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ROMANISM

UNKNOWN TO PRIMITIVE CHRISTIANITY.

THE SUBSTANCE OF

LECTURES DELIVERED IN THE PARISH CHURCH
OF GAINSBOROUGH.



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P R E F A C E .

THE following Lectures are not submitted to the public without having undergone a careful revision. The first two are the enlargement of a single one. Extensive Notes have been added, to prove or illustrate what is affirmed in the Lectures, and to guide to the best books connected with the present Controversy. If the reader is possessed of the Works of our great elder Divines,—such as Jewel's Apology and the Defence, Stillingfleet's Works, Jeremy Taylor's Dissuasive, Bishop Hall's No Peace with Rome, Barrow on the Supremacy, Usher's Answer to a Jesuit, Chillingworth's Religion of Protestants a Safe Way, and Bishop Gibson's Preservative,—he has a library ready made. If not, let him procure such of these as he can; and add to them, Bishop Marsh's Comparative View of the Churches of England and Rome,—all or any of

the Works drawn forth by Southey's Book of the English Church and Butler's Book of the Catholic Church; particularly Blanco White's Internal Evidence of Catholicism, (or at least his Preservative, published by the Christian Knowledge Society,) —Bishop Turton's Work on the Eucharist, in answer to Dr. Wiseman,—Bishop Kaye's Letters of Philalethes Cantabrigiensis,—Faber's Difficulties of Romanism,—Tyler on the Worship of the Virgin, and Tracts on Romanism (published by the Society), —Bishop Bull on the Corruptions of Rome,—any of Mr. Mendham's Works,—Dr. Wordsworth's Letters to M. Gondon, and the Sequel,—Mr. Seeley's Essays on Romanism,—Mr. Hobart Seymour's Pilgrimage to Rome, and Mornings with the Jesuits,—and Mr. Whiteside's Italy, for the effects of Romanism on the social state. Foye's Early Irish Church, and Layard's account of the Chaldean Christians in his Researches at Nineveh, should be read. Professor Blunt's History of the English Reformation is a valuable book. The Hammersmith Discussion will give a practical view of the chief points in dispute,—Finch's Sketch of the Romish Controversy will present authorities,—and the Tracts of the Christian Knowledge Society, the Bristol Tract Society, or the Reformation Society, will furnish popular arguments, well fitted for common use. The Book of

Homilies is a storehouse of excellent matter, of a positive as well as negative kind. The Homilies are too much neglected. They are spoken of as unsuited to the times, but this is by no means the case. The truths they contain are suited to all times, and they came from hearts and minds such as few have ever been blest with.

To know the distinctive tenets of the Church of Rome,—the decrees of the Council of Trent, the Catechism of Trent, and the Creed of Pope Pius the Fourth, should be possessed. The Pope's Creed is printed in the following pages, immediately before the Lectures, that the reader may consult it with ease; and that those who feel any inclination towards Romanism may see what the tenets really are, which all must profess *on oath*, who enter the Church of Rome. Many are seduced to join that Church, who are scarcely aware of her *peculiar* doctrines, till it is too late for them to draw back.

The twelve new Articles of Faith, which constitute the Pope's Creed, put forth at the Council of Trent, are not only such as are not to be found in the Scriptures, but also such as the Greek and other Eastern Churches never held, nor the Waldensian, nor the ancient British and Irish. They are the distinctive tenets rejected by all the Reformed

Churches ; which went back to the Written Word, and to Primitive Christianity, to guide them in purifying themselves.

The Church of Rome is an old Church—but *Romanism*, which distinguishes her from other Churches, is not so old. The evil spirit of Ambition entered her, at the conversion of the Emperor Constantine. From that time, which was three hundred years after Christ, she went on adding one error to another, and consolidating her power, through long ages of barbarism and ignorance, till the sixteenth century; when the Revival of Learning, and the Art of Printing, enabled men in general to read the Scriptures, and thus opened their eyes to the enormous mass of corruptions and superstitions which had accumulated during more than a thousand years, as well as to the unchristian bondage under which they were suffering. The Reformation ensued, on the one hand,—which delivered this and other countries from mental and spiritual bondage, and was to them the commencement of a new career of happiness and prosperity, under the blessing of God, whose Written Word was restored as the law both of faith and morals. On the other hand, the Council of Trent was the consequence—which adopted the fatal policy of binding and riveting on

the Church of Rome, and on all other churches and countries which continue to submit to her usurped dominion, a code of religion and morality derived from the dark ages, and consisting of each and all of the false and oppressive doctrines and practices, which were the fruit of those dreary times. The chain of Infallibility is now self-twined around the Church of Rome, and there can be no hope of her ever freeing and reforming herself. She missed the single opportunity. Her evil spirit tempted her at that critical moment, and prevailed.

The reader's attention is particularly called to the interesting Protest, or Pastoral Letter, recently sent forth by the four Patriarchs of the Greek Church. It occurs at the end of the Notes attached to the Second Lecture.

That protest of the Greek Patriarchs reveals the fact, that "the lust of power," as they express it, which possesses the Roman Hierarchy, has for some time been goading the present Pope to an extraordinary effort over the whole Christian world. The restoration of the Hierarchy and the Canon Law among us is part of this systematic effort. At such a crisis, then, when Romanism has entered on a determined design to uproot Truth and Liberty in every land,—and above all in this, which is the

asylum of both,—no apology can be needed from any one, much less from a minister of Christ, for doing his utmost to expose the true character of the power, which summons the people of England to surrender. This is what is aimed at by the writer of the following pages. The means he employs for effecting his purpose, are Scripture and History. He appeals to the Reason of his readers, exercised on these in an honest, prayerful spirit. He wars not with persons,—but with a system. He would not willingly hurt the feelings of any,—but the Gospel must be defended. “The wisdom which is from above is *first pure*,—then peaceable.” As Gregory Nazianzen said: “even war is better than peace without God.” However unpleasant and unedifying controversy in general may be, no one can blame him who uses it on this occasion. It is but the watchman, giving the alarm. It is but the shepherd, keeping back his flock from poisonous pastures. His solemn ordination vow binds him to “be ready with all faithful diligence to banish
“and drive away all erroneous and strange doctrines
“contrary to God’s word, within his Cure.” His zeal for the honour of Christ would stimulate him to fulfil this vow,—were his solicitude for the safety of the souls committed to him less constraining than it is. His love of his country—his attachment

to rational and regulated liberty—his sense of the blessings due to the Reformation—all these furnish fresh incitements. And if anything more be needed to justify the step which the writer has taken in preaching and printing the following Lectures, it may be found in his Diocesan's suggestion, contained in the answer given by that distinguished Prelate to his Clergy, when they sought his fatherly advice in the present crisis :

“I would hold up to you, for your guidance at this juncture, the conduct of the able and learned and pious men, who in the reign of the second James, when the Bishop of Rome entertained the hope which he now appears to entertain of speedily subjecting this realm to his spiritual dominion, fearlessly maintained the cause of the Church of England. They, in their discourses from the *pulpit*, and in their *writings*, drew the attention of the people committed to their charge, to the points in dispute between the two Churches ; and satisfied them, by sound argument, that the Church of England is in possession of the truth. They appealed, and appealed successfully, to the understandings of the people. Let us not doubt that the same success will, by the blessing of God, attend our labours, if we give them the same

“ direction ; if from time to time we make the dis-
 “ puted points the subject of our discourses ; if we
 “ temperately, and without exaggeration, expose the
 “ erroneousess of the Romish tenets, and call
 “ upon our congregations to join us in protesting
 “ against them. Let it not be objected to me that
 “ I am counselling you, instead of preaching that
 “ which will conduce to the spiritual edification of
 “ your flocks, and their growth in personal holiness,
 “ to lead them into the barren and intricate paths
 “ of controversy. *The blame must rest with him*
 “ *who imposes this necessity upon us. The Bishop*
 “ *of Rome leaves us no alternative. He compels us*
 “ *to be controversial.*”

Under such a sanction—in defence of what is
 most dear to Englishmen—and with prayers for the
 Divine blessing, the writer puts forth these Volumes.
 He trusts that they will be found, by those who
 honour them by a careful perusal—whether Pro-
 testants or Romanists—to contain a calm and truth-
 ful, though earnest, discussion of the great subjects
 of which they treat. He has not consciously used
 one word, or indulged one feeling, which might
 injure the Cause of Religion. But “ *humanum est*
errare.” If he has unwittingly erred, let him, and
 not that Cause, be the sufferer.

Creed of Pope Pius iv.

The original, which is in Latin, commences by reciting the Nicene Creed. It then proceeds to give twelve new articles of faith—the profession of which it declares to be necessary to Salvation. Charles Butler, Esq., an eminent Romish barrister of the last generation, translated it as follows; prefacing his translation with a few observations :

“ This *Symbol of Faith*” (the expression used by the Fathers for *The Creed*) “ was published by his holiness in the year 1564, in the form of a Bull, addressed to all the faithful in Christ. It was immediately received throughout the universal church, and since that time has ever been considered as *an accurate and explicit summary of the Roman Catholic Faith*. Non-catholics, on their admission into the Church of Rome, publicly repeat and testify their assent to it, without restriction or qualification.

i. “ I most firmly admit and embrace the apostolical and ecclesiastical Traditions, and all other constitutions and observances of the church.”

ii. “ I also admit the sacred Scriptures, according to the sense which the holy mother Church has held, and does hold, to whom it belongs to

“judge of the true sense and interpretation of the
 “holy Scriptures; nor will I ever take or interpret
 “them otherwise, than according to the unanimous
 “consent of the Fathers.

iii. “I profess, also, that there are truly and
 “properly Seven Sacraments of the new law, insti-
 “tuted by Jesus Christ our Lord, and for the sal-
 “vation of mankind, though all are not necessary
 “for every one; viz.—Baptism, Confirmation, Eu-
 “charist, Penance, Extreme Unction, Orders, and
 “Matrimony, and that they confer grace; and of
 “these baptism, confirmation, and orders, cannot
 “be reiterated without sacrilege.

“I also receive and admit the Ceremonies of
 “the catholic church, received and approved, in
 “the solemn administration of all the above-said
 “sacraments.

iv. “I receive and embrace all and every one of
 “the things, which have been defined and declared in
 “the holy council of Trent, concerning Original Sin
 “and Justification.

v. “I profess likewise, that in the Mass is offered
 “to God a true, proper, and propitiatory Sacrifice
 “for the living and the dead; and that in the most
 “holy sacrifice 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 the body,
 “and of the whole substance of the wine into the
 “blood, which conversion the catholic church calls
 “Transubstantiation.

vi. “I confess also, that under either kind alone,
 “whole and entire Christ and a true sacrament is
 “received.

vii. “I constantly hold, that there is a Purgatory,
 “and that the souls detained therein are helped by
 “the suffrages of the faithful.

viii. “Likewise that the Saints, reigning together
 “with Christ, are to be honoured and invoked,
 “that they offer prayers to God for us, and that
 “their Relics are to be venerated.

ix. “I most firmly assert, that the Images of
 “Christ, and the Mother of God ever virgin, and
 “also of the other Saints, are to be had and retained;
 “and that due honour and veneration are to be
 “given them.

x. “I also affirm that the power of Indulgences
 “was left by Christ in the church, and that the
 “use of them is most wholesome to christian people.

xi. “I acknowledge the holy catholic and apo-
 “stolica! Roman Church, the Mother and Mistress

“ of all churches, and I promise and swear true
 “ obedience to the Roman Bishop, the successor of
 “ St. Peter, the prince of the apostles, and Vicar of
 “ Jesus Christ.

Xii. “ I also profess and undoubtedly receive all
 “ other things delivered, defined, and declared by
 “ the sacred Canons, and general Councils, and par-
 “ ticularly by the holy council of Trent ; and like-
 “ wise I also condemn, reject, and anathematize all
 “ things contrary thereto, and all heresies whatso-
 “ ever, condemned and anathematized by the Church.

“ This true Catholic faith, *out of which none can*
 “ *be saved*, which I now freely profess and truly
 “ hold, I promise, vow, and swear, most constantly
 “ to hold, and profess the same whole and entire,
 “ with God’s assistance, to the end of my life.”

The conclusion of the above translation of the Pope’s Creed by Mr. Butler, is deficient. The words, “ *And I will take care, that, as far as in me lies, the same shall be held, taught, and preached, by all who are subject to my control, or who are connected with my charge,*” were omitted by him. They are in the original Latin.

It is also there added : “ *So help me God, and these holy Gospels !*”—on which the *priest, or convert,* is sworn.



LECTURE I.

THE POPE'S SUPREMACY,*

EXAMINED BY SCRIPTURE.

JEREMIAH vi. 16.

“ Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

In ordinary and peaceful times, it is not well to sound the trumpet for war. When there is no general invasion, then to call a whole community from their pleasant and profitable occupations, and bid them buckle on their armour, would be inexcusable. But when a formidable enemy is at their gates, the case is different. Then the call to arms, in defence of their habitations and lives, must rise above every other sound, and will be cheerfully heard by all who are right-hearted.

* The single Lecture on this subject, originally delivered, has been enlarged into two.

Brethren, we who are your Ministers, are *watchmen*, as well as shepherds. We watch for souls, as they who must give account. Generally, we would rather act the part of shepherds only. We would rather feed you in the green pastures of truth, than lead you forth to contend with falsehood in the barren field of battle. It is far better for you, as well as more delightful to us, that we should talk to you about the love of Christ, should fill you with the knowledge of the great doctrines of the Gospel, should animate you with the desire to live to your Saviour's glory and to do good in your generation. The clearest perception of error would be a poor thing, without the positive love of the truth. But there are times, when we must do our duty as watchmen. *One of these times has arrived.*

The Church of Rome has renewed her pretensions to spiritual dominion over this Land. She is resolved to gain, if possible, what she lost at the Reformation and vainly endeavoured to recover in the reign of James the Second. For a century and a half, exhausted by the struggle in that reign, she has been lying prostrate. But now she has arisen, and defies Protestantism to a fresh contest. This is the real meaning of the recent act of Pope Pius the Ninth. He has sent one of his Cardinals, that is,

one of his privy-counsellors, to live among us. He has made him Archbishop of Westminster—the City where our Parliament meets. He has parcelled out England into Dioceses for twelve new Bishops. All this is meant as a defiance. It is a challenge to us to contend for the mastery. It is the natural conclusion of what was begun some time ago. Fifteen years ago, this very Cardinal, then the Superior of the English College at Rome, was sent from Rome to England, to revive the whole Controversy between Romanism and Protestantism. He preached and printed a Course of Sermons to that effect, in the Metropolis. They were not allowed to go unanswered, by those among us who are fitted to be the champions of the Protestant cause. They were answered from the press. But it was not thought necessary to draw the attention of Christian Congregations in general to them. The pulpit was suffered to remain at peace. But time has rolled on; and the leaven, it appears, has been working. Other agencies have contributed to the present result. From various causes, Romanism has advanced, till it is no longer to be neglected. It is at the door of every one of us. Such is the will of God!—we are called to the strife which our forefathers endured—a painful but necessary strife, in defence of the Faith. We must not shrink from it, we must enter

it in a Christian spirit. He who fifteen years ago, as I said, sounded the note of challenge, has now sounded a note of triumph. He thinks that the work he began is on the eve of consummation. He has persuaded his Master, the Pope, to proclaim to the world that England is about to return to the false religion, which she cast off at the Reformation. Is it so, my Brethren? You will all say, No! for yourselves and for your Country. You will give the foul slander an indignant denial. But you must do more. You must know the *reasons*, why your forefathers cast off the Pope's authority and the Pope's religion. You must not think it enough to have right feelings; you must have right convictions. Your constancy will be put to the proof. You must be armed against the sophistries with which you will be assailed, and by which too many have been seduced.

Romanism is not without its attractions. It is not wholly false—it has retained some Christian truths. These it will bring forward at first, as if there was no vital difference between itself and the Reformed Religion. It will keep out of sight the *additions* it has made to Christianity—by which additions it has practically "*changed the truth of God into a lie.*" This makes it necessary that you



should learn what those additions are—that you may know the real character of the Religion. It is apparently one thing in England, and another in Italy. But if England should ever be ensnared to embrace it, then it would throw off the mask, and be the same here that it is elsewhere. Then the Bible, in the language of the people, would be proscribed. Then the exercise of your private judgment, which is now appealed to in its own behalf, would be strictly forbidden. Then we should see images set up all around us; and we might come to bow down as they are doing at Rimini, before a winking picture of the Virgin Mary! (a). Brethren, you must be made acquainted with these things beforehand, lest you be beguiled. The Romanists will tell you that theirs is the old Religion. They will present it to you in the venerable garb of Antiquity. This is one of its attractions. But you must learn how to withstand this temptation. The Religion is old—but how old? Is it the oldest of all? Is it the primitive Religion? Is it that which Christ established? These are proper questions to ask, before the plea of age is allowed. In the language of the text, we your Ministers must bid you “*stand in the ways, and seek for the old paths, which is the good way, and walk therein, and find rest for your souls.*” This is what the Reformers

did; and what *we* must do, if we would not throw away the blessings they bequeathed us. Romanism pays court to the senses. This is another of its attractions. It loves pomp and ceremony—they are the trappings of power. It pleases the eye—the ear—the fancy—and all the natural faculties of its enslaved victims. You must be reminded, again and again, that “*God is a Spirit, and they who worship Him, must worship Him in spirit and in truth.*” Outward religion must not swallow up inward. Moreover, Romanism has an ally in the human heart. It has been well called “the religion of human nature.” It relieves men of the trouble of thinking, and understanding what they believe. It transfers their obedience from Christ, who will be content with no obedience but that of the heart, to the Church, which is content with a formal obedience. For all these causes, my Brethren, it is absolutely necessary, that you should know well the real character of this Religion. Your salvation is at stake. “*And what shall it profit a man, if he gain the whole world, and lose his own soul?*”

I have said enough to justify me in commencing a short course of Controversial Sermons, on the subject of Romanism. God give me grace to speak, and you to hear, without any anger against the Pope

or those who support him, *as individuals*; but with the determination calmly yet fearlessly to judge of *their System*, by the light of Scripture, and in the fair exercise of that Reason which God has given us.

Who is the Pope? What is the extent of power which he claims? And on what title does he claim it?

The Pope is the Bishop of Rome. He is the Bishop of a City which was once the Capital of Italy, and the Metropolis of the World,—but which is now reduced to a low and miserable state, under the rule of Popes.

As to *the extent of power claimed for him*, let the *Church of Rome herself* answer the question. I shall always produce her own language on all the questions, which will be brought before you in the course of this Controversy.

The Creed of Pope Pius the Fourth, put forth by the Council of Trent, and implicitly received by the Romanists, styles the Pope "*The Vicegerent of Jesus Christ.*" The Council of Florence says: "*To him in Peter was delegated by our Lord Jesus Christ full power to feed, rule, and govern the Universal*

Church." The Canon Law declares: (b). "*He is the Successor of the Blessed Apostle Peter by the Lord's appointment, and holds the place of the Redeemer upon Earth.*" Again it says: "*The Roman Pontiff* (i. e. the Pope) *bears the authority, not of a mere man, but of the true God upon the Earth*": (c). The Catechism of the Council of Trent affirms: "*The Pope as the true and legitimate Vicar of Jesus Christ, presides over the Universal Church, the Father and Governor of all the faithful, whether Bishops &c.*"

Brethren, you hear with your own ears *the extent of the power* ascribed to the Pope. He claims to be, not the Bishop of Rome only, but of the whole Christian world. He claims to stand in the place of Christ upon Earth. He confesses, no doubt, that Christ is the Invisible Head; but he assumes to be the Visible. If such pretensions can be made good, *by evidence from God's Word*, so as to show *God's sanction*, then we ought at once to fall down at the Pope's feet, and accept our Faith at his hands. (d). But if they cannot be made good by such evidence, can we possibly be expected to acknowledge pretensions so monstrous, merely because they are confidently put forth?

Now the word of God seems very strikingly to present a bar to this very claim. Our blessed Lord said: "*Be not ye called Masters, for One is your Master, even Christ.*" Does not this seem to be a solemn warning to all individuals, not to *aspire* to exercise *such authority as belongs to Christ*? Again our Lord said: "*Call no man Father upon earth, for One is your Father, which is in heaven*". Does not this seem an equally solemn warning to all men, not to *acknowledge* the right of any individuals to exercise *such authority*, if they attempt it? These two passages of scripture form an almost insuperable objection to the doctrine of the Pope's supremacy, before we examine its evidence. I am aware that there are senses, in which we may lawfully call our fellow-creatures masters or fathers; but these passages forbid us to do it in the sense, in which we call Christ our Master, and God our Father. They forbid us therefore, to recognise *any* mortal as "*holding the place of the Redeemer,*" or as "*bearing the authority of the true God upon earth.*"

On the strength of these general warnings from the word of God, we should be justified, if we refused to enter into a particular examination of the Pope's claim.

But lest we should be charged with not doing justice to his cause, or being afraid to hear all that

that can be said in its support, let us proceed to ask :

What is the title to his alleged supremacy? Supposing there was to be a "vicegerent of Jesus Christ upon earth," why should the Pope, (e) rather than any other man, hold the office?

His title is this,—that as Bishop of Rome, *he is the successor and heir of St. Peter, and that St. Peter had a supremacy to bequeath.*

This is the whole title, on which the Pope's demand of universal obedience is founded. It is expressed at the commencement of the brief or bull, (f) by which the present Pope has demanded the renewed obedience of this realm. The opening words of that important document are these :

"The power of governing the Universal Church was entrusted to the Roman Pontiffs, in the person of St. Peter, Prince of the Apostles."

Here is a statement of the Pope's title. He professes to derive his power to govern the universal church *from St. Peter*. He considers St. Peter to have been the first Pope or bishop of Rome, and to have had a supremacy, which has been inherited from him by all the bishops of Rome.

Three separate points present themselves in this statement, each of which the Pope is bound to prove beyond all doubt and dispute, since he builds such

a mighty structure upon them. The foundation ought to have nothing weak in it, which has to bear such a tremendous weight. The points are these :

1st. It must be shown that St. Peter had a pre-eminence over the other apostles :

2dly. It must be shown also, that he was bishop of Rome :

3dly. It will still remain to be shown, that he could bequeath his own authority to other persons.

It is clear, that if St. Peter had no supremacy to bequeath—or if he was never bishop of Rome—or if he could not bequeath his supremacy, supposing him to have been bishop, and to have had a supremacy—in any of these three cases, (and they are perfectly distinct and unconnected), the Pope's claim is groundless. Well might the reigning Pope at the time of the Council of Trent interdict all discussion of *the question of his supremacy* in that council ! He was conscious of the weakness of his title, and would not allow even his own subjects to look into it.

I. The first question to be examined is, whether St. Peter had a pre-eminence over the other apostles. To determine this, we must consult the Scriptural history.

The Romanists appeal principally to our Lord's

celebrated speech to Peter: "*Thou art Peter, and upon this Rock I will build My Church.*" (Matt. xvi. 18). Under what circumstances was this spoken?

Jesus asked His disciples: "*Whom do men say that I the Son of Man, am?*" They told him. Then said He: "*But whom say ye that I am?*" Peter, always ready to be the spokesman, said: "*Thou art the Christ, the Son of the living God!*" that is to say: Thou art not only the Son of man, but also the Son of God. No doubt, our Lord intended to draw forth this answer and express his commendation of it. "*Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.*" Then he added: "*And I say unto thee, that thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*"

The Romanists interpret "this rock" to be Peter, as if Christ had said, "on thee".

We may grant this, as many of our most eminent divines do, but it will not follow, that Peter was to be more than the first stone in the foundation. We can see no connection between his being this, and his being the "prince of the apostles".

Our Lord had given Simon the surname "Peter" long before, perhaps with a view to this occasion.

On this occasion, He says that Peter showed himself worthy of the name. To understand this, we must know, that in the Greek, Peter (*Petrus*) means a stone. The Greek word for rock is *Petra*—the aggregate mass, of which a stone is a part. Keeping this in mind, many of the greatest Fathers, and even a Pope, Felix the third, together with the majority of modern divines, prefer thinking, that the words “this rock” did not mean Peter *alone*, but only included him, as one of the apostles who confessed Jesus to be the Christ. Upon the whole company of the apostles,—and on all the faithful confessors of Christ’s divinity to the end of time—or as we may represent it to the same effect, on the faith and confession which would be theirs, similar to that of Peter,—would the church be immutably built. (g). This is the more probable, inasmuch as in no subsequent passage of scripture is the church said to be built *on Peter*. Whereas we do find it said, that it is built “*on the foundation of the Apostles and prophets*” (the prophets having testified beforehand to the same glorious truth).

But since the whole body of believers are one in Christ, Christ himself may be considered “*the rock*”. In another passage it is said, “*Other foundation can no man lay than that is laid, which is Christ.*” Many of the Fathers took this view, as do many of

the moderns. It is but identifying Christ with his people;—the Rock of Ages, with the living stones hewn out of it,—of whom Peter was one.

That there was nothing *special* intended in the address to Peter,—except in his being the first in order of *time*(h) to whom the promise was addressed, because he was the first who made the confession,—is rendered still more probable, by what follows: “*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*”. Now in this promise we are sure that there was nothing peculiar to Peter, except a precedence in order of time as to his receiving it. (i) For when the promise was *fulfilled*, the keys were given to all, and no special mention made of him. He received the keys, merely as one of the apostles. After our Lord had risen from the dead, and was now about to ascend to heaven, “*He breathed on them, and said, receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.*” Here Peter is not specially mentioned. Nay at an earlier period, while yet alive, and after the speech was uttered concerning the rock, our Lord said to *all* the disciples: “*Verily I say unto you, whatsoever ye shall*

bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven". (Matt. xvii. 18).

Now as there was nothing that was *confined* to Peter, in the promise of the keys, we may conclude that there was nothing confined to him in the preceding words concerning the rock, on which the church was to be built. The *keys* spoken of, were those of knowledge. They were those instructions, delivered by divine inspiration, whereby we know how we may obtain heaven and how we may lose it. They released us from Jewish bondage, and they bestowed on us the liberty of the children of God. But Peter was by no means the only, or the most faithful, holder of those keys.

There is another reason for not interpreting the words "this rock" to mean Peter especially. For if you read on, my brethren, you will find the following passage in the chapter. "*From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord! this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan! thou art an offence unto me, for*

thou savourest not the things that be of God, but those that be of men."

Can this be the same Peter, who just before was so warmly commended for confessing our Lord? How weak is man! How unstable the best! Who can take pleasure, after this, in thinking that the church is particularly built on Peter? Was he particularly fit to be the foundation?—he, who not only here *tempted* our Lord to shrink from that death, which He took flesh in order to suffer and which was necessary for our salvation, but also soon afterwards *denied* Him, even with oaths and curses!—he, to whom it was a special mercy, after he had severed himself from Christ, that he was again admitted to be a living stone in the divine Rock! Is it quite consistent with the glory and purity of the immoveable Church, the communion of Saints, that it should be said to be peculiarly founded on Peter's *person*?—on him who, if at times the boldest, was at other times the weakest, of all the disciples? I cannot help thinking that you will feel reluctant to admit the idea.

Thus, my brethren, we have examined this important passage. If we grant the Romish interpretation, and make Peter's person the rock, it will not help the Pope's cause. It will not favour the notion of a succession. Can the Pope be a successor to a

foundation-stone? Who ever heard of *a series of foundations*? What building could endure the process of such a succession—such a continued change of its foundation? No! if Peter's person was meant in particular, then the honour remains with Peter's person in particular. No one can be his successor, in being the first stone that was laid at the base of that glorious building.

If Peter had been addressed as the intended top-stone, he might more reasonably have been supposed to have successors. A building may endure a change of its top-stone, but it cannot endure to have fresh foundations. Neither Peter, however, nor any other mere man, is ever spoken of as the top-stone. Christ alone is said to be "*the chief corner-stone.*" (1 Pet. ii. 6).

Altogether, my brethren, you will perceive, that the passage we have considered is one, which, when examined, lends no support to the Pope's title. There is nothing in it which is heritable. In the Dark Ages, it might carry a look favourable to his claim; but light and learning dispel the illusion.

What other passages do the Romanists produce from Scripture, to favour the Pope's title?

They produce the following: "*Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith*

fail not ; and when thou art converted, strengthen thy brethren". (Luke xxii. 31, 32.) The Romanists, you will think, must have been greatly in want of support, before they went to this passage. It is a prediction of Peter's *fall*. The very mode of address must have prepared him for something humiliating—"Simon"—not "*Peter*"! The address itself revealed his approaching crime—and his danger. The crime he committed, as Christ predicted ; the danger, that of everlasting death, was averted by Christ's prayers. In consequence of these prayers, Peter's faith did not *utterly* fail—as that of Judas did. Our Lord accompanied the prediction of his fall and the promise of his restoration with an affectionate command, that he should, when restored, "*strengthen his brethren*",—by warning them against self-confidence, and teaching them never to despair of the divine forgiveness. No one, whose mind is not pre-occupied with a certain notion, can see in this passage an intimation, that Peter's faith was stronger than that of all other men ;—or that he was selected to be exalted to a pre-eminence over his brother apostles, when he was about to sink to a depth below any of them, except Judas.

If you were surprised that recourse was had to the last-mentioned passage, still more will you be surprised that the Romanists should produce that

which I am about to mention.

It is the speech which Christ made to Peter, when He restored him to his office of pastor, which he might be supposed to have forfeited by his fall. (Joh. xxi. 15. &c) As he had thrice denied Christ, Christ thrice repeated the words of restoration. Each time he asked Peter, whether he loved Him more than the others did. Before his fall, Peter would have protested that he did; but he had learnt not to arrogate to himself more than he allowed to others. He simply replied each time; "*Lord, Thou knowest that I love thee*". The trial was painful, but it was necessary. Our Lord, having made Peter's humility manifest to all by this severe scrutiny, bade him "*feed His sheep and His lambs*". What was there implied in this, beyond that which every christian Pastor is commanded and commissioned to do? St. Peter himself in his epistles says to the elders: "*Feed the flock of God which is among you.*" St. Paul bade the elders assembled at Miletus "*take heed to feed the church of God*". But the Romanists interpret the "*sheep*" in our Lord's speech to be the clergy, and the "*lambs*" to be the laity—thus converting the sheep into the *shepherds*! (k) They wish to represent it as a grant of pre-eminence to Peter, by making the sheep and lambs together to be the whole Church,

“*whether bishops &c.*” You will, I think, be of opinion, that the Pope’s advocates were driven to hard straits, before they had recourse to this exercise of ingenuity.

I have now given you all the passages of any value, on which the advocates of the Pope’s claim rely for proof, that Peter was the “prince of the apostles.”

Let us see, on the other hand, what an array of *disproofs* Scripture furnishes.

After our Lords celebrated speech to Peter concerning “*the rock*,” on which, as I said before, the Romanists principally rely for evidence that Peter was the “prince of the apostles,” we are told in the inspired narrative, that the apostles more than once “*disputed among themselves, which of them should be the greatest.*” On each occasion, our blessed Lord decided the dispute, by forbidding them to entertain the idea, that *any* of them should be greater than the others. This proves two things; first, that the apostles had not understood the speech to Peter concerning “*the rock*” as conveying any peculiar power or even honour to him; and secondly, that our Lord did not tell them, that they ought to have understood it in that light. Is not this conclusive against its being meant to be so understood?

When Philip the evangelist had converted the Samaritans, "*the apostles at Jerusalem*", we are told, "*sent Peter and John*," (Acts. viii. 14), to lay hands on the converts, and convey the extraordinary gifts of the Holy Spirit. Does this show any supremacy in Peter? Would the Pope of the present day submit to be sent, wherever the college of Cardinals might please? (k)

At the general assembly of the apostles and elders at Jerusalem (Acts. xv.), Peter spoke,—but he did not speak *first* (though Romanists, ignorant of the bible, often assert that he did). It is said: "*And when there had been much disputing, Peter rose up*". Neither was it Peter who decided the matter in debate,—for James spoke *last*, and ended his speech by saying, "*Wherefore my sentence is, &c.*" To his sentence they all agreed. And the letter they wrote to all the churches went forth,—not in the name of *Peter, prince of the apostles*,—but in that of "*the apostles, and elders and brethren*". If then, there was any one pre-eminent at that time, it was not Peter, but *James*. And if there ever was any church which deserved the title of "*mistress and mother of all the churches*", it was that of Jerusalem. Yet where is it now?

Had Peter any pre-eminence over *Paul*, when Paul had been miraculously made an *apostle*? This

is a question to which we are enabled to give a complete answer.

St. Paul affirms anxiously, that he was "*an apostle, not of men, neither by man, but by Jesus Christ.*" (Gal. i.) He received his apostleship from the hands of Christ, whom he saw personally, (1 Cor. ix), either at his conversion, or in the third heaven. When he had thus received it, "*immediately he conferred not with flesh and blood*" (i. e. his fellow-men), "*neither went up to Jerusalem to them who were apostles before him*" (Gal. i). He laboured in Arabia and Syria by himself. "*Then after three years, he went up to Jerusalem to see Peter*", and also "*James.*" "*Fourteen years after*" (i. e. from his conversion) "*he went again to Jerusalem*" (Gal. i). On this occasion, he saw more apostles than the two just mentioned. But he repudiates all idea of his receiving anything from them which he had not before. "*They who seemed to be somewhat, in conference added nothing to me,*" and he specifies those to whom he chiefly alludes, as "*James, Cephas (Peter) and John, who seemed to be pillars*". What can be more distinct? Paul affirms, "*I am not a whit behind the very chiefest apostles.*" And when, after the assembly had been held at Jerusalem, Peter came down to Antioch, Paul "*withstood him to the face, because he was to*

be blamed". I need not remind you why Peter, the supposed "prince of the apostles", the supposed "head of the church", was to be blamed. He had fallen into error in doctrine, and into schism in practice! He had corrupted the fundamental tenet of justification by faith, St. Paul's grand tenet; and he had separated himself from the brethren (Gal. ii). Paul boldly and unsparingly rebuked him "*before them all*". To his great credit, Peter bore the rebuke humbly; and doubtless, never repeated his offence. But where was his pre-eminence on this occasion? Who can ever imagine St. Peter to have been St. Paul's superior?

It is well for the world, that the Popes do not claim their Supremacy as a bequest *from Paul* (whom, as well as Peter, they call bishop of Rome). They might with some shew of justice have ascribed a supremacy to *him*. For he says, that he had "*the care of all the churches*" (2 Cor. xi). He says also: "*So ordain I in all the churches*". (1 Cor. vii), To Peter he behaved like a superior, in rebuking and teaching him. Happy it is, that the advocates of papal power have not rested their cause on the great "*apostle of the Gentiles*", rather than on the "*apostle of the Circumcision*." The Gentile churches remain—but where are those of the Circumcision?

I am almost weary of producing *disproofs* of the notion, that Peter had any pre-eminence over the other apostles. Yet in so important a matter, affecting the religious liberty and faith of millions, we ought not to feel weariness. One argument may convince one person; and another, another. Let me, therefore, just mention the argument *from omissions*. In many cases, it is a very strong argument. *Silence*, in a case like the present, speaks volumes (1).

If Peter was "prince of the apostles", why is not a matter of such magnitude plainly stated in the Apostolic history? Why does it not appear on the face of it, standing out to view? Who will believe that it could be left to be gathered obscurely from disputable passages, such as that of "*the rock*", and "*the keys*", the "*feeding of the sheep and lambs*", and the "*conversion*" of the fallen Peter? Why do we know so little of the supposed visible head of the church, after St. Paul's conversion? From the 15th chapter of the Acts to the 28th the last, we never meet with the name of Peter. (m) Why is this, if he was the Chief Ruler? All that we know of his proceedings is, that he wrote two Epistles. They seem to be addressed to the dispersed Israelites alone. Why did he not address the Romans, if he was their Bishop? Why did he leave that to Paul? Why did he write only two

epistles, and those, short ones, if he was the Universal Bishop? Lastly, why did he conceal his dignity in his epistles? If God gave it him, He gave it, not to gratify his personal feelings, but for the good of the church at large. Why, then, should he have omitted to avail himself of the mention of it, in order to add weight to his instructions? Or if we can suppose Peter guilty of false modesty, why do we never meet with the mention of his dignity in the epistles of Paul, James, Jude, and John? Can we suppose those great apostles jealous? They wrote by inspiration, so that they spoke all which God thought it good and necessary for us to hear. Can we imagine that a duty so essential, as that of looking up to one invested with Christ's authority, would have been omitted? Can we suppose that Paul, in writing to the Corinthians, would not have called in the aid of Peter, to put down the false teachers, if Peter's authority had been greater than his own? And when he had enumerated the various offices held in the church, would he not have taken that opportunity to mention the highest? Christ, he says (Eph. iv. 11) "*gave some Apostles, and some, Prophets; and some, Evangelists; and some, Pastors and Teachers*". But where is the "Prince of the Apostles"? He is not mentioned,—he upon whose voice everything was to depend,

who might have stilled the angry winds of controversy which raged in Corinth, and have put an end to the schisms, which St. Paul so severely rebuked in his epistle to the church in that city. What shall we conclude? What, but that there was no such Potentate known? You see, my brethren, how strong the *argument from omissions* is, in the case before us. You see how impossible it is to account for such omissions, if the hypothesis of the Romanists be considered true.

After the examination we have thus bestowed on the point, whether St. Peter enjoyed a pre-eminence over his brother apostles,—which has led us to the conclusion, that he did not ;—let us proceed to examine the two remaining points, involved in the Pope's title to supremacy. The time will not allow a long enquiry, and happily they do not need it.

II. The second point was, that the Pope is *St. Peter's successor in the bishopric of Rome*.

Now it is doubtful, whether St. Peter *ever was at Rome*. I have read a Work (m) containing a careful discussion of this subject—a subject which has attracted considerable attention in France and Germany. The learned writer clearly proves, that, if St. Peter ever was there, it was *only in his latter days*. The Romanists say, that he was bishop of Rome

for a space of twenty-five years. Indeed, Eusebius, the ecclesiastical historian of the fourth century, says this. But it only serves to show, how little weight mere traditions have. The scriptural history shows it to be incredible. I cannot enter into all the particulars, but it is enough to say, that St. Peter could not have been at Rome previously to St. Paul's writing his epistle to the Romans. For St. Paul in that epistle expresses his desire to visit them, that he might labour where no other apostle had laboured before him (Rom. i. 11—15 and xv. 15—24). This is decisive. Neither could Peter have been at Rome, when Paul actually visited the city, in consequence of his appeal to Cæsar. Peter's name is never mentioned in the accounts given us of Paul's arrival and of what befel him. The belief of Peter's being there, would be most injurious to Peter's reputation. But the Romanists are willing to sacrifice Peter's reputation to the Pope's aggrandisement. We, however, must protect St. Peter. We reverence him truly and affectionately, in spite of his falls and weaknesses. We will not imagine him to have been at Rome, even at St. Paul's second visit, when, as he tells Timothy in his second epistle, he was about to be martyred. "*At my first answer*" he says "*no man stood with me but, all men forsook me ; I pray God that it may not be laid to*

their charge". Could Peter possibly have been among the number? We will not be the persons to slander his memory by imagining the possibility. Moreover, the Church of Rome was wholly a Gentile church. St. Peter^{aul} calls it such in his epistle. "*I write to you Gentiles*", he says, "*inasmuch as I am the apostle of the Gentiles*". What had St. Peter to do with such a Church? Even if St. Peter was there in his last days (which rests only on the tradition put forth one hundred years afterwards by Papias, the most credulous of the Fathers, (p) but which we may grant in the absence of any other tradition) there is no proof whatever, that he occupied the place of bishop. St. Chrysostom says, that it was inconsistent with the apostolic office to hold the episcopal. The only shadow of proof which the Romanists give from Scripture, that St. Peter was ever at Rome, is derived from his first epistle which he dates from "*Babylon*" (1 Pet. v. 13). They say, that *Rome* is meant by "*Babylon*". On what ground? Because they find Rome meant by "*Babylon*" in the Revelation of St. John. We accept the concession, as regards the Book of the Revelation. But St. John wrote that Book about thirty years after St. Peter wrote his epistle, so that there is no reason why St. Peter should have used the same figurative term. St. Paul never

uses it—why should St. Peter? His epistle is not a prophetic vision. There were several real Babylons at that time—one in Egypt, another near the ruins of the old Babylon, as Josephus tells us. Why should we doubt that one of these was meant, in a matter-of-fact statement like that which is made by St. Peter?

So much for the second point regarding St. Peter's bishopric,—which cannot be proved. At the utmost, it is a mere probability,—or possibility. But suppose that St. Peter *was* bishop of Rome, we come to enquire :

III. *Had he power to bequeath* his supremacy, if he himself possessed any, to the Pope, or any other person?

The Romanists have no *proof to bring*. They simply assert that he had. But we require more than assertion. He could not bequeath his apostleship. Why should he be able to bequeath his supposed supremacy? We ask for proof, but we receive none.

A convincing *disproof* arises from considering the consequence, which must necessarily have ensued during the apostolic age, if Peter had left a supremacy over the whole Church to his supposed successors in the bishopric of Rome. Then Linus,

Anacletus, and Clement, the three earliest bishops, must have been lords over all the Christians of that day. Consequently they must have been lords over the venerable apostle St. John, who survived St. Peter for the space of thirty years.

Is this consequence to be supposed possible? Is the thought to be endured, that John, "*the disciple whom Jesus loved*"—the disciple who "*lay in his bosom*" at the last supper—he who alone could venture to ask his Lord concerning the traitor, "*Lord, who is it?*"—he to whom alone Jesus entrusted the dreadful secret—he who stood beneath the cross, when Peter and the rest stood afar off—he who received from the dying Saviour that precious deposit, the care of His Mother—he who was to supply to her, as far as a mere mortal could, the place of her adorable Son—he who was gifted with the vision in Patmos, and carried in the Spirit into the invisible kingdom, and allowed not only to see, but to tell, the things concerning the state of Christ's church to the end of time—is it to be endured that he should be thought inferior to Linus and his brother-bishops, uninspired and fallible men,—merely because they were bishops of Rome, and because it suits the present church of Rome to claim for them unlimited power? Far be the thought from any of us, my brethren. We will not do such

dishonour to the great apostle St. John, and in his person to the whole company of the apostles.

Finally, I ask you, in the sight of God : has not the Pope's title,—resting on an imaginary supremacy of St. Peter, and the doubtful tradition of his having been at Rome and held the office of bishop, and the mere assertion that the supremacy was capable of being bequeathed—has it not, I say, been fully discussed, and entirely overthrown ?

A weaker title can scarcely be conceived, and yet the Pope's case is one in which the very strongest was required. When such a demand as his is made upon us, the *proof* of his right to make it should be as clear as the noon-day.

We have done, therefore, more than was absolutely required of us. We have brought evidence *against* him. It would have been enough to show, that he brings little or none in his own favour. The "*onus probandi*" lies upon the claimant in such a case.

Would such a title be accepted in any of our English courts of law, guided by the statutes of the land, if it were produced in favour of some petty privilege or possession ? And shall the English nation, guided by God's Statute Book, accept the

Pope's title, on such grounds as these on which he rests it—when their best and dearest liberties are the possession which he claims ?

What—I ask again, in the sight of God—what shall we call this defeated but imperious claimant, who from the shores of Italy, and the half-ruined walls of the city of Rome, makes a demand on our obedience,—merely because our forefathers were once so foolish as to yield it ?

What is he, as regards men, but a *Tyrant* ?

What is he, as regards Christ, but an *Usurper* ?

It is impossible to come to any other conclusion. If we fairly arrive at this, it would be improper to conceal it, out of any feeling of charity towards the offender. The present Pope, or any individual Pope, may be unconscious of the awful position he occupies. But if we are convinced that he occupies it, we ought to proclaim our conviction, out of jealousy for the honour of Christ, and from the desire to protect ourselves, our children, and our country, from the greatest calamity which could happen to them, the restoration of his dominion.

It is *the grand principle of Protestantism*, that nothing merely human—no pope, no priest,—shall come between the soul and its God. “ *Being justi-*

fied by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand." The veil of the temple has been rent—the holy of holies has been opened—we have no high priest but One, who has entered heaven, and who is at the right hand of God, interceding for us. Judaism is dissolved. Were St. Peter to be sent from the place of his rest to this troublesome world, what would be his testimony? Would he once more fall into the error he committed at Antioch? Would he again exhibit a *Judaizing spirit*? Would he own the Pope as his legitimate successor—the heir of his principles—the representative of his feelings? Nothing would fill him with such amazement and grief, as to see one who calls himself a Christian bishop, using *his* name to take away the freedom of the everlasting Gospel, and to bring men back to a Jewish bondage. He would bid us resist with all our might. He would bid us go to Jesus alone—to His Word, and His Spirit—for all saving truth, all comforting light, all infallible guidance. He would remind us of the language he had grace given him to utter in the days of old, and he would exhort us to make that language our own in these days, from the depths of our heart: "*Lord, to whom shall we go? Thou hast the words of eternal life!*"





NOTES TO LECTURE I.

(a). p. 5. The attention of all Europe has been called to the accounts given of this picture of the Virgin Mary, which has eyes that wink! Thousands and thousands have made a pilgrimage to Rimini in Italy, to see the winking picture—as thousands did four years ago to Treves in Germany, to see the Holy Coat, said to have been worn by our Lord. The Pope, we are assured, has decided that the miracle of the winking picture is true.

(b). p. 8. See Corp. Jur. Can. Io. Gibert. T. ii. p. 6.

(c). p. 8. Ib. p. 9. N.B. The 12th Article of the Creed of Pope Pius iv. says: "I do without doubt receive all things declared by the Sacred Canons".

(d). p. 8. The Church of Rome looks on all baptized persons as belonging to her. She regards schismatics as baptized with lay-baptism—admitting, as she does, the validity of lay-baptism. Protestants, therefore, are rebels, and liable to be dealt with as such, when she may have the power. The Trent Catechism says: "Heretics and Schismatics, because they have separated from the Church, belong

“to her, only as Deserters belong to the army from which they have separated. They are still subject to her jurisdiction, and are liable to be visited with spiritual punishments, and to be *denounced with Anathema.*” (Maynooth Transl. p. 96). The original word is “*damnari*”, which includes handing them over to the secular arm.

(e). p. 10. This title “Pope”, which the Bishop of Rome now bears *exclusively*, was originally borne by all chief Bishops. See “Bingham’s Chr. Antiq. B. 2. c. 2. §. 7. The Romish Bishop Milner, in his “End of Controversy” (vain hope!) defines it: “Pope, Papa, Father of the faithful.”

(f). p. 10. We are told by Card. Wiseman, that it is a Brief, not a Bull, Whatever it be called, it is intended to operate as a Bull. For what says the leading journal of Romanism on the Continent? “Pius ix.” says the ‘Univers’, “transfers to-day the Primacy of Canterbury to the new Archiepiscopal See of Westminster. *From the promulgation of this Brief, there exists neither See of Canterbury, nor of York, nor of London.* The personages who for the future assume the titles of Archbishop of Canterbury, and Bishop of London, will be mere intruders, schismatic prelates, without any spiritual authority. The act of Supremacy just exercised by Pius ix. denies the existence in England of any other spiritual authority but his own.” And what says the leading journal of Romanism among ourselves? “*Rome has spoken*”, says the ‘Tablet’, “England is parcelled out into dioceses, and in future there will be a Bishop in every parish. *The whole community of baptized persons in the kingdom of England will owe obedience to*

“the Church of Rome, under pain of eternal damnation”.

(g). p. 13. *Origen* says: “If you think that the whole Church was built on Peter only, what will you say of John and of each one of the Apostles? (Com. in Matth. c. 16).

Hilary says: “The building of the Church is upon the rock of his confession. This Faith is the foundation of the Church”. (De Trin. xlvi. 6).

Cyril of Alexandria says: “When Christ said this, he called, I think, the immovable and firm Faith of the disciple the Rock”. (Dial. de Trin.)

Ambrose says: “Faith is the foundation of the Church; for it was not said of the flesh of Peter, but of his Faith”. (De. Incar. Dom. i. 5.)

Chrysostom says: “Christ did not say, upon Peter—for He did not found His Church upon a man, but upon faith.” “What, then, means ‘upon this rock’?—upon his confession”. (Lat. Ed. Ser. de Pent. T. iii. p. 748. Paris 1614. and Hom. 55. in Matt. xxvi).

Though *Chrysostom* often speaks in high language of Peter, he does the same of Paul. In his oration concerning these two, whom he expressly calls “*principes Apostolorum*”, he uses the following words: “Quid Petro majus? quid par Paulo?” “What greater than Peter? what equal to Paul?”

Augustine at one time speaks of Peter as the rock. At another, of Peter's faith as such. At another, of Christ. In his “Retractations”, at the end of his life, he fairly says, he could not make up his mind, and leaves the question an open one!

He distinguishes between Peter or *Petrus*, and

the rock, *Petra*. "Christ said: 'I am the rock, '(Petra), thou art Peter, (Petrus)'; for the rock is "not from Peter, but Peter from the rock; as Christ "is not from Christian, but Christian from Christ. " 'And upon this rock I will build my Church'; not "upon Peter (the stone) which thou art, but upon "the Rock which thou hast confessed."

Hilary says: "This is to be considered in "Peter, that he *preceded the others* in faith." This shews the meaning of "*princeps*," the "*first in order of time*", which is the most classical meaning—not "a prince", which is the modern but least classical meaning. (Com. in Mat. p. 565. Par.) Hence *Hilary* says: "He first believed, and was the beginning of the Apostolate," "*princeps Apostolatus*" (which the Romanists have translated, the "prince of the apostles"). (ibid. 524. D.)

In like manner *Basil* says: "Peter, because he "preceded the rest in faith, received to himself the "building of the Church, in which things there is "nothing concerning his essence or substance; for "the name of *Peter* signifies his *character*." Here there is nothing about the *government* of the Church, but simply that Peter was the first stone which was laid. (Op. i. p. 240. Par).

Some of the Popes were so ignorant as to derive an argument for their own headship from the word "Cephas", supposing it to be a Greek word, connected with "Cephalé", a head. (*Vigilius* to *Eleutherius*, Mansi Concil. T. i. p. 617.)

Let me conclude this long note with a few observations, as to our *citing the Fathers*.

We Protestants do not cite the Fathers, as if we

needed them—we derive all our faith from the Scriptures alone. We thank the Fathers, when they lead us to see the meaning of Scripture, but we receive that meaning, not because they lead us to it, but because, when led, we see it with our own eyes. Thus in studying the Book of Revelation, we act as we do in studying the Book of Nature. We use our reason,—but we use also all the helps we can, to facilitate and shorten the investigation which reason has to make. Above all, we pray for the help of God's Holy Spirit, to deliver our reason from the influence of our passions, and to bring our mind and heart into harmony with the minds and hearts of the Sacred Writers.

But the Romanists regard the Fathers, as possessing *intrinsic* authority. The Canon Law gives us a List of those whose writings carry this authority, as containing the Oral Traditions, supposed to be left by the apostles, and which the Church of Rome exalts into a rule of faith. We therefore cite the Fathers, because the Romanists are bound to submit to them, and because they prove the *novelty* of the distinctive Romish doctrines.

The 2nd Article of the Creed of Pope Pius iv. says : “I will never receive or interpret the Scriptures, *otherwise than according to the unanimous consent of the Fathers.*”

How then can Romanists interpret the passage concerning Peter and the rock in a manner favourable to themselves, since this would be to interpret it “*otherwise than according to the unanimous consent of the Fathers*”—seeing the Fathers have no unanimous consent in this case, but quite the con-

trary? To interpret it, as the Romanists do, in their own favour, is to interpret it *according to some other* rule of interpretation.

(h). p. 14. *Cyprian* has a peculiar theory; perhaps fanciful, but not suitable to the Romish view of a succession. He gives a *personal* interpretation to the passage; but considers Peter merely as the intended *type of unity*. "The other apostles", he says, "were what Peter was; they were endowed "with an equal share both of honour and power; but "the *beginning* was from unity", (i. e. from one person) "that the Church might be *exhibited* as one "Church." (De Unit. Eccl.) This view was used by Cyprian and Firmilian expressly to *oppose Pope Stephen*, by destroying the idea of a *succession to Peter*, which would be a change of the unity of the Church by a change in the unity of the person.

It may be well here to observe, that *we* hold the Article of the Nicene Creed, that there is "One Catholic and Apostolic Church", as firmly as the Romanists. We hold it, because it may be proved "by certain warrants from Scripture ("Church Art. 8). By "Catholic" we mean *universal*, in distinction from the Jewish Church, which was confined to one nation. And by "Apostolic", we mean, holding the truth in every respect as it was delivered by the Apostles, and committed by them to writing. This One Church is defined in the Creed called the Apostles Creed as "the Communion of Saints"—of all the holy, faithful men, past, present, and to come. See Bishop Ridley. And see Bishop Jeremy Taylor.

(i). p. 14. *Augustine* says: "Did Peter receive these keys, and did John and James and the other

apostles not receive them?" (Serm. 149, Act x).

Hilary says: "*Faith* has the keys of the kingdom of heaven". (De Trin.) "*The apostles shared the keys of heaven*" (In Ps. 52). "*Confessing the Son of God, Peter was blest. This is the revelation of the Father, this is the foundation of the church—from this are the keys of heaven*". "Let there be *another Faith*, if there are *any other keys*—let there be another Faith, if there is to be another Apostolate, able to bind and loose in heaven what had been bound and loosed on earth". (De Trin.)

Origen says: "If this saying, 'To thee will I give the keys', is common to all the rest, why not 'that which went before' (concerning the rock)? (Comm. in Matt) He has a fine passage on the keys, in his Comments on the Psalms. "On account of its difficulty, Scripture is like to a house with many chambers; the key appropriate to each chamber not being next to it; and so the keys are scattered through the chambers, not answering to those chambers to which they are nearest; and it is truly a difficult work to find the keys, and adapt them to the locks which they are fitted to open; thus it is that the more abstruse Scriptures are to be understood, *the argument of our knowledge being taken no otherwise than from the Scriptures themselves*, which have dispersed among them the reasons of their exposition". What is this but the doctrine of our Church Homilies,—opening one part of Scripture by another, *the keys* being supplied by comparison of the Scriptures? Bishop Horsley has an excellent passage to the same effect.

Tertullian says: "What Key had the Doctors of the Law, but the interpretation of the Law". (Adv. Marc.) "What key had Peter? 'Ye men of Israel, hear these words: Jesus of Nazareth &c'."

Again: "By the grace of God we believe even as they" (i. e. the Gentiles whom the council of apostles bound and loosed, as regarded the Law of Moses), "so that the power of loosing and binding, conferred on Peter, *has nothing to do with the mortal sins of believers.*" (De Pud.)

See "Bishop Hopkins on the Church of Rome," p. 86.

(k). p. 19. *Augustine* says: "When it was said to Peter, 'Feed my sheep', it was said to all." (De Agon. Chr. c. 30.)

Cyril says: "In that speech, 'Feed my sheep', there was a kind of *renewal* of the apostleship formerly given to Peter; doing away the infamy of his fall, and blotting out the cowardice of human infirmity"—(but conferring no power above that of the other Apostles). (L. xii. in Joh.)

Yet Cardinal Bellarmine infers from these words, "feed my sheep", a power conferred on the Pope of deposing Kings, as well as removing bishops! The words prove, he says, that "the Pope may not only excommunicate Kings, but command the people not to obey them, and therefore may deprive them of their dominion" (L. iv. de Pontif. Rom). Marvellous inference!

Some indiscreet Romanists have asked,—If the lambs be the people, and the sheep the clergy, and the Pope the ruler of both, where are the *rams*? If they are Kings, then they are not included under his rule—as Card. Tolet says. But Maldonatus, a

learned man amongst them, bids them beware, lest by subtilly enquiring into these matters concerning this text, they expose themselves to the laughter of all men.

(k). p. 21. The Canon Law says : “ It was becoming, since the Chief Pontiff represents the “ person of Christ, that as during Christ’s earthly “ Ministry the Apostles stood around Him, so the “ Assembly of the Cardinals should stand before the Pope.” (Corp. I. C. T. ii. p. 19.)

(l). p. 24. The Père Mabillon, in his “ *Traité des Etudes Monastiques*”, says of this argument *from silence* :

“ It is very important in criticism to make a good “ use of *the negative argument*. This is absolutely “ necessary in certain positions, in order to destroy “ mere tales and fables, which Impostors forge at “ their pleasure to surprise us”.

(m). p. 24. From the 12th Chapter of the Acts, the name of Peter occurs only 6 times in the New Testament, whilst that of Paul occurs no less than 156 times.

(n). p. 26. The work I allude to, is one written by Dr. Augustus Scheler, translated by a Clergyman, Lond. 1846, entitled “ Was Peter ever at Rome ?” Spanheim long ago shewed reason to doubt the fact. M. Ellendorf and others have ably discussed the subject recently. M. Scheler mentions a multitude of foolish and inconsistent traditions concerning Peter. He proves, beyond all doubt, that Peter could not have been living in Rome for 25 years before his death,—supposing him to have died there. St. Paul’s conversion, he thinks on good grounds, took place later than is usually thought—he says A. D. 39.

Three years after, Paul visited Jerusalem (Gal. i.) Again, he visited it with alms for the brethren (Acts xi. xii.), during Peter's imprisonment by Herod. This, M. Scheler says, was *certainly* in the year 44, or 45. Again he visited it, to settle the question concerning the circumcision of the Gentiles (Acts xv. Gal. ii. 1). This, M. Scheler says, was *most probably*, in the year 53, fourteen years after his conversion. He found Peter there at that time. Peter accompanied him on his return to Antioch (Gal. ii.) Whither Peter went from Antioch, we know not. Probably to those of the circumcision in Pontus, Galatia &c., to whom he afterwards addressed his Epistles. Peter could not possibly have been at Rome, before Paul wrote his Epistle to the Romans—by the internal evidence of that Epistle. Now Paul wrote that Epistle about the year 58. Afterwards, Paul dwelt at Rome from 61 to 63. He wrote many Epistles from Rome, and in none of them does he speak of Peter, as being there or ever having been. This brings us to 63. and the Romanists place Peter's death in 67. So that, if ever he was at Rome, he could not have been there twenty five years before he died. What becomes of that tradition?

(o).p. 28. The celebrated Romanist Tillemont does not hesitate to suppose that Peter *was* at Rome, when Paul made his first answer before the Emperor and "*all men forsook him.*" "This crime can only," he says, "be charged on those who having some credit at Court could have aided him, if they had manifested the courage they ought to have shewn." (Memoires I. p. 689). So deliberately is Peter's character sacrificed, for the sake of a theory, favourable to the Pope.

(p). p. 28 Papias was the Instructor of Irenæus, as Eusebius tells us. From Papias Irenæus received the tradition that Peter was at Rome; and from Irenæus Eusebius handed it down in his Ecclesiastical History. "This Papias," says Eusebius, "left behind him several things, which bear too much of the character of the fabulous." "He was a man of weak intellect." Such is the account of the first person who brought forward the tradition. He lived in the third generation from the Apostles. By that time many absurd tales were current. For instance, this very Papias believed and affirmed, that the four virgin daughters of Philip the Evangelist, mentioned in Acts xii, were alive in his own day, that is, a hundred years afterwards. Greater Fathers than Papias made strange mistakes by trusting too much to tradition, even in matters of fact. Clement of Alexandria in his "Stromata" says, that Christ preached but one year. He also says, that St. Matthew is the same as Zaccheus. Irenæus affirms that Christ was fifty years old at his death. Tertullian tells us, that *Peter was baptized in the Tiber.*

How then can we be sure, that St. Peter was *ever* at Rome?

An elaborate inquiry is to be found in a Book published in London, licensed by the Archbishop of Canterbury, in 1687. The Book, like M. Scheler's, is entitled "A modest Enquiry, whether St. Peter were ever at Rome, and Bishop of that Church." Chancellor Geddes says of this English Book, that if it be read with any measure of judgment and impartiality, the reader will not find it easy to deny the Author's conclusion: "That from

“ Scripture and History, and a due comparison of
“ all circumstances, it is *in the highest degree im-*
“ *probable*, that Peter ever was at Rome ; the story
“ of his being Bishop depending on counterfeit Au-
“ thors, or such as justly are of little credit, and
“ abundance of shameful forgeries having been in-
“ vented and made use of, to support it.” Not
having seen the Book myself, I am obliged to take
this account of it from another.

LECTURE II.

THE POPE'S SUPREMACY.

EXAMINED BY HISTORY.

JEREMIAH vi. 16.

“Thus saith the Lord : Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

We obeyed this command, my brethren, when we examined the doctrine of the Pope's supremacy in my last Discourse, by the light of Scripture. To go back to the Fountain of Truth, in order to know of any doctrine, whether it be of God or whether men have invented it, is to “*ask for the old paths and the good way, and to walk therein, that we may find rest for our souls.*” When we did this in the case I mention, we found that the doctrine of the Pope's Supremacy had no warrant of Holy Scripture. The Pope himself submitted his case

to us, by declaring himself to be the heir of an authority exercised by St. Peter. He did not ground his title on prescription or long possession—he did not appeal to arguments of expediency—he made it a simple question of truth or falsehood, to be determined by investigation. We investigated, and found the title false. To say nothing of the doubt whether St. Peter ever was at Rome—to say nothing of the difficulty of believing that the Apostle John was ever subject to three uninspired men, bishops of Rome, in succession—we found that Peter had no authority, to bequeath. *Honour* he had,—because he was always forward, and ready to speak; though not always steadfast. He was the first fully to confess Christ—and he first received the promise. In like manner on other occasions he was most prominent. But *authority* he had none. No fact can be clearer. Even his honour was eclipsed, when *St. Paul* came upon the scene. Paul declares plainly, that he was not in any respect inferior to Peter or any of the Apostles. This *positive* evidence by itself is decisive, had we no other. And the *negative* evidence, arising from the *silence* of Scripture on so important a point, is equally decisive. Where is Peter spoken of as the “Prince of the Apostles?” Where are Christians told that he would have *heirs* in future times, to whom they

must look up, even in matters of faith, as to God Himself? Would such a thing have been omitted? What idea does Scripture give of a *Spiritual Monarchy*, to be established on the earth? If there was to be a Visible Head or Monarch, where was he to hold his seat? *Rome* is nowhere mentioned as the seat of any thing glorious. Neither St. Peter nor St. Paul predict anything of the kind in their Epistles. If *Rome* be meant by the word "Babylon" in the Book of the Revelations (as the Romanists say it is)—if *Rome* be "*the city of the seven hills*" there mentioned—then indeed, there was to be a power established at *Rome*—but of what kind? In short, there never was a title submitted to men, that could so little bear examination as that of the Pope. His present power rests on a baseless assumption. Can it possibly be of God?

Clear, however, as this is, to all who are guided by Scripture, yet the fact that he has established such a power is very dazzling. Men are apt to be much impressed by facts—"facts in providence," as they are sometimes called. They often mistake a *matter of fact* for a *matter of right*. They forget that God suffers many things to exist, for a very long time and on a very large scale, without ever sanctioning them. Mahometanism is an instance. Its rise in the seventh century was coeval with that of

the Pope's assumption to be the "Universal Bishop." It still subsists, yet God never sanctioned it. In His time, he will certainly overthrow it. I mention this to show, that we must not mistake the divine sufferance for the divine approbation. But further than this, in the case before us Scripture gives us reason to expect the establishment of an unlawful power, quite as great as the Pope's—if not identical with it. A person or power, called by St. Paul "*the man of sin*" is spoken of as destined to "*sit in the temple of God,*" the Christian Church, exalting himself above all human powers, and "*shewing himself that he is God*"—which is paralleled by the claim made by the Pope that "he bears the place of the true God," the words used in the Canon Law. We ought not, therefore, to be "*shaken in mind or troubled,*" as if success justified the Pope's assumption. The spectacle should rather confirm our faith in the Scriptures—and thus we should be led to look forward to the final triumph of pure Christianity. Nevertheless, it will be well to show, that the rise and continuance of the Pope's extraordinary power is not inexplicable; but on the contrary, that every step may be distinctly traced.

