

not most of the local boards of New York city, the majority is already Roman Catholic. These Boards will not be hard on the servants of their own Divine Mistress—their Mother Church. If they do then a candid and fair examination of the Church, which is presented in the virtue of another, will know how gracefully to yield. Another "sister" will be easily provided. These "brothers" and "sisters" have already with commendable zeal consecrated their all to the Church. Their salaries will be their own. Unmarried, they have neither wives nor children to support. They live in the "homes" which the Church provides for them. The money which the State pays to them they will hand over to the Church. This money the Church purposes to employ religiously in the work of education. It will expend it in erecting or equipping fine school houses. The salaries paid to Protestant teachers will hardly support them. There will be no surplus among the Protestants to expend in school rooms or school apparatus. The Roman Catholic school house will rival in its adaptation to the ends of the Church, the Roman Catholic Cathedral. That great class who are only Protestants because they are not Roman Catholics will be gathered into these schools. In a few years the State will be supporting with its funds the Roman Church, to educate in its creed the children of the Republic.

This is the plan; these are the advantages, as they are seen by Roman Catholic eyes. Can it be possible that Catholics will decline the feast thus skillfully prepared for them? Could anything more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power whose educational efforts have been so brilliantly successful in France, in Italy, in Spain, and in the South American Republics? We may return to this theme again. Meanwhile we beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand in order thoroughly to appreciate it. We beg leave to assure the Holy Fathers of our cordial co-operation in making their benign purpose fully understood.—*Chris. Union.*

For the Provincial Wesleyan.

TRANSUBSTANTIATION OR SACRAMENTAL IDOLATRY.

Transubstantiation is a conversion of the whole substance of the sacramental bread into the substance of the body of Christ, and this constitutes what is called the "real" or "objective" presence. The Roman doctrine, "I am only one shall deny that the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the Sacrament of the most holy Eucharist, and shall say that He is only in it as a sign, or in a figure, or virtually—Let him be accursed!" The "ultra Ritualist Doctrine" is "At the words, 'This is my Blood,' you must believe that the bread and wine, become the real Body and Blood, with the soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration to the Priest, who says these awful words, and worship your Saviour truly and indeed present on His altar; then say—

Hail! True Body! born of Mary!
Spotless Virgin's Virgin Birth!
Thou who truly hastest weary
On the cross for sons of earth,
Thou whose sacred side was riven,
Whence the water flow'd and blood;
O may'st Thou, dear Lord be given
At death's hour be our Food,
O most kind! O Gracious One!
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The error of both Romanists and Ritualists is in interpreting "figurative" language literally which error even Augustine—a Father much relied on by Roman Catholic Divines condemn for him says: "If a passage is perceptive, and either forbids a crime or wickedness, it is not figurative; but, if it seems to command a crime, or to forbid unbelief or kindness, it is figurative." "unless ye shall eat the flesh of the Son of Man, and drink his blood, ye have no life in you," he appears to enjoin wickedness and a crime. It is a figure therefore, teaching us that we partake of the benefit of the Lord's passion, and that we must sweetly and profitably treasure up in our memories that His flesh was crucified and wounded for us. To believe, is to eat the meat which perishes not, but endures to eternal life. Why do you prepare your teeth and your stomachs; believe only, and you will have eaten. The disciples of Jesus also fell into the same error for they replied: "How can this man give us his flesh to eat?" And Jesus said: "The words that I speak unto you are spirit and life"—to be understood figuratively and therefore spiritually and not as ye interpret them literally. Again, transubstantiation is proved to be a lie by the evidence of our senses. The eyes, the hands, and the taste will convince every one that takes the "wafer God" that it is not flesh nor blood, but bread—a vegetable and not an animal or human substance; and the fact that the defiled wafer can be seen and felt and eaten, assures us that it is the same after as before. Presently, viz., a material substance and not the immaterial soul, and the doctrine of transubstantiation is irrational and absurd. Contrary alike to God's word and man's reason—he will reply: "It is a miracle" and therefore not subject to ordinary tests and arguments. If not, then we reply, it is no miracle, for it lacks the two-fold test of a miracle—a supernatural effect evident to sense. That a thing should remain to all appearance just as it was, had nothing at all wonderful in it. We wonder, indeed when we see a strange thing done, but no man wonders when he sees nothing done as is the case in the so-called miracle of the "wafer." Fully it is said did Erasmus deal with Sir Thomas More on this doctrine of transubstantiation in the following couplet, which had its origin in the following circumstances—Erasmus had been on a visit to Sir Thomas More, when persecution arose, and Erasmus life was in danger. More, though a zealous Papist, would not betray his friend; but on the contrary, lent him a horse, to enable him to reach the coast and to escape, Erasmus promising to return the horse; but by some mischance the horse never reached Sir Thomas's stable, who after some time wrote to Erasmus to make enquiries. In reply Erasmus, referring to their discussions on transubstantiation wrote thus:—

