, whoever shall compare them together, will clearly see, that it is of the one and very same awful apostasy, that Daniel, Paul, and John prophesied.

Tertullian, writing on religion, says, "*Omne genus ad originem suam recenceatur necesse est.*" "It is necessary to trace every kind to its origin." If then men trace a river not to the broad parts, but to its rise, and a general not to his victories, but to his investment, we should do the same with regard to the beast, the man of sin, that we thus may learn the time of his end. "This wicked man (saith Cranthorp, Annal. lib. 5) was antichrist, *nascens*, born, in Boniface III., when invested with supremacy. Was antichrist, *crescens*, growing, in Adrian I. an. 787, when the second council of Nice set up image-worship; and antichrist, *regnans*, reigning, in Hildebrand—Gregory VII., an. 1075, when he could hurl even emperors and kings from their thrones, and rose above God himself and his word, whose voice must now either be silent, or speak what and when this new god pleases!"

This is he, it is clear, who, after the removal of the Roman pagan empire, was that eighth head that came up (*εξ της αβυσσου*) from the bottomless pit, and goeth into perdition: who also presiding in the temple of God, and corrupting it, by the aid of the two-horned lamb, is termed the "false prophet," which together are doomed to be cast alive

into the lake of fire, Rev. xix. ; and to whom pertains the murderous woman, the city or church, which the ten horns shall turn upon and hate, and burn her with fire ; (These ten, at the reformation, were England, Scotland, France, Spain, Portugal, Germany, Hungary, Poland, Denmark, Sweden :) so that “ her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God (*ὁ κρινων αυτην*) who judgeth her.”* “ Rejoice over, thou heaven, and ye holy apostles and prophets : for God hath avenged you of her,” (for her overthrow of the saints and of the gospel of God.) “ And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, (*Οὕτως ὀρμηματα βληθησεται Βαβυλων ἡ μεγαλη πολις, και οὐ μη εὑρεθη ετι,*) Thus with violence shall Babylon, that great city, be thrown down, and shall be found no more at all,” Rev. xviii. 8—21. That Babylon means Rome, is proved : Rome still exists ; therefore, over the city, pope, and church of Rome, do these judgments hang. And soon, (see note, p. 128,) will all this dreadful scene be closed ! And as God’s word is immutable, and that his voice of mercy is, “ Come out of her, my people, that ye receive not of her plagues,” (Rev. xviii. 4,) so must all who regard their God, or their eternal salvation, flee from her idolatries at once and forever.

Having thus, in the holy fear of God, and duty to Him who gave himself for us, traced out this most frightful apostasy, in its many doctrines, idolatries, deceptions, cruelties, and blasphemies, which I trust, it will be seen, I have even demonstrated, that no informed pope, prelate, or priest ever did believe, no, nor the creed of Pius IV., they spring from, though unhappily sworn on the Gospels, to teach them till death ! (O, infidelity unparalleled !) I say, having thus

* The prophecy tells of an “ angel flying through the midst of heaven, preaching the everlasting gospel to every nation, tribe, tongue, and people—and another angel followed, crying, Babylon is fallen, is fallen, that great city,” &c. Pastorini (p. 238, 286) written fifty years back, “ That this flying angel is a body of his servants upon whom God would pour out his Spirit to go out against antichrist, by swiftly sending the gospel all over the world.” Most true ! Now, the Bible Society, Missionary and School Societies, &c. &c., so lately sprung up, is this very thing, must be this angel, and Babylon’s doom then must be near !

brought to light the hidden things of darkness, not to injure any child of man, but to try, in reliance on the aid and blessing of God, to open men's eyes to their danger, those of my countrymen especially, after whose present and eternal good I have long panted and laboured, day and night, I now come to the close.

I must, however, ask every candid Romanist, after he has examined my views of the subjects herein discussed, can he find any man, church, or city on earth, save the papacy only, to which all those predicted marks belong? God has mercifully pointed them out, for man's safety and eternal good, and we should thankfully examine. To Mahomet, wicked a deceiver as he was, they cannot belong. He was not perpetuated by a similar successor, nor in the same city of seven hills, as is the sovereign pontiff. Nor did he forbid his clergy's marriage, nor command an unknown tongue in his worship, nor assume to be Christ's vicar, nor did he obtain supremacy over all churches, hence, he cannot be the man; nor did Luther, Calvin, nor any other that ever lived, bear these characters, but the pope alone. Hence it must follow, either that no one, such as the prophecies have pointed out, has ever appeared, or that the man of the seven hills is assuredly that character. And now, O my God, my God, hear, for Christ's sake, hear my prayer, and pour thy enriching blessing on this book, this little effort to promote thy glory, and bring those for whom it was written to thy gospel salvation, and to thy presence, thy glory, and thy kingdom for evermore. Amen, and Amen.

GIDEON OUSELEY,

METHODIST IRISH MISSIONARY.

September 10, 1827

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APPENDIX.

OBSERVATIONS, ARGUMENTS, AND IMPORTANT DOCUMENTS.

CHRIST, who is (*sempiterna veritas*) the eternal truth, saith, "I am the way, and the truth, and the life; *no man* cometh to the Father but by me." John xiv. 6.

1. The religion of Christ is an eternally true religion: the gospel is that religion, therefore the gospel religion is the eternally true religion, and the narrow, safe way to heaven: and every religion opposed to it is eternally false, and is the broad road to eternal ruin.

2. The attributes of God being infinitely perfect, His wisdom, power, goodness, knowledge, mercy, justice, truth, and love, are infinitely perfect also, hence, He is infinite in holiness, fearful in praises, doing wonders. The Father, Son, and Holy Ghost possessing a nature uncreated, and unoriginate, are therefore necessarily coequal and coeternal together; good, and everywhere present, ready to show mercy and communicate good.

Any system of religion purporting to have emanated from God, if it clash not with the harmony of sacred Scripture, or of the divine attributes, must be true: but if otherwise, it cannot be true; if deduced from the attribute of Omnipotence, yet if it be found to involve self-contradiction, so as to make the Holy One a God of falsehood, as in the case of transubstantiation; or if from the attribute of infinite mercy, so as to exhibit Him as saving all devils and wicked men in dereliction of his justice, and thus making him a God of folly, as did Winchester; or if from his infinite

justice, so as to make Him an inflexible tyrant; or from his infinite knowledge, so as to conclude him a God of caprice, partiality, and cruelty; in all these cases, it must be concluded wrong views of the divine attributes have been taken, and their harmony and that of the Scriptures forgotten. Hence the pious Christian must seek another view, nor rest till he have that which harmonizes with Scripture, reason, and the divine attributes.

