





R O M A N I S M :

A SERMON,

PREACHED IN WOOBURN CHURCH, 10TH NOVEMBER, 1850,

BY THE

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WITH AN APPENDIX.

Any Profits will be given towards the New Schools.

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(This Sermon was first preached in 1846, and there may be a few passages in inverted commas which I cannot now refer to their source. I then, though requested, declined printing it, but at this crisis I send it forth with a slight addition in reference to the late Bull from Rome. May it be an humble means of establishing the feet of some on the "Rock of Ages," and a warning against the delusions of the Papacy !

At this time, besides their usual publications, myriads of hand-bills and tracts are distributed by the Romanists. Many of them are written with some cleverness, and much cunning and subtlety, in putting bitter for sweet, and sweet for bitter,—in representing Popery as calm, quiet, and holy; and Protestantism as secular, worldly, and persecuting,—in trying to cause division among Protestants; on religious grounds, deluding the masses with the idea that opposition to Romanism will enslave themselves; and, on political grounds, that the raising a Protestant cry will endanger civil liberty, and, even restore the Corn Laws.

These, in language may be too scurrilous, and in argument too weak, wicked, and absurd to gain influence with any but the shallow or vicious; still the victory is not yet won; to ensure it, will need the selfdenying, active, and untiring zeal of Protestants in circulating enlightening, sanctifying, and saving Truth.)

S E R M O N .

Isaiah viii. 20.

“TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.”

“To the law and to the testimony:” this is the test to which we would bring all doctrine, and the rule to which our church adheres, (see Art.vi). The Word of God is her guide, and in the light of this her formularies were framed. They hold prominently forth the glorious Gospel of Jesus Christ; and while she is faithful to the truth, she shrinks not from the duty of protesting against error. Romish errors have for ages presented the most dangerous quicksands to the Christian Church; hence we find them opposed by her Articles, denounced by her Homilies, and prayed against in her Services.¹

Tho' it is not my custom to turn your minds from the grand doctrines of the cross to subjects of controversy, yet have I ever felt it my duty at the return of this season to warn against the insidious approaches of Romanism,—a religion allied to the natural heart, but opposed to the glory of God, the salvation of souls, and the peace and happiness of families and empires. And when we look around, alas, we are painfully convinced, that never was there a time since the days of

¹ See Appendix A.

the Reformation that so peculiarly demanded watchful jealousy for the truth of God—when on the one hand, we see a multiplication of sects, schisms, and impositions leading to rationalism and infidelity; when on the other, Romish places of worship in this country have suddenly increased twelve-fold, when they boast in their whole communion above 1000 Bishops; when they disseminate weekly in this kingdom, 100,000 publications, which wend their way through the ignorant masses of our population, carrying with them destructive errors plausibly and insidiously stated; when sad to say, we see also the inroads of a Romanizing system elaborately prepared, most attractive to the eye, and adapted to inveigle the educated classes; and when Protestant principles have been so lightly valued, that the nation is now furnishing the laboratory at Maynooth which forges the manacles, and manufactures the schemes to enthrall the consciences and drag from the grasp of our fellow sinners in the sister land their charter of peace, the word of salvation, the inestimable jewel, to the enjoyment of which you and I were born, through the testimony unto blood of our forefathers! when I say we have not only seen such things, but now when we behold the audacity of the Pope of Rome, that he has issued a decree dividing our land into provinces and appointing ecclesiastical individuals over them to “govern them,” that he arrogantly claims each one of us, every baptized person in England as his subject, and if not obedient considers us as “heretics and schismatics” in a Romish diocese, to be persecuted and attacked by the pretended rulers he has placed over us.²—When such an insolent aggression is made on our civil and religious freedom, an insulting invasion on the rights of our beloved Queen,³ and a snare for a protestant people, is it a time for silence or peace with the errors of Rome? Is it a time to lay on our oars

as tho' no storm darkened the horizon? Rather are not the spiritual watchmen on the walls of Zion peculiarly called to "drive away all erroneous and strange doctrines," whether within or without, on this side or that, with the faith, resolution, and spirit of our martyred reformers! Are not each and all called by God, their country, and their children, to rise as one, to protest against, and resist the advances of Popery—to buckle on their armour, and as good soldiers of Jesus Christ, with the sword of the spirit, to "earnestly contend for the faith once delivered to the saints"!

I put little confidence in popular clamour, the age of progress, or the pride of intellect; such may withstand the priestcraft and tyranny of Rome, and perhaps rebound into latitudinarianism and infidelity. I trust the present movement is deeper and purer; it is not that the aggression touches our rights only, but our hearts, our principles, all that is near and dear and holy. And my friends, if with the Bible in our hands, prayer from our hearts, and faith in the Lord, England calmly and with dignity resists Rome, stands her ground, and defies her enemies, I have a sure hope that our beloved country will continue the land of freedom, the refuge of the oppressed, and the honored of God.

It is with these views you are invited to attend the meeting to be held (D.V.) next Friday evening, when the subject will be brought before you more in detail, but now we will endeavor, as far as a brief sketch can do it, to give you a general view of Romanism. We would speak not a word against individuals, (though individuals are accountable for the system they teach and the faith in which they trust,) we have no unkind feelings against any section of our fellow creatures—anger or bitterness against individuals is not christian zeal, we pity those in error, we are not opposed so much to persons, as to errors, we denounce the *principles* by which Popery

keeps her members in spiritual bondage; charity demands faithfulness to the truth, and she best manifests herself the friend of man when with all gentleness, but with all firmness she stands forward to expose enslaving and destructive errors. This under the blessing of God, will shew the exceeding peril and dreadful results of the tenets of Rome, and prepare all to be wary of their insidious approaches, and warn those inveigled to "come out of her, and not partake of her sins, lest they be consumed in her plagues."

Now, *what is Romanism?* Papists call it the old religion, and exultingly ask where was protestantism before Luther, and alas such is the ignorance of too many calling themselves protestants, that they are unable to give an answer for the hope that is in them, and of this ignorance Rome takes crafty advantage. But we affirm Protestantism to be the religion of the Bible, and the peculiarities of Romanism to be novelties and innovations unknown to the primitive church. Protestants appeal to the Word of God to prove their doctrine apostolic, and the tenets of Popery then unheard of.

