

that the common people have more reverence for the images than you say."

"They all have the same view that I have expressed," he said; and, for my satisfaction, proceeded to ask one of the larger boys some questions. These were put, however, in Irish, and, therefore, unintelligible to me; and when I told him to ask the questions in English, that the boy could speak English quite well, he stopped at once.

I resumed the subject by saying, "I would be glad to know how intelligent the views of the members of your Church may be; but one thing is evident, that your practice breaks God's commands—in the first place, by making images for religious purposes, and, in the second place, by bowing down to them. I was in chapel some time ago, and saw the people, as they went out, bowing to the image that was over the altar. When God came down on Mount Sinai, the Spirit tells us that he did not permit the people to see any manner of similitude, and he tells us the reason. It was lest they should corrupt themselves, and make a graven image. Now, if it was bad for the Israelites to have an image of God to remind them of the giving of the law, it cannot be good for the Church of Rome to have one."

Here again he seemed anxious to be off, and said that he did not come in to discuss with me, but that he was obliged to do his duty; and that he did not blame me.

I answered, "I believe that I am doing what is right, and I suppose you think you are doing what is right. But if I convince you that your opinions are wrong, would you not change from them?"

He then asked me, would temporal considerations cause me to profess to hold opinions that I did not believe?

To this I replied, "By the grace of God they would not; and perhaps I may succeed in convincing you of the error of your views on various points.—Not only is the making of images for religious purposes, and bowing down to them, contrary to the command of God, but praying to saints and angels, and the Virgin Mary, is also contrary to the teaching of the Bible. When John fell down to worship the angel that showed him the wonderful discoveries contained in the Revelations, he would not permit him. 'See thou do it not,' &c., 'worship God.' 'Thou shalt worship the Lord thy God, and him only shalt thou

serve.' In worshipping angels you are guilty of the sin for which the Apostle reproved the Colossians. I may say to you, as Paul said to the Romans, 'You worship the creature more than the Creator.'"

No reply was made to these observations. "But," said he, "did not Christ leave a church upon earth, and rulers in the church?"

"No doubt of that," I replied; "but he did not leave any priests in it. To none of Christ's ministers or apostles is this term applied. Nor is the word that means priest applied to them in either the Irish Testament, the Vulgate, or the Original. There is no sacrifice now to be offered for sin; for we are told, in the Book of Hebrews, that 'by one offering he (Christ) hath perfected for ever them that are sanctified.'"

"Have not you priests in your church?"

"We have none," I responded.

"What, then, are the rulers in your church called?" he asked.

"They are called elders or bishops," I replied.

"From the Greek word *presbuteros* your church takes her name," he said.

"It does," I said, "and you must admit that we have a Scriptural name, at least."

"But the term also signifies priest," he said.

"It has never been so translated, except in a few instances, in the version of the Scriptures received in your own church," I replied.

"But," said he, "the Hebrew shows that the term does signify priest."

I answered to this vain and petty attempt at a display of superior learning—"I have learned a little Hebrew, and would like to hear you explain from it how the term comes to signify priest."

This etymological attempt was not made of course. But, by way of saving appearances, he again said, "Sure did not Christ leave a Church upon earth?"

"He did," I said, "and He also tells us of an apostate Church, and gives us the marks of it. Do you you recollect what the apostle says, in writing to Timothy, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats.' Peter also tells us that she would make merchandize of men. Now, these marks are applicable to no Church except yours."