BAPTISM.—SEVEN SACRAMENTS.—NO INFORMED POPE OR PRIEST BELIEVES THEY ALL ARE TRUE.

Each of them is sworn on the Gospels, "That there are seven sacraments of the new law instituted by Christ." Bul. Pii IV. Sup. Juram Form. But it is proved (p. 54, 66) that five are spurious! and the two that our Lord instituted are corrupted by the papal church.

1. The eucharist, by making it a proper sacrifice, and the object of supreme adoration, is so deeply corrupted with idolatry, (see p. 233—244,) that no informed person dare approach it in that church.

Baptism is, by the doctrine of *intention*, and misstatements, so corrupted, that no *sensible* person in that church can be without constant terror and alarm.* For she teaches, "That without it there is no salvation," nor, of course, good to be derived from any other sacrament; nor can baptism be valid without true intention of doing what the church requires, and natural water. Who then in that church can be certain the baptizer had this intention, &c.? Hence, there can no certainty or ease of mind be to any, not stupid. Now I shall prove no priest can have the intention his church requires. For no informed priest can believe Christ was wrong, or that himself is greater than St. Peter, hence no such intention is possible! To make this clear, I thus argue.

Before Adam sinned there was no condemnation to him or his seed: when he sinned condemnation followed. But God preached the gospel to him, "That the seed of the

* Saith Bossuet, from the Trent council, "As infants cannot supply the want of baptism by acts of faith, hope, and charity, nor by the earnest desire of receiving this sacrament: *we believe, if they do not really receive it, they have no share in the grace of redemption, and thus dying in Adam, they have no inheritance with Jesus Christ.*" Boss. Expos. p. 42. Con. Trid. sess. vi. cap. 4.

woman, the Lamb slain from the foundation of the world, would bruise the serpent's head," i. e. "destroy Satan's works:" believing this, he was justified, and condemnation being removed from him, and all in him, his seed was of course justified through Christ. Hence, as condemnation came by his one offence on him and his seed, justification came by the righteousness (the infinite merit and promised death) of one, even Christ, on him and his seed. Rom. v. 18. And hence, through this grand first justification, condemnation lies on no infant; and its corruption is in due time removed by sanctification. Therefore was no infant (though corrupt in nature, which is not imputed, Rom. iv. 15) ever born in a state of condemnation. This our Lord proves, (Luke xviii. 16,) saying, "Suffer little children to come to me, for of such is the kingdom of heaven." But no condemned one is of heaven, hence was none of these infants in a condemned state; nor therefore were any others on earth: for God is no respecter of persons. God saith, (Ezek. xviii.) "The son shall not bear the sin of the father."

Again, Abraham, the first of the Jewish church, was justified by faith, before his circumcision; and Cornelius, and his company, the origin of the gentile church, were purified by faith, (Acts x. 47; xv. 9,) before their baptism. Hence their sins, in both cases, were removed before the ordinance was applied; and hence clear is it, it was not the rite that took away sins, but faith; and circumcision was added, as a sign, seal, or expression of the justification antecedently received; Rom. iv. 11: and baptism was added by St. Peter for the same end exactly. But Abraham, by God's command, gave his infants circumcision, not to remove condemnation, which existed not, as now proved; but as an expression of the justification they had through Christ, and as a visible mark of church-membership; consequently every infant is, by the same divine command, and on the same ground, entitled to that expression or sign of justification his parents have. But as baptism is now the Christian sign, every Christian's infant is, by legitimate scriptural authority, entitled to it, not to remove its condemnation, but to signify its previous justification in Christ; and its future church-membership. Now, as St. Peter did not remove sin by baptism, which was removed before it, and as no priest can believe he has greater power than St. Peter, so can no

informed priest have *an intention* to do as his church requires, namely, to remove guilt by baptism; nor can he believe any infant in danger of exclusion from heaven without it, till he can believe Christ and St. Peter wrong! And as Christ never spoke a self-contradiction, then must every sensible man understand John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," to apply to adults who hear the gospel, and must obey it in all its parts, or perish; and not to infants or heathens, who hear it not. Otherwise understood it would involve Christ, his apostles, and the scriptures (Luke xviii. 16. Acts x. 35. Rom. ii. 10—14, 28) in instant self-contradiction. And hence evident it is, that the papal law about baptism—and indeed every thing—is priestcraft to frighten the foolish, and make them fill their coffers. Their solemn baptism of bells, in the name of the Holy Trinity, by their bishops, proves this, and is such a profanation of, and blasphemy against Christ and his ordinances, as makes every tender mind shudder.*

THE SWORN OBLIGATIONS TO UPHOLD THE PAPACY.

THE POPE'S OATH—By the councils of Basil, Constance, &c., "All popes must be obliged to *swear*, that they will uphold and enforce the faith maintained in general councils, to the least tittle, even to the shedding of their blood." "Further, that he shall depose, and deprive sovereign princes of their dominions, their dignity, and honours, for certain misdemeanors." Con. Constan. sess. 12, 17, 37, 39. Basil, sess. 34, 37, 40, 46. Pisa, sess. 14. Lyons, tom. ii. Biiii, p. 646.

Bull of Gregory VIII. "On the part of the omnipotent God, I forbid Henry IV. to govern the kingdoms of Italy and Germany; I absolve his subjects from all oaths which they have taken, or may take to him: and I excommunicate

* "The bishop, calling on the *godfather and godmother of the bell*, for its name, then proceeds to baptize it, thus: *Consecratur et sanctificetur signum illud, in nomine Patris, et Filii, et Spiritus Sancti. Tu, hoc tintinabulum, Spiritus Sancte rore perfunde, ut ante sonitum illius semper fugiat inimicus bonorum.* 'Let this sign be consecrated and sanctified in the name of the Father, Son, and Holy Ghost.—Sprinkle this bell, O God, with the dew of the Holy Ghost, that at its sound the devil may ever take flight! Amen.' And then cries aloud, "This bell's name is Mary." See Sir Humphrey Lynde's *Vita Tuta*, 1631!

every one who shall serve him as king." Greg. lib. 5, epist. 24. See this book, p. 295, 320, 365.

