

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, if 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 adorable. There is no error in this respect. If Jesus Christ be not 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 Israelite worships 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 exculpate men 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 publish 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! Harken! criminal voices declare, as in Sinai, 'These are thy Gods,' or 'this thy God, O Israel, who brought thee up out of the land of Egypt!' What am I saying? Hear expressions more shocking still. This is, O shame to Christianity! O scandal in the eyes of all true Christians! This is, *yea this bit of bread*, on which a priest has written, Jesus Christ, the *Saviour* of mankind, 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