The Church of England was founded in apostolic days, and had many Bishops during the first centuries, it was then pure and independent. The corruptions of Popery did not exist then even at Rome. In after years when they were introduced, Rome sought to subjugate the British church, but though sadly weakened by the invasion of the Pagan Saxons, the English Bishops *protested* † against Romish interference, and continued to do so through a succession of years, remaining a distinct independent branch of the Universal church, until at least the year A.D. 900.* From the year A.D. 1050 the British church was so far undermined, that England became a constant scene of Papal intrigue, and

* See "Church of England before the Reformation," Society for Promoting Christian Knowledge.

† As early as the Seventh Century.

gradually sunk more or less under the dominion of the Popes, and in the twelfth century the jurisdiction of Rome practically existed in England, though still protested against and at times powerfully resisted as an usurpation. Thus the English church was never a part of the church of Rome, though there was an illegitimate dominion, exercised partially, depending on circumstances of secular policy, which was continually protested against by English Bishops, Sovereigns, and Parliaments, from the day of its first commencement to its close. The corrupt doctrines and practices of Popery such as transubstantiation of the bread and wine in the Lord's Supper, the denial of the sacramental cup to the laity, the withholding the scriptures, purgatory, the invocation of saints, the worshipping of images, the purchase of indulgences, the celibacy of the priests, and the sacrifice of the mass, with many others too numerous to mention, all arose between the fourth and fourteenth centuries, and were introduced into England as the interference and usurped power of the Popes availed. It was *these novelties that were thrown off* (let us pray God for ever,) at the Reformation, together with the illegitimate power exercised by the Pope over the English church; and no new religion that was established. It was just the laying aside the errors and corruptions which had accumulated through ages of ignorance and superstition, and been established by the traditions of men, and returning to simple unadulterated Bible truth.

As we examine the peculiar tenets of Romanism, it is wonderfully adapted to please the corrupt human heart. Its gorgeous shows, processions, and music, gratify the eye and ear; its doctrines, abstinence, penance, and pilgrimages, satisfy the pride, superstition, and self-righteousness, of man; its pretended miracles, and sacrificing priesthood, captivate the idle, weak, and ignorant; its mysticism, subtleties, and

folios, fascinate the schoolmen; its indulgences, purgatory, and masses for the dead suit the luxurious; its priestly dominion pleases the ambition of ecclesiastics; its long drawn aisles, fretted roofs, beautiful architecture, altars, pictures, and statues, irresistibly enthral the sentimentalist; its glittering pageants, theatrical effect, showy attire, and illuminated books, draw the frivolous; its religious vows, secluded nunneries, and monastic cells, attract the romantic. In short, it possesses every thing with the name of religion that is adapted to the unrenewed mind, and with the title of Christianity, manifests the essential features of every false religion. They all make salvation to depend upon human merits, they all substitute external ceremonies and observances for religion, they all affect mystery, they all exalt the priest-hood, and almost all use images.

Oh, I would warn all against dallying with Popery, or listening to, or seeing, or reading anything in connection with it from curiosity. There are many attractive little books drawn up with the special intention of administering Popery in infinitesimal doses, so small and gentle and plausible as not to be seen until the whole constitution is influenced. Popery is what men naturally run into, and to which Satan urges them. It has been well called his masterpiece. In order to produce popery he had not to withstand the propensities of the natural heart, but to *fall in* with them, and to give them a direction, modified according to times, and places, and circumstances. Man's conscience extorts from him a religion of some kind. And he will readily submit to numerous severe laws and laborious observances, a galling and heavy yoke in the hope of propitiating his God; there is no annoyance to which he will not be in bondage so long as there is no mention of the heart. He cannot face a holy God, and therefore he has recourse to indirect substitutes such as outward forms and ceremonies—a confessor, penance, relics, the virgin, saints, the crucifix,

beads, and ave-marias. As the heathen substitute false gods for the true, so the Papacy substitutes false mediators for the *one* Mediator.

True religion is a practical matter, it stands forth in simple majesty and says "My son give me thine heart," it demands utter self-renunciation, and offers salvation of mere grace. The pride of fallen man is indisposed to submit to this humbling, sanctifying doctrine, the whole race born after the flesh are opposed to it, Satan and his legions are in league against spiritual religion, though he will readily suffer his captives to *profess* any religion just to keep them asleep in his meshes. To the carnal eye then it appears a hopeless case, but faith discerns that greater is He that is for us than all that are against us, that the Divine Saviour is at hand and his grace is sufficient for us, that he giveth the Spirit to those that ask him to guide them into all truth and make them conquerors. This was the principle that wrought at the Reformation, it was this that moved Wickliffe to commence the reform, it was this that enabled Luther in Germany, Calvin in Geneva, Cranmer in England, and Knox in Scotland to effect the revival of the doctrine of Christ, and shake off the errors, delusions, and trammels of Rome. But the Papists rejected the light, clung to their corruptions, and by the Council of Trent, held in the sixteenth century, clenched the chain of error including their most monstrous tenets about their neck, and branded their forefront as Anti-Christ for ever.

Popery is unchanged and unchangeable, what it was when in power, it will be again when its ambitious designs are completed. It is necessarily persecuting in its spirit, and though it may seem peaceable and tolerant where it cannot help it, or where jesuitical policy may suggest such a course, it *must*, by its own immutable mandates, persecute according to its power and opportunity. Need we remind you of the perse-

cutions of the Waldenses of Piedmont and France in the twelfth and thirteenth centuries ; the Wickliffites of England in the fourteenth century ; and the Bohemians in the fifteenth, in which it is estimated above a million were cruelly persecuted, hunted, and murdered for being disciples of Jesus ; or of St. Bartholomew's day in the sixteenth century, when a treacherous and horrible massacre of Protestants took place in Paris, Rouen, and Lyons, the number butchered in Paris alone in that one day, being 10,500 ; or need we point you to the Huguenots of the continent, or to the fires of Smithfield ; or the Gunpowder Plot ; all testifying its faithfulness to its principles of, when it is able, torturing heretics, (*i.e.* those who reject their errors,) to recant, or persecuting them to death ; and also its likeness to its prophetic character of being "drunk with the blood of the saints," Rev. xvii. 6. And I need now scarce remind you, as I alluded to it in my late Pastoral Address,* of the martyrdom of T. Chase in this Parish, and the persecution of various men and women for reading and teaching the Holy Scriptures to their children.⁴ Times are changed, but the character of Popery is the same, only lately a medal has been cast at Rome in honor of the massacre of St. Bartholomew's day. It still persecutes where it reigns, witness Achill and Dingle in Ireland, Madeira, and the Inquisition at Rome.

