

of Scripture texts, which lie at the foundation of Rome's gigantic system. In Matthew xvi., 18, we read "Thou art Peter." Hermas, Origen, Chrysostom, and Augustine saw that Peter's confession and not his person was the rock on which the Church is founded; but, fifty years after, Hermas, an evil spirit whispered the other meaning in the ear of Victor of Rome, and Tertullian and Cyprian of Carthage, in their opposition to the Greeks, favored the same. In 440, when Chrysostom and Augustine were in their graves, Leo the Great openly made the plea, and secured an acknowledgment of it from the Emperor Valentinian. Two hundred and twenty years later, the Culdee or ancient British Church was called, in the person of the Abbot Colman, to a disputation at Whitby with the Romanist Wilfred, before King Oswy of Northumbria. "Did Christ say these words to Peter?" asked the King. Colman answered "Yes." and was proceeding to explain, when the King cut him short, saying, "I acknowledge him that has the keys, lest, when I arrive at heaven's gate, I shall find no admittance." This text has told. It has made great emperors do penance and homage, and has laid the world at the feet of the Romish see for ages.

The other text is Matthew xxvi., 26, "This is my body." Here we find the two high-churchmen and literalists, Tertullian and Cyprian, holding it to teach a bodily real presence, which the greater Origen, Chrysostom, Ambrose, and Augustine opposed. The erroneous interpretation seemed to slumber for a while, though quietly working like leaven, till the year 831, when Paschasius Radbertus, a monk of Corbey, published what is known as the dogma of transubstantiation, which, after being much disputed by eminent doctors of the Church, was in 1215 acknowledged by the Fourth Lateran Council under Innocent III. For denying this dogma as a test question most of the reformation martyrs suffered. The Lutheran Church does not go so far as Rome, but its doctrine of consubstantiation asserts the actual presence of Christ's body and blood along with the bread and wine. In the Colloquy at Marburg in Hesse,