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Amazingly assuredly it is, how the church of Rome can force upon her members a doctrine so utterly absurd to every principle of reason, to say nothing of its antagonism to scripture as to that of transubstantiation. No Roman Catholic in the ordinary transactions of life, would believe that his priest could substantiate himself into sovereignty; and yet every Romanist believes that the priest transubstantiates what he sees, feels and tastes as a wafer, into the body, blood and divinity of the Lord Jesus Christ both God and man.

"The Priest," says Uriel, the Romist's Doctor, in his "First Lesson on the Canons of the Mass," "hath great power over both bodies of Christ, the Church and the consecrated host." "Who," he asks, "hath ever seen anything like this? He who created man, it I may so speak, hath granted me power to create Him; and He who created me without me, is created by my means!" Can idolatry, can blasphemy go further than this? Again: a distinction which Romanists make between "error of place in worship and error in object," is so metaphysical, that some who may be sincere seekers after the truth are liable to be deceived. "The Catholics," they say, "worship Jesus Christ in the Eucharist, an object truly adored. There is no error in this respect. If Jesus Christ be really present in the Eucharist, the Catholics worship him where he is not; this is a mere error of place and no crime of idolatry." A mere sophism, says one, who after he had examined it, left the Roman Church, and became a zealous Protestant Minister. "By the same argument," he says, "the Israelites may be excused for rendering Divine honors to the golden calf. We must distinguish," they say, "error of place from error of worship." The Israelites worship in the golden calf the true God, an object truly adorable. "To-morrow," saith the Priest, "is a feast to the Lord, the God of Israel, which brought thee up out of the land of Egypt." There is no error in this respect, if God be not really present in the golden calf, the Israelite worships Him where he is not,—a mere error of place, and not the crime of idolatry. But what saith St. Stephen? He says expressly, that this calf was an idol. By consequence, error of place in worship does not excuse them from idolatry. As, therefore, according to our principles, there is an error of place in the worship which Roman Catholics render to their "Host," so also, according to our principles, they are guilty of idolatry. Behold, as in the desert of Sinai, an innumerable multitude, tired of rendering spiritual worship to an invisible God, and demanding gods to be made, which shall go before them." Behold, as in the desert of Sinai, a Priest forming with his own hand a God to receive supreme adoration. See, as in the desert, a little matter, modified by a mortal man, and placed upon the throne of the God of heaven and earth! Observe, as in the desert, the Israelites liberally bestowing their gold and jewels to deck and adorn, if not to construct the idol! Hark! as in the desert of Sinai, priests publicly profane solemnities, and make proclamation, saying, "To-morrow is a feast to the Lord!" Behold, as in the desert, the people rising early on festivals to perform matins! Hark! as in the desert, the people in Sinai, "These are thy Gods," or "thy God, O Israel, who brought thee up out of the land of Egypt!" O scandal in the eyes of all true Christians! Is this, ye this bit of bread, on which a priest has written Jesus Christ, the Son of man, this is thy God, O Christian! who created us—who died and rose again for us, and now sitteth down at the right hand of God for us, and who will judge the quick and dead at his coming. O Judah, Judah, thou hast justified thy sister Samaria. O, ye desert of Sinai, never did ye see anything equal to what our weeping eyes behold! Who is on the Lord's side? Let him come hither. Ye sons of Levi, separated to the service of the Lord, consecrate yourselves to-day to Jehovah! Shall we command you, as Moses did formerly the Levites—put every man his sword by his side, and go in and out from gate to gate, and slay every man his brother? Ah! Rome, were we to adopt this method, you could not reproach us; you could not complain that we were too ready to learn the lessons you have taught us, and too eager to imitate your bloody example. Even such a case would have one great advantage over you; our hands would grasp the murdering sword to destroy thee only for the glory of God, whereas thou hast butchered us for the honor of an idol! We are not come with fire, and blackness, and darkness, and tempest; but Zion, though all mangled by thy cruelty, utters only cool exhortations, affectionate remonstrances, and tender entreaties. She fights only with the "sword of the Spirit," and the "hammer of the Word." Ah, poor people, how long will you live without perceiving the golden candlestick which Jesus Christ has lifted up in His Church! May God take away that fatal bandage which hides the truth from thine eyes!