The whole explanation lies in this simple circumstance, that the Pope, as one of the early Christian bishops, happened to be the bishop of the greatest

City of the time. Thus it came to pass, that he aspired to be the greatest bishop of his day, and his successors have done the same. The *locality* gave him all his importance. And if that importance had been one of mere rank, it might not have been so necessary to question it—but when it became one of jurisdiction, when the Pope affected to be the source of Episcopacy, and what is still more, to be the dictator of the Faith to Christendom, then it amounted to an usurpation not to be endured.

Rome, in the age when our Saviour appeared, and for many ages before and after, was the mistress of the known world. All nations owned the absolute sway of the Roman Empire. The Emperor, whose palace was at Rome, was the Lord of the whole earth. He received a divine worship. The city was familiarly and fondly called “The Eternal City.” Into it flowed every thing that was great and precious. It was the centre of unity to the Empire. It was the focus of wealth, and arts, and philosophy. To share the Roman citizenship was a high honour, and a sure protection in the most remote countries. We see this exemplified in St. Paul’s history on several occasions. In short there was no city in the history of mankind, that ever sat so like a queen, and received such universal homage, as Rome.

Considering the weakness of human nature, it is no wonder that the greatness and power of his See kindled ambition in the breast of the Bishop of Rome. The Emperor exercised a *temporal supremacy* over the whole earth; in due time, the Bishop endeavoured to exercise a *spiritual supremacy* to the same extent.

So long, however, as the Emperor lived at Rome, and the City was still pagan, as regards the majority of its inhabitants and the Imperial Government, the temptation did not work its full effect. To be a bishop in a heathen city was to occupy the post of danger and suffering. It was to attract the lightning stroke of persecution. The bolt descended on the loftiest head. So long, therefore, the bishops of Rome, generally speaking, were pious and humble. They bore no resemblance to modern Popes. Yet even then, in one or two instances, we see the stirrings and strivings of human ambition in their breasts, taking advantage of their locality, and disturbing the peace of Christ's Church by an assumption of superiority.

The City remained heathen for the space of three centuries. Let us take a glance at what history reveals during that time.

There are some writings extant, called the "*Apostolical Canons*," which, though not really apo-

stolical, are very ancient. They show a state of things quite different from that which Popes desire. They recognize *national independence* in all the Churches. "It is necessary," they say, "that the bishops *in each nation* should know him who is "first *among them*, and esteem him as *their head*." (a) It is plain that the bishops of Rome had not at that time put forth any pretensions to rule over other bishops.

Clement, one of the first three bishops of Rome, wrote an excellent letter to the Corinthians, still extant. They had deposed some of their ministers; in a factious spirit, as *Clement* thought. This had produced violent dissensions in Corinth, which he wrote to appease. He used none but christian reasonings and persuasions. He advises the restoration of the ministers, (b) but he says nothing of reinstating them by his own power. He seems not to have dreamt of his possessing any such power. His breast was free from ambition. He had conversed with the Apostles.

We now come to the second century. *Irenæus* was a most distinguished writer, or Father, of that century. He had to contend against Heretics, who, he says, were "introducing traditions"—oral traditions. He appeals to the Church of Rome, as possessing "the Apostolical Traditions," which he

defines to be "the Holy Scriptures, the pillar and "ground of the truth." He says that good christians resorted to Rome for these "because of its preferable principality"—which plainly means, "because of its more favourable situation, or locality." As every thing most precious flowed into the city of Rome, there would be the best and most abundant manuscripts of the Gospels and Epistles to be found there. He appeals to those authentic manuscripts, in order to confound the Heretics and expose their unauthenticated traditions.

That Irenæus did not mean by the word "principality" anything but "superior locality," is proved by what he *did*, when Victor, bishop of Rome, assumed something like power to decide disputes in the Church at large. A dispute existed between the Eastern christians and the Western, as to the observance of Easter. Anicetus, a predecessor of Victor, had an interview with Polycarp; and when they could not agree on the subject, Anicetus allowed the Eastern christians, even whilst living at Rome, to follow their own custom. But not so Victor. He tried to produce a general uniformity. To this end he spoke in a domineering tone. Irenæus immediately lifted up his voice to rebuke him. He pointed out the example of Anicetus as that which Victor ought to imitate. (c) A council on

this occasion was called at Ephesus. By it the Pope was severely reproved for his attempt at dictation. The Pope ventured to cut off the bishops of the Council, from communion with his Church. He wrote to other bishops to do the same. Not one of them assented. On the contrary, they all joined in condemning his arrogance. Victor's immediate successors did not tread in his steps. Communion was restored, without insisting on uniformity.

In the middle of the third century, a second instance occurred of Roman assumption. The celebrated *Cyprian* differed from the bishop of Rome, *Stephen*, as to the propriety of re-baptizing those who had been baptized by heretics. Two Councils held at Carthage took Cyprian's view. Several which were held in Asia did the same. The Bishops wrote from Carthage to inform Stephen of their decision. Cyprian wrote a separate letter, one of the most beautiful of all antiquity, full of gentleness and charity. But nothing could move the haughty Stephen. He replied with a threat of cutting off Cyprian and his brethren from communion with the Church of Rome. Cyprian condescended to call another Council at Carthage, larger than before. He read the threatening letter of Stephen. He exhorted them to speak their minds freely. "Let none of us", he said, "set up

“for Bishop of Bishops; let none of us presume to reduce our Colleagues by tyrannical threats to “the necessity of obeying.” He then gave his own opinion, which remained unaltered—confirming it by arguments from Scripture. Each bishop delivered his opinion,—and they unanimously opposed Stephen’s. When informed of this, Stephen issued the excommunication he had threatened. But what force had it? None, beyond the limits of his own diocese, and those of the European Bishops who courted his favour. Augustine, looking back on this transaction, tells us that the African Bishops happily smiled at Stephen’s vain wrath, and forebore to excommunicate him in their turn. “Thus,” he says, “the peace of Christ “triumphed in their hearts, and a Schism was prevented.” What was the view, which a contemporaneous Asiatic Bishop, of great eminence and piety, took of the Pope’s conduct? He pronounced it full of pride and arrogance. “He is a true Schismatic,” said Firmilianus, “who departs from the “Unity of the Church, which thou hast done, O “Stephen; for by attempting to separate others “from thee, thou hast separated thyself from all “other Churches.” Stephen died soon afterwards, and the storm he had raised subsided; his successors wisely avoiding his error. (d)

You see, brethren, what is the picture presented by the history of the first three centuries—history, the truth of which the Romanists acknowledge. You see, that whilst the Roman Empire was pagan, there was nothing like power or jurisdiction exercised, or claimed, by the Church of Rome. It was but one among the many Christian Churches; having only respect paid it from its being the Church of the chief City. The moment that even any extraordinary degree of respect was demanded, the demand called forth general indignation and resistance. Let any one read the Ecclesiastical Historian, Eusebius, who lived at the close of that period, and he will be as unable to find in his pages a counterpart to the present Church of Rome, as in the pages of Holy Scripture. He will find, that far from overstating the case, I have understated it, and that there is much positive and negative testimony which the time does not allow me to transcribe, utterly irreconcilable with the doctrine of the Pope's supremacy. There is no fact in history, of which we may speak more confidently, than that this doctrine was unknown to men, perhaps unthought of by Popes themselves, in the first three hundred years of the Christian Era.

But the time arrived, when the Empire ceased to be pagan. The Emperor Constantine, whether

from conviction or policy, announced his conversion. The world smiled upon the Church—and alas! more effectually injured it by its smiles, than it had done by its persecution. In Rome itself, this effect was strikingly produced.

The See of Rome became a prize, for which fierce contentions were now carried on. Constantine, from the year A.D. 321, allowed the churches to acquire landed property, and to be enriched by legacies. From that moment, wealth and importance attended the successful candidate for the bishopric. A writer of that day, distinguished in war and literature, Ammianus Marcellinus, describes the scenes he witnessed during one of the contests. The streets, he says, were converted into a battle field—the Christian temples flowed with blood. (e) The pagan inhabitants looked on with astonishment; and, like the historian himself, were repelled by what they saw, from enquiring into Christianity and embracing it. The writer distinctly ascribes this unseemly spectacle to the pomp and luxury which were now the portion of the Pope. He at the same time draws a very different picture of the simple and pious bishops of the Country around Rome—quite a contrast to those of the City itself. When we read his account, we lament that he did not take his idea of Christianity from the Country bishops,

whom he paints in such pleasing colours, rather than from the worldly bishops of Rome. (f) But men are apt to be most affected by that which is most before their eyes. I would not have you imagine, my brethren, that such a spectacle as that which Marcellinus beheld, in the election of Pope Damasus, was one of constant occurrence. I mention it, to shew the rapidity with which the corrupting influence of worldly prosperity acted upon the bishops and the church of Rome.

Constantine removed the Imperial Court from Rome to Byzantium, which after his own name he called Constantinople. It might have been hastily supposed, that this would have diminished the local importance of the bishop of Rome; but the reverse was its effect. It increased his importance. It left him without a rival. He grew to be the chief personage in the still mighty City—the City rich in the recollections of a thousand years,—with which no new City could soon be compared. The Pope was relieved from the presence of the only man who could eclipse him—the Emperor.

But it was still a long time—three hundred years more, in fact—before the world heard distinctly the startling claim of the Popes to a supremacy; such as the troublous state of Europe, and the arrival of the Dark Ages, enabled them afterwards to put forth boldly and openly.

The first General Council was called—that of Nice, from which we derive the Nicene Creed. Who called that Council? Was it the Pope? No, it was the Emperor Constantine—who thus set an example which was followed by succeeding Emperors. Who presided? Was it the Pope or his Legates? No, the Emperor himself was present in a Chair of State; and the bishop who presided over the Clergy, was Hosius, the occupant of a poor See. Was the Pope asked to confirm the decrees of the Council? No, it was not then thought in the least degree necessary. How different in all these respects was the ancient Council of Nice, from the modern Council of Trent! In what way is this difference to be explained by the advocates of the Pope's claim, consistently with their pretensions that he has antiquity in his favour?

In the course of the fifth century, history brings us acquainted with a Pope whose name was Celestine. This Pope provoked the determined opposition of the gentle and saint-like Augustine. Such was the overbearing temper of the Pope, that the bishops present at the Sixth Council of Carthage, of whom Augustine was one, sent him a message, that they would not receive his representatives, "lest," as they forcibly express it, "they should introduce the pride of the world into the Church



of Christ." This led to a formal separation between the African Churches and the Church of Rome—a separation which lasted a hundred years. A formal reconciliation was, at the end of that time, effected between Pope Boniface II. and Eulalius, bishop of Carthage. But the great Augustine died in a separated state. The world had not yet heard the doctrine, that it is of salvation to die in communion with the Church of Rome. (f)

If you ask me, why the pretensions of the Popes to the exercise of a power like that which they now claim, were not yet formally put forth,—I answer; Because they were kept in check by those of a formidable rival, till the beginning of the seventh Century. This rival of the Popes was the patriarch of Constantinople. He, too, had a great City for his episcopal See. His ambition, like that of the bishop of Rome, was kindled by this circumstance. In opposing his pretensions, the Pope had to rein in his own.

Constantinople had speedily advanced in wealth and power, from the moment that Constantine made it the Imperial City. It aspired to equal the City of Rome. It was often called "New Rome." It is so entitled by one of the first four General Councils, that of Chaleedon, in a decree which regulates the order of precedence in point of *dignity*

(not power) among the leading bishops. The Patriarch is put on a footing with the Pope, expressly on the ground that he was bishop of "New Rome." (g) This must have been sufficiently galling to the Popes. But the Patriarchs themselves were not content with this. They were resolved, if possible, to be supreme—the very thing which in their hearts the Popes resolved to be. Thus arose a deadly strife between these aspirants for the same unlawful power. What a spectacle for mankind to behold—a fierce contest between the bishops of the two first Cities of Christendom! Only six hundred years had now elapsed since Christ came, and Christianity was corrupted to this extraordinary degree. The bishop of the old Capital of the Empire contending in the West, the bishop of the new Capital in the East—not which could be most like Christ in lowliness and meekness, in purity and goodness, in love and beneficence—but which could stand first in human rank, and worldly dominion. Providence so ordered it, that the Eastern Empire gradually sank; and with it, as might be anticipated, sank the pretensions of the Eastern candidate for the prize. But whilst the scales were yet evenly balanced, a singular and striking testimony to the unlawful nature of the claim to superiority on the part of either candidate, was rendered to the world.

Pope and Patriarch were equally ambitious—but the Patriarch was the boldest of the two—he was the first to use the title of “Universal Bishop.” The moment he committed this audacious act, the Pope of the day, Gregory the Great, called him the forerunner of Antichrist. “*Whosoever,*” he said, “*shall style himself Universal Bishop will proclaim that he is the forerunner of Antichrist?*” (h) This we have in a letter yet extant, the authenticity of which is not denied by Romanists, In such a way did the Pope at that time protest against the act of his ambitious rival. But no sooner were they both dead, and the danger seemed small of any future Patriarch’s succeeding in establishing his claim, than Pope Boniface iii., within twelve years from the writing of Gregory’s Letter, and by the sanction of the new Emperor Phocas, who murdered the previous one and bears an execrable character, assumed the very title of “Universal Bishop,” which was so fearfully denounced by Gregory himself—setting at naught the conclusion, which it is so natural to draw from Gregory’s Caiaphas-like words, that the Patriarch of Constantinople, when breaking through all bounds of truth and modesty, was indeed the forerunner of Antichrist, and that the Antichrist had now appeared. (i) But what considerations of shame have ever with-

held men from grasping despotic power. when it was within their reach, and retaining it so long as their slavish fellow-creatures will allow them? The Popes, from the days of Boniface to the present, have never relinquished the title thus portentously assumed. And doubtless, they never will relinquish it, till Christendom shall awake to a full sense of the degradation and injury inflicted on it by this usurpation, the origin of which it has been so easy a task to point out; and which, if ever it incidentally served some useful purposes in barbarous and troubled times, has long ceased to produce anything but unmingled mischief.

The nature and limits of a discourse will not allow us to trace at any length, historically, the growth of the *Temporal power*, which the Popes added to their spiritual;—by which their supremacy has been, and is still, mainly supported. We can but touch on it.

The invasion of Italy, by the Goths and Lombards in succession, contributed to render the bishop of Rome a more important and independent political personage. The Emperor having left the City, the Citizens, when they all became christians, looked up to the Bishop as their chief ruler and protector. He occupied the high place which the Pontifex Maximus had done, whilst the city was pagan. In

imitation of the Chief Pontiff, he surrounded himself with a College of Cardinals, who filled the place which the college of inferior Pontiffs and that of Flamens had done in the days of Heathenism. (k) Fully aware of the advantages he enjoyed, he struggled to deliver himself altogether from the power of his lawful Sovereign, the Emperor,—more especially because he and the Emperor were continually at variance respecting image-worship, which the bishop, I blush to say, was the party to *advocate*. This deliverance was not a very difficult achievement. The Emperor's power in Italy was broken by the Barbarians, who, after they were converted to Christianity, began to regard the Pope with great veneration. Pepin, Mayor of the palace to the King of the Franks, put a question to Pope Zachary, as a case of conscience. He asked him, whether he might depose the King on the ground of imbecility, and take the throne to himself. The Pope's principles did not stand the trial. He answered, that Pepin might!—and from that moment, the *new* race of kings in France were the political friends and protectors of the Popes. Here began the claim of the bishops of Rome to dispose of kingdoms. (l) Pepin was solemnly anointed king. He repeatedly entered Italy, and saved the Pope from the Lombards. A large territory, called the

Exarchate of Ravenna, was bestowed on him by the grateful monarch, under the title of the Patrimony of St. Peter. Here began the temporal dominion of the bishops of Rome. The Emperor, to whom the Exarchate really belonged, remonstrated in vain. His authority was thrown off, and never again acknowledged. Charlemagne, the successor of King Pepin, increased the Pope's power and territory. He came to Rome, and was there sacrilegiously crowned Emperor of the West—the reigning bishop of Rome, Leo iv., thus taking upon himself to wrest the whole Western Empire from its rightful owner. This was in the year of our Lord 800,—and from that time the bishops of Rome have occupied a high temporal position in Europe, assuming the privilege not only of crowning Emperors, but discrowning them also, when it could be asserted that the interests of the church required such an exercise of Divine authority. Such, my brethren, is a slight sketch of the rise and establishment of the temporal power of the Popes. It was the fruit of perfidy. (m) No wonder that Popes have assumed to absolve subjects from their allegiance to lawful sovereigns, (n) since they thus first absolved themselves.

I grieve to say, the Popes did not hesitate to support their cause by means of *frauds and forgeries*.

This is an accusation which the Romanists do not deny.

I have already alluded to the formal separation or mutual excommunication, which took place between the Roman and the African churches, in the time of the great Augustine. I did not mention the cause. It was this:—the bishop of Rome produced what he called *Canons of the first Council of Nice*, which canons gave him authority over other churches. The African bishops sent to the East for authentic copies of all the canons made at that council. They found, as they expected, that those which the Pope produced were forgeries. In the separation that ensued, I leave you to judge, on which party the blame rested—Augustine or the Pope—the African church or the Roman.

The next notorious instance is that of the false "*Decretal Epistles*." These pretended to be epistles giving the decrees of early bishops of Rome, supporting the pretensions of the later ones, by describing a state of things in the early church similar to that which the Popes had now introduced. There was nothing more advantageous to the Pope's supremacy, than these epistles. They were thought to be genuine, and were appealed to as decisive evidence. The times were growing dark. Trouble and disorder reigned through Europe, and

learning decayed. The forgery answered its purpose at the time, though it has since been fully exposed, as the Romanists themselves acknowledge. (o)

But the most remarkable and shameless forgery was that of the "*Donation of Constantine.*" This document pretended to be a deed of gift, by which that Emperor, when he was converted to Christianity and removed his Court to Constantinople, delivered up the whole Western empire to the bishop of Rome and his successors. It runs thus : — "As ours is the Imperial power, so we hereby decree that the holy Roman church and the See of St. Peter, shall be exalted henceforth above our throne and empire. We ascribe to it Imperial Dignity. We declare it superior to the four Sees of Alexandria, Antioch, Jerusalem, and Constantinople. And we confess the Roman Pontiff to be the prince of all the bishops upon earth." I am translating to you the words of this celebrated "Donation," as it is contained in a letter from Pope Leo ix. to one of the Eastern Emperors, where the Pope does not scruple to make solemn asseverations of its truth. (p)

It is certain that the support rendered to the cause of the Pope's supremacy by the frauds and forgeries, of which I have given you a specimen,

was of the most valuable kind at the time. It is true they are thrown aside at present,—like the scaffolding of a building, the erection of which has been completed. But what ought we to think of a spiritual structure, which needed a scaffolding of such a nature—not merely worldly, but such as the world itself scorns to use?

I have omitted the mention of the corruptions, both by way of addition and of mutilation, which the Pope's advocates did not hesitate to introduce into the manuscript copies of the Fathers and other ancient writers. I am afraid of wearying you. Neither is it a pleasing task to make these exposures.

The establishment of the Monastic and the Mendicant Orders, though it destroyed the unity of the church, and introduced the most furious divisions, was favourably regarded and cherished by the Popes, for their own ambitious purposes. Desiring to be bishop of bishops, the Pope was the enemy of all other bishops, till he had subdued them. The episcopal order suffered as much injury at his hands as any other. He used the Monks and Friars to do them this injury, and to bring them and their clergy into contempt, so long as they offered a resistance. These were his religious militia in every christian country. He gave them immunity from the control and authority of the bishops. He made

them dependent on himself alone. Abbots were thrust into councils to sit with bishops, whom in many councils they outnumbered. Thus the opposition of the episcopal order to the Pope's supremacy was neutralized. He triumphed—but the triumph was purchased at the expence of the peace and unity of the church. From one end to the other, Europe was filled with the stormy, and often worse than stormy, contentions between the secular clergy, as they were called, and the regulars ; in other words, between those who were subject to the bishops, and those who, by the Pope's arbitrary interference, were independent of them, (q)

Another mode adopted by the Popes to strengthen and increase their authority, was that of making themselves a *Court of appeal*. After the eighth century, they carried this to a still greater extent, and became the *Fountain of Justice*, in a multitude of cases. These cases were called "*reserved cases*," which none could decide but the "Chief Judge." To extend this power, by facilitating its exercise, they had *legates* in the different countries, to whom they delegated their authority. And they introduced, where it was possible (though in our own country it met with a steady resistance), the odious and oppressive *canon law*—which Cardinal Wiseman has very gravely assured us, it was the present Pope's pur-

pose to restore in England, by the creation of the new Hierarchy. It is well, that he has spoken out so unguardedly. To be forewarned is to be forearmed.

Need I relate to you the *political* history of the Popes? It would be long and painful—I can but allude to it.

Having by all the various means already mentioned obtained territorial and temporal power, the Popes, under pretence of consulting the interests of the church, began to take an active part in the affairs of Europe. They lost no opportunity of aggrandizing and enriching themselves, by interfering in the quarrels of Princes. In such quarrels, they were courted by both sides; and sovereigns, like our own King John, often basely sold the liberties and interests of their subjects, as the price of the Pope's favour. Need I remind you of the terrible weapons, which it was in the power of the Pope to use? Need I speak of the thunder of Interdicts, by which whole nations were cut off from the offices and consolations of religion? Need I mention the lightnings of Excommunication, by which monarchs were struck from their thrones, and the ties of society dissolved, at the will of the Pope, as if he were God? The fiction of the *Two Swords*, said to be committed to him, (r) in addition to the

Keys of St. Peter, did him great service in those disturbed and gloomy times, when men were almost glad to have a Despot, who might overawe both princes and prelates. Need I allude to the pride which this despotic power produced in its possessors? Need I tell you of Hildebrand, Pope Gregory vii., at whose palace gates an Emperor of Germany was made to wait in the open air, in the depth of winter, bare-footed and bare-headed, for three days from dawn to sunset, till the Pope deigned to admit him, and restore to him his kingdom? Need I mention Pope Innocent iii., the instigator of the horrible Crusades, as they were impiously called, against the unhappy Albigenses? Need I name the *Inquisition*—that secret and dreadful tribunal, by which thousands have been put to death, for questioning the Pope's authority—that tribunal which still exists in the city of Rome?

What was the *private character* of Popes, previously to the Reformation—that is, before an ameliorating influence from without was brought to bear upon them? Was it such as became those, who professed to be the vicegerents and representatives of Christ? Far, very far, from it! On the contrary, it was such as to bring Christianity into discredit, and to engender Infidelity. But I cannot go into this extensive subject—however lawful it would be to do

so, did the time allow it; for our blessed Lord has said "*By their fruits shall ye know them.*" I must refer you to the pages of history. You must consult them for yourselves. You may read history composed by Romanists, to satisfy your minds on this point. No varnish, spread over the vices and crimes of Popes, can hide their real features.

I have now laid before you, my brethren, sufficient evidence, gathered from sources which are of acknowledged purity and authenticity, of the mere earthly origin of the Pope's power. You must by this time be convinced, that the rise and progress of this great Usurpation admit of easy explanation. Every step is painfully plain. There is no need to suppose that it ever had the divine assistance, in order to account for its success.

And let me call your attention to the important fact, that the doctrine of the Pope's supremacy is one, which has *never at any time been universally acknowledged.*

You have already seen, that in the first three centuries it was not heard of. In the next three, it was kept in check by the rivalry of the patriarchs of Constantinople, who set up a similar doctrine for themselves. This check being removed when the Emperor Phocas took from the patriarch the title of

“universal bishop,” and conferred it on Pope Boniface, the Pope’s pretensions speedily grew to their full height ; but never without opposition. A protest from one quarter or another against them, was never wanting. The bishops of our own British church opposed them, at the close of the sixth century. (t) The church of Spain was independent at a still later period. The church of France long maintained what were called “the Gallican Liberties.” The Pope had no footing in Ireland, till Henry ii. with Pope Adrian’s Brief in his hand invaded it, and subjected it not only to English rule, but to the payment of “Peter’s pence.” (u) The Waldenses, now called the Vaudois, have never ceased, in the heart of Europe, to “*witness in sackcloth*” against this great usurper, who has taken the place of Christ. And if we look from Europe to the Continent of Asia, there we see the Eastern churches,—the Greek, the Armenian, the Syrian,—maintaining from the earliest days to our own, an attitude of uncom promising resistance to the claim of the Pope. (x) And returning again to Europe, we behold nearly half of it, in the days of our forefathers at the Reformation, renouncing with indignation his unscriptural claim. It is clear, then, that this claim has at no time been an undisputed one. The doctrine of his supremacy is thus demonstrably as *uncatholic*, as it is unscriptural.

What degree of *excuse* there might be, for maintaining this doctrine in the miserable times of old, it is not for us to determine. Those were times when learning was nearly lost—when the Scriptures were in few hands—when barbarism threatened to engulf civilization—and kingly and baronial power seemed incapable of being restrained by the “*still, small voice*” of the Truth, persuading to meekness and gentleness, to purity and temperance. It may be that God winked at the exercise of a spiritual power, useful for the times, though wanting lawful authority ;—the fact of its wanting such authority not being, perhaps, in all cases, known to those who wielded it. Let us console ourselves with such a pleasing hope. But what shall we say of the maintenance of this unlawful power, since the Reformation? The plea of ignorance can scarcely now be advanced. Who can tell the weight of guilt, which rests on those who still support it? Christianity is injured by them. It is exposed to the sneers of unbelievers. A fraud is branded on its forehead. Truth is set at nought for the sake of power. They who love the truth, and know what a hard battle, under the best circumstances, it has to fight in the world, groan in heart to think, that it should thus be injured by those who should be its defenders. But we must leave its cause in God’s hands. We cannot be suffi-

ciently thankful, that by His mercy, we have been delivered from participating in the guilt, which the continued maintenance of the Pope's supremacy inflicts upon the Religion of Truth.

But you may ask: How is that continued maintenance to be accounted for, in so large a part of Europe—considering how much light has flowed in since the Reformation?

The answer to this important question will occupy the remainder of my Discourse.

You must remember, brethren, that *possession* in this world has ever proved itself to be the strongest of titles. A spiritual Potentate, who has sat on his throne for more than a thousand years, is not easily to be displaced.

Look at the East. as I said in the beginning of my discourse. There you may see a power sustaining itself, which is not of God. In spite of all the light which now penetrates the East from the West, the False Prophet of Arabia is still acknowledged as the Prophet of God, by almost as many millions as own the Pope's claim to be the Vicar of Christ.

“*The times and the seasons are in the hands of God.*” After the nations of Europe had given themselves up so long to a blind superstition, subversive

of Christ's sovereignty—after they had refused to return to the simplicity of scriptural and primitive Christianity, at the trumpet-call of the Reformation—what could we expect, but that God would leave them yet awhile longer in the darkness and degradation, which they preferred to the offered light and liberty of the Gospel?

Remember also, that the Pope is a *Temporal* Prince as well as a spiritual one. He has a place among the old Monarchies of Europe. His temporal power has always been a main stay to his spiritual power. He was "*wise in his generation,*" when he used the "Donation of Constantine," and the false decretals, and other forgeries, for the founding of his temporal kingdom. But he became only so much the more unlike Him, whom he professes to represent—whose throne is "*established in truth and righteousness.*"

The Pope's power—both temporal and spiritual—has been so long and intimately *bound up* with the forms of government, the institutions, the habits, maxims, and customs, (to say nothing of the associations of art,) of the old nations of Europe, that it must necessarily be a work of time and labour, to disentangle or tear them asunder. Probably it will not be done, till the evils flowing from the connection shall become intolerable.

Men are disinclined to cast down a power, *merely* on the ground of its having originally *a bad title*. They do not disturb the long-established dynasties of this world on that account. They forget that the Papal Dynasty is one of a very different nature. In this case, it is not merely peace and convenience in the present world, that are concerned; it is Faith, and Salvation in the world to come. No length of time, no considerations of expediency, ought to weigh, when the everlasting truth is suffering disgrace and oppression, every moment that the Pope's supremacy is allowed to continue. But men will not readily open their eyes to the distinction between one established power and another. Subtle Romanists, like Bossuet, endeavour to blind them to it.

The governments of Europe are for the most part absolute and despotic. *Despotism* has an instinctive leaning to the Pope. There is, and ever will be, a natural alliance between "popery and arbitrary power"—as one of our Church Services expresses it. Herein again, the Pope, and He whom he professes to represent, are essentially unlike. Jesus Christ came to break every chain. And Christianity, as restored by our Reformers, is everywhere tending to put an end to slavery of every kind, bodily, mental, and spiritual.

The Pope has a vast army of able and zealous

servants in the *Romish Priesthood*. These are the unwearied supporters of his cause. They have incalculable power. They crush all inquiry into the nature of his claim. Their cruel vow of celibacy cuts them off from other ties, and binds them the more closely to him. The *Monks* and *Friars* are still his devoted slaves. The late Pope by a Bull restored the Order of the *Jesuits*—that order which was formed for the purpose of opposing the Reformation—which works in the dark—which in the last century was expelled from Roman Catholic countries, for its intrigues and immoral maxims—and was dissolved by the Bull of a former Pope, Clement xiv. He restored the Order, because, as he expresses it, “the ship of St. Peter could no longer spare those expert rowers.”

The Pope is *the type of priestly power*, abstractedly viewed; and on this account he finds favour in the eyes of all who love that power. And the love of that power is one of the strongest passions in the human breast. A priest, in the Romish sense, rules over his fellow-creatures in their highest part—the spiritual. He is a mediator, *i. e.*, a supposed necessary medium between the soul and God—an indispensable channel of peace and absolution. He stands half way between Earth and Heaven. Our church recognizes no such priest but Christ. In

Him the whole priesthood, in the strict sense of the word, is merged. But those who think differently, and long for the intoxicating power I have mentioned, regard the Pope as embodying this power in perfection,—and accordingly support him.

There are also many who look on him with complacency, as *the centre of unity*. This is a light, in which he attracts much theoretical regard. They lay it down as a proposition, that there ought to be a centre of unity. A mere theory can have no weight, when Faith is concerned. But in the present case, if we regard expediency alone, this theory fails. For to have a centre of unity, all should be agreed *who he is*. To set up a monarch with a doubtful title, is to breed a civil war. Now in the Pope's case, universal agreement is impossible. Men who take Scripture for their guide can never acknowledge *his* authority. So that there will be no end to the divisions and calamities which will convulse Europe, till this Pretender is dethroned; and Christ, the rightful Sovereign, and the only true centre of unity, is restored. But till this is seen and felt, the Pope will find favour with the class of visionaries to whom I have alluded.

In short, whatever attractions the system of Popery has, the Pope reaps the advantage of them all. Since by its formalism, its mysticism, its self-

righteousness, its accommodating spirit, its imposing grandeur, its gorgeous ceremonial, its high antiquity, it captivates various kinds of men, ignorant of that which is better; it secures to the Pope all these, as his supporters. For he cannot be separated from the system to which he gives his name. He is its key-stone—and they must stand or fall together. The Creed and Catechism of Trent have irrevocably bound him up with all the articles, which constitute the Faith of the church of Rome.

Lastly, you must remember what for the most part is the state of those countries, which submit to the Pope's claim. They have not the means of seeing its fallacy. In Italy and Spain the light of the Reformation was utterly extinguished, by exterminating the Protestants. In France the same plan was pursued, as far as possible. Thus the Scriptures were banished. And by means of the Confessional, the priests still banish them. A bible, or a protestant book on religion, if it finds entrance into Italy or Spain, is speedily discovered, given up, and destroyed. Thus darkness remains. The people are industriously taught to identify Romanism with Christianity, Protestantism with Infidelity. They see no alternative, but to adhere to the Pope, or plunge into the gulf of total irreligion. They have learnt, by the terrible example of the first

French Revolution, that religion of some kind is an absolutely essential element of society, for the preservation of order and morality. Till, therefore, they learn also, that there is a religion, and the only true religion, producing the fruits of goodness and happiness, yet without the distinctive tenets of Romanism, and without a visible head,—they must be expected to adhere to the Pope. We may grieve at this, but we cannot be surprised.

Brethren, let us not despair of the liberties of mankind. The reasons I have given you why the Pope's power is still flourishing are, indeed, many—the roots of that power strike deep into the passions of human nature—a desire to rule on one side, a desire to escape responsibility on the other, the love of what affects the senses, the dislike of what is spiritual, with many other unsanctified feelings, uphold the system—but let us not despair. God is strong. God is merciful. He will put forth His power; whether in the use of ordinary means, or by extraordinary interposition, we know not. Christ will vindicate His majesty. He will give honour to the Gospel. He will make it known once more to the nations that lie in darkness and the shadow of death. He will redeem his disobedient and wandering people from this Babylonish Captivity. It can-

not be—with reverence be it spoken!—that He will suffer His holy religion to be exposed to doubt and scorn, by the perpetual continuance of the present Usurpation, with all its attendant fruits of false doctrine and superstitious practice. The morning will arise—long looked for, the object of many prayers. It may be ushered in by thick clouds, and even terrible storms. But it will come, in the mercy of God;—and will disperse the clouds, and put an end to the storms. Then Europe will awake—it will open its eyes to the interested inventions of men—it will be weary of the evils which have been inflicted on it in the name of Religion—it will break the chains of the most presumptuous despotism which ever existed—it will accept once more the benign and blessed rule of the Saviour Himself. The Bible will triumph, in the power of Him who gave it, and who never fails to accompany His gift to humble hearts. Then all will be united to Christ and to one another. Yes, my Brethren, Christianity will yet be known in the world as the religion of *peace*—which it can never be, till peace is based on *purity*. The very lovers of peace must be the first to contend against falsehood, because whatever is raised on that foundation cannot but fall. There can be no stability, no feeling of security, no mutual confidence and harmony, till

we are all built on the one sure foundation of God's everlasting Word. Meanwhile let us do our part to hasten that blessed time. Let us pray for our benighted brethren. Let us, by God's help, cast all popery out of our own hearts, and adorn and recommend by all christian graces the religion we enjoy in our Reformed Church. And with our dying breath let us repeat to our children the needful words of warning, given us in the text:—
“Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

NOTES TO LECTURE II.

(a). p. 53. See Mansi. Concil. T. 1. p. 35. Binius himself, zealous Romanist as he was, confesses that this alludes to *metropolitan bishops*. "The Council of Nice," he says, "and the Council of Ephesus, follow these Apostolic Canons, decreeing that every bishop should acknowledge *his primate and metropolitan.*" (Ib. p, 61. E.)

The English nation acted according to this Canon at the Reformation. It threw off the yoke of an Italian bishop, and looked up to its own primate and metropolitan as its head, in point of rank. And the power, which the Pope had exercised, of *judging ecclesiastics* in all cases of offence against the laws of the land, temporal or spiritual, it transferred to the hands in which Scripture directs us to place it, those of the Sovereign.

(b). p. 53. See Archbishop Wake's "Epistles of the Apostolical Fathers."

(c). p. 54. Irenæi frag. ep. ad. Vict. ex Euseb. V. c. 24. "When the blessed Polycarp came to Rome—neither could Anicetus persuade him, nor he Anicetus. When matters were thus situated,

“ they held communion; and Anicetus yielded to Polycarp, as a token of respect, the office of consecrating the eucharist in the church; and at length they parted in peace, both those who observed one custom and those who observed the other.”

The Romanists lay much stress upon the words of Irenæus—“ *ob potiorem principalitatem,*” (some read *potentioorem*). The original words were written in Greek, but are lost; and these which have come down to us occur in a later and barbarous Latin translation. But on the very face of them, they do not ascribe an *exclusive* “principalitas” to Rome. And as I have shewn before (p. 38) “*principalitas*” and “*princeps*” had a very different meaning in ancient times from what they acquired in later ones. It was the want of knowing this difference, we may charitably hope, which led one of the Popes (Boniface viii), to draw an argument from the opening words of Scripture: “*In the beginning God created the Heavens and the Earth,*” which the Vulgate renders by the Latin, “*In principio, &c.*” Mistaking “*principio*” for a word denoting *power*, he argues, that because Moses did not say, “*In principis,*” we may therefore conclude, that God meant the world to be ruled *by one Prince*, namely *the Pope*; not by many! (Bishop Stillingfleet’s Works, Vol. ii p. 201.)

Placing so much stress on the words of Irenæus in one case, why do not the Romanists place as much in another? Irenæus says nothing of St. Peter and St. Paul being the *Bishops* of Rome. He says they *founded* the Church, and gave the bishopric to Linus. How greedy of distinction is

the Church of Rome, when, in order to boast of the names of St. Peter and St. Paul, she makes them *both at one time* her own bishops—knowing that it is a rule, which she herself acknowledges, that there cannot be more than one bishop at a time in one diocese.

See Bishop Marsh's instructive Work, called "A Comparative View of the Churches of England and Rome." ch. x.

(d). p. 65. See the Bishop of Vermont's "Church of Rome in her primitive purity," ch. xiv; and Cypriani Op. In his Epistle to Pompeius, Cyprian says: "How great is this obstinacy, how bold this presumption, to place this human tradition" (produced by Stephen, concerning 'the laying on of hands on heretics'), "before the divine sanction, forgetting that *God is always indignant and wrathful, whenever human traditions are exalted above his precepts.*"

(e). p. 58. In the struggle between Damascus and Ursicinus for the bishopric, no less than 130 christians were killed in one of the churches, in the course of a single day.

The Pagan Prefect of the City said sneeringly to Pope Damasus, after his victory, "Promise me the place of bishop of Rome, and I will forthwith be a christian."

The succeeding contests in some cases were so fierce, and destructive of the public peace, that at length the Emperor Honorius decreed, "that for the future, whenever two should be elected at one time, neither of these two should be bishop, but a third should be elected, who had not contended for the office."

Observe here, not only the worldly character of these elections, but also the *power* exercised by the Roman Emperors over the persons elected !

(e). p. 59. The words of Ammianus Marcellinus are : “ When I consider the pomp of the City, I “ do not wonder that they who are covetous of that, “ should strive with all their might to obtain the “ office (of bishop), which, having once acquired, “ they are secure that they shall be enriched with “ the offerings of matrons, ride about in their “ coaches, be gorgeously apparelled, and prepare “ such banquets and feasts as exceed those of royal “ tables ; who might be truly happy, if, despising “ *the Greatness of the City*, by which they screen “ and excuse their doings, they would live after the “ example of some provincial bishops, whose great “ abstinence in eating and drinking, together with “ the simplicity of their attire, and the modesty of “ their behaviour, constantly recommends them as “ pure and humble in the sight of God and good “ men.”

(f). p. 61. See Archbishop Laud’s “ Conference “ with Fisher,” § 25. p. 112, &c. Lond. 1673.

See also Bishop Stillingfleet’s Works, Fo. Ed. Vol. iv. p. 399, in which he defends Archbishop Laud’s view of the case of Augustine.

It is difficult to take any other view, for Pope Boniface, in his Epistle, boasts of the reconciliation he had effected between the African and Roman Churches, and ascribes it to the co-operation of Eulalius, bishop of Carthage ; but the previous separation, which had lasted 100 years, he ascribes to the author of all evil—“ *instigante Diabolo.*” And Eulalius, in the Epistle he addressed to Boniface

for the reconciliation, did not hesitate to *curse* those who caused the separation—which curse would include Augustine.

(g). p. 62. The Council of Chalcedon was held A. D. 451. It is the 4th General Council. Speaking of the dignity accorded to the Bishop of Rome, the council expressly says, that it was on account of the greatness of the City of Rome—“*quia urbs illa imperaret,*” “*because that city was the seat of empire.*”

(h). p. 63. Ep. to Emperor Maurice. B. vii. Ind. 15., Ep. 33.

(i). p. 63. It is desirable to keep in mind the fact, that the word “*Antichrist.*” originally Greek, means “*in the place of Christ.*” This may mean one who is *against* Christ, by *assuming His place and authority.*

(k). p. 65. The Pontifex Maximus of the ancient Romans was at the head of their religion. He was consequently a most important personage. The Emperors felt it necessary to bear the title—even the Christian ones, up to Gratianus, as appears from their coins. But the execution of the office, with the title also, as deputy, they gave to a priest. He consecrated the other Pontiffs, who like the Flamens, constituted a Priestly College. The Heathen Pontificate, from the beginning of Rome, lasted a thousand years. It finally fell, under the Emperor Theodosius. The Chief Pontiff could not be judged by the senate or the people!

The Popes naturally desired to take the place of the Chief Pontiff, with its powers and privileges. This they succeeded in doing. To do it more easily and effectually, they assumed the very name. Formerly, they wore *white linen shoes*, in imitation of the

Chief Pontiff. In like manner the College of Cardinals assumed the *red cap* in imitation of the Chief Flamen.

These Cardinals soon displayed an offensive pride. Deacons can be Cardinals (as was Pole in the days of our Queen Mary ; who aspired to marry Elizabeth, which he could have done, as he was not in Priest's orders). These deacons at Rome began to think themselves better than priests elsewhere. The Author of the "Questions on the Old and New Testament," says : " Because they are ministers "of the Roman Church, they think themselves "more honourable than others, *on account of the "magnificence of the City of Rome."*

Jerome, whom the Roman Canons not only style "blessed" like the other Fathers, but "most blessed," rebukes the haughtiness of the deacons and Clergy at Rome, not sparing the bishop. He tells him : " The church of Rome is not to be esteemed different from the church at large. Wheresoever there "is a bishop, whether at Rome (the capital) or at "Eugubium (a small Italian City), *he is of equal "dignity."* (To Evagrius, T. 2.)

How is this to be reconciled with Popish pretensions ?

(1). p. 65. Pope Adrian iv., in the year 1156, disposed of Ireland to King Henry ii., on condition of his rendering it subject to the papacy. In the Bull, he assumes that *all Islands*, which have once received the Christian faith, belong to the Pope, to dispose of as he pleases. Why Islands in particular, he does not say. This Bull, or Letter, is undoubtedly authentic. It is contained in Matt. Paris, and in Giraldus Cambrensis, a contemporary.

(m). p. 66. See a full account of these painful and shocking transactions in Chanc. Geddes's Tracts (which should be republished). Even Gregory, the greatest and best of the Popes, appears to little advantage. He flattered the Emperor Maurice whilst alive in fulsome terms, and after his death he equally flattered his execrable murderer Phocas, who made himself Emperor. This Phocas restored the use of Images; which Maurice, to Gregory's vexation, had wholly abolished. This same Phocas conferred on Pope Boniface, not long afterwards, the title of "Universal Bishop," taking it away from the new Patriarch.

Doubtless Gregory thought that the interests of the church required him to be a flatterer. How little does this show of a true appreciation of the function of the church—which is, to spread the knowledge and practice of the *truth!* How little of confidence in Christ's protecting care!

Pope Zachary, in a succeeding century, pushed the maxim of *doing evil, that good might come* to the church, much further; when he deliberately sanctioned, in the name of religion, the deposition of an unoffending King, merely because he had a powerful subject, more fit to rule a kingdom, and more disposed to befriend the Popes. Thus rebellion was justified for the sake of the church. Thus Popes can dispense with the laws of God.

Some centuries afterwards, we find Pope Gregory vii., or Hildebrand, alluding to Zachary's conduct in the following language:—"Behold, after what oracles most of the Pontiffs have excommunicated, some Kings, others Emperors! Zachary deposed one King of France, less for the faults

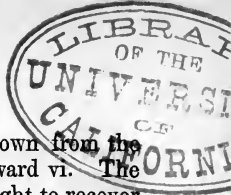
“ of this King than *for his incapacity!* He put Pepin in his place, and *released the Franks from their ancient oath!*” (Letter to Heriman). A worthy precedent for a Christian Bishop to follow!

(n). p. 66. The Bull by which Pope Pius v. deposed our Queen Elizabeth applies the words of the prophet Jeremiah to Popes in general: “ *See, I have set thee up over the nations, and over the kingdoms, to root up and to pull down, to destroy and to throw down, to build and to plant.*”

The Canonical Epistle of Pope Innocent iii. makes the same impious application of the Prophet's words, to justify the deposition of princes.

See “ Southey's Book of the Church ” for an account of the Bulls deposing Queen Elizabeth. There were two such Bulls, issued by two Popes in succession. In each, the Queen was excommunicated as a Heretic and the “ servant of wickedness ; ” she was deprived of her title to the throne, and her people absolved from their allegiance.

It is said that these Bulls, deposing the Queen, and thereby affecting the title of her successors to the throne, have been formally suspended by more modern Popes. We know not how that may be. But we know that our Sovereigns are at the mercy of the Popes at any time. They may restore the old Bulls to force, or may issue new ones. And why should they not, when they may see fit to do so? The Sovereign holds the crown of England on express condition of maintaining the Protestant Faith established in these realms. This in the Pope's estimation is *maintaining Heresy*. If conscientious and consistent, he must depose such a Sovereign, when he can. Moreover, there are certain *broad*



lands, which were taken by the Crown from the Church, under Henry viii. and Edward vi. The Roman Church has not given up her right to recover these, if possible. It is a maxim of that Church, that no time deprives her of her rights. The following is the language used by a late Pope, so short a time back as A. D. 1805, in the secret Instructions addressed to his Nuncio at the Court of Vienna.

“ The church has not only endeavoured to prevent heretics from possessing themselves of the ecclesiastical property, but she has likewise decreed, under pain of the crime of heresy, the confiscation and loss of the property of those who render themselves guilty. This punishment is decreed as respects the *possessions of individuals*, by a Bull of Innocent iii; and as respects *principalities and fiefs*, it is one of the rules of the *canon law*, Chap. Absolutos 16, de Hæreticis, that the subjects of an heretical prince became freed from all allegiance to him, dispensed from all fidelity, from all homage. Little as we may be versed in history, we cannot be ignorant of the sentences of deposition, pronounced by the pontiffs and by the councils against princes, who obstinately persisted in heresy. In truth, we are fallen upon times so calamitous, and of such great humiliation for the spouse of Christ, that it is not possible for her to practice, nor expedient to revive, such holy maxims, and she is compelled to *suspend* the execution of her just severity against the enemies of her faith.”

Such language, used in 1805, is doubly ominous, when applied, as it inevitably will be, to our own times. No Bull, it appears, grows old. No “*holy*

maxim" loses its force. The church might always acquire, but is never to renounce !

Let England listen, and learn in time !

(o). p. 68. *Labbé*, the learned Romanist, says of the "Decretal Epistles," that "nothing can wash "them white."

Fleury, the Romish Historian, speaks thus :—
 "Of all the Forgeries, the most pernicious were the
 "Decretals attributed to the Popes of the first four
 "centuries, which inflicted an incurable wound on
 "the discipline of the Church, by the new maxims
 "they introduced for the judgments of bishops, and
 "the authority of the Pope." He might also have
 bewailed the deep wound inflicted by such frauds on
 the Religion of truth.

Cardinal Bona says : "They were all forged by
 "some Spaniard, *under the name of Isidore*,
 "towards the end of the seventh century, *with a*
 "*pious fraud*. They are for the most part full of
 "vile chronological mistakes."

Guizot says that they appeared first in the North
 and East of France, at the beginning of the ninth
 century. (Hist. de la Civ. en France, Lec. 27.)

Let us conclude this note on the Decretals with
 the lively language of *Chanc. Geddes*. "Our com-
 "fort is, that one would not think it possible for
 "any body to read those Epistles, and afterwards
 "to doubt of their being supposititious ; for none
 "can read them and not feel that they are all writ
 "with one and the same dull pen, and that they
 "are full of barbarous words and phrases, which
 "were not known in the ages when they were said to
 "have been written. And though the man who

“forged them, whoever he was, was so much of an antiquary as to know, that, when they were said to have been written, the custom was in the date of letters to name the Consuls of the year, yet so unfortunate was that poor wretch, as scarce ever once to name the right ones.”

(p). p. 68. See Chanc. Geddes’s Tract, called “The Grand Forgery displayed.” Whilst we grieve over the exhibition of fraud, connected with religion, we cannot but be amused with the account of the absurdities accompanying it.

Sylvester was Pope, when the conversion, real or pretended, of the Emperor Constantine took place. His “*Acts*” are said to have been preserved, and appear among the forgeries of the seventh century. Out of these, Pope Adrian, 400 years after the death of Constantine, relates the following story.

Constantine, in the year 324, so persecuted the Christians, that *Sylvester* and his Clergy fled into caves of Mount Soracte. Then the Emperor, having first barbarously murdered his mother, his son, and his nephew, was seized with a leprosy. He consulted the heathen priests, who told him that nothing could cure him but a bath filled with infants’ blood. In compliance with this inhuman prescription, multitudes of infants were snatched from their mothers’ breasts, and about to be immolated. But on the night before that dreadful slaughter was to take place, Constantine had a vision. St. Peter and St. Paul appeared to him, and ordered him to send for *Sylvester*, who would infallibly cure him. He did so. The Pope was brought out of the caverns, thinking that it was to die. But the Em-

peror received him most kindly and related the dream; asking him at the same time, what Gods Peter and Paul were. Sylvester told him that they were no Gods, but Apostles of the true God. Constantine then asked whether the Pope had any pictures of the Apostles to show him, that he might know whether they were the persons who appeared to him. Sylvester said he had both their pictures; and sent for them. The moment the Emperor saw them he cried out, These are the very persons who appeared to me. Being thus satisfied, he committed himself to Sylvester, who taught him his Catechism, and on the eighth day baptized him—this being the only bath in which he could be healed.

The Font in which Constantine was thus said to be baptised is minutely and magnificently described. A great donation is said by Pope Adrian, relying on the “Acts of Sylvester,” to have been made to this font. Large grants of territory in various kingdoms are assigned to the Patrimony of St. Peter. Similar grants were made to the Churches, which it is said the Emperor immediately built in honour of his baptism and cure.

“The settling of rents, “ says Geddes, “ arising out of Estates in Greece, Africa, and Asia, on a Font, and on Churches in Rome, cannot but look very strange, until the design is perceived, for which that is said to have been done; which was to persuade the world, that these payments from those remote regions were of the nature of tributes, and homages to the Roman See, as their Mother-church and Font.”

Sylvester, it was told us, was not satisfied, till he

had persuaded the Emperor to call a Synod at Rome, by which twenty canons are said to have been made, the last of which will suffice to shew the character of all :—

“None shall judge the First See (that of Rome) because all sees desire, that judgment shall be administered to them by the First See; *nor shall the Judge be judged* (i. e. the Pope) either by the Emperor, or by the whole Clergy, or by Kings, or by the People” !!

The “Acts of Sylvester” end with a long tale concerning a Serpent, which desolated the country about Rome, but by the sign of the cross used by Sylvester, was shut up in a certain cave near Rome, with brazen gates, which will fly open of themselves at the Day of Judgment.

These very Acts of Pope Sylvester are defended as true, by no less a person than Cardinal Baronius, the great Ecclesiastical Historian! Baronius gives up the “*Donation*,” as indefensible, but he stands by “*Sylvester’s Acts*.” So does Cardinal Pole! And perhaps Cardinal Wiseman, the Editor of the *marvellous* “Lives of the Five Saints, canonized in 1839” may do the same.

Such are some of the chief materials, out of which the power of the Popes was constructed. Such, in a great measure, is the origin of the Pope’s supremacy! “*Who can bring a clean thing out of an unclean?*”

(q). p. 70. See Prof. Blunt’s “Reformation in England,” Chap. ii., for a graphic account of the “Regulars and Seculars,” and their “*schism,—for such it was*,” says the learned Professor. This

“schism,” he goes on to say, “spread through the church like a leprosy. The architecture or ornaments of the churches bespoke it. Many of those grotesque figures, which are seen to this day decorating the spouts of the roof, or the labels of the windows, were probably meant as a fling at the monks.” He considers *Dunstan* as the founder of the Monastic orders,—the regulars,—in this country. For *Dunstan’s* character, *Southey’s* Book of the Church may be consulted. *Langland*, the old English poet, was a secular priest, and in his poem of “*Pierce Plowman*,” he lashes the regulars without mercy. Consult also *Hallam’s* “*Middle Ages*,” Ch. vii. p. 2.

(r). p. 71. The Canon Law says :—“ We are instructed by the Gospel, that in this power of the Pope there are *two swords*,—the temporal and the “spiritual.” Many persons may be so simple, as not to know where they are to find this instruction contained in the Gospel. The Romanists will guide them to it, by taking them to Luke xxii. 38, where they will find that “*they*, (some of the disciples,) *said unto Jesus, Lord, behold here are two swords.*” Our Lord forbade the use of these swords! Nevertheless, *these* are the “two swords,” the one temporal, by which kings are struck, the other spiritual, by which bishops are subdued; and *this* is the sole title to the Pope’s possession of them!

(s). p. 72. It would fill a volume to describe private characters of Popes. Let Cardinal *Baronius* tell us, out of his “*Ecclesiastical History*,” what was their general character in the ninth and tenth centuries.

“ What was then the face of the Romish church ?
 “ How deformed ! When harlots, no less power-
 “ ful than vile, bore the chief sway at Rome, and
 “ at their pleasure changed sees, appointed bishops,
 “ and, which is horrible to mention, *thrust their*
 “ *own Gallants into the chair of St. Peter*,—false
 “ Popes, who would not have been mentioned, but
 “ for the more distinct recording of the succession.”
 (What is the worth of a succession which is said to
 have been thus preserved ? Can any one be sure
 that it was really preserved, and that the Popes
 were duly consecrated ?) Baronius presently con-
 tinues :—“ *Christ was then, it seems, in a very deep*
 “ *sleep*,—And what was worse, while he was asleep,
 “ *there were no disciples to awaken him* ; being them-
 “ selves all fast asleep. What kind of Cardinals,
 “ Presbyters, and Deacons, can we suppose to be
 “ chosen by *these Monsters*” (the Popes of two cen-
 turies) “ since nothing is so natural, as that every
 “ one should propagate his own likeness ?”

This is the evidence of a zealous Romanist, con-
 cerning the supposed *Representatives of Christ*
 during the space of two hundred years !

Genebrard, the Romish Historian, bears similar
 testimony. “ For nearly 150 years, about *Fifty*
 “ *Popes*, from John viii., who succeeded the holy
 “ Popes Nicholas and Adrian ii., to Leo ix., (who,
 “ called by God as another Aaron, first brought
 “ back from Heaven the ancient integrity of the
 “ Popes to the Apostolic See,) deserted wholly the
 “ virtue of their predecessors, and were *apostate*,
 “ *rather than apostolic*.”

The Saxon *Elfric*, who lived in those days, gives
 the true cause of the corruption of manners and of

doctrine, which he himself witnessed: "The priests " or bishops, who ought to have been the pillars of " the church, were so negligent, that *they did not* " *mind the Divine Scriptures.*" (Archbishop Tillotson's Works, Vol. iii. p. 584. Fo. Ed.)

Was it much better with the Popes in succeeding centuries, up to the Reformation? What, for instance, is the evidence of *Matthew Paris* in the thirteenth century? He tells us of Grosthead, bishop of Lincoln at that time, inveighing, in a most Protestant manner, against the Pope of the day. "M. Paris gives us the substance of his " dying discourses," says Bishop Newton, "wherein " he proves the Pope to be a heretic, and deservedly " to be called Antichrist." No wonder that the Pope excommunicated him, and that he died appealing from the Pope to the tribunal of Christ.

The thirteenth century, says Mr. Hallam, ("Middle Ages," chap. 7,) constituted "the noon-day of papal dominion—extending from Innocent " iii. to Boniface viii. inclusively." Of Innocent, it is enough to say that he was the promoter of the Crusades against the Albigenses. Anything more cruel, more horrible, more disgraceful to humanity—not to mention Christianity—than those Crusades, cannot be conceived. *Sismondi's History* gives the afflicting details. Innocent's pride was equal to his cruelty. In a letter addressed to the Eastern Emperor, and inserted in the Canons as containing a most certain truth, he uses the following language: "You ought to know that God made *two lights* in " the firmament of heaven, the greater light to rule " the day, and the lesser light to rule the night ; " both great, but one greater. In the firmament of

“ heaven, therefore, that is, in the universal church, “ God made two great lights, that is, He instituted “ two great dignities, which are, *the authority of “ Popes, and the power of Kings*. But that which “ rules over the days, that is, over *spirituals*, is the “ greater ; and that which rules over *carnals* is the “ lesser. So that the difference between pontiffs “ and kings, is as great as between sun and moon.” Cardinal Bellarmine gravely cites this, assenting to it! Suppose the Eastern Emperor had said :— ‘ Granting the analogy, how am I to know, that it does not apply to the patriarch of Constantinople, rather than to you, the Pope ?—what reply could have been given ? The Pope had succeeded in outshining his rival luminary—but is success equivalent to the divine sanction ? It might have happened, that the language just quoted had proceeded from the Patriarch—would the illustration in that case have seemed equally convincing ? Would the Pope have confessed, that his adversary was as far exalted above kings, as the sun is above the moon ?

Yet so subject do men become, under the mysterious and benumbing influence of spiritual tyranny, that no less a man than Sigismund, Emperor of Germany, at a subsequent period, writes thus to a brother-monarch, inviting him to attend the Council of Constance :—“ God has placed two luminaries “ over the earth, a greater and a less ; by which “ the authority of the Pope, and the power of kings, “ are designated.” No wonder, that, to please the Pope, the Emperor who could thus write broke his solemn promise of protection in the case of *Huss*, and delivered him up to the flames ! Reason being sacrificed, what should hinder his giving up morality to make the sacrifice complete ?

Of the pride of Pope Boniface viii., the following is a specimen. He put forth a Bull, in which he pronounced all of *every rank* obliged to attend *personally* the Roman tribunal, when summoned,—adding: “*Such is our pleasure, who rule the world!*”

Why should we sully our pages with an account of the personal vices of Pope Alexander vi., or of the more venial fighting propensities of Pope Julius ii.? Let Card. Bellarmine tell us, what was the condition of Religion in those days:—“For some years before the Lutheran and Calvinistic heresies were published, there was, as contemporary authors testify, no severity in ecclesiastical judicatories, no discipline with regard to morals, no knowledge of sacred literature, no reverence for divine things; there was scarce any religion remaining.” (See Gerdesii Hist. Evang. renov.) Many of the Popes were with good cause suspected of being infidels—some of them secret Jews.

Bishop Gibson’s Codex, Claude’s Defence of the Reformation, or even the Romish historians Fleury and Dupin, may be referred to, as furnishing ample evidence, that there is no divine providence sheltering Popes from the commission of crimes. Why, then, should they be sheltered from errors?

Let us conclude this sketch by a quotation from Robertson the historian, describing the Great Papal Schism, which shocked the world in the fourteenth and fifteenth centuries.

“The long and scandalous schism which then divided the church, had a great effect in diminishing the veneration, with which the world had been accustomed to view the papal dignity. *Two or three contending Pontiffs, roaming about Europe*

“*at a time*, fawning on the princes whom they wanted to gain; extorting large sums of money from the countries which acknowledged their authority; excommunicating their rivals, and cursing those who adhered to them; discredited their pretensions to infallibility, and exposed both their persons and their office to contempt.” (Hist. of Chas. v.)

Thus the quarrels of Popes prepared men to regard the Reformation with complacency. They saw that a visible centre of unity, so called, might be a fountain of disunion. They saw that there was no miraculous interference from heaven, to prevent this disunion from actually taking place.

Ought not history to teach *us* to draw the same conclusion?—whatever apparent union there may be in the present day within the Church of Rome, while they have the one great object in view, that of destroying Protestantism—and with it, liberty of every kind! What meant the saying, a short time ago, in the “Univers,” the Journal which speaks the mind of the present Pope and his great Continental supporters:—“Protestantism must be put down by force of arms?” We may rest assured, that a great struggle is at hand; and that no scruple will be felt as to the means used. But we trust in the force of truth, and “*the sword of the Spirit, which is the Word of God.*” We trust also, that the warnings and instructions of history will not be thrown away upon Protestants. And most of all, we trust in the mighty aid of God, whose Son we honour in rejecting the Pope’s claim, and who has said:—“*Them that honour Me, I will honour.*”

(t). p. 74. See Bishop Stillingfleet on the British Church, or Fuller's Church History. Seven (as Bedesays) of the British bishops had an interview, in Kent, with Augustine. He required that they should look on the Pope as their chief bishop. They replied that they could not do this, having always looked up to their own—at that time the bishop of Caerleon. This refusal broke off the conference. Thus the Pope's usurpation proved, as it has so often done, the source of disunion. Twelve hundred of the British clergy were soon afterwards slaughtered by the heathen Saxons near Chester. The Romish church in England was built on the ground once occupied by the British church; and which, but for the Pope's assumption, would have been occupied by it again. The Reformed church has but *restored* the national independence.

(u). p. 74. See Hume's "History of England," (Hen. ii.) or Bower's "History of the Popes," vol. 6, (Hadrian iv).

(v). p. 74. See Dr. Gilly's "History of the Waldenses," or Faber's "Ancient Vallenses."

(x). p. 74. The present Pope, it appears, is possessed with the ambition of ruling more widely than his predecessors. He has not only ventured on the aggression which England is now resenting, but he has also tried to extend his power over those who belong to the ancient *Greek Church*. Three years ago he addressed a solemn Pastoral Letter to the members of that church—in which he claims their obedience on the usual ground of his being the heir of St. Peter, and St. Peter's being the Rock on which the church is built. He adduces also the texts concerning the keys, and the inde-

fectibility of Peter's faith, and his having the sheep committed to him.

This attack upon the Greek church has not been made with impunity. In 1848, there was printed at the Patriarchal press, in Constantinople, "An Encyclic Letter, to all the orthodox," signed by the Patriarch of Constantinople, the Patriarch of Alexandria, the Patriarch of Antioch (since dead), the Patriarch of Jerusalem, and their respective synods. It is true, the Sees of these bishops are now poor and under the civil government of Turks, but the bishops themselves are not the less the representatives of the ancient bishops of those Sees—sees as old as that of Rome itself; nay in the case of Jerusalem and Antioch still older.

The four patriarchs complain of the attempt of the Pope to sow division in their churches, by his unscriptural and uncatholic claim.

"For some time the attacks of Popes in their own persons had ceased, and were conducted only by means of missionaries; but lately he who succeeded to the See of Rome in 1847, under the title of Pope Pius ix., published this present year an Encyclical Letter, addressed to the Easterns, which his emissary has scattered abroad, like a plague coming from without."

They speak of "the Seven Œcumenical Councils," by which they mean those which preceded the Second Council of Nice, where "the worship of Images" was established. The Westerns count that Council the Seventh General Council, the Easterns the Eighth. "The lightning of the anathema of these Councils," say the patriarchs,

“ strikes the papacy—because it has adulterated
 “ the Creed by its additions—which the *Demon of*
 “ *Novelty* dictated to the all-daring Schoolmen of
 “ the Middle Ages, and to the bishops of the elder
 “ Rome, venturing all things for lust of power.”

Proceeding to a formal refutation of the propositions contained in the Pope's Letter, they say:—

“ The Church of Rome founds its claim to be the
 “ *throne of St. Peter*, only on one single tradition ;
 “ while Holy Scripture, Fathers, and Councils, at-
 “ test that this dignity belongs to *Antioch* ; which,
 “ however, never on this account claimed exemption
 “ from the judgment of Holy Scriptures, and sy-
 “ nodical decrees.” To understand this fully, we
 must remember, that the Church of Rome herself
 holds the tradition, that Peter was bishop of Antioch
 for several years, *before* he was bishop of Rome.

“ If the Church of Christ had not been founded
 “ on *the rock of Peter's confession* (which was a com-
 “ mon answer on the part of the Apostles), but on
 “ Cephas himself, it would not have been founded
 “ at all on the Pope,—who, after he had monop-
 “ lised the Keys of the Kingdom of Heaven, how
 “ he has administered them is manifest from
 “ history.”

“ Our Fathers, with one consent, teach, that the
 “ thrice-repeated command ‘ *Feed my sheep,*’ con-
 “ ferred no privilege on St. Peter above the rest,
 “ much less on his successors also ; but was simply
 “ a restoration of him to the Apostleship, from
 “ which he had fallen by his thrice-repeated denial.
 “ And the blessed Peter himself appears thus to
 “ have understood our Lord's thrice-repeated en-
 “ quiry, ‘ Lovest thou me ?’ and ‘ more than these’ ;

“for, calling to mind the words, ‘Though all shall be offended because of thee, yet will I never be offended,’ he was grieved, because He said unto him the third time, ‘Lovest thou me?’”

