

4. The Church of Rome has ceased to be a Church of Christ, because it has altered many doctrines of Scripture, and added others of which Scripture makes no mention, and which are subversive of the truth of God.

Chief among the alterations is the meaning given to the Eucharist. The night in which He was betrayed, Christ instituted the sweet, yet sad memorial, by which his people in all ages to come were to recall His death "Till he comes." Little by little this great Christian sacrament lost its original meaning, until in 1059, the Council of Lateran decreed that the bread and wine were the true body and blood of Christ, handled, broken and ground by the teeth of the faithful, a doctrine which the Church of Rome has further improved upon since then, the communicants being now deprived of the cup, the host having to be taken whole, without grinding or breaking, and being the body, blood, soul and divinity of the Lord Jesus, offered in sacrifice at every mass, by the priest, who, in virtue of his sacred office and by five Latin words "*Hoc est enim corpus meum*," has—to use the very words of Roman Catholic authors—"created his Creator."

Contrast these strange doctrines and practices to the New Testament teaching. Christ himself is the Priest who offered himself in sacrifice, Heb. ix: 26, his sacrifice was made, once only, Heb. x: 12. By that one offering, he hath perfected forever them that are sanctified, Heb. x: 14, and therefore acquired the right to remit us all our sins. Where the remission of these is, there is no more offering for sin, Heb. x: 18. We have the right to consider the sacrifice of the mass an unworthy and blasphemous parody of the most sublime act of love of God to men. The efficacy of the Sacrament to procure spiritual good, independently of the communicant's disposition of mind, is, moreover, formally contradicted by Jesus himself. Some Jews had taken from some figurative saying of his the gross idea that he meant that life would be given to those who ate his flesh and drank his blood. He corrected their error—the same error which is now part of the faith of the Church of Rome, on this very point, by saying: "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I have spoken unto you are spirit, and they are life." John vi: 62.

Baptism, the other sacrament of the Christian Church has also been disfigured, it being taught that it takes away the stain of original sin, and, therefore, that children dying without baptism cannot enter heaven (Catech. Conc. Trid. pars. II.), and this in the face of what is written, that the baptism which saves us is not "the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, 1 Pet. iii: 21, and that "It is not the will of your Father in Heaven, that one of these little ones should perish." Matt. xviii: 14.

We pass over the addition of five so-called sacraments to the ones just