

OUR CONTRIBUTORS.

ROMIS IDOLATRY.

To his Lordship Lynch, Archbishop of Toronto.

I beg your pardon for having so long deferred answering your arguments against what I said before the Presbyterian General Assembly about the Idolatry of the Church of Rome. Your Lordship will understand that delay when I tell you that I have been nailed on a bed of sickness since I wrote to you last, a result of the stonion I received in Quebec, on the 17th of last month.

TRANSUBSTANTIATION vs. IDOLATRY.

In order that both Protestants and Roman Catholics may understand that we are perfectly correct when we say that the Church of Rome makes a God of a wafer, and is, consequence, an idolatrous church, I copy here the decrees of the Council of Trent:

Council of Trent, Holy Sacrament of the Eucharist, Canon 1. "If any shall deny that in the Sacrament of the most holy Eucharist, there is contained truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall say that He is only in it in sign or figure, or power, 'Let him be accursed.'"

Canon 2. "If any man shall say that in the Sacrament of the most holy Eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most aptly calls Transubstantiation, 'Let him be accursed.'"

Canon 6. "If any man shall say that in the Holy Sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored, and that outwardly with the worship of Latria, and therefore that he ought neither to be venerated by any special festive celebration, nor carried solemnly about in processions, according to the universal and laudable rite and custom of the Church, or that he ought not publicly to be exhibited to the people that he may be worshipped, and that the worshippers of Him are idolaters, 'Let him be accursed.'"

Canon 8. "If any one shall say that Christ, as exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally and really, 'Let him be accursed.'"

The Catechism of the Council of Trent speaks still more clearly and says:—The Pastors will explain that in the Holy Eucharist (the consecrated wafer) the true body of Jesus Christ is contained with all that constitutes a body and belongs to it, such as the bones and nerves, and that it is a whole Christ. (Council of Trent Catechist). Both Roman Catholics and Protestants acknowledge that idolatry is one of the greatest sins that man can commit. But what is "Idolatry?" It is giving to a created being the respect, adoration and love which are due to God alone—to make a God with our own hands, or to worship as a God any of the creatures which are on the earth, in the air, in the sea, or even in Heaven is idolatry. On Mount Sinai, in the midst of lightnings and thunders, God Almighty wrote on the stone with his own fingers: "I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have any other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them; for I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me."—Exodus xx.

God has never proffered any words more plain, simple, and clear than these. The young schoolboy, as well as the most profound philosopher understands that by these words God Almighty forever forbade to make a God of a thing which is created, even if that created thing dwells "in heaven above." Now, what does the Right Rev. Archbishop Lynch and all the priests of Rome do every morning? Do they not take a "created thing," a wafer, in their hands, and do they not change that wafer into God? Do they not adore that wafer when turned into God? Do they not com-

mand their people to adore that wafer after they have changed it into the Supreme Creator of the universe, and Saviour of the world? What was the crime of Aaron and the people in the desert, when they made the golden calf? Was it not idolatry? But where is the difference between the crime of Aaron and the iniquity of Archbishop Lynch, of Toronto, and all the priests of Rome? The only difference is that the first made a God of the melted golden bracelets and earrings of the Israelites; while the latter make their gods of a little dough baked between two well-polished heated irons. Aaron said to the people: "Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people broke off the golden earrings which were in their ears and brought them unto Aaron. And he received them at their hands; and he fashioned it with a graving tool, after he had made it a molten calf. And then said: "These be thy gods, O Israel, which brought thee out of the land of Egypt."—Exodus xxxii. Now, the Roman Catholic Archbishop Lynch, of Toronto, with all the priests, every day, say to their servants: "I want to make new gods, and new Christs, I have no more in the tabernacle. Bring some flour of wheat, mix it with a little water, and bake the dough between this heated graving tool." And the servants of the Archbishop and the priests bring some wheat flour, mix it with a little water, and bake the dough between that heated graving tool. And a moment after, the bishop and the priests, holding in their hands those wafers baked in that heated graving tool say: "This is Jesus Christ, the Lamb of God. This is God, Himself, Who being incarnated, has saved you on the cross. Come and adore Him." And the people say in their heart, and they sing with their lips: "This is our incarnated God, who on the cross, died to save us. Let us adore Him." And prostrating their faces to the dust, they adore their God whom their priest has just made before their eyes, with a wafer baked in a heated graving tool! Is not the idolatry of Archbishop Lynch and his priests as gross and criminal as the idolatry of Aaron and his people? Is not the wafer god of the Pope as contemptible, ridiculous, impotent, powerless as the golden calf-god of Aaron? Are not the two forms of idolatry as insulting to the great God, who has said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them nor serve them?" In order that the Roman Catholics and the Protestants may better understand the abominable idolatry of Rome, and how the Pope is absolutely and publicly mocking and daring God Almighty in the confection of the wafer god, I will put the commandment of God and the orders of the Pope face to face.