“But his holiness says that our Lord said to Peter, ‘*I have prayed for thee that thy Faith fail not, and thou, when thou art converted, strengthen thy brethren.*’ Our Lord so prayed, because Satan had asked that he might subvert the faith of all the disciples; but our Lord allowed him Peter alone, chiefly because he had uttered words of self-confidence, and justified himself above the others. Yet this permission was only granted for a time, in order that when he again came to himself by his conversion, and shewed his repentance by tears, he might the more strengthen his brethren, since they had neither perjured themselves nor denied their Lord.”

“His holiness says that the bishop of Lyons, the holy *Irenæus*, writes in praise of the Roman Church. ‘It is fitting that the whole church, that is, the faithful every where shall come together, because of the precedency in this church, in which all things have been preserved by all the faithful, the tradition delivered by the Apostles.’ Who doubts that *the old* Roman Church was Apostolic or orthodox? Would any one of the Fathers or ourselves deny her canonical prerogatives in the *order* of the Hierarchy,—so long as she remained governed purely according to the doctrines of the Fathers, walking by the unerring canon of Scripture and the holy synods?...But who is so bold as to dare to say that if *Irenæus* were to live again, he, seeing the Church of Rome

“ failing of the ancient and primitive Apostolic
 “ teaching, would not himself be the first to oppose
 “ the *Novelties, and self-sufficient determination*, of
 “ the Roman Church? When he heard of the
 “ *Vicarial and Appellate jurisdiction* of the Pope,
 “ what would *he* not say, who in a small and almost
 “ indifferent question, respecting the celebration of
 “ Easter, so nobly and triumphantly opposed and
 “ extinguished the violence of *Pope Victor*, in the
 “ free Church of Christ? Thus, he who is adduced
 “ as a witness of the supremacy of the Roman
 “ Church, proves that its dignity is not that of a
 “ Monarchy; nor even of arbitration, which the
 “ blessed Peter himself never possessed; but a
 “ brotherly prerogative in the Catholic Church, and
 “ *an honour enjoyed on account of the celebrity and*
 “ *prerogative of the City!*”

In like manner the Patriarchs refer to Clement, and afterwards to other ancient authorities, to overthrow the Pope's claim; which they do effectually, and in a very dignified manner.

This *Voice from the East* comes at a very opportune time—chiming in with that which we of the English Church are raising in the West, in utter denial of the Pope's presumptuous claim. I will not weaken the impression of this solemn Protest by adding any more notes to the present Lecture, but will leave the voices of the four Patriarchs, of Constantinople, Jerusalem, Antioch, and Alexandria, to be the last which sound in the ears of my readers. They ought to sound in the ears of the Pope himself, as voices from the dead, calling him to return to primitive purity and humility.

LECTURE III.*

THE
LIBERTY OF THE GOSPEL,

COMPARED WITH

THE JEWISH BONDAGE OF ROMANISM.

GALATIANS v. i.

“Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.”

St. Paul's Epistle to the Galatians seems, from its internal evidence, to have been written principally to guard them against Judaizing teachers. These Judaizing teachers insisted on the Christians being circumcised, whether they were originally Jews or Gentiles. The false principle of this was, that it supposed the law of Moses to be in force

* This Lecture is printed exactly as it was delivered, the Sunday after the Pope's Bull came out,

under the Christian Dispensation—the Ceremonial Law, as well as the Moral. Now, the teaching of St. Paul, and that of the Gospel, is, that *the Ceremonial Law* is altogether done away—because types cease, when the antitypes appear—and signs and shadows are of no further use, when the substance signified is actually in our possession. To continue after that to value the types, the signs, the shadows, is to turn the mind from the antitype, the thing signified, the substantial blessing; and to go back to what the Apostle calls in another place, “*the beggarly elements.*” All, therefore, who taught men that the Ceremonial Law was still in existence, and demanded obedience to it, prevented their seeing the power and glory of the Gospel, and thus did them an irreparable injury. The Jewish rites and ceremonies vanished as the dim mists and morning clouds depart, when the Sun arises with health and warmth in its beams. And as to the other part of the Law of Moses, *the Moral Law*, St. Paul shews, in opposition to the same Judaizing teachers, that it is not *a covenant of life*,—though it is, and ever will be, a *rule of life*. We cannot live *by the law*, “*for by the law is the knowledge of sin;*” and by sin comes death, not life. We are “*under the law to Christ.*” The knowledge of the will of God, revealed in the everlasting Law, drives us to Christ,

that we may take refuge in Him from the curse of the Law—not from its obligation, but its curse—for “*cursed is he who continueth not in all things that are written in the Law to do them.*” We are all under this curse—we have none of us “*continued in all things that are written in the Law*”—we have none of us kept the two great Commandments, that of loving God with all our faculties of mind and soul, and that of loving our neighbour with exactly the same love with which we love ourselves;—we stand self-condemned; and not only self-condemned, but also under God’s condemnation—which is death eternal. What hope of escape have we? Whither shall we flee? Where shall we hide ourselves from the glory of Him who cannot look upon sin? We are driven, as I said, to Christ. The Law is thus a “*Schoolmaster, to bring us to Christ.*” The Saviour has done that for us, which we cannot do for ourselves. He, being born by the Holy Ghost of a pure Virgin, had no sin of His own to bear—He kept the whole Law for us during His life—He bore its penalty for us in His death—He bore “*our sins in His own body on the tree*”—He “*was made a sin-offering for us, that we might be made the righteousness of God in Him,*” in other words, that His righteousness might be imputed to us. Thus the *curse* of the Moral Law is taken away

from all who are in Christ Jesus. They will not be judged by the Law. All self-dependence is thus removed. Were a man able to keep the whole Law from this time henceforth, yet his having sinned once in former times would be his ruin, if he relied upon himself; for St. James says:—“*He that keepeth the whole Law, and yet offendeth in one point, he is guilty of all.*” Adam died, and brought death on us and all our woe, by *one* act of disobedience. Away, then, with all idea of justifying ourselves! If we are not justified by Christ’s perfect righteousness alone, which righteousness we lay hold on by faith, woe be to us; we shall never, never, know the joys of salvation! Christ must be the only hiding place to us, as the cleft of the Rock was to Moses,—when the Glory of God shall pass by, to the destruction of all careless or self-justifying sinners, in the Great Day.

Speaking of this liberty, whereby the conscience is relieved from the fear of death and judgment, consequent on the breach of the Moral Law, as well as from the trammels of the Ceremonial Law, St. Paul says in the text:—“*Stand fast in the liberty wherewith Christ hath made us free.*” This freedom is so delightful and precious in itself, and so necessary to a vigorous progress in holiness, that it is well worth guarding. The word “*Stand,*” im-

plies that there is *need* of being watchful. Standing is the attitude of defence and preparation. When there is nothing to be feared, we sit down, or we stretch our limbs on the welcome bed of sleep. But when there is danger, we retain the upright posture. Thus in another Epistle, St. Paul says :—“ *Put on the whole armour of God, that ye may be able to stand,*”—whereby we are reminded, that it is at once a duty to stand, and a difficult duty. Yes ! my brethren, the liberty wherewith Christ makes us free from the curse of the Law, as a covenant of life, is not a liberty to do nothing, to be idle and slothful, to break the Law, and dishonour the Gospel. The Law, i. e. the Moral Law, is still a rule of life, whereby we must guide our conduct. Only we are to do it *out of love to Christ*, and not in the proud spirit of the Pharisee, who cried “ *God, I thank thee that I am not as other men are !*” We are to do it *by the help of Christ* ; by the help of that Holy Spirit whom Christ promised to send to all who ask him. “ *I can do all things through Christ which strengtheneth me,*” is to be the thankful confession of our hearts, To Him be all the glory of every good act we perform ! Thus St. Paul says in the 13th verse of the chapter before us :—“ *Brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh.*” And this he interprets

presently afterwards, when he says:—“*Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.*” The enemy, then, against whom in particular the text exhorts us to “*stand,*” in the attitude of vigilance and activity, is *the flesh*. “*For the flesh,*” the Apostle goes on to say, “*lusteth against the Spirit, and the Spirit against the flesh.*” The flesh is the ally of the world—the flesh is the traitor that delivers us up to the Devil. Our liberty, then, spoken of in the text, and which we are so carefully to guard, is a *spiritual* liberty, a pure and holy liberty; a liberty, not only from the fear of punishment, but from the love of earthly things, from the tyranny of the appetites and passions, in short from all that is included under the term “*carnal.*” In this liberty, if we are so happy as to possess it, let us, my brethren, “*stand fast.*” We cannot be too careful, too sober, too vigilant, in our defence of it.

Such I think to be a brief exposition of the meaning and force of the Apostle’s exhortation in the text.

In all ages, this pure and simple liberty of the Gospel has been the object of attack, from persons who either love it not, or understand it not.

Human wisdom is always busy in adding to the revealed wisdom of God. St. Paul gives us ample

notice that this would happen under the Christian Dispensation, as it had done under the Jewish, where the word of God was made void by rabbinical traditions. He tells us that "*his own preaching was not with enticing words of man's wisdom,*" and therefore was not acceptable to "*the wise after the flesh.*" To such, he says, it was *foolishness*. And yet, he declares: "*the foolishness,*" so to speak, "*of God, is wiser than men*"—i. e. in the simplest truths of the Gospel, which a child, who is a child in heart, can understand, there is more real wisdom, than in all the subtleties of philosophy, and all the depths of metaphysics. Now it was needful to lay this down, for not many ages elapsed after the Apostolic Age, before men thought themselves wiser than God, and despised the simplicity of Gospel truth. They took away from Christians that blessed "*liberty,*" spoken of in the text, "*wherewith Christ had made them free.*" They did this in two ways—partly by bringing in again the bondage of ceremonies—and partly by obscuring the doctrine of Justification by faith in Christ's merits alone. Thus, in effect, a sort of Judaism was restored—the very thing which the Epistle to the Galatians was written to oppose. But Christians had warning, that the spirit of Judaism would never be extinct; else why was that Epistle handed down to us? The

dangers which the Galatians had to guard against, by "*standing fast in their liberty,*" are dangers to which Christians in every generation are liable,—in substance, if not in the same precise form. There is in all ages a tendency to revive a *Ceremonial Law*. I do not mean to decry the proper use of decent external observances, but I speak of the exorbitant importance attached to particular rites and ceremonies, introduced into the Church of Christ, and then bound as a yoke upon men's consciences, as if they possessed a divine authority. As the Judaizing teachers in St. Paul's day vehemently affirmed, that unless men were circumcised they could not be saved, so there rose up Fathers and Teachers in the Church of Christ, in succeeding days, who insisted with equal vehemence, that all men must implicitly submit to whatever the rulers of the Church might ordain, or custom might establish, on pain of being separated from the Church, and losing salvation. Surely such teaching was Judaism revived, in spirit if not in letter. It was the bondage, in part, against which the Apostle warns us in the text. To imagine that salvation depended upon gestures and postures, and vestments of different kinds and colours, to which a mystical interpretation was attached, was to mistake the whole scope and bearing of the Gospel, and to bring

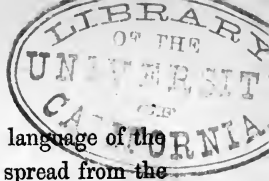
back the yoke and burden of the Jewish law. (a) But the evil went further than this. As there was a Jewish Hierarchy, so there must needs be a Christian. Thus spoke human wisdom—and its voice was louder than “*the still small voice of God,*” in the written word. As there was a visible High Priest, and only one, at the head of the Jewish Church, so there must be a Visible Representative and Vicar of Christ, and only one, at the head of the Christian Church. Thus spoke human wisdom again. He must be the Supreme Pontiff; and when he acts officially, he must be supposed to act infallibly and by inspiration. (b) The inferior Priests were then transformed from being Christian Ministers, the guides of the flock, and the helpers of their faith, into sacrificing Priests. (c) But where were they to find the sacrifices which they were to offer? Christ, by using bread and wine at the institution of the Last Supper, put an end to the sacrifice of the Paschal Lamb. Much more were all other sacrifices of living creatures abolished, because the blood which alone had real cleansing power was shed upon the Cross. The language used in the Epistles, especially in that to the Hebrews, was too plain and full to allow of the restoration of animal sacrifices. What, then, was done? The very bread which was prescribed to be eaten

at the Lord's Supper, was declared to be a body ; and not only so, but the very body of Christ, the glorious body which had gone up into Heaven in the sight of all the Disciples forty days after the Crucifixion. In order to have a real sacrifice, this doctrine was introduced ! And any one who doubted or denied it, was cut off from the hope of Salvation. The same penalty awaited any one who dared to enquire into the validity of the title of the new High Priest, the Supreme Pontiff, the visible Head of the Universal Church. Then again, there were Councils held by the Rulers of the Church from time to time, and if these Councils were held with certain conditions, and under certain circumstances, they were called General Councils (though they seldom numbered more than a few hundreds) and their decisions were accounted *unquestionable* rules of faith. Men were not permitted to look at the Scriptures, and compare the decisions of the Councils with the Written Word, and receive them or not, according as they tallied therewith ; (d) they were to bow down to them with the same unquestioning reverence as to the language of the Apostles. And what was the penalty if they did not ? Excommunication !—the tremendous effects of which, in a temporal point of view, to say nothing of the supposed spiritual effects, were such as few

could endure the thought of encountering. Thus a *new Moral Law* sprang up, which was made as binding on men as ever the Ten Commandments had been. Disobedience to the ordinances of the Church was considered as fatal to the soul, as disobedience to Christ. Consequently, there were such an infinite number of new sins, unheard of in the Gospel, which men found themselves liable to commit, that they surrendered their consciences in despair into the hands of the Priests—just as they who walk at night through ways beset with unknown pits, are thankful to trust implicitly to those who profess to be able to guide them.(e) Thus confession, absolution, and penance, took the place of godly living and Christ's pardoning grace. The practical effect of this system of human invention, was to induce men to trust to Church ordinances for salvation. Thus the great doctrine of Justification by Faith was set aside. The one Mediator between God and man was displaced; or at least His place was shared by a multitude of Mediators. Men were not allowed to "*come boldly to the Throne of Grace, that they might obtain mercy, and find grace to help in time of need*"—they were to come to the Priest first, and only through him were they to communicate with Heaven. And he, alas! taught them to look to saints, especially the Virgin Mary, for help

in their times of trouble. He exalted her to the Throne of Christ. He obscured the view of the Deity. He even interposed Images. He substituted communion with God through the senses for communion with God through the Spirit. He "*taught for doctrines the commandments of men, and made void the Word of God by his traditions.*"

I will not continue the list of practical corruptions, and doctrinal ones too, whereby the simplicity of the Gospel was taken away, and its glory darkened. O miserable time, which lasted more than a thousand years! O miserable men, who lived in those days! We, who live in the present day, and in this land of light, we know not our own happiness. We never tasted the misery of our Ancestors, and we feel not the gratitude we ought to feel for the deliverance which the Reformation wrought for us. It was a great and marvellous deliverance. When we see how difficult it is for the European nations in general to emancipate themselves even in this age of intellectual illumination, we cannot but wonder that our forefathers, three hundred years ago, should have effected *their* emancipation. We cannot but say, "*It was the Lord's doing, and it is marvellous in our eyes.*" It was the effect of going back to the Bible, the source of all divine truth. The translation of the Bible and the free reading of it; the re-



storation of Prayers in the known language of the Country ; the flame of piety which spread from the bosoms of the Martyrs to the population at large ; the abolition of all useless ceremonies ; the putting of Ceremonies altogether, even those which were retained, on their right footing, as used merely for decency and order, and not having any innate virtue, but liable to be changed when it may seem good (as you will see in the preface to your Prayer Book); the destruction of Images and of Altars ; the return to the proper observance of the Lord's Supper, as a commemoration of the One only Sacrifice, oblation, and satisfaction, made by our Blessed Lord on the Cross ; the refusal to acknowledge any Mediator but Him ; the clear view that the Christian Dispensation admits of no sacrificing priests ; (f) the re-establishment of the pure doctrine of Justification, whereby a sinner, truly repentant, longing both for pardon and holiness, may go at once to Christ, and wash away his sins in the fountain of His blood,—the fountain both of purification and strength, over which is written, in words addressed to all, "*Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat ; yea, come, buy wine and milk without money and without price.*" Thus the purchase of masses, to be said for the souls of the living and the dead, was stopped. The

profitable sale of indulgences, whereby purgatorial punishments, the invention of interested men, were to be soothed and shortened, was abandoned. The Sacrament of Penance, by which the soul was given up to the Priest to be pardoned or not as he pleased, was pronounced an unwarranted and horrible assumption. The Confessional, that convenient instrument, by which the Priests were admitted to men's secrets, and thus held them in subjection, was closed. In short, liberty, christian liberty, was restored—and with it true morality and virtue. For the doctrines of the Gospel, uncontaminated with human wisdom, are the only sure basis of morality and virtue. There, all is open, pure, simple, heart-touching. We see in the Gospel! the love of Christ—and “*that love constraineth us.*” “*We love Him, because he first loved us.*” For His sake, we love “*the brethren*”—we love all “*for whom Christ died.*” God's ministers are honoured by his people for their work's sake. God's people are dear to their ministers, because they are, when living up to their principles, “*their joy and crown.*” We, who are your ministers, my brethren, desire not to “*have dominion over your faith, but to be helpers of your joy; for by faith ye stand.*” By your personal, individual faith, you must stand before God. We can do nothing for you but guide you to

the foot of the cross. We have no keys to open and shut Heaven, except the keys of knowledge, handed down by the Apostles in the infallible Word, which is sufficient to salvation: out of that word we can tell you, by what means you will attain life, and by what course you will lose it—but further than its authority enables us to go, in opening or shutting the kingdom of Heaven, we neither dare nor wish to go. We say to you, judge for yourselves—by your own judgment you must stand or fall. “*Prove all things, hold fast that which is good.*” Pray for God’s help against the deceits of the world, the flesh, and the devil, and then “*search the Scriptures*” boldly—have no disparaging fears that they will mislead you, if you search humbly and honestly—they are “*the power of God, and the wisdom of God,*” and the Holy Spirit will ever accompany them to “*those that are good and true of heart.*” Open your eyes, then, my brethren, to the full value and blessedness of the “*liberty*” you enjoy. Need I tell you, it is *Protestant* liberty. Never be ashamed of that word. It should be enshrined in every heart and memory. It reminds us that we were once enslaved, as our Church Service for last Tuesday expresses it, by “*Popish tyranny and arbitrary power.*” It must not be given up, for we have need to keep that awful struggle in remembrance, through which our

liberties were recovered. No false kindness to those who in the present day represent the oppressors of our forefathers, should lead us to part with a word which is a needful memorial. If we have exercised too much of this false, yet well-meant, kindness already, the time is come when we are made sensible that it is no longer right to exercise it. Our Christian forbearance and gentleness has been abused. Our silence has been misconstrued. It has been supposed that we have grown indifferent and lukewarm, insensible of our blessings, and ashamed of our Protestantism. It has been proclaimed to the world, as I have before observed, that England no longer values the Reformation; but is hastening back to the bosom of that corrupt and tyrannical Church, which ruled her before the light of the Gospel shone forth at the Reformation. If any cause has been given for this proclamation, by encouraging hopes in those who have made it, may God forgive the men who have in any degree afforded such encouragement, and have been instrumental in bringing this insult upon the nation! May He open their eyes to see the sin they have committed, and the danger which now threatens them. May they who, as one of our bishops recently says, have led their countrymen to the edge of the precipice, be the first to draw back, and warn their followers

to draw back also. My brethren, whatever others do, we must not be asleep on this occasion. We must neither allow ourselves to be deluded, nor misrepresented. We must preserve the faith, and vindicate the fame, of Protestant England. We must rally round our Reformed Church. We must tell the world, in a manner not to be mistaken, that the principles of the Reformation are as dear to us as ever, and that we have no intention of retracing our steps, and giving up the liberty we have enjoyed for three hundred years. In the words of the Apostle, I say to you all: "*Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.*" "*Stand, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God—praying always with all prayer and supplication in the spirit,*" and that not only for yourselves, your Protestant brethren, your church, and your country, but also for those who would oppress and enslave you—for we war not against persons, but against principles. "*The weapons of our warfare are not*

carnal, but mighty through God in the pulling down of strong holds, casting down imaginations, and every high thing which exalteth itself against the knowledge of God." Take Christ's yoke upon you, for "*His yoke is easy, and his burden is light.*" But by God's help keep off every other yoke, whether of evil spirits, over your hearts, or of ambitious men over your consciences. Thank God that your lot has been cast in this free and happy land; and think it your bounden duty, as the sign of your gratitude, to leave it as free and happy to your children, as you found it at your birth. If, to do this, it be necessary to endure a painful struggle against those who would prevent your doing it, be content to go through that struggle. They who accomplished the Reformation, which made our land what it is, grudged not their lives. And never were truer words spoken than those which a good bishop of our church, in the last generation, used in one of his Charges :

"What noble examples of *constancy unto death* did our holy Reformers set us, in laying down their lives for the truth! And can that be thought a matter of indifference, which cost so many lives, and employed so much learning to establish? If we '*cry aloud and spare not*' against the unscriptural errors of Popery, we do so, because it is our

“ duty ; not with a view to excite animosities against
“ the Papists. *If the Reformation was worth es-*
“ *tablishing, it is worth maintaining!* And it can
“ only be maintained by a constant vigilance in
“ support of those principles, which effected it in
“ the sixteenth century.”

NOTES TO LECTURE III.

(a) p. 117. The Preface to our Book of Common Prayer, in that part which is headed : “ *Ceremonies, why some be abolished, and some retained,*” has the following words :—“ Some are put away because the great excess and multitude of them hath so increased in these latter days, that *the burden of them was intolerable* ; whereof Saint Augustine in his time complained, that they were grown to such a number, that *the estate of Christian people was in worse case, concerning that matter, than were the Jews*. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said if he had seen the Ceremonies of late days” (i. e. before the Reformation) “ used among us ; whereunto the multitude used in his time was not to be compared ? Thus our excessive multitude of Ceremonies was so great, and many of them so dark, that *they did more confound and darken, than declare and set forth Christ’s benefits unto us*. And besides this, *Christ’s Gospel is not a Ceremonial Law (as much of Moses’ Law*

“ was), but it is a religion to serve God, not in
 “ bondage of the figure or shadow, but in the free-
 “ dom of the spirit ; being content only with those
 “ Ceremonies which do serve to a decent order and
 “ godly discipline, and such as be apt to stir up the
 “ dull mind of man to the remembrance of his duty
 “ to God, by some notable and special signification,
 “ whereby he might be edified.”

Claude, in his excellent “ Defence of the Re-
 formation,” has the same sentiments. “Our Fa-
 “ thers,” he says, speaking of the Reformers, “*beheld*
 “ *the Economy of Moses revived in the world* (by
 “ the Romanists). They took especial notice of
 “ *their external sacrifices, their solemn feasts, distinc-*
 “ *tion of meats, of their altars, of their tapers, of*
 “ *their sacred vessels, of their censings, of their set*
 “ *fasts throughout the year, of their mystical figures,*
 “ *and an excessive usage of Ceremonies.* This was
 “ without doubt a character very opposite to that of
 “ the Gospel of Jesus Christ, where the spirit rules
 “ and not the letter. *St. Peter* calls this a yoke
 “ *which neither they* (who heard him) *nor their fa-*
 “ *thers were able to bear.*” (Acts xv.)

The superstitious importance attached to the
 preservation of ancient rites and ceremonies is
 based on *the false principle*, that the *Visible Church*
 has always had the guidance of God’s Spirit ; and
 that, therefore, these rites and ceremonies bear a
 divine sanction, and constitute our bond of union
 with the church of past days. What is this but the
 old mistaken view, which confounded *Israel after*
the flesh with the *spiritual Israel*. There is no
 mistake more full of mischief in the present day,
 than this confusion of the *Church Visible* and the

Church *Invisible*. It brings men into *slavery* to the ancient Church,—not into *union*.

(b). p. 117. The following passage is extracted from Bishop Patrick's Treatise, entitled, "The Texts examined, cited by Papists to prove the Pope's Supremacy." It shows that the Romanists make *the Pope the representative of the Jewish High Priest, and on that ground give him absolute power.*

"The Supremacy stands on such a tottering foundation, that finding how little the texts in the New Testament avail them, they ransack the *Old Testament*, to fetch some feeble support to it from thence. And the late 'Catholic Scrip- turist' fancies the Old Testament helps them thus far in this point, that it teaches, among the Priests of the old Law *one was chosen successively to be the Highest and Chief Priest*; commanding all such causes as are ecclesiastical causes, to be brought to the tribunal of the High Priest, and *his sentence to be obeyed even under pain of death.* And for this he alleges Deut. xvii. 8 to 12."

"But this only proves how *ignorant* such Catholics as he, are in the Holy Scriptures; where it is impossible for him to find, that the High Priests were *chosen successively*; for they had that dignity *by inheritance* in one certain family, *not by election*. And as to the power which he ascribes to them, there is not so much as a whisper of it, in the place he alleges. The words of which, he did wisely not to quote, but only the chapter and verse. For the words speak not a syllable of the power of the High Priest, but of the authority of the *Supreme Tribunal, or Court* among the

“Jews, which consisted of a great number of persons, and from which there was no appeal. In which Court the High Priest was so far from being *chief*, that he was not so much as admitted to be a member of it, unless he was *a wise man*.”

“The Court was neither *his* Court, nor were causes judged by *his* sentence; nor is there one word here of *causes ecclesiastical*, but only of *civil*; between *blood and blood, plea and plea, stroke and stroke*;—unless we suppose the word *stroke* to relate to the leprosy, which belonged to the priests to judge of it, but excluded men from *civil* society, as well as *sacred*.”

“By such fine fetches as this, *Innocent iii* proved his power over the whole church from these words in Deuteronomy. But *he* did not mince the matter, as the ‘Catholic Scripturist’ doth, but stoutly affirmed, that the Pope may exercise *temporal* jurisdiction, as well as *spiritual*, not only in the church’s patrimony, but in other countries also, in certain cases. For Deuteronomy being by interpretation *a second law*, it proves by the very force of the word, that what is here decreed in Deut. xvii. 8, ought to be observed in the New Testament! And then *the place which the Lord hath chosen* is the Apostolic See, viz. *Rome*; the *Levitical Priests* are his brethren, the *Cardinals*; the *High Priest* or Judge is the *Pope*, the Vicar of him who is a Priest for ever after the order of Melchisedek, appointed by God, the Judge of quick and dead; the first sort of judgments *between blood and blood* is meant of *criminal and civil* causes; the last *between stroke and stroke* is meant of *ecclesiastical and criminal*; the middle *between*

“ *plea and plea* belongeth to both *ecclesiastical and civil* ; in which if any one contemn the sentence of the Apostolic See, he is *doomed to die*, that is, to be cut off by the sentence of excommunication, as a dead man, from the communion of the faithful !”

“ Perhaps the Catholic Scripturist will say : That they now argue from this place only, by parity of reason, that there must be one High Priest among Christians, because there was but one among the Jews. To which we will give an answer, when they shall prove, that Judea was as big as the whole world.”

(c). p. 117. When the Rev. R. W. Sibthorp in the year 1842 took the hasty and ill-considered step (as he has since solemnly confessed it to be), by which he united himself for a time to the Church of Rome, he thought fit to publish his “ Reasons” for taking that step. The chief reason appeared to be his desire of seeing the *Jewish economy* re-produced *visibly* in the Christian Church.

Several “ Answers” were given to his “ Reasons.” The most remarkable was that by a converted Jew, Mr. Ridley Herschell, a gentleman of high and unblemished character. He tells us :—“ It was among Roman Catholics that I first began to inquire into the nature of Christianity. So long as I continued in nature’s darkness, I desired nothing better than the Jewish Church in which I was born—ancient, united, and in former times universal, seeing that there was no true Church but itself. Its services have a fair shew of devotion ; and it is not without its appliances for quieting the

"stings of conscience. But when under the pres-
 "sure of deep affliction, I sought for the consola-
 "tion this world cannot give; then all was dark;
 "between the Holy God and sinful man there
 "seemed an impassable gulf. In this state of mind,
 "the providence of God led me for the first time in
 "my life to read the New Testament. Its perusal
 "did not set me to seek for a church; but it led me
 "to ask the church how I should find that peace,
 "which Jesus of Nazareth promised. Being then
 "in a Roman Catholic country, I applied to
 "ministers and members of that communion. They
 "were kind and sympathising; ready to instruct
 "me, to the best of their ability. But I can truly
 "say, *miserable comforters were they all*. Confession
 "of sin to a priest brought no sense of God's for-
 "giving love to my soul. The repetition of Ave
 "Marias and Paternosters only reminded me of
 "what I had been taught to use as the remedy for
 "all evils, temporal and spiritual, the repetition of
 "the 23rd Psalm. Vigils and fasts I had been ac-
 "customed to from childhood; and had too often
 "felt their inefficacy, to put faith in them as means
 "of comfort."

"Had I found in their church, that which the
 "New Testament led me to believe that I should
 "find in Christianity, I would have joined it. I not
 "only did not find it, but found much that was di-
 "rectly contrary to the doctrine of the New Testa-
 "ment, and therefore I did not join it." Then,
 "addressing Mr. Sibthorp, he says:—"You state, that
 "the constitution of the ancient Jewish Church led
 "you to look for a similar constitution in the Church
 "of Christ. Strong as my predilections were in fa-
 "vour of that Church in which I was born, I was

"led by the perusal of the New Testament to a
 "different conclusion. I find the two dispensations
 "spoken of, much more in the way of *contrast*,
 "than of resemblance." To prove this, he quotes
 Heb. ix., 10 to 14., x. 19, &c. Speaking of the
Mediatorial system, he has a remarkable passage :
 "The Jews have many traditions of the awfulness
 "of the sojourn of the High Priest, when he went
 "alone into the most Holy Place ; and allege, that
 "in the time of the second temple, many of the
 "High Priests died there, unable to bear the awful
 "presence of God. With these notions instilled
 "into me from childhood, of the sacred and *fearful*
 "nature of a *direct* approach to God, I was predis-
 "posed to receive readily the tidings of any *human*
 "*intercessor*, whether *priest, saint, angel, or the*
 "*Virgin Mary*. Did I find a hint of any such in
 "the New Testament? No. Did I find a hint
 "that there is now any need of such? No. I find
 "that all believers have boldness to enter into the
 "Holiest by the blood of Jesus. The matter is
 "brought forward (in the Epistle to the Hebrews)
 "for the express purpose of marking *the contrast*
 "between the two Dispensations." As regards *daily*
Sacrifices, he says to Mr. Sibthorp : "You state
 "that the consideration of the Mosaic Dispensation
 "led you 'look for a church characterized by con-
 "tinual daily sacrifices.' Most certainly the New
 "Testament leads us to no such expectation.
 "There the Holy Ghost, by the pen of Paul, ex-
 "pressly states, that the sacrifices were repeated,
 "yearly and daily, *because of their inefficiency to*
 "take away sin. *Because they were but shadows,*
 "therefore there was 'a remembrance again made
 "of sins.' Now to this, Christ is brought forward in

"the way of *contrast*. 'Every priest (among the
 "Jews) standeth, daily ministering, and offering
 "oftentimes the same sacrifices which can never
 "take away sins. But this Man, after He had
 "offered *one sacrifice for sins*, for ever sat down on
 "the right hand of God.' The 'Lamb of God' has
 "been slain, therefore the consciences of true
 "worshippers are purged; and sacrifices, real or
 "symbolical, cease to be offered." With regard to the
Pope's being the antitype of the Jewish High Priest,
 Mr. Herschell expresses his surprise, that Mr. Sib-
 thorp could have fallen into such an error, "from
 a confusion of type and antitype." The Pope being
 in the Romish view the *visible representative* of
 Christ, "the representative on earth of the Divine
 High Priest in heaven," is himself *but a type!*
 "So," says Mr. Hershell, "while you profess to
 "expect in the Christian Church the *antitypes* of
 "the Jewish Dispensation, it turns out that after all
 "you are merely looking for *a new set of types*. 'The
 "Catholic Church,' you tell us, 'stood forth in my
 "view, the close and perfect antitype of the Church
 "under the Old Testament.' That is, you state or
 "infer: Rome (the city) is the antitype of Jerusa-
 "lem; the Pope, of the Jewish High Priest; the
 "priests and deacons, 'of the regularly organised and
 "consecrated Priests and Levites;' the daily mass,
 "of the daily sacrifice; the seven sacraments, of
 "the seven-branched candlestick; 'the magnificent,
 "significant ritual,' of that ritual 'every ceremony
 "of which was symbolic.' If the Christian Church
 "consist of such antitypes as these, it is, indeed,
 "the shadow of a shade."

Returning to his own experience, when, in severe
 affliction, and under deep conviction of sinfulness,

he sought a solid comfort and peace with God, which Judaism, robbed of Christ, could not give him, Mr. Herschell says: "I had been accustomed all my life to a *religion of forms*, but I saw in the Gospel of Christ a more excellent way." Then briefly summing up the glorious privileges *freely* held out to all who believe, he declares: "Of those glorious privileges of the sons of God, I heard no more in the Church of Rome, than in the Jewish Church. The same reliance on outward forms, the same spirit of bondage, the same twilight of uncertainty, characterized the Church I had left, and that with which I now came into contact. The fundamental truths of the Gospel are but dimly discernible; while many things are held as truths, which contradict them." Lastly, as regards the boasted *unity* of the Romanists in their Church, this impartial and truly enlightened witness observes: "If *outward uniformity* be the good a man seeks, he may find it in Romanism. There he may find quiet. *The man who is vexed with the noise and bustle of the street, may in like manner take up his abode in the church-yard.* The dead are quiet enough."

These extracts, from a pamphlet which served its purpose at the day, are worth preserving. Doubtless, Mr. Sibthorp, whose piety and sincerity none ever doubted, now agrees with the sentiments which they so strikingly express.

(d). p. 118. "General Councils," says our Church Article xxi, "forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, may err, and sometimes have

“erred, even in things pertaining unto God.
 “Wherefore things ordained by them as necessary
 “to salvation, have neither strength nor authority,
 “unless it be declared,” (i. e. made clear) “that
 “they be taken out of Holy Scriptures.”

(e). p. 119. The sins which the Church of Rome introduced, that she might bring the people into bondage, are what Luther called “*ficta peccata*”—made sins—sins arising from “*the commandments of men*,”—such as existed among the Jews in our Lord’s time.

In the confession of Augsburg, drawn up by Melancthon, it is said: “Gerson writes, that many
 “fell into despair, and some even committed
 “suicide, because they found it impossible satisfac-
 “torily to observe the traditions of the church.”
 Gerson was a Romanist of the fifteenth century. What a deliverance would the true doctrine of Justification by Faith have proved to such persons, had they known it!

It was these sins, on which Luther exhorted Melancthon to lay little stress in his sermons, and to preach boldly, that even the greatest sins, sins against God’s plain commandments, are freely, and at once forgiven by Christ, when confessed to Him in penitence and faith.

Melancthon in a letter to Luther, had expressed great uneasiness as to a point of duty which concerned a secondary matter. Luther, in his answer, bids him concern himself more with the efficacy of Christ’s blood to wash away all sins, than with the size of the sins. In his usual style, he then says: “If you *preach* of grace, let it be *real* grace; if you

“preach of sins, let them be *real* sins. Be a sinner, and sin boldly; and so much the more “stedfastly trust in Christ.” By which words, he clearly means: ‘*Describe the sinner, as the chief of sinners*—let him bring real sins—sins of the greatest magnitude, such as unbelief,—to the mercy-seat. Put yourself in the place of such a sinner, let your convictions of sin be deep, arising from deep offences against the gracious God and Father of our Lord Jesus Christ, *then you will preach properly.*’ Bossuet, and others after him, even incautious Protestants, have so dreadfully misrepresented Luther, (than whom none could be *more moral*, as Erasmus confesses) as to suppose that he counselled Melancthon to fall into sin on purpose!—and that into all kinds of sin! But this is only one specimen out of many, of the violent mistakes made of Luther’s meaning in various passages; because he spoke strongly, and only to the occasion. See Archdeacon Hare’s “Mission of the Comforter,” Note w, for a very triumphant defence of that most holy, most pure-minded, man of God,—whom none but those who are themselves pure in mind and heart, can thoroughly understand.

The false principle of the “*ficta peccata*,” or sins of human making, is this—that they place sins committed against the Visible Church, which is but the hand-maid of Christ, on a level with sins against the Ten Comandments.

As an instance: when the Visible Church thought fit to prohibit the marriage of priests, and compelled them to take a vow, then the sin of breaking this vow was held greater, than that of breaking the Seventh Commandment. Concubinage was allowed.

A small tax paid into the Chancery of Rome, sufficed to cancel the sinfulness. Thus the Law of God was set aside by the "commandments of men." (See proofs of what is here stated, in Bishop Gibson's "Preservative," Vol. i. Tit. i. ch. 5.)

Our Lord reprehended the Pharisees, for setting the Altar of God above the God of the Altar. Thence arose the "*fictum peccatum*," described by the name of "*Corban*"—by which it was counted a greater sin to violate the promise made to the Church, than to violate the Fifth Commandment. (Matt. xv., 1 to 9., and xxiii., 16 to 26.)

We may also mention the vast and arbitrary extension of the prohibition of marriages when they fell within certain degrees of kindred or affinity. This brought the consciences of men into bondage to the Church of Rome. In this, as in other cases of "*ficta peccata*," "*the hearts of the righteous were made sad, whom God had not made sad.*" The only remedy for the imaginary sins thus committed, was the purchase of the Pope's dispensation.

Another instance in which the same false principle is exhibited by the Church of Rome, is that of confounding separation and schism. These are not necessarily, and in all cases, one and the same thing. To cleave to Christ, it may be needful to quit a Visible Church. If so, the separation is not schism. The schisms spoken of by St. Paul, in his 1st. Epistle to the Corinthians, were *within* the Church—so that schism may exist without separation, just as separation may exist without schism. The sin of schism lies in *causeless* separation, whether outward or inward. On this point, Archbishop Laud speaks thus: "A schism must needs

“be theirs, whose the cause of it is. There may “be a necessary separation, which incurs not the “blame of schism.” (Conf. with Fisher, § 21. 1.) And again, “He makes the separation, that gives “the first *just cause* of it.” (Ib. § 21. 2.) But the Church of Rome shuts all out of the pale of salvation, who quit her pale. This was the very error of the Judaizing teachers—they were guilty of schism, by including *circumcision* in the terms of communion.

(f). p. 121. “*Sacrifice is now no part of the Church Ministry,*” says (Hooker, Eccl. Pol. B. v. c. 78.)

And so says our Book of Homilies—“Make “Christ thine own, and apply Him to thyself; “herein thou needest no other man’s help, no other “sacrifice or oblation; *no sacrificing Priest*; no “mass; no means established by man’s invention.” (Sermon on *the Sacrament*, 1st. Part—supposed to be Bishop Jewel’s).

Thorndike, Prebendary of Westminster, speaks thus: “As for the *Priest’s* office, from which most “men desire to derive the pre-eminence of the “clergy, it was manifestly *peculiar to Israel after the “flesh*, and to cease with the same, seeing the “Church hath no other sacrifice, but that one of “Christ upon the Cross.” (“On the Right of the Church.” p 333. Brewer’s Edition, 1840.)

LECTURE IV.

THE

CHURCHES OF ENGLAND AND ROME,
COMPARED AS TO
THEIR RULE OF FAITH.

JEREMIAH ii. 13.

“My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

I SAID in the beginning of my first discourse, that you must be on your guard, when you hear it said, that the difference between the Reformed religion and the Romish lies ONLY *in some additions*, which the Church of Rome has made to the truths of Scripture. (a) It is true, the difference lies in these additions—but that difference is *vital!* The

additions made by the Romanists to Scripture have destroyed the simplicity and purity of the Gospel. They are of the character of those additions made by the Judaizing teachers in St. Paul's days, of which I spoke in my last discourse; and which, according to the Apostle, were of such a deadly nature, in their effect on the Gospel, that if the Galatians embraced them, "*Christ,*" he said, "*would profit them nothing.*" I am bold to say, my brethren, that the differences which separate us from the Church of Rome, are of this character. They touch the vitality of our religion. I am bold to say, that the causes of disunion among Protestants in general are as nothing, compared with them. No one can more lament Protestant divisions than I do. They not only produce heart-burnings, where nothing but brotherly love should exist, but they prevent our offering such an unbroken front to our common enemy, in the approaching contest, as we ought to offer. They give occasion, also, to the Romanists to contrast *our apparent disunion* with *their apparent unity.* (b) But—I desire to repeat—the real differences between the Church of England and her orthodox Protestant brethren, are as nothing, compared with the differences between her and the Church of Rome. For these latter are on points of doctrine—and of fundamental doctrine. They affect the

honour of Christ. They concern the whole character of the Gospel. Now, do *I* say this of the *magnitude of our differences*; and does not the Pope say the same? Do not the new Cardinal and the new Bishops say the same? Do not even those unhappy men who have left our communion—in which they so long ministered, and knew so well the honesty, and truthfulness, and tolerant spirit, which characterize our beloved Church, the recollection of which should have hindered their using harsh and contemptuous language towards her—do not even they re-echo the words of their superiors? Yes, all with one voice proclaim, that we are *hopelessly heretical!*

They declare that *the gulf* which divides us from themselves is *impassable*. They treat our Church as non-existent. They speak of England, as having been in a dead and heathen state, ever since the Reformation. (c) Yes! our beloved *Country*, which, with all its faults, is the glory of the earth, and the foremost in every great work of love and beneficence, is spoken of as "*a heathen country*"—without a church, without bishops, without clergy, without a christian people. I stop not to ask, what manner of spirit they are of, who thus describe a country, which has produced men more worthy to be *sainted by mankind*, than most of those whom the Church of Rome calls "Saints", and which is at this moment

making such unparalleled efforts to spread the Christian Religion throughout the world ; but I ask : Is not this a confession, that there exists an irreconcilable contrariety between the Church of this Country and the Church of Rome ? I only point to the fact, that such a confession is now undeniably made. We thank the Pope and his followers for having made it. We thank them for proclaiming the truth—which deluded men among ourselves, in false charity, have often doubted. There can be doubt no longer. The conduct, and still more the language, of the Roman Church on this occasion, is an acknowledgment, that all efforts to put a construction on our Articles and Formularies, which would bring them into anything like agreement with the Catechism of Trent, and the Breviary, and the Creed of Pope Pius iv., have been made in vain. All hopes of union, such as some have fondly and perilously entertained, must now be given up. No position half-way between the Church of England and the Vatican, can be acknowledged by either Church. We rejoice, for the sake of those who have been in such a false position. Unless their spiritual health has been irretrievably injured, they will now draw back. And all who have hitherto suspected our church of having any leaning towards Romanism, will be satisfied that their suspicions

were unfounded. *In herself*, she is clean and undefiled. The principles of the Reformation are still hers. She loves the memory, and adheres to the views, of the Reformers. And that this is the case, we have the testimony of those who bear us no good will, the Romanists. They have done us the greatest service by throwing off all disguise, and telling the world that there can be no peace between themselves and us, *unless we be entirely changed*. Be it so!—there can be no peace except on that condition, and to that condition we never can agree. Rome *cannot* change, by her allegiance to the Council of Trent. We *will not* change, by our allegiance to the Gospel of Christ. Therefore we must be content, at an interval of two hundred years, to take up the cry of one of our most pious bishops, (uttered in a christian spirit, and having reference to none but christian means of warfare)—“*No Peace with Rome!*” (d)

You will ask: What is the explanation of the existence of this vital difference between the two churches? How was it that the Church of Rome had diverged so far from the Gospel? And how did the Church of England find her way back again?

The explanation is this: The Church of Rome had “*made void the Word of God through her tra-*

ditions." The Church of England returned to the *Scriptures*, as the *only source and standard of faith*.

If doctrines are drawn from different sources, you will not wonder that they should be different.

We affirm, that the Romanists "*have forsaken the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.*"

We drink once more from the fountain of truth. They still drink from the stream, which has received the impurities poured into it during more than a thousand years. They refused to have this stream purified at the Reformation.

Here then, my brethren, is the whole cause of difference. The *Church of England* has a *single Rule of Faith—Holy Scripture*. The *Church of Rome* has a *double rule—Scripture and Tradition*; which however, practically and often avowedly, resolves itself into *Tradition alone*.

I must explain to you in what sense the word "*Tradition*" is used, as here applied to a *Rule of Faith*. To do this, I must first say, in what sense it is *not* used. It is not that *merely historical evidence*, by which we are justified in observing certain *practices*, such as the keeping of the Sabbath on the first day of the week, and the baptizing of Infants. We trace these practices, as we do any historical

facts, up to the times of the Apostles, by the evidence afforded us in the writings of the earliest christians,—regarded merely as honest men, who told the truth concerning what was before their eyes,—not as divines, expounding points of doctrine. And we doubt not, that in retaining these observances, we are shewing a proper reverence for *Apostolic* example. It is not on any ground of peculiar authority, supposed to belong to the ancient writings I mention, that we do this; it is simply because we regard the writers as witnesses worthy of credit. If they had not been christians and yet entitled to such credit, their testimony would have answered the same purpose.

In like manner, the Tradition from which Rome derives her faith, is *not* that evidence, on the strength of which we believe the Scriptures of the New Testament to be the genuine writings of the Evangelists and Apostles. Here again, all we want is *historical testimony*, by which to trace up the books to the Apostles' times. We ascertain their genuineness, as we do that of any uninspired ancient book, such as Cæsar's Commentaries or Virgil's *Æneid*. Augustine said: "If I did not put trust in the church, I should not put trust in the Scriptures." We say the same. He only meant, that he relied on the honesty of the different churches,

which possessed copies of the original Scriptures, and by mutual collation of their copies, settled the canon. He was not speaking of a matter in which the churches gave their *opinion*; but of a matter of *fact*, to which they testified. In such a matter, all that is required is *veracity*. To speak of *authority* in such a case, is to speak of that which would destroy our faith, and would have destroyed Augustine's. If we thought that the early christians had presumed to exercise authority, as if they were invested with miraculous discernment in their determination of the canon, we should feel that a heavy blow was inflicted on the canon itself. No! —they acted only as “witnesses and keepers” on that great occasion. (e)

Having shewn you, that Tradition, as applied to faith, is not that which is applied to historical facts, let me now explain to you, *what it is*.

It is analogous to that which the Jewish Rabbies held to be the *Oral Law*. They said that besides the written law, contained in the Pentateuch, Moses delivered an oral law, of equal authority, which was *handed down* by the Rabbies from generation to generation. This oral law is the basis of their Talmud —which is practically their Bible, and which keeps them back from acknowledging their own Messiah. They, like the Romanists, have professedly a

double rule, the written word and the oral law; but practically, a single one, the oral law alone. Our blessed Lord, you are aware, condemned that oral law, as altogether of human invention, and as destructive of the Word of God. In spite of this warning, men have ventured, under the Christian Dispensation, to hew out for themselves the same broken cistern. The Church of Rome declares, that, *besides* what they wrote in Scripture, the Apostles delivered a *body of doctrines* orally, which was intended to be *supplementary to their writings*, and of *equal authority*. These doctrines, the Council of Trent says, have been in the *uninterrupted possession* of the church, from the first,—in exactly the *same state in which* they have finally brought forth to view, and made binding on the Romanists. The Church of Rome professes to gather them for the most part from the *writings of the fathers*—just as the Jews gathered their supposed oral law from the writings of the ancient Rabbies. Why, in either case, the office of writing down the things delivered should be left to the future, with the great probability of loss or corruption in the mean time, and not be performed at the moment when they were delivered, and by those who delivered them, we are at a loss to conceive. It appears to us *primâ facie* inconsistent with the Divine wisdom and goodness.

But they insist on our believing that God pursued this process. It is in vain that we plead the great improbability; or that] we even turn to the early Fathers, and show out of their works, that there is scarcely any one thing in which they so much agree, as in sending us continually to the Scriptures *alone*, from which to gather our *Faith*!

Tradition, as a source and rule of faith, is called by the Romanists "*the unwritten Word.*" You must be aware of this, my brethren, otherwise when you hear a Romanist appealing to the Word of God, you may think that he has some Scriptural support for what he says. Though *we* by the "*Word of God*" always mean the *Scripture*, he may mean the "*unwritten Word,*" that is, Tradition. It will be well to ask him which he means, the Written, or the Unwritten, lest we should mistake some "*commandment of men*" for a divine precept.

And when a Romanist uses the phrase "*the unwritten Word,*" you must keep in mind what I have mentioned, that he means what was *originally not written*, but was afterwards, for the most part at least, *written by the Fathers.*

That I may not ask you to take my representation on trust, let me now refer you to the Romanists themselves.

“ We,” says Cardinal Bellarmine (one of their highest authorities) “ assert, that the *necessary doctrine* whether of *Faith* or *Morals*, is *not* all expressly contained in Scripture; and therefore, that *besides the Written Word of God*, there is a *necessity for an unwritten Word*, i. e. the divine and apostolical *Traditions*. But Protestants teach, that *all things* necessary to Faith and Morals, are *contained in the Scriptures*, and therefore, that there is no need of any unwritten Word.” (f)

Bossuet, the celebrated Bishop of Meaux, who also is a very high authority among the Romanists, and who tried, as much as possible, to put the tenets of Romanism in a light acceptable to Protestants, thus speaks: “ We receive with *equal veneration*, all that has been taught by the *Apostles, whether in writing or by word of mouth*.” “ Our adversaries should not be surprised, if we, who are so earnest in collecting all that the fathers have left us, do preserve the *deposit of Tradition as carefully as that of the Scriptures*.” (g)

But let us hear the Council of Trent on this subject.

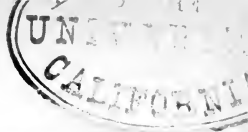
“ This Sacred Council, *assembled in the Holy Ghost*, (h) and presided over by the three Legates of the holy see—knowing that the truth is contained in the written books, and in the unwritten

“ traditions, which having been received by the Ap-
 “ ostles, either from the mouth of Christ himself, or
 “ from the dictates of the Holy Spirit, were handed
 “ down and transmitted to us,—after the example of
 “ the orthodox fathers, receives and venerates *with*
 “ *equal affection of piety and reverence* all the books
 “ of the Old and New Testament, *and also the Tra-*
 “ *ditions*, relating as well to *faith*, as morals ; inas-
 “ much as coming either from the mouth of Christ
 “ himself, or dictated by the Holy Spirit, they have
 “ been *preserved* in the Catholic Church *in uninter-*
 “ *rupted succession.*” (Sess. iv. 1st. Decree.) (i)

Then enumerating the canonical books of Scrip-
 ture, (and including in them the *apocryphal books*)
 the council adds :

“ If any one shall refuse to receive *these books*,
 “ as contained in *the ancient vulgate Latin Edition* ;
 “ or shall knowingly despise the aforesaid *Traditions*,
 “ let him be accursed.”

Here, my brethren, we have *three points* decided,
 all very momentous, and enforced to be believed on
 pain of Anathema, namely, the *independent and*
equal authority of the Traditions—the union of the
Apocrypha with the ancient canon of Scripture,—
 and the elevation of the *Latin Vulgate* translation,
 to a level with the original Hebrew and Greek
 Scriptures.



So entirely *independent* is the authority of the traditions, that there are several tenets, articles of faith, which are made to rest on *Tradition alone*, without any reference to Scripture.

At the close of the decree of the council, on "*Purgatory*," the doctrine laid down, is declared to be that which was "*handed down by the holy fathers and sacred councils*." Here is no mention whatever of Scripture.

In the decree on the "*Sacrifice of the Mass*" for departed souls, we find tradition alone mentioned.

The same is the case with the decree on the doctrine of "*Indulgences*."

Also, in that which regards the "*invocation, veneration, and relics, of Saints, and of Images*," we have no mention of Scripture.

So that it is manifest, from the decrees of the Council of Trent, that *tradition by itself* is considered a *sufficient rule of faith*.

Let me make one quotation more from the authoritative documents of the Church of Rome, that you may have no doubt concerning her views on the subject which engages us. Hear the first two articles of the *Creed of Pope Pius iv*.

The first is : "*I most firmly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the church*."

The second is : “ I also admit ” (not, “ I most firmly admit and embrace, ” — the language grows cold) “ the *Sacred Scriptures* ; according to that sense, which the holy mother Church, to whom it belongs to judge of the true meaning and interpretation, hath held and holds ; *nor will I ever receive and interpret them, otherwise than according to the unanimous consent of the fathers.* ”

In these two articles, you see, my brethren, that Tradition is put before Scripture, and much more warmly acknowledged. And even where Scripture is tardily and coldly acknowledged, there is a proviso, that the person who accepts it as God’s Word, shall never presume to judge of its meaning, unless in the sense of holy mother Church, and according to the unanimous voice of the fathers. As the Church of Rome has scarcely ever decided the sense of Scripture, except in cases where she wished to aggrandize the priesthood, by separating them from the laity, and constituting them the Church, and investing them with almost divine prerogatives ; and as the fathers have scarcely ever been unanimous (*except in the early centuries, when they agreed in the doctrine of the Trinity, and in holding up the Scriptures as the sole rule of faith, and in expecting the Man of Sin to arise, as soon as the power of the Roman Empire should be taken out of the way*) ;

under these circumstances we may naturally ask, what profit is to be derived by individuals from “*admitting*” (the word is almost an insult!) “*the Sacred Scriptures ?*”

Yet so afraid, even with these restrictions, is the Church of Rome, lest the Scriptures should weaken her influence, if read at all, that the “*Congregation of the Index,*” as it was called, appointed by the Pope and the Council of Trent, to decide what books could *not be read with safety*, included the *Bible in the vernacular tongue !* No layman, by the *fourth rule*, is allowed to possess such a Bible, without written permission from the bishop, obtained through the priest. (k) This prohibition is not put in force, in a Protestant country like ours. But it has not lost its force ; and may be brought into action at any time. Meanwhile, it shews the dread which Romanism has of the Written Word.

In accordance with this feeling of dread, the Romanists have ever *disparaged the Scriptures*. They call them unintelligible. As if God, by His Holy Spirit *could not, or would not*, write so as to be understood ! Did not our Lord charge the Jews with sin, because they did not understand what was written ? Yet Bellarmine hesitates not to say (and it may serve as a specimen of what they all say)—“*The Gospel, when unaccompanied with tra-*

“*dition, is an empty name, and words without meaning.*” (1) Thus you perceive, my brethren, what is the effect of *combining* tradition with Scripture. Tradition absorbs the whole regard and confidence. Scripture takes the second place—and often is altogether overlooked, or even unscrupulously opposed; as when men “*bow down*” to images, and when many mediators are introduced, instead of the “*One Mediator*” being alone acknowledged. Our examination, in my first discourse, of the Pope’s claim to be the heir of St. Peter, founded on an imaginary supremacy of that Apostle, and the ease with which his case was refuted, may serve to shew, that the Romanists have an interest in *preventing* the reading of the Scripture, or if they cannot prudently prevent its being read, then in *disparaging* it.

Behold then, brethren, what you must give up, should you be so unhappy as to embrace Romanism. You would no longer be allowed to drink cheerfully and to the full of the fountain of life. If you went at all to Scripture, you would go with fear and trembling. You would read it with other men’s eyes. You would judge of it with other men’s minds. Your own understanding and conscience would be previously surrendered. Our Lord said: “*Search the Scriptures.*” The Apostle Paul said: “*I speak as unto wise men, judge ye what I say.*”

But the Church of Rome forbids to search the Scriptures; or to judge what was the Apostle's meaning. What said the Cardinal who has stirred up the present strife, in the lectures which he delivered fifteen years ago? "*There is but one gate of entrance into the Church,*" (meaning his own church) "*and that is the gate of absolute, unconditional submission to the teaching of the church.*" Here we are told what awaits any one, who passes out of the light and liberty of Protestantism, into the darkness and bondage of Popery. At the very moment of making this exchange, he must lay down his mind and conscience, never (m) to be exercised again, in matters of the highest consequence, to the end of his life.

It is remarkable, that under all religions, where there has been a written book at the beginning, there has grown up in time a system of *unwritten* traditions, which has at last superseded it. It is the ready device of ambitious men, who desire to speak with authority, and who fail not to speak to their own advantage. I have already alluded to the Jewish Talmud, and I have reminded you of the way in which our Lord characterized the traditions which compose it. In the Mahometan religion, the same thing has happened, which has taken place in the Christian. An unwritten word is there, as

in the Roman Church, set up against the written. There is the same division between the Turks and the Persians, that exists between the Romanists and the Protestants. The Turks have added traditions, or a pretended oral law, to the Koran—the Persians utterly reject it. (m') The time will not allow me to seek for other instances; nor is it necessary. It is enough to shew that *nothing strange* has taken place, in the fiction of a Christian oral law, which has been made in the Church of Rome.

By such a fiction, united with the convenient assumption, that the Church alone has possession of this law, and can infallibly gather it out of the fathers when needed, it is plain, that *additions* may be made to the revealed religion of Jesus to an extent, which shall entirely change the character of the religion. And this is what we charge the Romanists with having done, as I have before stated. We charge them with "*having made void the Word of God through their traditions,*" after the example of the Jewish Rabbies. And they in their turn, charge us with having cast off Christianity, because we have cast off Tradition. This brings me to lay before you *our own* confession of faith. It is contained in our Sixth Church Article.

"*Holy Scripture containeth all things necessary to salvation, so that whatsoever 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 the faith, or be thought requisite or necessary to salvation.”

Brethren, this is a simple, but noble, confession. Here we see no self-seeking on the part of the Church. Here we see the Church, like Mary the sister of Lazarus, sitting at the feet of Jesus, and hearing Him speak. Scripture is the revelation of Christ. It is the office of the Holy Ghost to *“take of the things of Christ and shew them unto us,”* which is done in the inspired Word. To that Word we make no addition. What act was ever more bold, and more unfaithful, than that by which the Church of Rome added the uninspired Apocrypha to the Scriptures? The Visible Church, says our twentieth article, *“is a witness and keeper of Holy Writ.”* But here was a Church, (if after that she deserves the name) acting the part of a traitor, and invader of that which it was her office to protect! (n) Let us be thankful that our church has committed no such crime. A list of the canonical books is added to our sixth article, but no Apocryphal one appears amongst them. When the ancient, and in part excellent, Apocryphal books are read by us on week-days, it is only, as our Prayer Book tells us, for moral instruction, not for doc-

trinal. Scripture alone is appealed to for doctrine. And I cannot but believe, that, if for nothing else, yet for the self-denying renunciation of all dominion over men's faith (o) which is made in the sixth article, and for the confession it contains of the sufficiency and sole supremacy of the written Word, God will continue to defend and bless our Church. For ever thanked and honoured be the Reformers, who drew up, and bequeathed to us, that inestimable Article! It is the palladium of our Church.

We depend not, my brethren, on the opinions or characters of men, for the truth of our religion. We derive it not from Cranmer, or Ridley; from Luther, or Calvin. If those great and good men had faults, it affects us not. They had all one shining virtue, that of sending men to the fountain of truth, not bidding them seek it at their lips. We derive our faith from a source, the purity of which cannot be assailed. What comfort there is in this consideration! What peace to our minds! The storms may rage around the characters of the departed—history may reveal infirmities in the best men that ever lived—God may have worked His gracious will, even by ungodly men, who only sought to work their own—but our religion itself is safe—our hopes of immortality are built upon a rock—even on that “*Word of God, which liveth and abideth for ever.*”

The first great principle of the Reformation was, that Scripture alone is the rule of faith. But this would have been of little use without another—the right to judge of its meaning for ourselves. Therefore the second great principle was, the *right of private judgment*.

Now, in this respect, our church is true to the spirit of the Reformation. For you will observe that the words of the sixth article are these: “Whatsoever
“ is not read therein, *nor may be proved thereby*, is
“ not to be required that it should be believed as
“ an article of the faith.” In other words, a matter of faith must be either plainly read, or *clearly demonstrable*, to a sound mind of an ordinary character, as a deduction from what is read. But demonstration and deduction imply the free exercise of reason. It follows, that our church recognizes the *right* of that free exercise. Nay, she goes further; for in her excellent *Homilies*, too little studied, yet not unsuited to these times, she represents it not merely as a right, but as a *duty*. Would that all men would read and digest the first of her Homilies, entitled, “A fruitful exhortation to the reading and knowledge of Holy Scripture!”

It is true, that in one of our church articles, which follows at a considerable distance from the sixth, I mean the twentieth, we find it said: “*The*

church hath authority in controversies of faith." But this refers only to disputes occurring among the members of the church, or charges of false teaching brought against her ministers. Every church must have authority to settle disputes, and examine such charges. That nothing more is meant, is clear from the succeeding words: "And
 "yet 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 of Scripture,
 "that it be repugnant to another." To which is ad-
 ded: "Wherefore, although the church be a witness
 "and keeper of Holy Writ, yet, as it ought not to de-
 "cree anything *against* the same, so *besides* the
 "same, ought it not to enforce anything to be be-
 "lieved for necessity of salvation." Here it is plainly left to all men to *judge* of the decision made in any "controversy of faith." Every organized religious body must have, and exercise, the power of deciding disputes within its own bosom. Every particular church, since the divisions caused in Christendom by the assumptions of the church of Rome, has been compelled to put forth a confession of faith, (like our thirty-nine articles,) by which to distinguish itself from other churches, and to declare how it differs from the Roman. Such a *con-
 fession is not a Creed*, like that of Pope Pius iv.

It pronounces no sentence of exclusion from everlasting life, on those who do not embrace it. (p) Our church, I can boldly say, does not identify her pale with the pale of salvation. Church-membership, and union with Christ, are not *necessarily* the same thing. A particular church has *authority* over the one, but *not* over the other. In other words, the Invisible Church gathers its members out of all particular churches. (q)

It is desirable, on a subject so important as that on which we are engaged, to remove all possible misconceptions. Let me, therefore, allude to a possible misconception of the term "Traditions," when it occurs in our *thirty-fourth article*. The traditions, there mentioned, are called "*Church Traditions*." They are not to be confounded with those of which I have spoken, as a rule of faith to the Romanists. Bellarmine divides traditions into *divine, apostolical, and ecclesiastical*. These last concern not faith. They regard *rites and ceremonies*. Respecting them, the *thirty-fourth article* thus speaks: "It is not necessary that traditions and ceremonies be in all places one, and utterly like, for at all times they have been diverse, and may be changed, according to the diversities of countries, times, and men's manners."

There is also a *passage of Scripture*, in which the

word "Traditions" may be misunderstood. I allude to that where St. Paul says to the Corinthians: "*Keep the traditions, as I delivered them.*" I might quote a similar injunction to the Thessalonians. The truths here meant, are those which he taught whilst he was among them. They were *no secrets*. They were such as he embodied in his Epistles. (r) He bade his converts keep them in remembrance. So, at Miletus, in the twentieth chapter of the Acts, he bade the assembled elders "*watch, and remember*" the warnings he had given them during the space of three years. What has this to do with traditions, *supposed* to be orally handed down? Our only means of knowing what the preaching *was*, to which St. Paul alludes, is to consult his Epistles. There we shall find it. We are not in the position of the first converts. Nothing but the assurance of a perpetual miracle, worked in every age, to keep a tradition from being lost or corrupted, could satisfy us, that any oral teaching of St. Paul has come down to us, which is not contained in his writings. And why should God work such a miracle, when to have included the matter in those writings, would have made it unnecessary? Is it not an attribute of God to do His mighty works by the simplest means? Does not St. John tell us, that he "*wrote*" his gospel, that we "*might believe, and*

that believing, we might have life ?" The plan, then, of *writing*, was meant by God to answer the purpose here specified, that of teaching us all things necessary for faith. So that this passage alone of St. John excludes all traditions, independent of Scripture, from having any connection with *faith*. No essential thing would be omitted, according to his declaration of the divine intention. All, therefore that was omitted, was unessential to salvation.