POPE'S BULL IN CÆNA DOMINI, to be studied by the clergy, published in the churches once a year, at least, and carefully taught the people, per art. 27, 28—The excommunication. "We excommunicate and anathematize, in the name of Almighty God, Father, Son, and Holy Ghost, and by the authority of his blessed apostles, Peter and Paul, and by our own, all Wickliffites, Hussites, Lutherans, Calvinists, Hugonots, Anabaptists, and all other heretics, by whatsoever name they are called, and of whatsoever sect they be; and also all schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; as also their adherents, receivers, favourers. and generally any defenders of them: together with all who without the authority of the apostolic see shall knowingly read, keep, or print any of their books which treat on religion, or by or for any cause whatever, publicly, or privately, on any pretence whatever defend them."* Behold the pope's triumph and joy at the murder of Protestants.†

OATH OF BISHOPS TO THE POPE.—"I, N. N. Bishop elect of the see of N., do swear, that from this time henceforth I will be faithful and obedient to the blessed apostle Peter, to the holy church of Rome, and to our lord the pope, and his successors canonically appointed. I will, to my utmost, defend, increase, and advance the rights, honours, privileges, and authority of the holy Roman church, of our lord the pope, and of his successors aforesaid. I will not join in any consultation, act, or treaty, in which any thing shall be plotted to the injury of the rights, honour, state, and power of our lord the pope, or of the said church. I will keep with all my might the rules of the holy fathers, (i. e., of the councils,) the apostolical decrees, ordinances, dispo-

* Tom. 8, p. 183. Constit. 63. Pauli V. an. 1638. "This bull is (per art. 28) to be diligently studied by the clergy, and (per art. 27) to be solemnly published in the churches once a year, or oftener, and carefully taught the people."

† "Pope Gregory XIII. upon the massacre of St. Bartholomew's day, in Paris, an. 1572, caused medals with this inscription about his image to be struck, '*Gregorius XIII. Pont. Max. an. I.*' and on the reverse side a destroying angel holding a cross in one hand, and in the other a sword, thrusting, with these words, '*Hugnotorum Strages, 1572*' '*The slaughter of the Hugonots.*'" Voyage to Italy, p. 15, an. 1688.

sals, reservations, provisions, and mandates, and cause them to be observed by all others under my jurisdiction.

“*Heretics, schismatics, and rebels to our said lord the pope, and his successors aforesaid, I will, to the utmost of my power, persecute and destroy.*”* Sub Julio III. an. 1551.

THE OATHS AND OBLIGATIONS ON BISHOPS, INQUISITORS, AND ON ROMISH KINGS, TO DESTROY PROTESTANTS, AND THE MANNER IN WHICH THEY ARE TO BE PUNISHED.†—See pp. 361—365.

THE PRIEST'S OATH.—“I firmly receive and profess all things which the sacred canons and general councils, that

* Richerius, a doctor of the Sorbonne, and of the fifteenth century, observes, “That Pope Gregory VII., contrary to the custom-used in the church for more than a thousand years, introduced that order, ‘That all bishops must swear unlimited fidelity and obedience to the pope;’ whence, the liberty of all succeeding councils was taken away.” Richer. Apol. ax. 22. Hist. Concil. lib. c. 38.

† “The punishment to be inflicted on heretics must be excommunication, confiscation of goods, imprisonment, exile, or *death*, as the case may be.” Conc. Benii. tom. 8. “Bishops are, by the council of Constance, by the canon law, and by their above oath of consecration, bound thus to punish heretics. And if any bishop be negligent in purging his diocese of *heretical pravity*, he, by canon 3, of 4th Lateran council, *must be deprived of his episcopal dignity.*” Conc. Benii. tom. ii. p. 152. Conc. Const. sess. 45, tom. 7. Decret. l. 5, tit. 7, cap. 13.

“ALL INQUISITORS of *heretical pravity* appointed by the pope, all archbishops and bishops, in their respective provinces and dioceses, with their officials, *must search for and apprehend heretics*,—the civil magistrates must assist them, under severe penalties, in inquiring after, taking, and spoiling them, by sending soldiers with them; they can compel the whole neighbourhood to swear. They must inform the bishops and inquisitors of *any heretics* they may know of, or of any who may favour them.” Concil. Ben. tom. ii. p. 608—619. Constit. Innoc. IV. c. 30.

The councils of Lateran and Constance have declared, “That whoever *apprehends heretics*, which all are at liberty to do, *has power to take from them all their goods, and freely enjoy them.*” 4 Later. tom. ii. part. 1, p. 152. Const. sess. 45, tom. 7. Ben. p. 1120. And by Innocent III. it is declared, “This punishment of them (the heretics) we command to be executed on them, by all princes and secular powers, who shall be compelled to do so by ecclesiastical censures.” Decret. 7, l. 5, tit. cap. 10.

An edict of eighteen articles against heretics by Lewis XV., an. 1724, art. 1, 2, enjoins, “That the *Catholic religion alone* be professed in our

of Trent especially, have delivered, defined, and declared; and all things contrary thereto, and all heresies whatever that the church has condemned, rejected, and anathematized, I likewise condemn, reject, and anathematize. All this I promise, vow, and swear; so help me God," &c. Bul. Pii IV. sup. Juram. Form. Fid.

Behold the dreadful statutes of Richard II. c. 5, Henry IV. c. 15, and of Henry V. c. 7, framed under papal influence, to cause their subjects either to be idolaters or be destroyed.* And what was done in other kingdoms is no secret.

"OF A MAJOR EXCOMMUNICATION," saith Priest Burke, in his Tract, published in the county of Sligo, in 1817, "The inflictions are contained in this line, *os, orare, vale, communicio, mensa negatur*, 'the faithful shall neither speak to, nor pray in company with, nor salute or show any kindness to, nor have any dealing with, nor eat with or give any thing to eat to any excommunicated person.' "

kingdom, forbidding all our subjects, of what estate, quality, or condition soever, to profess any other religion, or assemble for that purpose, in any place, under any pretence whatever, on pain of men to be condemned to the galleys forever, and women to be shorn, and shut up forever in such places as our judges shall think proper, with confiscation of goods.

"We order that *all such preachers* as have convened assemblies not according to the said Catholic religion, or shall have preached or discharged any other function therein, *shall be punished with death*. We forbid all our subjects to receive any such ministers or preachers, or give them any retreat, succour, or assistance, or have any manner of communication with them. And we order all who shall have any notice thereof to discover it to the officers of their places: the whole on the aforesaid penalties." Given at Paris, &c., &c., an. 1724.

