

the infallibility of the Church. Acts xvii. 11; 2 Cor. i. 24. Against the doctrine of transubstantiation, and the sacrifice of the mass. Acts iii. 20, 21, Heb. ix. 24-25; x. 12-14. Against the doctrine, that the good works of the saints are meritorious in the sight of God. Isa. lxiv. 6; Eph. ii. 8, 9; Rom. xi. 6. Against the doctrine of purgatory, and that prayers ought to be offered for the dead. Luke xvi. 22, 23; xxiii. 43; 2 Cor. v. 8; 1 John i. 7; Rev. xiv. 13. Against the doctrine, that saints, images, and relics ought to be worshipped. Ex. xx. 4, 5; Rev. xix. 10; xxii. 8, 9. Against the doctrine, that the Scriptures ought not to be read by the laity. Deut. vi. 6, 7; Matt. xxii. 29; John v. 39. Against the doctrine, that celibacy, and abstinence from certain kinds of meats, are connected with exalted piety, and superior sanctity of character. Lev. xxi. 10, 13; 1 Cor. vii. 2; 1 Tim. iv. 3; ii. 2, 1 Cor. viii. 8. The Presbyterian Reformed Churches bear their testimony against these and many other errors of the Church of Rome, as being anti-Christian and destructive to the souls of men.

III. In what do Presbyterians view the Protestant Establish'd Churches of England and Ireland?

They regard them as Churches of Christ, but at the same time, so unscriptural in their constitution and administration, as to oblige them to maintain a separate communion.

IV. What is there in the constitution and administration of these Churches, to which Presbyterians object?

1. They object to the power and authority, in spiritual matters, which these Churches declare to be vested in the supreme magistracy, whether male or female;—(See Act 26, of Henry VIII., chap. 1.) by which it is enacted, 'that the king hath full power and authority to hear and determine all manner of causes ecclesiastical, and reform and correct all vice, sins, errors, heresies, whatsoever?' And see, also, in the 34th article, in which it is asserted, that, 'whosoever doth openly break the traditions and ceremonies of the Church, hurteth the authority of the magistracy.' Matt. xxiii. 10; Eph. i. 22.

2. They object to these Churches, that, according to their constitution, the Parliament of the nation, consisting of Episcopalians, Presbyterians, Independents, Quakers, Papists, and Infidels, have the power of determining how many prelates and pastors they shall have; as exemplified in late Acts of the Legislature, in diminishing, to a great extent, the number of their Bishops in Ireland.

3. They object, that, in consequence of this control and authority, which these Churches concede to the civil government in religious things, they are rendered incapable of reforming, purifying, or extending themselves, or correcting any errors or abuses in their system.

4. Holding, as Presbyterians do, that Christ has ordained, in his Word, all the institutions which his infinite wisdom judged necessary for the edification of his spiritual body, and has taught the best possible manner in which they are to be administered and observed, they object to the power claimed by these Churches to decree rites and ceremonies in the worship of God, (see article 20,) and to alter the mode in which he has appointed his own institutions to be observed. Prov. xxx. 6; Rev. xxii. 18.

5. They object to such ceremonies as the following, which these Churches have decreed, and which have no warrant in Scripture:—The numerous festivals appointed and observed by these Churches,—sponsors in baptism,—the absurd and sinful practice of sponsors making vows in the name of the child, and of taking on them obligations which are not intended to be fulfilled, and which parents alone can fulfil,—using the

sign of the cross in baptism,—confirmation by a prelate,—bowing at the name *Jesus*,—kneeling at the Lord's Supper,—consecration of Churches, burying-grounds, and the sacred mental elements,—the superstitious use made of the bread and wine remaining after the communion,—and the absolution of the sick. Matt. xv. 9.

As some of these ceremonies appear unimportant in themselves, why is the observance of them a ground of serious objection?

Because such observance encourages superstition and 'will-worship'; is opposed to the sufficiency of the Scriptures, as the only rule of faith and practice; and upholds the unscriptural and pernicious principle, that men may innocently and profitably add to the institutions of Christ, and the terms of communion in his Church. Col. iii. 20, 23.

6. They object to 'The Book of Common Prayer,' considering that the use of it tends to prevent the exercise of spiritual gifts, and induce formality and deadness in devotion, and that, in its general form and construction, it is imperfect and erroneous, containing useless repetitions,—unsuitable petitions,—lessons from the Apocrypha,—a confused and irregular arrangement of the prayers,—and bears so general a resemblance to the mass-book, from which many of its prayers are taken.

7. They object to the exercise of Church government, and the power of ordination being vested exclusively in the unscriptural order of prelates. 1 Tim. iv. 14.

8. They object to the numerous unscriptural offices in these Churches,—as of archbishop, diocesan bishop, archdeacon, dean, prebendary, canon, vicar, commissary, chancellor, surrogate, and proctor,—offices never appointed by Christ, and first created by the Pope of Rome.

9. They object to the doctrine, that by water-baptism an infant is 'regenerated,' 'made a member of Christ,' and 'the child of God.' Jam. i. 18; 1 Pet. i. 23.

10. They object to the extreme laxity of these Churches, in reference to the characters whom they admit to their communion and privileges; and to the circumstance, that any of her godly ministers, attempting to exercise a Scriptural discipline, are exposed to legal prosecution, and civil penalties.

11. They object to the power of inflicting and removing ecclesiastical censures being vested in, and exercised by, laymen, in what are termed bishop's courts.

12. They object to the depriving the members of the Church of the right of choosing their own Pastors; and to presentation to Churches by patrons of all descriptions of character and opinion.

V. In what light do Presbyterians view those Churches, called Independent, or Congregational?

They regard all of them who profess what are termed the doctrines of grace, as being also Churches of Christ; but object to their peculiar constitution,—the principle of which is, that particular congregations are Churches independent of each other, and not subordinate to superior courts, and that all the members of the Church have authority to exercise government, and to vote in every case of discipline on which the Church is called to decide.

VI. Why do they object to this system of Church government?

1. It is inconsistent with the oneness of the Church, as founded on the oneness of her Divine Head,—her Father,—her baptism, and the whole system of her laws and ordinances; and with the description given of her in Scripture, by allusion to the human body, 1 Cor. xii. 12, 26, 27; to a kingdom, John xvii. 36; and to an army under one commander, Rev. xx. 9.