

doctrines and ordinances and spiritual laws and a spiritual constituency presumably of regenerate people ; a kingdom has a temporal order, with civil laws and subjects, a territory to be ruled and a hierarchy or graded system of dignities. When Protestants are asked, therefore, to acknowledge the papal system, they are asked not only to countenance the very errors against which they once protested unto blood, but to acknowledge as legitimate that wedlock of the Church and State in one body to which may be traced the parentage of a brood of evils of the most accursed character.

Many most earnest believers, who yearn to live in charity with all men and are eager to recognize Christ's likeness wherever found, feel compelled to maintain their separation from some professed disciples, because they seem to them to deny fundamental truths. It seems ungracious to stamp as heresy what so-called Christians hold and teach ; but are disciples to be less brave than politicians ? Who can withhold admiration from the intrepidity of Edmund Burke, when he said to the Electors of Bristol : " I did not obey your instructions, but I did obey the instructions of nature and conscience and truth. I maintained your interests as against your convictions ! " If Daniel O'Connell could say, " I am a *Catholic*, but I am not a *papist*," and Père Hyacinthe could virtually defend the great doctrines of the same Church while sacrificing himself in a protest against its perversions of the truth and unholy practices, why may we not discriminate between the right of a man to hold his religious opinions and our own right to protest against what we believe to be his vital errors !

The whole progress of the papacy, from the days of Phocas until now, has been a process of engrafting pagan errors on a Christian stock. One has only to read the history of Church councils to see how one scion after another was grafted on to the Church, until the original tree was no longer recognizable. The growth of papal pretensions may be well illustrated by the *tiara*, or triple crown. At first a round cap, John XIII. encircled it with a crown, Boniface VIII. added a second, and Benedict XIII. a third. And while many Protestants cordially acknowledge whatever truth the Roman Catholic Church conserves, they regard the papacy as a composite system, embracing at least *five* parts : First, a branch of the Church of Christ, holding much truth and embracing many honest, earnest believers ; second, a philanthropic society, abounding in works of charity ; third, a political power asserting a right to world-wide supremacy ; fourth, an idolatrous system, a Christianized paganism ; fifth, a Jesuitical organization, using not only secrecy, but falsehood. Now, as Judaism contained within itself representatives of true believers, like Zacharias and Elizabeth, Simeon and Anna, and Joseph of Arimathea, but, alas ! also ritualistic Pharisees, skeptical Sadducees, rationalistic Essenes, secular Herodians ; so Romanism is a heterogeneous compound, and any recognition of the faithful few in its communion must not involve sanction of the political pretensions, idolatrous corruptions, and Jesuitical subtleties, bound up with