The address of the bishops to the king, an. 1765, proves this cursed edict was the clergy's work: say they, "Give, sire, give to the laws all their force, and to religion all its splendour, that the result of our humble remonstrances may be the full revival of the edict of 1724. The plague we complain of will continue to ravage your kingdom, till the press also shall be restrained by laws faithfully executed."

* "Any persons who affirm images should not be worshipped, shall be holden in strong prison until they take an oath they will worship them." "That the bishop or ordinary may convene before him or imprison any person suspected of heresy, and that an obstinate heretic be burned before the people." "That all officers of government shall be sworn to assist the ordinaries to extirpate *heretics*; who, being convicted, shall forfeit all their fee simple lands, goods, and chattels, and shall be delivered to the ordinaries, and expiate their offences in flames of fire." Sir E. Coke, Inst. 3, p. 40, 41. Inst. 4, p. 51.

The Ribbonmen's oath is to cut off heresy, and establish the Roman Catholic religion in this kingdom.*

Here at one view we have, 1. The oath of popes, bishops, priests, ribbonmen, &c., with their creed and notes (p. 365—369) all in perfect unison to exterminate Protestants in every way possible; 2. The variety of punishments decreed for them; 3. The proof that no informed pope or priest believes the doctrines he is sworn to teach are true, or are other than so many impious inventions framed to uphold the papacy; 4. That the laity, not aware of this imposture, are ever at their clergy's beck to execute their will, let what will be the result to themselves or others!

A plain question for statesmen, Protestants, and lay Romanists, now arises: should a great army of pagans besiege a Christian city, and from the general to the private be known to be sworn, either to destroy these citizens or make them turn idolaters, ought they on any account open their gates to them? Who, not insane, will say they ought? If not, the application is easy. This whole clergy are bound together on oath to destroy all Protestants and make them papal idolaters, and they have the laity at their will; on what ground then should the gates be opened? should the power they clamour for be ceded to them? Yield it, and if they watch not for every opportunity to annihilate Protestants and their institutions, they must be constant perjurers: but if they keep their oaths, and use their energies, shall not anarchy, confusion, and blood fill the land? Either then let the priests quit their wicked oaths, or the people quit the priests, and the gates may then fly open at once: but not till then. See p. 368.

THE PAPAL CLERGY SELF-DESTROYED!

Every pope and priest grants that all doctrines opposed to Christ and his gospel are false and antichristian, and that the teachers of them are false prophets and antichrists, leading their followers to perdition: but he and his whole

* "The object and oath of the Ribbonmen are, as it is unquestionably proved, the subversion of the constitution, the separation of Ireland from Great Britain, the extirpation of all the Protestant inhabitants out of the country, and to establish the Roman Catholic religion in their stead." Mr. Plunket's speech, Nov. 1822. Chief Justice Bushe's speech at the Wicklow Assizes was in substance the same.

clergy, it is proved, teach a multitude of doctrines opposed to Christ and his gospel, and are sworn to do so; *ergo*, if they are not by their frightful system of religion sworn to be false prophets and antichrists, and to destroy themselves and their followers eternally, let them deny if they are able!

THE PROTESTANT RULE OF FAITH INFALLIBLE!—Having proved the pope's rule of faith false and ruinous, (p. 375—377,) we shall now demonstrate, that the rule of faith of all consistent Protestants, as stated in the sixth and twentieth of the Thirty-nine Articles, is strictly infallible! The one saith, with St. Paul, Gal. i. 8, that no article of faith is to be received but what agrees with the gospel: the other is, *no* place in Scripture must be so expounded as to be repugnant to another! (p. 113.) Hence, as God's word in unison with itself is infallible truth, and as these two articles are in perfect agreement with God's truth, so must it follow, that the Protestant *rule of faith*, set forth by these articles, is necessarily infallible. And hence, as the gospel must rule all, so must all her other articles, creeds, catechisms, sermons, writings, and all churches of all Protestants, and of others, stoop to and be ruled by these two articles of the established church, or otherwise be false and reprobate. It is conclusive, then, that the pope, his creed, and church must agree with these said *two articles*, i. e. with the *gospel*, or be eternally reprobate!

NO INFORMED, HONEST MAN CAN BE A PRIEST!—No honest man can teach for truth what he knows is not truth: but the papal creed being opposed to the gospel, is not truth; therefore can no such honest man be a priest to teach it.

NO SENSIBLE MAN CAN BE A ROMAN CATHOLIC!—No man can serve two masters—opposed to each other: no sensible man would attempt it: but the pope and his faith are opposed to Christ and his faith; now, as no man can obey both, so can no sensible man be a Roman Catholic.

THE CHURCH OF ROME CAN NEVER BE REFORMED!—The immutable prediction has testified, That a church would arise teaching idolatries and wicked doctrines, but shall in due time be utterly destroyed, even as a mill-stone is cast into the sea. This church hath idolatries and many dogmas opposed to the gospel, which all her clergy are bound by

solemn oath to teach unaltered forever! Hence she hath fast bound herself to fulfil the dread prediction! She, therefore, can never be reformed! and hence should all who care for their souls take warning and "flee out of her, that they receive not of her plagues." Rev. xviii. 4.

Go forth, my artless book; in Jesus' name,
I cast thee on the waters.

Go thy ways;
And if, as I believe, thy meaning's good,
The world shall find thee,
After many days.*

* See Ovid. Trist. l. i. v. 1, et seq.

Oct. 1827.

GLOSSARY,

To assist the Reader in the understanding of words chiefly connected with popish matters, some of which are not found in the work.

Abbé.—The chief of an abbey, but a title extended to an ecclesiastic.

Abbey.—A monastery of religious persons.

Absolution.—A part of the sacrament of penance; signifying the remission of sins.

Acolyte.—One of the lower order in the Roman church.

Agnus Dei.—A consecrated cake of wax stamped with the figure of a lamb, supposed to have great virtues.

Alb.—A very ancient priestly vestment worn by ministers in the administration of the eucharist.

All Saints.—A feast in honour of all the saints and martyrs.

Altars in the Romish church are built of stone, to represent Christ, the foundation-stone of that spiritual building, the church. There are three steps to an altar, covered with carpet, and adorned with many costly ornaments, according to the season of the year. Bowing towards the altar probably originated in the custom of the Jews bowing towards the mercy-seat.