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There seems to be an idea, more or less widely prevalent among the various Protestant bodies of English speaking Christians, that Christianity either in its dogmatism or in its modes of operation needs recasting to bring it into harmony with the intelligence and requirements of the age in which it is our felicity to live. Some are of the opinion that it is high time that miracles were permanently relegated to the shadowy region of the myths. Some in the loftiness of their assumed intellectual superiority demand that mysteries one and all be forthwith eliminated from the catalogue of facts most necessary to be believed by Christian men; holding that the human soul abhors mysteries, and ought not to be required to believe what it cannot comprehend. Some would obliterate from Christianity the shame of the cross or only gracefully point to the crucifix now and then as a sort of expressive memento of the martyrdom of a remarkably fine specimen of a wise young Hebrew. Some would usher in upon us the beautiful Christianity of the future which is to abjure all faith in the devil, all mention of hell, all fear of a judgment to come, respectfully bow Providence out of the world, make man the monarch of all he surveys—his reason the test of truth, his conscience the measure of duty.

Others are content to allow the Christian religion to preserve its most approved symbols, its miracles, mysteries, creeds and confessions but insist that new alliances should be formed by it with forces hitherto not utilized as they might be for the advancement of the interests of Christianity. Some would have Christianity summon to its aid the multifarious resources of millinery. They would draw the multitudes to the temple by the witchery of purple and fine line, and captivate the vision of the worshippers by the harmony of colours, and the graceful swing of sacerdotal raiment. Some would have the melodramatic element largely infused into the conduct of public worship, and would render the soul devout by stirring processions with banners and torches and waving censers and curling incense, followed by a series of tableaux vivants with thrilling poses and striking attitudes. Some would subdue the heart with the powers of music, and render Christian worship little other than a sacred concert of sweet sounds. One clerical reformer a short time ago was able in England to testify to the spiritual influence of tinkling cymbals and resounding kettle drums in kindling to ardent the flagging devotion of worldly parishioners. Some think that a good understanding with the muscular amusements of the day would bring strength to the Christian cause. One of this school, a clergyman in high office, advocated at a public ecclesiastical gathering in England only a few months ago, the adoption of the practice of cricket playing between morning and evening services on the Christian Sabbath, as being admirably suited to promote the religious health of Christian congregations. Some contend that the mode of worship should be of a highly ornate character in which everything should be arranged, greatly to please the worshippers.

In Methodist circles, there has yet arisen no demand for a revision of Christian doctrine. But to some extent we judge there is or has been some sympathy felt within the Methodist Denomination for the movement toward more aesthetic modes of worship than have generally been adopted, in Wesleyan congregations. In certain districts among us perhaps there have been cravings for something less of nature and a good deal more of art in the service of the sanctuary; and there was, we think, a few years ago, especially on the other side of the Atlantic, a disposition to have exuberance, vivacity and a supposed-to-gushing earnestness toned down to the sober level of an unimpeachable respectability. It was deemed highly important that everything should wear an air of respectability. All sorts of people in Britain began to talk of that most respectable people the Methodists.

Methodists were a little in danger of coming to believe that their great vocation in the world was just to be respectable. If we mistake not, too, there was a taste beginning to develop itself for the cambric-handkerchief, cologne-water, golding-on-the-little finger school of pulpit oratory in preference to the masculine, nervous, direct, heart-searching and soul converting preaching of earlier days.