But let us examine the ground of the tenets of Romanism.⁵ Whence come the doctrines of justification by human merits, the sacrifice of the mass, sacramental justification, transubstantiation, the worship of the virgin, saints as mediators, purgatory, prayers for the dead, celibacy, seven sacraments, veneration of relics, indulgences, prayers in an unknown tongue, &c.? The writers of the New Testament taught none

* Hatchards', London.

4, 5, See Appendix D & E.

of them. And St. Paul declares Gal. 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.*"—Romanists point to tradition written and unwritten as their authority, but where is this tradition? What is it? If it proceeded from the Apostles it must be in accordance with their writings, but instead of that, it declares "another doctrine," therefore the Romish church conveniently suppresses the Holy Scriptures by which it might be detected, and thus through their traditions they make void the word of God. They impiously exalt them to an equal, and practically higher ground than the Inspired Word, while there is not one single sentence of them oral or written that they can *prove* to have proceeded from an Apostle or Evangelist. We are commanded to "prove all things and hold fast that which is good"; and if we apply this to written traditions, we find them diverse one from another, and none traceable to the Apostles, but contrary to their doctrines. If we apply it to unwritten tradition the case is more precarious; to have it pure it must have been handed down through a succession of individuals possessing perfect memories and perfect faithfulness, which is more than our knowledge of men will permit us to believe, especially when we find its teaching opposed to the Word of God. In the early ages, when Methuselah and Shem could connect Adam with Abraham, oral tradition corrupted primeval religion. Even the Mosaic institution, though designed but for one nation, had all its rules committed to writing. How much more is it to be expected in the religion designed for the whole world. Again, if we look to the voice of antiquity, the Fathers, or the church, as an interpreter of the Scriptures, we are on equally uncertain and erroneous ground. Even in the days of the Apostles we find that errors abounded through false teachers, and almost every Epistle contains warnings to be-

ware of such. The writings of the Fathers though containing much that is true, and profitable, give diverse opinions upon almost any passage of Scripture, regarding which a reference may be made, and sometimes convey most puerile notions.

Is it written that the Pope is infallible? No, but rather that "all men are liars." The church of Rome, as all churches, is composed of fallible men liable to err, and in assuming to itself the title of infallibility as an interpreter of the Word and Will of God, usurps the prerogative of the Holy Ghost. God has given us the Bible. By that we shall individually be judged. It will be no excuse to say we had pinned our faith to any priest or church, for God hath warned us against false teachers, and said "To the Law and to the testimony: if they speak not according to that, it is because there is no light in them." Isa. viii. 20. "Search the Scriptures," The Bereans "searched the Scriptures daily whether those things were so." John v. 39. Acts xvii. 11. "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." 2Tim. iii. 15. Therefore we hold that the rule of faith is *the written Word of God in the canonical books of the Old and New Testaments*, interpreted as regarding all saving truth, to the mind and heart of every believer by the Holy Spirit, who is promised to every one that asks. Luke xi. 13.

This is the rule of faith for which our reformers and martyrs contended, and to hold which they counted not their lives dear to them, but willingly yielded them up at the stake. Then was the torch of truth rekindled, and the blood of the martyrs was as the seed of the church. As good Latimer said, "Be of good comfort Master Ridley, we shall by God's grace this day light such a candle in England, as I trust will never be put out." We may see the godly jealousy with which the compilers of our formularies preserved the Bible as the foun-

dation of all our church's teaching, by a reference to the VIth and XXth Articles; to the "First Homily, or exhortation to reading of the Holy Scriptures"; and also to the Ordination Services. And to us has the pure Gospel been transmitted, that by faithfulness to the truth we might hand it down unimpaired to succeeding generations. And shall we by fear of singularity, or by cowardice, fall into that spiritual carelessness, false liberality, and sceptical feeling which asks 'what is truth,' and sees unmoved the tares of Popery sown through the length and breadth of the land? Oh may the present measures of the Pope arouse Protestant England; may we awake, "be watchful, and strengthen the things which remain, that are ready to die." "Remember therefore, how thou hast received and heard, and hold fast, and repent," and "earnestly contend for the faith once delivered to the saints."

I intended entering a little upon several of the Romish errors,⁶ but time forbids more than a passing allusion, and it is the less necessary, having directed you to the Bible as the rule of faith, for this cuts the ground from under them all. If the Bible is our rule, and these tenets are opposed to it, we have consequently to Protest against them as excrescences, and delusions and "another doctrine." In all Ecclesiastical History, we find that from the earliest days there were spurious writings and heresies put forth. The apostolic century was not without them; the second was (naming them after their chief heresies) the Gnostic century; the third the Novatian in which there were minor superstitions practiced; the fourth was the Arian century, now Monochism increased, and the word 'Mass' was first introduced, though not yet in the Romish sense, rights and ceremonies also were more numerous. The fifth century was the Nestorian, in this the Virgin Mary was first invoked, relics venerated, the dead prayed for, celibacy urged, the Apocrypha added to the canon

6 See Appendix E.

of Scripture, and Leo, Bishop of Rome had his primacy sanctioned. The sixth century was the Eutichyan age, superstition and folly increased, a thirst for dominion rose in Rome, the Virgin called the Mother of God, and lights used in churches during the day. The seventh, or Monotholite century, was indeed an age of superstition, purgatory fires were now lighted, numerous monasteries founded, ceremonies multiplied, yet Rome's supremacy was effectually resisted by the Waldenses, also in Wales, and in Scotland. In the eighth century, the truth was *buried* under the rubbish of errors, the Pope was supreme, images were worshipped, masses for the dead performed, the sacramental bread first called the image of Christ, and multitudes of miracles invented. In the ninth century, a female was made Pope, Cardinals were granted great privileges, and transubstantiation supported by some. In the next dark age, ignorance and depravity reigned, though the Waldenses held the Gospel in its simplicity. In the eleventh century, indulgences were granted, Papal tyranny increased, and the controversy respecting the corporal presence in the Lord's Supper reached its height. The twelfth century was rife with fanaticism, superstition, and immorality; the Pope was called a "deity on earth," equal with God! the Scriptures were forbid to be read; the merit of pilgrimages was taught; the sacramental cup was denied to the laity; and indulgence for sin of any kind was granted for money—fixed sums according to the sin! and scholastic divinity arose. In the thirteenth century, the corruption of the Romish church in doctrine, ceremonials and discipline was increased; the Waldenses were persecuted, converts were made at the point of the sword; the Inquisition was erected; transubstantiation was asserted formally at the fourth council of Lateran; communion in one kind common, though not established by law till A. D. 1500; auricular confession practised, the Virgin

