

"Idolatry of the Church of Rome"

Last Sabbath evening, the Rev. J. G. Robb, B.A., of Cooke's Church, addressed a crowded congregation on the idolatry of the Church of Rome.

The preacher took as his text Colossians, 2nd chapter, 18th verse, "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 fleshy mind."

He wished to direct their attention this evening to the subject of Romish idolatry. The worship in the Church of Rome is different from that required by the Lord of his people; to what the Lord Jesus Christ taught when He said to the woman of Samaria, "The hour is come, and now is, when the true worshippers worship the Father in spirit and in truth." The form of worship in the Church of Rome is the worshipping of saints and angels, and the veneration of relics. In opposition to all this they apply the words of the text, "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 fleshy mind." The Apostle here warns the Colossian Christians against unchristian practices; amongst others, against being led by a show of wisdom, or after the commandments and doctrines of men to render any religious service save what God had required. He teaches them that God had appointed and described the worship that was acceptable to Him; that beyond that they were not to go "intruding into those things they had not seen," and that in the matter of worship they were to discard the fanatical tendencies which sought a higher wisdom and sanctity than the simple reception of the Gospel and obedience to its precepts, which seemed to the fleshly mind to secure. The apostle here expounds and enforces in regard to the principles of faith not only "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," but also that "without faith it is impossible to please God;" and that "whatsoever is not of faith is sin." That worship then, whether it spring from or directed by the traditions of men, the wisdom of the human mind, or any imagined humility—that worship is to be avoided, because it is offensive to God, and sinful in His sight. In worship God's word is to be their only guide. For faith, and not a show of wisdom in will worship, and humility, and neglecting, is to dictate and direct our worship. Faith is exercised with the Word of God; and in regard to worship what does that word testify? Faith is to believe what God has written, faith is to receive what God has spoken as true; to be guided by faith is to be guided by that written word—the Bible; to be guided by its precepts and teachings. Let them therefore try to understand what worship God requires of man. God wrote on tables of stone commandments which are imperishable. In Exodus, 20th chapter, 2nd verse, they read, "Thou shalt have no other God before Me." The second commandment limits the mode of worship: "Thou shalt not make to thee any graven image, nor the likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God." Here they were distinctly instructed in the most distinct and authoritative way as to the manner of worship of the only living and true God. The object of our worship is One and that One we are to worship as He Himself directs:—"Thou shalt have no other God before Me." Then there is the mode in which God is to be approached. They are commanded not to make or appoint of themselves any religious service of any kind. They are not to make any graven image—"Thou shalt not make to thee any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth." Mark the language! These words were not written with ink or human pen, but by the finger of God Himself. This command does not forbid statuary or painting—it is addressed to each individual of God's worshipping Church, and not to artistic workman merely. It forbids human art, and all exercises of imagination in their worship of God, except what God Himself commands; and it expressly forbids the bowing down to any being or thing, the rendering of any religious homage to any but God, or in any way but as he prescribes "Unto thee." That is another significant word, "unto thee." What is the meaning of this? It means that thou shalt not make of thyself, by thine own appointment, by the device of thine own will, or the exercise of thine own judgment, any graven image, or the likeness of anything &c. God directed Moses to make the Cherubim in the holy of holies the carved figures and fruits in the holy place. All the furniture, &c., of the temple service were ordered of God. Moses did not make them of himself. "Thou shalt not make to thee any graven image, nor the likeness of anything in heaven above." God is in heaven. There must be no likeness, no painting, no statuary which approaches unto God. Neither shall thou make any likeness of the Son of God—He is in heaven—nor any likeness of the saints, for are not the saints perfected in heaven standing before the throne praising God day and night? "Or in the earth beneath." No relic or remnant of bygone days shall be venerated; all these things are to be excluded in the devotional exercises to God. "Thou shalt not bow down to them nor worship them." Nothing that is in the House of God shall be bowed down to. These words are of infinite truth, and were written by God if God is truth. Then they must turn aside from worshipping of images or paintings or statuary of any kind. The preacher spoke of the plague of fiery serpents, Numbers