The nature of the truths which concern faith in Jesus is such, as would expose them in a peculiar degree to corruption, if intrusted to tradition and not to writing ; for they are humbling to the natural man,—and they require inward purity. Consequently, if men had power over them, they would alter and accommodate them. But even if this were not the case, we could have no confidence in *any* doctrine, handed down from mouth to mouth for several hundred years before it was committed to writing. Well says a living writer of great ability : “ Who “ would place as much trust in the genuineness of “ some account, which has been transmitted from “ mouth to mouth, by popular rumour, from one end “ of the kingdom to another, as in a letter that has “ been transmitted over the same space ? ” (s) How much more true is this, if instead of one kingdom, the account has to pass from mouth to mouth

through many kingdoms, and that for many ages, before it was arrested, and committed to paper! Now this is exactly the predicament of many, I might say all, of the distinctive doctrines of Rome, which they profess to gather from tradition. We cannot find them in the fathers, who lived in the early centuries. The first time that they appear in writing is, in all cases, long after the death of the apostles—so long, that nothing but a miracle could have ensured their transmission. Let us examine a few cases, and judge what probability exists, that the doctrines have been derived from the apostles “*by uninterrupted succession*”—the condition attached by the Council of Trent to a true tradition.

The *Worship of Images*, we are sure, did not exist in the first three centuries. Many of the fathers distinctly condemn the practice. Even Pope Gregory, though he approved of the *use* of images as memorials, condemned the worship of them. Nevertheless, the second council of Nice decreed the worship in the eighth century. (t) And the council of Trent has pronounced that council a General Council, so that it has received the decree.

In the still higher worship offered to the *Virgin Mary*, we have still stronger evidence of novelty. Epiphanius, in the fourth century, found some wo-

men offering cakes to her, and inveighed vehemently against them. Speaking of our Lord's addressing her, he says: "Lest any should think that the holy Virgin was a being of superior excellence, He called her 'Woman,' as if he had a prophetic regard to those divisions and heresies which were to take place on the earth." Epiphanius is held in honour by the Church of Rome.

In the case of the *Pope's Supremacy*, we have seen how gradually and stealthily it arose, *after* the first three centuries. The propriety of bearing the title of "Universal Bishop" was a secret to Pope Gregory, as we have seen.

Most of the fathers held that the saints are *not* in heaven, but in the blissful place of departed spirits. Consequently, they knew nothing of the doctrine of *praying to saints in Heaven.*(u)

The invention of *Purgatory* was not borrowed from the Greeks and Romans, till the fourth century. This is plain from Ehipanius's words: "After death, there is no help to be obtained. The garners are sealed up, and the time is ended,—the combat is finished, and the lists are emptied, and the crowns are given. Such as have fought are at rest, and such as have not won are gone forth; such as have not contended, cannot now arrive in time, and such as have been overthrown are ex-

“pelled; and all things are clearly finished, after we
“have departed hence.” (v)

Transubstantiation was a novelty a thousand years after Christ. Pope Gelasius, five hundred years after Christ, declared, that the substance of the bread remains after consecration. (w)

These are instances enough to shew, that the doctrines of Rome must have passed from mouth to mouth, if they passed at all, for many hundred years, before they were committed to writing. (x) Who, then, can place the least dependence on them, as real traditions? Supposing them not to have been *mere* inventions, who can imagine that they could come down to the fourth or fifth, or some succeeding century, before they were written down, and yet suffer no change? Brethren, be thankful to God, that your faith, or rather your credulity, is not so severely taxed, as to be required to believe, that accounts passing from mouth to mouth for hundreds of years, can be depended on. Be thankful that your faith rests not on such slippery sands as human traditions, pretending to have been divine and apostolic traditions, after such an interval had elapsed from the times of the apostles, that there is no possibility of testing the pretension. God be praised, that we build not for eternity on such a foundation!

But the Romanists tauntingly ask us : ‘ If our traditions were novelties and inventions, tell us the precise date when each of them came in’ ? This is too much to ask. If I see a person who left me when he was in health, return, after a considerable period, with a wasting disorder, am I to doubt the fact of his having caught the disorder, because I cannot tell the precise time of his catching it ? It is enough for me, that I compare him as he is with what he was, and behold his miserable state. The Egyptians, it has been well said, cannot find the head of the Nile—are they, therefore, to doubt the evidence of their senses, that there is such a river, and that it covers with its descending waters the fields, which before were dry ? But the best answer to this Romish sophism is to be found in our Lord’s parable of the tares and wheat. It was in the night, “ *while men slept,*” that there came the enemy, and “ *sowed the tares.*”

I might now conclude my discourse. I have shewn you the *cause* of the contrariety between the purified church of this country, and the unpurified church of Rome. The doctrines of the one are drawn from Scripture alone ; those of the other from Scripture and tradition combined, or in the case of the *distinctive* doctrines, from tradition without Scripture, and even in opposition to it. I have

shewn you what sort of dependence can be placed on such a mode of acquiring knowledge, especially in divine things, where faith is concerned, and where the only question should be: "*What saith the Lord?*" "*How readest thou?*"

But I ought to notice, what devices the Romanists adopt to evade the force of these arguments against their traditions.

Pressed by the force of reasonings, and the manifest opposition of these pretended traditions to the teaching of Holy Scripture, they have recourse to the overbearing argument of *authority*. They attempt to silence all reasoning, and crush all enquiry. Hear the language of Cardinal Bellarmine.

"That is a *true tradition*, which *all former doctors* (i. e. fathers) have *successively*, in their several ages, acknowledged to *come from the Apostles*, and by their doctrine or practices have *approved*, and which the *universal church owneth as such*; and the reason is, because the *universal church cannot err*."

Knowing that there is not a single tradition on which a distinctive Romish doctrine is founded, which answers the condition of "a true tradition," as described in the first part of this sentence,—that of being acknowledged *in uninterrupted succes-*

sion by all former doctors,—Bellarmine rests its truth on the unerring decision of the “Universal Church,” by which he means the Church of Rome. Truly, this is a convincing mode of determining a doubtful point: ‘*It is so, because we say so!*’

Here, brethren, you have the naked assumption of *church authority*, based on the false pretence of *universality*. When we take the liberty of investigating the existence of that universality, we are stopped with the argument: ‘The Church of Rome says, that she is the universal church, *therefore she is so.*’ Her authority, it thus appears, rests on her universality; and her universality on her authority! This is the circle or maze, which she compels her advocates to tread.

Perhaps I may take another opportunity of commenting further on this convenient assumption of *church authority or infallibility*, which at once crushes all opposition. If it were true, then the gift of the Scriptures by God to men, and that of their mental faculties, would, (if we may so speak without irreverence,) be but a mockery, or rather a snare.

But there is another mode of escape to which the Romanists have recourse, and which appears to pay more respect to reason. It is a modern inven-

tion, unknown to Bellarmine or the Council of Trent. I allude to what is called the *development theory*. (y)

By this theory, a Romanist, when pressed with the arguments and proofs which shew the novelty of the distinctive tenets of his church, gives up the position, that the tenets, *such as they now are*, have been handed down, uninterruptedly, from the time of the apostles, and may be found in the fathers; and candidly confesses, that there is an appearance of opposition to the tenets formerly entertained. But he contends that it is only an appearance. The tenets, he says, are really the same—but in the one case they are seen in the germ, or in an immature state; in the other case, they are seen in their full expansion or development. The modern author, or expounder, of this theory, has laid down rules, by which he supposes that the church guided herself in determining what tenets were truly and legitimately developed.

It is clear, that this is a device, adopted to suit the age, when an open defiance of the rights of reason is not prudent. It is certain that it is inconsistent with the Trent theory, of traditions coming down, just as they now are, from the apostles' mouths. So that the Romanists must choose, henceforth, between the two. They cannot

stand on both. The very attempt to shift their ground is dangerous. It is an abandonment of their claim to unchangeableness.

Leaving them, however, to settle this matter among themselves, we may observe, that the ground they now occupy, is one which is occupied in common with Infidelity. The modern Infidels do not, like those of former days, deride the Scriptures—they profess to respect them—but they develop their contents into a system, destructive of Christianity. So that in this case, as in others, Romanism, to save itself, has not scrupled to borrow weapons from the enemies of religion.

We are told that it is of salvation to hold the distinctive Romish tenets—the fruits of development. How is it then, that it was not of salvation for men to hold them in ancient times, whilst they were unknown and unperceived, being yet in the germ? Nay, it is acknowledged, that in some cases, men held opinions contrary to them, and yet were saved. How is this? Does Christianity differ from age to age? Or, is it not like its Divine Author, “*the same yesterday, to-day, and for ever?*”

Brethren, we will be content to live and die as the ancient Christians did, without holding these new tenets. We have no respect for the Roman Church,—after the investigation we made into the

claim of her usurping bishop, to rule the world. We suspect every peculiar doctrine held by such a Church. We doubt not that self-aggrandisement, rather than love of the truth, has guided her judgment in all cases where our reformers differed from her. We will have none, then, but the old and primitive religion. We discard traditions, development, and every device, by which men have "*added to the Word of God.*" We fear the curse attached to such an act. We desire to be no wiser than those whom St. Paul, and St. Peter, and St. John taught. We desire no other teaching than what the Oracles of God contain. "*One Mediator between God and man*" is enough for us. The joys of Heaven—the pains of Hell—are sufficient for attraction or terror, without a Purgatory. We want no sacrifice but Christ's. We will have no High Priest but Him. We worship God alone—and we worship Him with "*a reasonable service,*"—we worship Him as Christ commanded, "*in spirit and in truth.*" Thus we drink the waters of life at the fountain-head; and we avoid the condemnation which will come on all, to whom the complaint in the text applies: "*My people have committed two evils, they have forsaken Me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, which can hold no water.*"

Let me conclude with the words of one, who, having been inveigled into Romanism, but refusing to prostrate his understanding, was, by the mercy of God, delivered out of it, and gave the world his reasons for returning to our reformed church, in his immortal work,—“The Religion of Protestants a safe way to Salvation.”

“The Bible,” says Chillingworth, “and the Bible only, is the religion of Protestants. I, for my part, after a long, and, as I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but on this rock only. I see plainly, and with mine own eyes, that there are Popes against Popes; councils against councils; some fathers against others; the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age. Traditive interpretations of Scripture are pretended; but there are few or none to be found; no tradition, but only of Scripture, can derive itself from the fountain; but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty, but of Scripture only, for any

“considering man to build upon. *This*, therefore,
“and this *only*, I have reason to believe; *this* I will
“profess; according to this I will live; and for
“this, if occasion require, I will not only willingly,
“but even gladly, lose my life. Propose me any-
“thing out of this book, and require whether I be-
“lieve it or no, and seem it never so incomprehen-
“sible to human reason, I will subscribe it with
“hand and heart; as knowing that no demonstra-
“tion can be stronger than this—*God hath said so,*
“*therefore it is true.*”

NOTES TO LECTURE IV.

(a) p. 141. Many eminent persons have carelessly fallen into this light way of speaking of the difference between the two churches, as consisting merely in *additions* to the truth, made by the Church of Rome. It conveys no adequate idea of the difference, *The additions made to the truths by the Church of Rome, are like the addition of drops of poison to pure water.*

The fundamental doctrines of the Gospel, as the Bishop of Ossory has well remarked, are *exclusive* propositions. Like the first commandment of the Law, they *forbid* all addition. If added to, therefore, they are destroyed. For instance—as there is “*One God*,” so there is “*One Mediator between God and man.*” To add more mediators, is to destroy this fundamental truth. Again—it is the doctrine of Scripture, that we are *justified by faith only*, through the merits of Christ. To add *works*, in the way of *instrumentality*, and to look to the *merits of saints* in addition to Christ’s, is to make void this doctrine, which our church considers fundamental. (See Church Art. xi.) And again—

with regard to the *sufficiency of Scripture*, as the *sole* rule of faith,—the *addition of traditions* nullifies this fundamental truth. (Church Art. vi.)

Yet the Romanists say, it is *safer* to belong to their church than ours, since they do but *add*. Is it safer to drink poisoned water, than that which is pure? Would a man, living in Palestine, prefer to draw from the Jordan, *after* it falls into the Dead Sea?

They say also: ‘Where was your religion, before the Reformation?’ We ask, in reply: Where was our water, before it was filtered and purified?

In like manner, we might reply: Where was our garden, before it was weeded? Or—where was our Parliament, before it was reformed?

If we are asked: Where was Protestantism before the protest at Spires?—we answer: In the Scriptures. Protestantism is *Christianity without Romanism*; and this Christianity is in the Scriptures. A Protestant is one who, *through going to the Scriptures*, rejects Popery.

(b) p. 142. The learned and pious Bishop Hall, who defended Episcopacy in an able work, uses the following language respecting the divisions among orthodox Christians.

“Where are *those waverers*, who stagger in their “trust in *the church*” (meaning the church of Christ) “because of different opinions? Say the Papists: ‘One saith, I am Calvin’s, another, I am Luther’s.’ We disclaim, we defy, these titles, these “divisions. *We are one in truth*; would God we “were yet more one! *It is the lace and fringe of*

Christ's garment that is questioned among us; the cloth is sound.' ("Pharisaism and Christianity compared")

Southey, in an article on "Church of England Missions," in the Quarterly Review, No. 63, contrasts the apparent disunion among Protestants, with the apparent unity among Romanists, by looking *abroad*, where Protestants forget their differences of discipline, and unite to spread the common truth; whilst Romanists, being relieved from the artificial compression which binds them together at home, have broken out into bitter dissensions. "One contrast more," he says, "remains to be noticed, and it is an important one. How triumphantly, or rather with what exultation the Romanists reproach the Protestants for their numerous schisms, is well known; and well would it be, if they who give occasion to the reproach, would consider what advantage they afford thereby to the enemies of the Reformation. At this time there are Protestant missionaries abroad, from all those communities, which are agreed upon the fundamental doctrines of the Christian faith; in other words, which hold the same creed; and believe in the validity of the same ordinances. Lutherans and Calvinists are thus employed; Presbyterians and Independents, Baptists, Moravians, Methodists, and members of the Church of England. But among heathen nations, as in Popish countries, the points of difference between them, are overlooked or forgotten; and they have, in every instance, without a single exception, given each other the right hand of fellowship in *cordial co-operation*. Whereas, among the Roman Catholics, those divisions and animosities which

“ are kept down in Europe, by the temporal au-
 “ thority of their church, have broken out in their
 “ missions. Jesuits and Dominicans, Franciscans,
 “ and Carmelites, have intrigued against, and
 “ counterworked, and undermined each other ; and
 “ in some instances, have engaged their converts in
 “ *actual hostilities. But the boasted unity of the*
 “ *Romish Church bears examination no better than*
 “ *its other pretensions.*”

Dr. Wolff, who was once a Jew, then a Romanist, and lastly, is a Church of England clergyman, and who having travelled all the world over, is entitled to be heard as to the results of his observation and experience, gives a very striking testimony to the internal disunion of the Romanists, which prevails in Europe itself. The passage is too long to quote. It occurs in his Narrative of his mission to Bokhara, p. 387 : “ *I ask, is there union within the*
 “ *pale of the Roman Catholic Church ? &c. &c.*”

(c) p. 143. Card. Wiseman, in his pastoral address, speaking of the Pope's brief, says : “ The
 “ great work is complete. Catholic England is re-
 “ stored to its orbit in the ecclesiastical firmament,
 “ from which its light had long vanished.”

Father Newman, in his sermon at the consecration of one of the new bishops, says : “ The people of
 “ England are now about, of their own free will, to be
 “ added to the holy church. I do not recollect any
 “ people on earth, who, *having once rejected the re-*
 “ *ligion of God,* were again restored to the bosom
 “ of the church. *The grave is opened, and Christ*
 “ *is coming out !*” Can such language be mis-
 taken ?

(d) p. 145. The bishop alluded to, is the good Bishop Hall. Pious as he was, he could not be silent, when he saw in his time (the time when Laud was Primate), so many churchmen hankering after union with Rome. He wrote his book, called "*No peace with Rome,*" to warn them against the attempt. At the close of it, after examining the errors and corruptions of the Romish religion, coupled with their pride and claim of Infallibility, he speaks thus :

" And now, since no wise man can suspect of us, that we will ever grow to that height of madness, as to run perfidiously from the standard of God to the tents of the Roman Antichrist, is there any hope that the Papists will ever be drawn back to the sound and pure judgment of the primitive antiquity? O that God would vouchsafe this grace to the Christian world, that we could but comfort ourselves with the hope of so great happiness !"

" But alas ! *sooner may God create a new Rome, than reform the old.* Yea, needs must that Church put off itself, and cease to be what it is, ere it can begin to be once more again what it was."

" If there be any likelihood of remedy yet to be hoped for, surely it must come either from herself, or from others. Can it come first from herself, since she obstinately defends her errors, not only with tongue and pen, but with fire and sword too?—since she will not yield so much as that she *can* err?—since by the flatteries of her last and worst parasites, the Jesuits, she is grown prouder than ever she was? Can it be, then, from others? How oft has this been endeavoured in vain ! Rome may be sacked and battered, as

“ it has often been, by military forces ; but purged
 “ by admonitions, convictions, and censures, it will
 “ never be.”

“ For us—unless He that doeth wonders alone,
 “ by His stretched-out arm from Heaven should
 “ mightily, beyond all hope, effect this,— we know too
 “ well that it cannot be done. Only this one thing,
 “ which God has promised, we do verily expect,—
 “ to see the day, when the Lord Jesus shall with
 “ with the breath of his mouth destroy *this lawless*
 “ *man, long since revealed to His Church ;* and by
 “ the brightness of His glorious coming, fully dis-
 “ cover and destroy him.”

“ Glory to God, victory to the Truth, war with
 “ Heresy, peace to the Church ! Amen !”

The present Bishop of London, in his charge, A. D. 1842, uttered a seasonable warning, “ *If we are to seek for unity in a reconciliation with Rome, we must be prepared to traverse the entire space between us and the Vatican ;* for not a hair’s breadth will the rulers or doctors of that Church advance to meet us.”

The present Bishop of Lincoln, in his charge the same year, (which is a valuable treatise on the doctrine of *Justification*) sounded the same warning. Having quoted Hooker’s celebrated description of the disagreement between us and the Church of Rome, on that fundamental point, the bishop adds :—“ Such, according to Hooker, is the disagreement between the two churches ; and every part of the statement is borne out by the comparison, which has now been instituted between our Articles and the Decree (of Trent). *It is a disagreement which no ingenuity, no subtlety, can explain away.* If,

“ then, the churches are to be reconciled on the
 “ doctrine of Justification, it can only be by explicit
 “ confession of error, on the one part or the other ;
 “ and we cannot be at a loss to know, from which
 “ that confession must proceed. Rome will not,
 “ indeed cannot until its claim to Infallibility is re-
 “ nounced, make concession.”

The interesting account lately published by Canon Townsend, of his interview with the present Pope, and its result, fully confirms this view of the utter hopelessness of any reconciliation. Nothing more could be expected, after the failure of Archbishop Wake's attempt at reconciliation, detailed in his Correspondence with the candid and moderate Romanist, Dupin.

Bishop Hacket's Life of Archbishop Williams (a book which contains much that is surprisingly applicable to the present state of our Church), has a curious account of a design, similar to Canon Townsend's, ineffectually entertained by Antonius de Dominis, Archbishop of Spalato, in the time of James I. (Fo. 98—104.)

(e) p. 148. See Lardner, on the “ Credibility of the Gospel History.” And Jones, on the “ Canon of Scripture.”

(f) p. 151. Dr. Delahogue, in the treatise “ De Ecclesia Christi,” used at Maynooth, says of the Protestant doctrine that which is perfectly true : “ In “ the principles of Protestants, two things are to be “ admitted ; that *the Scriptures are necessary*, and “ that they are *sufficient for perfecting faith.*”

He adds: "But *both* these principles are most false!" "*Atqui hæc duo falsissima sunt.*" Even the necessity of Scripture, as well as its sufficiency, is here denied.

(g) p. 151. See Bossuet's "Exposition of Doctrine" ch. xvii. Bossuet says: "Jesus Christ, "having laid the foundation of the Church by "*preaching*, the unwritten Word was consequently "the *first* rule of Christianity. And when the "writings of the New Testament were added to it, "its authority was not forfeited on that account." True; *so long as it was accurately remembered*, it was of equal authority. But *we* have not heard it. We have *no means* of gathering its substance, *but from Scripture*. What is true of the first age, is not true of any succeeding one. Even the first age soon fell into error, when *memory alone* was trusted, as we see from St. Paul's second epistle to the Thessalonians, where he calls to their mind a matter which he had told them while he was with them, but which they had forgotten or misunderstood, 2 Thess. ii. 1—5.

(h) p. 151. A doubt has been started by the Rev. M. Hobart Seymour, in his interesting "Mornings with the Jesuits," whether the Church of Rome *has* really and irrevocably claimed Infallibility. He is so learned, that one hesitates to differ from him. But the words of the *Catechism of Trent* are very strong:—"As this one Church, "because *governed by the Holy Ghost, cannot err*, "in faith or morals, it necessarily follows, that other "societies arrogating to themselves the name of

“ Church, being guided by the spirit of darkness” (*a diaboli spiritu* is the Latin) “ are sunk into “ the most pernicious errors, both doctrinal and “ moral.” (Maynooth Translation, p. 102)

The ultramontane opinions, now in vogue, ascribe infallibility to the Pope, when he speaks as Pope. Bellarmine, by no means the most extreme holder of those opinions, speaks in the following extravagant manner: “ If the Pope were to err, “ by enjoining vices and prohibiting virtues, the “ Church would be bound to believe vices to be “ good, and virtues to be evil.” (De Pontif. iv. c. 5) No doubt, he supposed that there was no chance of the Pope erring; but what a way of stating his opinion! It is as much as to say, that there is more certainty about the Pope’s infallibility, than about virtues and vices—that the duty of keeping the Commandments is less clear, than that of submitting to the Pope’s dicta.

Dr. Isaac Barrow has a good saying: “ Infallibility is the mother of Incurability.”

(i) p. 152. This decree concerning the rule of faith in the Romish Church, was made in the fourth session of the Council of Trent, held A. D. 1546, co-incident with the death of Martin Luther.

The sixth Article of our Church was put forth a few years after that session. So that our article may be considered as a solemn disclaimer of tradition and church authority. Having the decrees before their eyes, the *omission* by the Reformers of all mention but that of Scripture, is tantamount to a declaration *against* what was omitted.

(k) p. 155. Of the Rules of the Index, entitled :
 “ Ten Rules, made concerning *prohibited books* by
 “ the fathers selected by the Council of Trent, and
 “ approved by Pope Pius iv.,” the 4th is as follows :

“ Since it is manifest by experience, that if Holy
 “ Bibles are allowed everywhere without discrimi-
 “ nation, *in the vulgar tongue*, more harm than good
 “ will arise from it, on account of the rashness of
 “ men, let the judgment of the bishop or inquisitor
 “ be abided by in this matter; so that with the advice
 “ of the parish priest or confessor, they may per-
 “ mit the reading of Catholic editions of the Bible
 “ in the vulgar tongue, to those whom they shall
 “ know to be likely to derive no harm, but an in-
 “ crease of faith and piety, *which permission let them*
 “ *give in writing*. But if any one shall presume to
 “ read or possess it, *he shall not receive absolution*
 “ *of his sins*, till he has delivered it up to his or-
 “ dinary.”

(l) p. 156. Albert Pighius, a Pope's envoy, did not scruple to use the following language concerning the Holy Scriptures : “ They are, as it were, “ a *leaden rule*, and easily suffer themselves to be “ accommodated to the sense which any one has “ pre-conceived ; and are *a nose of wax*, which may “ be bent this way or that, and follows willingly the “ direction in which you pull it; so they suffer them- “ selves to be twisted and drawn, even to opposite “ senses, and to be adapted to anything you please, “ unless you apply the inflexible rule,—the author- “ ity and consent of the tradition of the Church.”

Card. Hosius, one of the Pope's Legates at Trent, says : “ Vain is the labour spent on Holy Scripture,

“for *Scripture is but a creature, and a beggarly element.*”

Ludovicus, in a speech at the same Council, says :
“*Scripture is only lifeless ink.*”

I quote from Dr. Wordsworth’s valuable “*Letters*” and “*Sequel to Letters*,” addressed to M. Gondon.

(m) p. 157. See Wiseman’s *Lectures*, L. i., p. 17., 1836. So determined is the Church of Rome to crush all private judgment, that she will not allow even *secret thoughts* to be entertained, contrary to her decisions, without incurring her condemnation. The second decree of the fourth session of the Council of Trent declares, that “it belongs to the “mother Church to judge concerning the true “sense of Holy Scripture ;” and not only must none *teach* in a sense contrary to hers, but must not *judge* in such contrary sense, “*not even if their “interpretation were never to see the light!*”

(m’) p. 158. Sale, in his “*Preliminary Discourse to the Koran*,” says : “The different sects “of the Mahometans, may be distinguished into “two sorts—the *Sonnites* and the *Shiites*. The “former are the traditionists, acknowledging the “authority of the *Sonna*, or collection of traditions “—in name, as well as design, answering to the “*Mishna* of the Jews” (which is part of the *Talmud*). “They receive the *Sonna* or traditions of “their prophet, as of canonical authority. But the “*Shiites* reject it as apocryphal and unworthy of “credit.”

(n) p. 159. During the fourth session of the Council of Trent, a solemn anathema was vented against all who shall not accept the *Apocrypha* as *equal in authority to the inspired books*.

Here, beyond all measure the Pope ventured to use the power which he is said to bear,—“*that of the true God.*”

The Jews never received the Apocryphal books, as God's Word. So says Josephus. So confesses Bellarmine. Our Lord stamped the Jewish canon, “the Law, the Prophets, and the Psalms,” as the only “Scriptures.” (Luke xxiv. 27, compared with 44.)

The Council of Laodicea, in the year 360, recited the canonical books of the Old Testament, but omitted the Apocrypha, and the decree of this council was confirmed by the Council of Chalcedon, at which 630 bishops were assembled, and which the Church of Rome acknowledges to be a general council. Pope Gregory i. calls the Apocrypha “the non-canonical books” (Job xix. c. 17). And Jerome made a preface to the Apocrypha, in his own Vulgate, to *arm* his readers against confounding them with the canonical books; which “*armed preface*,” as he called it, the Church of Rome retained in her copies of the vulgate up to the Council of Trent, when she took the daring step of omitting it, and making the Apocrypha part of the canon. (See Father Paul's History of the Council of Trent; Wordsworth's Letters to Gondon, L. iv.; and Bishop Marsh's “Comparative view,” ch. iv. and v.)

The ascribing authority to the *vulgate* translation was a fit accompaniment to the daring act, which

admitted the Apocrypha into the canon. “*Let no one,*” says the second decree of the same session, “*presume to reject the vulgate, as non-authentic, under any pretext whatsoever.*” It was then thought that the translation was perfect, and a Pope’s bull forbade any alteration. How often, nevertheless, has it since been altered, and that by Popes who found out its imperfections, or had them forced upon their attention, may be learnt from James’s “*Bellum Papale.*”

(o) p. 160. *Church authority* is very different from *Church testimony*. The Jewish Church gave testimony to the genuineness and authenticity of the books of the Old Testament,—from which they excluded the Apocrypha, as uninspired. But when they interpreted the prophecies contained in those very books, and interpreted them against our Lord’s claim to be the promised Messiah, we give them no authority—much less, infallibility. If we did, woe to us! Then we must give up Christianity. As a visible Church, there never was a Church which had better credentials than the Jewish. Yet our Lord appealed to the common sense of the people, to judge of the meaning of the Scriptures; which the rulers of that Church faithfully kept, but grievously misinterpreted.

A witness in a court of justice, when the validity of a will is inquired into, may be listened to with confidence, so long as he confines his evidence to the fact within his knowledge, that the document exhibited is the will. But when he goes on to interpret *the words* of the testament, the judge may stop him; for it may be manifest that he is misinterpreting them, and he may have an interest in so

doing. He must not take upon him to do for the court, that which the court is competent to do for itself.

If he says: 'I do not speak my own opinion, but what I heard from my father, and he from his, and he, again, from his father'—such evidence will still be rejected, if it contradicts the plain terms of the will, the genuineness of which, as a matter of fact, is proved. No hear-say testimony can be taken, in opposition to that which appears on the face of the deed.

Thorndike, in his "Right of the Church," in which he takes high views of Church authority, acknowledges that as regards the canon of Scripture, the Church was merely a company of men, witnessing to *the genuineness of the writings*. "The Church cannot act to the *assuring* of any body *herein*, as the Church, but as a multitude of men endowed with common sense, which cannot agree to deceive or to be deceived. For if the profession of Christianity go before the being of a Church, and Christianity cannot be received, till it be acknowledged, with the records thereof, to be from God, then *this assurance*, though it come from the agreement of the men that make a Church, goes on in nature before the quality of a Church, and therefore comes as well from the consent of Jews for the Old Testament, as of Christians for the New." (chap. v.)

(p) p. 163. Bishop Marsh, in his "Comparative View," speaking of the "authority in *controversies of faith*" mentioned in Art. xx., says: "The Church of England carries its *authority* no further than is absolutely necessary for its own preservation. And *Protestants in general*, the Dissenters themselves not excepted, exercise their

“spiritual authority on the same principle, and
 “carry it to the very *same extent* as the Church of
 “England.” (Marsh, ch viii.)

Thus the late Mr. Irving was expelled from the
 Established Church of Scotland, for his opinion con-
 cerning Christ’s sinful nature.

(q) p. 163. The comforting trust that the In-
 visible Church, the true “communion of saints,” in
 which we believe, consists of members drawn out
 of all particular visible Churches, does not preclude
 our affirming that one visible Church is more ex-
 cellent than another. Episcopalians affirm, with
 reason, that Episcopacy is the best, as it is un-
 doubtedly the oldest, form of Church government.
 They consider it necessary to the perfection, but
 not to the being, of a Church. Such was the senti-
 ment of all our Reformers, who felt themselves
 united in doctrine with the non-episcopalian Churches
 abroad, though not in discipline; and, therefore, ac-
 knowledged their orders, as was shewn by the de-
 cision of two commissions issued under Queen
 Elizabeth to our bishops, to try that question.
 Archbishop Wake has expressed the same sentiment
 very strongly, and called those, who would refuse
 the name of Churches to the foreign reformed ones,
 “*men of iron mind.*” Archbishop Sharp, (of York)
 has a passage in one of his sermons worth extract-
 ing :

“The usual method, when the Papists would se-
 “duce anyone from our Church, is this: ‘Christ can
 “have but one Church here on earth. You believe
 “one Catholic and Apostolic Church. Satisfy your-
 “self which it is, and join yourself to it.’ I must
 “needs say, that the waiving all other disputes, and

“ putting the controversy on this issue, is a very
 “ compendious way. Having found the true Church
 “ (by which they mean theirs), they will take care
 “ to satisfy you about all other things, whether you
 “ will or no.”

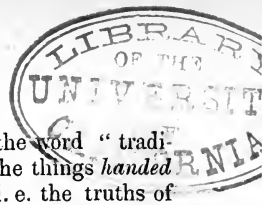
“ But methinks, this question is just such as the
 “ following: ‘ Since there is but one City of Lon-
 “ don, but abundance of streets, and lanes, and
 “ alleys in it, some of which are well built, others
 “ ruinous and ready to tumble, some are healthful
 “ and free from contagious disorders, others per-
 “ haps are visited with the plague; now, in which
 “ of all these streets, lanes, and alleys, is the true
 “ *City of London* to be found?’ ”

“ They are all parts of the same City, but none
 “ of them, singly taken, is that City.”

“ That part of the Church which is found in one
 “ place, may be more pure, holy, and apostolical,
 “ than that which is found in other places. And in
 “ all the countries where the Church is said to be,
 “ those where the faith is professed according to
 “ the Church of Rome, have the greatest mixture
 “ of errors and corruptions.”

“ If it were true, that out of all the communions
 “ in Christendom, one only were the true Church,
 “ the communion of the Church of Rome should be
 “ *the last* that I should join myself to.”

The Archbishop then gives his reasons for saying
 this; deriving them from a comparison of the doc-
 trines of Rome with those of Scripture—in other
 words, making Scripture the test of a true Church,
 instead of making any particular Church the judge
 and interpreter of Scripture. (Sermons, vol. vii. S. 6)



(r) p. 164. Hence it is, that the word “traditions” in the fathers often means, the things *handed down in writing* by the Apostles, i. e. the truths of *Scripture*. Mr. Goode in his learned work “the Rule of Faith,” vol. ii. chap. 10., shews in a way which has not been answered, that “when the fathers speak of ‘*the apostolic tradition,*’ or ‘the tradition of the Apostles,’ they are *almost always* referring to the *Scriptures of the Apostles.*” And that “*sometimes,* when they speak of ‘*the tradition of the fathers,*’ they are referring to something “which these fathers *gathered from Scripture.*”

(s) p. 165. Archbishop Whately’s “Kingdom of Christ.”

(t) p. 166. The words of the council, quoted by Bishop Phillpotts in his Letters to Charles Butler, are these: “Taught by the fathers, we embrace “the venerable images. Let those who refuse to “do this, be *anathema, cast off from God.*” And then they define what is meant by embracing the venerable images. “As for them who say, that it “is sufficient to have images *for the sake of exciting “their livelier remembrance of the prototypes*” (as Pope Gregory i. had said), “*and not for worship,*—“we deplore their madness.”

Now this second Nicene Council, (held A. D. 787) is expressly acknowledged by the Council of Trent to be a general council. So that here we see a refutation of the assertion often made by Romanists in this country, that they do not use images in their Church *for worship.*

(u) p. 167. See Archbishop Usher's "Answer to a Jesuit." p. 374., Camb. 1835.

"Irenæus, Justin Martyr, Tertullian, Clemens Romanus, Origen, Ambrose, Chrysostom, Augustine, Lactantius, Theophylact, and others, are confessed by Franc. Pegna (the Romanist), to have been of this opinion," viz., that the souls of departed saints, though in bliss, are not yet in Heaven.

(v) p. 168. Jerome thought so highly of Epiphanius, that he translated his Greek writings into Latin, for the benefit of the Western Church.

(w) p. 168. Some Romanists have denied the passage to be genuine, in which Pope Gelasius makes this declaration concerning the unchanged substance of the bread. But Dupin, their historian, sums up the evidences candidly and decisively, in favour of its genuineness. See Finch's useful "Sketch of the Romish Controversy."

(x) p. 168. The Romanists have *antedated* the first mention of their peculiar tenets in the fathers, by quoting from writings falsely ascribed to them.

One instance may suffice. Dr. Wiseman, in his "Moorfields Lectures," quotes from Athanasius as follows :

"St. Athanasius, the most zealous supporter of the Divinity of Jesus Christ, and consequently of His superiority over all the saints, thus enthusiastically addresses our Lord's ever-blessed mother :
"Hear now, O daughter of David ; incline thine

“ ears to our prayers ; we raise our cry unto thee.
 “ Remember us O most holy virgin, and for the
 “ feeble eulogiums we give thee, *grant us great*
 “ *gifts from the treasures of thy graces*, thou that
 “ art full of grace ! Queen and mother of God,
 “ intercede for us.’ Mark well these words, ‘ Grant
 “ us great gifts from the treasures of thy graces,’—
 “ as if he hoped *directly* to receive them from her.”
 Then he adds : “ Do Catholics,” (i. e. Romanists)
 “ use stronger words than these ? Or did Athan-
 “ asius think and speak with us, or with Protestants ?”
 (Lect. vol. ii. p. 108.)

Canon Tyler, in his work on the “ Worship of the Virgin,” published by the Society for Promoting Christian Knowledge, thus remarks on this pretended quotation :

“ To Dr. Wiseman’s questions, the direct answer
 “ is, that neither these words, nor the Homily from
 “ which the Dr. quotes them, ever came from the
 “ pen of Athanasius. And moreover, that the irre-
 “ futable proof of their spuriousness is drawn out
 “ at large by the Benedictine Editors, in the very
 “ edition and the identical volume of the works of
 “ Athanasius, to which Dr. Wiseman refers for his
 “ authority, when he quotes the passage as genuine.
 “ The above quotation (made up of different sen-
 “ tences, selected from different clauses, and put
 “ together so as to make one paragraph) is found
 “ in a Homily, called ‘ On the annunciation of the
 “ Mother of God.’ How long before the time of
 “ Baronius this Homily had been discarded as
 “ spurious, or how long its genuineness had been
 “ suspected, does not appear ; but certainly two
 “ centuries and a half ago, and repeatedly since, it

“ has been condemned as totally and indisputably
 “ spurious, and has been *excluded from the works of*
 “ *Athanasius as a forgery*, not only by members of
 “ the Reformed Church, but by the most zealous
 “ and steady defenders of the doctrines and practices
 “ of the Church of Rome.” (Tyler, p. 167.)

The Benedictine Editors use these words :

“ That this discourse” (the one quoted by Dr. Wiseman) “ is spurious, *there is no learned man who does not now adjudge.*” These words were spoken 150 years ago. What shall we say? Is the Cardinal “ not a learned man?” Or does he stoop to “ a pious fraud?” Other instances, as discreditable as this, of his use of spurious writings are given by Canon Tyler, p. 148, 156, 217, and 229.

It may be well to observe, that whatever in the fathers tells *against the Romanists*, tells with full force, since they cannot be supposed to have put it in against themselves—but whatever tells *against us*, may possibly have been interpolated, and therefore has comparatively little force.

See Daillé on the “ Right use of the Fathers.”

“THE DOCTRINE OF DEVELOPMENT.”

(y) p. 172. The process, expressed by the word “ development” is a mental one, whereby a truth or a principle is made to unfold and expand, as the bud in a plant grows and opens into the blossom and fruit.

There may be a legitimate development. But there may be a fanciful and deceitful one.

Mr. Newman, in his work on this subject (by which, when about to join the Church of Rome, he

made his peace with her, after having said that she “resembled a demoniac, and should be treated as “if she were the Evil One who governs her”), endeavours to shew, that truths of Scripture may be developed, by an exercise of sufficient ingenuity, into dogmas, which to the eye of common sense are exactly their opposites.

To reconcile his readers to the use of such a magical process, he lays it down as a fact, that “*Christianity came into the world as an Idea, rather than as an institution.*” According to this view, it might at its birth bear no resemblance to the Christianity, which we now profess. Having a mere Idea, the early Christians might be very wrong, and yet very pious. They might think it a sin to bow down to Images; whilst in the modern Church of Rome, it is thought no sin at all, but a religious act. They might pray *for* the Virgin Mary (as Mr. Newman acknowledges that they did) in the early Liturgies, which shews that they regarded her as born in sin and needing a Saviour; but in the Church of Rome it is lawful to pray *to* her; because the word “*blessed*” which was applied to her in Scripture has been developed into *sinless*—sinless when her mother *conceived her*. Such is the use and power of development, in Mr. Newman’s hands.

By Mr. Newman’s theory, therefore, black may become white—provided there was the least speck of white originally. The speck may be developed, till all the blackness disappears, and nothing but whiteness remains.

Is not this literally exemplified in what he does not scruple to call “*the Deification of the Virgin Mary?*” Hear this, Protestants!—“the *Deifica-*

tion of the Virgin Mary" is the language of Father Newman, the honoured friend of the present Pope, and of Cardinal Wiseman! (Essay on Development, chap. viii., sec. 1.)

Thus the opposition of a Romish dogma to Scripture and to the early fathers, is said to be no opposition, but merely another state of one and the same thing.

This may be very convenient for Romanists, but it is equally convenient for Infidels. The German rationalist Strauss, professes to receive Scripture, but only as a myth. Is there much difference between an "Idea" and a "Myth?" In the hands of a clever sophist, the same conclusion may be derived from the one or the other. It suits the German to develope Infidelity,—which resolves Jesus Christ into a personification of *human nature*, in the perfection which it can of itself attain. It suits the Englishman to develope Romanism,—which puts *the Church* in the place of Christ.

What says Moëller, the late eloquent champion of Romanism on the Continent? He developes the Incarnation of Christ into an ever-living, divine power, called the Church. "*The Church*" he says, "*is Jesus Christ*, renewing himself without ceasing, "re-appearing continually in human form. It is "the permanent Incarnation of the Son of God." Again:—"The Church, His permanent manifestation, is at once divine and human; it is the union "of these two attributes." Hence the writer developes the Infallibility of the Church, by a very easy process. (See Moëller's "Symbolik")

Of Moëller and his work, Dr. Wiseman in the Preface to his "Lectures," thus speaks: "The

“ ‘Symbolik,’ of my learned friend Prof. Moëller, “is the most profound work, if I may coin a phrase, “on the *Philosophy of Divinity*, which our time “has produced.”

Surely this is all very full of danger to the existence of Christianity itself. When put into the alembic of Development, the most substantial truth is expanded into a gaseous vapour, which reflects all kinds of forms and colours.

The French democrats have not hesitated to represent the history of Jesus Christ, as an idea or myth, conveying the proper notion of *Socialism*.

It must be steadily maintained, that there is little room for legitimate development in Christianity. The Apostles did not merely receive and impart the seeds of divine truth; leaving it to uninspired men to palm upon their fellow-creatures whatever they pleased, as the fruit. They “*shunned not to declare the whole counsel of God.*” Revelation is not a science—admitting of increase. It came from Heaven. And from the same source alone can it receive addition or expansion. But God has forbidden us to expect either. The Gospel preached by St. Paul is declared by him to be sufficient for all its great purposes; and sufficient for those who heard it, at the time. (Gal. i. 8, where the words “*other than,*” may be accurately rendered “*other besides*”)

The late much-lamented Prof. Butler, of Trinity College, Dublin, has shewn in a series of most able letters, originally communicated to the “*Irish Ecclesiastical Journal,*” but since published in a volume, that by a moderately skilful application of the

rules laid down by Mr. Newman for the process of Theological Development, almost anything, however absurd or impious, might be developed from some expression or other in Scripture. He deduces "sun-worship" from Scripture on Mr. Newman's principles. (Letter iii.)

The American Romanists, through their bishops, loudly remonstrate against this new Theory of Development—new in the extent, at least, to which Mr. Newman has carried it, and the unblushing boldness with which he has proclaimed it. They say well, that it overthrows the theory of the Council of Trent, and of all their great divines; which was, that their present dogmas have ever been held in the Church *in the same state* in which they are now held. Card. Wiseman, however, has continued to defend the Theory of Development, in the "Dublin Review;" and Bishop Gillis, of Edinburgh, has delivered a course of Lectures upon it in that City.

We must leave them to settle their quarrel among themselves. In the mean time, it has revealed the fact, that the old Theory of TRADITIONS is given up by the Romanists in this country, as *untenable*. Then what becomes of the authority of the Council of Trent? What becomes of the claim to Infallibility? What becomes of General Consent? What becomes of interpreting, as the Creed of Pope Pius iv. directs, "according to the unanimous opinions of the Fathers, and not otherwise?" All is resolved into "*the Living Voice!*"—and that voice at the present moment is not harmonious,

LECTURE V.

SCRIPTURE

THE ONLY

INFALLIBLE TEACHER.

GALATIANS i. 8.

“ Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.”

THESE are earnest words—even for the Apostle Paul to speak, who always spoke earnestly. He supposes a case, the very supposition of which must have distressed him. He supposes it possible, that he might be so led astray by some wrong influence, as to come at a future time, to the Galatians, preaching a Gospel differing from that which he had already preached, and by which, under the assisting grace of the Holy Spirit, they had been converted. If he should do so, he warns them not to listen to his new preaching, but to hold him

“*accursed,*” or as the original word is, “*anathema.*” St. Paul says, that he is ready to submit to be treated as such, if he should be so unhappy and guilty as to come preaching “*another Gospel,*” and that it would be their duty thus to treat him. So earnest is he, and so fearful lest they should mistake his earnestness for a momentary excitement, that he repeats the warning. After saying in the text: “*Though I, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed,*” he deliberately adds: “*As we said before, so say I again, if any one preach any other Gospel than that ye have received, let him be accursed.*”

It is plain, that great importance was attached by the Apostle, or rather by the Holy Ghost, to the warning here given. Let us, my brethren, attach the same. Let us see what conclusions are to be drawn from words so strongly spoken, and handed down for our instruction and admonition.

The *first* conclusion we may draw, and in these days a very important one, is this: That it is of much more consequence to consider the *character of the teaching,* than the *authority of the teacher.*

Who could have clearer credentials than St. Paul? Who could have a higher commission? He had all “*the signs of an Apostle.*” He had received

his commission from Christ Himself. "*I certify you, brethren,*" he says in the next verse to the text, "*that the Gospel which was preached of me, is not of man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*" Yet, having once preached it, having fulfilled his task, having made them masters of the Gospel, his power over it was gone. He could not alter, or add, a *fundamental* iota. Not "*an Angel from Heaven*" could do that! If, therefore, he should come to them again, attempting so to alter or add, he here tells them that they were to pay no regard to his credentials. They were not to say: 'Is he not an Apostle? Is he not inspired? Has he not the same commission which he had before? Has he not the same knowledge, authority, and power? May we not trust him on account of his gifts?' They were to ask no such questions. They were to shut their ears. They were to turn away from him, as one who had no longer any claim to their esteem or even attention.

Now this enables us to judge how far they are right who say, that the chief use of Scripture is to shew us,—*who* are to be our *teachers*. The very contrary is the immediate inference from St. Paul's injunction—namely, that the chief use of Scripture (which does for us in writing, what the Ap-

ostle did for the Galatians in preaching) is to shew us, *what the doctrine is to which we may safely listen.* As soon as we detect in the teaching a difference from the main truths of the Gospel, even if it consist in *novelty alone*, we are to turn away from the teacher. Whatever authority he may bear, he can have none equal to that which belongs to the Gospel—“*the faith once delivered to the saints.*” We need not, therefore, enquire into his authority. Were it that of an Apostle, rising from the grave, it must not move us. Were it that of an Angel descending from Heaven, we must resist it. No man, no body of men, no church, no council, must force upon us anything, *as necessary to salvation*, which we cannot find in the Gospel, delivered to us in Scripture. This is clearly deducible from the text, if it has any meaning. And this overthrows the sophistry of those who would persuade us, not to examine particular points of doctrine, *till* we have examined the general question of Church authority. (a) Why should we do this, since no authority could be greater than that which was Apostolical; and even Apostolical authority was not to be put by the Galatians on a par with that of the Gospel, when once preached by an Apostle. It may be very enticing to be told, that if we do but settle the question of Church authority, by certain notes and marks be-

longing to the true Church, it will save all further trouble ; for then, the doctrines taught will *necessarily* be true. The warning given to the Galatians reads us a different lesson. It shews, that there is no necessary connection between the commission to teach, and the purity of the teaching. It tells us that the latter is the more important point, and must first be settled ; and after that, it will be time enough to settle the former. (b)

The *second* conclusion from the text is this : That in matters where Salvation is concerned, we may, and must, exercise *private judgment*. (c)

We shall be told, that private judgment can only properly be exercised in mere human matters, such as that of which I have been speaking—the question of Church authority. The very reverse is taught us in the text. It is in divine matters, that we are more especially bound to exercise it. We may be modest and submissive on minor points. But when eternity is concerned, we must be allowed to protect ourselves. God gives us this liberty. God expects us to use it. It is to us a personal matter of life and death.

The fact that he has not only given us this liberty, but *commanded* us, as in the text, to make use of it, furnishes an answer to what may be heard from Romish Priests : ‘ Believe as our Church does, and

if she is wrong, we will bear the responsibility.' It is plain from the text, that men are not permitted to shift the responsibility from themselves. They must answer for their belief. They must not hear false teaching. They must have no new Gospel—no fresh articles of faith. If they accept any such, they will share the guilt and the punishment. Woe to them that mislead! Woe to them that are misled! “*If the blind lead the blind, both shall fall into the ditch.*”

A *third* conclusion to be drawn from the command given to the Galatians is, the *clearness and perspicuity* of the great doctrines delivered in Scripture.

The arguments used in my last discourse proved, that all such doctrines were written down, and not left to the precarious, and worse than precarious, mode of transmission, which oral tradition would have afforded. God cared for us as much as He did for the Jews; and gave us *scriptures* containing the Gospel, as He gave them scriptures containing the Law. What the text proves is, that *the language* in which the gospel was delivered was *plain and intelligible*. For if not,—how could it be expected, that the Galatians should reject any other gospel? How could they be aware, that it was “another?” How could they detect the difference?

Be assured, my brethren, that if you understand not the gospel, the fault must be in yourselves. If the heart be right, then "*he may run that readeth it.*" "*The wayfaring man, though a fool*" (as regards this world's wisdom and learning,) "*shall not err therein.*" Those were awful words of St. Paul, which he addressed to the philosophical Corinthians: "*If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*"

There is another and *fourth* conclusion, of like kind and equally important, to be derived from the text: that of the *sufficiency and completeness* of the written Gospel.

The text supports the view of our Sixth Article, on which I dwelt in my last discourse. The title of that Article is "the sufficiency of Scripture." If such sufficiency had not existed, then the Galatians could not have obeyed the Apostle's command. For that command is, not merely to reject a gospel opposed to that which they had received, but also one *additional* to it. The accurate and perfect rendering of the Greek words translated in our version, "*other than,*" is "*other besides.*" So that it was expected of the Galatians, that they would reject anything essentially *new*. (d) Then they must have

been in possession of all they needed ; for if they had been left in ignorance whether there was a deficiency or not, then a door would have been opened, at which subtle teachers, coming to the simple Galatians, might have introduced the greatest errors, or at least principles which would lead to the greatest errors. No such teachers would call their own teaching *new* ; they would represent it as merely *supplemental*. Especially would this have appeared to be the case, if St. Paul had come again to them, preaching "*another Gospel*," i. e. adding to the faith. They would then have welcomed him. For if the building, which he "*as a wise master-builder*," had raised for them, had not been *known* to be complete, and incapable of receiving addition ; who so likely, they would naturally think, to come in order to finish it, as the Apostle ? Yet the text forbids them to suffer even him to add another stone. It follows, that not one stone was wanting. All was complete and perfect ! The text, therefore, is a denunciation of woe to those, who venture to *add to the Gospel*, as well as to those, who dare to *impugn or corrupt it*. It denounces the same woe to those who suffer the same sacrilege to be committed. All Christians are hereby bound to "*contend earnestly for the faith once delivered*"—not to suffer it to be increased or diminished. Christ was not only "*the*

author,” but “*the finisher of our faith.*” St. Paul preached “*the whole counsel of God.*” He has told us that “*he kept nothing back.*” God having spoken by him, and spoken all that was needed, and the Galatians being informed of this fact, what guilt would be theirs, if they allowed any new article of faith(e) to be palmed upon them! It could not come from God, after he had given them such information as the text contains. And what guilt, my brethren, will be *ours*, if we do not guard the glorious Gospel from any human admixture! If Uzza of old was so severely punished for “*putting forth his hand to the Ark,*” containing the Law of Moses, of how much sorer punishment shall not we be thought worthy, if we touch, or allow others to touch for us, the Ark which contains the Gospel of Christ!

Thus I have pointed out *four* conclusions which are readily drawn from the text, and which, were there no others, render it one of the most valuable passages of Holy Writ. Let me recapitulate them. The *first* is, that the credentials of those who teach are of secondary consequence, compared with the purity of their doctrine(f); and that if we allow them to mislead us, we cannot throw the whole burden of the guilt on them. The *second* is, that God has given us the exercise of private judgment in essen-

tial matters, not only as a right, but as a duty. The *third* is, that Scripture, in its revelation of the Gospel, i. e., all saving truth, is perfectly clear and intelligible. And the *fourth* is, that it is complete, having no room left for addition—under cover of which, corruption would inevitably creep in. (g) Well might St. Paul impress a particular importance on the injunction given, by the earnestness with which he gave it! “*Though we, or an Angel from Heaven, preach any other gospel unto you, than (or besides) that which we have preached unto you, let him be accursed!*”

What is the Gospel? This is a question which ought briefly to be answered on this occasion, that we may keep in mind what it is for which we contend, and that our opposition to Romanism may never degenerate into a mere negation of errors.

THE GOSPEL, fundamentally viewed, consists of those divine truths which are connected, either as facts, or as direct and necessary inferences, with the one great doctrine of “*Christ Crucified.*”

This is plainly the meaning of the word, “*Gospel,*” used in the text. For not long afterwards, the Apostle says: “*O foolish Galatians! who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, Crucified among you?*” The crucifixion

had been the great subject of St. Paul's preaching. He had depicted it, as it were, to the life. In the same way, the same Apostle speaks to the Corinthians concerning "*Christ Crucified*," as the one great subject which embodied all his preaching at Corinth, during the two years he had spent in that city—in other words, as the Gospel, or good tidings. "*I was determined*," he says in his first Epistle to the Corinthians, "*not to know anything among you, save Jesus Christ, and Him Crucified.*" "*Christ*," he says again, "*sent me, not to baptize, but to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect.*" Every thing, then, which formed an essential and fundamental part of the doctrine of Christ Crucified, was comprehended under this term "the Gospel." Thus the everlasting purpose of God to save man, whose fall was foreseen before he was made;—the consent of Christ to be "*the Lamb*," which was "*slain from the foundation of the world* ;—the Incarnation, or taking of the manhood into union with the Godhead, in His one undivided person;—the sinless purity of His manhood, through the operation of the Holy Ghost;—the perfect obedience to the Law, exhibited in His life;—His endurance of the curse and penalty of the Law, in the agonies of the Cross, for us;—His real death, proved by

the descent of His human soul into Hades ;—His resurrection, in the same body, incorrupt ;—His ascension ;—His sending the Holy Ghost, the Comforter and Sanctifier ;—and the fact of His unceasing Meditation and Intercession for us, at the right hand of God ;—together with the assurance, that He is the “ *High Priest after the order of Melchisedek,*” prophesied of by David—who was to supersede the Aaronitic priesthood, and by His one sacrifice of Himself to put an end to all sacrifices on earth, and by opening the Holy of Holies to all mankind, and rending the veil, to give perfect freedom of direct access to God ;—these, my brethren, are the great truths, which circle round the doctrine of Christ Crucified, and constitute *the Gospel*, of which St. Paul speaks in such glowing terms : “ *We have not an High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin ; let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*”

Such, my brethren, is “ *the glorious Gospel of Christ*” in its fundamental points. I may have omitted something which I ought to have mentioned. If I have, your own knowledge, acquired by freely reading the Scriptures, and freely judging of their meaning, will supply the omission.

Happy he who embraces this gospel with all his heart! Happy he, who feels his own lost state by nature; and flees to the Saviour for pardon, and the grace of the Holy Spirit! Happy he whose faith is fixed on Jesus—the one Object to which the Scriptures direct the eye of faith! But what misfortune can be greater, than to have the direct view of Him impeded? What injury more grievous, than to be debarred free access to the “*High Priest*,” and the “*throne of grace?*” What guilt equal to that, by which any of our fellow-creatures presume to interpose other objects between the eye of faith and the Redeemer? Glorious as the Gospel is, yet its glory may be obscured by false teachers, such as troubled the Galatians. Of what practical benefit would be the fairest building, though intended by its first builder to be open to all, and calculated in itself to attract all to enter it, if under pretence of making necessary additions, other builders erected a high wall in front, preventing immediate approach, and shutting it out from view? This, my brethren, is the crime which the Church of Rome has committed, by her additions to the scheme of Redemption. She has darkened the “*counsel of God.*” She has introduced “*another gospel.*” She has built up a system of human merits, burdensome rites, and priestly agency, called

the *Mediatorial and Sacramental System*, whereby the Holy of Holies has once more been closed, and Christ shut out from view. This terrible crime, the greatest a church could commit against men and against Christ—this obscuring of the doctrine of Justification by Faith—this taking away the liberty of the Gospel and establishing a Jewish bondage—is that which our truly protestant Hooker, in his memorable discourse on the subject of Justification, calls “*the mystery of the man of sin.*”

Observe, brethren, I beseech you, that in speaking of *believing*, I used the words “*with all the heart.*” Observe also, that I have, in what I have just stated, made frequent use of the word “*fundamental.*” Let me explain to you, why I attach importance to these expressions.

Saving faith is much more a matter of the *heart*, than of the *mind*. The mind may be ignorant on many minor points; and yet the heart may truly believe,—like that of the Ethiopian Eunuch. We must distinguish between *fundamental* things and *non-fundamental*—between things essential and non-essential. This is a distinction which Romanists would fain destroy. They say, that it is *unbelief*, not to receive all the things, small and great, contained in Scripture, in the one true sense which belongs to each. We acknowledge, that a man must believe

all which he sees to be in Scripture ; but we deny it to be necessary for him, that he should *see all*. He must not, indeed, be wilfully ignorant. And what he sees, he must believe ; because to do otherwise, would be to doubt the truth of Scripture. But he need not distress himself with the fear, that unavoidable ignorance will endanger his soul. St. Paul says : “ *Now we know in part.*” And even the part which it is allowed us to know, we do not know perfectly. The sense of our deficiency should quicken our desire to know more, and to come to that bright and happy world, where we shall “ *see Christ face to face,*” and shall “ *know, even as also we are known.*” But Romanists, by confounding what is fundamental and what is non-fundamental, will endeavour to persuade you, that it is perilous to be ignorant of anything affirmed in Scripture, or to mistake the sense in the slightest matter. In all cases they say the peril is equal, because it is that of unbelief ;—making belief a merely *mental* operation, and leaving out the consideration of the heart. And how are you to avoid falling into this peril of unbelief ? By joining their Church ; and saying, that you believe as the church believes ! The faith of the church, they tell you, will then be yours. Your belief, being *implicit*, will contain every thing. Blindly believing you know not what, you will be-

lieve aright. Is this like the faith we read of, in the gospels and epistles—the faith which Jesus and his apostles demanded? My brethren, be assured that the Church of Rome has no such knowledge herself, as is claimed for her. If she had, she must be very cruel to her members, to have withheld from them an authoritative and inspired exposition of all parts of scripture. Why leave them in the dark, if she could enlighten them? But has she not left many questions of importance open questions—open to opposite opinions? How is this, if there be but one true sense for every single thing in scripture; and if it be a matter of salvation to believe in the right sense, implicitly or explicitly? Is her own faith, then, as blind as that which she desires her members to have? Has she not left it undecided, whether our Lord's words in the sixth chapter of St. John's gospel, concerning eating His flesh and drinking His blood, do all apply to the Eucharist or not? Has not the question, whether the Virgin Mary was born sinless, been hotly disputed within her pale for hundreds of years; though now the Pope is about to decide it in favour of her sinlessness, and, in spite of the awful anathema in the text, to decree a *new article of faith*? But, brethren, were the faith of the Church of Rome as certain as it is uncertain, were

it as pure as it is impure, it could not be yours, merely by your *saying*, 'I believe as the Church believes.' There can be no vicarious faith. The real function and use of a visible Church, is to lead you to believe for yourselves—to lead you to Christ, the one great object of faith. This is what our Church does. She "*lifts up Christ*"—and He has said: "*I, if I be lifted up, will draw all men unto Me.*" But, for your comfort, when you reflect on the deficiencies in your faith and knowledge, our Church tells you, that faith itself does not save you, *as a work*. Your dependence for salvation is on Christ alone. If after all your efforts to reach perfection, you are still imperfect in your faith, as in every thing else, you must cry: "*Lord I believe, help Thou mine unbelief.*" Were not the Apostles, in our Lord's day, imperfect and deficient, both in faith and knowledge? But they clung to Him with their heart—their faith and knowledge sufficed for that. When Peter was sinking in the waters, his faith was "*little,*" as Jesus called it; but when he stretched out his hand and cried "*Lord, save or I perish,*" Jesus took hold of him, and drew him out. Fear not, therefore, if you *so* believe in the Saviour, that you "*love Him,*" and are ready to "*give up all things for the excellency of the knowledge of Him.*" Fear not, I say; Christ will stretch out His arm, if you are willing

to grasp it, and to be drawn out of the great deep;—that deep, which otherwise must swallow you up eternally. Faith, mighty as it is, is but the hand that lays hold of Christ. It is but the instrumental, not the meritorious, cause of acceptance. It needs the merits of the Saviour, to be itself forgiven. Well have our Reformers spoken on this important point. “Faith,” says the Homily on Salvation, “putteth us away from itself, and remitteth us unto Christ, to have only by Him remission of sins, or justification.” It is like John the Baptist, who confessed his own “*unworthiness,*” and pointed to “*the Lamb of God which taketh away the sins of the world.*” Tremble not, then, ye who truly believe in Jesus, as the Incarnate and Crucified Saviour. Cleave to Him, and let nothing tear you from Him. He is ready to receive you with open arms. Find refuge in Him from all your fears and all your sins. And when you have done this, —when having experienced the sanctifying as well as comforting effect of so doing, through the power of the Spirit, you can cry: “*I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day,*” —then you will have a clearer and stronger assurance within yourselves of the truth of Christianity, and the inspiration of Scripture, than any which the ex-

ternal evidences, however valuable to those who study them, can convey.

But, says the Church of Rome : ‘ *I am infallible.* I cannot err. I have the perpetual, miraculous guidance of the Holy Ghost. So that I must have all knowledge and all faith. And if you are found in me, at the day of judgment, you must be safe !’ Thus in effect, she takes the place of Christ.

But if we ask how she proves what she says, we find that it is mere assertion.

She appeals to Scripture, especially to the passage : “ *Lo, I am with you always, even to the end of the world.*” But when we deny that this contains a promise of infallibility, she claims the right of infallibly interpreting it. This is taking for granted the thing to be proved. (h)

We ask, where does this INFALLIBILITY lie? Does it lie in one certain place, where it may be found? If the Church of Rome is not infallibly sure of that, what can she be infallibly sure of? The very first use of infallibility should be to proclaim its own seat of residence; otherwise how can it be consulted, when most needed? It condemns its own pretensions, if it cannot do this.

Does it reside in ‘ *the Church at large?*’ If so, it must always have done this. But it did not reside there, when the Church was most pure, and

had just received the miraculous effusion of the Holy Ghost on the Day of Pentecost. For it is plain, from the scripture narrative, that the Apostles themselves, and the whole Church, were ignorant of the great fact, that the Gentiles were to be admitted on equal terms with the Jews, through simple faith in Christ. It was needful that Peter's eyes should be opened to this fact, by a special vision, preceding the conversion of Cornelius. And it was with difficulty that the eyes of the rest could be opened, after that event. Yet, in the parting words of our Lord, and in the prophecies of Isaiah, what could be plainer, than the communication of God's purpose to the Church, that the Gentiles were to be "*fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel?*" If the early church, then, even when it consisted partly of the Apostles, could be so blind—blind to the doctrine of its own *Catholicity*—how can a claim of unerring distinctness of sight be set up for the Church at large, in any succeeding time?

Since, then, Infallibility does not reside in the visible Church at large, where else can it be said to reside?

Will they answer: '*In Councils;*'—after the clergy had been distinguished from the laity, and were supposed to form the "Church?" But here,

again, a single failure overthrows the supposition. Now, not many years after the first Council of Nice was held, a still larger council was held at Ariminum, or as it is now called, Rimini (where the picture of the Virgin is said to wink), in which council the decision of that of Nice was overthrown. The same opposition of councils is proveable in other cases. Consequently, councils cannot be the seat of infallibility—for, as our twenty-first Article says, “*General Councils*, forasmuch as they be an “assembly of men, whereof all be not governed “with the spirit and word of God, *may err*, and “*sometimes have erred*, even in things pertaining “unto God.”

Does Infallibility lie in that vague thing called ‘*General Consent*?’ Here again, the claim is destroyed by facts. For in the days of Athanasius, so grievously had the visible Church at large erred in fundamental faith, that it was a saying which has come down to our days, and which comforted the heart of Luther in his days, that “it was *Athanasius against the world*.” Consequently ‘general consent,’ which was against the truth at that time, can at no time be trusted, as *infallible*.

Lastly, will they fly to ‘*the Pope*,’ and tell us, as they universally do in the present day, that infallibility rests with him, as the successor of St. Peter?

But was St. Peter himself infallible? On the contrary, did he not fall into the error of the Judaizers, against whom St. Paul wrote the Epistle from which our text is taken? Where was his infallibility then, when St. Paul rebuked him; and that with such justice, that he could make no reply? St. Peter was undoubtedly guilty both of error and schism on that occasion. Let the world judge whether his pretended successors have not imitated him in these respects, rather than in his many shining Christian virtues.

Thus, my brethren, I have *practically* shewn the falsehood of that presumptuous claim of infallibility, which the Church of Rome makes for herself and her pontiff. In whatever sense, as to the meaning and extent of the promise, Christ's words are taken, "*I am with you always,*" they cannot be taken in a sense in which the fulfilment is manifestly interrupted. The word "*always*" precludes the idea of interruption. But whether as regards the Church at large, or General Councils, or General Consent, or the chief Pontiff, it is plain, that there have been cases where error has prevailed;—consequently, in none of these quarters, can the promise of Christ have been fulfilled, in the sense of conferring infallibility.