asserted immaculate; Popes deified; scholastic theology still dimmed all religious truth; and many witnesses arose against the idolatry, error, and tyranny of Rome. In the fourteenth century, the Pope anathematized John Wickliffe of the Church of England for translating the Bible into English, and proving doctrine from Scripture alone. In the fifteenth century, John Huss and Jerome of Prague, were burnt alive; the writers of this day say "the Pope made himself more than God;" the laity were now by law deprived of the sacramental cup; persecutions carried on against the Lollards; the freedom of the virgin Mary from original sin, and other superstitions were decreed by the council of Basle; and the sale of pardons was continued to raise money. Now were Papal corruptions complete and its abuses gone to the greatest height of enormity. In the sixteenth century, at the diet of Spires the Reformers drew up a protest against the errors of Romanism, hence they were called Protestants; and through the instrumentality of Luther, Melancthon, Cranmer, Martin Bucer and others, the blessed Reformation was effected.

Now, the rise and progress of Popish tenets, of which I have just given a brief sketch, powerfully shows their baseless character. An idea would be first mooted or conjectured by perhaps some well intentioned person, by his followers it is greatly exaggerated, in the next age a practice or doctrine is proposed and founded upon it; in the following centuries it forms a subject of fierce controversy, as many Romish writers against it, as in favor; in a succeeding age at some council, it is formally propounded as the doctrine of the church, and thus "Rome has erred in rites, ceremonies, and matters of faith." She has assumed blasphemous rights and power, and decreed other doctrines contrary to that we have received from the inspired Scriptures,⁷ and thus "opposeth and exalteth

⁷ See Appendix F.

herself above all that is called God," 2 Thes. ii. 4. She boasts of her unity of doctrine, and there cannot but be unity where all set aside God and his word, and pin their faith upon the infallibility of the Pope, but it is an unity of error, an anti-apostolic and anti-christian unity. She has an unity of practice, to deceive and pervert, or persecute, but it is of that chameleon nature that it changes its plans according to situation and circumstances. In ancient Rome she adapted her festivals to the Pagan feasts; in India, she now likens them to those of Brahma; in China, that great country, open but alas scarcely entered upon by us, (while Rome counts above 100 Missionaries there), she easily assimilates her rites to those of Bhudda; in poor Ireland, the grossest superstitions "and lying wonders" (2 Thes. ii. 9.) are practised; in England, she has up to this time affected liberality to meet the popular feeling, she administers a refined, subtle theology, and practises any deception which may enable her to proselyte, her doctrines justifying either falshood or murder when in aid of Popery.*

Such is the brief and imperfect view of Popery which I have thought it my duty to lay before you at this season. May it arouse us all to watchfulness against its fascinations, and remember that, in our own breasts there is much to lead us to a similar spirit of persecution, and practically if not professedly to the same destructive errors. Those venerated men of our church, who under God were the means of giving us the Bible, have in our Articles, given us an admirable summary of Christian truth, many of them specially directed against the false teaching of Rome. To these articles, which you will find at the end of the book of Common Prayer, I earnestly direct your attention, and pray you study them closely, and compare them with God's Word. In the book of Homilies

* To dissemble and equivocate, and confirm it with an oath, is lawful according to *Liguori*, a Romish Standard Divine. See also, "Punishment of Heretics; Appendix (D).

of the Church of England also, which should be in the hands of every churchman, are some of the best Sermons ever printed, showing to men the way of salvation, and refuting the doctrines of Rome. These are days it behoves every man to examine the ground upon which he stands, and pray God he may 'find mercy to be faithful.'

"The God of Jacob is our refuge," to him therefore let us ever pray "From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandments, good Lord deliver us." And when we consider how securely the chains of Rome are rivetted on her deluded followers, by its "name to live" meeting the religious disposition; and by its perverted teaching, suiting the natural mind, the worldly heart, and harmonizing with the religion of the feelings; I believe there is no portion of our fellow sinners more deeply requiring our earnest prayers "that their eyes may be opened" to see the iniquity of the doctrines avowed by their church, and that they may be converted to "the truth as it is in Jesus." There should be no animosity to Roman Catholics, no persecution, such is not the spirit of Protestantism, and the enlightened christian will ever restrain the unthinking and ignorant from vindictive feelings and violence.

If I read this event (the present aggression) aright, it may prove a merciful warning of God to our favored land. We have too much forgotten our privileges. It is to make us know and value our Bibles, to lead us to examine ourselves whether we are on the Rock, prepared to give up all, life itself for our Saviour and his cause. It is to drive us to prayer; God and our consciences know how little secret meditation, prayer, and intercession there is. It is to open the eyes of many; alas, who have tampered with Rome, looked on, and loved the sorceress, and to warn them to flee

from her blinding blandishments, and besotting embrace. (Rev. xvii. 5, 6.) It speaks to the minister of Christ, that he give a clear and certain sound, setting forth plainly the distinctive truths of the gospel. Is it not also a call to the faithful for more gratitude for their mercies unspeakable, — an open Bible, a free Gospel, an all-sufficient and precious Saviour— and to lead them to show their thankfulness by more self-denying love and labour for the poor—by promoting the reading of that word which Rome hides and hates—and, if they cannot give themselves and their time to the work, by giving their money to enable others to take the Gospel to the ignorant, and vicious.