xxi. 8, with which the Israelites were visited, and to God directing Moses to set up a brazen serpent that all who looked on it might be cured. This brazen serpent was appointed of God; but when the Israelites began to pay homage to it, King Hezekiah broke it in pieces, and called it a piece of brass." (2nd Kings, xviii. 4.) The doctrine of the Romish Church is the expression of the Council of Trent, and in session 25 the following order was made:—"The holy Synod commands the Bishops and others who have the office and care of instruction, that according to the customs of the Catholic and Apostolic Church, which have been received from the first ages of the Christian religion, the consent of the Holy Fathers and the decrees of the sacred council, they make it a chief point diligently to instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the lawful use of images; teaching them that the saints reigning together with Christ offer to God their prayers for them; that it is good and useful to invoke them with supplication, and on account of the benefits obtained from God through his son Jesus Christ; but they who deny that the same enjoying eternal happiness in heaven, are to be invoked, or who assert either that they do not pray for men; or that the invoking of them that they may pray for each of us is idolatry, or that it is contrary to the word of God, or opposed to that honour of the mediator between God and man, or that it is folly either by word or thought, to supplicate them who are reigning in heaven, are impious in their opinion." Then the canon of the same council says, "If any shall teach or think contrary to these decrees, let him be accursed." In the Roman Catholic Catechism they have no second commandment. The Romish Church have cut out from the ten commandments the second of them; but ten commandments in number are made up by taking the second clause of the tenth, "Thou shalt not covet thy neighbour's wife," as their ninth commandment. The Romish Church has excluded that commandment which denounces idolatry. Why does the Romish Church leave out this second commandment? Why leave out what God's finger wrote? Why break up the tenth, and take the second clause of it to make a ninth commandment? Why? Is it not because the second commandment denounces idolatry; because Rome felt that it condemned the worship of saints, of angels, and veneration of relics as idolatry. But the explanation given by Archbishop Lynch is this:—"He says, 'We are accused of image worshipping, of worshipping the saints and the Virgin Mary, and of paying divine honours to relics. All these allegations are simply untrue and absurd. We pay no divine worship to any except God.' The creed of Pope Pius IV. is, 'And likewise that the saints reigning together with Christ are to be venerated and invoked, and that they offer prayer to God for us, and that their relics are to be venerated.' The Romish Church form of worship to God is termed *latría*, and to the saints and angels *doula*. The *latría* or supreme worship is to be given to God, and in the sacrament of the Lord's Supper it is given to the Host; but the worship of *doula* or an inferior worship is given to the saints. We would ask where in the Scriptures is this distinction drawn between *latría* and *doula*? Where is the Scriptural authority for this? Nowhere. It is the show of wisdom. They will worship the worshipping of angels, which is forbidden in the text, and its only warrant is in the doctrines and commandments of men. Saints are to pray for one another on earth, but they are not to be prayed to in heaven. Whether the saints in heaven pray or not it was not for him to affirm, it was not for him to reveal, for he is forbidden to intrude into those things which have not been disclosed; but that they are to pray to the saints is not of faith, and is therefore of sin, and against all such voluntary humiliation the text warns them. If such *doula* or inferior worship is approved of by God, they must have Scriptural authority for it; and as members of the Apostolic Church they must have apostolic proof or practice before they believe such. There is no warrant for it on the authority of God. This saint worship can be traced as gradually creeping into the Romish Church, centuries after the Apostles had lived and died. The distinction of worship is heathenism in its origin. Plato speaks of the demons or inferior deities being between God and man; interpreting and carrying things between God and men; bringing before the Gods the sacrifices and prayers of men, and bringing to men the orders of the gods and the rewards of their sacrifices. But God is not mixed with them. The apostle Paul warned Timothy against the apostasy of the doctrine of the inferior deities. (Tim. iv. 18.) The idolatry of the Church of Rome is most clearly to be seen in Rome itself. The noblest heathen temple in the world is the Pantheon or Rotunda at Rome. It was dedicated by Agrippa to "Jove and all the gods," and was consecrated by Boniface XV. to the Virgin, and all the saints. In this building is the statue of Jupiter, which has received Christian baptism, and does duty as the venerable image of the Apostle Peter. The Pope's two horned mitre is neither more nor less than the head of Baal, the first god of Pagan Babylon; the crozier represents the crook of the keys of Janus and Cybele, which the Bishop of Rome got possession of in 978, and in 481 he laid claim to them as being the keys of Peter. The chair, which was claimed to be the one the Apostle Peter sat in, was, in 1662, found to have inscribed on it the twelve labours of Hercules; and its successor was equally unlucky, for in 1795 when the French under Bonaparte took possession of Rome, they found on the back of the Papal Chair the well known sentence from the Koran, "There is no God but God, and Mahomet is his Prophet." But to bring these claims of the Romish Church for worship of saints and angels to the test of Scripture. The preacher quoted from Matthew iv. 8, 12; Thes. i. 9; Acts, x. 25, 26; Joshua, v. 14, 15; 1st Cor. viii. 8; Rev. xix. 10; Rev. xiv. 8; &c. (distinctly and clearly) showing that there was no Scriptural authority for the worship of angels, but that it was forbidden. And he also pointed out that in the parable of Dives and Lazarus

