

If we were permitted to make use of the common principles of reason, we might ask of those who thus offer the body and blood of Jesus, how they can conceive a body without substance and without other qualities essential to the existence of a body? How is it possible a body can be present without our senses being aware of its presence? They would answer, that there are certain doctrines, opinions, and ceremonies, that cannot be proved, but that with God nothing is impossible. This is the only explanation given in their catechisms. In their theological works they enter more into explanatory details.

But if they cast aside the evidence of human reason, which may indeed err, let them listen to the voice of inspiration, which cannot. St. Paul says, "Christ was once offered to bear the sins of many." Christ himself says, "I will drink no more of the fruit of the vine till I drink it new with you in my Father's kingdom. The words that I speak unto you, they are spirit and life.—Ye have the poor always with you, but me ye have not always. I go away to Him who sent me. Do this in remembrance of me. And as oft as ye do this, ye do show the Lord's death until he come." All these passages, and many more that might be quoted, distinctly prove that Jesus Christ, in bodily presence, is no longer on earth, nor does he come in the body until the last day.

It is rather remarkable that the Romish Church never uses the word "Lord's Supper," but Eucharist,—the proper signification of which is entirely overlooked,—viz., "giving of thanks."

Another strange perversion is, that of confining the cup to the use of the clergy—the laity receiving only the bread. Our Lord offered both the bread and wine to his disciples, and commanded them to do the same as often as they did this in remembrance of him. One extravagance in doctrine generally leads to many more. Thus the dogma that the bread and wine become the real body and blood of Jesus Christ, by virtue of the words of consecration, necessarily declares the body of Christ to be entire in each of the elements; and it is upon this ground the cup is withdrawn from the laity; and were this true, communion in both kinds would be rendered quite unnecessary again. The host which, after consecration, has become the true body of Christ, becomes in a short time corrupt,—that which is consecrated at midnight, at the end of forty days, to a minister, will cease to be the body of Christ, and remain only a piece of corrupt matter; and were the body of Christ to enter into physical combination, as it must do if taken in the form of food, the decomposition would be even more rapid.

Another practice among the priests is, to mingle water with the wine before they make use of it, and this they are most particular to do with their own hands.

We are not told the apostles received the sacrament kneeling, but this Church makes it imperative to kneel while receiving it. It must also be received fasting. The fearful and ignorant would draw back with horror, if a single drop of water had passed their lips; whilst he, perhaps, whose conscience is deeply dyed, has not such scruples. Even a priest, who had permitted a drop to escape while rinsing his mouth, could not celebrate mass that day; and if it happened to be a day of great solemnity he must still dismiss the people without the rite.

In thy divine love for our souls, thou hast indeed offered us, in thy holy supper, thy body and blood,—not that flesh which was nailed to the cross for our sins, not that blood which flowed from thy pierced side,—but a spiritual body and blood, for the spiritual nourishment of our souls; the flesh profiteth nothing, it is the spirit which giveth life.

To enter into further details would extend to too great a length the limits of this paper; I will not enter upon the other sacraments of Rome, which, with the exception of baptism, are entirely its own invention, and even baptism it has completely disguised. Why these wax tapers in broad daylight, which burn beside the child? the holy oil? the holy cream? the salt upon the tongue of the child? the saliva which the priest takes from his own mouth and touches the lips of the infant? Why the breath which he blows in the form of a cross upon its face? Why the stole upon its head, and the exorcism after baptism? Why so many signs of the cross? so many prayers, addressed to saints? while Jesus simply

said baptise in the name of the Father, and of the Son, and of the Holy Ghost. When John baptised our Lord, he certainly did not make use of so many rites and ceremonies. In the time of John, there were neither Popes, nor Cardinals, nor Bishops, to consecrate the oil or cream; but there were holy men who knew the law and served God, they addressed neither vows nor prayers to Abraham, Isaac, or to any creature,—to God alone.

Purgatory is one of the essential doctrines of Popery. Purgatory is a place of punishment where souls are purified by fire from their sins.—On this subject I will quote a passage from the Council of Trent, sess. 25: "The Catholic Church, instructed by the Holy Spirit, following the Holy Spirit, and the doctrine of the fathers, the preceding councils, and latterly the general council, has always taught that there is a Purgatory, and that souls which are detained there are comforted by the prayers of the faithful, and particularly by offerings at the altar." This doctrine is by no means the least lucrative to the ministers of the Romish Church. Without Purgatory where would be the indulgences, prayers, and masses? They might, perhaps, be turned to some account in reference to the living. Without Purgatory this Church would stand in great danger of a diminution of its revenues. Besides, many are induced to pray for the dead who would not for the living. The passage of scripture which the priests generally place at the head of their discourses, when they instruct the people on this point, is from Job xix. 21: "Have pity upon me, have pity upon me, O! ye my friends, for the hand of God hath touched me!" They put these accents of grief into the mouths of those whom they say are suffering in the fires of Purgatory; and the people not knowing that they proceed from a sufferer still numbered among the living, imagine they hear the sighs and complaints of a father, mother, brother, or friend, who demand their prayers and offerings in mitigation of the sufferings. They bring forward, in proof of the existence of Purgatory, that text, "No unclean thing shall enter into the kingdom of Heaven." This is true; but surely the soul purified by the Redeemer's blood is more purified than it could be by all the prayers of priests or people on earth.