This might, one should have thought, have driven

the Romanists to put another and more correct sense on the promise; but the lust of dominion is too strong, to suffer them to part with their false claim. They, therefore, attempt to justify it on general grounds of reasoning; not on the ground of this promise alone. They plead the *necessity of the case*. They say: 'There must be an infallible Judge of Controversies, (i) to prevent schisms, and drive out heresies. This *must be*—therefore *it is*.'

It is always dangerous for human beings, especially "in things pertaining to God," to say, what 'must be.' Our wisdom is small, and should be guided entirely by God's revealed wisdom. (k) Nay, often our wisdom is the opposite to God's, and is confounded by the revelation of His.

This truth is eminently confirmed in the present case. A slight examination of Scripture suffices to rebuke the wisdom of those, who would have an infallible tribunal erected on earth, at which religious controversies should be settled beyond appeal.

Was there no danger of schism and heresy in the Apostles' days? Yet we find no declaration made, that such a tribunal was to be established, in order to meet the danger.

The Galatians were actually assailed by error and division. They were likely to be still more

assailed. They were weak in themselves, as several strong expressions used by St. Paul imply. "*I stand in doubt of you,*" he says. "*After ye have known God,*" he says, "*how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage.*" Alas! these words show the weakness of the human heart. It *desires* to be in bondage. It loves not *spiritual* liberty. It is the traitor within, which delivers men up to Romanism, or any other form of self-righteousness. Again, St. Paul says to the Galatians: "*I am afraid of you, lest I have bestowed upon you labour in vain.*" There could not, then, be a case, in which the tribunal in question was more needed, if the mere keeping up of external unity and profession was the only, or the chief, object to be desired. But we find not a word concerning such a remedy. Nothing was to protect them, but their own private judgment,—exercised with prayer for the removal of all secret disinclination to judge aright. The Apostle knew that he had not many years to live; yet he leaves them to this protection alone. He had given them "*the Gospel.*" They had "*the truth as it is in Jesus*"—they had free access to "*the throne of grace*"—they could have no more, because these were sufficient. All other protection would, in the end, lead to worse bondage.

At Miletus, did St. Paul acquaint the assembled elders of Miletus and Ephesus, with any divine intention of establishing an Infallible Tribunal? If there had been such an intention, surely that was the time for announcing it. For he warns them not only of "*grievous wolves*" invading them from without, but he goes on to say: "*yea, even of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Did he provide an external remedy? Did he tell them to call General Councils? Did he foreshadow a particular church, like that of Rome, which should infallibly protect the general faith? Did he speak of a successor to St. Peter, to be armed with universal authority, and guarded from all error? No! he is again silent as to all means of protection, but those which they had within themselves—the knowledge they possessed of the truth, and the grace of God's Holy Spirit. He simply bids them "*keep in remembrance*" what he had preached to them, assuring them that he "*had kept back nothing that was profitable to them.*" If, therefore, St. Paul had known of any divine plan of erecting an Infallible Tribunal, which the Romanists now affirm to be so "*profitable*" for men, would he have "*kept it back?*" Would he merely have used the farewell words: "*And now, brethren, I commend you to God, and*

to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified?"

Again; to the Corinthians, among whom divisions had already found entrance to a painful extent, he expressly says: "*there must be also heresies among you.*"—Why?—"that they which are approved may be made manifest among you." Here he assigns the reason why God would permit the existence of error in the church,—as He does that of immorality. It would be to try their constancy. Good may be brought out of evil, in this probationary state. Some evils are, by the divine regulation of them, a remedy for worse evils. In the natural world, storms are a cure for stagnation. Thus God works His mighty and merciful will. St. Paul says not a word of any mode of preventing heresies, or causing them to cease. He does not say: 'In order to prevent heresies arising among you, there must be an infallible judge of controversies.' Neither does he say: 'In order that, if they should arise, they may be expelled, there must be a vicar of Christ on earth.' No, he warns them of what was inevitably coming, and bids them prepare for the trial, with the means of defence, which he had already given them.

Were St. Paul's predictions accomplished? Did

contentions, schisms, heresies, arise in the various churches? We can know very little of past history, if we know not that they did. In the time of St. Augustine, that learned father was able to count no less than *Eighty-Eight* heresies, existing in his day. Yet no infallible judge is mentioned as being then known. No single tribunal, at which contending parties might appear. No Pope.

What is the comfort which the devout reader of scripture and history has, when he sees the sad spectacle of divisions among the worshippers of a common Saviour? He distinguishes between the Church Invisible, and the Visible Church. (1) History deals only with the latter; but faith realizes the former. "*Faith is the evidence of things not seen.*" Faith is sure that there has ever been, and ever will be, "one holy, catholic, and apostolic Church." 'One,' as being the body of Christ, with Him for its only head. 'Holy,' "*because He is holy;*" and yet, whilst militant here below, never perfectly holy. 'Catholic,' or universal, as differing, in this respect, from the Church of the Jews before Christ, which was confined to a single nation. 'Apostolic,' because preserving the doctrine of the Apostles. With this Church, Christ has promised that He will ever be. By His spirit, it ever has been, and ever will be, governed and sanctified. But we must not confound

it with any particular visible churches. These may, or may not, remain parts of it. Like a spreading tree, it has branches in various states. Some may be flourishing, others decaying, some dead, and yet adhering to the tree, others altogether severed from it, and mouldering into dust. Where is the Church of Corinth? Where the Church of Ephesus? What purity could exceed that of the Ephesians, in the Apostle's days, when he wrote to them his glowing epistle? Yet, thirty years after, it appears, from St. John's message to them, that they had "*left their first love.*" "Where," we may go on to ask, "are the Churches of Asia, and of Greece, once so illustrious? Where is the glory of Antioch, in which the disciples were first called Christians? Where is the Church of the city of Tyre, whither the ships of all the earth flocked with their burdens, and where the blessed Apostle found brethren to refresh his heart seven days on his martyr voyage? Where is the Church of Alexandria, the seat of the great Athanasius? Where is Hippo, and Carthage, and Nicæa, once the centre of Christendom, whence shone a light that has reached even to us? Their candlesticks are removed—their lamp is put out in obscure darkness." It may be said, the Church of the Romans was not included in these. No—it was kept comparatively

pure, for the first two centuries at least—perhaps by divine providence, that it might serve as a *contrast to the modern Church of Rome*. But when the Pagan empire was taken out of the way, the warning of the Apostle to the Romans was forgotten: “*Be not highminded, but fear!*” “*If God spared not the natural branches,*” (alluding to the Jews) “*take heed lest He also spare not thee. Behold the severity and goodness of God; on them which fell severity; but toward thee, goodness; IF THOU CONTINUE IN HIS GOODNESS, OTHERWISE THOU ALSO SHALT BE CUT OFF.*” Who will say, if he compares Romanism with the religion of the Scriptures, that the church of Rome has “*continued in God’s goodness?*” Who shall say, that it is not at this moment, a dead branch and withered,—though yet *externally* adhering to the tree? Who can tell how soon that mighty tempest shall arise, which will hurl it to the ground in the sight of all the world? Rome even now may be near her end. The cry may at no distant hour be heard, “*Babylon is fallen, is fallen, that great City; because she made all nations drink of the wine of the wrath of her fornication.*”

My brethren, our Reformers had need of the comfort which faith in Christ’s promises to the Invisible Church supplies. For the outward Church

in their days was, apparently, in a dying state. What says Cranmer?

“ The Church is the ‘ pillar of the truth,’ because
 “ it resteth on God’s Word, which is the true and
 “ sure foundation, and will not suffer it to err.
 “ *But as for the open, known Church,* and the out-
 “ ward face thereof, it is not the pillar of truth,
 “ otherwise than it is a register or treasury to keep
 “ the books of God’s holy will and testament. The
 “ *holy Church of Christ* is but a *small flock*, in com-
 “ parison of the great multitude of them that follow
 “ Satan and Antichrist; as the Word of God and
 “ the course of the world, from the beginning unto
 “ this day, doth shew.” (m)

What says Ridley? In one of his “ Conferences” with his brother-martyr Latimer, when their end was approaching, he thus speaks :

“ The ‘ *holy catholic or universal Charch,*’ which
 “ is ‘ *the communion of saints,*’ the house of God,
 “ the city of God, the spouse of Christ, the body of
 “ Christ, the pillar and stay of the truth, this
 “ Church, I believe, according to the creed; this
 “ Church I do reverence and honour in the Lord.
 “ But *the rule of this Church is the Word of God,*
 “ according to which rule, we go forward unto life.
 “ And ‘ as many as walk *according to this rule,*’ I
 “ say with St. Paul, ‘ peace be upon them, and upon

“ the Israel of God.’ The guide of this Church is
 “ the Holy Ghost. The *marks* whereby this Church
 “ is known unto me in this dark world are these,
 “ *the sincere preaching of God’s Word*, the due ad-
 “ ministration of the sacraments, charity, and faith-
 “ ful observing of ecclesiastical discipline, *according*
 “ *to the Word of God*. And that church or
 “ congregation, which is garnished with these
 “ marks, is in very deed that heavenly Jerusalem,
 “ which consisteth of those that be born from above.
 “ This is the mother of us all ; and by God’s grace,
 “ I will live and die the child of this Church.
 “ Forth of this, I grant, is no salvation. ‘ *In times*
 “ *past,*’ saith St. Chrysostom ‘ *there were many ways*
 “ *to know the Church of Christ*, that is to say, by
 “ good life, by miracles, by chastity, by doctrine, by
 “ ministering the sacraments. *But from that time*
 “ *that heresies did take hold of the Churches, it is*
 “ *only known by the Scriptures, which is the true*
 “ *Church*. They have all things *in outward shew*,
 “ which the true Church hath in truth’. And in
 “ the end concludeth : ‘ *Wherefore, only by the Scrip-*
 “ *tures do we know, which is the true Church*.’”

Brethren, I trust that you will gain a clear idea
 from these quotations, what the *Catholic Church*
 is, and will not be liable to be led astray by the pre-
 tension of a particular Church, like that of Rome,

that she is the Catholic Church. Nay, since it is “by Scripture alone, that we know which be the true Church,” as Chrysostom and our Reformers say, you will be able to judge for yourselves, whether she has any part in the true Church or not.(n) I confess, myself, that I have great doubts on that point. But I do not venture to decide positively. You must examine the question for yourselves.

Be thankful to God, that your own Church was purified. Behold in its existence, in its present state of renewed spiritual strength and beauty, a visible proof that Christ’s promise has been fulfilled. There are not wanting the same proofs elsewhere. There are churches at this moment, more or less pure, on the earth, unconnected with that of Rome. There are christians in all countries, who love Christ and one another, and keep the true spiritual religion alive in the world—perhaps there never was a larger number of such;—we doubt not that even in the Church of Rome, there are individuals, whom the wonderful power of God preserves from the corruptions of the system to which they are exposed; and to whom the cry is addressed, “*come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*”(o) What more proof is required, that Christ “*has built His Church upon a Rock, and that the Gates of Hell*

have not," during the space of eighteen hundred years, "*prevailed against it?*" Let this proof, which is the evidence of our senses, be a cheering assurance to us, in looking forward to the future.

The outward Church, when it is pure, and encloses in its bosom a large inward one, is one of the greatest blessings which a land can enjoy. It is Christ's institution. It is a "witness and keeper of Holy Writ." It carries the religion of Jesus to every man's door. There is absolute need of the outward Church for this purpose. Men do not naturally *seek religion*, as they do bodily food and clothing. *It must seek them*, as its blessed Author did, —who "*came to seek and save them that were lost.*" It must force itself on their attention, and strive to be heard in the midst of worldly din, and in spite of the seducing calls of worldly pleasure. This is the use of a standing Ministry. Edifices, also, must be provided, and kept sacred, for public worship and public preaching. Man is a social being— and the religion of Christ is eminently social. It binds men in the firmest and most endearing ties. "*We know that we have passed from death unto life, because we love the brethren*" The holy glow and flame of public worship, is highly conducive to individual warmth, both of faith and piety. God is honoured. Christ is lifted up. The Comforter is

sought. The sacraments are administered. The Gospel is proclaimed, and “*the peace of God, which passeth all understanding, keeps the hearts and minds*” of thousands. And a high standard of morality is the happy result. For the purest faith and the brightest virtues go hand in hand. Let England’s Church be tried by this test; and ungrateful must England’s people be, if they do not willingly own their obligations to our Reformers.

Now contrast, brethren, the Church of Rome, and the countries where that church bears rule, with your own Church and country. What are *the fruits of the Infallibility*, which the Church of Rome claims? If she can interpret the Scriptures unerringly, surely she delights in the continual exercise of that high privilege. No such thing. Instead of holding constant intercourse with the divine book, she shuns it, shrinks from it, and infuses a distrust of it into her children. And no wonder. For as soon as we look into it, we perceive that the distinctive tenets developed by her Infallibility are, to the eye of common sense, at direct variance with the Gospel of Christ. Unless we resign our reason, we must see this variance. That she herself is conscious how manifest it is, may be inferred from her taking the desperate step of exalting the Apocryphal books to a level with the canonical, that she might find

a countenance for some of her tenets, which scripture cannot be tortured into affording. The same consciousness is betrayed by her use of the Latin language in her public services, and by her restraint of the private reading of the scriptures in the vernacular tongue. I will not enter into particular tenets—some of which I shall discuss hereafter. What have been the *visible* effects of her rule on the nations and lands where it has long been exercised? Are they not sunk in mental darkness? Is this the natural effect of enjoying an *infallible* instructness? Should we not have expected the very contrary? Does not light spread? Can the sun shine, and the fields be wrapt in gloom? I will use the testimony of a modern historian, (p) who is not inclined to speak unkindly, but from whom truth extorts the following language :

“ During the last three centuries” (i. e. ever since the Reformation), “to stunt the growth of the human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in the inverse proportion to her misguided power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in

“ poverty, in political servitude, and intellectual
 “ torpor. While Protestant countries, once pro-
 “ verbial for sterility and barbarism, have been
 “ turned by skill and industry into gardens, and
 “ can boast of a long list of heroes and statesmen,
 “ philosophers and poets. Whoever, knowing what
 “ Italy and Scotland naturally are, and what, four
 “ hundred years ago, they actually were, should now
 “ compare the country around Rome with the
 “ country around Edinburgh, will be able to form
 “ some judgment as to the tendency of Papal dom-
 “ ination. The descent of Spain, once the first
 “ among monarchies, to the lowest depths of degra-
 “ dation; the elevation of Holland, in spite of
 “ many natural disadvantages, to a position such as
 “ no commonwealth so small has ever reached,
 “ teach the same lesson. Whoever passes in Ger-
 “ many, from a Roman Catholic to a Protestant
 “ principality; in Switzerland, from a Roman Ca-
 “ tholic to a Protestant canton; in Ireland, from a
 “ Roman Catholic to a Protestant county; finds
 “ that he has passed from a lower to a higher grade
 “ of civilization. On the other side of the Atlantic,
 “ the same law prevails. The Protestants of the
 “ United States have left far behind them the
 “ Roman Catholics of Mexico, Peru, and Brazil.
 “ The Roman Catholics of Lower Canada remain

“inert, whilst the whole continent around them is
 “in a ferment with Protestant activity and enter-
 “prise.”

Such is the picture drawn by a free and masterly hand, but with not a single colour overcharged; No one, acquainted with the facts, will attempt to deny its accuracy. Here, then, you have before your eyes effects, which can be traced only to one cause. Places, lying side by side in the same country, enjoying the same government, laws, and climate, and differing only in religion—or countries, with all the natural advantages on one side, and the disadvantages on the other—exhibit to the world this striking contrast. (q) Will men behold it and draw no conclusion? Or will they close their eyes to it, and rush blindfold into mental and spiritual slavery? With the practical experience of three hundred years, during which the Reformation, that gave mental and spiritual liberty, has produced its visible fruits, will they go back to their former bondage? Nothing but temporary insanity can induce them to do so—but I am not aware that nations are safe from fits of insanity, more than individuals. Let us pray that God may not send one on us!

The picture just presented to you did not go below the surface. The historian shrank from com-

paring the *morality* produced under the rule of Popery, with that which prevails under the mild sway of the Gospel. Let the history of the Jesuits disclose the system of morals, which drew upon them the indignation of Europe in the last century, and the blighting exposure made by the pen of Pascal. Yet that Order has been restored, without the slightest condemnation of their morals! Let history tell, what was the state of France, after the revocation of the Edict of Nantes. Infidelity, which had been successfully met and driven out of this country by Protestantism, found refuge in France, where Popery was utterly unable to contend with it. (r) The result was that dreadful Revolution, during which the Altar was thrown down,—and a harlot enthroned, amidst the acclamations of the whole nation, as the goddess of reason! But we need not consult history alone, however recent. Our own times supply evidence sufficient. We need only go to Italy, and the city of Rome, at this moment. Is the infallible “Head of the Church” beloved by his subjects? Do they—does Italy at large—bless his sway? Has it produced a state of morals, such as we should wish to see in England? Has it produced content and happiness? Have the Romans, after enjoying the paternal rule of the “Father of the Faithful,” the “Vicegerent of Christ,” for more than a thousand

years, brought forth the fruits—I will not say, of the Spirit—but of *social* excellence? Have they surpassed all Europe in *intellectual* stature? Have they surpassed—have they equalled—their ancient heathen ancestors? On the contrary, have they not notoriously sunk into decrepitude? God made man to walk erect, and breathe the air of Heaven;—when man prefers to kiss the feet of a fellow-mortal, he injures his nature, and approaches the dust from which he was taken. Christianity, above all things, gives freedom;—“*If the Truth shall make you free, then are ye free indeed.*” It asks the hearts of men—it seeks the service, not of slaves but of children—and when men become children of God, they treat one another as brethren. But false religion, under every form of it that ever appeared on earth, desires to rule by force. It feels itself unsafe, if the worshippers have liberty. I leave you to apply this to the case before us. In my opinion, nothing more can be needed than the state of Rome, and Italy in general—moral, mental, and social,—to open the eyes of the most careless to the fact, that Popery is not the Christianity which the Saviour left us. If it were, it would produce better visible fruits.

Under the Jewish dispensation, the beginning of

all the miseries, the schisms, the idolatries, the Assyrian and Babylonish captivities, of God's ancient people, was "*their making themselves a king,*"—when the Lord their God *was* their king.

When the Saviour came to draw them back to their allegiance to their true Monarch, what was the reception which that degraded people gave Him? Did they open their eyes to their past folly, and cry: 'This is the Son of God, let us fall down at His feet and worship Him?' No, they said: "*This is the heir, come let us kill him.*" And when He put himself in their power, for our sakes, and was led forth to death, they placed a crown on His head, and a reed in His hand, and bowed their heads in mockery, and cried, "*Hail King of the Jews!*"

Such was the effect of superstition and formalism. All spirituality was gone. The unhappy Jews had no longer the hearts of children, the only hearts which God requires. Their minds were debased and dark. They could not read their scriptures aright. They could not see that their Messiah was among them. The worst of all corruption—the corruption of true religion—had hardened and blinded them. The worst of all curses had befallen them—that which God pronounced, when He said: "*I will curse their blessings.*"

O may this never happen to us, my brethren.

May our homage to our Invisible King be ever a *heart-homage*! May it ever remain spiritual and *undivided*! May we "*call no man Master upon earth!*"

What did an assumed Infallibility do for the Jews? If ever there was a visible church, armed with authority from Heaven, it was that of the Jews. The Romanists openly contend, that it *had* Infallibility. (s) They know that they cannot plead for their own, unless they maintain that of the Jewish Church. Yet it led the Jews to crucify Christ! The people looked to their rulers and chief priests, and asked: "*Have any of them believed?*" The rulers held their Sanhedrim. The high-priest pronounced that Jesus was an impostor, and must die!—though the Spirit of God made him *unconsciously* a prophet, as to the effects of that death. The Son of God went forth, bearing his cross—testifying to the utter falsehood, and horrible cruelty, of the claim to Infallibility. Whilst we adore Him for atoning for our sins, let us not forget the silent testimony which the atonement bore, to the consequences of allowing that claim. Let us beware lest we "*crucify the Son of God afresh;*" and by acknowledging any "*High Priest*" but Him, "*put him*" once more "*to an open shame.*"

I have directed your eyes, my brethren, to the *visible fruits* of a pretended human Infallibility—rather than to the particular *false doctrines*, which have flowed from it in the case before us. To these latter I shall call your attention in a few discourses to come. Transubstantiation, which bends the knee to a wafer;—Saint-worship, which exalts the earthly mother of Jesus to the throne, on which He sits with his heavenly Father;—the Confessional, which forgets the words: “*Who can forgive sins, but God only?*”—these and other points, will occupy us shortly. We shall then see some of the doctrinal fruits.

Finally, “*what shall we say to these things?*” Be very jealous, brethren, for the honour and supreme authority of Christ,—for the purity of the gospel,—and your own safety. Let the text often occur to your minds. It will be a safeguard to you. It teaches you, that when such interests are at stake, there must be no hesitation, no humility. In defence of your Christian liberty, you must “*give place by subjection, no not for an hour;*”—though it were St. Peter himself who demanded your subjection—much less, when his so-called successor demands it. You must listen to no voice which claims a power to interpret Scripture, beyond the power

which diligent study, with all available helps from the piety and learning of others, confers on *all* men. (t) Receive no new Gospel—no fresh articles of faith—no pretended revelation—from any quarter ; no, not from within. The Spirit of God will never suggest anything, either to the rulers or private members of churches, which is not in manifest accordance with the words which He moved the writers of Scripture to utter. “The voice of the Gospel,” said Luther, “once sent forth, shall never be called back till the day of Judgment.” The text warns us, that it must neither be contradicted nor added to. There is no safety for human beings whether from the dogmas of Rome, or the wild ravings of fanaticism, or the dreams of their own heated imagination, but in humble, prayerful, confiding study of the written Word. Scripture in its *fundamental* points—those which constitute the Gospel—those which were commanded to be preached to all men, not left to be discovered or developed in after times—those which the Galatians had received, and which were to protect them from false teachers—is *clear*, and *sufficient*. Trust it, my brethren ; trust your reason, exercised upon it,—in dependence on the Giver both of scripture and reason, to remove all inward impediments. (u) Heed not what the Romanists say, when you thus

use your private judgment. They may deride you, as if you were inconsistent, and whilst denying the Pope's Infallibility, were each of you making himself infallible. Not so, any more than each Romanist makes himself infallible. The Church of Rome speaks to him, and bids him receive what she speaks, in the Decrees of Trent and the Creed of Pope Pius the Fourth. God speaks to us, and bids us receive what He speaks, in Holy Scripture. In each case, the *hearer* endeavours to understand what is spoken. In neither case is *he* infallible. But in the one case, the *speaker* is human and fallible; in the other, divine and infallible. In the one case, men are distrusting God; in the other, they are placing a due confidence in Him, and will receive His blessing. In the one case, the Church of Rome utters her anathemas against all who receive not the additions she has made to the Gospel; in the other, God utters His anathema in the text against all who make such additions. Care not for any taunts, then, my brethren. Reason must be used, both by Protestants and Romanists, at one point or another, and in one way or another—either to trust the Church's infallibility, or the Scripture's. Use *yours* to trust the latter. Christ and His Apostles enjoin men to exercise private judgment. To the Jews, our Lord said: “*Yea, why even of yourselves*

judge ye not what is right ?" To the Christians of Corinth, St. Paul said : "*I speak as unto wise men, judge ye what I say.*" On this inalienable privilege of using the reason, in order to judge of the meaning of Scripture, hang all the best and dearest interests of mankind. You may feel a moral assurance—an assurance such as you feel, that when the sun goes down at night, it will rise in the morning—an assurance by which you guide yourselves cheerfully in all the affairs of life,—though never amounting to infallibility,—you may, I say, feel a moral assurance, that you are in the way to Heaven, when you follow Christ, calling you in the Gospel. "*Behold,*" He cries, "*I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him.*" Only believe—open your hearts—let Christ and the Holy Ghost, and their heavenly train of graces, enter—let self-righteousness and self-love depart. Then you will be safe. You will belong to the true Church—the invisible and blessed Church within the visible. You will be of the communion of saints. You will be holy, and happy, here and hereafter. "*My sheep,*" says Christ, "*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.*"

NOTES TO LECTURE V.

(a) p. 204. Dr. Wiseman, in the first of his "Lectures on the Eucharist," delivered A. D. 1836, says: "Catholic" (Roman Catholic) "controvertists, especially in England and Germany, have greatly erred, by allowing themselves to be led by Protestants, into a war of detail, meeting them as they desired in *partial combats for particular dogmas*; instead of steadily *fixing them to one fundamental discussion, and resolving all compound inquiries into their one simple element, CHURCH AUTHORITY.*" This is fairly stated. *The order*, then, in which Romanists desire to discuss disputed questions, is always this: 'Begin with settling our authority; for if you will grant that, we will settle all other points for you.' But this is not the order in which St. Paul told the Galatians to proceed, in case he should come to them preaching "another gospel." They were not to ask: 'Is it really he?'—but, 'Is this new gospel such as to subvert the one he preached before; or if not to subvert it, yet to imply that it was incomplete?' *How* were they to procure an answer to this question? By asking *him* to answer it?—or by asking their own sense,

exercised on the Gospel they had received? Clearly, the latter is the course pointed out by St. Paul; the other would have been a mockery.

(b) p. 205 The Romanists have spent infinite pains in drawing out a list of "*notes or marks of the true Church.*" Bellarmine has nine—universality, antiquity, duration, multitude, succession, primitive doctrine, unity, sanctity, and efficacy. It is not difficult to shew, that these are either not *peculiar* marks of the true Church, or are not applicable to the Church of Rome. Dr. Field has done this in his able work on the "Church." It has also been done by several distinguished divines of a later day, that of James the Second, in Bishop Gibson's "Preservative." The celebrated *Rule of Vincentius Lirinensis* has been called in to their aid by the Romanists, but with little success. That rule is: *That whatever has been held by all Christians, at all times, and in all places, must be true.* He laid down this rule, with many deductions, in order to guard the Church *against novelties.* He would have been indignant, had he lived to see the modern use of this rule, thus laid down 1400 years ago. Its true application is very limited. The Apostolic times present the most perfect, perhaps the only perfect, exemplification of it. Bishop Jeremy Taylor says: "We, Protestants, finding "little or nothing, excepting this, that the Bible is "the Word of God, and that the Bible contains all "the will of God for our salvation, all doctrines of "faith and life, little or nothing else, I say, descending to us by an *universal* tradition, therefore "we have reason to adhere to Scripture, and *re-nounce all pretence of tradition of any matters of*

“*faith, not plainly set down in the Bible.*” (2nd part of “Dissuasive from Popery”)

Such was that learned Prelate’s application of Vincent’s rule. Bishop Stillingfleet speaks of it in the following manner:

“Wise men who have thoroughly considered it, though in general they cannot but approve of it, so far as to think it highly improbable that there should be antiquity, universality, and consent, against the true and genuine sense of Scripture, yet when they consider this way of Vincentius, with all those cautions, restrictions, and limitations, set down by him (l. i. c. 39), they are apt to think that he hath *put men to a wild-goose chase to find out anything according to his rules.*”

Vincent himself is charged with being a semi-Pelagian. Basnage says that he wrote his treatise, because the semi-Pelagians were embarrassed by *Augustine’s arguments derived from Scripture*. So they had recourse to the appeal to Catholic Traditions. The only real Catholic Tradition is that which is handed down in Scripture from those happy days, when “*the multitude of them that believed were of one heart and of one soul.*” (Acts iv., 32) (See Lardner’s “Credibility,” on Vincent of Lerins.)

(c) p. 203. A living and distinguished Bishop of our Church, whose works on the Fathers will carry his name down to posterity, thus speaks on the subject of Private Judgment.

“In the 20th Article of the Church of England, there is an appeal made from the *authority of the Church to a higher tribunal*, which is to determine

“ whether that which is ordained by the Church, is
 “ contrary to God’s *Word written*, or not. ‘ What,’
 “ asks Dr. Wiseman, ‘ is *this tribunal*? Is each
 “ man to judge for himself?’ *We answer without*
 “ *hesitation, that he is.* ‘ What then,’ he rejoins, ‘ is
 “ each individual to be a judge over the decisions
 “ of his Church? Can anything more anomalous
 “ be imagined, than that each individual in a society,
 “ should have greater authority than the whole
 “ society collectively?’ Let us see, however,
 “ whether the Romish Church is not involved in
 “ the same anomaly.

“ Dr. W. does not claim for his Church the
 “ power of ordaining anything contrary to God’s
 “ *Word written*; on the contrary, he declares it to
 “ be impossible for the Church to do so. Why?—
 “ because the Church is infallible. But an inquirer
 “ may, perhaps, ask him to prove the infallibility
 “ of his Church. He will allege in answer words
 “ of our blessed Lord, recorded in the New Testa-
 “ ment, which, in his opinion, express that doctrine.
 “ But the inquirer may, perhaps, contend that he
 “ has given a wrong interpretation of our Saviour’s
 “ words. How, then, is he to justify his interpre-
 “ tation? Not, certainly, by an appeal to the in-
 “ fallible authority of the Church; for its infallibi-
 “ lity is the very point in question. He must en-
 “ deavour, by reasoning and argument, to satisfy us
 “ of the correctness of his interpretation; that is,
 “ he must appeal to the judgment of each individual.
 “ The difficulty is only shifted; unless Dr. W. is
 “ prepared to affirm that the Church is infallible,
 “ because it declares itself so to be.” (Remarks on
 Dr. Wiseman’s Lectures. By Philaethes Can-
 tabrigiensis, 1837.)

(d) p. 207. There is a canon of the year 1571, which, though not binding on our clergy, because unconfirmed by Parliament, is capable of a very useful construction. It lays down a rule for preachers, "that nothing should be taught that "cannot be found in the old Catholic Fathers." It does not say, that everything should be taught, which is to be found in them; but it says that nothing should be taught which none of them contains. This absence of all mention of a notion or doctrine would prove its *novelty*. The early Fathers held "*the foundation*,"—whatever "*stubble*" some of them might build thereon. It is impossible, therefore, to think *anything fundamental*, i. e. necessary to be *believed and preached*, which is wholly wanting in their writings.

(e) p. 209. Whilst this Lecture was passing through the press, there has appeared a powerful Sermon, preached on the same text, by Dr. Wordsworth, canon of Westminster. It is mainly directed against the addition of a particular *new article of Faith*, which *the Pope has announced his intention of decreeing*, namely, that of the *Virgin's Immaculate Conception*;—meaning, that she *herself was conceived* by her mother free from *all taint of original sin*.

The learned canon will, I trust, forgive the liberty, if an extract, slightly abridged, is here made from the closing part of his discourse.

"We have seen that the Church of Rome proposes to decree that the blessed Virgin was not "conceived in original sin; that is, proposes to "*make a new Article of Faith*.

“ Whether or no she will ratify this decree, is of no importance to the argument. In putting the question as she has done, she assumes authority to decide it, Whichever alternative is adopted, she *claims the power* to make new articles of faith.

“ Now, one of the pretensions with which she dazzles the minds of the unwary, is that of ANTIQUITY. She calls her faith *the old Religion*. And she denounces us, who are content with the Gospel preached by Christ and his apostles, and who affirm, in the words of St. Paul, that if even “ *an angel from Heaven should preach to us any thing besides what the Apostles preached, he must be anathema,*” and who believe the words of the Apostles that they “ *kept back nothing,*” and have declared to us “ *the whole counsel of God*”—the Church of Rome, I say, denounces us as *innovators*. Ours, she says is a new Religion! ‘Where was your faith,’ she asks, ‘before the Reformation?’ We reply, that it was, and ever will be, where her faith is not—in the Word of God. And we prove from Rome herself, that *she is the great Innovator*. We point to the doctrines in her hands, doctrines unknown to the Apostles, unknown to the primitive Church; we point to this new doctrine of the Immaculate Conception, now in the 19th century, lying on the papal anvil, and about to be forged and hammered into a new article of faith. ‘Here,’ we say, ‘is your old religion! here your claim to antiquity! a thing of to-day; nay, not even of to-day, but of to-morrow! If you are not dead to shame, you will cease to speak of Antiquity.’

“ Again: the Church of Rome makes many

“victims by a claim to SANCTITY. She calls herself “the Holy Roman Church, and she allows the title “of holiness to none who are not hers.” (The Pope is called, ‘His Holiness.’)

“Now, it is certain, that Christ is Holy ; it is “certain, that the Author of Scripture is Holy ; it “is certain, that the Apostles and Evangelists were “Holy. I doubt not that those venerable men and “wise doctors, the Augustines and Chrysostoms of “the ancient Church, were also holy. Did Christ “preach, did they hold, the doctrine—the novel “doctrine, the doctrine not yet elaborated—of the “Immaculate Conception? No, they did not, they “could not, hold what does not *yet* exist. Rome “herself, by allowing that this doctrine is *not yet* “*promulgated*, and by proposing now to promulgate “it, admits that they did not. If this doctrine is a “part of our most Holy Faith, it must have been “taught by the Holy Spirit, and received by ‘the “Holy Catholic Church.’ But this is not the case. “Therefore Rome, by propounding this doctrine, “as not yet ratified ; and by inserting it (as she “has already done) in her Liturgy, as if it were true ; “separates herself from holy men and holy things ; “and instead of having the saints her own, and “being the Holy Church, convicts herself of unholi- “ness, and cries aloud, like the lepers of old, ‘*Un- “clean, Unclean !*’

“He that ‘*hath ears to hear,*’ let him fly from “her, and escape the plague !

“Again : the Church of Rome professes to hold “the Catholic faith, and calls herself ‘*The Catholic “Church.*’

“The word CATHOLIC means universal : and the

“ Catholic faith is that faith which was taught by
 “ Christ, and has been professed by his true fol-
 “ lowers, *in every age*. Now let us ask, was this
 “ new doctrine taught by Christ? No. Has it
 “ ever been taught publicly by the Church in *any*
 “ *age*? No: its novelty refutes the supposition.
 “ Rome herself proclaims that it has never been
 “ taught by the Church, by professing to *make* it
 “ now an article of faith. And thus she publicly de-
 “ clares (what her other novel doctrines have long
 “ since proved) that she cares little for the Catholic
 “ Faith; and that she cannot be the Catholic
 “ Church.

“ Again, the Church of Rome beguiles many by
 “ a delusive pretence of unity.

“ She affirms that all her members speak one
 “ thing, and are united in one body. Grant it were
 “ so; but if she is not united in the truth, if she
 “ separates herself, in her teaching, from Christ,
 “ from the Holy Ghost, from the Apostles, from
 “ the Primitive Church, what is such unity worth?
 “ It is as ‘ *sounding brass and a tinkling sycmal* ;’
 “ nay more, it is a conspiracy against the God of
 “ Unity and Truth. But is she united in herself?
 “ —Let those whom she has canonized and
 “ worshipped as saints declare. Bernard, Aquinas,
 “ and Bonaventura,—they protested against the
 “ doctrine of the Immaculate Conception, which
 “ Rome has now inserted in her liturgy, (on the au-
 “ thority of the present Pope Pius ix); and thus,
 “ while at one time, she invokes the Virgin as con-
 “ ceived without sin, at another time she invokes
 “ as saints, those who taught that the Virgin was
 “ not conceived without sin! Is this Unity?

“ But, alas! there is a characteristic which does

“ belong to Rome. It is not antiquity, it is not sanctity, it is not unity : but it is Infidelity.

“ I do not mean that she directly preaches unbelief, but I confidently affirm that her principles as illustrated by the present example, lead directly to it.

“ As we have here seen, she does not pretend to derive her faith from Scripture; she sets at nought the teaching of the Catholic Church.— Yes, and in a reckless spirit of despotic arrogance, and in a wild frenzy of desperate destructiveness, as if to shew clearly that she imagines herself to be alone in the world, that ‘ *she saith in her heart, I am, and none else beside me ; I sit as a queen and shall see no sorrow ;* ’ that there is no law, human or divine, but her own will ; as if thus to identify herself more evidently with the proud sorceress of the Apocalypse ; she casts even her own pretended principles to the winds ;—antiquity, sanctity, unity,—she discards them all. ‘ *The earth is weak and all the inhabitants thereof ; I bear up the pillars of it.* ’ I am the atlas of the universe. If I totter, the heavens fall. Receive this doctrine, she exclaims ; receive it, because I publish it. *Sic volo, sic jubeo.*—It is my will, my command ; let that suffice !

“ What therefore remains, but that, if Rome triumphs, men should either believe without reason, and against reason, or not believe at all ? And this is INFIDELITY !”

(f) p. 209. The Church of Rome insists on our looking to her *Credentials*, as the proof that her tenets are scriptural.

She says : ' I have the *apostolical succession*, and consequently an infallible power of interpreting Scripture, and a divine guarantee against misusing my power.'

We ask : ' How does the succession confer such a power ?' The reply is : " Because Christ said to the Apostles, '*I am with you always to the end of the world.*' This shews that he spoke not to the Apostles only, but to their successors ; and promised to be always with them."

Now, when we examine not that text only, but also the context, we find that a *condition* went before the promise. "*Teaching them*" (i. e. all nations) "*to observe whatsoever things I have commanded you.*"

The question therefore, is, whether those who claim to be the successors of the Apostles *teach the things which Christ commanded*. If not, their title to the promise is forfeited.

And to settle this question, *it is necessary to know what those things are*, which Christ commanded ; in other words, it is necessary to search the Scriptures for the doctrines *first*. For if any set of men teach what is not commanded, or omit to teach what is commanded, it is superfluous to enquire into their title to be the Apostles' successors, since they have lost their title to Christ's presence.

St. Paul supposes, Gal. i. 8., that it was *possible* for himself, an Apostle, to forfeit Christ's presence. St. Peter *actually* fell into temporary error, Gal. ii. 14. It seems, therefore, that even the Apostles were not infallible, *except when delivering those truths which were to be written down for all mankind*. If the Apostles might fail at times, what

security can there be for their successors, except in strictly adhering to those things, and those alone, which the Apostles *thus* delivered ?

CREEDS.

(g) p. 210. Bishop Pearson in his "Exposition of the Creed" ("the perfectest work we have," says Bishop Burnet), quotes, in the Epistle Dedicatory, St. Jude's exhortation, "*that we should earnestly contend for the faith once*" (i. e. according to the strict meaning of the word in the original, "*once for all*") *delivered to the saints,*" and adds :

"In Christianity, there can be no concerning" (i. e. "important) "truth, which is not ancient; and what-soever is truly new, is certainly false. Look then, "for purity in the *fountain*. And strive to embrace "*the first faith*. To which you cannot have a more "*probable guide* than the Creed, received in all ages "of the Church. And to this I refer you, as it leads you "to the Scriptures, from whence it was first deduced. "That while those who are *unskilful and unstable* "wrest the words of God himself *to their own destruc-* "tion, you may receive so much instruction as may "set you beyond the imputation of unskilfulness, "and so much of confirmation, as may place you out "of the danger of instability."

What *moderate* language is this ! It puts the Apostles' Creed on its proper footing. *CreeDs do not give us new articles of faith*, but enumerate those which Scripture gives. We should not receive the Creeds, could not their articles be clearly and independently "proved by most certain warrants of Holy Scripture," as our Church says, in her 8th Article. Well spoke the present Bishop of London in his charge of 1842 :

“I think it a mistaken and dangerous position to maintain, that without the Creeds we could not have discovered for ourselves, some of the great doctrines of our faith ; that, for instance, of the Holy and Undivided Trinity.” “I am firmly persuaded, that if no such formularies had ever been drawn out, all the *essential doctrines* of Christianity would have been discoverable in the Bible. *The implement with which the secrets of God are to be dug out of the mine of His written Word, is not tradition; but a plain and rightly informed understanding, guided by an honest and good heart, and aided by the Holy Spirit.*”

THE ROMISH CIRCLE OF REASONING.

(h) p. 219. To prove the infallibility of the Church of Rome, the following process is used.

1. It is affirmed, that Scripture has passages which declare the Infallibility of the Church.

2. If this is denied by those who read Scripture with their own eyes, it is asserted, that the Fathers interpret the passages in the Romish way.

3. When this again is contradicted by a reference to the genuine works of the Fathers, then the Church flies to the assumption, that she alone can interpret *the Fathers*. Of course, she interprets them as interpreting scripture in favour of her authority.

But why this circuitous mode of proving her point? She might as well assert at once: ‘I am infallible, because I say so; and I cannot say what is untrue, because I am infallible.’

What says Archbishop Whately:

“It is most important, when the expression is

“ used of ‘ referring to Scripture as the infallible
 “ standard,’ and requiring assent to such points of
 “ faith only as can be thence proved, to settle
 “ clearly, in the outset, the question, ‘ proved to
 “ whom?’ If any man, or body of men, refer us to
 “ Scripture as the sole authoritative standard—
 “ meaning, that we are not to be called on to be-
 “ lieve anything as a necessary point of faith, but
 “ only on *our own* conviction that it is scriptural ;
 “ then, they place our faith on the basis, not of hu-
 “ man authority, but of divine. But if they call on
 “ us, as a point of conscience, to receive what-
 “ ever is proved to *their* satisfaction from Scripture,
 “ even though it may appear to us unscriptural,
 “ then instead of releasing us from the usurped au-
 “ thority of man, taking the place of God, they are
 “ laying on us *two burdens instead of one*. ‘ You
 “ require us,’ we might reply, ‘ to believe, first that
 “ whatever you say is true ; and secondly, besides
 “ this, to believe also that it is a truth contained in
 “ Scripture ; and we are to *take your word for both*.’ ”
 (“ Kingdom of Christ,” p. 159.)

“ A JUDGE OF CONTROVERSIES.”

(i) p. 223. Since the necessity of establishing an earthly Judge of Controversies is a *mere theory*, it suffices for its rejection to shew it to be such ; as is done in my discourse, by appealing to Scripture, which not only preserves entire silence concerning such a judge, but by necessary inference from the text, Gal. i. 8, and other passages, directly opposes the design. To put a law into the hands of an infallible interpreter, is to make him practically superior to the lawgiver. Thus the Gospel in the hands of the Pope has become “ another Gospel.”

And the sin of Israel of old, which introduced division and idolatry, has been imitated under the Christian dispensation—men have “*made themselves a king,*” when God, even our divine Saviour Jesus Christ, was their king. The consequences have been similar;—and that similarity is likely to be revealed more and more, till Christendom shall have suffered sufficiently, and shall at length fully open its eyes.

But were we at liberty to adopt Theories in our Holy Religion, and to add to the Gospel of Christ, yet *as a Theory*, it may be easily shewn to be open to fatal objections.

The Romanists say, that *the necessity of the case* demands the establishment of such a Judge. They say that controversies, great and small, *must* be settled; and that *theirs* is the only way of settling them.

We reply as follows :

1. Since Scripture is silent concerning the existence of a such Judge, and God has not named him; how shall men be agreed *who* he shall be? Suppose they disagree, who shall settle the point? “Thus, our Judge of Controversies,” as Chillingworth says, “is likely to be our greatest controversy.”

2. To have a Judge, and to leave men at liberty afterwards, to obey his decision or not, as they please, would be to make him of no use. *How*, then, shall his decision be enforced? This is open to controversy. If he is to decide this point, he will enforce his own decision by *persecution*. He will necessarily crush all opposition. He will “*punish for contempt of court.*” If the point is left open,

the decision on other points will be in every case rejected by the party against whom it is given.

3. If it be allowed him to use persecution, then the good will be the only sufferers. For no power on earth can move a good man to act or speak, contrary to his conscience.

But the bad will become hypocrites. They may reject the Judge's decision with secret scorn, but they will pretend to receive it, rather than suffer. Thus they will be in danger of being made infidels. Mr. Blanco White, in his "Internal Evidences against Catholicism," distinctly states, that when he, originally a priest of the Church of Rome in Spain, became an infidel, he found "to his most certain knowledge, that the history of his own mind was, with little variation, that of a great portion of the Spanish Clergy."

Can we wish to establish a power, under which the good will be made martyrs, and the bad infidels?

4. When men go before a civil judge, they trust him, because he is not a party to the suit. He has no interest and bias, one way or the other. Consequently, they are ready to abide by his decision. But this cannot happen in matters of religion. We can have no earthly judge, who is not himself interested in these matters; and therefore we can never believe his decision to be impartial.

For instance, in the controverted question before us—the Pope enjoys immense earthly power by being made the Judge. If we ask *him*, whether there should be such a judge or not, he will *infallibly* answer that there should. He will not dethrone him-

self. In any other disputed question between us and him, "it is as much as his Popedom is worth to yield a single point of his religion to be erroneous." How can the decision of so interested a judge carry any weight with reflecting persons ?

5. The fact, that they who have established the Pope as the Judge of Controversies, have been compelled to disparage and discard the exercise of reason on Scripture, in order that they may support him, is a strong proof against their Theory. In our civil courts, the Judge appeals to *the law*, and gives his reasons. But in the Pope's court the rule is :

"Sic volo, sic jubeo, stat pro ratione voluntas."

6. The comparison of a supposed Judge of Controversies with the judges in civil causes, suggests another material point of difference.

If the civil judge mistakes the language of the law, and gives wrong judgment, the *legislature* will alter the language, so that there shall be no room for mistake, real or pretended, in future.

But if the Judge of Controversies should make a mistake, wilful or not, what remedy is there ? We can have no new wording of the law, unless we expect a new revelation. The error is irremediable.

7. With regard to temporal rights or possessions, men go into court, that it may be decided which party shall hold them. *Both* cannot. But there is no such necessity in the case of religious opinions. "I may hold my opinion," says Chillingworth, "and do you no wrong; and you yours, and do me none : nay, we may both of us hold our opinion, and do ourselves no harm; provided the difference be not touching anything necessary to salvation, and that

“ we love Truth so well, as to be diligent to inform
 “ our conscience, and constant to follow it.”

Here Chillingworth makes the proper distinction between fundamental things and nonfundamental. And we see why the Romanists wish to destroy that distinction, and to represent all mistakes or ignorances as equally fatal to faith.

Lastly, the very idea of requiring a Judge of Controversies is an affront to God's Written Word. “ *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect.*” St. Paul congratulates Timothy: “ *That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*” To say that they require an infallible interpreter, is to say, that they do not answer their purpose. It is to deny the truth of this account of them.

In things essential to be believed, the Scriptures are plain. In obscure things, belief is not essential—provided the want of it be not wilful. “ They
 “ are perfectly fit, therefore, to end all controversies
 “ necessary to be ended. And for others, which are
 “ not so, they will end when the world ends, and
 “ that is time enough.”

(See the whole question, somewhat differently but more fully discussed in Chillingworth's “ Religion of Protestants a safe way,” in the chapter headed, “ Scripture the only Rule whereby to judge of Controversies.” The Romish Theory fails, whether tried by reasoning from the necessity of the case, by Scripture, or by experience.)

(k) p. 223. There is a beautiful Note to this effect in Archbishop Whately's "Kingdom of Christ," Appendix (D), taken from his "Essay on Omissions." It is too long to insert here; but is well worth reading and remembering.

THE INVISIBLE CHURCH.

(l) p. 227. By this expression is meant, that no eye but that of God can *certainly see* which are His true children, who form part of that "communion of saints" which stretches back to Adam, and forward to those who shall be caught up at the appearing of Christ to meet Him in the air.

Nevertheless, the fruits of the Spirit, which they bring forth, make it not difficult to see *some* of the members of the Invisible Church, whilst they are on earth. But neither can *all* be seen; neither can even *these* be seen *beyond doubt*. Holiness may possibly be counterfeit. It is the divine prerogative to read the *heart*.

Cranmer says: "True it is, the Church doth never wholly err, for ever in most darkness God shineth unto his elect, and in the midst of all iniquity He governeth them so with His Holy Word and Spirit, that the gates of Hell prevail not against them." "This holy Church is so unknown to the world, that no man can discern it, but God alone, who only searcheth the hearts of men, and knoweth His true children." (Jenkyn's Cranmer, vol. iii. p. 19.)

Hooker says: "That Church of Christ, which we properly term *His body mystical*, can be but one, neither can that one be sensibly discerned by any man, inasmuch as the parts thereof, are

“some in Heaven already with Christ; and the
 “rest, that are on earth, albeit their natural
 “persons be visible, we do not discern under that
 “property whereby they are truly and infallibly of
 “that body. Only our minds by intellectual con-
 “ceit are able to apprehend that such a real body
 “there is; a body collective, because it containeth
 “a huge multitude; a body mystical, because the
 “mystery of their conjunction is removed altogether
 “from sense. Whatsoever we read in Scripture
 “concerning the endless love and the saving mercy
 “which God sheweth towards His Church, the only
 “proper subject thereof is *this Church*. Concerning
 “this flock it is, that our Lord and Saviour hath
 “promised: ‘I give unto them eternal life, and
 “they shall never perish, neither shall any pluck
 “them out of my hand.’ They who are of *this*
 “*society* have such marks and notes of distinction
 “from all others, as are not objects unto our sense,
 “only unto God who seeth their hearts,”

Then distinguishing between the Invisible Church
 and the Visible, Hooker says: “As those everlast-
 “ing *promises* of love, mercy, and blessedness,
 “belong to the *Mystical Church*; even so on the
 “*other side*, when we read of any *duty* which the
 “Church of God is bound unto, *the Church* whom
 “this doth concern is a *sensible known company*.
 “And this *Visible Church* in like sort is but one,
 “continued from the first beginning of the world
 “to the last end.” (Eccl. Pol. B. iii, ch. 1.)

So that God has always had a Visible Church,
 and an Invisible—the latter within the former—the
 latter the subject of the promises which pertain
 to purity and everlasting life—the latter, often con-
 sisting of a few, whilst the former may be the many,
 including the Church Rulers.

The late Dr. Miller, author of the "Philosophy of Modern History," in his first Letter to Dr. Pusey, attributes the chief mistakes of the Dr. and his party to their not distinguishing between the Invisible Church and the Visible.

"Christ did *not* say: 'whatsoever ye shall decree in My name, shall be implicitly received by My Church;' but he limited them to *teaching the things which he had commanded.*" "This *limitation of the promise* can relate only to that *Invisible Church, which is constituted by the union connecting each individual with Christ.*" "That there will be always a number of such Christians, however dispersed in place, and even separated, by being connected with *Churches outwardly disunited*, I can entertain no doubt; and therefore I rely firmly on the continuance of the promise, without any suspension on account of any interruption of external union." "All the confusion of *this question*" (of Church authority) "appears to have arisen from the fundamental error of *rejecting the distinction between the Visible and Invisible Church of Christ.*"

(m) p. 230. Jenkyn's Cranmer, vol. iii, p. 19, from the "Answer to Smythe's Preface."

(n) p. 232. Hooker says: "It may be said of the Church of Rome, she hath yet *a little* strength; she doth not directly deny the foundation of Christianity." He grants that she denies the foundation *indirectly*,—as did the Judaizing teachers who troubled the Galatians, by making circumcision necessary to Justification. "But although the Church of Rome hath played the harlot worse than ever

“ did Israel, yet they are not, (as now the Synagogue
 “ of the Jews, which plainly deny Christ Jesus,)
 “ quite and clean excluded from the New Covenant.”
 He holds that the Church of Rome stands related to
 the “ Reformed Churches,” as *Samaria* did to Jeru-
 salem, but not as the Heathen did. (“ Discourse
 on Justification.”)

But our “ Homily for Whitsunday, second part,”
 (perhaps Jewel’s writing) uses severer language
 than Hooker’s. “ If ye will compare this” (i. e.
 what had gone before) “ with the Church of Rome,
 “ not as it was in the beginning, but as it is pre-
 “ sently” (i. e. at present), “ and hath been for the
 “ space of nine hundred years and odd, you shall
 “ well perceive the state thereof to be *so far wide*
 “ *from the nature of the true Church that nothing*
 “ *can be more,*” (i. e. more wide from it).

By the Council of Trent, the errors, which before
 were *generally*, but not *universally*, held in the
 Church of Rome, were *made binding on all*. How
far this changed her state from that in which she
 was, when we received from her our Episcopal and
 Priestly orders, may be a matter for serious con-
 sideration. The decision will not affect our orders.

Dr. Hook, in his late letter to Sir W. Farquhar,
 says: “ The question with respect to the Church
 “ of Rome is not, whether it is Catholic or not; but
 “ whether it be or be not Antichrist. Let it be re-
 “ membered, that some of the most learned and de-
 “ voted servants of Christ have regarded the Church
 “ of Rome as Antichrist. I say not whether they
 “ are right or wrong: I only state the fact. To
 “ this opinion the Church of England seems, in our
 “ Homilies, to incline.” The Dr. then quotes the

Homily on Obedience, where it is said: "The Pope ought rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christ's Vicar, or St. Peter's successor; seeing that not only in this point, but also in other weighty matters of Christian religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both St. Peter and against our Saviour Christ."

(o) p. 232. That individuals belonging to the Church of Rome, may be saved, none would deny. Fenelon, Pascal, the Port-royalists, in former days, and Martin Boos in our own, suffice to prove it. But the Church herself persecuted these men, and cast out their names and their writings as evil. The Memoirs of Port Royal, by Mrs. Schimmelpenninck is a most affecting history; as discreditable to the Church of Rome, as it is creditable to the members of that religious institution.

(p) p. 235. "Macaulay's History of England."

(q) p. 237. Dr. Croly's "England the Fortress of Christianity" contains a striking detail of the blessings, which have accompanied the Reformation to this free and happy country. He shews that in all cases where the principles of the Reformation have not guided the public policy, temporary disaster has ensued. He concludes his examination of our history thus: "Through almost three hundred years, through all varieties of public circumstances, all changes of men, all shades of general polity, we see one thing alone unchanged—the *regular connection of national misfortune with the introduction*

“*of Popish influence, and of national triumph with its exclusion.*”

The French Abbé Genoude, in the 2nd edition of his work on the “Reasonableness of Christianity,” about ten years ago, exults with a Frenchman’s pride over the prospect of the inevitable consequences of “England’s restoration to the bosom of the Catholic Church,” which the Abbé indulged himself in anticipating as near at hand.

“The *true Creed once admitted*, and Protestantism restoring the chair of St. Peter, *the power of England will sink. The universe will rouse itself at the signal from the Vatican; and England will find herself in the inferior rank, which nature has assigned her*”

And again, taking delight in the foresight of our fall, he says: “*Protestantism in decline and Catholicism in the ascendant, England has lost the grand lever of her power.*” *Absit omen!*

(r) p. 238. I will here insert a note, taken from my “Defence of the English Reformation,” published in 1843.

“The Abbé Baruel has proposed to himself the problem of proving that the French revolution arose from Protestantism! How has he endeavoured to solve this extraordinary problem? Thus: Voltaire derived his infidelity from the works of the English Deists, and propagated it in France. Suppose this account true for the sake of argument.—Did *Protestantism* give Hobbes, Collins, and others, their Deism? On the contrary, did it not *resist* it, and that successfully? What revolution was there caused by it in Eng-

“land? Were the altar and the throne overturned
 “here, as they were in France? Was not infidelity
 “unable to contend with Christianity in this Pro-
 “testant country, and did not the very name of a
 “free thinker become one of reproach and scorn?
 “But mark the difference in the success the French
 “infidels met with. They found all open them to
 “—nothing but Popery to oppose them—no real
 “Christianity in France—the Huguenots expelled
 “by the iniquitous revocation of the Edict of Nantes
 “—the people disgusted with priestly tyranny and
 “immorality—religion believed to be a fable—the
 “victory easy and inglorious.”

(s) p. 241. In the recent controversy between the Romish bishops, Gillis and Brown, and Mr. Baylee, arising out of the secession of Lord Fielding, both the bishops maintain that the Rulers of the Jewish Church, when officially deciding, *were infallible*. How can they escape the inference, that our blessed Lord's title was false since those rulers officially pronounced it such? The Sanhedrim applied to Christ, the passage in Deut. xiii. 1—5.

(t) p. 243. The *power of interpreting*, without fear of being questioned as to the truth of the interpretation, is virtually a power of life and death *over the words which are interpreted*.

Chillingworth speaks with his usual vigour of mind, and clearness of illustration on this point.

“The Pope dethrones Christ from his dominion
 “over men's consciences; and instead of Christ, sets
 “up himself; inasmuch as he that requires that
 “his interpretations of any law should be obeyed

“ as true and genuine, seem they to men’s under-
 “ standings never so dissonant and discordant from
 “ it, which is what the Bishop of Rome does, re-
 “ quires in deed that *his interpretations should be the*
 “ *laws*; and he that is firmly prepared in mind to
 “ believe and receive all such interpretations, with-
 “ out judging of them, and though to his private
 “ judgment they seem unreasonable, is indeed con-
 “ gruously disposed to hold adultery a venial sin,
 “ and fornication no sin, whensoever the Pope and
 “ his adherents shall so declare. And whatsoever
 “ he may plead, yet either wittingly or ignorantly
 “ he makes the law and the lawmaker, both stales,
 “ (mere shews), and obeys only the interpreter. As
 “ if I should pretend that I should submit to the
 “ laws of the King of England, but should indeed
 “ resolve to obey them in that sense which the
 “ King of France should put upon them, whatsoever
 “ it were, I presume that every understanding man
 “ would say that I did indeed obey the King of
 “ France, and not the King of England. If I should
 “ pretend to believe the Bible, but that I would
 “ understand it according to the sense which the
 “ Chief Mufti should put upon it, who would not
 “ say that I were a Christian in pretence only, but
 “ indeed a Mahometan?” (Pref. to “ Religion of
 Protestants a safe way.”)

As the first aberration from the principles of the
 Reformation often takes place in consequence of as-
 cribing too much, and almost an independent au-
 thority, to THE FATHERS, as *interpreters of Scripture*,
 I will conclude this note with a quotation from
 Evans’s “ Biography of the Early Church.” Mr.
 Evans is too well known to make it necessary for
 me to say, that he is not one who would withhold

from the Fathers all due regard. But a regard to higher authority compels him to give the following cautions :

“ The reader of the Fathers may enter into this new field with much of the feelings of Adam, when he quitted Paradise and entered upon the wide earth ; and if the ground be not cursed, yet it is, comparatively speaking, unblessed. Far from plucking from the tree of life in all security, and gathering his fruit in leisurely gladness, he has now to eat his bread in the sweat of his brow, painfully to select wholesome from amid noxious, and to pass over much ground for but little store. The apprehension of this contrast (between Scripture and the Fathers) must be obtained, before he ventures on the enterprise. He who reads the writings and lives of the Fathers, must first be well imbued with the knowledge and spirit of Scripture, so that he may come to them with a good knowledge of his own heart, with an enlarged acquaintance with human nature, with a judgment and feeling well schooled to discern human from Divine, with his views of moral excellence, most lofty, and at the same time, with a meek and charitable spirit of consideration for the most frail of his fellow-servants.”

(u) p. 243. FAITH is “ *the gift of God.*” (Eph. ii. 8.) It is at the same time *required* from men. (Mark xvi. 16.) It follows, that God gives it to all who ask. “ *Ye have not, because ye ask not.*” “ *Ask, and ye shall have.*” But it may be said : Does it not require faith, to ask ? It requires only a lower faith—a belief, such as the evidence of Christianity

supplies—a belief, which reason, conscience, foresight, desire, may enforce. A man may, by obeying this belief, put himself in the way of a better. He may reflect on his state in this world. He feels pain in body and mind—he may ask the cause. He does what he regrets, yet he does it again—he may enquire, is there a remedy? He knows he shall die—he may look beyond the grave. He hears that the Bible answers his questions—he may open it and judge for himself. He sees churches attended by many—he may enter one. He is told by those who have tried the effects of prayer, that it brings strength—he may try. If he thus obeys the sense of self-preservation, God will carry him further. The Holy Spirit will give him *living Faith*, by moving his heart to embrace *the Gospel*, and by stilling the passions, and the pride, which rebel against it. Thus, if all have not faith—if all bring not forth the fruits of holiness—if all are not saved—it is their own fault; because they come not to the Word and the Spirit. “*The Spirit and the Bride say Come; and let him that heareth, say, Come; and WHOSOEVER WILL, LET HIM TAKE THE WATERS OF LIFE FREELY!*”



LECTURE VI.*

TRANSUBSTANTIATION.

EXAMINED BY

SCRIPTURE AND REASON.

I. CORINTHIANS, xl. 24.

"This do in remembrance of Me."

THIS parting command was given under circumstances which can never be forgotten, as long as earth shall last; (a) nay more, as long as eternity shall last;—for doubtless, in the heavenly kingdom, one chief joy of the redeemed will be, to dwell in memory on the scenes connected with their redemp-

* This Lecture is printed as it was preached, excepting some additions to the closing part. The two preceding Lectures were much enlarged.

tion. The scene exhibited, when the words of the text were spoken, was one of the most affecting which can be conceived. Round a table, on which lay the remains of a lamb that had been eaten, accompanied with bread and wine,—in a dwelling, probably a very humble one, in the city of Jerusalem,—sat our blessed Lord and his twelve disciples, including the traitor Judas. They were keeping the feast of the Passover. The lamb which they had eaten, had first been sacrificed in the Temple, as a peace offering, or eucharist, for that merciful deliverance which their fathers had experienced in the days of Moses ; when the Angel of Destruction *passed over* their houses, the door posts of which were sprinkled with a lamb's blood, and slew only the Egyptians,—immediately before the Exodus. No commemoration could be more full of joyful thoughts, to the Israelites of the generations after Moses, who, in obedience to the divine institution, sacrificed the Paschal Lamb, as a thank-offering for that deliverance, and then feasted upon it. But this was the last time that the disciples of Christ, who sat with him round that table, were ever to sacrifice and eat a lamb in honour of the Jewish Passover. Behold, a greater than Moses was here ! “ *The Lamb of God, whose blood cleanseth from all sin,*” and delivers us from a worse destruction than

that of the body, and out of a bondage harder than that of Pharaoh, was about to be sacrificed on the Cross. Speaking of this event, after it had taken place, St. Paul says: "*Christ our Passover is sacrificed for us, therefore let us keep the feast.*" There would be no need of their ever offering sacrifice again, of any kind, whether sin-offerings or peace-offerings. The Christian passover would be altogether a feast. This our blessed Lord intimated, when he took, not the flesh of the lamb, but the bread and wine; and consecrated them as memorials of His love. The typical lamb has vanished from our passover, because a type always vanishes, when its antitype, the prefigured substance, is come. But the bread and wine, the fruits of the earth, simple, but yet refreshing and strengthening, were never to vanish from the table of the Lord. (b) "*With desire,*" said he to his disciples, "*I have desired to eat this pass-over with you, before I suffer.*" What a world of affecting emotions does this speech summon up in us, now that we know all it meant! The disciples, doubtless, listened in melancholy silence; scarcely understanding what his "*suffering*" signified. Yet he had told them of it before, as they came up to Jerusalem, and in very plain terms (Matt. xx., Luke xviii), but they could not reconcile the literal meaning of his words, with their wrong notions of

the nature of His Kingdom. To make his meaning more clear, and to impress it on their minds in a way which would afterwards be indelible, "*He took bread, and when he had given thanks, he brake it, and said : Take, eat, this is My body which is broken for you ; this do in remembrance of Me. After the same manner also he took the cup, when he had supped, saying ; This cup is the new testament in my blood ; this do ye, as oft as ye drink it, in remembrance of Me.*" What can be conceived, as I said before, more touching ; and if not superstitiously viewed, more simple ? In this kind and gracious manner He spoke of his approaching death, which, he knew, would be preceded by their desertion. When He brake the bread, and called it his body *broken*, he anticipated by a few hours, that awful scene which realized the prophecy, that "*His form*" would be "*marred more than the sons of men.*" When He took the cup, and gave them the juice of the grape to drink, he presented to their eyes beforehand, the bloody spectacle which his hands, his feet, his forehead, his side, would soon exhibit to all the world. Their "*eating*" and "*drinking*" were to signify their participation in the benefits of his death upon the Cross. "*For as often,*" concludes St. Paul, "*as ye eat this bread, and drink this cup, YE DO SHEW THE LORD'S DEATH*

TILL HE COME." That is to say, in every age of Christianity, in every clime,—not annually only, but as often as the hearts of Christians lead them to celebrate their Lord's love, till the day of his actual appearing, when his body shall be once more present here below,—this solemn but joyful feast, thus instituted by our Lord himself, whilst He was yet alive, at his last supper, shall be a perpetual memorial of the cruel death which He endured for our sakes. Wherever kept, it will be kept in humble and grateful obedience to his parting words : "THIS DO IN REMEMBRANCE OF ME."