there was no worshipping of a saint. In one of the Romish books, the life of St. Francis, a book commended by high authority, there is a picture of Christ seated high on his throne, with three darts in his hand, ready in indignation to destroy the world; the Virgin Mary is represented as interceding, and saves the world. This was dishonouring to Christ, for Mary is represented as more merciful than He. The love and mediation of the Lord Jesus Christ for mankind was then forcibly pointed out by the preacher, and in conclusion he urged them to carefully consider the warning words of the text—"Let none 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 fleshy mind."

Presbytery of Ontario

This Presbytery met at Port Perry on Tuesday, 8th December. There was a very small attendance of ministers, some of whom it was known were prevented by necessary causes; the morning was exceedingly cold, and might have had its influence in preventing some others. The Presbytery having been duly constituted by the Rev. J. B. Edmondson, Moderator, proceeded to business. Dr. Thornton, Convener of a committee appointed to visit the congregations of Newton and Newcastle, because of the resignation of their pastor, Rev. A. Cross, laid on the Presbytery's table at last meeting. Said report was to the effect that the congregation of Trenton was found to be harmonious and united, and passed a unanimous resolution expressive of their opinion that the removal of Mr. Cross would be most hazardous to the interests of that congregation. That at Newcastle there was a diversity of sentiment, some expressing an earnest desire for Mr. Cross' continuance, but a larger number were of a contrary mind, and the latter handed in to the committee a paper purporting to be from the elders and managers, containing complaints which Mr. Cross answered at some length, and though satisfactory to the committee, failed to produce any ameliorating effect on the minds of those alluded to. The report was received, and thanks tendered to the committee. The report on congregational statistics, in connection with the schemes of the church being next called for, Mr. Edmondson being Convener, left the chair, which during the reading of the report was taken by Mr. Ballantyne. The report had been compiled with much care, and conveyed a large amount of information, presenting in a tabulated form the amounts raised by the congregations in the bounds, for some few past years, and indicating progress in some and a falling off in others. With few exceptions, it was too obvious that the ratio per member was very small compared with what the majority have the means of doing. Thanks were given to the committee for their diligence, and it was agreed to consider it further at a subsequent meeting, when the reports of missionary meetings will be received, and considered at a sederunt to be devoted to these matters. Mr. Thom reported in behalf of a committee appointed at a former meeting, to ascertain the condition and working of Sabbath-schools, and to take into consideration the propriety of holding one or more Sabbath-school conventions in the bounds. The report, though incomplete from imperfect returns to the application from the Convener for information of the state of the Sabbath-schools, yet contained a great amount of valuable information. The report was received, and thanks given to the committee, especially to the Convener, who was instructed to endeavor to obtain fuller returns. It was agreed that it is desirable to hold a Presbyterial Sabbath-school