

by any doubtful passage of Scripture ; the comparatively speaking rejection of the glosses introduced into the Christian faith by Heathenism, or Judaism, or Scholasticism, or Romanism, pure and simple.

The rejection of such notions of Christian duty or the Christian life as were unknown to early Christianity, but gradually engrafted on the parent stock by the imaginations of so-called pious men, who thought they could improve apostolic teaching and practice.

Particularly, the Reformation protested against and rejected :—

1. The usurpation of the Church of Rome in claiming to be the Mistress and Guide of all Churches.

2. The usurpation of the Bishop of Rome in claiming to be the Vicar of Christ, the Lord of the World, in things both spiritual and temporal.

3. The temporal power of the Bishop of Rome, as embodied in the words Sovereign Pontiff.

4. The doctrine of indulgences.

5. The doctrine of purgatory.

6. Justification by good works.

7. The power and status of the clergy, as a distinct order of Christians, besides and beyond their ministerial office.

8. The power of the priest to forgive sins, *suo arbitrio et potestate*.

9. The doctrine of a *real* Sacrifice being offered by the priest in the consecration of the elements in the Lord's Supper.

10. The presence of Christ or God in the elements, and the consequent adoration of the elements, and sundry other superstitious usages and observances towards the elements necessarily resulting from this view.

11. The monastic system, as the higher religious Christian life, and as the means of pleasing God more surely than the active discharge of the duties of every-day life.

12. Self-inflicted pains and austerities as means of pleasing God.

13. The subjugation of the female mind, whether in male or female brain, to the influence of the clergy, by means of auricular confession and direction.

14. The substitution of confession to the priest for confession to God.

15. The celibate state as the higher state or mode of life, and more particularly the celibacy of the clergy, as appertaining to their nearer relation to God and their higher sanctity.

16. The use of elaborate and histrionic services in public worship.

17. The worship of the Virgin Mary, or the assigning to her the position of patroness or protectress of the human race ; her sovereignty, mediation, intercession, impeccability—the sole mediatrix of Christ.

18. The adoration of images, relics, etc.

19. The exemption of ecclesiastics from the civil power.

20. The talismanic efficacy of assisting or being present at the holy communion without receiving.