Had matters gone far in these directions, Methodism would have been lulled to sleep in the carbonic acid gas of its own respectability, and its light would have gone out in darkness. But this great disaster has not befallen British Methodism. On the contrary there has of late been a manifest increase in the Connexion of life and power. The leading men of Methodism to-day are men who believe in the baptism of fire. They are men who believe there is no need to revise the truths of the old gospel, no need to supersede the heart-felt preaching of the Cross and the effectual fervent prayers of earnest men in the pulpit or in the social prayer-meeting room, for any questionable device whatever. They are right. Let but the Lord of the Harvest send among the Methodist labourers a plentiful supply of men with a double portion of the spirit of Joseph Benson, William Bramwell, David Storer, John Smith, Thomas Collins and other such like blessed servants of God, still surviving and flaming along their pathway to the skies, and Methodism need flout no fripperies in the eyes of blinded worshippers, need resort to no meaningless mummeries to crowd the temple or to lead men to enquire after Jesus. In this connection, the ministry of C. H. Spurgeon is full of significance. In the

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Others are content to allow the Christian religion to preserve its most approved symbols, its miracles, mysteries, creeds and confessions but insist that new alliances should be formed by it with forces hitherto not utilized as they might be for the advancement of the interests of Christianity. Some would have Christianity summon to its aid the multifarious resources of millinery. They would draw the multitudes to the temple by the witchery of purple and fine line, and captivate the vision of the worshippers by the harmony of colours, and the graceful swing of sacerdotal raiment. Some would have the melodramatic element largely infused into the conduct of public worship, and would render the soul devout by stirring processions with banners and torches and waving censers and curling incense, followed by a series of tableaux vivants with thrilling poses and striking attitudes. Some would subdue the heart with the powers of music, and render Christian worship little other than a sacred concert of sweet sounds. One clerical reformer a short time ago was able in England to testify to the spiritual influence of tinkling cymbals and resounding kettle drums in kindling to ardent the flagging devotion of worldly parishioners. Some think that a good understanding with the muscular amusements of the day would bring strength to the Christian cause. One of this school, a clergyman in high office, advocated at a public ecclesiastical gathering in England only a few months ago, the adoption of the practice of cricket playing between morning and evening services on the Christian Sabbath, as being admirably suited to promote the religious health of Christian congregations. Some contend that the mode of worship should be of a highly ornate character in which everything should be arranged, greatly to please the worshippers.

In Methodist circles, there has yet arisen no demand for a revision of Christian doctrine. But to some extent we judge there is or has been some sympathy felt within the Methodist Denomination for the movement toward more aesthetic modes of worship than have generally been adopted, in Wesleyan congregations. In certain districts among us perhaps there have been cravings for something less of nature and a good deal more of art in the service of the sanctuary; and there was, we think, a few years ago, especially on the other side of the Atlantic, a disposition to have exuberance, vivacity and a supposed-to-gushing earnestness toned down to the sober level of an unimpeachable respectability. It was deemed highly important that everything should wear an air of respectability. All sorts of people in Britain began to talk of that most respectable people the Methodists.

Methodists were a little in danger of coming to believe that their great vocation in the world was just to be respectable. If we mistake not, too, there was a taste beginning to develop itself for the cambric-handkerchief, cologne-water, golding-on-the-little finger school of pulpit oratory in preference to the masculine, nervous, direct, heart-searching and soul converting preaching of earlier days.

Had matters gone far in these directions, Methodism would have been lulled to sleep in the carbonic acid gas of its own respectability, and its light would have gone out in darkness. But this great disaster has not befallen British Methodism. On the contrary there has of late been a manifest increase in the Connexion of life and power. The leading men of Methodism to-day are men who believe in the baptism of fire. They are men who believe there is no need to revise the truths of the old gospel, no need to supersede the heart-felt preaching of the Cross and the effectual fervent prayers of earnest men in the pulpit or in the social prayer-meeting room, for any questionable device whatever. They are right. Let but the Lord of the Harvest send among the Methodist labourers a plentiful supply of men with a double portion of the spirit of Joseph Benson, William Bramwell, David Storer, John Smith, Thomas Collins and other such like blessed servants of God, still surviving and flaming along their pathway to the skies, and Methodism need flout no fripperies in the eyes of blinded worshippers, need resort to no meaningless mummeries to crowd the temple or to lead men to enquire after Jesus. In this connection, the ministry of C. H. Spurgeon is full of significance. In the

Provincial Wesleyan.

WEDNESDAY, APRIL 20, 1870.

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