convention in at least two localities. The committee was re-appointed with the addition of Messrs. J. L. Murray, and the moderator, with Mr. J. Ratcliff, elder, to make arrangements for the meetings. After recess of one hour, the Presbytery on resuming business, took up the resignation of Mr. Cross, which was again read with some reasons in connection solely with the congregation of Newcastle. Delegates duly certified, were present from the session, and the congregations of Newton and Newcastle in answer to citation duly given. All the papers before referred to were read; also a memorial signed by 38 members and 33 adherents of Newcastle congregation, declaring the complicity which had been made in regard to their pastor unfounded, and affirming their entire confidence in him, and deprecating his removal. The respective delegates were fully heard, Mr. Cross was also heard, and he gave a very full explanation of things complained of, and most amply justified the allegations of the memorialists as to the complaints in most cases being unfounded. The members of the Presbytery next generally expressed their sentiments in the case, being entirely harmonious in their view as to the course believed to be taken. The following motion, then made by Mr. Ballantyne, and seconded, was unanimously adopted, viz: "Seeing that the members of the Newcastle congregation of the charge, are unanimously of opinion that the resignation of Mr. Cross would be disastrous to their interests, and that at a congregational meeting at Newcastle a majority of two-thirds of the meeting expressed confidence in their pastor, and that evil was likely to follow his resignation; and further that a memorial from the Newcastle congregation largely signed by members and adherents, has been laid before the Presbytery, expressing the approval of Mr. Cross as their pastor. The Presbytery recommends the withdrawal of the resignation, the cultivation of a spirit of greater confidence toward the minister, and that both pastor and people strive for the restoration of harmony, for the sake of our church, and of the cause of Christ." Mr. Cross intimated that having already left himself at the disposal of the Presbytery, he now, in deference to their wishes conveyed in the motion just adopted, withdrew his resignation. It was further, on motion made and seconded, resolved that Mr. Smith be instructed to change pulpits with Mr. Cross next Sabbath, and intimate to the congregations of Newton and Newcastle the finding of the Presbytery regarding the resignation of Mr. Cross, and address such counsels as in the circumstances he may judge proper." Mr. Ballantyne

presented an application from Mr. Ferguson, Probationer, for the payment of \$4 travelling expenses. Mr. Ballantyne explained that Mr. Ferguson had sought to get relieved from his appointments in the bounds, which Mr. Ballantyne refused, unless some arrangement for a substitute could be made; that Mr. Ferguson had repeated his request, and a favorable reply had been at length sent, but failed to reach its destination, hence Mr. Ferguson came on to fulfil his appointment, but too late. The Presbytery authorized the payment, but with the declaration that Mr. Ferguson and every Probationer, is bound to carry out the arrangements of the Distribution Committee, appointing to the respective Presbyteries. Appointed next meeting of Presbytery to be held at Port Perry, on the first Tuesday of March, 1875, at 11 o'clock a.m.—R. H. THORNTON, Clerk.

Presbytery of Toronto.

CANADA PRESBYTERIAN CHURCH.