Anathema.—A curse pronounced by ecclesiastical authority.

Annats or *Annates.*—A years' income, due, anciently, to the popes on the death of any bishop, abbot, parish priest, &c., to be paid by his successor.

Annunciation.—A Christian festival celebrated on the 25th of March, in memory of the annunciation or tidings brought by the angel Gabriel to the virgin Mary of the

incarnation of Christ. On this festival, the pope performs the ceremony of marrying or cloistering; it began in the seventh century.

Ash Wednesday.—The first day of Lent. It arose from a custom of the church of sprinkling ashes on the heads of such as were then admitted to penance. The ashes must be made of the olive tree, laid on the altar, blessed, and strewed on the heads of priests and laity.

Augustines.—An order of religious who observe the rule of St. Augustine, properly called Austin friars.

Auricular Confession.—Made in the ear privately.

Auto da fé, or act of faith, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused.

Barnabas' (St.) Day.—A festival celebrated on the 11th of June, in honour of the friend of the apostle Paul.

Bartholomew's (St.) Day.—A festival celebrated on the 24th of August; St. Bartholomew was one of the twelve apostles.

Beads-man, from *bede*, a prayer, and from counting the beads.—A prayer-man, one who prays for another.

Bead-Roll.—This was the catalogue of those who were to be mentioned at prayers. The king's enemies were thus cursed by name in the bead-roll at St. Paul's.

Beatification.—The act by which the pope declares a person happy after death.

Benedictines.—An order of monks who profess to follow the rules of St. Benedict. In the canon law they are called *black* monks, from the colour of their habit; in England they were called black friars.

Benison.—A blessing.

Bernardins.—A sect first made by Robert, Abbot of Moieime, and reformed by St. Bernard, Abbot of Clervaux. Their usual habit is a white gown.

Bourdon.—A staff, or long walking-stick, used by pilgrims.

Breviary.—The Roman Catholic Common *Prayer-book*, generally in Latin.

Briefs, apostolical, denote letters which the pope despatches to princes and other magistrates touching any public affair.

Brothers.—Lay-brothers among the Romanists are those

pious but illiterate persons who devote themselves, in some convent, to the service of the religious.

Bull.—A written letter, despatched by order of the pope, from the Roman chancery, and sealed with lead.

Bull in Cæna Domini. Bull unigenitus.—A famous bull of Clement XI., beginning, "*Unigenitus Dei Filius*," i. e. "the only-begotten Son of God."

Candle Votive.—A customary offering to a saint, or even to God.

Canon, i. e. rule; it signifies such rules as are presented by councils concerning faith, discipline, and manners.

Canons.—An order of religious, distinct from monks.

Canonical Hours.—There were seven:—1. *Prime*, about six A. M. 2. *Tierce*, about nine. 3. *Sext*, about twelve at noon. 4. *Nones*, about two or three P. M. 5. *Vespers*, about four or later. 6. *Complin*, about seven. 7. *Matins*; and *Lauds* at midnight.

Canonization.—A declaration of the pope, whereby, after much solemnity, any person who has lived an exemplary life, and is reputed to have wrought miracles, is entered into the list of the saints.

Cappellane.—A term applied to persons who had the care of things used in the different services, and simply meant *custos* or keepers. The word *chaplain* is derived from *capellanus*.

Capuchin.—Religious of the order of St. Francis, so called from *capuce* or *capuchon*, a stuff cap or cowl with which they cover their heads. They are clothed with brown or gray, always barefooted, never go in a coach, nor even shave their beard.

Cardinal.—More particularly used for an ecclesiastic prince, one who has a voice both active and passive in the Roman conclave at the election of a pope.

Carmelites.—An order of religious, making one of the four tribes of mendicants or begging friars, taking their name from Carmel, a mountain in Syria, formerly inhabited by the prophets Elias and Elisha, and by the children of the prophets, from whom this order pretends to descend in an uninterrupted succession.

Carthusians.—An order of religious, instituted by St Bruno about the year 1086, remarkable for the austerity of their rule, which obliges them to a perpetual solitude, a

total abstinence from flesh, even at the peril of their lives, and absolute silence, except at certain times. Their houses were usually built in deserts, their fare coarse, and discipline severe.

Cathedral.—A church wherein a bishop has a see or seat

Catholic.—Universal or general.

Cestertian Monks.—A religious order founded in the ninth century by St. Robert, a Benedictine and Abbot of Moleme.

Chalice.—The cup or vessel used to administer the wine in the eucharist, and, by the Romanists, in the mass.

Charity of our Lady.—Religious hospitallers; an order founded about the end of the thirteenth century.

Charity of St. Hippolytus.—A similar order, founded 1585, for the purpose of serving the poor.

Chasuble.—See *Planeta*.

Childermas Day, called, also, Innocents' Day, held December the 28th, in memory of Herod's slaughter of the children.

Chrism.—Oil consecrated by the bishop on holy Thursday, with great ceremony.

Christmas (*Christi missa*), that is, the mass of Christ.—A festival, celebrated December the 25th, to commemorate the birth of Christ.

Chrysom.—A white linen cloth used in baptism.

Church.—A religious assembly, or, sometimes, the large fair building where it meets; in some places, the pope and a general council.

Cloister.—A religious house.

College.—A society of men set apart for learning or religion, and, also, the house in which they reside.

Colobium.—A tunic or robe.

Commandery.—A body of the knights of Malta, belonging to the same nation.

Commendam, in the church of Rome, is a real title of a regular benefice, such as an abbey or priory given by the pope to a secular clerk, or even to a layman, with power to dispose of the fruits thereof during life.

Communion.—The being united in doctrine and discipline.

Complin.—The last act of worship before going to bed.

Conclave.—The place in which the cardinals of the Ro-

mish church meet, and are shut up, in order to the election of a pope.

Confiteor.—A general confession of sins.

Confirmation, or imposition of hands by a bishop, given after baptism. It was a sacrament in the Melanesian council. According to the church of Rome, it makes the recipients of it perfect Christians.

Consistory.—A college of cardinals, or the pope's senate and council, before whom judiciary causes are pleaded.

Cope.—An ecclesiastical habit. It was, at first, a common habit, being a coat without sleeves, but was afterwards used as a church vestment, only made very rich by embroidery and the like. The Greeks pretend it was first used in memory of the mock-robe put upon our Saviour.

Corporal.—A fair linen cloth thrown over the consecrated elements at the celebration of the eucharist.