In conclusion, it behoves us to warn each, that you do not deceive yourself. It is not that your own heart is right in the sight of God, because you are ready to resist Popery. You may be no Papist and yet destitute of vital religion. Oh my dear hearers, let us ever bear in mind, that however valuable and necessary a clear theoretical knowledge of Scriptural truth may be, it will in itself avail nothing to salvation, unless as it is applied to the heart with the power of the Spirit, and produces love to Christ, holiness, zeal, and devotion in his service. We possess great privileges, invaluable blessings—the pure word of God in our hands, a scriptural Liturgy, the Sacraments duly ministered, and the Gospel preached; but if *you*—O my fellow sinner, in love I warn you—if you reject Christ, you will be more guilty than the Papist, for you perish with the Bible in your hands; you perish with the ordinances of Christ celebrated around you; you perish with the invitations of mercy sounding in your ears; you perish under that accumulated wrath which shall overwhelm every despiser of the Gospel for ever. What will it avail that you reject the fable about “purgatory,” if you take not heed to the truth of God, which says “the wicked

shall be turned into hell and all that forget God." What will it profit you that you protest against "auricular confession," if you examine not your heart and life, seek not the gift of repentance and a broken and contrite heart, for "unless ye repent ye shall perish." Where will be your advantage, that you deny the blasphemy of "the virgin's intercession," if you are not moved by Christ's love, and tender touching invitations, and by a lively practical faith, have a personal interest in his atoning blood, perfect righteousness, and all prevailing intercession. What will it avail you, that you protest against the idolatry of the doctrine of "transubstantiation and worshipping the Host," if you partake not of the holy emblems of our Lord's dying love, offered you here from month to month, and feed upon Him in your heart, by faith with thanksgiving. How can it profit you that you reject the impiety of "worshipping saints and angels," if you 'shut not your door and pray to your Father which seeth in secret,' through our one Mediator Christ Jesus, for we must pray or perish. What will it advantage you, that you reject "tradition" as an imposture, as the vain words of man, if you neglect the Word of God, and do not read it on your knees with earnest prayer for the teaching of God's Spirit, and take its guidance as a light to your feet in your daily life. What availeth it though you reject "human merits for justification, monachism, and asceticism," if you seek not the grace of sanctification, set your affections on things above, be zealous in 'maintaining good works,' and "visit the fatherless and widows in their affliction, and keep yourself unspotted from the world."

Oh my dearly beloved brethren, "Examine yourselves whether ye be in the faith,"—that faith which consists not in notions, nor a formal profession, but which purifieth the heart and worketh by love, and leadeth into the holy footsteps of our Lord.

Oh let us "give more earnest heed to the things we have heard, lest at any time we should let them slip;" "how shall we escape if we neglect so great salvation." Behold the Lamb of God! View Him dying a death, as ignominious as it was painful, and as painful as it was accursed. See Him mocked of his enemies, deserted by his friends, and, for our sins were laid upon Him, forsaken by His God—"the chastisement of our peace was upon him, and with His stripes we are healed." Here is one mighty to save the lost, the ruined, and undone, every one that thirsteth, without money and without price. There are unsearchable riches in Christ, adapted to meet our every want, and there is salvation in none other; go then to the Lord Jesus, just as you are—for will, for power, for welcome, and pardon, and peace, and grace—for all; for He "is made unto us wisdom, and righteousness, and sanctification, and redemption," our "All and in All." AMEN.

A P P E N D I X .

A. Page 3.

The CHURCH of ENGLAND, OPPOSED to ROMANISM:—

IN HER ARTICLES. XIX:—"So also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith":—

XXII:—"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God":—

XXXI:—"Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were *blasphemous fables, and dangerous deceits*":—

XXXVII:—"The Bishop of Rome hath no jurisdiction in this realm of England." See also, Articles XXIV and XXV.

IN HER RUBRICS:—"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." See also Article XXVIII.

IN HER PRAYERS:—When we were "by Popish treachery appointed as sheep to the slaughter," "we yield Thee our unfeigned thanks and praise," "for the deliverance of our Church and Nation from Popish tyranny and arbitrary power," and "Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favor with the light of thy Gospel, to us and our posterity for evermore."

IN HER HOMILIES, she calls Romanism "an ungodly and counterfeit religion," "by Anti-christ invented," and of the Pope "He ought rather to be called Anti-Christ, than Christ's Vicar, or St. Peter's successor; seeing that,—he teacheth so directly against both St. Peter, and against Our Saviour Christ."

The Church of England's sole RULE OF FAITH is "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." Article.VI.

Thus our Church has a bulwark of Scripture truth which makes her an impregnable fortress against the errors of Romanism.

Those have fallen into a miserable mistake who have thought Romanism possessed any truth, any good, not to be had in our Church. Our Reformers rejected and cut off nothing but what the Word of God obliged them. So that the first drawing towards Romanism is a diverging from the truth, falling into error, and leaving the doctrine of our Scriptural Church. The Standards of our Church do not recognize Romanizers, but as enemies.

How far such are guilty of promoting the present aggression, the following paragraph will shew; taken from a periodical published at Rome, to which Dr. Wiseman is said to contribute:—"We cannot sufficiently excite the attention of all good Catholics, and chiefly of the holy congregation of the Propaganda Fide, to the state of Anglianism, in its pursuit of the new doctrines propagated with

such force and such success by Messrs. Newman, Pusey, and Keble. With arguments drawn from the works of the most holy Fathers, of which they have undertaken a new edition in English, they labor for the restoration of the ancient Catholic liturgy—of the breviary (which many of them, as it is known to our correspondent, recite every day)—of fasts—of the monastic life—and of many other religious practices. Besides, they teach the insufficiency of the Bible as a rule of faith—the necessity of tradition, and of ecclesiastical authority—the real presence—prayers for the dead—the use of images—the power of absolution in the priesthood—the sacrifice of the eucharist—devotion to the most holy Madonna—and many other Catholic doctrines; so that but very little stands between them and the true faith, and that little becomes less and less every day.”

The doctrines of the Church of England remain the same, whatever individuals may have done, and every Member however humble has a right to claim Scripture truth, as taught in her Articles and formularies, from the pulpit as well as from the reading desk.

We confess the multiplication of dissenting sects, schisms, and impositions, is very grievous, leading as it does many to apathy, indifference, and infidelity, but this while it should lead us to love and adhere to our Church which presents such a unity of truth, is no excuse for those who, disgusted with schisms, fly into the opposite extreme, and incline to, or adopt, the unity of error offered by the apostate church of Rome.

B. Page 4.

THE POPE'S BULL.

THE POPE says:—“In the plenitude of our Apostolic power, we constitute and decree, that in the kingdom of England, there be restored the Hierarchy of Ordinary Bishops, who shall be named from Sees, which we constitute in these our Letters, in the several districts of the Apostolic Vicariates.”