God Almighty to Moses and to all the world

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself, nor serve them."—Exodus xx.

Was it possible for the devil to mock God, and dare Him in a more frightful way than by inspiring the Pope of Rome with these rules and commandments of his councils? Is not the Pope of Rome renewing the awful mystery of iniquity performed just after Adam and Eve had been created?

Almighty God said unto Adam:

"Of every tree of the garden thou mayest eat freely; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16-17.

When God Almighty says: "Thou shalt not make unto thee any graven images of anything that is in heaven, thou shalt not bow down thyself to serve them," the Pope boldly says: "You shall make en graven images of something which is in heaven, and ye shall bow down yourselves and serve them." And like the guilty mother Eve, who shuts her ears to the voice of God, and forgets his solemn command not to listen to the voice of Satan, speaking through the serpent,

The Pope of Rome to the bishops, and to the priests, and to the whole world

"Thou shalt make unto you graven images (called wafers), and a likeness of something which is in heaven, (the body of Christ), and you shall bow down yourselves and serve them."—(Council of Trent).

And the serpent said to the woman:

"Yea, hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. iii. 1-5.

so the gully Church of Rome forgets the solemn laws of God, to follow the orders of Satan speaking through the Pope. I know that Archbishop Lynch with his priests will answer me: "Jesus Christ has given us the order and the power to change the wafer into our god, when he said: 'This is my body; this is my blood; do this in remembrance of Me.' But I answer: "Christ has never received the power from his Father, to do a thing that the eternal Father had forever forbidden; that on Mount Sinai, Almighty God had given his commands 'never to make any engraven image of anything; and turn that engraven image into God; bow down before it and adore it.'" Has God ever repealed that law? No! He cannot! For Himself, speaking through Christ, has said: "Heaven and earth shall pass away, but my words shall never pass away." Has not Christ said: "I came to fulfil the commandments of my Father?" How could he have said these words if he had given to the popes and their priests the power to break the most solemn and sacred of them all? No! Christ could not allow his apostles and his church to take a wafer, make an image upon it, turn it into God and adore it. We know he said: "This is my body," (Luke xxii. 19); but this was in a figurative way, to tell them that the bread was to be broken and eaten by them, that they might forever remember "his body nailed to the cross for them." A moment before we hear Christ saying: "This is My body," we hear the Holy Ghost and Jesus Christ, Himself, saying—Luke xx. 6. "Then comes the day of unleavened bread, when the passover must be killed. 7. And he sent Peter and John, saying: 'Prepare ye the passover that we may eat.' 9. And they said unto Him: 'Where wilt thou that we prepare?' 10. And He said unto them: 'Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11. And ye shall say unto the good man of the house, the Master saith unto thee, where is the guest chamber where I shall eat the passover with my disciples? 12. And he shall show you a large upper room furnished, there make ready.' 13. And they went, and found as he said unto them, and they made ready the passover. 14. And when the hour was come, He sat down, and the twelve apostles with Him. 15. "And He said unto them: 'With desire I have desired to eat this passover with you before I suffer. 16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' 17. And he took the cup, and gave thanks and said: 'Take this and divide it among yourselves. 18. "or I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come. 19. And He took bread, and gave thanks and brake it, and gave unto them, saying: 'This is my body which is broken for you; this do in remembrance of me.'" Luke xxii. It is true that here Christ says "This is my body," but the very moment before, looking on the roasted lamb, he said, "This is the passover; I want to eat the passover; prepare the passover; I have desired to eat this passover with you." Could Christ really kill, prepare and eat the passover? No, never. For the "passover" was the passage of the exterminating angel over Egypt, when he killed the firstborn of every family on the doorstep of which the blood of the Lamb was not seen. That "passage" or passover of the angel could neither be killed, roasted nor eaten, for the simple good reason that a passage, or passover, can neither be killed, roasted nor eaten. But as the lamb was killed and eaten to make the Israelites remember the "passage" of the angel over Egypt, that lamb was called the "passage," the "passover." Then Christ, with all the Israelites, instead of saying, "we will kill, cook, and eat the lamb which makes us remember the passover," they said, "we will kill, prepare, and eat the passover." So Christ, having given the bread to be eaten by His disciples, that they might remember His crucified body, ("Do this in remembrance of me"), had to call that bread "His body." It was then as it is now, "when a thing is shown to represent another thing, it is called by the name of the thing it represents." For instance, when a man shows the portrait of his wife and children to his friends, he does not generally say, "This is the portrait, the remembrance of my dear wife and my beloved children," he simply says, "this is my wife, these are my children." When one looks at the large photographs of Archbishop Lynch, he says, "This is Archbishop Lynch, look at his fine, jolly face; see his jovial or dignified