Coul or Cowl.—A sort of monkish habit worn by the Barnardines and Benedictines. Some have distinguished two forms of cowls, the one a gown reaching to the feet, having sleeves and a capuchin, used in ceremonies; the other, a kind of hood to work in, called, also, scapular, because it only covers the head and shoulders.

Council.—An ecclesiastical meeting, especially of bishops and other doctors, deputed by divers churches for examining of ecclesiastical causes.

Cramp Rings.—Rings consecrated on Good Friday, and used for preventing the cramp.

Croisade, Cruzade, Cruzado, and Crusade.—A holy war, or an expedition against infidels and heretics, particularly against the Turks for the recovery of Palestine.

Crosier.—The pastoral staff, so called from its likeness to a cross, which the bishops formerly bore as the common ensign of their office, and by the delivery of which they were invested in their prelacies.

Cross, Creeping to.—The creeping to the cross was a popish ceremony of penance.

Crucifix.—A representation, in picture or statuary, of our Lord's passion.

Curiall.—A class of officers attached to the pope's court.

Dalmatica.—A vestment or habit of a bishop and deacon, so called because it was at first invented in Dalmatia. It

had sleeves to distinguish it from the collobium, which had none. It was all white before, but behind had two purple lines, or stripes.

Datary.—An officer in the pope's court, always a prelate and sometimes a cardinal, deputed by the pope to receive such petitions as are presented to him touching the provision of benefices. This officer has a substitute, but he cannot confer any benefice.

Decree.—An ordinance enacted by the pope, by and with the advice of his cardinals in council assembled, without being consulted by any person thereon.

Decretal.—The collection of the decrees of the pope.

Dirige.—A solemn service in the Romish church; hence, probably, our *Dirge*.

Dispensation.—Permission from the pope to do what may have been forbidden.

Dominicans.—An order of religious, called, in some places, Jacobins, Predicants, or preaching friars. They take their name from Dominic de Guzman, born in 1170, at Calarvega, in Old Castile. This order is diffused throughout the whole known world.

Ember Weeks or Days.—Fasts observed four times in the year, that is, on the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whit-Sunday; after the 14th of September; and after the 13th of December. Some derive the term from *ember*, a German word, which signifies abstinence; others, from one which signifies ashes, because it was customary with the ancients to accompany their fastings with sprinkling of ashes or sitting upon them; and others, from a Saxon word signifying course or circuit, these fasts returning every year in regular courses.

Epiphany, called, also, the manifestation of Christ to the Gentiles.—Observed on the 6th of January.

Eucharist.—A name for the Lord's supper.

Eulogiæ Privatæ.—Consecrated loaves, sent by bishops and priests, who had taken the sacrament, to one another in token of communion.

Excommunication.—An ecclesiastical penalty, whereby those who incur the guilt of any heinous sin are separated from the communion of the church.

Exorcist.—One who, by adjurations, prayers, or religious acts, drives away malignant spirits.

Extreme Unction.—One of the sacraments of the Romish church, administered to the dying, consisting of anointing with holy oil, and praying.

Feasts of God.—*Fêtes de Dieu.* A solemn festival in the Romish church, instituted for the performing a peculiar kind of worship to our Saviour in the eucharist.

Fiannels.—Betrothing.—A ceremony performed by the priest, after which an oath was administered “to take the woman to wife within forty days, if holy church will permit.”

Franciscans.—A powerful order of religious in the Roman church, following the rules of St. Francis.

Friary.—A monastery or convent of friars.

Gipciere.—A small satchel, wallet, or purse.

Good Friday.—A fast in memory of the sufferings and death of Christ.

Graal.—The *Saint Graal*, or holy vessel, was supposed to have been the vessel in which the paschal lamb was placed at our Saviour’s last supper.

Grayle.—An ecclesiastical book used in the Romish church.

Heretics.—A name given to those who teach opinions contrary to the established faith of Rome.

Hierachy.—A sacred government or ecclesiastical establishment.

I. H. S. and *I. N. R. I.*—Letters on the wafer that signify *Jesus hominum Salvator*, “Jesus the Saviour of men,” and *Jesus Nazareus, Rex Judæorum*, “Jesus of Nazareth, the King of the Jews,” being the initials of the Latin words.

Incense.—A rich perfume, burning of itself, or exhaled by fire.

Indulgence.—In the Romish theology, the remission of a punishment due to sin, granted by the church, and supposed to save the sinner from purgatory.

In petto.—Held in reserve.

Inquisition. The court in popish countries which has been established for the detection of what they call heresies.

Interdict.—A censure inflicted by popes or bishops, suspending the priests from their functions, and consequently the performance of divine service. An interdict forbids

the performance of divine service in the place interdicted. This ecclesiastical censure has frequently been executed in France, Italy, and Germany; and, in the year 1170, pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill consequences, promoting libertinism and neglect of religion, the succeeding popes have very seldom made use of it.

Introit.—The beginning of public devotions among the Papists.

Jesuits.—A famous religious order in the Romish church, founded by Ignatius Loyala, a Spaniard, 1491.

Jubilee.—A grand church solemnity, or ceremony, celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners who visit the churches of St. Peter and St. Paul at Rome.

Kirsome, from *Chrysosome*, and used to signify Christian.

Kyrie Eleison.—“Lord, have mercy upon me!” a form of prayer often used.

Lammas Day.—August 1. Celebrated in the Romish church, in memory of St. Peter’s imprisonment.

Legate, from *legatus*, a Latin word.—A cardinal or bishop, whom the pope sends as his ambassador to sovereign princes.

Lent, quadragesima.—A time of mortification, during the space of forty days, wherein the people are enjoined to fast, in commemoration of our Saviour’s fasting in the desert.

Liturgy has a restricted meaning among the Romanists, and is more especially confined to the mass, denoting the ceremonies then performed.

Magdalen (St.) the religious of.—A denomination given to many communities of nuns, consisting generally of penitent courtesans.

Malison.—A curse.

Manipule.—A handkerchief which the priests in the primitive church wore on the arm, to wipe off their tears for the sins of the people.

Mass.—The office or prayers used in the Romish church at the celebration of the eucharist.

Maundy Thursday.—The Thursday before Easter, so called from the Saxon *maunday*, a basket, say some; from the French, say others; but more probably from the Latin *dies mandati*, that is, the day of command to commemorate the charge given by our Saviour to his disciples before his last supper.