Now I would ask you, my brethren, whether this is not a sufficient explanation of the object and nature of the institution of the Sacrament of the Lord's Supper. Why should we see in it deeper and greater mysteries, than those which are obvious? Is it not sufficient to do as He bids us—to eat and drink "*in remembrance of Him?*" He is gone away from us in the body—"He is passed into the heavens"—which have received him, as St. Peter told the Jews, "*till the restoration of all things.*" Because He said, when He gave the bread, "*This is my body, which is broken for you,*" why should we think that He meant, that the bread was really no longer bread, but was his own living body,—which at that time was *not* broken, but was *to be* broken

on the Cross? Because He said, when He gave the cup, "*This cup is the new testament in my blood, which is shed for you,*" (Luke xxii. 20.) why should we think that He meant, that the cup was no longer wine, but was really the blood, which at that time was not yet shed, but was flowing in his veins? The form of expression, "This is so and so," for "this signifies or represents such and such a thing," is a very common one, in every language. (c) The form of expression used at that very feast of the Passover, was a similar one: "This is the Lord's Passover." So that the disciples were prepared to hear such a customary form of expression, and were not in any danger of taking it literally. Neither is there any intimation given us that they did take it literally—for then they would have been astonished at it. They saw in the form of expression, nothing to astonish them—nothing to make them imagine that they were eating their living Lord, whom they saw before them. They had heard him on other occasions speak in a similar manner, and had never mistaken his meaning. They had heard him say, "*I am the door,*" "*I am the Vine,*"—and if they could not possibly, as persons of common sense and understanding, suppose him to mean, that He really and literally was a door, or a vine, *much less* could they imagine that He meant on this occasion, that

the bread was really and literally his body which they saw before them, and that the wine was really and literally the blood which still gave colour to his cheeks, and caused that heart to beat which was overflowing with tenderness towards them. (d) Especially could they not imagine this, because they were Jews ; and Jews, above all men on the face of the earth, had a horror of drinking blood. Moses had expressly commanded them, in the name of God, never to drink blood, not even that of animals. Could they for a moment imagine, that they were now called, without any notice, to drink human blood, (e) and that too, the blood of their own Lord, to whom they were so tenderly attached, whatever weakness they afterwards shewed ? If such an idea had entered their minds, would they not have given expression to it ? Would they not, as on other occasions, have asked for an explanation ? Our Lord always bore with them, when they did so. Moreover, we read nothing of their adoring the bread, as they took it from his hands. They sat still—they were not even in a kneeling posture. (f) In short, there is nothing in the whole account, except the brief mode of speaking, namely, “ *This is my body,*” and “ *This is the new testament in my blood*”—(the latter of which expressions not even the Romanists desire to take literally, because it would transform

the cup into a new testament) (g)—there is absolutely nothing, I say, except the brief form of speech, which can give rise to the idea, that our blessed Lord on that occasion was *literally* broken, sacrificed, and eaten by his disciples.

Nevertheless, this is the notion entertained by the Church of Rome—nay, it is made an article of faith; and many of our forefathers, in the days of Queen Mary, were tried by this question, and by this alone: “Do you believe that the bread is changed into Christ’s real body?”—and when they answered, that they could not conscientiously say that they believed it, they were put to death. Many quiet citizens, who were not accused of any disaffection to the government, were so treated; and even many women. I mention this, to shew the vast importance, which is attached by the Church of Rome to their dogma, as an article of faith. But let me lay that dogma before you, in their own words; lest some of you, hitherto unacquainted with these things, should suspect that I exaggerate. It is not only just and right, that we should not give a Protestant version, as it were, of Romish tenets, instead of letting them give their own; but it is also desirable for our cause. I remember an intelligent person once telling me, that he had heard his minister’s description of Romanism with

incredulity, thinking that it could not possibly be true; but when he procured for himself the publications of what is called "The Catholic Institute of Great Britain", and read them, then he found, to use his own words, "that the half had not been told him."

I will lay before you the language used by the *Council of Trent* in its *Canons*, in the *Creed* it put forth, and in its *Catechism*.

In its *Canons* it thus speaks :

"If any shall deny that in the *Sacrament* of the "most holy Eucharist, (h) there is contained truly, "really, and substantially, *the Body and Blood, together with the Soul and Divinity*, of the Lord "Jesus Christ—let him be accursed."

Again : "If any shall say that there *remains the substance of bread and wine*, together with the "body and blood of our Lord Jesus Christ; and "shall deny that wonderful and remarkable conversion, of the whole *substance* of the bread into "body, and the whole *substance* of the wine into the "blood, while only the *appearance* of the bread and "wine remains, which conversion is called *Transubstantiation*,—let him be accursed."

Again : "If any shall say, that in the holy Sacrament of the Eucharist, Christ is not to be *adored*, "and that *outwardly*—or that He ought not to be

“*exhibited publicly to the people, that He may be worshipped,—let him be accursed.*”

You see, brethren, that after consecration, the bread and wine are supposed to be converted into the substantial body and blood of Christ, and that under the form of the wafer He is to be publicly exhibited and adored.

The *Creed of Pope Pius the Fourth*, published by order of the Council, speaks to the same effect. “In the most holy *Sacrifice* (i) 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 a conversion is made “of the whole substance of the bread into the body, “and of the wine into the blood, which conversion “is called Transubstantiation.”

Lastly, the *Catechism of Trent*, a fuller exposition of doctrines, put forth under the sanction of the council,—being, in fact, a large book—lays down the following rule for *Pastors* :

“It is to be *explained* by pastors, not only that “the true body of Christ, and whatever appertains “to the true nature of a body, as *bones and nerves*, “but also, that Christ *whole and entire* is contained “in this Sacrament.”

And again—to make the conversion more complete, and to provide an answer if any one should

say, that the canon of the council spoke only of the change of the bread into the body, and of the wine into the blood, the pastors are directed and *authorised*, to teach as follows: "Under the species, "or appearance, of bread is contained, not only the "body, but also the blood, and under the species of "wine, not only the blood, but also the body—and "Christ whole and entire *under either species.*"

These are authoritative declarations and expositions, not to be questioned by any Romanist.

After hearing them, you cannot, I think, mistake the view which the Church of Rome takes. If it were the first time that we had heard of it, we should think that it scarcely could be a view *seriously* taken, but was rather an experiment on the credulity of mankind, to see how far they would submit their reason to Church authority ;—but we cannot doubt that millions seriously take this view, and bow down in humble adoration before the consecrated wafer, as if it were really God. We must, therefore, argue the matter calmly and fairly. The whole question is, whether we are to take the words of our Lord, "*This is my body, which is given (or broken) for you ;*" "*This is my blood of the new testament (or the new testament in my blood), which is shed for you ;*" literally or figuratively. In other cases such as those I mentioned, "*I am the door*"—

“*I am the vine,*”—we are led to reject the literal signification by the improbability of its being true—we are, therefore, confessedly at liberty to do so in the present case, if the literal signification be equally improbable. Now I say, that it is far more improbable in this case than in any other, and I will try to prove it. God grant you healthy minds, and honest hearts, and boldness to judge of the meaning of God’s Word for yourselves, remembering that this is your probation, and that you will have to answer for yourselves before the throne of God, for what you believe, as well as for what you do. (k)

To enter, then, on an examination of the *improbabilities*, which attend the *literal* interpretation.

(1). Is it probable that the literal interpretation is the true one, since in that case we must believe that our Lord held *himself* and every part of his body in *his own hands*. Let it be remembered, that our Lord was then alive—He had not yet passed through death, or that change of which St. Paul speaks as rendering our human bodies “*spiritual bodies.*” Whatever properties spiritual bodies may be supposed to have, they do not enter into the present question, which is: How could our Lord, at the original Eucharist, when He himself consecrated the bread and was yet alive, hold himself in his own hands? This is the *first improbability*, or

rather insuperable difficulty, which the literal interpretation forces upon our acceptance.

(2). The literal interpretation demands also that we should believe, that his body was capable of being so *multiplied*, that each of his disciples could hold it in their hands, and receive it in their mouths, whole and entire. Here again, let it not be forgotten, that on this occasion, that of the first Eucharist, He was still alive. Can a living human body be thus multiplied?

(3). And if we agree with the Council of Trent when it declares that "Christ, whole and entire, "exists under the species of bread, and under *each* "particle of that species," (I use the exact words of one of its canons), we must believe that the disciples consumed his living body an infinite number of times, since the species of bread contained an infinite number of particles.

I feel how much the reverence due to our blessed Lord is violated by the very mention of such things. But the blame must rest on those who compel us to discuss their views in our own defence, and in defence of the truth and reasonableness of Scripture. (1)

(4). If we take the literal interpretation, we must believe that it is possible for Christ's body to be in more places than one, at one and the same time.

Now it is the property of *body* to be only in one place at one moment.

The consequences of this view, which the Church of Rome would have us to take, are very serious. If our Lord's body could be, literally and substantially, in many different places at one and the same instant, then it would follow, that his body was not composed of flesh like ours. The Athanasian Creed says, that He was "*perfect man,*" in his human nature,—having taken flesh of the Virgin Mary his Mother. I quote the Creed, because it agrees with Scripture in this point, and uses the clearest expression. Its authority is also allowed by the Romanists. From the doctrine that He was "*perfect man,*"—that is, man in all his essential properties of body and soul, only without propensity to sin,—we derive the precious, inestimable truth, that He really lived in the flesh for us, kept the law, resisted the Tempter, endured pain and suffering, and at last really and truly died on the Cross. But if his body was of so different a nature from ours, even whilst He was alive, that it could be in each of the disciples' hands at the same moment, whole and entire, and even in his own hand, we are confounded—we are shaken in our belief, that *his death was a reality,*—for whilst in species on the cross, his body in substance might be elsewhere. There is danger of

falling into infidelity from such incomprehensible speculations. (m) Who can read the simple scriptures, and see anything like them there? There we are told in plain language, intelligible to all, that Christ our Saviour was made man, was "*made of a woman,*" that He "*took our flesh and dwelt among us,*" that He grew from a little child to maturity, that He hungered like others, that He journeyed like others, that He "*was a man of sorrows, and acquainted with grief.*" "*We have not an High Priest,*" says the Apostle to the Hebrews, "*who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*" But if his body was of so totally a different nature from ours, how could we feel sure of this? A doubt would invade our minds, though we might strive to hinder it; and would disturb our peace, nay, might in the end conduct us to unbelief. I will not dwell longer on this, but I thought it my duty to draw your attention to the probable consequences of embracing the doctrine of Transubstantiation, as regards the inference from it, that whenever the Eucharist is administered, and consequently at its first administration *during our Lord's life*, the body of our Lord was capable of that which no other body was capable of, namely, of being in more places than one, at one and the same

time. A more fatal blow to the simple truth and reality of all that our blessed Lord did and suffered, cannot be imagined.

(5). There is another objection, of the same kind, to the Romish view of the Sacrament, which renders it highly improbable, that we ought to take the literal interpretation of the words, "*This is my body.*" If the bread is really gone—and nothing left but an appearance—the substance having been changed into the very body of Christ—then we *must distrust our senses.* We still see bread—we eat bread—we taste it, and know the taste to be that of bread—we swallow and digest it as bread—it supports and strengthens us physically—and yet we are told by the Church of Rome, that all our senses deceive us. She bids us have faith. She bids us not doubt in spite of the evidence of our senses. But faith rests on God's Word—for if we do not believe God's Word, we need not discuss the speech of our Lord concerning His body. And why do we believe what God's Word tells us? Because we believe in the evidence, which the miracles performed by our Lord bore to the truth of all that He uttered. I do not mean, that this is the only ground of our faith in God's Word; but it is a main one. And it would be wholly shaken, if we thought that our Lord's disciples might be deceived by their

senses. For we receive the account of the miracles from them. We depend upon their testimony. Our Lord said: "*Blessed are your eyes, for they see; and your ears, for they hear!*" When John the Baptist sent messengers to ask, "*Art thou He that should come?*" Christ performed many miracles in that same hour, and then bade them "*go and tell John again, what things they had heard and seen,*" how the lame walked, the dumb spake, the blind saw, and the dead were raised. Here the senses were appealed to—and if their evidence were of no value, then is our faith vain, we may have had no divine teacher and Saviour. Even after our Lord's resurrection, He appealed to the senses, in proof that his body had risen, and that it was He himself, and not a spirit. "*Handle Me,*" He said to the disciples, when they were "*affrighted, and supposed that they had seen a spirit*"—"handle Me and see, for a spirit hath not flesh and bones, as ye see me have." The doubts of Thomas have also done us good service in this respect. "*Reach hither thy finger,*" said our Lord to that hesitating apostle, "*and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.*" But what, in both these cases, was to be the ground of belief? Clearly the evidence of the senses! Our Lord's words convey but one

meaning, namely, that they might safely trust to these ; and that, as to the nature of his body,—the very point we are now discussing. We must not venture to imagine, that our Lord had one meaning for the ear of his disciples, and another which the Church was to find out in after ages.

(6). If we take the Romish view of the Sacrament, there is another striking improbability, namely, that priests in the present day, holy or unholy, should have such a mighty power intrusted to them, as that of changing by a few words the wheaten bread, into “the body, blood, soul, and divinity of Jesus Christ.” This change is supposed to be wholly irrespective of the faith, either of the priest or of the communicants. Of what ^{nature} nature, then, would it be?—for our Lord himself has said : “ *The flesh profiteth nothing,*” that is, if I should really give you my flesh to eat, it would profit you nothing—“ *it is the Spirit that quickeneth ; the words that I speak unto you, they are spirit, and they are life.*” In accordance with this, our Church says in her twenty-eighth Article : “ The body of Christ is given, taken, and eaten, in “ the Lord’s Supper, only after a heavenly and “ spiritual manner. And the mean, whereby the “ body of Christ is received and eaten in the supper, “ is Faith.” Accordingly, when a sick and dying

man desires to receive the sacrament, but has not the opportunity, our Church says, in her Prayer Book, that he may be comforted with the assurance, that "if he do truly repent him of his sins, and "stedfastly believe that Jesus Christ hath suffered "death upon the Cross for him, and shed His blood "for his redemption, earnestly remembering the "benefits he hath thereby, and giving Him hearty "thanks therefore, he doth eat and drink the body "and blood of our Saviour Christ, profitably to his "soul's health, although he do not receive the Sacra- "ment with his mouth." And our great divine, Hooker, says : "The real presence of Christ's most "blessed body and blood is not to be sought for in "the Sacrament (itself), but in the worthy receiver "of the Sacrament." "I see not which way it "should be gathered by the words of Christ, when "and where the bread is His body, or the cup His "blood, but *only* in the very *heart and soul* of him "which receiveth them." (n) So our Catechism says : "The body and blood of Christ are verily "and indeed taken and received *by the faithful*, in "the Lord's Supper." But all this, which points to the benefits of Christ's death, to those who have him in their hearts by faith, and who partake of the bread and wine in remembrance of Him, as the text bids them do,—all this is very different from

the astonishing transaction, which the Church of Rome supposes to take place, every time that one of her priests, however unworthy, utters the few words of consecration. Then it is supposed, that a miracle occurs, greater than any which our Lord performed previously to the institution of the Eucharist. (o) A double miracle! First the amazing change—a miraculous power exercised over the elements; and next the equally amazing fact, that there is no visible evidence of that change—a miraculous power exercised over our senses! Is it probable, that God would give this power to unworthy men? Is it not far more probable, that our Lord spoke his words figuratively? All these difficulties, all the dangers of our faith which accompany them, arise from the determination to take his words literally. Thus it is believed, that a priest can “make his Maker,” can “create his Creator”—language which has actually been used by Romanists. Thus it is believed, that a wicked communicant like Judas, really receives “the body, blood, soul, and divinity” of our adorable Redeemer—nay, that if by accident a beast devour the consecrated wafer, he does the same. I am ashamed to mention such things (p)—but they are gravely propounded by great cardinals. The Church of Rome is by no means ashamed of mentioning them; and it is neces-

sary, my brethren, that you should be aware, what you will have to believe, if you should unhappily enter the Church of Rome. It is required of every convert, that he should subscribe to the Creed of Pope Pius the Fourth, which contains the doctrine I have announced to you, with all its fearful consequences—a doctrine, aggrandizing to the priesthood; but degrading, as I think you will plainly see, to the Redeemer himself—a doctrine, which does away with faith in the heart, the grand principle of the Gospel—a doctrine, which saps the foundation of Christianity, by casting doubt and discredit on the evidence of the senses, and making it uncertain whether Christ really suffered, or whether any of his mighty works were ever really performed. Rejoice and be glad, my brethren, that you were born in a reformed church. Thank God, that the Reformers were willing to endure death, rather than subscribe to this doctrine. They knew its importance—they knew that the whole of what is called the “*opus operatum*” system, depends upon it. If once the mind can be brought to lay itself prostrate before this dogma, farewell to reason, farewell to Scripture, farewell to Justification by Faith. Then Church Authority is everything. Priests, instead of being what their name properly denotes, Presbyters, then become sacrificers. (q) They are believed to

sacrifice Christ in the Eucharist—they are believed to repeat that one “sufficient sacrifice, oblation, and satisfaction,” made upon the Cross, which St. Paul so carefully tells us was made once for all. (See Heb. x.) Then the Eucharist becomes not merely commemorative, but propitiatory. (r) Then the priests are regarded, not merely as sacrificers, but as mediators. The honour of the One Mediator between God and man is invaded. Everything is changed from scriptural religion. Were the Apostles to be allowed to return to earth, they would be astonished to see, how the Christianity they left behind them, depicted and taught in their writings, has been degraded in the Church of Rome by human inventions. All this our Reformers of blessed memory knew—for they had lived under the operation of the system. They were born Romanists, and knew what Romanism was. And when the awful question was put to them: ‘Will you adore Christ in the bread, or die in the flames?’ they preferred death to a denial of the truth, and a return to spiritual bondage. My brethren, let us profit by their sufferings. Let us adhere to the Scriptures. Let us exercise common sense on them fearlessly. There are mysteries in them, and common sense teaches us to *expect* mysteries in a divine revelation. Reason rejoices to be taught

what she could never gather from nature, and to be elevated to heights above philosophy. But there are no mysteries, we may confidently affirm, which *contradict* reason. Christian truth may surpass what reason can discover, but will never oppose what reason *has* discovered. Let us, then, boldly tell the Church of Rome, that since her doctrine concerning the Eucharist contradicts reason, it cannot be scriptural. This contradiction is sufficient to justify us in rejecting the literal interpretation of our Lord's words, "*this is my body*," and taking the figurative. But if she says to us, do you make it merely a figure? we answer, No! It *is* a sign; but it is *also a seal*. It *is* a memorial, but it is *also the particular memorial* instituted by Christ, and therefore it has a *special blessing*—special in degree, if not in kind. But here again, the Church of Rome goes further, and says that it is both a *memorial* of Christ, and Christ *himself*, which is a defiance of common sense and reason; for who speaks of remembering a person, when that person is visibly present? (s)

Finally, my brethren, you see that a true regard for Scripture, and a desire to shew it real honour by putting upon it a rational construction, must compel you to take our Lord's words figuratively:

“*this is my body.*” There is even more reason for taking *these* words figuratively, than for so taking the parallel expressions, “*I am the vine,*” “*I am the door.*” It is no want of respect and reverence, but quite the contrary, which actuates Protestants in their mode of interpretation. And they find in this, as in other cases, that primitive antiquity is on their side. Nay, they find that though the high-sounding language of the fathers was frequently mistaken in after ages, yet the doctrine was not consolidated till a very late period. It was scarcely known, if at all, for six hundred years after Christ; and the first time that ever the word “Transubstantiation” was heard, was twelve hundred years after Christ, in the fourth Lateran council—a council held at Rome by Pope Innocent iii, who trod down equally the rights of kings, and the rights of reason. (t) So that in rejecting this doctrine, we are but doing justice to the simple and reasonable religion of Christ. We are but following the early Church of Christ. We are but denying the authority of tradition, and of the Council of Trent; and listening to the natural meaning of our Lord’s command, when He said: “*Take, eat,—drink ye all of this,—in remembrance of me!*” We doubt not, that when we remember him, He will remember us. He will grant us a special blessing. He will

give us his body broken, and his blood shed—in efficacy, though not in substance. We shall enjoy his real but spiritual presence. Will any one say, that his presence will be *less* real, because *only* spiritual? Is there any reality, like that of spirit? Are not our immortal spirits far superior to our perishable bodies? Is not God a spirit? Let us be ashamed, if for a moment, through the weakness incident to frail humanity whilst pent up in this house of clay, we have imagined it necessary that a body should be present in substance, to produce *reality*. Whilst, therefore, we utterly repudiate the doctrine we have been considering, we have no intention of flying to the opposite extreme, and renouncing the belief of the Real Presence. When we offer the sacrifice of ourselves, our body, soul, and spirit, we doubt not, that we “verily and indeed take and receive the body and blood of Christ” *by faith*; that we shall be “strengthened and refreshed *in our souls* by his body and blood, as our bodies are by the bread and wine;” that we shall “dwell in Christ and *Christ in us*, we shall be one with Christ and *Christ with us*.” Not doubting this, we need ask no more. We have, in fact, a greater assurance than the Romanists *can have*,—owing to their belief, that the *efficacy* of the Sacrament depends on the *Priest’s intention*. This is a doctrine laid down by the

Council of Trent. If the Priest, then, should not intend to consecrate the elements, the wafer would, even in the opinion of the Romanists, remain a mere wafer. Then they would receive no body and blood! And what is more, they would adore what they themselves would confess it idolatry to adore! (u) To such doubts and fears does Romanism subject its followers. But Christ, our sole High Priest, subjects us to no such doubts and fears. If we come with the right intention, it will not be the unworthiness or wrong intention of the minister that will deprive us of Christ's presence in our hearts. We shall assuredly be the better, stronger, and happier, for obeying His parting command. We shall in every case find the Sacrament a "*communion*"—which the Romish Priests rarely make it. We shall be more closely united to our Christian brethren, as well as to Christ himself. And this blessed feast and supper here below, will be an earnest and foretaste of that glorious "*Supper of the Lamb*," which awaits the entrance of Christ's believing people, unworthy as they are in themselves, yet through His perfect worthiness, into the courts and company of Heaven.

NOTES TO LECTURE VI.

(a) p. 273. The institution of the Sacrament of the Lord's Supper has served the incidental, but not therefore undesigned, purpose of being an evidence of the fact of the Crucifixion, amounting almost to mathematical demonstration. The same purpose, as regards the destruction of the first-born of the Egyptians, and the deliverance of the Israelites, was served by the institution of the Jewish Passover—of which the Eucharist took the place. In each case, there was a reference to the origin and object of the feast, at every celebration of it—so that it could never be surreptitiously introduced for the first time, and pretend that it was *previously well-known*. (See Leslie's "Short and Easy Method with the Deists.")

(b) p. 275. The sacrifice of the Paschal Lamb does not seem to have been a *propitiatory* one—so that even if the Christian feast had been intended to be sacrificial, it could only be the sacrifice of thanksgiving;—which is signified by the word used

from the beginning by the fathers, "*the Eucharist*," i. e. thanksgiving. This proves that they did not consider it as containing Christ's real body.

For the distinction between sin-offerings and peace-offerings (the latter alone of which could be eaten by the offerers), see "*Lightfoot's Works*," vol. ix. p. 70, &c., Pitman's Ed.,—or "*Beausobre's Introd. to N. T., Chap. on Holy Things*."

(c) p. 278. Looking at the image on a coin, we say: 'This is the Queen's head.' We use '*is*' for '*represents*.'

Delivering to a person the title deed of an estate, we say: 'Here is the property'—meaning, 'by this it is conveyed.'

A thousand similar cases may be found, in which the sign is said to *be* the thing which it *signifies*.

Much unnecessary labour has been spent on the question, whether the Syriac language, in which our Lord and his disciples generally conversed, has any word for '*represents*.' If it had *no* such word, as Bishop Jeremy Taylor, Adam Clarke, and other learned men have affirmed, then there was no choice but to use the word '*is*.' Dr. Wiseman has written a book to shew, that the Syriac *had* a distinct word for '*represents*.' But why labour the point in this case, or any other—such as that concerning '*Cephas*' for '*Peter*?' The Greek is inspired—or rather, to speak more correctly, the writers of the Greek were inspired. It is not a mere translation, such as *any* man might have made, of the Syriac used by our Lord. It expresses in Greek, what He would have expressed precisely

in the same Greek words, had He used that language in speaking. We may, in all cases, regard the Greek as the original, and spare ourselves and others the trouble of guessing at the Syriac.

It is enough in the present case to know, that whenever a speech is *brief and striking*, the most *natural* way of speaking is such as was adopted by our Lord: "*This is my body*," for, 'This represents my body—behold by this broken bread, given you, what I intend to do with my body, for your sakes, within a few hours.'

(d) p. 279. It is said by the Romanists (I quote one of the tracts which they circulate): "Every person sees clearly what kind of 'door' or 'vine' is meant—because our Lord in one case, adds, 'By Me, if any man enter, he shall be saved,' and in the other, 'He that abideth in me, bringeth forth much fruit.'"

True; and does not every person see clearly what was meant by the words, 'This is my body,' when He added, 'which is broken for you'—knowing, as He did, that the Crucifixion would soon explain, *how* it was to be broken and given for them? The same applies to the explanation contained in the words 'shed for you,' following the words, 'This is my blood.' And in each case it is also added, "Do this in remembrance of Me,"—as much as to say, 'You will soon know the meaning of my words, and will find that this feast is to be a commemoration of the death which will elucidate them.'

It was not uncommon for our Lord to speak words not fully understood *at the time*; and of which, subsequent events furnished the explanation.

(e) p. 279. The doctrine of Transubstantiation makes it difficult for the Romanists to convert the modern *Jews*—just as their image-worship casts a stumbling-block before the modern Heathen. In the case both of the Jews and the Heathen, Protestants are best fitted to effect their conversion, because their doctrine and practice are in harmony with the written word, which they carry in their hands, and which both Protestants and Romanists agree in acknowledging to have been written by inspiration.

The Reformation, and the spread of the English language, are two events, to which the world will, in due time, owe more, than to any others since the promulgation of Christianity.

(f) p. 279. Our Church guards herself against any misrepresentation, arising from her direction, that the communicants should *kneel*. The following is the declaration at the end of our Communion Service :

“ Whereas it is ordered in this office for the ad-
 “ ministration of the Lord’s Supper, that the com-
 “ municants should receive the same kneeling,
 “ (which order is well meant, for a signification of
 “ our humble and grateful acknowledgment of the
 “ benefits of Christ, therein given to all worthy re-
 “ ceivers, and for the avoiding of such profanation
 “ and disorder in the Holy Communion, as might
 “ otherwise ensue) yet lest the same kneeling
 “ should by any persons, out of ignorance and in-
 “ firmity, or out of malice and obstinacy, be miscon-
 “ strued and depraved ; it is hereby declared, that
 “ hereby *no adoration is intended*, or ought to be

“ done, either unto the sacramental bread or wine
 “ there bodily received, or unto any corporal pre-
 “ sence of Christ’s natural flesh and blood. For the
 “ sacramental bread and wine remain still in their
 “ very natural substances, and therefore may not be
 “ adored ; for that were idolatry, to be abhorred of
 “ all faithful Christians ; and the natural body and
 “ blood of our Saviour Christ are in Heaven, and
 “ not here ; it being against the truth of Christ’s
 “ natural body to be at one time in more places
 “ than one.”

(g) p. 280. It may be asked, what is the precise meaning of the words, “ *This cup is the New Testament in my blood,*” which the Romanists themselves cannot take literally, whilst with such marvellous inconsistency they insist on the literal interpretation of the preceding words, “ *This is my body.*” The answer is not difficult.

The Old Testament or Covenant was sealed with blood, as St. Paul reminds us in Heb. ix. Moses, when he had given the law, took blood, “ *and sprinkled both the book and all the people, saying : This is the blood of the Testament which God hath enjoined unto you.*” The word for Testament means also Covenant. Our blessed Lord then, meant to convey to the disciples and us, that not with the blood of animals, such as Moses used, but *with His own blood*, represented or signified by the wine, He was about to *seal the New Testament—the new and better Covenant.*

(h) p. 281. The word “ Eucharist” (or Thanks-giving) is very appropriate ; but it does not give

so *precise* an idea as the "Lord's Supper." The Romanists are not fond of the latter expression, inasmuch as it gives the idea of a feast, without that of a sacrifice.

In the same way, they prefer using the word "Altar" to using the term "the Lord's Table."

On that account, the word "Altar" was carefully erased from King Edward's first Prayer Book, and was altered into "the Lord's Table" in the *second Book*, which Cranmer, and the other bishops and clergy, together with the King and the Parliament, representing the laity, established as our Book of Common Prayer. With a few slight alterations, made in it after the Savoy conference, *this* is the book which we now use.

(i) p. 282. The word "*sacrifice*," is here used in the Pope's Creed, whilst the word "*sacrament*" was used in the Canons of the Council. Probably this was not done without design. It is always an object with the Romanists to keep both words in use—that they may have the benefit of *both*. When they find the fathers speaking of the Eucharist as a sacrament, and calling the bread and wine "signs," they are thus enabled to say that they speak the same language. How a rite can be a sacrament when the thing signified is present in a visible form, and is adored under that form—or how a sign can be the thing signified—we cannot comprehend. Well does our Church say in her 28th Article :

"Transubstantiation or the change of the substance of bread and wine, in the Supper of the Lord, cannot be proved by Holy Writ, but is re-

“pugnant to the plain words of Scripture, *overthrow-
eth the nature of a sacrament*, and hath given oc-
casion to many superstitions. The body of Christ
is given, taken, and eaten, in the Supper, *only*
after a heavenly and spiritual manner. And the
mean whereby the body of Christ is received and
eaten in the Supper is *Faith*.”

It may be well to remark, that the Catechism of Trent distinguishes between the words *sacrament* and *sacrifice* as applied by itself to the Eucharist. In each case “the body, blood, soul, and divinity of Christ” are supposed substantially present, under the form of the wafer ; nevertheless it is said :

“The difference between the Eucharist as a sa-
crament and sacrifice is very great, and is two-
fold : as a sacrament, it is perfected by *consecra-
tion* ; as a sacrifice, all its efficacy consists in its
oblation. When deposited in a tabernacle, or borne
to the sick, it is, therefore, a sacrament, not a
sacrifice. As a sacrament, it is also to the worthy
receiver, a source of *merit*, and brings with it all
those advantages which we have already men-
tioned ; as a sacrifice it is not only a source of
merit, but also of *satisfaction*. As in His passion,
our Lord merited, and satisfied, for us ; so in the
oblation of this sacrifice, which is a bond of
Christian unity, Christians merit the fruit of his
passion, and satisfy for sin.”

(k) p. 284. It would be unpardonable, not to direct attention to the masterly work written by Dr. Turton, now Bishop of Ely, in confutation of Dr. Wiseman’s Lectures on the Eucharist—if any of my readers are unacquainted with it and can

procure it,—together with the “Observations on Dr. Wiseman’s Reply,” which left the present cardinal in a very humiliating position.

Dr. Wiseman discusses in his “Lectures” the 6th chapter of St. John’s gospel. He uses reasoning in the ordinary manner—framing, indeed, a system of rules, called “Hermeneutics,” or rules of interpretation, by which to evade the conclusions of common sense; but still appealing to reason as the judge. At that bar, the Cambridge Professor of Divinity met and overthrew him.

We are therefore at liberty to follow the Cardinal’s example, and to reason on the meaning of Scripture, with regard to this doctrine—declining the help of his “Hermeneutics.” The common sense of Englishmen is much more to be depended on for sound conclusions.

A short account of the matter in dispute, may not be undesirable.

Dr. Wiseman allows that the language of our Lord, in the 6th chapter of St. John, from the 26th to the 47th verse, concerning His being “*the bread of life*,”—is wholly *figurative*. At the 48th verse, he contends that a new topic is introduced, and that our Lord’s words on this topic are to be taken *literally*.

Dr. Turton, on the contrary, considers that the 47th verse very clearly and naturally connects what follows, with that which precedes; and that the *whole* discourse is figurative. He cites very eminent Romish Theologians, who do *not* apply any of our Lord’s words exclusively to the Eucharist, which was afterwards to be instituted. Indeed, the

Church of Rome has left it *an open question*, whether our Lord spoke of the Eucharist or not;—owing to the difficulty of reconciling His words in the 53rd verse, with her refusal of the wine to the laity. (This is one of the cases in which her Infallibility abdicates its supposed function.)

Dr. Wiseman supports his view by that which the Capernaïtes took. He regards our Lord as speaking to persons ready to hear—impressed, as he expresses it, with “wonder, admiration, and reverence.” Such an auditory, he thinks, our Lord would not have allowed to continue under a wrong impression. Therefore, he concludes, as they took His words literally, He meant them to be so taken!

Dr. Turton shews, that the people of Capernaum displayed such a cavilling, carnal, dishonest disposition on that occasion, that our Lord left them to their own conceptions. They took what He said concerning “*the bread*” literally. Dr. Wiseman owns that they were wrong in this; and yet our Lord did not set them right. Then why should He set them right, when they mistook what He said concerning the “*flesh*?”

To His own faithful disciples He behaved very differently. To them He gave the *key* to his true meaning—the 63rd verse.

Having paid the tribute due to the Bishop of Ely, for his inestimable services on this occasion, let me also mention the short, but convincing “*Letters of Philalethes Cantabrigiënsis*,”—the present Bishop of Lincoln. And let not a third champion, who came forward to defend the cause of truth against Dr. Wiseman’s Lectures in general, be forgotten, Mr. Seeley;—who by his “*Essays*

on Romanism," and "Essays on the Church," has put the Church of England under great obligations.

(1) p. 285. It is very grievous, to have to discuss seriously such assertions and representations, as those of the Church of Rome, on this subject. And yet if left undiscussed and undisputed, they must lead men to accept all the fatal conclusions derived from them, connected with the doctrine of masses, merits, satisfaction, purgatory, indulgences, and the amazing power of the priests—all destructive of Christ's honour, and the purity of the gospel.

How can a "*species*" have particles? The Catechism of Trent says: "The existence of the species of bread and wine in the Sacrament without a subject, is an effect as stupendous as it is admirable!" And again: "The accidents cannot inhere in the body and blood of Christ. They must, therefore, contrary to the physical laws, subsist of themselves, *inhering in no subject.*" How can such non-existences have particles,—and properties of matter,—such as smell, &c? Why involve men in such absurdities, merely to take the words of our Lord literally,—contrary to all probability that He meant them to be so taken?

But the doctrine of the Church of Rome involves *irreverence* to the body and blood of Christ—as well as puerility.

The reason given in the Catechism of Trent for refusing the cup to the laity is, that "if the consecrated wine," (in other words, the blood of Christ) "were to remain unconsumed"—by being kept for the sick and dying, as the wafer is—"it were to

“be apprehended that it may become vapid.” (Maynooth Translation, p. 244) “Besides,” it goes on to say, “there are many who cannot bear the taste or smell of *wine*; lest, therefore, what is intended for the nutriment of the soul, should prove *noxious to the health* of the body, the church in her wisdom has sanctioned the administration under “the species of bread alone.” (Ib.) Worthy reason for such an act, as that of withholding, on her own authority, that cup which Christ himself gave, and of which He said, “*drink ye all of this,*” and “*do this, as oft as ye drink it, in remembrance of Me!*” The Church of Rome here says, ‘You shall never have the opportunity of doing this in remembrance of your Lord and master.’ And to comfort her laity, if disposed to complain of the deprivation, she tells them, as we have seen above, that it might injure their stomachs, if she allowed them the species of *wine*—which yet, at the same time, she commands them to believe, under pain of anathema, to be in reality and substance the blood of Christ!

(m) p. 287. St. John seems to have written his gospels and epistles very much for the purpose of declaring, not only the *divinity* of our Lord, but also His *proper humanity*. In his epistles he specially opposes the Gnostic Docetæ, who said that Christ had not really “*come in the flesh,*” but merely *in appearance*.

It is asked by Romanists: ‘How did our Lord enter the upper room where the disciples were assembled for fear of the Jews, *the doors being shut?* How could he do this, except on the supposition that he had a spiritual body after his resurrection, —a body not confined to space?’

We are not concerned, in our argument against Transubstantiation, to answer this question. It is enough for us to remind our opponents, that *in the First Eucharist our Lord had not a risen and spiritual body*, and that nothing can be held to take place in any subsequent Eucharist beyond what took place in the first. So that their question has no bearing on the doctrine we are disputing.

But in answer to it, we see no reason why we should ascribe any mystical property to our Lord's body, even after His resurrection. He said "*Handle Me, and see; a spirit hath not flesh and bones, as ye see Me have.*" As to his entering the room unperceived, "*their eyes*" might have "*been holden,*" as they were on other occasions, whilst He opened and shut the door. Whilst He was alive, he passed through a hostile crowd in a way which defeated their intention of stoning Him. (John viii, 59.)

(n) p. 291. Hooker's Eccl. Pol. b. v., c. 67.

(o) p. 292. This has been plainly affirmed by Romanists. They refer to John xiv. 12, to prove, that the clergy were to work greater miracles than those which Christ worked!

Archbishop Tillotson, in his "Rule of Faith" part iii, quotes a Romish priest, who said:

"*The power of the priest in this particular*" (that of consecrating the elements) "*is such a privilege, that if all the learned clerks that ever lived since the beginning of the world should have studied to raise, advance, and magnify some one state of man to the highest pitch of reverence, and emi-*

“nency, they could never, without special light from Heaven, have thought of anything comparable to this.”

Pope Urban ii, at the Council of Bari, used the following argument for excusing priests from doing homage for their benefices to lay lords : “ For it is a great and execrable thing, that holy hands, appointed to perform what was never granted to any angel, to *create God the Creator*, and offer Him to God the Father, should be reduced to the humiliating baseness of slavishly mingling with profane hands.” To which speech, we are told by Eadmer who was present at the council, all the assembled fathers cried, “ Amen ! amen ! ”

In the 14th Lesson of the Canon of the Mass, Gabriel Biel says : “ Christ is incarnated in the hands of the priest ”—“ the priests can create their Creator.” Fearful language !

(p) p. 292. I cannot bring myself to write down all the rules given in the “ Canon of the Mass,” for proceeding in the case of accidents which may happen to the consecrated elements. I will only give the following—by no means the worst :

“ If the consecrated host disappear, being taken away by some accident, as by the wind, or a miracle, or a *mouse*, or any other animal, and cannot be found ; then let another be consecrated ; and let that animal, if he can be taken, be killed, and burnt, and his ashes cast into consecrated ground or under the altar.” (The “ Mass Book.”)

What can more clearly shew, *how closely superstition borders on irreverence* ?

See Du Moulin’s “ Anatomy of the Mass.”

(q) p. 293. The word for *sacrificing priests*, is that which forms the first part of the word, "Hierarchy." It is never applied in the New Testament to the elders ordained by the Apostles. It is continually applied there to the *Jewish priests*, because they were sacrificers. It is also applied once to Christians, but then it is to *all* Christians, as constituting the true Israel, and inheriting the *spiritual* privileges of "Israel after the flesh." St. Peter gives it them, saying: "*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.*" All *material* and *propitiatory* sacrifices are done away. (See Waterland's Works, vol. viii.)

The present Bishop of Lincoln has published a sermon on the Eucharist in which he says :

"The question, then, which I propose for your consideration is this. Is it probable that the Apostles, in the execution of the office assigned them, that of rearing the fabric of the visible church, would build again the things which they had declared to be destroyed? Is it probable that in providing that which is essential to the very being of a visible church, a standing Ministry—an order of men set apart to minister in holy things, and to teach the people all that it concerns them to know and believe for their souls' health—they would revive, in the order of men so provided, *the sacrificial character* of the Levitical Priesthood?"

"We need not, however, rest upon merely probable conclusions. We know, from the book of the Acts, and from the epistles handed down to us, that the Apostles *neither borrowed the titles* which they gave to the ministers, whom they ap-

“pointed in the church, from those of the Levitical priesthood ; *nor enumerated the offerings of sacrifices among the functions of the ministerial office.* They called them bishops, presbyters, and deacons, but *in no instance do we find that title assigned them, by which the Jewish priests are designated in the New Testament,* and which is significant of their sacrificial character. They are spoken of, not as priests to offer daily sacrifices, but as ministers, through whose preaching men are to be persuaded to embrace the gospel.”

Bishop Kaye appeals to *the fathers*, as fortifying this view.

(r) p. 294. The Church of Rome declares that the sacrifice in the Eucharist is propitiatory, and that Christ's *blood* is substantially present under the species both of the bread and of the wine. And yet she calls it “the *unbloody* sacrifice !” Is not this trifling with the intellect of her members?

But the whole Theory of Transubstantiation does such violence to the intellect, that it is superfluous to find fault with particular points in it. We do not wish to raise the question concerning the *possibility* of the change, which Romanism declares to be made in the bread, at the word of a priest. We presume not to say what God *could* do. But we are not called on to determine the question—since the Protestant view of the Eucharist is at once scriptural and reasonable, and delivers us from all such distressing enquiries.

(s) p. 295. The abuse of language, of which the Romanists are guilty, is not confined to one or two glaring points in their defence of the doctrine of

Transubstantiation. Like all persons who once quit the path of truth, they are obliged to have recourse to fresh deviations, in order to justify the first step.

Thus they speak of the body of Christ as being "*impassible*" in the Eucharist. If so, how can the sacrifice of it be *propitiatory*? Can there be fresh propitiation without fresh suffering?

Was Christ's body "*impassible*" at the FIRST Eucharist? or had He then two bodies, of two different kinds?

The difficulties in which the defenders of Transubstantiation are involved are endless.

(t) p. 296. Cranmer, in his "Answer to Smythe," reminds us, that at the *Fourth Lateran Council*, "there were 800 monks, friars, and canons, the Bishop of Rome's chief champions, called together "in his name, and not in Christ's."

At "that great council," as the Trent Catechism denominates it, the doctrine of persecution for conscience sake, was openly avowed. The third decree ordains: "That the secular powers" i. e. kings and princes, "be admonished, and if necessary, be compelled by ecclesiastical censures, to make oath, that they will, to the utmost of their power, strive "to exterminate from their territories *all heretics.*"

See the "Supplemental Letter to C. Butler, by Dr. Phillpotts," in which the authority of this decree is established. It rests on the same ground as that of the first decree, referred to and adopted by the council of Trent, the decree on Transubstantiation.

At this same council, held under Innocent iii, the establishment of the *Inquisition* was approved. And the Pope's right of *deposing heretical Sovereigns* was asserted.

I have said that "the voice of *antiquity* is with us," in opposing the Romish doctrine of the Eucharist. For a history of the rise of that doctrine, the reader may consult Bishop Jeremy Taylor's "Real Presence," Bishop Stillingfleet's "Doctrine of the Trinity and Transubstantiation compared," or Mr. Faber's "Difficulties of Romanism."

To shew that the warm language of the *fathers* may easily be mistaken, if construed literally, let me present a few extracts from a modern divine, well known for his sacred poetry.

"The Lord of life this table spread
"With His own flesh and dying blood."

"This soul-reviving wine,
"Dear Saviour, is Thy blood ;
"We thank that sacred flesh of Thine,
"For this immortal food."

"We see the blood of Jesus shed,
"Whence all our pardons rise !
"The sinner views th' Atonement made,
"And loves the sacrifice."

Who would not think that these were words composed by a Romanist? The *flesh*, the *blood*, the *sacrifice*, are all mentioned as might be expected in such a case. Yet it is certain that the

writer was no believer in the doctrine of Transubstantiation, since he is no other than the good non-conformist, Dr. Watts.

In like manner the language of the fathers, expressive of their *feelings*, must not always be taken as the index of their *doctrinal views*.

(u) p. 298. See the Council of Trent, session vii. can. xi. "If any man shall say, that an *intention* to do that which the Church does, is not "necessary in ministers, who consecrate or administer the sacraments, let him be accursed."

Besides the possibility that the priest may not properly *intend*, in which case there is no real consecration—there are other dangers to be dreaded by those who take the Romish view. The "Roman Missal" states that "there may be *defects* in the "matter and the form." "If the bread be not "made of wheat, or if a quantity of any other grain "be mixed with it; then there is no Sacrament." "If the priest have before him *eleven* hosts, and "he intends to consecrate *only ten*, not determining "which *ten*, then there is no consecration." These are *some* of the causes, which may vitiate the Sacrament. *The communicant, or the worshipper who adores the uplifted host, can never know, whether there has been a consecration or not!*

What a tyrannical system is Romanism!

LECTURE VII.

S A I N T - W O R S H I P ,

PARTICULARLY

M A R I O L A T R Y .

1. TIMOTHY, ii, 5-6.

“There is One Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all.”

AN *incarnate and crucified Mediator* is the great revelation of the whole Bible.

In Genesis, as soon as sin came in, and the sentence of death was passed, and man expelled from Eden, we find the promise of a son of man, or rather one “*born of woman,*” who in due time should contend with the arch-enemy, Satan, and

through suffering destroy him. A light springs up in the deep darkness of that first struggle between good and evil; and at the very moment when evil seemed to have prevailed, a deliverer was seen in the far distance, who in due time would "*bruise the serpent's head*" (a)

In the succeeding books of the Old Testament, the "*seed of the woman*" is spoken of again and again, as destined to come. The night wears away,—the streaks of morning grow more and more bright and frequent,—kings and prophets lift up their eyes, and rejoice to see the Day-star approaching, and desire to behold its full and perfect light. But that Day-break, in its fulness and perfection, was reserved for those whose eyes were more blessed than theirs. The humble fishermen of Galilee, who left all to follow Christ, saw the rising of the Sun of Righteousness. And when they left the world, they recorded all they saw, that the light might come down to us, and the glory of the invisible God might dwell in our hearts.

But how was the true and spiritual glory seen, from first to last? Only *by faith*. The glory of God in Christ is only revealed to the soul of the believer. There is nothing in it for the eye of sense to see. Even when Christ appeared in the flesh, He gave no outward manifestation. There was

no beauty for carnal and blind men to see in Him, that they should desire Him. If the disciples had not had faith, they would have seen nothing, though Christ was before their eyes,—“ *He, in whom dwelt all the fulness of the Godhead bodily!*”

It is still the same. “ *The grace of God that bringeth salvation, hath appeared unto all men*”—the glory of God may be seen in Christ—but it must be by faith. “ *The eyes of our understanding*” must be “ *enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe.*”

Now, whatever intercepts this glory of Christ, must, as we have had occasion to observe before, be most offensive to God, and injurious to men. It is to plunge men again in darkness, by obscuring the Saviour, and removing Him from their view, and putting some earthly thing between the eye of faith and Him, its proper object. It is to undo the work of God, and to do the work of the enemy—it is to afford joy and triumph to the principalities and powers of darkness, who are ever striving to blind men, that they may “ *lead them captive at their will.*” What says the great Apostle? “ *If our gospel be hid, it is hid to them that are lost, in*

whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The Romish doctrine of the *intercession of saints* in Heaven—especially that of the Virgin Mary—is calculated to have this effect. It interposes something merely human, between us and Jesus. It turns away the eye of faith from its proper object, to fix it on objects not revealed to us in Scripture. This in effect is to put an end to faith; for faith can only rest on things revealed. Now we are not certain that there are *any saints in Heaven*. We have reason to believe, with many of the old fathers, and the most learned of modern divines, that the souls of the righteous repose, between the day of their death and the day of Christ's coming, in the place of departed spirits, called "*Hades*," or "*Abraham's Bosom*," where they enjoy a happy anticipation of that re-union to their bodies, in a glorified state, which will be given them when they "*shall rise first and meet Him in the air*." It is enough to mention this (I have not time to argue it) in order to shew that "*saints reigning in Heaven*" may possibly be a mere *imagination*, and cannot at the utmost be a matter of faith. (b)

Shall we then turn aside our eyes from the ever-

blessed and adorable Redeemer, to fix them on objects which may not exist where we seek them? Even if we were sure that they are there, what should we gain by transferring our steadfast gaze from Him who is altogether worthy of it, and fixing our regards on such inferior objects? Would it be wise to look up to beings, once like ourselves, full of darkness and weakness, never perfect in this life, and deriving whatever perfection they enjoy in the world of spirits, from the imparted glory of Christ—would it be wise to do this, or prudent? What should we gain? We cannot say what we should gain; but we may with certainty say what we should lose.

Why should we seek inferior intercessors, were we sure that we could find them? Are we *afraid* to go to our divine Intercessor at once? Are we conscious of our sins, and desirous to hide them from Him? Brethren, he knows them all. If He had not known all the sinfulness of men, He would never have come down from Heaven. He came to save the lost. "*O God!*" says the psalmist, "*Thou knowest my foolishness, and my sins are not hid from Thee.*" Vainly, then, should we think to hide our sins from Christ, by confessing them to others. This would not prevent His seeing them; but it might stand in the way of His forgiving them.

And why should we be afraid of using *direct* prayer to Christ? Why should we ask any to mediate for us first with Him? Do we doubt His willingness to receive us, and to grant us whatever is good for us? This doubt would be an affront to His love. Can we know anything of Him, as we ought to know—can we have read the Scriptures—and be so unbelieving, as to doubt His readiness to “*save to the uttermost all who come unto God by Him?*”

But it may be said: Has He not commanded us to pray for one another? And may we not conclude, that since He commands the use of mutual intercession on earth, He will be pleased with the use of that intercession which the saints may possibly exercise in Heaven?

This by no means follows. Here below, it is good *for us* to intercede for our living neighbours. The act of praying for them stirs up our affection towards them. It causes us to seek their welfare in other ways. Having begged God to be kind to them, we cannot ourselves be unkind. Nothing, in fact, opens our hearts more than the excellent, the enjoined, habit of mutual intercession, whilst we are all travelling through this world of snares and trials, and are engaged in one common warfare. It not only increases our love towards the objects

of our intercession, but it often awakens us to a sense of our own wants. Thus our Heavenly Father has consulted our profit, in making it one of our duties.

But this reasoning will not apply to those, who may be admitted to the Heavenly courts. There will be no necessity for *them* to pray for their brethren, in order either to kindle their affection towards them, or to open their eyes to wants of their own. Their love will be always glowing. Their wants will never return. We cannot reason from one state of things to another which is different. We may ask our brethren to pray for us in this world, but it does not follow that we are to seek the aid of those who are gone into the next.

Neither in this world, are we ever to ask the prayers of others, in order to be excused from offering up our own. If *this* had been allowed us, it would have been a parallel case to that of seeking the intercession of saints, supposed to be in Heaven, instead of lifting up our prayers with our own voices, and from our own hearts, to the Mercy Seat of Christ.

Why then, I again ask, should we, when we feel our needs, carry them to any but Christ? His love is all-sufficient. It waits for no kindling, like human love. It ever burns in His bosom. It pleaded

for us before we were born, yea, before the world was—and we need no other pleader with Him. We shall but stifle its pleading, if we entertain so unworthy an idea of it. (c)

What do we see in the inspired history of His life and ministry, to warrant the imagination, that He desires to receive our prayers through the medium of others, rather than from our own lips?

Look at the case which St. Mark (chap. vii) relates of the Syrophenician woman.

The words of one of the Fathers on that case are so important and appropriate, that I will use them in preference to any of my own.

“Mark the philosophy,” says Chrysostom, “of the woman of Canaan. She entreateth not James, she beseecheth not John, neither does she come to Peter; but she broke through the whole company of them,” (when they would have hindered her, Matt. xv,) “saying, (as it were)—‘I have no need of an intercessor, but taking repentance with me as a spokesman, I will go to the Fountain itself. For this cause did He descend, for this cause did He take flesh, that I might have the boldness to speak to Him. *Lord! have thou mercy upon me.*’” (d)

Even His own meek and gentle Mother, was not allowed by our Lord to exercise a power of interces-

sion with him. Doubtless, He foresaw the evil which has arisen with respect to Mary's intercession, and intended to guard men from it, if they would but be guided by His Holy Word. I allude to the marriage at Cana of Galilee, where we find Mary venturing to intercede, that they might be supplied with wine by His miraculous power. What was his reply? "*Woman, what have I do with thee? Mine hour is not yet come.*" This reply, or rebuke as it may be called, must have been dictated by love to us;—otherwise our blessed Lord would not have denied himself the gratification of complying with the request of his mother, who was so deservedly dear to him, and towards whom He shewed such considerate tenderness when He hung on the Cross.

The words of the text, however, seem to *preclude all reasoning*. They clearly imply, that Christians are to acknowledge no mediator but Christ. "*There is one Mediator between God and Man, the man Christ Jesus, who gave Himself a ransom for all.*" These words evidently imply that there is *no other*—else why should the Apostle use the word "ONE?" Moreover, if we examine the context, we shall see that the sense demands it. For he goes on to say, *how* it is that we have this "*One MEDIATOR.*" It is because He is "*the man Christ Jesus,*" that is,

He is the Divine Person, who took upon Him our nature and "*was made man.*" This is the reason why the word "*man*" is applied to him by the Apostle. In no ordinary case would it have been necessary. We should be surprised to find the expression, 'the man Peter' or 'the man Paul,' because they were known to be nothing but men. But in the case of Jesus Christ, He was known to be more; and therefore it is, that the word man was put in, — "*the man Christ Jesus*";—to imply that it was through his incarnation, and the death which that incarnation enabled him to die, that He is the Mediator between God and man. The concluding words of the text distinctly refer to His *Death*, as the title on which He founds His Mediation: "*Who gave Himself a ransom for all.*" Now, who but Christ has such a title? Therefore it was, that to the words already quoted by St. John, "*We have an advocatē with the Father,*" it was added: "*Who is the propitiation for our sins*"—the power of advocacy depending upon the act which propitiated God, namely, the Atonement. This destroys the distinction, which subtle Romanists make between mediation and intercession. (e) St. Paul confines *mediation* to Christ Jesus, on the ground that "*He gave Himself a ransom for all.*" And St. John confines advocacy, or *intercession*, to the same divine Person,

on the same ground, because He was "*the propitiation for our sins.*" If any other being, any saint or angel, can set up the *same claim* to the exercise of *mediation or intercession*, let it be allowed men to call upon him, and pray to him, and kneel before him—but not else. Let it otherwise be deemed impiety. Let it be deemed rashness and folly at the very least—a throwing away of time and prayers, which might have been more profitably employed in addressing our compassionate High Priest. "THROUGH HIM," says St. Paul, "WE HAVE ACCESS BY ONE SPIRIT UNTO THE FATHER." And He himself has said: "*No man cometh unto the Father, BUT BY ME!* And again: "*Whatever ye shall ask in My name, that will I do*"—for what reason?—"THAT THE FATHER MAY BE GLORIFIED IN THE SON." What can we need more than these invitations, promises, and assurances? Why should we engage other mediators and intercessors? Why should we incur the danger of seeming to distrust our Infinite, Omniscient, Omnipresent, and ever-loving Saviour? Why "*give His glory to another?*" If we have no other Redeemer, let us have no other Mediator or Intercessor.

We have thus examined the *positive* testimony of Scripture, and found it opposed to the notion

that there are any beings in Heaven who are to be addressed as mediators or intercessors, but the Lord Jesus Christ, the "ONE MEDIATOR," as He is called in the text—who "*ever liveth to make intercession for us.*"

But I must speak a word concerning the *negative* testimony of Scripture, which, as on former occasions, so also on this, is very important.

There were Old Testament Saints. Did the Jews address any prayers to them? Did they seek their aid and intercession with God? Those saints were highly honoured, both by God and man—such as Abraham, Isaac, Jacob—Job, Moses, Joshua, —David, Elijah, Daniel. To which of them do we ever find a prayer addressed? To none. Yet why not, if it had been lawful? We have no Scriptural reason to think, that they passed from this earth to a less happy, less glorious state of rest, than the servants of God who have lived since the days of Christ. They were saved by His blood, before it was shed; as the New Testament saints were, after it was shed. Yet no one will venture to say, that any Jew ever sought their intercession. What are we to infer, but that Christians should be at least as careful not to pray to any created being, as ever the Jews were?—especially since we fully know Christ, of whom they had but a dim foresight.

Moreover, there were New Testament Saints, who finished their earthly course, before many years had passed after our Lord's departure. Stephen was soon martyred—and James, the brother of John, not long afterwards. Did any of the survivors pray to these? Did they make them intercessors—"mediators of intercession"? We should have heard of it in the Acts or the Epistles, if the early Christians had done so. It is to be concluded, from the entire silence preserved on this point, that they did not. We hear continually of "*One Mediator*;" but never of St. Stephen or St. James as exercising any such office. No doubt Joseph, the husband of Mary, was dead before the Crucifixion, as we judge by our Lord's commending His Mother to St. John—and probably Mary herself did not long survive the stroke inflicted by that spectacle of her Son's agony on the Cross. Did any of the Christians pray to her, or to Joseph? There is not the least mention of such a thing. The only case, in which there is any approach to a practice similar to that of the Church of Rome, occurs, when St. John in the Apocalypse tells us, that he fell down at the feet of the Angel who talked with him, in order to worship him; but the Angel immediately said: "*See thou do it not*;"—so that this case settles the question against the Romanists.(f)

Consequently, we must consider the evidence of *Scripture*, both positive and negative, to be decidedly opposed to the invocation or worship of Saints, both under the old and new dispensation.

And now let us look at the information which *Ecclesiastical History* affords us, regarding the rise of this superstitious and unlawful practice.

The invocation of *Saints* is confessed by Cardinal Perron, and other learned Romanists, to have been *unknown for the first three hundred years* after Christ. He suggests a reason—namely, lest it should have *countenanced the Heathen Idolatry*. Is not this acknowledging that it *resembles* the Heathen Idolatry?

The invocation of *Angels* seems to have attempted an entrance before that of Saints.

Theodoret, one of the early historians, tells us, that some of the Colossians, in the days of the Apostles, were beginning to call upon the *Angél Michael*. He says that they took to themselves credit for great “humility” in doing this, as it is shewed that they thought themselves unworthy to go at once to God or Jesus Christ.

The *Apocryphal book of Tobit*, and the practice of the *Jewish sect called the Essenes*, probably gave rise to this nascent heresy among the Colossians.

St. Paul laid his strong hand upon it instantly.

“*Let no one,*” says he (Col. ii. 18.) “*beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head.*” He calls it pride, not humility, to take a way of our own, instead of following that prescribed by God. The Apostle’s rebuke seems to have had its full effect. The few who were inclined to follow those who wished to “*beguile them*” (or as the original might have been rendered, to *lord it over them*), drew back; and we hear no more of any faithful Christians indulging in any “*will worship*” during the first century.

In the second and third centuries, we hear of the invocation of *Angels*; but as being confined to those whom the Church justly called Heretics. Celsus, one of those, not only practised Angel-worship, but boldly defended it. Origen, one of the Fathers, in the early part of the third century, thus addresses him:

“If Celsus will have us to seek the good-will of any beside Him that is God over all, let him consider, that as, when the body is moved, the motion of its shadow follows it, so in like manner if we have God, who is over all, favourable to us, we shall be sure to have all His friends, both angels, and souls, and spirits, loving towards us.” (g)

And again, Origen says: "Away with the counsel
 "that we must pray to angels, and let us not so
 "much as afford audience to it. For we must pray
 "to Him alone, who is God over all; and we must
 "pray to the Son of God, and we must entreat Him,
 "that He, as High Priest, would present our prayer."
 The Christians of Smyrna, in the previous century,
 relating the martyrdom of their Bishop Polycarp,
 in a very affecting letter, about seventy years after
 the death of St. John, use the following language:
 "We Christians can never leave Christ, who did
 "vouchsafe to suffer so great things for our sins;
 "nor can we offer the supplication of prayer to
 "any other."

We may consider it, then, as a settled point,
 that the invocation of saints and angels did not ex-
 ist in the Church of Christ during its purest era,
 that of the first three centuries.

In the *fourth century*, this practice began to
 creep in, together with many other false practices,
 after the conversion of Constantine,—when the sun-
 shine of prosperity warmed into life, and brought
 into open day, the serpent-brood of superstition. (h)

I must refer you to Ecclesiastical Historians for
 a full account of the changes, which took place *in*
point of practice, during the fourth century. *Doc-*
trinally, indeed, the Church did not exhibit a cor-

responding change. The Fathers could not shut their eyes to the fact, that Scripture rebuked much which the body of Christians, in the weakness of human nature, were beginning to do. They occasionally uttered a distinct warning—but it was far too feeble to arrest the growing evil. Thus WORSHIP was depraved. And in the course of time, as we have already had the pain of seeing, DOCTRINE stooped to countenance and support all which the natural inclinations of men had introduced, and which Romanism in our own days has perpetuated. (i)

The particular practice, into the origin of which we are now enquiring, was probably borrowed, in the way of accommodation, from the *Pagan worship*, which was displayed in all its magnificence, and seducing splendour, throughout the empire—and particularly in the City of Rome.

The Pagans, we know, in the early ages of Christianity and long before, were in the habit of offering up prayers and incense to a race of inferior deities, so called, who were supposed to occupy a middle place between God and man. These were termed demigods, or demons—the word “demons” having then a different meaning from that which it has now. It did not necessarily mean evil spirits; it was rather applied to such as were deemed good

ones. (k) Hero-worship was a favourite kind of worship. The legendary warriors or legislators, whom the poets delighted to hold up to admiration, as the friends and benefactors of mankind, were deified; and had shrines and altars appropriated to them in the public temples. The Christians were dazzled with what they saw. Human wisdom, and human inclination, suggested to them, that they might accommodate it to Christianity, and adopt it in its altered form. They would thus, they argued, attract the Pagans from their own temples to the Christian Churches. This *accommodation-principle*, by which *Christianity was to a great extent paganized*, has been one of the worst evils with which the truth has had to contend. It has much to recommend it to men. It has what the Apostle calls in another case "*a shew of wisdom.*" (Col. ii. 23)

In modern times, we know that this principle of suffering the false practices of the Heathen to remain under an adapted form, was tried by the missionaries of the Church of Rome in India and China—but with such melancholy results, as are a warning to us never to follow their example. (l) In like manner, no doubt, the Christians of the fourth, and succeeding centuries, fell into the snare of this false policy. They exchanged the Pagan Heroes for Christian Saints. They took the Pagan

temples, as they stood, and dedicated them to their new patrons. The shrines and altars still remained—the incense still rose up before them—worshippers still bent their knees there—prayers were addressed to departed human beings, as before; but all was done under Christian names; and in honour, as it was asserted, of Christ. Thus the invocation of saints and angels, after the fall of Paganism, took the place of that which had formerly prevailed, the worship of heroes and demigods. (m)

There was another cause to which we may trace the rise of the practice of saint-worship. I allude to the affectionate and grateful remembrance, in which *the martyrs* were held by the Christians of the early times.

At first this regard for the memory of Martyrs shewed itself only in the way, in which ours is displayed towards the good and great men, whose names adorn the annals of our country. The Christians delighted to mention them—they wept at the thought of their sufferings—they visited their tombs—they kept any relic of them with a sort of pious care. After a while, they went further than this. They prayed for an increase of their heavenly felicity. Observe, my brethren, they prayed on their behalf—they prayed *for* them, not *to* them. In the old Liturgies, four hundred years

after Christ, we find these prayers for martyrs : and not for the martyrs only, but for all the souls of the *righteous*; and for the *Virgin Mary* among the number. (n) The undoubted fact that she was *prayed for* by name, is acknowledged by the Romanists—and it is of great importance, because it shews that she was considered as having been born in sin, like the rest of mankind, and needing to be saved by God's mercy through the blood of her Son, the Saviour. The danger, however, of beginning practices, not enjoined in Scripture, nor received from the Apostolic times, is shewn by the next step the Christians took in honour of the deceased. In the latter part of the fourth century, we find the saints addressed in a few instances. In many cases it was merely oratorical. But the practice of praying *to* them certainly existed in the fifth century. Thence it descended to the dark and middle ages. And thence it flowed down to the sixteenth century, when the Church of Rome took the fatal course of confirming all that she had received, and binding herself by a claim of Infallibility and unchangeableness, never to let go a single superstition.