Another proof they adduce is from Maccabees, where it is said Judas, after a battle, made a collection and sent it to Jerusalem, that it might be offered for those who were dead. This passage, however, makes no allusion to Purgatory. Besides, the style of these books is so different from that of the Sacred Scriptures, that their authenticity may well be questioned. When Jesus speaks of separating between the righteous and the guilty, he does not point to these places, but indicates only two, and each is for eternity.—Christ did not say to the thief, who, at the last moment, repented and confessed him to be the Christ, thou shalt go into the flames of purgatory to be purified, but he says, "To-day shalt thou be with me in paradise."

The decisions of God are irrevocable, but they would cease to be so, if, at the prayers and solicitations of men, souls could be withdrawn from purgatory, or obliged to continue there a certain period of time. This doctrine must be numbered among the inventions of the Romish Church.

Among many other superstitious ceremonies, we find the priests consecrating the water, and then with it blessing indiscriminately objects animate and inanimate. Wax tapers are kept burning on the altar, on which a dead body is placed before an image of some saint, whose aid is continually invoked.

During mass for the soul of a dead child, if its parents are poor, the priest gives them the bottom of the stole to kiss—if rich, a cross of gold, or silver, sometimes incense is burnt in an empty catafalque, which is according to the rank he held in the world, or according to the sum of money paid by the parents or relatives, for the very poor are deprived of all these honours. Not only images, but also pieces of wood, stone, bone, &c., are brought forth for the adoration of the people,—I say the adoration, because a people so unenlightened cannot distinguish between an object of adoration and one of simple veneration.

(To be concluded in our next.)

TAVEN IN THE LORD, AND DO GOOD, AND THOU SHALT DWELL IN THE LAND, AND VERILY THOU SHALT BE FED,

[Abridged from the Methodist Magazine.]  
SPEECH OF THE REV. PETER JACOBS,  
[A NATIVE INDIAN MISSIONARY.]  
Delivered at the last Anniversary of the British Wesleyan Missionary Society.

PETER JACOBS, (PAH-TAH-SE-GAY,) a native Indian Missionary from North America, (who appeared in the costume of the Chippewa Indians,) then rose, and was greeted with loud applause. He said:—About fourteen years ago, I was myself a Heathen, and used to worship the sun, and the moon, and other gods, as I supposed. We were all in that state that we had a very distant idea of the Great Being. We thought he was so far away, that he just let men do as they pleased. As the Great Being was so far away, we thought he could not hear the human voice, and therefore every man did as he pleased. Then society was in an awful state. I do not wish to keep your time on this point. The people greatly delighted in wars. When I was a worshipper of the sun and moon, about fourteen years ago, I heard a Missionary speak of a beautiful heaven, where nothing but joy was to be experienced, and of the awful flames of hell, where the wicked shall be cast if they do not believe in the Lord Jesus. I made inquiry if there was any possibility of a Chippewa Indian getting to heaven. I was told heaven was open to all believers in Christ Jesus. I was very glad when I understood this. I began to pray. I said, "O Christ, have mercy upon me, poor sinner, poor Indian!" This was the beginning of my prayer, and the end of my prayer. I could not pray any more, because I did not know more English. I thought if I prayed in Chippewa, Christ would not understand my Chippewa. Christ affected my heart very much, and I wished to pray more, but could not. I felt just like the wounded deer. You know we North American Indians are great deer hunters; and when we shoot the deer in the heart with bow and arrow, he runs away as if he was not hurt; but when he gets to a hill he feels the pain, and he lays down on that side where the pain is most severe. Then he feels the pain on the other side, and turns over;—and so he wanders until he perishes. I felt pain in my heart, but could not get better. I went with Peter Jones to dine with a gentleman, and before dinner Peter Jones said grace in English. I thought God would understand that. But he said grace after meat in Chippewa; and I thought, "If God understands your Chippewa, he will understand mine." I then went up into a stable where hay was kept, and there I prayed, "O, my heavenly Father, I was so blind and so poor, I did not know thy wisdom was so great as to understand my mother's tongue. Now have mercy on me, have mercy on me, for the sake of thy Son, Jesus Christ." Then I prayed again, "O Jesus, the Saviour of the world, I did not know that thou didst die for me personally. Now, O Jesus, the Saviour of the world, apply now thy precious blood to my heart, that all sin may depart." After all, when I could pray in my own tongue, that pain in my heart increased more severe. I wanted rest and sleep, but I could not sleep. Like the wounded deer, I turned from side to side, and could not rest. At last I got up at one or two o'clock at night, and walked about my room. I made another effort in prayer, and said, "O Jesus, I will not let thee go until thou bless me;" and before the break of day I found that my heavy heart was taken away, and I felt happy—I felt the joy that is "unspeakable, and full of glory." Then I found that Jesus was sweet indeed to my soul." Then after that I had desire that all my people should know the Saviour, and in my feeble way I have been endeavouring to do good ever since to the present time. The people have thrown away their tomahawks, and have taken Bibles for tomahawks, and Hymn-books for scalping-knives; and some have become preachers of the Gospel. In the latter end of the year 1838, a good Missionary, the Rev. James Evans, wanted to go to the Hudson's Bay Territories.—He understood there were hundreds and thousands of Indians there; so he made application that a little money should be granted him. The General Superintendent of the Wesleyan Missions in Canada gave Mr. Evans a canoe, a gun, some ammunition and a tent,—about £25 we got in the whole concern; and I joined him with another Missionary. We hoisted the British flag, and went into a strange land, where no Wesleyan Missionaries were ever before. We hoist up our