Mendicants.—Beggars. There are four principal orders of friar-mendicants; that is, the Carmelites, Jacobins, Franciscans, and Augustines. With these rank the Capuchins, &c.

Miracle.—A prodigy. Some effect of which does not follow from the known laws of nature.

Miserere.—A lamentation. The beginning of the 51st or 54th penitential psalm.

Month's Mind.—A solemn office for the repose of the soul, performed one month after decease.

Mortmain.—A law to prevent property falling into the hands of idle ecclesiastics.

Mortuaries.—A corse present, and made as a recompense for any deficiency in the payment of tithes and oblations.

Mothering.—A visiting of the mother church to make offerings at the high altar.

Novice.—One who has entered a religious house, but not yet taken the vow.

Novitiate.—The time spent in a religious house, by way of trial, before a vow is taken.

Nun.—A woman secluded in a cloister from the world.

Nuncio.—An ambassador from the pope to some Catholic prince or state.

Obit.—A funeral celebration or office for the dead.

Oblatæ.—Bread made without leaven and not consecrated, yet blessed upon the altar; anciently placed upon the breasts of the dead.

Oriel.—A portico or court; also, a small dining-room, near the hall, in monasteries.

Pall.—A pontifical garment worn by popes, &c., over the other garments, as a sign of their jurisdiction.

Palm Sunday.—The Sunday next before Easter, kept in memory of the triumphant entry of Christ into Jerusalem.

Palmer.—A wandering votary of religion, vowed to have no settled home.

Papalin.—A Papist.

Pardoner.—A person who was licensed to sell papal indulgences.

Pasch Eggs.—Easter eggs, from *pascha*—the pascha, the passover.

Passion Week.—The week preceding Easter, so called from our Saviour's passion, crucifixion, &c.

Paten.—A little plate used in the sacrament of the eucharist.

Paternosters.—Chaplets of beads, worn by nuns round their necks.

Patriarch.—A bishop superior to archbishops.

Pax or *Paxis*, *alias*, an instrument of peace.—A small plate of silver or gold, with a crucifix engraved or raised upon it, which, in the ceremony of the mass, was presented by the deacon to be kissed by the priest, and then to be handed round and kissed by the people, who delivered it to each other, saying, "Peace be with you." It is said to be now disused.

Pax.—The vessel in which the consecrated host is kept.

Penance.—Infliction, public or private, suffered as an expression of repentance for sin.

Peter-pence.—An annual payment, made in commemoration of Peter's bonds.

Piscinæ.—Sinks where the priest emptied the water in which he washed his hands, and all consecrated waste stuff was poured out.

Pittance.—The allowance of meat distributed in a monastery.

Pix or *Pyx*.—The box or shrine in which the consecrated host is kept.

Placebo.—The vesper hymn for the dead.

Planeta.—Gown, the same as the chasuble; a kind of cape, open only at the sides, worn at mass.

Plenary.—Full, complete: used as an adjective to indulgence.

Pope.—The name given to the Bishop of Rome.

Portesse, *Portasse*, *Portese*, *Porthose*, &c.—A breviary a portable book of prayers.

Preceptory.—A seminary of instruction.

Priory.—A convent, in dignity below an abbey.

Purgatory.—A place in which souls are supposed by the Papists to be purged by fire from carnal impurities, before they are received into heaven.

Requiem.—A hymn imploring for the dead requiem or rest.

Reredoss.—The screen supporting the rood-loft.

Rocket.—The bishop's black satin vestment, worn with the lawn sleeves.

Rood.—An image of Christ on the cross.

Rood-loft.—In churches, the place where the cross stood.

Rosary.—A chaplet or string of beads, on which prayers are numbered.

Sacring, Saunce, or Saints' Bell.—A small bell which called to prayers and other holy offices.

Sanctus Black.—A burlesque hymn in ridicule of the *sanctus* of the Roman church.

Saviour, Order of our.—A religious order so called, founded 1344, under the rule of St. Augustine.

Scapular, or Scapulary.—A badge of peculiar veneration for the blessed mother of God. It forms a part of the habit of several orders of religious, worn over the gown; it consists of two narrow breadths or slips of cloth, covering the back and the breast, and hanging down to the feet of a professed religious, and to the knees of the lay brothers. Of the scapular there is a friary or fraternity, consisting of lay brothers, who profess a particular devotion to the virgin, and who, in honour of her, wear a little scapular, in manner of a bracelet or otherwise, as a substitute for the great one. They are obliged to have certain prayers, and observe certain austerities in their manner of life. The devotees of the scapular celebrate their festival on the 10th of July.

Sclavina.—A long gown worn by pilgrims.

Shrift or Shrive.—Confession to a priest.

Sins, the seven deadly.—Pride, idleness, envy, murder, covetousness, lust, gluttony.

Soutane.—A cassock.

Suffragan.—A bishop considered as subject to the metropolitan bishop.

Sword, swearing upon a.—A solemn oath, upon a sword taken by the crusaders.

Thurible.—A censer or smoke-pot to burn incense in.

Tierce, the office of.—Prayers intended to return God thanks for the sanctification of his church by the Holy Spirit.

Tonsure.—The particular manner of shaving, as practised by the religious orders of the Papists.

Vulgate.—A very ancient Latin translation of the Bible, and the only one which the church of Rome acknowledges to be authentic.

Unhouselled.—Without receiving the sacrament.

Ursulines.—An order of nuns, who observe the rule of St. Augustine; chiefly noted for educating young maidens. They take their name from their institutrix, St. Ursula, and are clothed in white and black.

Weeping-Cross.—A cross where penitents offered their devotions.

THE END.