The Presbytery above named met in the usual place on Tuesday, the 1st current; Rev. J. Alexander, M. A., Moderator; together with him there were 21 ministers and 4 elders present. Rev. Wm. Reid reported having moderated in a call from Charles street congregation, Toronto, in favour of Rev. William McWilliam, M. A., minister of Bethesda and Alnwick, in the Presbytery of Cobourg; \$1,600 are offered as salary. The call was cordially sustained. Rev. J. M. King was appointed to represent the Presbytery in support of the call before the Presbytery of Cobourg; and Rev. W. Reid and James Brown, Esq., to represent the congregation. A call was brought up from the congregation of Collegest, Toronto, (formed only twelve months ago), in favour of Rev. Alex. Gilroy, probationer. With anticipated aid from the Home Mission Fund, the salary proposed in the meantime is \$700. The call was sustained. A Committee was appointed to assign to Mr. Gilroy subjects of trial for ordination, and in case of his trials being satisfactory, his ordination is to be proceeded with on Tuesday the 5th of January next, at 2:30 p. m.; Rev. J. M. King to preside and address the congregation, Professor Gregg to preach, and Rev. R. Wallace to deliver the charge to the minister. The clerk directed attention to an instruction of the General Assembly that presbyteries and synods give some portion of their time, at least once every year, to the consideration of Sabbath-school work. It was, therefore moved by Principal Cavan, and resolved, to hold a Presbyterial Conference on Sabbath School work on the first Tuesday of February next, and that the following Committee be appointed to make arrangements thereat, viz:—Rev. J. M. Cameron, Convener; Rev. J. G. Robb, Rev. J. M. King, the mover, H. C. J. McMurdoch, Mr. Blake, Mr. Kerr, and Mr. Brown. Considerable time was spent on the case of Rev. R. Ewing, of Georgetown, who, because of an affection in his throat, had tendered his resignation at the previous meeting. A report was given by a Committee previously appointed to confer with the parties, viz: with Mr. Ewing and his congregation. The report promised a favourable issue. Accordingly Mr. N. Lindsay and Mr. Tait, commissioners from the congregation, appeared and reported in substance as follows:—"That the congregation appreciate the kindness of the Presbytery in endeavouring to have the resignation withdrawn, that they are willing to allow their minister, if necessary, six months' rest that he may try the effect thereof on his health, and that they will raise his salary to the sum of \$750. Mr. Ewing was heard on his own behalf, who acknowledged the kindness shown him, but devolved on the Presbytery the responsibility of not accepting his resignation. It was then resolved to recommend Mr. Ewing to withdraw his resignation, to record gratification with the excellent spirit shown by the congregation, and to make arrangements for the supply of Mr. Ewing's pulpit for six months if necessary. With this resolution Mr. Ewing acquiesced, and his resignation was set aside. A petition from 80 members and 31 adherents of the Church, residing in Woodbridge or its vicinity, was read, applying for sermon. The petition was very favourably entertained, and Rev. P. Nichol and Rev. R. Pettigrew were appointed to give it effect in the meantime. Next ordinary meeting was appointed to be held in the usual place on the first Tuesday of February, at 11 a. m.

"The Bush Burning But not Consumed."

The Rev. J. L. Rontoul, M. A., St. George's English Presbyterian Church, Liverpool, in preaching from text, Ex. iii. 2, towards the close of his sermon alluded to the fact that "The Burning Bush" was the official and time-honoured symbol of the Presbyterian Church. He said:—"Some forms of Christian faith have—from their age, their struggles, their sufferings, and their influence on the world—a place in history that is unique and glorious. This, the Burning Bush, and round about it as its scroll, the words of the old Latin Bible, 'Nec tamen consumebatur.' This was the motto chosen by our Reformation fathers in the day of their sore strait and suffering and persecution, on coming out from Rome, as the symbol of our Presbyterian Church. To that symbol her history has been strangely and nobly true. This motto—more than any motto I know of—has been dyed in blood; not the blood of her enemies, but the blood of her own anguish. She has been pre-eminently the Church of Martyrdom; trampled in her struggle for the freedom of man's mind and man's spirit—trampled but rising again; 'burning but not consumed.' She has been named by one of her ablest enemies 'The Molier of Republics,' because the liberties of Germany and of Puritan England, and the cause of Evangelicalism in the Church of England, and the cause of English Nonconformity sprang from her bosom. Call her, in honest candour rather, the mother of freedom—the freedom of the soul of man; fighting ever for this—'that Jesus Christ and He only is Lord of man's conscience, and King and Head of His Church. Those principles are growing in the world—growing in the