“We also invoked the assistance of Mary the Virgin, Mother of God, and of those saints who illustrated England by their virtues, that they would vouchsafe to support us by their patronage with God to the happy accomplishment of this affair.”

CARDINAL WISEMAN in his Pastoral:—“So that at present, and till such time as the Holy See shall think fit otherwise to provide, we *govern and shall continue to govern*, the counties of Middlesex, Hertford, and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as Administrator with Ordinary jurisdiction.”

The following paragraph from *L'Univers*, the organ of the R. Catholic hierarchy completes the picture:—“*Since the promulgation of the Papal Bull*, the personages who shall for the future assume the titles of Archbishop of Canterbury and Bishop of London will be mere intruders, schismatic prelates, without any spiritual authority.” “Yes, the act of supremacy just published by the Pope denies the existence in England of any spiritual authority but that of his own.”

AND THE ROMISH *consecration oath* runs as follows:—“All heretics (that is, the Protestants) and schismatics (that is, the Greek Church) I will persecute and attack to the utmost of my power (*pro posse*);” and their “*Catechismus, ex decreto Concilii Tridentini ad Parochos*,” says, “It is not however to be denied, that they (Heretics) are still in the power of the church, as those who may be summoned to Trial, Punished, and Condemned with an anathema;” and their Canon Law, published in Dublin, in 1832, under the sanction of the Romish Archbishop, Dr. Murray, says, Boniface VIII—“we declare, assert, define, and pronounce, that to be subject to the Roman Pontiff, is to every human creature altogether necessary for Salvation.”

The Pope tells us in his Bull that the greatest of blessings has been bestowed upon our country by the restoration. If the blessing is the greatest we can enjoy, surely we may look for this greatest of all blessings when this hierarchy had the plenitude of its authority. What was it then? What was it when Mary sat on the throne of England? Why, during the period of four years as history assures us, 300 persons, for conscientious views, were committed to the flames, and 400 perished by cruel tortures and imprisonment; a court was established for the trying of heretics, similar to that of the Inquisition in Spain; and a law was in existence that any one receiving heretical books should be punished with death.

Rome is never satisfied with tolerance, or equality, she will cry give! give! until she has supremacy; and a return to Popery, will be a return, to persecution, superstition, and slavery.

C. Page 4.

CHURCH OF ROME ON ALLEGIANCE:—

In reference to 2 Chron. 26, "If, therefore, on account of a corporal leprosy the priest can judge a king and deprive him of his kingdom, why cannot he do so on account of a spiritual leprosy; that is on account of heresy, which is typified by the leprosy." *Bellarmino*, a standard at Maynooth; again:—

KINGS OUGHT TO PUNISH HERETICS, "therefore (The Pope) can and ought to command kings to do these things, and if they do not do them, to compel them by excommunication and other suitable modes" — excommunication (by Cardinal Wiseman against Queen Victoria, for instance), absolving her subjects from their allegiance. For "therefore, as soon as any one is denounced by a sentence as excommunicated on account of his apostasy from the faith, *ipso facto* his subjects are absolved from his dominion, and from the oath of allegiance by which they were bound." By a succession of Popes such has been done: to take one instance—the Bull of Pius V. against Queen Elizabeth, and remember, what has been may be; because of the infallibility of the church of Rome it ought to be, and must be when opportunity serves.—"We declare the aforesaid Elizabeth a heretic, and favourer of heretics, and her adherents in the matters aforesaid to have incurred the sentence of anathema, and to be cut off from the body of Christ. And we also declare her deprived of her pretended right to the kingdom aforesaid, and of every other kind of dominion, dignity, and privilege. And we also declare the nobles, the subjects, and the people of the said kingdom, who have in any manner taken an oath unto her, to be for ever absolved from their oath, and from every obligation of authority, fidelity, and duty. And we, by the authority of these presents, do absolve them: and we deprive the said Elizabeth of her pretended right to the kingdom, and of all other things aforesaid. And we command and forbid all and each of her nobles, subjects, people, and others aforesaid, from daring to obey her, or her monitions, commands, and laws. And whosoever shall act otherwise we include in the like sentence of anathema." And *Alphonsus de Castro*, an author recommended lately in the new Roman Catholic Cathedral in London, declares the same doctrine on Allegiance.

And again, "It is inferred, that servants and vassals are *ipso jure* (by the law itself) liberated from service and fidelity to a heretical master, as also men-servants and maid-servants, from obedience to the same;" apply this to our Army and Navy in which there is an increasing number of Roman Catholics, and what is the consequence; does not this system render us liable to be betrayed!

The least knowledge of the history of Romanism must satisfy any one that political power is claimed as well as spiritual. But since the present Protestant spirit has been shewn, their letters say their people are taught "to render to Cæsar the things which are Cæsar's, and to God the things which are God's." Now the Popish reading of this is to put the "Pope" in the place of "God," and as was seen at a late public dinner they give the Pope precedence to the Queen. We must beware of the

“Scripture teaching! of Rome,” when in one of her formularies, Rev. 22ch 8v. is quoted to support angel worship, omitting the words, “see thou do it NOT, worship God.” verse 9.

D. Page 9 and 10.

ON THE PUNISHMENT OF HERETICS.

The doctrine of Romanism on the punishment of heretics may be gathered from a few brief extracts from Dens, Aquinas, Maldonatus, Bellarmine, and Liguori, whose Works are now Class books at Maynooth. On Matt. xiii. 29 “Christ does not forbid heretics to be taken away and put to death by this: on which subject you must consult Maldonatus.” Maldonatus on the same passage, “There are some who abuse this place by trying to prove that heretics are not to be punished or put to death, which they who do, seem to be anxious about themselves.” “Therefore they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death; for heretics are so much the more pernicious than thieves and murderers.” “What need is there to wait for the harvest? They are quickly to be plucked up, they are quickly to be burned.” “The Catholic Church if she collects together some by the *destruction of others*, she heals the grief of her maternal heart by the liberation of so many souls,” (thus the lauded Massacre of St. Bartholomew, has kept multitudes for ages in her cruel embrace.) “Relapsed heretics, even though penitent, ought to be put to death.” “Heretics are to be burned with fire, in which case their mouth and tongue ought to be bound up, lest they should scandalize the weak with their blasphemies.”