The first of these is the fact that the
 world is not a uniform whole, but is
 divided into many different parts, each
 of which has its own peculiar character
 and its own laws. This is the case with
 the human mind, which is not a single
 entity, but is composed of many
 different faculties, each of which has
 its own proper sphere of activity. It
 is the duty of the philosopher to
 study these faculties, and to determine
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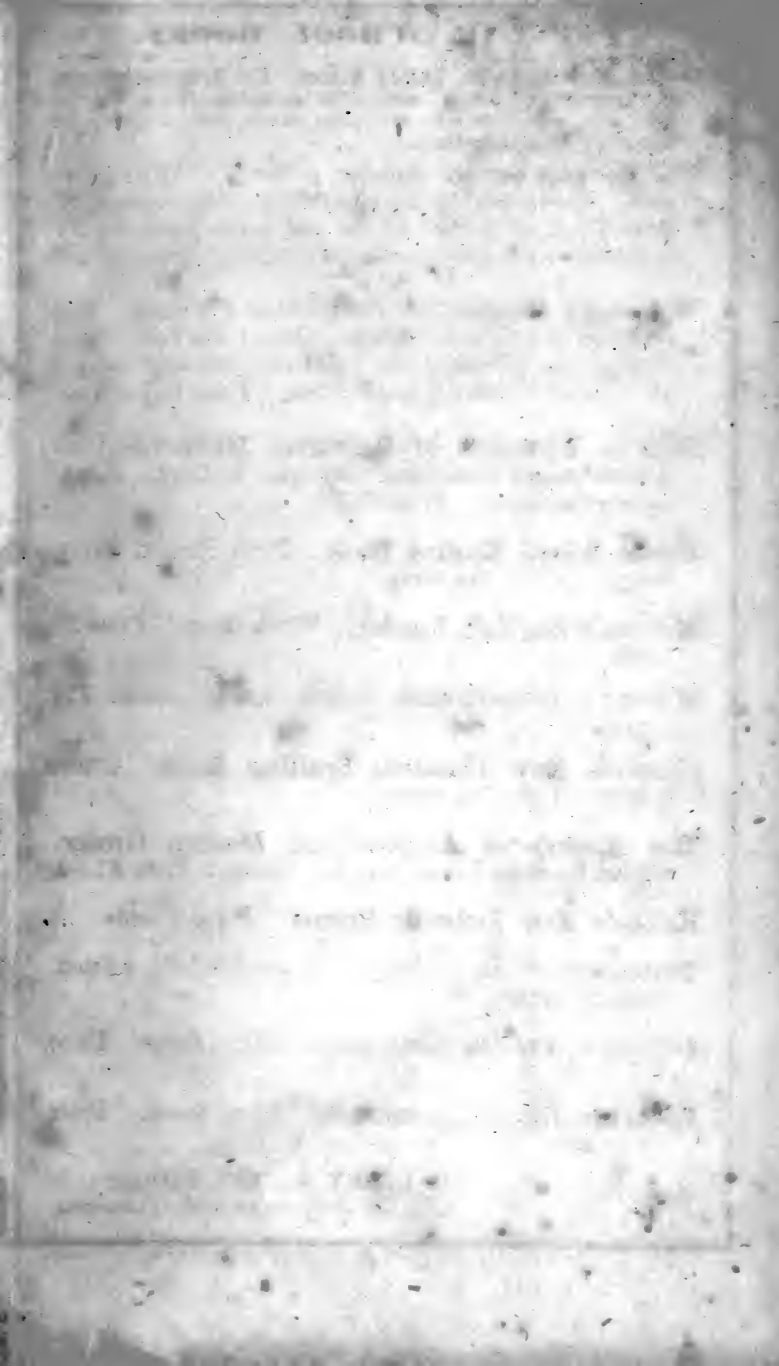
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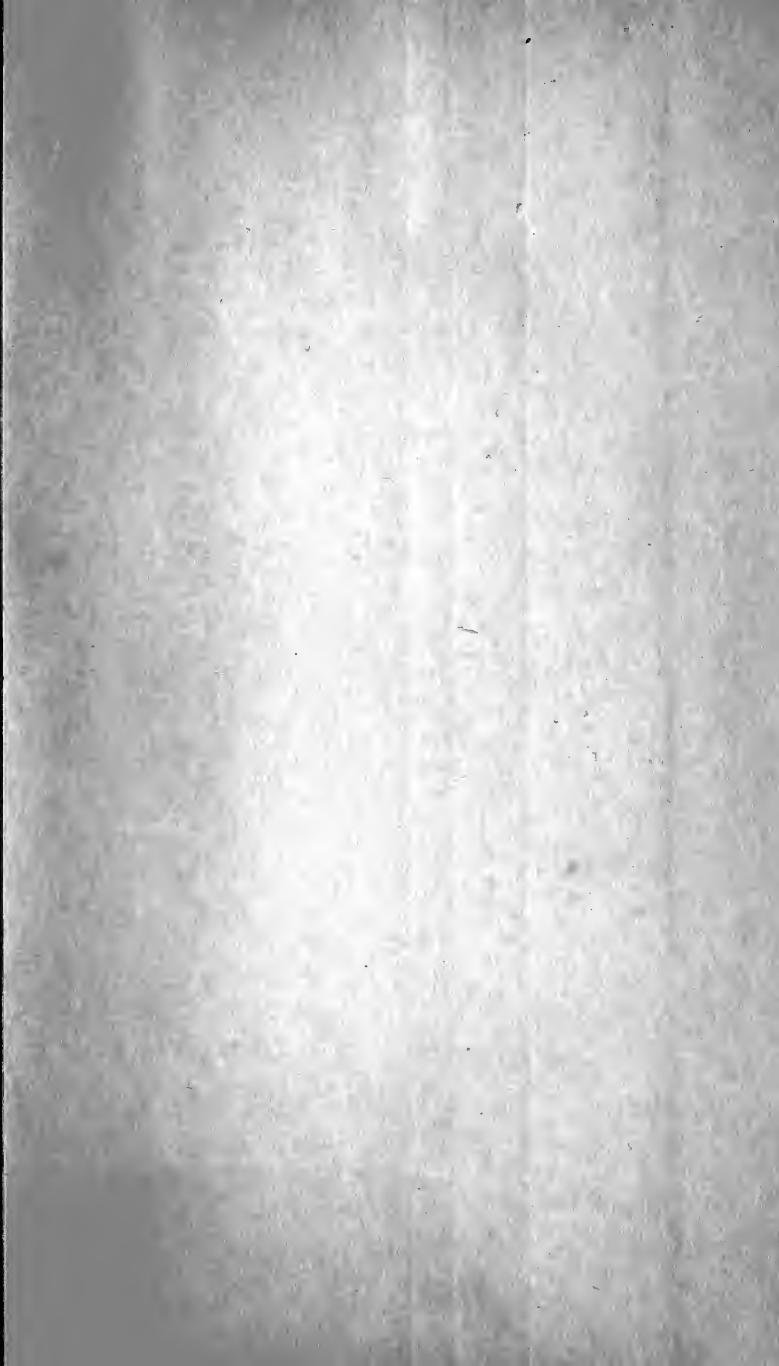
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