A third cause was the introduction of a notion, quite unwarranted by Scripture, that there is a double rule of sanctity and virtue ; one ordinary,

the other extraordinary; one for common Christians, the other for recluses, hermits, monks, and all who devote themselves to religion as a profession. One consisted of precepts, the other of counsels. The precepts, they said, were binding on all men,—the counsels were voluntary. They are sometimes called counsels of perfection. These being more than God required, merits ensued from their voluntary performance. By these merits it was supposed that the saints gain admission into Heaven. And it is the application of these merits, for which prayer is made to them. Need I say, how absolutely opposed Scripture is to such a notion? Does it not forbid us to entertain any idea of merit in sinful man? Does it not tell us that “*when we have done all, we are unprofitable servants!*” Does it not ascribe all merit to Christ alone? (o)

There remains only one cause more to mention, which has given rise and permanence to the practice of saint-worship, but it is, perhaps, the chief cause, because it lies deep in human nature, and makes the practice dear to fallen creatures. It is this: that men conscious of sin, and dreading the punishment due to it, yet not desirous of forsaking it, find false comfort in going to saints, rather than to Christ;—thinking, that their hearts will be less clearly seen, and their state less clearly judged. (p) Thus they

do but cheat themselves, and defraud Christ of his honour. “*God is not mocked.*” “Unto Him all hearts are open, all desires known, and from Him no secrets are hid.” But men are willing to deceive themselves—they suffer the traitor within to pacify their fears and to delude them with false hopes—they will not deal honestly with their souls, because they love their sins.

I have, perhaps, sufficiently accounted for the rise of the practice of praying to saints, and its continuance. Let me, as briefly as I can, lay before you what the Church of Rome says and does in the matter.

The Eighth Article of the *Creed of Pope Pius* iv. says: “I strenuously maintain, that the saints who reign together with Christ, are to be venerated and invoked, and that they offer prayers for us to God.” Here the Church of Rome is for ever pledged, this Creed having been put forth by the Council of Trent, so that the invocation of departed saints is made a matter of faith, not to be questioned by Romanists.

Now let us see what she does.

I open a “*Missal, for the use of the Laity,*” and I read: “May the intercession, O Lord, of *Bishop Peter, Thy* Apostle, render the prayers and offerings of Thy Church acceptable to Thee!” (q)—

“ By the intercession of the *blessed Agnes*, thy
 “ virgin and martyr, O Lord, loosen the bands of
 “ our sins !” (r)—“ Grant, O Lord, that we may be
 “ assisted by the merits of *St. Joseph*, the spouse
 “ of Thy most holy virgin Mother, and that what
 “ we cannot obtain through our own weakness, may
 “ be granted us by his prayers !” (s)

I turn to a *Breviary*, the public Liturgy of the Church of Rome. There I read on the day which is appointed to be kept holy to Pope Pius v., who is a Romish saint, (t) the following words: “ O God, “ who didst choose Pope Pius to overthrow the “ enemies of Thy Church, and restore pure worship, “ grant us to be defended by his protection !” This Pope, my brethren, is he who deposed our Queen Elizabeth, and released her subjects from their vows of allegiance. The enemies mentioned are the English nation.

If we go to their *Litanies*, we find: “ Holy Mi-
 “ chael, pray for us.—Holy Gabriel, pray for us.—
 “ Holy Raphael, pray for us.—All holy Angels and
 “ Archangels, pray for us.” Is not this a distinct defiance of the prohibition of St. Paul, in his Epistle to the Colossians? Again: “ All holy orders of
 “ blessed Spirits, pray for us.—Holy John the
 “ Baptist, pray for us,—Holy Joseph, pray for us.—
 “ All holy Patriarchs and Prophets, pray for us.—

“Holy Peter, pray for us.—Holy Paul, pray for us.” I need not continue the catalogue. It comes down to saints, with whose names you are probably unacquainted (u) such as “holy Lawrence,” “holy Vincent,” “holy Fabian and Sebastian”—with whom I will not weary you.

Thus millions are taught daily to approach the throne of grace through the mediation and intercession of departed saints, instead of coming in “*the Name which is above every name,*”—“*the One Mediator between God and man,—Christ Jesus.*”

It grieves me, brethren, to take up your time in this sacred place, by exposing these sayings and doings of the Church of Rome—but it is necessary that you should know them for your own protection. When I have once laid them before you, I trust I shall never need to perform my painful task a second time. Let me beg you, therefore, to bear with me a little longer, whilst I tell you to what unimaginable lengths the Romanists have gone, in the worship which they offer to their queen of saints, the *Virgin Mary*. (w) I might have occupied a whole Lecture with the subject of her worship—but it may suffice to give you a few specimens of the language which has been addressed to her.

In the case of Mary, perhaps, more than in any other case, Christianity has been paganized. In

other cases, the corrupters of our holy religion only imitated the Heathen worship of heroes and demigods, by invoking saints and angels. But in this case they introduced a worship parallel to that which the Heathen offered to the "*Queen of Heaven*" and "*Mother of the Gods.*" Conscious of this, the service which is rendered to Mary, whom the Romanists address as Queen of Heaven, and Mother of God, is called "*Hyperdulia,*" whilst that to saints and angels is called "*Dulia.*" (x)

A canonized saint of the Church of Rome, who stands high in their estimation, *Bonaventura*, has composed a Litany of Mary, in imitation of that which we use, of our blessed Lord. In the books of Devotion you may also find a Litany of Mary, under the title of the "*Litany of our Lady of Loretto.*" Bonaventura applied the "*Te Deum*" to Mary, putting her name for Christ's. Thus he uses the words: "*All the world doth worship thee, O Mary,*" where we use the words: "*All the world doth worship thee, the Father everlasting.*" He treated the Creed in the same manner. Also the Canticle in the Prophet Habakkuk,—where he uses these words; "*O Mary, thou blessed one, our salvation is in thy hands.*" He did not spare the psalms, but composed what is called the "*Psalter of Mary.*" In this Psalter there occur the following expres-

sions : " Let Mary arise, and let her enemies be scattered," where the original is, "*Let God arise, and let His enemies be scattered;*" " Into thy hands, O Lady, I commend my spirit," where the original is "*Into thy hands, O Lord, I commend my spirit;*"—and in the opening of the ninety-fourth Psalm, (or ninety-third as it stands in the Romish version,) he has not scrupled to use these words, in which the honour of God is sacrificed to that of Mary : " The Lord is a God of vengeance, but thou, O Mother of Mercy, bendest to be merciful." (y)

It may be said, that Bonaventura has been long dead. In answer to that, his works remain ; and he has been canonized since his death, when all his writings were well-known. But now hear a modern Romish saint,—one to whom, as a saint, prayers are offered,—one who lived in the last century, and was a great writer ; and whose writings were held in such esteem, that after they had been carefully examined by the College of Cardinals, and pronounced faultless, he was canonized by the late Pope only ten years ago, and his life written under the present Cardinal Wiseman's direction, full of extravagant praises. Hear what language he uses. His name is *Alphonsus Liguori* ; he was an Italian bishop in the last century ; his most popular work

is "*the Glories of Mary.*" It may be purchased any where. This work contains the following phrases, amongst hundreds of the same kind—(I quote from a copy in my own possession):—" *Mary* " *opens AT HER PLEASURE the abyss of Divine mercy,* " so that no sinner, however enormous his crimes " may be, can perish, if he is protected by *Mary.*" (ch. 1. s. 1.) Is it only from eternal punishment that *Mary* is to be invoked to protect the sinner? No! she is to be prayed to, in order to obtain spiritual health and strength. Liguori says: " I " hold for certain, *according to the common opinion* " *of divines, that every grace we receive passes through* " *the hands of Mary; it is certain, therefore, that* " *the grace of final perseverancc is also her gift.*" (ch. 1. s. 2.) Again, he says: " To preserve the " life of grace, we need *spiritual strength,* which " will enable us to withstand all the attacks of our " enemies, and this strength is *only obtained by* " *Mary.*" (ch. 1. s. 2.) Then he invokes her thus: " Queen of Heaven! Mother of God! from the " height of your throne, deign to cast your eyes " upon a miserable sinner, and lose not sight of " him, till you *render him holy.*" (ch. 1. s. 1.) (z)

What words are these which we hear? *Mary* usurps the perogatives of God. What has become of the Gospel of Christ?—What of His free and

everlasting love?—What of the “*blood that cleanseth from all sin?*” Surely they who know the gospel, know that there is no room for Mary. “*We are complete in Him,*” says the Apostle. “*Christ is all in all,*” he says in another place. And in a third : “*Ye are all the children of God by faith in Christ Jesus;*”—“*who,*” he says in a fourth place, “*of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*” What room then, I ask, is there for Mary ?

Brethren, I have not told you the half, nor the worst, of what I know with regard to the worship of Mary ; but I will tell you no more. I will not desecrate the place in which I stand, by further details. It grieves me, as I said before, to be thus employed, instead of talking to you altogether of the glorious Gospel of our almighty and all-loving Saviour. But, as the bishop of the diocese has said,—the blame be upon him who has forced us to enter into this controversy, that we may protect and arm our people. (A)

My brethren, let me again repeat with the Apostle : “*Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head.*” Yes, as our Church has said in her

twenty-second Article, the worship of saints and angels is “a fond thing vainly invented, and “grounded upon no warranty of Scripture, but “rather repugnant to the Word of God.” Turn from it, for it can only divert your minds and hearts from their proper object. It can only lead you to interminable speculations, “*intruding into things which you have not seen,*” endeavouring to explain *how it is possible* for finite creatures, like the imaginary saints, who possess not the divine attribute of omnipresence, to hear your prayers, and tell them to God,—who first heard them Himself, and needed not to be told of them, or to listen to any voice of intercession but that of His own dear Son, who sits at His right hand for the very purpose of interceding. (B) Oh the folly of men who prefer to be “in endless mazes lost,” when they might go by so plain and simple a path to Heaven. Rejoice, brethren, that you belong to a Church, which leads you in that plain and simple path; which has but One Head, from whom she derives her faith. But I must also say to you,—*beguile not yourselves.* Because relatives and friends on earth, of your own kind, are valuable—because it is pleasing to call one a mother, another a sister, another a brother, another a friend, and to apply for their sympathy and assistance in earthly distresses—do

not, therefore, venture to people Heaven with such helpers. You have a divine Friend, and Brother there. You have a Heavenly Father, reconciled through His only Son—nay, loving you so much, after the rebellion of your race, that “*He gave His only-begotten Son, to the end that all that believe in Him should not perish.*” And most true is the Apostle’s conclusion : “*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?*” You have the Third Person in the blessed Trinity ready to bear your heart up to “*the Throne of Grace,*” and give you access to the very Presence Chamber of God. What need you more ? Why risk the loss of what is offered you, by seeking more, and thus displeasing God ? Would you have a hope founded on infallible assurance ? Would you have a hope which “*as an anchor of the soul, sure and stedfast,*” may bear you up amidst all storms, temporal or spiritual, in life or in death ? Let it “*enter into that within the veil, whither your forerunner is for you entered, even Jesus.*” Let it enter into the Holy of Holies, where none but the One High Priest sits mediating and interceding for you, and into which He has opened for you “*a new and living way through the veil, that is to say, His flesh*” —His flesh given for you on the Cross. If any

other being, clad in human flesh, has atoned for you, as Jesus did, let him share His glory and your prayers. But not else. If any one, born of woman in the natural way, has *merit* in the sight of God for his goodness here below, let him be esteemed worthy of wonder—though still not of invocation and worship. But where shall we find such? What says our venerable Hooker? “ If God should
 “ yield unto us,—not as unto Abraham, if fifty, forty,
 “ thirty, twenty, yea, or if ten good persons could be
 “ found in a city, for their sakes this city should
 “ not be destroyed,—but and if He should make us
 “ an offer thus large: search all the generations of
 “ men, since the fall of our father Adam, find one
 “ man, that hath done one action, which hath
 “ passed from him pure, without any stain or blem-
 “ ish at all; and for that one man’s only action,
 “ neither man nor angel shall feel the torments
 “ which are prepared for both. Do you think that
 “ this ransom, to deliver men and angels, could be
 “ found to be among the sons of men? The best
 “ things that we do, have somewhat in them to be
 “ pardoned. How then can we do anything meri-
 “ torious, or worthy to be rewarded?” How, then, I
 may add, can there be such beings as Romish saints? They are supposed not only to have had such goodness, such perfect purity in their lives, as to have

earned Heaven by their merit, but to have had a superfluity of merit, which they may now impart to those who call upon them in prayer. What shall we think of such a supposition? What shall we call it? Let us, at least, dismiss them from our thoughts, as non-existences and vanities, little better than those of the Pagan mythology. And let it not be said of us, when we thus speak of the Romish saints, that we shew disrespect to the memory of men and women, who really lived and were children of God on earth, and examples of piety and faith. Be assured, my brethren, that any who were really such would be the first to say to those who worship them, could they speak from the place of their ineffable happiness, "*See ye do it not—worship God!*" No! we hold the article of our Creed "*the communion of saints,*"—but it is not in the sense of Romish saints, beings of unattainable perfection; thrust by schoolmen and councils into the Holy of Holies; nay, in Mary's case placed on the very Throne of God himself; sharing, nay, taking wholly to herself, the kingdom of mercy, and leaving Him the kingdom of justice alone! (c) These are not the "*saints*" meant in the Creed, by those who introduced into it that excellent and scriptural article in the fourth century. They meant only the saints, present, past, or future, who

constitute the true and invisible Church of Christ—whose names are, have been, or shall be, “*written in the Lamb’s Book of Life,*” and whom He will welcome to His supper in the Last Day. Every one of these will be found, when that Book is opened, to have been ready at all times during his life here below to cry with St. Paul, one of the most glorious of the company of saints, “*Not as though I had already attained, either were already perfect ;*” or with St. John, an equally glorious saint himself, “*If we say that we have no sin we deceive ourselves, and the truth is not in us.*” We rejoice to be one with these—all of them humble, penitent believers in this world—who will joyfully raise that everlasting hymn in the next world : “*Unto Him that loved us, and washed us in His own blood, be glory and dominion for ever, and ever, Amen !*” In any other “*communion of saints,*” neither we, nor those who inserted this article in the Creed, (probably as a fuller definition of “*the Church,*” which is mentioned just before it,) have any belief. God forbid we should do such dishonour to Christ, as to give Him any partners in the work of our salvation ! God forbid we should seem to think His mediation and intercession insufficient ! God forbid we should shew distrust of the power and willingness of the HOLY SPIRIT to “*help our infirmities.*” Why seek

other and inferior helps? He helps us in His Word, wherein He "*beareth witness with our spirit that we are the children of God.*" He helps us in our hearts, "*revealing Christ in us the hope of glory*"—supporting us in all our trials and tribulations, with the prospect of that better state from which so small a space separates us—enabling us to live holy lives, and to love our brethren; to forgive, even as we hope to be forgiven; and to give, hoping for nothing again, that we may be the children of our Father in Heaven, who "*maketh His sun to shine on the just and on the unjust.*" The Church of Rome teaches a practical denial of this all-sufficient and ever-ready help of the Holy Spirit. She leads her members to other helps. "*Miserable comforters are they all.*" Christ sent "THE HOLY GHOST" to be "THE COMFORTER"—and none besides. My brethren, pray for that Heavenly Comforter, and you will abhor the thought of asking saints to aid you. He will bring Christ into your hearts, and with Him all things. "*For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.*"

NOTES TO LECTURE VII.

(a) p. 318. The Vulgate Translation has "*ipsa*," "*she*," for "*it*," in the passage of Genesis (iii. 15.) "*it shall bruise thy head.*" If this were interpreted, that *Eve* should, *by means of her seed*, Jesus Christ, destroy Satan in the appointed time, the reading would not be so objectionable. But the Romanists interpret the "*she*" to be *Mary*. Thus our redemption is ascribed to *Mary*, as much as to our blessed Lord.

In the "Three Days Exercise to the Sacred Heart of *Mary*," which is at the end of the Manual called "The Love of the Heart of *Jesus*," published in Dublin, 1844, I find the following passages:

"It was by a generosity more than heroic, that *Mary consented* to be the Mother of the Victim of "the human race."

"She knew well the dolors she entailed upon "herself in *consenting*."

"O *Mary*! what bitterness penetrated your "soul, when you pronounced that *fiat*, 'Be it done

“unto me according to thy word,’ *which procured our redemption.*”

This is but one specimen out of many which I could produce, of the *practical* interpretation of the *reading given in the Vulgate.*

In Holy Scripture, as if to guard against any undue honouring of the Virgin, our blessed Lord is never called ‘the Son of Mary’—but always ‘the Son of God’ or ‘the Son of Man.’

(b) p. 320. Stapleton, a great Romish writer, confesses, that “Tertullian, Irenæus, Origen, Chrysostom, Theodoret, Œcumenius, Theophylact, Ambrose, Clemens Romanus, and Bernard, held a contrary opinion to that of the Council of Florence, which defined that the souls of the righteous *enjoy the sight of God before the Day of Judgment.*” (Defens. Eccles. Auctor. L. i. c. 2.)

To Stapleton’s list Fr. Pegna, on the authority of other writers of his church, adds the names of Justin Martyr, Augustine, Lactantius, and others.

This makes almost a “*Consensus Patrum*” against the Romish view, that the saints are in Heaven! (See Archbishop Usher’s “Answer to a Jesuit.”)

(c) p. 324. In the Commentaries on St. Paul, ascribed to Ambrose, it is said, that the Heathen used to cover “the shame of their neglecting God, by this miserable excuse, that “by these (the demi-gods or heroes) they went to God, as we by officers go to the king.” To which it is replied :

“Men go to the king by officers, because *the king*

“*is but a man*, and does not (of himself) know on whom he should confer distinction; but to procure the favour of *God, from whom nothing is hid*, we need no introduction but a devout mind.” (quoted in Usher’s “Answer.”)

(d) p. 324. Chrysost. Op. in Dim. Chanan.

(e) p. 326. It is said by the Romanists, that there is but One Mediator of Redemption, whilst there are many Mediators of Intercession. We find, however, that the great Augustine did not make this distinction. “Christ,” he says, “is the Priest, who, being now entered within the veil, ALONE there of them who have been partakers of the flesh, makes *intercession* for us.” (In Ps. lxiv.) And writing against the Donatist Parmenian, the same illustrious father, commenting on St. John, (1st ep. ii. 1.) says: “If the Apostle had written, ‘if any man sin, ye have *me for an advocate*,’ (as Parmenian in one place makes the bishop a *mediator* betwixt the people and God) what good and faithful christian would endure him? Who would look upon him as the Apostle of Christ, and not rather as antichrist?”

In these passages it is plain, that mediation, and intercession or advocacy, are not distinguished. *Each* is ascribed to Christ *alone*.

So also Chrysostom says: “*God is always near*. If you intreat a man, you must enquire what he is doing, and whether he is asleep or at leisure; and *perhaps the servant gives no answer*. But not so with God. Whenever you go to call on Him, He hears.” And again: “When we have

“ a petition to make to men, we *cannot always go straight* to themselves and speak with them; it is necessary for us first to procure the favour of their ministers. But with God it is not thus. There is *no need of intercessors of prayer* with Him ; and He is not so ready to hear our prayers and answer them, when we pray through others, as when we come and pray to Him ourselves.” (quoted in Usher’s “ Answer.”)

(f) p. 329. Bellarmine and other Romanists, have the extreme boldness to take this passage, and try to turn it to their purpose. But how, it may be asked, can they possibly accomplish this? Did not the angel positively *forbid* St. John to worship him? Did he not say, that he, being a servant of God, and therefore a “ *fellow-servant*” of St. John and of all believers, could not receive worship without impiety and robbery of God? Bellarmine sees no such meaning in his words. “ If St. John,” he argues, “ thought him to be an angel, and yet worshipped him, why are we reproached for doing what St. John did? Do the Calvinists know better than St. John did, whether angels are to be worshipped?”

To this Dr. Freeman, one of our divines in the time of James ii, replies: “ I answer, if St. John thought him to be an angel, and yet worshipped him, why should not we be reprov'd for doing that which St. John did, if St. John did that which he should not have done? ‘ Do the Calvinists,’ asks the Cardinal, ‘ know better than St. John, whether angels are to be worshipped?’ I answer: do the papists know better than the angels, whether angels are to be worshipped, who

“expressly forbade it? *See thou do it not ; worship God.*” (Rev. xx. 8, 9.)

Dr. Newman explains it differently, in his “Essay on Development,” under the head “*Deification of the saints!*” (p. 403.) He does not, like Bellarmine, doubt that the supposed angel was such; nor does he think that St. John was right in offering worship to him. On the contrary, he thinks that he *was* an angel; but that the deification of the saints, as he scruples not to call it, (and which he tries to infer from a passage in Athanasius,) “*suggests a reason for the angel’s shrinking from the homage of St. John, the Theologian and Prophet of the Church.*” In short, he considers St. John as the one that ought to have been worshipped.

Does not the inspired account convey the plain meaning, that no servants of God were to offer worship to their fellow-servants, be they angels or saints? Let the reader judge.

(g) p. 331. See Usher’s “Answer;” and Tyler’s ‘Worship of the Virgin,’ p. 149.

(h) p. 332. Dr. Wiseman in his “Lectures” ventured to affirm, what Cardinal Perron gave up in despair, that saint-worship *existed in the first three centuries.* He produced some few passages, from writings which he ascribed to the fathers who lived during that period.

I can only refer my readers to Tyler’s excellent work on the “Worship of the Virgin,” for a most extraordinary exposure of Dr. Wiseman’s mistakes or misrepresentations. He has invariably quoted writings, which the learned of his own Church have

long ago abandoned as spurious. No modern controversialist stands so damaged in reputation, as the new Cardinal. See *Tyler*, p. 148, 156, 166, 217, 229;—Dr. *Turton's* works on the “Eucharist,” especially as regards the cardinal’s quotations from Tittman and Estius, noticed in the Reply, p. 193, 162;—Mr. Palmer’s “Letters to Dr. Wiseman.”

(i) p. 333. See *Mosheim's* Eccl. Hist. of the Fourth Century, in proof of this position, that corruption of worship and ceremonies preceded corruption of doctrinal tenets. He draws a dark and monitory picture of the effects that resulted from the new taste for magnificence and shew, which sprang up in that century.

(k) p. 334. Socrates is well-known to have talked of his having a “*demon*,” who gave him good counsel at all times—warning him of what was wrong and dangerous, and inciting him to what was good and safe.

(l) p. 334. *Francis Xavier* was the first Jesuit who went as a missionary to India. He passed from thence to Japan. He ended his days in China. He has had more credit for the number of his converts than is his due. Of what quality they were, and whether all of them were to be called converts, may be judged from the Letter he wrote to his friend Mansilla, telling him his mode of proceeding. “You may judge,” he says, “what manner of life I lead here, by what I shall relate to you. I am wholly ignorant of the language of the people, and they understand as little of mine, and I have no interpreter. All I can do, is to baptize

“*children* and visit the sick.” Baptizing the children of Heathens, without any instruction! These are called *converts*. And one hundred thousand every year for ten years, are said to have been converted to Christianity by this “Apostle of India,” as he is called by the Romanists.

This fact, learnt from the candid confession of Xavier himself, reminds us of a recent account of similar conversions, given by Mr. Hobart Seymour, in his “Mornings with the Jesuits.” In his seventh chapter (to which I ought to have referred in my last Lecture, to illustrate what I said concerning the unbloody sacrifice, p. 313) he tells us: “I mentioned the narrative of a friend of mine, who was witness to the *conversion* of a whole tribe of American Indians. He told me that the whole tribe marched down to a river, and that the Roman Catholic priest, without a word of instruction, sprinkled water on every one in the usual form; and that then he hung a little cross by a string around the neck of each; and telling them they were now Christians, he left them. My friend told me, that the Indians departed precisely as they came—heard no preaching—received no instruction—exhibited no sign of Christianity—made no profession of faith—and departed, as naked, as savage, as ignorant and heathen, as they came, with only this difference, that each had a little cross suspended around his neck.” What was the answer which the Jesuit, one of the distinguished members of the college at Rome, made to Mr. Seymour’s statement? “The answer to this was very striking, as shewing a degree of credulity which I could never have anticipated. He said that I was altogether mistaken, in doubt-

“ing the *reality* of these conversions—that it was
 “in this the interposition of God was so clearly
 “manifested—that these conversions partook very
 “much of the *miraculous* in their nature ; at least,
 “could not be accounted for, often, unless on the
 “principle of a divine miracle. It was the great
 “and good God, setting His seal to the work of his
 “own Church. These very Indians, heathen and
 “savage as they were, were real converts ; and the
 “*proofs* of the reality of their conversion are un-
 “doubted and convincing, so much so that after the
 “missionary had left them, after he had remained
 “absent from them for two years, after they had
 “been left *without further instruction* of any kind
 “beyond the memory of his teaching, after he re-
 “turned and was again among them, and required
 “them to come *to confession*, that they might re-
 “ceive absolution, he was agreeably surprised, and
 “indeed overjoyed, to find that *not one of them had*
 “*any sins to confess!*” The reader may judge what
 kind of instruction they had received from the
 missionary. It was on a par with the baptism.

Such are Rome’s triumphs in the way of conver-
 sion ! She still acts on her old adage, “Ignorance
 is the mother of devotion.”

The priest with whom Mr. Seymour conversed,
 appears to have been a sincere believer in the
 miracles which are ascribed to the ministrations of
 Romish missionaries. “He eagerly added, that the
 “very missionary was now at Rome ; that he had
 “just returned from America, and was at the Col-
 “legio Romano, where he had himself heard him
 “relate the facts. And as a proof beyond question,
 “of the reality of the conversions, and the holiness

“ of these Indians, he mentioned what he called a
 “ most wonderful miracle, that had occurred when
 “ the missionary was administering the Holy Com-
 “ munion to them. He was holding the host in his
 “ fingers, and as the poor Indian was too far from
 “ him, the priest could not place it in his mouth;—
 “ when the host—and here the speaker lifted up
 “ his hands, looked devoutly to Heaven, and
 “ earnestly and solemnly addressed me—the host
 “ flew out of his fingers, flew over to the poor
 “ Indian, and into his mouth! ‘ Oh,’ he added, in a
 “ tone of the most reverential devotion, ‘ the blessed
 “ Lord Jesus so loved that poor savage, that He
 “ longed to enter into his heart, and thus mira-
 “ culously flew into his mouth’.”

What are we to think of the missionary who could relate this story, and of the priest who could believe it? Surely the one was wicked, and the other weak! How can we hope to do anything by reasoning with such persons?

After Xavier's death, other missionaries succeeded him in Japan and China, who acted as he probably would never have done. *Robert de Nobili* was among these—the Romanists call him the “ Second Apostle of India.” There is a sufficient account given of him by Mosheim, in his history of the Seventeenth century. He feigned himself a Brahmin; shut himself up to study the language of their books, till he might be acknowledged such; and then came forth as a foreign Brahmin, from a far country, and a reformer of the Brahminical religion. “ To stop the mouths of his opposers,” says Mac-laine, “ particularly of those who treated his character of a Brahmin as an imposture, he produced

“ an old dirty parchment, in which he had forged
 “ in the ancient Indian characters a deed, shewing
 “ that the *Brahmins of Rome* were of much older
 “ date than those of India, and that the *Jesuits of*
 “ Rome were descended in a direct line from the
 “ god, *Brama*. Nay, Father Jouvenci, a learned
 “ Jesuit (in his *Histoire des Jesuites*) tells us some-
 “ thing still more remarkable, even that Robert de
 “ Nobili, when the authenticity of his smoky parch-
 “ ment was called in question by some Indian un-
 “ believers, declared *upon oath*, before the Assembly
 “ of the Brahmins of Madura, that he, Nobili, de-
 “ rived really and truly his origin from the God
 “ Brama. Is it not astonishing that the reverend
 “ Father should *acknowledge*, is it not monstrous
 “ that he should *applaud*, as a piece of pious in-
 “ genuity, this instance of perjury and fraud ?”
 (Jouvenci, *Histoire*. And Norbert, *Memoires His-*
tor. sur les Missions des Malab. ii. 145.)

Here was the *accommodation principle* in per-
 fection ! Nobili forged a *fifth Veda*, which contained
 a portion of the Bible, and was intended to prepare
 the Hindoos for Christianity. He “ adopted that
 “ very austere and painful mode of life which the
 “ *Sanianes* or penitents live.” (Soames’ Edition of
 Mosheim.) To the credit of Pope Benedict xi., the
 conduct of the missionaries was condemned by him
 in the year 1744—a hundred years after Nobili’s
 death. Ganganelli also, when Pope, issued a Bull,
 condemnatory of the compliances made by the Jesuits
 in China—compliances such as the early Christ-
 ians submitted to be cast to the lions rather than
 make. All that had been done by Xavier and his
 successors in *Japan* came to an end two hundred
 years ago. The very name of Christianity has ever

since been hated in that Empire. The state of the Christian Cause in *China*, till of late, has been little better. The divine blessing could not be expected to rest on missionary efforts, which were conducted on a principle distrustful of the power of truth. Consult Hough's "Missions in India."

(m) p. 335. The reader should consult the celebrated "Letter" of Dr. Conyers Middleton, "from Rome," published in 1741. He tells us that at the end of the fourth century, "Vigilantius publicly charged the ruling clergy with *Paganizing*, by the adoption of Heathenish customs; especially the vows of chastity imposed on the clergy, the veneration of relics, and the lighting up of candles in broad day." "Vigilantius appears to have had several bishops and presbyters on his side, and particularly Rufinus." Jerome, the bitter enemy of Vigilantius, repined that the Heathen excelled the Christians in some points. "Vesta," he said, "had her Perpetual Virgins, and other false Gods their priests under vows of chastity." (Op. T. iv. par. 1.) Accordingly, this reproach was wiped away by imitating them, and multiplying monasteries and nunneries! This was due chiefly to Jerome.

Dr. Middleton's account of what he saw at Rome, (which may still be seen,) is very interesting. He was an excellent classic, and could scarcely persuade himself, that he was not living in the times of the old Latin poets. Churches, which had been Heathen temples,—with statues of Romish saints, male and female, instead of old Heathen Gods and Goddesses, Heroes and Demigods,—and having numerous separate altars in each church, all at one time flaming with lights and incense,—and distinct sets of

worshippers at each shrine,—boys dressed in white,—native gifts hanging around, pictures of cures miraculously performed through the patron saints, vessels of gold and silver and precious stones, and wealth poured on the altars,—all transported him back to the ages before Christianity, when the same spectacles were presented under the reign of Pagan Polytheism. What is the inscription on the Rotunda or Pantheon? Over the Portico are these words: “The Pantheon—once impiously dedicated “by Agrippa to Jupiter and all the false Gods, “now piously reconsecrated by Pope Boniface the “Fourth, to the Blessed Virgin and all the Saints.”

Mr. Hobart Seymour's recent “Pilgrimage to Rome,” gives us the inscription which is on the Cathedral at Lucca: “Christo Liberatori, ac Diis “Tutelaribus,” “To Christ the Deliverer, and to “the Tutelary deities,” meaning the saints who particularly preside over Lucca. The title of Tutelar deities is that which the Romans of old gave to their peculiar heroes or gods in each particular city or country.

Card. Bellarmine does not scruple to denominate the saints, “Gods by participation.”

And Mr. Newman in his “Essay on Development” heads one of his pages with the startling title, “The Deification of the Saints.”

Well may we consider Romanism as having a considerable identity with Polytheism. And probably, this is principally due to the unhappy adoption of the Accommodation Principle.

(n) p. 336. Mr Newman in his “Essay” ac-

knowledges, that Mary was prayed *for*, in the early Liturgies. p. 354.

See Usher's Answer to Jesuit, chap. vii., where the Liturgies are specified, and the prayers given.

The Dominicans of former days, all held that the Virgin was born in sin—though some of the later ones were willing to have it believed, that she remained in sin only a few hours after her birth. They thought by this to reconcile Scripture with the popular views in favour of her entire sinlessness.

Bernard, called the last of the Fathers ; Thomas Aquinas, called the Angelic Doctor ; and Bonaventura, called the Seraphic Doctor ; were amongst those who stood up for the truth of Scripture, that all of human race, save Jesus, were " born in sin."

Nevertheless, the present Pope is about to pronounce, that Mary, as well as her divine Son, was excepted. Scripture must give way to the Pope's Infallibility. What was denied by all Christians everywhere and at all times in the early ages, must, in these latter days, be believed. The Pope has already put it into the Liturgies.

(v) p. 337. Mosheim speaks thus of this double rule of sanctity :

" It is a principle in morals, radically false, and most injurious to the Christian cause, and one that through every age, even to our own, has been infinitely prolific in errors and ills of various kinds. Jesus, our Saviour, prescribed one standard and rule of living to all His disciples. But the Christian doctors, either by too great a desire

“of imitating the nations among whom they lived,
 “or from a natural propensity to austerity and
 “gloom, which is a disease that many labour under
 “in Syria, Egypt, and other provinces of the East,
 “were induced to maintain that Christ had pre-
 “scribed a *two-fold rule of holiness and virtue* ; the
 “one ordinary, the other extraordinary ; the one
 “lower, the other higher ; the one for men of
 “business, the other for persons of leisure, and
 “such as sought to attain higher glory in the future
 “world. They, therefore, early divided all that
 “had been taught, whether in books or by tradi-
 “tion, respecting human life and morals, into *pre-*
 “*cepts* and *counsels*. They applied the name of
 “*precepts* to those laws which were universally obli-
 “gatory, being meant for men of all descriptions ;
 “but the *counsels* concerned only those who deemed
 “it glorious to aim at higher things, and a closer
 “union with God.” “There arose accordingly a
 “class of persons who professed to strive after that
 “higher and more eminent holiness than common
 “Christians can attain ; and who were resolved to
 “obey the *counsels* of Christ, in order to enjoy in-
 “timate communion with God in this life, and on
 “leaving the body, to rise without impediment or
 “difficulty to the celestial world. They thought
 “many things forbidden to them, which were
 “allowed to other Christians, such as *wine, flesh,*
 “*matrimony, and worldly business*. They supposed
 “that *they must emaciate their bodies with watching,*
 “*fasting, toil, and hunger*. They considered it a
 “happiness to *retire into desert places*, and by close
 “meditation to abstract their minds from external
 “objects and sensual delights.”

(This was but an adaptation to Christianity of
 the heathen *Platonic philosophy*.)

“Hence,” adds Mosheim, “the numerous maladies which still afflict the Christian world. Hence the *celibacy of the clergy*. Hence the numerous herds of *monks*.” (Soames’ Ed. of Mosh. vol. i. p. 175, &c.)

At the end of the fourth century, the monks in Egypt alone are said to have been at least 76,000, and the nuns 21,000. This number in after-times was doubled and trebled. (See Fleury’s Eccles. Hist.) Let *Ireland* beware !

Nothing could be worse than the separation of religion from common life. The word “*religious*” was confined to those who devoted themselves to a ministerial ascetic life. It is still thus applied among the Romanists. In the same way the word “*church*” was confined to the clergy ; and is too often carelessly so applied among ourselves, as when a candidate for orders is said to be about to “go into the Church.”

(p) p. 337. That the Romanists *may go in this feeling* to saints rather than to Jesus, is not merely a supposition. Gabriel Biel, one of their most famous schoolmen, holds out the following view, as an encouragement for men to pray to Mary, rather than to the Saviour : “You are afraid to approach the *Father*, terrified by only hearing of Him.” “He has given you *Jesus*.” “But even in Him you fear the Divine Majesty.” “Betake yourself then to *MARY*, for in Mary is pure humanity.” (Tyler, on the “Worship of Mary,” published by the Christ. Knowl. Soc. p. 375.)

In Mr. Seymour’s “Mornings with the Jesuits at Rome,” one of the Jesuits said to him, that it

was "the feeling universal among Romanists, that "the Virgin Mary is more gentle, and ready to "hear, than Christ;" and again, that "they feel "that Mary is altogether of their own nature, and "this ensures a more perfect sympathy, so as to "make Mary more accessible than Christ."

The subjoined quotation is from "Froude's Remains," a Work which excited much attention when it first appeared, being published by Mr. Newman as one of the editors, and written by a man well-disposed to the doctrinal system of Romanism. Written from Italy to his English friends, Mr. Froude says: "Since I have been out here, I "have a worse notion of the Roman Catholics than "I had. I really do think them idolators; though "I cannot be quite confident of my information as "it affects the character of the priests. What I "mean by idolators is, that I believe they look "upon the *Saints and Virgin* as good-natured "people, that will try to get them *let off easier* "than the Bible declares, and that as they do not "intend to comply with the conditions on which "God promises to answer prayer, *they pray to them* "as a *come-off*."

(q) p. 338. Missal for 18 Jan. Belfast, Stereotyped Edition.

(r) p. 339. Ib. 25 Jan.

(s) p. 339. Ib. 20 Mar.

(t) p. 339. Breviary, vol. ii., p. 639, for 5 May.

(u) p. 340. Some Romish saints seem never to

have had an existence as human beings. St. Amphibolus is suspected to be a holy *cloak*. St. Veronica to be a holy *handkerchief*. Ignorance personified and superstition canonized them. But these are not the *worst* saints in the Romish Calendar.

(w) p. 340. *Epiphanius*, one of the best of the fathers, in the fifth century, when he first heard of some women offering cakes (*collyria*) to the Virgin Mary, and giving her the title of "Queen of Heaven," called their worship of her, an "*idolatrour heresy*."

See mention of *Epiphanius* and his zeal against the use of images, in the "Homily against peril of *Idolatry*," (second part). The whole Homily, probably written by the learned and pious Bishop Jewel, is an admirable historical treatise, as well as a scriptural discourse.

(x) p. 341. The distinction between the kinds of *worship* rendered to God, to the Virgin, and to the Saints, is one which the common people cannot understand, or at least in practice must lose sight of. (See Hart's *Eccl. Records*, p. 263, 2nd Ed.)

In the "Mornings with the Jesuits," Mr. Seymour adduces "the well-known prayer, to the repeating of which, an indulgence of 300 days was attached in the year 1817.

"Jesus, Joseph, Mary, I give you my heart and
"soul.

"Jesus, Joseph, Mary, assist me in my last
"agony.

"Jesus, Joseph, Mary, I breathe my soul to you
"in peace."

Here is Jesus addressed, to whom Latria is due; Joseph, to whom dulia; and Mary, to whom hyperdulia. How is it possible to distinguish? It is one prayer—and one worship.

(y) p. 342. Canon Tyler gives a full account of Bonaventura's perversions of Scripture, &c., in honour of Mary.

In his "*Te Deum*" parodied there occurs:

"To thee the whole Angelic choir proclaim with incessant voice: Holy, Holy, Holy, Mary, Mother of God."

In his "Athanasian Creed" adapted, he has:

"Whosoever will be saved, before all things it is necessary that he hold firm the Faith concerning the Virgin Mary."

In his "Litany of Mary," we find:

"Spare us, O Lady!

"From all evil deliver us, O Lady!

"We sinners do beseech thee to hear us!"

In his Works, edited at the Vatican, he speaks of Mary as using *more than Intercession*:

"BY THE RIGHT OF A MOTHER COMMAND THY SON, that He vouchsafe, &c."

If modern Romanists disapprove of these things, why are not his Works or parts of them put into the Index Expurgatorius, like Fenelon's, Pascal's, Dante's, &c.? Why does not the Pope issue a Bull to guard his diocese against the use of them?

Are not Bonaventura's impieties more worthy of condemnation, than the following propositions which are *condemned* in the Bull "Unigenitus"—

which Dr. Murray stated before the House of Lords in 1825, to be in force in Ireland ?

79. " It is useful and necessary at all times, in all places, and for persons of every class, to study and know the spirit, piety, and holy mysteries of the *Scriptures*."

80. " The reading of Holy Scriptures is for all men."

82. " The *Lord's Day* ought to be sanctified by Christians, by reading pious books, and above all the Holy Scriptures."

These propositions are declared *false* !

Surely a Pope's Bull would be better employed in disclaiming what Bonaventura has uttered, than in opposing such holy truths.

(z) p. 343. Bonaventura was canonized *before* the Reformation. Let us see what a saint who has been canonized so late as the year 1839, has written concerning Mary.

Bishop *Liguori* lived in the last century. His " Life" has been published in England, under the acknowledged superintendence of Dr. Wiseman. His writings were pronounced not only faultless, but worthy of the highest praise, when examined at Rome previously to his canonization. Dr. Wiseman lauds them extravagantly. They are held up to admiring and confiding Romanists by the supreme authorities of their Church. We may conclude, that they faithfully reflect the tone of feeling and sentiment prevailing in that Church at the present day.

Liguori's most common and popular Work is

called, "The Glories of Mary." It has passed through numerous editions, with and without notes. It is in universal circulation, having been translated into all languages.

Is this modern Work better than Bonaventura's older one? That the reader may answer this question, I will present him with some classified quotations.

I. Passages superseding Christ as the Redeemer.

"St. Bernardine of Sienna asserts, that if *God has not destroyed man after his sin, it was in consideration of the Blessed Virgin, and out of the singular love He bore her.* He even doubts not, that all the mercies granted to sinners in the Old Law, have been given in consideration of *Mary.*" (ch. ii. s. 1.)

"An angel told St. Bridget, that the *Prophets of the Ancient Law leaped for joy, when they foresaw, that in consideration of Mary's purity and humility, God would be appeased, and turn away His wrath from those who had most irritated Him.*" (Ib.)

"*Mary is the Ark of the New Covenant.*"

"Our Lady one day appeared to St. Gertrude, covered with a mantle, under which, as if in a place of refuge, were a troop of ferocious beasts, as lions, tigers, bears, and leopards. She was so far from driving them away, that on the contrary she patted them with her hand, and received them with great pity and commiseration. By this vision the saint understood, that the greatest sinners, when they recur to Mary, are saved from eternal destruction. Let us then *enter this Ark.*

“ Let us lie hid *under the mantle of Mary* ; we
 “ there shall find life and salvation.” (Ib.)

II. Passages hostile to Christ—misrepresenting Him.

“ We read in the second book of Kings, that a
 “ woman of Thecura (and she is praised for her
 “ wisdom) having once presented herself before
 “ David, said : ‘ My lord, I had two sons ; both
 “ quarrelled, and one of them killed the other ;
 “ the officers of justice have seized on the former,
 “ and having lost one, I see myself on the point of
 “ losing the other ; have pity on me, and do not
 “ permit them to take his life.’ David, greatly
 “ affected, caused the aggressor to be set at liberty.”
 (What an ignorance of the real history ! what a
 libel on the character of David !) “ This is pre-
 “ cisely Mary’s language to the Sovereign Judge,
 “ when she sees Him irritated against sinners, who
 “ fly to her for protection. ‘ Lord,’ does she say,
 “ ‘ like Thecura, I had two sons, Jesus and man.
 “ Man nailed Jesus to the Cross. *His blood loudly*
 “ *demand*s your vengeance. Can you deprive me of
 “ the second, after I have already lost the first ?
 “ Ah no certainly ! God will not condemn the sin-
 “ ner who has recourse to Mary.” (Ch. i. s. 4.)

(What must be the feelings of those who, by
 reading the Scriptures, not such poisonous books as
 this, know that the Blood of Christ is that which
 saves us, and cleanses us from all sin, and is pleaded
 by Christ as our High Priest interceding for us,—
 instead of its doing that which is here represented,
 “ loudly demanding God’s vengeance” on us.

This horrible calumny, directed against Christ,
 reminds us of the pictures, which Chemnitius tells

us were to be seen in many Churches of his time, wherein Christ was painted casting arrows at sinners, and Mary standing between and turning them aside !)

“ Go to find the Mother of Mercy ; discover to her the wounds of thy soul ; and *Mary shewing to her Son the breasts whence He drew life and nourishment will nullify his anger, and appease His wrath.*” (ch. ii. s. 1.)

“ We read in the Chronicles of St. Francis that Brother Leo once saw in a vision TWO LADDERS ; one *red*, at the summit of which was *Jesus Christ* ; and the other *white*, at the top of which presided His blessed Mother. He observed that many who endeavoured to ascend the first Ladder, after mounting a few steps fell down, and on trying again were equally unsuccessful, so that they never attained the summit. But a Voice having told them to make trial of the *white* Ladder, they soon gained the top, the blessed Virgin having held out her hands to help them.” (Ch. viii. s. 3.)

(The congregation of the Index who examined Liguori's writings saw nothing to reprehend in this. Indeed, the attention of the Romanists has been called to the Vision of St. Francis again and again, ever since the Reformation, in vain. Riveti Op. T. iii p. 675, may be consulted. At the present moment, they hold the Vision in honour. In 1848, a Romish Revival was held in a parish in Ireland, where Protestantism was advancing. Many priests attended, and there was a profuse distribution of tracts and trinkets. A miracle-working crucifix was sold in thousands. It had on it an engraving of the Vision of St. Francis. “ Two Ladders were

engraved," says the clergyman who communicated the information to the *British Magazine*, Jan. 1849, "one *without any steps or rounds in it*, and at the "head of this Ladder was the figure of our *Blessed Saviour*; the other Ladder *had steps*, and at the "head of it was the figure of the *Virgin Mary*; in "order to intimate that none could approach to "God, except through the Virgin."

What shall we think of the Romanists among ourselves, who never petition the Pope to disavow any sympathy with such proceedings and views? Is it not plain that they have prostrated their understanding? They see no dishonour done to Christ in this. What hope can there be of a Church in such a state?

III. Passages superseding the Holy Spirit.

"Poor souls! what are you thinking of, when "you abandon Mary, when you cease crying to her "for protection?" "St. Francis Borgia doubted, "and with reason, of the *perseverance* of such as "had not *a special devotion* to Mary. Enquiring "one day of the Novices, to what saint each one "was most devoted, he perceived that some among "them were wanting in devotion to the blessed "Virgin, whereupon he noticed the master of "novices, and desired him to have a particular "watch on these young people. The event justified "the saint's fears; all those who had not honoured "Mary lost the grace of their vocation, and quitted "the society. St. Germanus, then, had reason to "call *Mary the Respiration of Christians, for as the "body cannot exist without breathing, so the soul "cannot live without recurring to the Mother of "God.*" (Ch. ii. s. 2.)

“ ‘ *Strength is Mine,* ’ says Mary. God has imparted it to me, in order that *I may bestow it on my servants.* ” (Ib.)

“ *St. Philip Neri* used to say to his penitents : “ My children, if you wish to *persevere*, be devout to Mary ’.” (Ib.)

“ Christian, whoever thou art, thy life on earth is a perilous navigation ; if thou dost not wish to be drowned, turn not away thine eyes from this brilliant star, look up at the star of mariners, *invoke Mary in occasions of sin*, in the *struggle of temptation*, in doubt, in the midst of danger, call Mary to thy aid ; let her *powerful name* be ever in thy heart, and on thy lips, to inspire thee with confidence ; trust in Mary, and thou wilt not fall into despair ; follow her, and thou wilt not stray ; let her hand protect thee, and thou wilt have nothing to fear ; let her be thy guide, and thou wilt infallibly arrive at the haven of Salvation ; *This do, and thou shalt live !* ” (Ib.)

“ *Prayer* : ‘ O Holy Virgin ! deign to manifest your generosity towards me a miserable sinner. If you grant me your aid, what can I fear ? No, I shall no longer apprehend my sins, since you can repair them ; or the devils, since you are more powerful than hell ; or your Son, justly irritated, since you can appease Him. I shall only fear myself ; and that forgetting to invoke you, I may be lost. But this will not be the case. I promise you to-day, to recur to you *in all my wants* ; and that during life, and at my death, your name and remembrance shall be the delight of my soul. Amen,.’ ” (Ib.)

(What need of the Holy Ghost, the Comforter and Sanctifier, after this?)

IV. Passages, in which Mary is made to take the place of the whole Trinity.

“From the moment that Mary consented to become the Mother of God, says St. Bernardine of Sienna, she *merited to receive Sovereignty over all creatures.*” (Ch. 1. s. 1.)

“As many creatures as obey God, so many obey the Glorious Virgin.” (Ib.)

“Reign, O Mary, says the Abbot of Gueric, dispose *at pleasure* of the goods of your Son; power and dominion belong to the Mother and Spouse of the King of Kings.” (Ib.) (Not, it appears, by intercession.)

“*Imperio Virginis omnia famulantur, etiam Deus.* That *all is subject to Mary's empire, even God himself*, St. Bernardine of Sienna does not fear to advance.” (Ch. vi. s. 1.) (And Liguori does not fear to adopt the sentiment, and the Church of Rome endorses it as her own, by her approbation of all that Liguori has written !)

V. Passages in which Christ is made a mediator for us with Mary.

“It is, then, *because Jesus has redeemed all, that Mary loves and protects all.*” (Ch. i. s. 2.)

“*She sacrificed for us a Son, who was infinitely dearer to her than herself.*” (Ib.)

“‘Yes!’ says St. Bonaventure, ‘*Mary has so loved us, that she gave us her only Son.*’” (Ib.)

Here the incarnation and death of Christ are represented as moving Mary, just as Scripture repre-

sents them as moving God and reconciling us to Him. In the popular prayer, so well-known in Ireland, called the "*Thirty Days Prayer*," Mary is besought "*by the Blood of Christ*," "*by His tears in the Garden*," &c., &c.)

VI. Passage to induce worship of her Image.

"The Emperor Leo, surnamed the Isaurian, "having raised a persecution against *the Worship of Holy Images*, met a most formidable antagonist "in *St. John Damascene*." He procured that the Saint's hand should be cut off by the Caliph of Damascus, and nailed to a stake in the city. "The "evening of the same day, the Saint begged that "his hand might be given him. As soon as he received the amputated limb, he went and prostrated "himself before an *Image of the Holy Virgin*, and "said to her with a lively faith and confidence : " "Mother of my God! assured refuge, and sweetest "consolation of all the faithful, you know that it is "for having defended the worship of your Images "and those of your divine Son, together with His "saints, that I have lost this hand; confound error "this day, and refute calumny, by joining my hand "to the arm from which it has been severed, that "it may evermore be employed in combating your "enemies, and those of Jesus Christ.' In saying "these words, he placed his arm near the hand, "and they were instantly joined." (Ch. i. s. 2.)

(Is not the intellectual curse, which St. Paul describes as coming on the Heathen, Rom. i. for their spiritual and moral aberration from the truth, sent on men who write and believe such things ?)

(A) p. 344. See end of the Preface to this Volume.

Bishop Kaye has lived to see the fulfilment of the prediction contained in his Lectures on Tertullian, delivered in Cambridge, a quarter of a century ago: "If we mistake not the signs of the times, the period is not far distant, when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review." (3rd Ed. p. 281.) In his subsequent charges, he has discussed several of these points in a masterly manner. The writer cannot forbear to express the hope that he may yet discuss many more. May he yet live to see the Controversy brought to a successful close.

(B) p. 345. How do the supposed saints hear the prayers of mortals?

Spirits are said to move with great celerity. But it is *ubiquity* which is needed in this case.

The prayers to saints are not necessarily uttered aloud. Who can "*read the heart*" but God?

Some have imagined, that there is a "speculum," or mirror, in Heaven, in which the Divine Being shews to the saints the things which go on here below.

The favourite solution of the difficulty is, that God hears the prayers, repeats them to the saints, and they repeat them to Him, after which He grants them. Can this commend itself to any sane mind? Does it not disprove the whole doctrine of the Invocation of Saints, by a "*reductio ad absurdum*?"

(c) p. 348. "Gerson observes," says Liguori, (Ch. i. s. 1.) "that as the Kingdom of God consists in Justice and Mercy, the Lord has, as it

“ were, divided it, reserving to Himself the do-
 “ minion of Justice, and yielding to his Mother that
 “ of Mercy. St. Thomas confirms his explanation,
 “ when he says in his Preface to the Canonical
 “ Epistles, that one half of the Kingdom of God
 “ was given to Mary, when she conceived and
 “ brought forth the eternal Word, so that she be-
 “ came Queen of Mercy, as her Son is King of
 “ Justice. A learned interpreter, writing on the
 “ verse of the Psalms : ‘ Lord. give thy judgment
 “ to the king, and justice to the king’s son,’ says
 “ to God : ‘ Lord, you have given justice to the
 “ King your Son, because you have reserved Mercy
 “ for the Queen His Mother.’ St. Bonaventura,
 “ and Ernest, Archbishop of Prague, explain this
 “ verse nearly in the same way.” (Ch. i. s. 1.)

The reader must by this time be convinced that Romanism is practically more *the religion of Mary*, than of Christ. As Bishop Bull says, in his Sermon on the Honour due to the Virgin, the Romanists should be called “ *Mariani*,” rather than “ *Christiani*.”

In the “ Mornings with the Jesuits,” Mr. Hobart Seymour tells us, that when, during a conversation on the subject of the Worship of Mary, he ventured to say, that Christianity as exhibited in Italy, was practically “ the Religion of Mary”— expecting to give offence by what he said, and sorry to be obliged to express the truth—he was relieved from his fears by the surprising response, that indeed it was so ! The learned Jesuit replied, that “ coming from “ Germany, where Christ on the Cross was the “ ordinary object of veneration, into Italy, where “ the Virgin Mary was the universal object of re- “ verence, it was no more than natural that such

“should be my impression ; that it was very much
 “*the reality of the case* ; and that to his own know-
 “ledge, the religion of Italy was latterly becoming
 “less and less the religion of Christ, and the ‘ de-
 “votion to the Most Holy Virgin,’ as he called it,
 “was certainly on the increase.”

Well might Mr. Seymour say in relating this :
 “I was perfectly startled !”

Here is a return to a Pagan notion—that differ-
 ent countries have different Gods. Germany may
 worship Christ, but Italy will worship Mary—and
 yet in each, the religion shall be considered one
 and the same. The Pantheon is restored.

Is it any wonder, that the late Pope Gregory
 xvi., in one of his Pastoral Letters speaks thus :
 “That all may have a successful issue, let us raise
 “our eyes to the most blessed Virgin Mary, who
 “ALONE destroys heresies ; who is our greatest
 “hope ; yea, THE ENTIRE GROUND OF OUR HOPE ?”
 And that he should speak of “*Her Heavenly in-
 “spiration ?*”

Or lastly, that the present Pope should have
 issued a Pastoral Letter, inviting a general request
 that he would publish a Bull, by which the *Im-
 maculate Conception of Mary* may be made an
Article of Faith ? And that in his Pastoral Letter,
 Pius ix. should use the following language : “For
 “you know perfectly, venerable brethren, that the
 “foundation of our confidence is in the Most Holy
 “Virgin, since it is in Her, that God has placed the
 “fulness of all good, in such sort that *if there is in
 “us any hope, if there is any favour, if there is any
 “salvation, it is from Her that we receive them ?*”
 This new Article of Faith contains the only point

wanting to assimilate Mary in every *possible* respect to Jesus. She is now believed by Romanists to have risen from the dead on the third day from her burial—to have ascended into Heaven with a far more visible and glorious assumption than our Lord had—and to share his throne,—nay, to occupy the seat of mercy, whilst He takes that of Justice. She has her own day of the week, Saturday, consecrated to her. She has the month of May peculiarly hers. She has a Service of her own. She more than divides the worship of the Rosary. In short, the Pope's intended Bull will put the finishing stone on the marvellous fabric of MARIOLATRY.

LECTURE VIII.

THE CONFESSIONAL, PURGATORY, &c.,

1. JOHN i. 7.

“ If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

What a bright and happy picture is here drawn of the Church of Christ, if all who belong to it were such as they were meant to be—*gathered out* of mankind, as the original word for Church, *Ecclesia*, signifies—separated from the world in heart, and separated in destiny! They “*walk in the light.*” In what light? That in which God dwells. That which Christ brought down to earth, in order that believers also might dwell in it, (John i., 4, 5, 9, 14; and iii., 19.) That which the eye of *Faith*

sees, and no other eye. "*Believe in the light,*" said our Lord, "*that ye may be children of light.*" FAITH, then, is necessary to shew us this light. It is a light of no human kindling—not borrowed from fancy or reason, from the senses or the feelings, from Jewish superstition, or heathen philosophy—but shining into the hearts of believers from the pages of the Bible, when the Holy Spirit, the Author of the Bible, has removed the obstructions which prevent the heart from receiving it.

What are the effects of this light? It gives knowledge—"the knowledge of our Lord Jesus Christ,"—for "*the excellency*" of which St. Paul was content to bear the loss of all earthly things. If we listen, like children, to the teaching of Christ and his Apostles, contained in the gospels and epistles, we shall have this knowledge in its purity and fulness. But knowledge by itself, might only serve to "*puff up*"—such is the weakness of our nature. The light, then, spoken of in the text, produces at the same time love. It is not a cold, intellectual light—it is a light which warms, animates, and quickens. It is "*light of life.*" "*We love Him, because He first loved us.*" A divine spark is kindled in our hearts. We "*follow the Lamb whithersoever He goeth;*" though the road be rugged, and even though His footprints be marked

by blood. We desire to please Him in the smallest things. "*Whether we eat or drink, or whatsoever we do, we do all in his name,*" that He may be glorified. Our hopes and comforts are heavenly—our words and actions breathe of Heaven. We "*walk*" in the light—where by "*walking*" is meant that which we habitually and unaffectedly do.

And "*we have fellowship one with another.*" This is another effect of the light. It reveals our relationship to the Body of Christ. How can we love Christ, and not love also His members? If we "*give a cup of cold water*" to one of His fainting "*little ones,*" we give it to Him. Christians are the representatives of Christ, till He shall appear; what we cannot do to Him in person, we can do to them. His sorrows are over—but not theirs. St. John says: "*He that saith he is in the light, and hateth his brother, is in darkness even until now.*" On the other hand he says: "*We know that we have passed from death unto life, because we love the brethren*" In the true Church of Christ there must be a *family affection.*

"*Fellowship*" leads to another point, indicative of "*walking in the light*"—free and unreserved communication. As Christ's people pursue their toilsome journey, they talk to each other of their spiritual hopes and fears, their joys and sorrows,

their individual prospects. The weak cling to the strong, the ignorant consult the wise, the inexperienced seek the confirmed, the young confess to the older their temptations. Those who stumble and fall, but wish to rise again and pursue their journey with firmer feet for the future, call for help and advice from their brethren, especially their discreet and holy ministers. In short, Christ's people naturally and gladly obey the injunction of St. James: "*Confess your faults one to another, and pray for one another.*" They ask and impart mutual sympathy. We can scarcely conceive of a body of *pilgrims* going through a strange land, where they are greatly tempted to take up their abode, and not acting in this way. We cannot well suppose, that a band of *soldiers*, bent on a hard enterprise, and serving a lord whom they ardently love, would be silent as they marched on through difficulties and dangers, surrounded by secret and open enemies. They receive wounds—they would surely tell of them. They linger behind or stray—when they rejoin the main body, they would talk of the peril they had so foolishly encountered, the goodness of their officers, who by the distant sound of the trumpet had recalled them, whilst there was time, and the best means of guarding themselves in future from repeating their folly. And

when any of them gained separate victories, they would relate by what means they were enabled to do so. But not to seek other illustrations, it is plainly written of old, for the purpose of encouraging and exciting to this "*fellowship*" and free communion: "*Then they which feared the Lord spake often one to another, and the Lord hearkened and heard it, and a Book of Remembrance was written before Him for them that feared the Lord, and that thought upon His name.*"

But the greatest comfort of all, during the Christian pilgrimage and warfare, is derived from the final words of the text: "*The Blood of Jesus Christ cleanseth us from all sin.*" Vain would be mutual confession and mutual sympathy, without the knowledge of this most precious truth. For the very light which reveals the glory of the next world reveals our sins and unworthiness. The very vehemence of our aspiring, begets dreadful doubts and fears. It seems too much to hope for. Then comes in the delightful truth, that it is not our worthiness, but Christ's, which opens the Kingdom of Heaven. He is the friend of penitent believing sinners. Forgiveness is free—it is complete. The text does not say "shall cleanse"—but "cleanseth." The application of Christ's blood is immediate and perfect. "*There is now no condemnation to them*

that are in Christ Jesus, who walk not after the flesh but after the spirit.” “*Being justified by faith, we have peace with God, through our Lord Jesus Christ.*” Beautifully does our great divine, Bishop Pearson, speak on this subject: “Glorious, therefore, must the goodness of our God appear who dispenseth with His Law, who taketh off the guilt, who looseth the obligation, who imputeth not the sin. This is God’s goodness, this is man’s happiness. *For blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth no iniquity.* The year of release, the year of Jubilee, was a time of public joy; and there is no voice like that, *thy sins be forgiven thee.* By this a man is rescued from infernal pains, secured from everlasting flames; by this he is made capable of Heaven, by this he is assured of eternal happiness.” (a) Being thus delivered from the guilt and penalty of sin, he is released from a burden which weighed him down. His “*heart is set at liberty,*” by “*the blood which speaketh better things than the blood of Abel,*” and whose voice is louder than even the voice of conscience; and he “*runs the way of God’s commandments.*” He runs it cheerfully, lightly, perseveringly. All fear is removed. “Doubt’s galling chain” holds him no longer. The light on

the top of God's mountain summons him on—it is the harbinger to him of a still more glorious light beyond—it enters his soul—it awakens unutterable gratitude—and this gratitude is the animating principle of future obedience. “*Happy the people who are in such a case ; yea, blessed are the people who have the Lord for their God.*” “*God be praised for His unspeakable gift!*”

But, brethren, what happiness of this kind is there in the Church of Rome? There the bright picture, drawn by the hand of inspiration, and which I have displayed to you from the text, is clouded and gone. There all is gloom—doubt—penance ; the filial relation is changed for that of slaves driven by terror, and kept in perpetual bondage by self-interested masters.

Is this too strong? Let me point to the CONFESSORIAL ; the awful “*Tribunal,*” as it is called “*of Penance.*”

There sits the priest, in the place of God. All confession must be made to him. Not a single mortal sin, not a thought or desire, must be wilfully omitted. On his decision depends the comfort, the peace, of the confessing penitent. Without his absolution, which it is in his power to refuse, there can be no salvation from what is called mortal sin, the penalty of which is everlasting destruction.

The "Keys of hell and of death" are transferred by the Church of Rome from the hands of Christ (Rev. i. 18) to the hands of the priest sitting in that dread and dark Tribunal.

You must be made aware of this, my brethren. Priestly absolution in the Church of Rome is not merely a *declaration* of God's mercy, freely offered in the gospel to all who are truly penitent—(such as it is in our Church)—it is a *judicial sentence*. All who say the contrary are anathematized.

"If any one," says the Council of Trent, "shall affirm, that the *Sacramental Absolution* of the priest is not a judicial act, but a mere ministry of pronouncing and declaring,—let him be anathema." (b) Unlike the authority given by the priests of the "old law," says the Catechism of Trent, "to declare the leper cleansed from his leprosy, the power of the priests of the new law is not simply to declare that sins are forgiven, but really to absolve from sin." (c) And again: "In the minister of God, who sits in the Tribunal of Penance as his judge, the penitent *venerates the power and person of our Lord Jesus Christ.*" (d)

"If any one," says the Council, "shall deny that *Sacramental confession* is necessary to salvation, let him be anathema." (e) The Catechism of Trent declares: "If the penitent wilfully neglect to ac-

“cuse himself of some sins which should be confessed, and suppress others, he not only does not obtain the pardon of his sins, but involves himself in deeper guilt.” (f) Much more, we may conclude, must he add a new guilt to the old, and remain under the eternal penalty of both, if he comes not to the Confessional *at all*. If men cannot be saved, but rather increase their condemnation, by not making *full* confession, how much worse must their state be, if they make *none*! The Catechism, however, leaves no doubt on the subject, when it says: “To *penance*” (which is the result of *confession*) “belongs, in so special a manner, the efficacy of remitting actual guilt, that *without its intervention we cannot obtain or even hope for pardon.*” (g)

You will notice the word “*Sacramental*” in the quotations you have just heard. This opens a wide view—too wide to enter upon with a purpose of full discussion. You are aware, doubtless, that the Church of Rome has added Five Sacraments, so called, to the two which our Lord instituted, Baptism and the Eucharist. Amongst these five, is the *Sacrament of Penance*. They mistranslate the simple word, “*Repent,*” used by our Lord, into “*do penance*”—taking advantage of the Latin, which appears to countenance this translation,

though it does not really justify it. But what if it did justify it?—the Latin Vulgate is not the original Word of God, nor is it of equal authority, whatever the Council of Trent may say. (h) This, brethren, is the ground on which their supposed sacrament of penance rests. They represent it as equally essential to salvation with baptism. It is called “the second plank after shipwreck”—baptism being the first. All mortal sins committed after baptism must be remitted, so far as their eternal penalty is concerned, by confession and penance. The priest in the confessional absolves, and then affixes what penance he pleases. Anciently, this process, in case of open sin, was inverted. The penance was publicly endured, and then the Church removed its censures. But this was a very different thing from the priestly absolution practiced in the confessional. All was open in those days. There was no *auricular* confession. There was no sacrament of penance. There was no purgatory. The whole system which enslaves men in the Romish communion was unknown in the earlier and purer ages of Christianity. Want of time forbids me to enter into proofs of this, or to enlarge on this part of my subject. What I have said will enable you to perceive the origin of this false sacrament. By calling penance a sacrament, (i) the priests have riveted this chain on the necks of the people.

