

We shall try by this test the points of difference between us and the Church of Rome.

Invocation of saints,* and worshipping of images,† were scarcely known at the end of the fourth century, and were not generally adopted nor defended by the Popes, till the eighth century.‡ The title of universal bishop was bestowed on Boniface the Third, in the year 606, by the Emperor Phocas, whom the historian Mosheim represents as one of the most bloody tyrants that ever disgraced human nature.§ When this title was assumed a few years before by the Bishop of Constantinople, Gregory the Great, Bishop of Rome, and of course one of Boniface's predecessors, de-claimed against the blasphemy of the assumption, and said, "Whoever claims the Universal Episcopate, is the forerunner of Antichrist."|| Transubstantiation, as we have already seen, was not reduced into a regular system till 831, and was not established, as a doctrine of the Church, till the fourth Council of Lateran, held in the year 1215, only four centuries before the Reformation; for says Tonstal, Bishop of Durham, "Before the fourth Lateran Council, men were at liberty as to the manner of Christ's presence in the Eucharist.¶ In this same Council, Innocent the Third declared auricular confession an indispensable duty.** The celibacy of the Clergy was first enjoined in 1074, by Gregory VII.†† It was in the twelfth century that the Popes monopolized the sale of Indulgences, by which, for money, future as well as present punishments were said by them to be remitted.‡‡ The cup in the Lord's Supper was not denied the Laity till the year 1414, only a little more than a century before the Reformation. The Roman Ritual was not imposed on all the Churches till the eleventh century, from which time the service of the Church has been performed, in most countries, in a language not understood by the people. And it was not till the Council of Trent, 1546, after the Reformation, that the use of the Vulgate, a Latin translation of the Scriptures,—which of course the common people cannot use,—was enjoined on the faithful sons of Rome. Now these are facts, well known to all acquainted with ecclesiastical history, and attested by the writings of their own divines; for we find some of their *own writers* condemning as a new and unscriptural practice,§§ the worshipping of images. In the fifth century we find Theodoret and Gelasius,||| Bishop of Rome: in the sixth

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• Contra. Eu

* Epiph. Adv. Hær. Lib. iii. hæc. 78. † Ibid. Liber i. hæc. 27.
 ‡ Mosh. Cent. viii. part ii. chap. 3. sec. 11. § Mosh. 7th Cent. 2nd ch. 1st sec.
 || Gregor. Magn. Epis. Lib. vi. epist. 30. ¶ Tonstal de Euchar. Lib. i. p. 146.
 ** Mosheim, part ii. chap. 3. sec. 2. †† Mosh. Cent. xi. part ii. chap. 2. sec. 12.
 ‡‡ Mosh. Cent. xiii. part 2. chap. iii. sec. 4.
 §§ Greg. Magn. Epist. Lib. ix. Epist. 105, and Ep. 13.
 ||| Theod. Orat. ii. oper. vol. iv. p. 84, Sect Paris, 1642. Gelas. de decab. Christ. Natur. Contra Nestor. et Eutych. in Biblioth. Patr. vol. iv. p. 422.