

affection, honor, and worship, which are due to him alone, and to place them on the most unworthy of God's creatures. This, in my opinion, is the most dangerous kind of idolatry, the most universally practised, both by bad Catholics and bad Protestants: it is thus the idolatry of the Pagans chiefly originated: never would altars have been erected to Bacchus, or to Venus, had not corrupted man bestowed his heart and passions on the infamous objects of his passions.

Ah, sir, permit me to say it, this is not one of the least of Satan's infernal stratagems, in order to drag millions of souls into the gulph of perdition; to raise the hue and cry against Popish pictures, Popish idolatry, to sound the trumpet of alarm from the rising to the setting of the sun, and to attack the pious practice of keeping crucifixes and religious pictures, with the sharp and poisonous shafts of low ribaldry and sarcasms. I say, this is not one of the least of Satan's infernal stratagems, in order to divert the attention of corrupted man, from the far more dangerous idolatry in which his own heart is engaged, having bestowed all his attention, his affection, his devotion, on the unworthy objects of his criminal passions, and feeling for his God nothing but the most perfect indifference.

That the gentlemen who call themselves ministers of Christ, who pretend to no inconsiderable share of learning, and who are, or might be, well acquainted with the doctrine and practices of the Catholic Church in regard to crucifixes and pictures, should join in this work of destruction, should wilfully misrepresent this pious and edifying doctrine and practice, and that they should with unabated zeal, attack this pretended Popish idolatry, a mere phantom, instead of directing their united efforts against that real idolatry, which is driving millions of souls into the gulph of perdition, is truly astonishing, and affords an additional proof of what I have already advanced: that sinful man, if he should become so presumptuous as to attempt reforming the most holy, the most perfect of all the works of God, the church, will, in just punishment for his sacrilegious presumption, be deprived of the heavenly light of God's grace: with seeing eyes he will not see, he will call right wrong, and wrong right, and "blaspheming what he does not know, he will perish in his own corruption." 2 Pet. ii. 12.

With regard to relics or remains of saints, we honor them in the same way as we do religious images, according to the practice of antiquity. If this practice scandalizes you, sir, why do you permit your Protestant hearers to show honor and respect to the remains or relics of their deceased friends? Are not the remains or relics of your deceased Protestants honored with decent burials, accompanied with many ceremonies? Are not their tombs decorated with costly monuments? Are not the remains or relics of many Protestants embalmed at very great expense, and sometimes even with great labor and expense, conveyed many thousand miles to the country of their nativity, to be deposited with great pomp and ceremony in the burying ground of the family? Is not this paying respect and honor to remains and relics? Such respect and honor are

frequently shown by both Catholics and Protestants without incurring the guilt of superstition; and shown to the remains or relics of men, often notorious for their impiety! to the remains or relics of men, who, though entitled by their services to the gratitude of their country, yet in all their life-time, never seemed to remember their Saviour, only to blaspheme his holy name; and who have left us (to say the very best) in the most cruel uncertainty with regard to their future and everlasting destiny, having nothing to found our hopes on, but the late, commonly too late, repentance of the agonizing sinner!

Now sir, if such honour and respect may be shown to the relics of men, whose souls have received that sentence which their deeds deserved, and are actually a prey to God's eternal vengeance, why shall it be a sin, why superstition, to shew honour and respect to the relics of men, who, having been the best among the good, the holiest among the holy, are now enjoying in the bosom of God the fruits of their penance and charity, sanctified by the merits of their Saviour? Why shall it be superstition to venerate and honour the relics or remains of the Apostles, whose sacred bodies underwent such great fatigues, labours, and sufferings, in order to administer salvation to the different nations of the globe? Why superstition to respect and venerate the sacred remains of so many thousands of martyrs, whose souls and bodies were altogether employed in promoting the glory of God, and the salvation of their fellow mortals, and who died under the most excruciating torments, victims of their faith and charity!

How much Almighty God is pleased with the honour rendered to the relics of his deceased servants and saints, he has repeatedly proved, by making these very relics instruments of miracles.

The very touch of Eliseus's bones raised a dead man to life. 4 Kings, xiii. 21.

The napkins and handkerchiefs that had but touched the body of St. Paul, cast out devils and cured diseases. Acts xix. 12.

Nay the very shadow of St. Peter cured diseases in such as honored it. Acts v. 15.

St. Augustine, a holy father, respected by both Protestants and Catholics, certifies that at the relics of St. Stephen there were so many miracles wrought, that if all should be recorded, they would fill many volumes. Book 22 of the City of God.

When we consider, that the body of a Christian is in a great measure made partaker of those blessings, which by the holy sacraments of the Church are conveyed to his soul, and that at the general resurrection, it will likewise partake of that divine glory, with which the mercy of God will reward his faithful servants, we must readily confess, that a great deal of honour, respect, and veneration, is due to the remains or relics of a saint.

The water of regeneration, administered in baptism, sanctifies the body, as well as the soul, and renders it susceptible, through the merits of Christ, of eternal glory.

In the holy sacrament of confirmation, it is

sanctified again by the presence of the Holy Ghost and the anointing of the holy Christ.

By means of that body we eat the flesh of Christ, who thus communicates himself to the soul. Thus a body, nothing but clay, and by the sin of Adam, nothing but corruption, becomes, through the merits of the Redeemer, a sanctified body, the temple of the Holy Ghost, (1 Cor. vi. 19.) the mansion of Christ, destined to become at the general resurrection a spiritual body, a glorified body, resplendent with light and glory for ever. 1 Cor. xv. 43, 44.

Is it superstition, dear sir, to show great respect and veneration to those remains or relics which God himself is pleased to honour so highly? But you have been told, or you have read somewhere, that Catholics worship relics! Of this I do not doubt, for I have been told so repeatedly, and have read it in several Protestant books; yet, although I lived fifteen years in a Catholic country, and have been acquainted with numbers of Catholics, both of the Clergy and Laity from almost every Catholic country in Europe, I never knew one so stupid as to worship relics. According to the custom of venerable antiquity, those precious relics are kept in costly shrines, under and about the altars, and highly venerated, as having been even in their corruptible state, the Temple of the Holy Ghost, (1 Cor. vi. 19.) and as being intended for eternal glory, when re-united to the soul.

I shall now dismiss the subject, trusting that I have said more than enough to convince you and your candid hearers, that we are by no means guilty of superstition, in respecting and honouring the images and relics of saints. The principal article of importance left for me to explain, is what we believe of

THE POPE.

We believe that Jesus Christ, who would have his church to be one, and solidly built upon unity, hath instituted the primacy of St. Peter, to support and to cement it.

To St. Peter alone, our blessed Saviour said, thou art Peter, (a rock) and upon this rock I will build my church," &c. Matt. xvi. 18.

To Peter alone our blessed Saviour said, "I will give to thee the keys of the kingdom of heaven," &c. ver. 19.

To Peter alone our blessed Saviour said, "I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren." Luke xxii. 32.

To Peter alone our blessed Saviour proposed three times the following question: "Simon, son of John, lovest thou me?" John xxi. ver 15' 16, 17. and upon Peter's answer in the affirmative, he tells him twice, "feed my lambs," and the third time, "feed my sheep." Finally,

Although Jesus Christ tells all his apostles collectively, "whatever you shall bind on earth, shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven," Matt. xviii. v. 18, yet Peter is the only one who receives the power separately and individually: "I will give to thee the keys of the kingdom of heaven