I shewed you, from the declarations of the Council of Trent, that the power of the priest in the confessional is considered *divine*. So completely is this the case, that it is laid down in one of their most esteemed books of divinity, (k) that if he should be interrogated on oath in a court of justice respecting what he heard in the confessional, he may deny that he heard what he did actually hear, and that this denial will not involve him in the guilt of perjury—why?—because he heard it not as man, but as God; whereas he is interrogated as to what he knows as man. This casuistry is thought sufficient. Whilst it shews how Popery injures the tone of the conscience, it shews also, what an extravagant authority, to use the mildest term, is ascribed to the priest sitting in the Tribunal of Penance.

Now, my brethren, see how men are delivered up by these doctrines into the hands of the priests. The Scripture says: “*Confess your sins one to another,*” but Romanism says: Confess to the priest alone.

Suppose he has any secret hostility to the penitent, he may withhold the absolution; then will the penitent be plunged in despair. At least he may inflict a revengeful penance, and impose a burden too hard for the penitent to bear. Thus the con-

science may never have its wounds healed, or may have fresh wounds inflicted.

Suppose he has any purposes of private ambition to serve—or any covetous designs, either as regards himself, or some religious order with which he is connected—what a tempting opportunity does the confessional (equally with the bed-side of the dying) afford him!

Or suppose him moved by a sinful passion, listening to the confession of the very object of that passion, extorting answers to questions the most ensnaring and often the most revolting, what a fearful power does he possess of carrying his designs into execution! (1)

But I will not enlarge on points scarcely suitable to this sacred place. Only let me add, that these dangers are not imaginary. History bears witness that they have been realized to a tremendous extent. Awful will be the disclosures which the Book of God's Remembrance, when opened in the Last Day, will make. Then will the Confessional be found to have been one of the most effective engines for corrupting the minds, destroying the peace, and ruining the souls of men.

Well may we all exclaim with King David, when he had sinned: "*Let us fall into the hand of God, for His mercies are great, and let us not fall into the hand of man.*"

And not individuals alone are, by the invention of the fancied sacrament of penance, and the establishment of the dark confessional, handed over to the priests, but families, communities, and empires also. All secrets are known—all hearts are open. The electric wires which connect the happiness and freedom of thousands, or even the safety of a throne and the independence of a nation, may convey fatal messages from one, who is bound to hide nothing from his superiors which affects the interests of the Church, or the authority of the Pope.

Was not the opportunity of confessing, and consequently the possibility of receiving absolution, most cruelly denied on a recent occasion, to a minister of state in Sardinia, because in his political capacity he had consulted the welfare of his own native country, in preference to the demands of the Romish priesthood? Was he not allowed to die unshriven, when in his spiritual ignorance he believed that for want of shriving he must pass into eternal perdition? (m) How mighty an engine of political power is this fiction of the absolute necessity of priestly absolution!

And what are we to think of priests, who have known beforehand of crimes to be committed; and under the plea of not being allowed to disclose,

even by the slightest sign, that which they had heard in the confessional, interferred not to prevent the deed, even when human life was about to be sacrificed through their silence? This was the case with Garnet, the superior of the Order of Jesuits in this Kingdom in the time of James the First, who confessed on his trial, that he had been made perfectly aware of the design of the conspirators who intended to destroy the Parliament House when the members were sitting, and yet felt himself not at liberty to disclose the conspiracy, or in any way to prevent the destruction of human life which was likely to have taken place, because, as he said, he knew of it only through the confessional! (n) Surely, the awful tyranny exercised over the people involves in this case the priests themselves! How miserable must their own conscience have made them, if they could not stifle the doubt, whether anything could excuse their standing by and looking on in silence, when a word from them, or even a look, might have arrested the guilty arm, and saved the unsuspecting victim! (o)

How strongly also must the confessional operate to produce pride in the priests! This is another point in which the injury they inflict on the people recoils upon themselves. Cardinal Ximenes, confessor to the Queen of Spain, is recorded, in a dis-

pute with a nobleman, to have demanded submission to himself, "as the man who every day had his "God in his hands, and the Queen at his feet!" How can such a man be meek, like his Master?

By brethren, where is the blessed "*light*," in which the text shews us that both ministers and people were meant to walk, within the pale of Christ's Church—where, I say, is that light, when we look at the Church of Rome? Are not *all* walking in darkness?—betaking themselves to their fellow-creatures for cleansing (for even the Pope must have his confessor and be absolved), instead of having recourse to "*the fountain opened for sin and for uncleanness*?" And walking in darkness, not merely of conscience, but in moral darkness also! For if absolution may be obtained by attending the confessional, is not this liable to be fearfully abused? Has it not practically been abused? Have not criminals solaced themselves beforehand with the prospect, that if detected, and brought to an ignominious end, they would be absolved before they died, and thus escape the everlasting penalty of the crime they were about to commit? Does not this necessarily minister to sin and immorality? It may be called an abuse of the Romish doctrine—but is it not an inevitable abuse? (p)

But I have not drawn more than half the dark

picture, which the state of things in the Church of Rome presents, in striking contrast with the bright one of Christian freedom, and peace, and morality, set before us in the text. I have not yet told you of PURGATORY.

Truly the devices of those who are engaged in the determined task of enslaving their fellow-creatures, are wonderful. If any one look into Holy Scripture, from one end to the other, he will find no mention but of two places, prepared for men beyond the grave, Heaven and Hell. But the Church of Rome has created a third, for her own purposes. This intermediate place is called Purgatory.

She borrowed the idea from the Heathen. The old Romans, in the blindness which the corruption or loss of the traditional religion bequeathed by Noah brought upon the Gentiles (such is the fate of traditions), and unable to conceive of a Saviour, imagined that their souls might be purified hereafter from the defilements contracted here, by passing through a process, either of fire to burn out their dross, or of cold and piercing winds to bleach and whiten them from their spots. We find this mentioned both by philosophers and poets. But it was little to be expected, that Christians, enlightened by revelation, would take up the wild notion. Never-

theless, such has been the case. Losing sight of the great truth enunciated in the text, that "*the Blood of Jesus Christ cleanseth us from all sin,*" the Church of Rome, in the middle ages, relapsed into this Pagan figment, or rather wilfully adopted it, because thereby she has been enabled to extend her power over souls in the next world, as well as in this, and to draw a revenue from that invisible part of her dominions far surpassing all she has ever drawn from the visible part here on earth.

Is it conceivable, that if there really were such a place as Purgatory,—a place which is practically more heard of in Romanism than either Heaven or Hell,—the Holy Scriptures would have been silent concerning it, or have only left the knowledge of it to be gathered from one or two slight metaphorical expressions, such as the faithful being like gold "*tried in the fire,*" or unwise teachers being saved "*so as by fire,*" that is, with a narrow escape from destruction, out of which men are snatched with difficulty, whilst their works are burnt? Is it probable, that the Jews would have been left in ignorance concerning this intermediate state of awful punishment? What more likely to have acted on their dull minds, had it been true? Would not the Prophets,—would not the Psalms—have spoken of it? In the New Testament at least, where motives

to action are all drawn from the next world, would not every Epistle have been full of it? Would not our blessed Lord have told us of its miseries, when He uttered His pathetic warnings against the things that “*offend us,*” that is, cause us to stumble—the “*right eye,*”—the “*right hand,*” or the “*foot,*”—and bade us beware of Hell-fire? Well may the Church of Rome endeavour to persuade us, that the Scriptures were never meant to be a full and sufficient exhibition of the Christian religion! Well may she say, that it was reserved for her to unfold and develope Christianity—that being at liberty to baptize Pagan inventions, or to reason as she pleased respecting God’s justice, and its fancied requirements, she might introduce the belief of “*Purgatorial Fire,*” and terrify men with horrors, from which she alone could deliver them! (q)

How has she spoken on this subject? Let us hear her own account.

The Council of Trent declares : (r) “*That there is a Purgatory, and that souls there detained are helped by the suffrages of the faithful, and most of all by the Sacrifice of the Altar ;*” and then it goes on to say : “*That the sound doctrine, handed down by the holy fathers and the sacred councils*” (not venturing to mention Scripture) “*is to be held and preached ; but that difficult and nice*

“questions about it, with the common people, are “to be avoided.” A wise caution, arising from a conscious weakness on this point! Again, when putting forth her canons respecting the Sacrament of Penance, the council declares: “If any one “shall affirm, that *after the grace of Justification “received”* (i. e. after priestly absolution) “the fault “of the penitent is so remitted and the guilt blotted “out, that there remains no guilt” (*reatus*, arraignment) “entailing *temporal punishment*, either in “this world, or in the *purgatory to come*, before “admission into Heaven, let him be anathema.” (s)

The last-quoted words of the council will enable you to understand what is meant by temporal punishment, in the mouths of Romanists, which you might otherwise easily mistake. The *time* alluded to may extend to thousands of years, to be spent in imagined purgatorial torment. It is opposed to eternal ages—but is by no means confined to the present life.

You will also observe, that the fire of Purgatory is reserved for the *righteous*; as it is said, “*after the grace of Justification received.*” There are none exempted from this fire but absolute saints, who are supposed to have done so much more than God required from them in this world, that they are admitted at once into Heaven—the imaginary beings,

of whom I spoke in my last Discourse, whom the Church of Rome canonizes, and to whom Romanists direct their prayers

How painful must be the dying scene in the Romish communion! The relatives and friends who stand by, believe that the departing spirit is about to pass into a place of inconceivable torment. A good father, a beloved partner, or dear child, is on the eve of excruciating misery! No degree of excellence and piety, short of the saintly, can avert the impending doom. The period may be curtailed by their suffrages after death has taken place, and by the masses which their liberality may induce the priests to offer. But meanwhile the soul must suffer. How horrible the prospect! How melancholy the scene! What Romanist can say with St. Paul: "*O Death, where is thy sting? O Grave, where is thy victory?*"

In using the term, the *fire* of Purgatory, I only use that which the Church of Rome herself habitually uses. The Catechism of Trent says: "There is, amongst the abodes in which souls are detained, *the Fire of Purgatory*, wherein the souls of the just are cleansed by temporal punishment, in order to their admission into the eternal country." (t) A caution is added with regard to the preaching of this doctrine, that it should be

“proportioned to the circumstances of the times in which we live, when men endure not sound doctrine.” This manifests the consciousness, of which I have before spoken. You would not wonder at it, were I to tell you all that I have read, connected with this subject.

In accordance with this spirit of caution, the pains of Purgatory are not particularly described, either by the fathers of the council, or the compilers of their Catechism. I will not distress you by quoting what Romish writers have set forth, with the view of terrifying their readers. Suffice it, that the *Fire* suggests the idea of dreadful torments. (u)

And now you will naturally ask: Why are the souls of all the righteous, of all who are dear to God and destined to Heaven, with the exception of those few superhuman beings who are called saints by the Church of Rome—why are all these condemned to such torments? Why are they to suffer in the flames, and that for unknown years or ages? Does not the Church of Rome believe the text: “*The blood of Jesus Christ cleanseth from all sin?*”

No! she does not believe it. She denies that the blood of Jesus Christ cleanseth from *all* sin. She *limits* its cleansing power to the guilt

of *mortal* sins. She takes away its efficacy in the case of *venial* sins.

This appears to be an act of great presumption as regards Christ, and of great cruelty as regards men. It is difficult to contemplate it patiently. But we must restrain our feelings, in order that we may properly examine it.

What is the distinction between mortal and venial sins ?

The Catechism of Trent uses these expressions, but does not define them. We must, therefore, go to other Romish Catechisms.

The Catechism known in Ireland under the name of Dr. Doyle's, defines a *venial* sin thus : " A sin which does not break charity between man and man, much less between man and God, such as the stealing of an apple, &c." And in answer to the question : " By what kind of sins are the commandments broken ?" it says : " By *mortal* sins only." After which, to the questions : " When is a theft a mortal sin ?" " When is a lie a mortal sin ?" it teaches the children to reply : " When the thing stolen is of *considerable* value, or causeth a considerable hurt to our neighbour ;" or " when the lie is a *great* dishonour to God, or notable prejudice to our neighbour." Dr. Bailly's Book used at Maynooth, has the following question and

answer : “ How great must be the *quantity* of the “ thing stolen, to constitute the theft a mortal sin ? “ The quantity cannot easily be determined, since “ nothing has been decided on this point, either in “ natural, divine, or human law.” “ They sin mortally, who pilfer a considerable quantity; venially, “ who pilfer a small quantity.” What is small, when taken from a rich man, is considerable when taken from a poor man. Such is the uncertain line which divides mortal sins from venial, and consequently the pains of eternal death from the pains of purgatory. Romanists can scarcely know *which* sins they have committed. But this uncertainty serves to put them more completely in the power of the priest. It compels them to reveal *everything* to him in the Confessional, small or great, leaving it to him to determine which sins are mortal and which are venial ; lest if they conceal anything, under the impression that it was venial, they should, by mistaking its character, and receiving no absolution for it, remain under the awful condemnation of mortal sin !

What disparagement is here done to the efficacy of Christ’s blood ! By that blood, it is supposed indeed, that the priest’s absolution is made effectual. And yet it is supposed to absolve only from mortal sins. And even in absolving from these, it is al-

lowed to remove only the eternal punishment, leaving the temporal pains still to be endured. But with respect to venial sins, it does not affect them at all. Consequently there is a vast amount of purgatorial pain accruing every day, partly from the mortal, and partly from the venial sins, as the future portion of the best and holiest of ordinary men. And the blood of Jesus Christ is represented as not immediately delivering from this. It can do the greater, therefore, but not the lesser! It can cleanse immediately from the guilt which would plunge the soul into eternal fire, but not from that which plunges it into purgatorial fire! men are directed to look to other means for their deliverance from Purgatory;—to which means, my brethren, I will proceed to direct your attention.

The first of these is *Masses*. In the service called the mass, the bread is consecrated and *changed*, according to the Romish view, into the body of Christ, after which the body is *offered* as a *sacrifice* for the sins of *living and the dead*. Thus the mass differs from a communion. I mentioned in my Discourse on Transubstantiation that the Catechism of Trent distinguishes between the Eucharist as a sacrament and as a sacrifice, and says that it is sometimes the former without being the latter. To the mass, then, in particular, belongs

the fatal and unanswerable objection, that it pretends to do that often, which St. Paul in the strongest language, again and again, says was done only once,—“*once for all,*” as his language in the original is—it pretends to offer up Christ as a sacrifice, oblation, and satisfaction for our sins. It is true the Romanists call their sacrifice the unbloody one—though they affirm that the bread is changed into both the body and the blood. But this involves them in another difficulty. For “*without blood there is no remission.*” And moreover, it adds to the guilt of the disparagement which they have already done, as I have shewn, to the efficacy of Christ’s real blood. For it supposes that the Priest’s offering of the unbloody sacrifice, does that which Christ’s own offering of His blood upon the Cross fails to do. Yes! the Mass, in the hands of the priest, delivers, by degrees or at once, from the “temporal pains” due to mortal sins and to venial. Whatever beneficial effects may be imagined to attend the purgatorial purification—on which rests the only defence that can be made for introducing into our religion a place of punishment not mentioned in Scripture—whatever good effects, I say, might be supposed to result from the torments endured in purgatory, they are abridged or done away at the voice of the priest. Surely, this system of

human invention is too transparently inconsistent to commend itself to any but those who have been bred up to believe it. It could never have been brought into being in any but the dark ages in which it originated. It first denies to our adorable, almighty, and benign Redeemer, the power which it gives to the priest. It repeats the sacrifice made on the Cross, calls it unbloody, and then ascribes to it more virtue than belonged to the sacrifice itself when the blood was poured out. It does this on the ground that there is need of a purification from certain parts of our sins, and then it empowers the priest to abridge the term of that wholesome purification. Such, my brethren, is the doctrine of the Mass. Such is the nature of that labour in which the Romish priests are engaged more than in any other,— nay, to which they are specially ordained; on which account, our forefathers in the sixteenth century, who knew Romanism better than we do, usually called them “ Mass Priests.”(v)

What is worst of all, and most abhorrent from a Christian mind, is, that masses are said, generally speaking, *only for money*. The rich have thus an advantage over the poor. Large bequests are made by persons to pay for masses to be said for their own souls, or for those of departed friends. (w)

It has been naturally asked, and never answered :

If purgatorial pains be so terrible, and if it be right to shorten them, why do not the Romish clergy out of mere charity and pity, spend all their time in offering the sacrifice of the mass for the suffering souls of the righteous? Why, at least, is there not a special order, amongst the numerous orders,—into which, to cover their real disunion by not breaking their outward unity, they are divided—why is there not an order, infinitely the largest of all, specially and exclusively employed, day and night, in saying masses for the dead; and to whom the poor might look with comfort, false comfort as it would be, when they tremblingly look forward to those unknown pains, from which their poverty denies them the means of *purchasing* deliverance?

There can be nothing more calculated to cause discredit to Christianity, and consequently to produce Infidelity, than the Romish doctrine of Masses.

Let me now turn to the other means, whereby it is supposed that the duration of the fire of Purgatory may be abridged. I allude to *Indulgences*.

The theory of Indulgences is this. Those who are called “The Saints” performed “*works of supererogation*,” that is, *more than were required*; and the “*merits*” of these good works, *together with the merits of Christ*, constitute what has been termed

a *bank or treasure* in Heaven. The Pope alone keeps the key of this treasure-house. (x) The effect of communicating the merits stored up in it, is the remission of *temporal* punishment—where “temporal” applies, as I have before remarked, not merely to this life, but also, and far more importantly, to Purgatory. In the primitive Church, indulgences were confined to this life, and meant the remission of the censures or excommunication of the Church, inflicted on notorious offenders. The Council of Nice gave the bishops the power of granting these. The Pope, when he was able to usurp the title of Universal Bishop, and after the belief in the existence of a purgatory had been established, took away from the other bishops the power of granting Indulgences, so far at least as regards deliverance from purgatorial pains. (y)

The first Indulgence in the *modern* sense was that granted by the legate of Pope Hildebrand, to those who would assist him against the Emperor Henry iv. Afterwards Pope Urban granted Indulgences to all who joined the Crusades, for the recovery of the Holy Land from the Saracens. Pope Leo x., offered them largely in return for money, to be spent in the completion of the building of St. Peter's at Rome. It was the sale of these last-mentioned Indulgences, which struck

the spark in Luther's breast that lighted up the flame of the Reformation. The celebrated "Theses," or propositions for public discussion, which Luther affixed to the Church door at Wittenberg, challenging Tetzel to defend what he was preaching concerning the Indulgences committed to him for sale, may be considered the first blow struck at the Papal usurpation.(z) The memory of that fact has not been lost; and the open sale of Indulgences has not been so common in Europe since the Reformation, as it was before.

Plenary Indulgences remit the whole debt of temporal punishment, (A) Non-plenary remit only a part of that debt.

The validity of Indulgences, depending as it does on the Pope's *intention*, which can be known only to God, (as the validity of sacraments does on the Priests' intention, according to the Council of Trent, which I have before mentioned), and depending also on several delicate points, must detract materially from their value, in any particular case. Such is the poor comfort which Rome has to bestow. How different from that bestowed by the gospel! "Doubt's galling chain" is worn by the Romanist from the cradle to the grave. Whatever boasts may be uttered to the contrary, the truth is, that there is *no certainty of faith* in the

Church of Rome! The more a Romanist understands the doctrines of his Church, the more he must be involved in dismal apprehension. He "*walks not in the light.*" He sees not the only sure ground of a sinner's hope, that which the text contains: "*the blood of Jesus Christ cleanseth from all sin.*" Of all the appliances to a wounded conscience and a trembling heart, afforded by Rome—indulgences, masses, prayers for the dead, almsgiving, Ave Marias, holy-water, and such like—destructive of the great doctrine of Justification by Faith, the only source of assurance and true holiness (B) we must repeat again and again, till men shall be sufficiently aware of a fact in which they are so deeply concerned: "*miserable comforters are they all!*"

The time forbids my dilating on the subject of Indulgences, what I have said will suffice to prevent your being deceived by statements concerning their having reference only to *time*, and *not to eternity*. This does not prevent their having reference to the *next world*, according to the Romish view of that world, with its four great gulfs, one for the lost, another for the righteous undergoing purification, a third for unbaptized infants, and the fourth for the just who died before the coming of Christ. (c) Indulgences, by the application of the

merits of the Saints, open the second of these abodes of the dead, and more or less diminish the time decreed to be spent in it. Some remit a space of purgatorial pains, amounting to hundreds or even thousands of years—some to a few years only—some to less than a year. In all these cases, if the Indulgences be valid, the temporal punishment is supposed to be remitted to the extent which is specified.

The third and last means for shortening, or escaping, the imprisonment of the souls of the righteous in the fearful fire of Purgatory, are *Satisfactions*.

These are either *voluntary*—such as self-mortifications, or contributions to religious objects;—or they are the discharge of penances *imposed* by the priest in the confessional. In both cases, the Trent Catechism declares that they *atone for sin*. “Theologians,” it says, “make use of the word ‘satisfaction, to signify the *compensation made by man to God, by doing something in atonement for the sins which he has committed.*” (D) Can any declaration be more at war with the Gospel—the record of Christ’s atonement—where it is proclaimed: “*Christ, by one offering, has perfected for ever them that are sanctified,*” and “*their sins and iniquities God will remember no more?*” Self-denial, and alms-giving, are undoubtedly duties,

but they are to be done out of love to Christ and gratitude for his sufferings. Good works, pleasing to God, are the fruit of justifying faith, according to Scripture and our twelfth and thirteenth Articles. To make them the *means* of Justification, instead of its fruits and evidences, is to invert the order of spiritual things. It is to contradict, in such things, the truth set forth by our Lord himself, that we must first “*make the tree good,*” and then “*the fruit will be good.*” (Matt. xii. 33.) With regard to the involuntary satisfactions, the discharge of penalties imposed, the Church of Rome declares, that if they are perfect, they “exempt from the temporal chastisement due to sin” (Trent Catechism)—that is, from the unremitted part of mortal sin. But as the satisfaction is *rarely perfect*, and as there are fresh breaches of the Commandments or fresh mortal sins, and as there are continual venial sins, there is ample need of masses and the other means of delivering a man from Purgatory.

Thus, my brethren, I have set before you a picture of the bondage and gloom, in which all are enveloped who adhere to the Church of Rome. That Church stretches her domain over the invisible state. She wields the thunders of both worlds. She pours a fresh darkness over “*the valley of the shadow of death.*” What misery is theirs, who are

born and continue in her communion! What madness theirs, who quit the light and liberty of a pure Protestant communion for hers!

And this mighty structure which shuts out Christ from view, and denies any direct access to Him, is all built on one false position—that the promises which are made in the New Testament to the Invisible Church, are made to the Visible Church. This is at the base of the whole edifice.

Pray for a sound mind, my brethren. And pray for your fellow-christians, who are content thus to be deprived of their understanding and their most valuable privileges. Pray that their eyes may be opened to the Truth, and that "*the truth may make them free!*"

I have fulfilled my promise, that I would examine some of the practical fruits of the alleged Infallibility of the Romish Church and its supreme Pontiff. I particularly engaged to lay before you the doctrines of Transubstantiation, the Invocation of Saints, including Mariolatry, and the tenets and practices connected with the Confessional. This I have now done. Shall I do more? Need I? The task is a very painful one, and I would fain decline it. Let me sum up rapidly the chief points which remain in the system of Romanism—each of which,

to be fully discussed, would require a separate discourse.

There is the *Celibacy of the Clergy*. This is a cruel and self interested Church-ordinance. The cruelty lies in administering an oath, and leaving the clergy no liberty. The self-interest lies in separating the clergy from society at large, and marrying them as it were to the order to which they belong ; thus they are more zealous for ecclesiastical power and honour ; but they are less fit to counsel and benefit the people, having no sympathy with them as husbands and parents. At the Council of Nice it was proposed, that it should be required of priests to be unmarried, but the proposition was rejected. St. Paul says : “ *Marriage is honourable in all.* ” But the Church of Rome in opposition to St. Paul, says : “ Not so in priests.” St. Peter had a wife, whom he led about ; as is manifestly to be inferred from 1 Cor. ix. 5. Yet the church which professes to have at its head the successor of St. Peter, treats marriage as a defilement of the sanctity of its meanest ecclesiastic. A bishop or presbyter might be “ *the husband of one wife* ” at Ephesus or Crete in the days of the Apostles—but this is considered unseemly at Rome, since the days of Pope Hildebrand, who first bound this yoke upon the clergy. So that this

Church-ordinance is a novelty, as well as a cruelty. Indeed, whatever is cruel must have been unknown to the early times of Christianity. Then all was free and happy. Church order was established and respected, but it was only such order as provided general liberty. Christians "*walked in the light, and had fellowship one with another.*" And as there was more liberty, so there was more holiness. To what immorality the ordinance of Clerical Celibacy has led, let history testify. I leave you to consult it. (E)

The *refusal of the cup to the laity* is another tyrannical exercise of Church power. Christ said: "*drink ye all of this.*" And that this was not said to the Apostles as such, but simply as disciples, is clear by the succeeding practice of the Apostles. St. Paul speaks to the Corinthians of their all "*drinking of the cup of the Lord.*" Pope Gelasius spoke of communicating in one kind only, as a great sacrilege. Cardinal Bona confesses, that for twelve hundred years after Christ, the cup was given to all. Indeed, the Church of Rome at the Council of Constance in the fifteenth century, when the wine was first taken away from the laity by a formal decree, did not deny, that in previous times all Christians partook of it. "*Nevertheless,*" said the Council—using this strong word "*nevertheless*"—

any priest henceforth giving the cup to a layman shall be excommunicated! And the Council of Trent followed the example of the Council of Constance. (F) Thus this blessed Sacrament has been mutilated. Its significance has been destroyed. Men are not allowed to do that which their Lord commanded, and which would have reminded them of His blood *shed*. But this deprivation of significance in the rite, by taking away the cup, is only in keeping with the omission of *breaking the bread*. The use of the unbroken wafer prevents them thinking of Christ's body *broken* for them. In every way, violence is done to the Saviour's institution. Private masses are as inconsistent with it as can be conceived. Yet the Church which does all this, professes peculiar reverence for the Eucharist.

What shall we say of the *Veneration of Relics*? It is certain that no such veneration was paid them during the first three hundred years after Christ. But to what a height it has grown in later and modern times, there is no traveller in foreign lands who will not inform you. Bodies are venerated in various places, each of which is said to have belonged to one and the same saint. And instead of being ashamed in such cases, the Romanists boldly affirm, that the saint's body has been miraculously

multiplied! *Miracles* are said to be performed by these relics. (G) But one circumstance is to be noted; the miracles are always performed in Popish countries, and for the satisfaction of those who are already convinced of the lawful authority of Popery. Why are they not done in our sight, to convince us of unbelief? Our blessed Lord worked his wonders in the sight of all the people. So did St. Stephen. St. Paul speaks of the signs and wonders he was allowed to work, to "*make the Gentiles obedient*" to the faith. (Rom. xv. 18.) And why are not the miracles, performed by relics or other means, in the Romish Church, such as cannot be accounted for by the force of imagination acting on the nerves, or by the use of fraud? Why will they not bear the same tests, as the miracles of our Lord and His Apostles? I must refer you, my brethren, to the celebrated work written on this subject by Bishop Douglas, which has never been answered.

What shall we say of the *Worship of Images*? "Through the Images which we kiss," says the Council of Trent, "*and before which we uncover our heads and lie prostrate*, we adore Christ and "pay veneration to the Saints." And what more did the Israelites, when they bowed before the Calves at Dan and Bethel? They meant to worship the God of Israel, as Aaron did when he

made the molten calf, and called the people to “*a feast to the Lord.*” But they worshipped Him in an unlawful way, and He condemned it, and called the calves “*Idols.*” (1 Kings xii. 28. compared with Exod. xxxii. 8. and Acts vii. 41.) Little, therefore, does it avail the Romanists to say that they worship not the Image *in itself*, since they break the second commandment by bowing down before it. All the sensible Heathen of old protested that it was not the images, that they worshipped. Did this excuse them from the charge of worshipping idols? Do not the Romanists ascribe more virtue to one image than another, of the same saint? And are they not desirous in Popish countries, of concealing the Second Commandment? (H) How, above all, can the worship of *the Cross* be defended? Thomas Aquinas declares that the highest kind of worship, *Latria*, due only to the Divine Being, may be paid to the Cross. Cardinal Bellarmine hesitates to agree with him—“to tell the people so,” he says, “is not without danger.” Well may he say this! But if, my brethren, you could consult a Missal, or the Roman Pontifical, that is, the book of services in which the Pope engages, and could see the solemn ceremonial for *blessing a new cross*, and read of the Pope “*kneeling before it, and devoutly adoring it,*” (I) you would be filled

with astonishment and grief. I cannot refrain from transcribing a portion of the Pope's prayer, previous to the adoration: "May the blessing of that wood, on which the holy members of our Saviour were suspended, be *in this wood*, that they who pray and bow themselves on account of God before this cross, may find sanctification both of body and soul, through the same Jesus Christ our Lord." It is common for Romanists to say, and we may believe that it is truly said by individuals, that they only use images to remind themselves of the invisible beings represented. But in saying this, they fall under the censure of the second Council of Nice, which by the Council of Trent was acknowledged to be a General Council, and therefore infallible, and which declares: "As for them who say that it is sufficient to have Images for the sake of exciting a livelier remembrance of the prototypes, *and not for worship*, they reject one part of the truth while they admit the other—and are mad."

To turn to other matters, in which we find cause to stand aloof from the system which admits them. For instance, the *use of Latin Prayers*, in all except Protestant countries,—though the Latin has long been a dead language,—what can be more opposed to common sense, and to the express prohi-

bition of St. Paul? (1 Cor. xiv. 8. 9.) The continued use of *Monasteries and convents*, in an age when all external violence has ceased, and there is no need of a retreat for unprotected weakness, as there was in ages long past—what can be more superstitious? But a heavier charge than that of mere superstition lies against them. Who can tell how many broken hearts there are in such abodes, bound by a cruel vow, which all have not the sense and courage to treat as an unlawful one, as Luther did? Was it right to take advantage of tender years, or momentary excitement, and by administering *an oath*, cut off the victims from the world to which they might desire to return? (κ) Why require a vow, if the probability of repentance were not considerable? And if it were so, how *inhuman*, how *unchristian*, to make that repentance vain, since in itself it is not sinful! Has God given such power to man? Can the interests of a particular visible Church justify such a proceeding? But what humanity can be expected from a Church which invented and established the *Inquisition*? That inquisition is still in existence at Rome itself. It is true, there are no “Auto-da-fés” now exhibited. But the engine of cruelty is not abandoned. The Reformation gradually introduced a spirit adverse to persecution, as is evidenced by the liberty given

to Romanists in this Protestant land, so strikingly contrasted with the denial of such liberty to Protestants in countries under the immediate influence of the Pope. Though Italy is thus unlike to England, yet the mild influence of the new spirit avails to prevent, even there, those horrible spectacles, when men suffered for their religious opinions in the flames kindled by their fellow-creatures. It avails by the force of shame. I fear that more cannot be said. The old spirit survives, and I fear that circumstances may yet arise which will call it forth. God forbid! I shall rejoice to be convinced of my error, even though I be proved to have been guilty of uncharitableness in what I have just said. But we must speak what we believe to be the truth. And looking as I do, and as I have shewn sufficient reason for you to do, by all that has been laid before you in this and former discourses, on the whole system of Romanism as an anti-christian system, it would be indulging a false hope, to expect that it has changed its nature and its principles! I say *its principles*—for here lies the difference between Popish persecution for conscience sake, and Protestant. When princes in the Romish obedience have persecuted, they have done so in accordance with the dogma that it is lawful to “*compel men*” to confess the faith, and to

incapacitate them from influencing others if they deny it—a *dogma* which Popes Hildebrand, Innocent iii., and others, wrote in characters of fire before the whole world. They have persecuted in accordance with the Decrees of Councils, such as those of Lateran, and the Bulls of Popes, such as those against the Albigenses. But when Protestants have persecuted, they have done so in opposition to the very principle of Protestantism; which is, liberty of conscience, so far as it interferes not with the liberty of others. Luther, in Germany, set the example of deprecating the use of force in support of religion. Fox, the Martyrologist, in England, warmly embraced Luther's view. If all the Reformers did not espouse it, we must remember that they were born Romanists, and could not *at once* emancipate themselves from an error which is peculiarly tempting to earnest men. A well-known writer, a philosopher rather than a religious man, has summed up the whole in a few words: "*It is remarkable that tolerant Romanists have no where been discovered, except in Protestant countries.*" (L) If this be so, the inference is inevitable:—that the spirit of Romanism is persecuting, whilst that of Protestantism is tolerant. And this inference is borne out by comparing England with Italy, as it is—or even with Ireland as it is, in the Romish

parts. What English Protestant can preach in Italy as Romish priests can do in England? And from what English Communion-table are ever heard denunciations of individuals, such as are heard too often from Irish "Altars?"

But where shall I end, if I enumerate all the particulars, which go to make up the darkness that reigns in Romanism?

The book of the "*Scapular*," published in Ireland by the Provincial of the Carmelites, under the eye of Dr. Murray, will give you a clearer view of the *pitiabie superstition* which is still kept up, than any words of mine could do.

The "Lives of the Five Saints," who were canonized by the late Pope, published under the superintendence of Cardinal Wiseman, will display a *prostration of intellect*, which could scarcely be believed on inferior evidence.

If we look abroad, we shall see the votaries of false religions equalling, or even surpassing, Romanists in outward devotion and self-mortification—a point on which they boast of their superiority to Protestants. The Fakirs in India—the priests of the Lama of Thibet—the Bhuddist Hierarchy—appear from all accounts to rival them with success. So that even their *sanctity* is of a suspicious kind. It is in fact a Jewish bondage—the fruit of self-

righteousness. It is not the cheerful, holy "*liberty wherewith Christ maketh His people free.*" It has a fictitious glare, which does but add to the real gloom when contemplated by an enlightened eye.

LET US HEAR THE CONCLUSION OF THE WHOLE MATTER.

After seeing the unscriptural doctrines, and corrupt practices, of the Church of Rome, by which she is distinguished from our own and other Reformed Churches—after hearing the pretensions of her Pontiff to nothing less than divine authority—after contemplating the hostility of the whole system to the Gospel, to liberty, and I may add, to morality—we are driven to this conclusion, that either we must renounce our reason, or we must condemn the Pope as Antichrist, and his system as utterly to be abhorred by all faithful Christians, who know the truth, and feel for the honour of Christ, and the welfare, temporal and eternal, of their fellow-creatures. We have no choice but this. We can come to no half-way conclusion. Nothing less than a surrender of our powers of reasoning, is the alternative of an entire condemnation of Romanism.

And have we nothing but reason, exercised on the doctrines of Scripture and the evidence of antiquity, to guide us to this verdict? Have we no

intimation in the *prophetic* parts of Scripture, to prepare us for the rise and establishment of a great Usurpation, like that of the Pope and the Church of Rome? Do we see nothing in the predictions of St. Paul and St. John, foreshadowing what is now before our eyes? It would be strange, if this were the case. It would be unaccountable, if predictions and visions, professedly preparing Christians for the things that were to come upon the Church of Christ, in the interval between His first and second Appearing, were silent respecting a power, such as never existed on the earth before. It would shake, if anything could, our faith in the inspiration of Scripture. The omission of all allusion to the awful spectacle which we behold, of the corruption and change of Christianity, would fill us with almost as much amazement, as the spectacle itself.

But, God be praised! our faith is not thus tried. To say nothing of St. John's visions, in the Apocalypse (especially that in the 17th chapter), concerning an anti-christian and persecuting power, to be established in a particular place which he calls "*Babylon*," and which the Romanists acknowledge to mean *Rome*, the city of the Seven Hills—to say nothing of this, for want of time to enter properly into it; there is St. Paul's prediction (2 Thess. ii) respecting the *apostasy* or "*falling*

away," as it is correctly rendered, since the original word does not necessarily signify an *open and direct denial* of the faith, as the word Apostasy does in English, but a *departure* from it. (M) The same word occurs in 1 Tim. iv. 1., where the Apostle says: "*Now the Spirit speaketh expressly that in the latter times some shall depart from the faith.*" Let us look a little at St. Paul's prediction to the Thessalonians. What does it teach us to expect? Was there to be continued serenity and holiness in the Church? No, the Apostle foreshadows something very like that which has taken place. He speaks of "*the man of sin,*" who was to "*be revealed*" after the removal of a certain hindrance. What was this *hindrance*, and why did he not speak more plainly of it? Jerome gives us the answer to these questions. He says, as a matter of fact, that the Fathers before him unanimously interpreted it to be the Empire of Rome. (N) This persuasion was such, that they even prayed that the Empire might not be removed in their days, lest they should see with their own eyes the revelation of "*the Man of Sin.*" And the reason why St. Paul did not speak more plainly was, because the Pagan Romans believed that their Empire never would fall, and they would have had additional cause to persecute the Christians, and destroy their

writings, had they heard of a *plain* prediction to the contrary. According to this view, then, which is the only satisfactory solution of St. Paul's unaccustomed reserve, the revelation was not to take place till after the fall of the Roman Empire. None, therefore, of the persecuting Pagan Emperors could be the man of sin. For St. Paul says: "*And then shall the man of sin be revealed.*" Not till then. Now the hindrance has long been removed. Has he not appeared? Have a thousand years elapsed since that removal, and no revelation ensued? To answer this question, let us examine the characteristics, by which this power (for the word "*man*" is often put for a succession of men, wielding the same power) would be discernible by eyes not dazzled. I say, by eyes *not dazzled*—for one characteristic is, that there would be a general delusion accompanying his appearance—a delusion, without which it would have been impossible for him to establish himself on the necks of kings and emperors. How, in any other way, could he "*exalt himself*" as St. Paul says he would? He would "*exalt himself above all that is called God, or that is worshipped.*" The expression "*that is called God,*" is a frequent Scriptural one for the great ones of the earth. (John x. 35., 1 Cor. viii. 5. &c.) And the word for "*worshipped,*" in the original is a peculiar one, not the common

one used in Scripture for "*worshipped*," but rather referring to that *kind* of worship, which the Pagan Romans paid to their *Emperors*. So that the man of sin was to raise himself above all the great ones of the earth, even the Emperors. Has any one ever done this, but the Pope? Who since the fall of the Civil Empire, can be pointed out as even pretending to such superhuman authority, but the Pope? Could it be any of the Barbarian Kings and Conquerors? That supposition is negatived by the circumstance, that the man of sin would "*sit in the temple of God*." None of these conquerors did this. The Power described by St. Paul is evidently a nominally *Christian* one. The original word used for "*Temple*," is not the one applied in the Acts or the Epistles to the Temple at Jerusalem; it is that which is applied to the whole body of Christians, when it is said: "*Ye are the Temple of God*." The man of sin, then, would be Christian in profession—"opposing himself" to Christ in reality. On this account the prophecy stamps on him the mark of delusiveness, to which I have already alluded. He would be a "*mystery*." He would combine in himself characteristics the most opposite, and the most favourable to his purposes—apparent holiness, and secret "*iniquity*." Thus he would perplex and delude men. "*The mystery*

of iniquity," says St. Paul, "*doth already work*;" but it would not be developed till the hindrance was removed, and the "*falling away*" of Christians in general took place. Consult the prophecy yourselves, my brethren, and see if this is not plain. Lastly, there is a most extraordinary circumstance, which would mark "*the Man of Sin*." He would "*shew himself that he is God*"—or a God, as the original has it. Who of all mankind, since the coming of Christ, has called himself a Christian, and yet done anything of this kind? One would have thought beforehand, that it would be utterly impossible for any one to do it, without coming out openly from the Temple of God and renouncing Christianity. Here is "*the mystery!*" The bishop of Rome has found out a way to accomplish this. He has retained the character of a Christian bishop, and yet has persuaded men to speak of him as the canon law actually does, as "*bearing the authority, not of a mere man, but of the true God upon earth*." These, you will remember, are the very words of the canon law. Now, my brethren, have we not here a sufficiently distinct picture of the Papal power (P) making allowance for the necessary obscurity attending every unfulfilled prophecy, by which, to a certain extent, faith is always put to the proof? Have we not enough to comfort us, and sustain us

with the assurance, that all has been foreseen, is permitted for wise purposes, and will be set right in its season? Much as the awful phenomenon of Popery may afflict us at present, God's purposes of love and mercy will be forwarded in the end. "*All things work together for good to them that love God.*" When St. Paul tells us concerning the man of sin, that he would delude men, he does not say *all men*—his coming would be "*with all power and signs and lying wonders, and with all deceivableness in them that perish, because they received not the love of the truth.*" Even within the Church of Rome, there have always been some who have protested, though they have not come out—such as Pascal and Fenelon—whose works have been proscribed, and who more or less suffered persecution. We wonder and lament that all such did not hear and obey the call of God: "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" They remained to their own pain and loss. But how happy are we, my brethren, that we have been saved, through the instrumentality of our Reformers, from being deluded by "*the mystery of iniquity!*" How happy are we in a pure Church, where there is primitive order with Apostolic doctrine! Shall any of us exchange "*the light in which we walk,*" for the darkness, spiritual

and intellectual, of Popery? Shall we run the risk of sharing that destruction, which the Apostle says is reserved for the Man of Sin—“*whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming?*” Shall we enter the doomed Babylon, where sits the Church of Rome, described by St. John as a Woman in purple array, (the sign of supreme power,) and “*drunk with the blood of Saints?*” I have not time, as I said before, to shew you the striking correspondence between St. Paul’s prediction and the Apocalyptic Vision of this woman, sitting on the Beast “*with seven heads,*” which are declared to be “*seven hills,*” and with “*ten horns,*” which are declared to be “*ten kingdoms,*” such as those into which the Empire was divided by the Barbarians. I must refer you to Commentators. Among older ones, to Mede and Newton; among recent ones, to Davison in his celebrated Warburton Lectures; (q) to Dr. Wordsworth in his University Sermons; and to Mr. Elliott in his learned Volumes. Consult these, and you will find cause to believe, that Scripture has not been silent respecting the existing state of things in the Christian world. On the contrary, you will probably conclude, that to the inspired sight of Daniel, of St. John, and of St. Paul, the struggle in which we are engaged for ourselves and

our children, and which may yet become more severe and put our constancy to the extremest test, was prophetically present. You will find cause to agree with our forefathers in the days of the Reformation, who with one voice declared their conviction, that the Pope was the Man of Sin and Antichrist. There are no better or wiser guides than these, for us to follow. Learned in the Scriptures and the Fathers, and deeply concerned to ascertain the truth, because maintaining it at the price of their lives, they may safely be trusted. They adopted no hasty opinions. They prayed, as well as studied. They read the Scriptures on their knees. Thus the light from Heaven visited their souls; and they communicated that light to others. God grant, it may never be lost among us! May we consider ourselves as resembling the torch-bearers among the ancients in one of their solemn festivals, who ran in a race, bearing each his torch, bound to keep it lighted whilst he ran, and to hand it lighted to others, when he finished his course! In our last hour, may we have joy and thankfulness in the thought, that by God's grace we deserted not our beloved Church and country, when "Popish tyranny and arbitrary power" strove once more to extinguish the light of divine knowledge and truth, re-kindled by our martyred Reformers!

NOTES TO LECTURE VIII.

- (a) p. 386. Pearson on the Creed.
- (b) p. 388. Sess. xiv. Can. ix.
- (c) p. 388. Trent Cat. Donovan p. 258.
- (d) p. 388. Ib. 260.
- (e) p. 388. Sess. xiv. Can. vi.

Archbishop Usher, in his "Answer to a Jesuit," shews that *auricular* confession was never used till the time of Pope Leo, in the fifth century; and argues convincingly, that the previous variations and experiments made in the matter of confession, whether public or private, entirely disprove the *sacramental* nature ascribed to it by the Romanists.

(f) p. 389. Trent Cat. p. 279.

(g) p. 389. Ib. p. 261.

(h) p. 390. The original *Greek* word for "repent," or as the Romanists render it, "do penance," means, "*change your disposition.*"

The innocent *Latin* phrase, "*agere poenitentiam,*" is used by Quintilian and Valerius Maximus, and has no meaning like that which Romanists affix. Probably it occurs in the Italic version, from which Jerome formed the Vulgate.

(i) p. 390. By making all religion *sacramental*, and all sacraments effectual "*ex opere operato*," the priesthood reign.

The Douay Catechism defines a "Sacrament," to be "*an outward sign of inward grace*, ordained by Christ, conveying grace to the soul." What *outward* sign, then, is there in the supposed sacrament of Penance? The words of confession, says the Council of Trent, are the "*quasi materia!*" But in what way do they *resemble* the absolution?

(k) p. 391. Dens's Moral Theology; published in Ireland with the sanction of the bishops.

(l) p. 392. It is enough to refer to the most popular of all books among the English Romanists, the "Garden of the Soul." There is much that is devoutly written in that book, but in one or two pages there are questions which must pollute the minds of the young beyond anything that Protestants could conceive possible. Such things cannot be read without coming to the conclusion, that the priests in whom they originate and by whom they are applied, have not a proper conception of purity themselves. In confirmation of this, see Crosthwaite's "Modern Hagiology," Vol. i. p. 26, 99, &c. As the precautions and suspicions of Eastern jealousy serve generally to defeat their own end, and render wives and daughters less worthy of confidence; so it happens, it is to be feared, with priests and celibates of the Romish communion—they are in danger of becoming less pure from the very oath which is intended to secure their purity. The principle is a false one. Nature has its "*Nemesis*."

(m) p. 393. See an article in a recent number of the *Edinburgh Review*, which will well repay the perusal. It details the disgraceful and cruel conduct pursued by the Archbishop of Turin toward Count Santa Rosa, because as Minister of State he had co-operated in passing a law, that Ecclesiastics should be tried for civil crimes in the civil courts. The English reader will be reminded of the contest between Becket and King Henry ii, respecting the immunity of the clergy. The Church of Rome never really changes.

(n) p. 394. See the second volume of "*Criminal Trials*," published by the Useful Knowledge Society, containing the account of the "*Powder Plot*," by Mr. Jardine, a barrister of liberal principles. Garnet is condemned by him, as worthy of his fate.

(o) p. 394. Dr. Mc. Neile, recently, in explaining words of his which had been misconceived, gave some thrilling extracts from the writings of the late Mr. Nolan, who was a converted Irish priest, in which that gentleman declared that *twice* had he been made aware in the Confessional of an intention to murder, and in vain endeavoured to divert the murderer from the intention confessed. In each case, he saw, and might have saved, the unsuspecting victim in the interval; but the dreadful anathema of Trent prevented his giving the slightest warning. In each case the deed was done! Mr. Nolan expresses his agony, felt at the time and ever afterwards.

(p) p. 395. The late General Sir John Elley gave me, on two several occasions, with the same

precise particulars, an account of his having, when holding a military command in Ireland, visited a condemned murderer in prison, who confessed to him his crime. The next day, repeating his visit, he heard the man say, that he was innocent. "What?" said the General, "Did you not tell me that you were guilty?" "Yes," replied the man, "I did the murder." "Then why," was the natural question, "do you call yourself innocent?" "Have I not had the priest?" answered the murderer, "And does that make you innocent?" said Sir John. "To be sure," said the man, "as innocent as a child unborn." "Suppose you were let out of prison, and committed another murder, would it be your first?" "To be sure it would!" was the instant and undoubting reply.

(q) p. 398. *Fisher*, Bishop of Rochester, in the time of Henry viii, and one of the most learned Romanists, says :

"No orthodox person now doubts whether there
 "be a Purgatory; *and yet by men of old times there*
 "*was no mention made of it, or the rarest possible.*
 "*Nay, by the Greeks even to the present day purga-*
 "*tory is disbelieved.* Let any one who will, read
 "the Commentaries of the Greek Fathers, and he
 "will find, that they never, if I mistake not, or at
 "any rate very seldom, speak of Purgatory. Nor
 "even did the Latins all at once receive this
 "truth."

And speaking of *Indulgences*, which he acknowledges derive their chief force from the belief of their delivering people from purgatory, he says :
 "Since, then, *Purgatory was so late in being known*

“and received by the Universal Church, can any man wonder, that of a practice connected with the belief of it” (that of Indulgences) “*there was no instance to be found in the early Church?*”

Here is a confession from a candid and learned Romanist, in the work he wrote “*Against Luther,*” of the *novelty* of the doctrines of *Purgatory* and *Indulgences!*

(r) p. 398. Sess. xxv. Decret. de Purgat.

(s) p. 399. Sess. vi. Can. 30.

(t) p. 400. Cat. Trid. Art. v. of the Creed.

The original Latin of the Catechism, which Mr. Donovan has rendered by “cleansed,” is “*cruciatæ*” “*excruciated.*”

(u) p. 401. Cardinal Bellarmine in his Treatise on Purgatory gives a terrible description of its horrors. Amongst other things, he tells a tale of a certain saint, named Christina, which he devoutly believes, whose soul, while she was alive, was allowed to visit Purgatory, and who saw *unutterable misery* endured there, by “*the souls of the pious,*” as the Trent Catechism calls them,—“*those who having truly repented,*” as the Council of Florence says, “*die in the love of God,*” yet are condemned to Purgatory. (Labbe Concil. s. xiii.) The Cardinal also quotes another saint. called Ludgardis, who had a dreadful vision, in which she saw the soul of Pope *Innocent iii* awfully tormented in Purgatorial Fire. “*This instance,*” says Bellarmine, “*always affects me with the greatest terror.* For if a Pontiff, entitled to so much praise, and who, to all

“human observation (?) was not merely upright and prudent, but eminently, nay exemplarily, holy —if even he must suffer the most excruciating torments, what prelate is there who does not tremble?”

(v) p. 406. Luther in his Treatise “On Private Mass, and the anointing of the Priests,” questions the validity of Ordination such as the Romish: “Take thou power to sacrifice for the living and the dead.” Christ left no such orders. The Eucharist is a Communion.

(w) p. 406. Mr. Whiteside, in his “*Italy in the Nineteenth Century*” tells us: “The number of ecclesiastics of all sorts in Naples (some say 10,000, or 12,000), naturally attracts attention; and we enquired of the Neapolitan Advocate, in what the utility of such an army of priests consisted? He quietly replied: ‘For the business to be done, we have not priests enough.’ ‘How can that be?’ ‘I will explain,’ said he, ‘briefly. If all the ecclesiastics in Naples were engaged from morning to night, they could not say even half the masses for the dead, which they ought and are bound to say.’ This statement surprised us exceedingly. The advocate resumed: ‘The population of Naples is immense, and there is hardly a family, the members of which have not for a long course of years bequeathed sums of money, to ensure the saying of masses for the repose of their souls.’ In process of time, the number of masses to be said in one year, has accumulated to such an amount, that now 10,000 priests could not say them. A principle source of revenue to

“the priesthood is derived from legacies, often
 “charged on land, bequeathed for these purposes.
 “These charges are recognized and enforced by our
 “tribunals, and it will sometimes happen in two or
 “three generations that the greater part of the
 “rents of a moderate property will be appropriated
 “to the payment of the priests for saying the ap-
 “pointed masses for dead. This has actually oc-
 “curred in my own case; the rents of my small
 “paternal property were so appropriated. But the
 “Pope will never permit the priesthood to abstract
 “more than one half, or one third, of the *annual*
 “rental.’ With respect to the masses for the
 “dead, said and unsaid, a tabular statement is sub-
 “mitted to the Pope each year; and he, taking
 “into consideration all circumstances, pronounces
 “his decision, that the masses remaining unsaid
 “shall be *considered as said*; and so they are
 “accordingly’.”

“A fearful question has to be put: *What have*
 “*the 90,000 priests, monks, friars, and nuns, done*
 “*for the education of the Neapolitan people?*”

“With respect to *morals*, notwithstanding the
 “*ceremonials of religion are celebrated with frequency*
 “*and splendour*, Naples is admitted to be one of
 “the most profligate capitals in Europe. And I
 “grieve to add, questions are sometimes put to pas-
 “sengers in the streets of this brilliant city, calcu-
 “lated to make a man start with horror.” (Vol.
 iii. p. 83.)

(x) p. 408. The Council of Trent uses the ex-
 pression: “*calestes hos Ecclesiæ thesauros.*” (Sess.
 xxi. c. 9.) The Bull against Luther, issued by
 Leo x., condemns the denial of the proposition that

“the Treasures of the Church, whence the Pope grants Indulgences, are the merits of Christ and the saints.”

(y) p. 408. The power of granting Indulgences for the dead, seems to be confined altogether to the Pope.

Jubilees are a great occasion for granting Indulgences. Boniface viii instituted the first, A. D. 1300. The massacre of St. Bartholomew's furnished occasion to Pope Pius v. to ordain a Jubilee! (See Mendham's "Life of Pius v.")

Presents made to certain Churches, or contributions to certain religious objects, are frequently rewarded by Indulgences. Cardinal Cajetan acknowledges that they are not of any ancient date. "No sacred Scripture," he says, "no authority of ancient doctors, Greek or Latin, has brought the origin of them to our memory." (Opusc. t. i. Tract. xv. c. 1.)

(z) p. 409. Of Luther's Theses, the first was :
 "When our Lord and Master Jesus Christ said, 'Repent,' He meant that the whole life of His faithful servants upon earth should be a continual repentance."

The 62nd was : "The true and precious treasure of the Church, is the holy Gospel of the glory and grace of God."

(A) p. 409. "A *Plenary Indulgence* is granted to all who stand before the gates of St. Peter's, whilst the Pope gives his solemn blessing to the people on Easter Day." So says Bellarmine, and finds it difficult to assign the cause why so great a reward should attend so slight a work.

The present Pope is said to have granted an Indulgence, not plenary, for the offering of a prayer to the Winking Madonna.

(B) p. 410. See Hooker's "Discourse on Justification," c. 5.

(c) p. 410. These are Bellarmine's divisions of the next world.

(D) p. 411. Trent Cat. p. 285.

(E) p. 415. *Claudius Espencæus*, a Romanist, commenting on Tit. i. 7., says of the bishops: "What is most base of all, they permit them (the clergy) for a certain fixed rate of payment, to live "with concubines."

The "*Centum Gravamina*," or "Complaints of the Germans," abounds with the mention of such things. Claudius appeals to it; and speaks also of the "*Taxa Camerae seu Cancellariae Apostolicæ*;" "in which," he says, "you may learn more of crimes, than in all the summaries of vices that can be named." It contained the prices of dispensations, or licenses, to be vicious. "In it," says Claudius, "there is set forth to very many even a license, but to all who will pay for it, an absolution."

(F) p. 416. Trent Cat. p. 244.

(G) p. 417. Mr. Whiteside gives a conversation held with a young nobleman at Naples, on the subject of the annual liquefaction of St. Januarius's blood.

"May I ask, what is your belief as to the Miracle of St. Januarius?" The Neapolitan replied without a moment's hesitation: 'I believe "if to be an imposition, of course.' 'Does any man

“of your rank in Naples believe it?’ ‘Not one,’
 “he replied. ‘Permit me then to enquire, how
 “do you justify witnessing the imposture, and ap-
 “pearing to sanction what you know to be false?’
 “He coloured slightly, and then gave a reply never
 “to be forgotten by me. ‘Signor, you are a stranger,
 “and evidently unacquainted with the state of
 “things in this kingdom. There exists a compact
 “between the government and the priests, each to
 “support the other in their abuses. The priests
 “will sustain the government so long as it sustains
 “them; and when this imposture is acted, it is
 “part of the bargain that the king and the court
 “shall attend, and so must I and every one who
 “holds a place under the king, be present—for if
 “the nobility and sovereign were absent, the people
 “might suppose this proceeded from unbelief—
 “therefore the priests insist on our presence. But
 “you mistake in supposing this has anything to do
 “with the Roman Catholic Religion.” (Italy,
 vol. iii., p. 91.)

(H) p. 418. I have in my possession a copy of Cardinal Bellarmine’s “Dottrina Christiana Breve,” or “Short Christian Doctrine,” composed by order of Pope Clement viii., (edition of 1836). It is the Catechism most in use at Rome. When we come to the “Ten Commandments,” it omits the Second!

There are Catechisms in abundance used in Ireland, which omit it.

There are Churches abroad, which omit it from the Commandments painted on their walls.

(I) p. 418. “Tum Pontifex, flexis ante Crucem genibus, IPSAM devote adorat et osculatur.” The

“Pontificale” is spoken of by Bossuet, as of undoubted authority.

(K) p. 420. See Blanco White’s “Internal Evidence against Catholicism,” Letter v. He was a Priest, and his two sisters became nuns. Read his heart-rending history of them at the end of that Letter.

That Celibacy may be esteemed a state *holier in itself* than Matrimony (which is a strange position, seeing that matrimony is the type of the union betwixt Christ and His Church; so that celibacy might appear to be typical of an insulated and uncatholic state), the Virgin Mary is represented, in one of the popular books of the Romanists, as positively *stipulating* with the Angel for the preservation of her virginity. “When the Angel proposed to Mary to become the Mother of God, he did not explain to her, whether that sublime prerogative was compatible with her vow of virginity. *Therefore she suspended her consent.*” “O precious virtue! since the purest of all creatures preferred thee to divine maternity!” (“Imitation of the B. Virgin,” *Dubl.* 1844, p. 25.) It is by such effusions as these, that young and imaginative females are filled with a desire to abandon the happiness and duties of life, for a miserable and useless existence in nunneries! It may be *wise* to administer an oath to such—but is it *right* or *merciful*?

(L) p. 422. The elder Disraeli, in his “Life of Charles the First.”

(M) p. 426. Dr. Wordsworth’s “Man of Sin,” p. 27.

(n) p. 426. Mede's Works, Fo. p. 657.

(o) p. 427. That the word "*Man*" may mean a succession of men, occupying the same station, was allowed by *Lainez*, the General of the Jesuits, who spoke thus of the Pope's power at the Council of Trent :

"These things, being perpetual offices, must be conferred on a *perpetual person*, that is, not on the first only, but on all *his succession!*"

(p) p. 429. The superhuman pride of the Pope is most demonstrated, when on his election to the Popedom he sits *on the High Altar*, and is adored! Even Mr. Eustace, the Romanist traveller in Italy, lifted up his voice against this spectacle. ("Classical Tour," vol. iv. p. 398, "Remarks on the Adoration of the Pope.")

In Dr. Cumming's "Apocalyptic Sketches," avowedly founded on Mr. Elliott's Work, there occurs, among a crowd of beautiful passages, one which is intended to illustrate the Pope's union of the highest spiritual claims with the most earthly-minded selfishness.—

"I have seen the eagle rise, and soar with outstretched wings, until he seemed to touch the firmamental ceiling, and bathe his plumage amid sunshine—it seemed as if his heart was set on something beyond the sky, and his eye kindling to catch a vision of it; but in reality his heart and eye were riveted upon the prey or quarry, that lay below. So has it been with antichrist—he seemed to aim at Heaven, only to enable him to possess more surely the earth!"

(q) p. 431. *Grotius*, being anxious to negotiate an *union* between the Reformed Churches and *that of Rome*, was one of the first to deny that the Pope was the "Man of Sin." To have owned it, would have been to condemn his project.

Those, *generally speaking*, who have no such unhappy bias—who reverence the Reformers, with Jewel at their head—who follow Hooker, Sir Isaac Newton, Bishop Van Mildert, with the writers mentioned in the Discourse, and a crowd of others (see an excellent Charge published last year by Archd. Browne)—who perceive in the Establishment of Popery a phenomenon equally amazing, and equally needing prediction, with that of the Dispersion of the Jews—all these find a fit expositor of their sentiments in Mr. *Davison*, as the following passage will testify.

"The *Hierarchy of Rome* has in its day fulfilled every iota of *St. Paul's* prophetic description. The claims of Infallibility, which the Roman See has arrogated to itself; the demand of an implicit faith in its doctrines, many of them the most contradictory to Christianity; the tyranny of its tribunals over the consciences of men; the blasphemous titles of address, and impious homage, which its Pontiff has heretofore extorted, or accepted; the dominion over other Churches, which it has assumed; assumed without justice, and exercised without reason or mercy; perfectly agree with *the PRIDE* of that rival enemy of God, seated in God's temple, figured out by the Apostle. For these inordinate pretensions are all of them, in the strictest sense, invasions of the honour and supreme rights of God, due to Him alone, or to the authority of his inspired word.

“ Romish Infallibility disputing precedence with
 “ His inspired Truth ; traditions disfiguring his
 “ attributes and his worship ; a servility and pro-
 “ stration of the conscience to man, dethroning
 “ God from his dominion over the believer’s under-
 “ standing ; these are the usurpations of the Roman
 “ Hierarchy, concentrated in its Head, which fall
 “ nothing short of ‘ *that man of sin who opposeth,*
 “ *and exalteth himself above all that is called God*
 “ *or worshipped,*’ either God or Jesus Christ his
 “ Son ; ‘ *so that he as God sitteth in the temple of*
 “ *God, making a shew of himself that he is God ;*’
 “ a character which might have defied credibility,
 “ had it not been as truly verified, as accurately
 “ foretold.

“ Again, the *multiplied DELUSIONS* of the Ro-
 “ mish system of debased Christianity, and its ma-
 “ chinery of pious frauds, pretended prophecies, and
 “ miracles, have corresponded but too correctly with
 “ the second member of St. Paul’s prophetic deline-
 “ ation. For Christian faith could not be supported
 “ and conducted without the instruments of a suit-
 “ able policy. These instruments were taken from
 “ the only forge which could supply them. They
 “ were to be ‘ *after the working of Satan*’ (who is
 “ the father of *falsehood*) ‘ *with all power of signs,*
 “ *and lying wonders, and with all deceivableness of*
 “ *unrighteousness.*’ Nor is it easy to see, what other
 “ words could more faithfully describe the practices
 “ and arts, which have been made the chief resources
 “ of the Papal power. Its legends, its relics, its
 “ meritorious pilgrimages, its indulgences, its dis-
 “ pensations, its liturgy in an unknown tongue, its
 “ images, its spurious miracles, its mediator-saints,
 “ its purgatory, and others its plausible or its re-

“volting superstitions, were set up as much against
 “the genius of the Gospel, which teaches the
 “worship of God ‘*in spirit and in truth*’ in the
 “faith of ‘*one Mediator*,’ as against the moral
 “honesty and godly sincerity, which are the glory
 “of the Christian ethics. And these delusions
 “have been the work of a See and Priesthood,
 “which having made a kind of religion too corrupt
 “to bear the light of Scripture, and too incredible
 “to be examined by Reason, have with sufficient
 “consistency prohibited, or discouraged, the use of
 “the one and the other; and obtruded the phantom
 “of their infallibility, in the very height of its
 “errors and abuses, as the substitute or compensa-
 “tion for both. This ‘*mystery of iniquity*,’ ‘*in the*
 “*temple of God*,’ had its reign. If Christian Faith
 “was well nigh extinguished by it, the truth of
 “Christian prophecy has thereby been the more
 “illustrated.”

Perhaps with no testimony more weighty could
 these Notes and this Volume conclude.

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