form of Wesleyanism, growing in the form of Congregationalism, growing in the more living portions of the Church of England; and I care not under what name they grow, if only they grow. But let the world not forget by what Church's bloodshed and sweat of anguish the seed of them has been sown. These Walden men, who, in whose honour Milton sang and who, amid their Italian hills, 'kept God's truth so pure of old,' before there was any 'Reformation' elsewhere in Europe—they were Presbyterians; and their motto also is the *light burning in the wilderness*. Those Huguenot men who saved France, and who France, to France's endless loss, crushed down in blood on the day of St. Bartholomew—they also were Presbyterians, the men of the Burning Bush. They who, from Germany and Puritan England, and the Scotland of the Covenant, saved the world's liberties—they too were the Church of the Burning Bush. Where in modern history has there been heroism of martyrdom for principle like to this? God's holiness, God's eternity, God's redemption of men through Christ's atonement—these are the truths to make men heroes—a family tree with God's glory on each branch, a Bush 'burning,' but by God's love upheld and 'not consumed.'—*London Weekly Presbyterian Review*.

Knox College Students' Missionary Society.

The following is a statement of the sums of money received by the Treasurer of the above Society up to date:—

I.—SUMS FROM THE FIELDS OCCUPIED BY THE MISSIONARIES OF THE SOCIETY.—

Per A. A. Scott, B.A., (County of Essex Field)—	
From Leamington	\$20 70
" Blytheswood	58 54
" Campbell's Settlement	21 09
	\$103 93
Per D. BEATTIE, (Pailly Sound Field)—	
From Parry Sound Village	55 00
" Blair's Settlement	30 00
" McKellar, Hagerman, &c.	40 35
	131 35
Per D. C. MACKENZIE (Manitoulin Island)—	
From Stations on South Side	59 00
Per J. Ross (Manitoulin Island)—	
From Stations on North Side	27 49
Per D. TAIT (Thunder Bay Mines)—	
From Isle Royale	186 80
" Jarvis Island	22 00
	208 80
Per J. R. GILCHRIST, B.A. (N. Hastings)—	
From Carlow, &c.	82 90
Per STUART ACHESON—	
From Tay and Madonte	68 33
Per P. STRAITH, B.A. (Waubesaene Field)—	
From Waubesaene	50 80
" Port Severn	35 00
" Sturgeon Bay	20 50
" G.B. Lumbering Co.	90 00
	196 30
Per W. M. HENRY (N. Hastings)—	
From Harcourt, &c.	50 46
Per H. M. KELLAR (Manitoba)—	
From Palestine	57 00
" Pine Creek	9 00
" other Stations	12 00
	78 00

II.—SUMS RECEIVED FROM FRIENDS IN OTHER QUARTERS.

Per D. CURRIE—	
From Alvinstone, Brooke, and Euphemia	26 10
" Wallacetown	40 00
" Duff Church	11 50
	87 60
Per T. KENNING—	
From Minnissing	10 25
Per W. FRIZZELL—	
From Mulmar and Melancthon	22 50
Per J. S. STEWART—	
From Norwich	29 60
" Wyndham	22 25
" Burns Church, Moore	53 29
" Bear Creek Church, Moore	30 11
	135 25
Per D. B. McRAE—	
From Elmira, Ill. U.S.	11 64
" Florence and Dawn	5 52
" Dover	4 00
	21 16
Per J. H. RATCLIFFE—	
From Hamilton	68 00
Per P. S. GOLDIE—	
From Duntroon and Nottawa	10 20
" Bradford	11 00
" Collingwood	7 00
" Muskoka	1 00
	29 20
Per R. P. McKAY—	
From Woodstock, Burns' Church, Embro, &c.	59 50
Per T. COLTHER—	
From Tilbury W., and Comber... ..	10 50
Per J. G. GORDON—	
From Head Lake	3 05
Per Rev. P. NICHOL—	
From Waubesaene	14 00
	T. R. BRATTIE, Treasurer.
Knox College, 30th Nov., 1874.	

The residence of the Rev. W. H. Renoultson, of Hamilton, was entered on Sunday last, during the absence of the family at service, and plate and other valuables to the amount of two or three hundred dollars carried off.