And the learned divine Cardinal Bellarmine sums up his defence of these laws with this pithy, but most instructive declaration—“When weak, the church commits the heretics to God; when strong, to the executioner.”

E. Page 10 and 11.

ROMISH ERRORS.

Out of a mass of Errors we will expose a few:—

ON JUSTIFICATION. Rome says:—“If any one shall say, that men are justified either by the imputation of Christ’s righteousness alone, or only by the remission of sins, to the exclusion of grace and charity, which is poured into their hearts by the Holy Spirit, and which is inherent in them; or that the grace by which we are justified is the favor of God alone; let him be accursed.” (Conc. Trid. Sess. 5. Can. 11) In contradistinction to this how explicit is Scripture, that it is by Christ *only*, and not meritoriously by our own works, “The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference: for all have sinned and come short of the glory of God; being justified freely by HIS grace through the redemption that is in Christ Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. So therefore we conclude that a man is justified by faith without the deeds of the law. (Romans iii. 22—24, 27, 28.) And I cannot forbear to add our article XI—“*On the Justification of Man.*” “We are accounted righteous before God, only for the merit of Our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine and very full of comfort, as is more largely expressed in the Homily of Justification.” See “Homily on Salvation.”

ON SUPPRESSION OF THE SCRIPTURES. “But if, any one shall have the PRESUMPTION to read or possess them, without written permission, HE SHALL NOT RECEIVE ABSOLUTION until he have first delivered up such Bible to the ordinary.” (Index librorum prohibitorum.) The Priests have in many instances taken the Blessed Volume from their poor and burnt it; and the late Pope braided its circulation as *dangerous, wicked, and pernicious*—contrast this, with John v. 39. Isa.

xxxiv. 16. 1 Thes. v. 27. Eph. vi, 17. Romans i, 7, &c. And see our 1st Homily "on reading the Holy Scriptures," which is so admirable, that to quote any would incline us to extract all.

ON PURGATORY :—The Council of Trent affirms that there is a purgatory; and that the souls, there detained, are helped by the masses, prayers, alms, and other good works of the living. (Conc. Trid. Sess. 25. Decret. de Purgat.) Contrast Heb. ix, 27. Matt. vii. 13, 14. Luke xxiii, 43. Rev. xiv. 13, &c.

MIRACLES ;—The countless pretended Miracles and 'lying Wonders' asserted by the Church of Rome, are too absurd and puerile to quote, but to shew they are not the refuse of by-gone ages, the Pope writes within the last few months, "that he has with great joy granted the prayer of the Clergy of Rimini, that they may be permitted, as a striking mark of their eminent piety and gratitude, to ornament with a crown of gold the image of the 'Mother of Mercies,' which has become celebrated within the last two months throughout the whole country, BY THE MIRACULOUS MOVEMENT OF ITS EYES, TO THE GREAT ADVANTAGE OF THE FAITHFUL!"

RELICS :—The impostures passed off under this title would fill a volume, and by them Romanism takes advantage of the credulity of the weak and the popular love of the marvellous.

MARIOLATRY, or the WORSHIP OF THE VIRGIN MARY :—From a prayer of St Bernard, taken from the 'Sacred Heart'. "Remember, O most pious Virgin Mary, that never hath any one been known to have recourse to thy protection, implore thy aid, or seek thy intercession, without obtaining relief; confiding therefore in this thy goodness, to thee I come, before thee I present myself a sorrowful penitent, beseeching thee to adopt me for ever as thy child, and take upon thee the care of my eternal salvation. Mother of the Word Incarnate! despise not my petition, but mercifully hear and grant it."

From *The Glories of Mary*; a book taught at Maynooth,—“Everything in heaven and earth, which is subject to God, is also subject to the Holy Mother of God”—“By her the miserable are saved”—“She saves by her mercy those to whom her Son in justice cannot grant mercy.”

We might pursue this without end, the following will suffice from "The Litany to our Lady"—“Holy Mary, Mother of God, pray for us,” “Holy Mary, seat of wisdom, Tower of David, Ark of the Covenant, Gate of Heaven, Refuge of sinners,”—here are the titles which belong to Christ alone, and divine honors conferred on her! And the late Pope at the close of his encyclical letter calls the “most holy Virgin Mary his greatest confidence, even the whole FOUNDATION OF HIS HOPE,”—“*nostra maxima fiducia, IMO TOTO RATIO SPEI NOSTRÆ!*” Contrast 1 Timothy, ii. 5, 6. 1 John, ii. 1, 2. Acts, iv. 12.

THE CONFSSIONAL : The impurities of this we cannot enter into; but, besides the abominations, and low standard of morals to which it leads; it is a vast engine in the hands of Rome, whereby her Priests gain an influence round every hearth, which winds through every grade of society, and exercises a mighty power on interests, family, social, and political.

THE CHURCH OF ROME, while holding these errors, professes to receive the Bible, and retains works of much devotional fervor; but this only renders the system the more dangerous, and likely to ensnare the unwary.

THE FOLLOWING TEXTS

ARE SELECTED

On Some of the Errors and Mis-Statements of the Papacy.

**Against the Prohibition to Read
the Scriptures.**

Isaiah xxxiv, 16
Deuteronomy vi, 7, 9
Matthew xi, 25
Luke xvi, 29 and 31
John v, 39 and 47. xii, 48
Acts xvii, 11
Ephesians i, 1. vi, 17
Colossians iv, 16
I Thessalonians v, 27
II Timothy iii, 15 - 17
Romans i, 7
I Corinthians i, 2
Galatians i, 2
I John ii, 1, 12, 13
I Peter i, 1
Revelation i, 3. xiv, 6. xxii, 19

**Against Tradition and the Doctrines
of Men.**

Deuteronomy iv, 2
Proverbs xxx, 5, 6
Isaiah viii, 20
Matthew xv, 3 and 9
Mark vii, 7 to 9
Romans xv, 4
Colossians ii, 8
Revelation xxii, 18 and 19

Against Salvation by Works.

Matthew xix, 25 and 26
Luke xvii, 10
John vi, 28 and 29
Romans iii, 10 to 27
Galatians ii, 16. iii, 10 & 11. v, 4
Ephesians ii, 2, 8, and 9

Free Salvation through Faith only.

John iii, 16
Acts xvi, 31
Romans iii, 23 to 27. v, 1, 20, 21.
viii, 38 and 39. xi, 5 and 6
Galatians ii, 16
Ephesians ii, 8 and 9
Hebrews xi

**Faith the only Source of Good
Works.**

Romans vi, 1 and 2
Galatians v, 6
Ephesians ii 8 and 9
Titus ii, 13 and 14
Hebrews xi
James ii, 14, 17, 20, 22, 26

*On Salvation***Against the Selling Indulgences,
and Auricular Confession.**

Psalm cxxx, 4
Isaiah xliiii, 25. xlv, 22
Jeremiah i, 20
Matthew x, 8. xxi, 12 and 13
Mark ii, 7. xi, 15 and 17
Luke xv, 18 and 19. xix, 45 and 46
John ii, 14 to 16
Acts viii, 18 to 20
Ephesians iv, 32
Titus i, 11
Revelation xxi, 6. xxii, 17
James v, 16
I John i, 7

**Against Refusing the Cup
to the Laity.**

Matthew xxvi, 27
I Corinthians, xi, 28

**Against the real presence in
the Lord's Supper.**

Matthew xxvi, 29
John vi, 35 and 63. x, 9,
Acts iii, 21
I Cor. xi, 25 and 26. x, 4

**Against Preaching and Praying
in a Foreign Language.**

I Corinthians xiv, 3, 16 to 19

**Against Renewing the Sacri-
fice of Christ.**

Romans vi, 3 and 10
Hebrews vii, 26 & 27. ix, 12, 23
25, to 28. x, 10, 12, 14, 18
I Peter iii, 18

*Against the Mass.***Against the Worshipping of Saints,
Angels, and the Virgin Mary.**

Matthew iv, 10
Luke i, 46, 48, compared with xi, 27, 28
John ii, 3 and 4
Acts x, 25 and 26. xiv, 14 and 15
Colossians ii, 18
I Timothy ii, 5 and 6
I John ii, 1 and 2
Revelation xix, 10. xxii, 8 and 9

Against the Worship of Images.

Exodus xx, 4 and 5
Deuteronomy iv, 15 and 16
Acts xvii, 29
I John v, 21

Against the Assumed Power of the Pope and the Priests.

Matthew xxiii. 9
 John xviii. 36
 I Corinthians iii. 11
 Galatians ii. 11
 II Thessalonians ii. 3 and 4, 8 to 10
 I Peter v. 1 to 3
 II Corinthians i 24. iv, 5

Against blind Submission in matters of Faith.

I Thessalonians v. 21
 I John iv. 4
 I Corinthians x. 15
 Galatians i. 8

Against Prayers for the Dead and Purgatory.

I Samuel xxv. 29
 Isaiah 38, 18
 Ecclesiastes ix. 5 and 6
 Matthew vii. 13, 14. viii. 11, 12. xxv. 46
 Luke xvi. 22 and 23. xxiii. 43
 Romans v. 1. viii. 1.
 Hebrews vii. 25. ix. 27
 I John i. 7
 Revelation xiv. 13

Against Infallibility.

Romans xi. 20. 21, 22
 Revelations ii. 5

Against Supremacy of Rome and of Peter.

Matthew xx. 25 to 28. xxiii. 8, 10 & 11
 Acts viii. 14 [xx. 26 27
 Ephesians ii. 20. iv. 11
 II Corinthians xi. 5
 Galatians ii. 11
 I Peter v. 1 to 5

Against the Celibacy of the Priests.

Matthew viii. 14
 I Corinthians vii. 2 and 9. ix. 5
 I Tim. iii. 2 & 4, 11 & 12. iv. 1 and 3
 Titus i. 5 and 6
 Hebrews xiii. 4

Against all Intercession but that of Jesus Christ.

I Timothy ii. 5
 I John ii. 1

Against Rome.

I Timothy iv. 1 to 8
 II Thes. ii. 3 to 11
 Revelation xii. 3 & 9. xiii. 1 & 2. xiv. 8
 xvii. 1, 3, 5, 6, 9, 15, 18.
 xviii. 2, 11, 13, 24.

Against Superstitious Fasting, or as a Meritorious Work.

Matthew xv. 11
 Mark vii. 15
 Acts xi. 9
 Romans xiv. 17
 I Cor. viii. 8. x. 25 and 26
 Colossians ii 16 and 20 to 23
 I Timothy iv. 1 to 3

Against the Perpetual Virginity of Mary.

Matthew i. 25. xii. 47. xiii. 55 and 56
 Mark iii. 32. vi. 3
 Luke ii. 7. viii. 20
 John ii. 12. vii. 5 and 10
 Acts i. 14

Against the Immaculate Conception of the Virgin.

Psalms xiv. 2 and 3
 Isaiah liii. 6
 Luke i. 28, 30, 47 & 48. ii. 50. viii. 20
 John ii. 4
 I John v. 19

The Holy Spirit offered to all.

Luke xi. 13
 Acts ii. 17, 38 and 39
 Romans viii. 15 and 16

Other Texts against Popish Errors.

Luke xi. 27 and 28
 John iv. 24
 Acts xix. 23 to 40
 I Timothy iv. 8
 I Peter iii. 21

Summing up of the Whole. Titus iii. 3 to 8

Against the Apocrypha being the Word of God.

The Book of Wisdom contradicts Kings I
 Baruch i. & ii. contradicts Jer. xliii. 6 & 7
 I Esdras iii. and iv. - Ezra's account
 I Macc. vi. 4 to 16 - II Macc. i. 13 to 16.
 Tobit v. 12 - Tobit xiii. 15 [ix. 28
 See also, I Mac. iv. 46. ix. 27
 II Mac. ii. 23. xv. 38.
 And the Prologue to Ecclesiasticus

I Macc. viii. 16, i. 6 & 7. *Opposed to Fact*
 Wisom viii. 19 and 20
 II Esdras viii. 33
 Tobit xii. 8 and 9
 Ecclus. iii. 3, 30. xxxv. 3. xiii. 34
 II Mac. xii. 43 & 44 xiv. 41 to 46
 Judith ix. 2 and 9
 Tobit vi. 16 and 17

Contradicts the whole tenor of Scripture.

The Apocryphal books were not received by the Jews, are not quoted by our Lord or his Apostles, and were rejected by almost all the early Christian Writers. See Art. vi.

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