

mentioned. Only we may remark that the Church of Rome, whilst making a sacrament of marriage, has also taught that celibacy was a holier state, and by forbidding its clergy and religious orders to marry, has opened wide the flood-gates of immorality, as the history of that church sadly shows.

5. The Church of Rome has added to the doctrine of Scripture that of an after-death expiation. This was borrowed from Ancient Paganism. (See Aeneid vi Bk.) According to this teaching, Roman Catholics dying, not being pure enough to enter Heaven, have to pass a certain time, varying from a few days to thousands of years, in tormenting flames—a hell, indeed, minus the Eternity of torments. These sufferings can be greatly shortened and alleviated by masses on behalf of the departed. This is one of the most fruitful sources of revenue of the Roman clergy. Like their predecessors, the Scribes and Pharisees, they often “devour widows’ houses, and for a pretence make long prayers,” Mark xii: 40, utterly oblivious of the words of him they claim as first Pope. For Peter said to Simon, who offered him money for Spiritual gifts: “Thy silver perish with thee, because thou hast thought to obtain the gift of God with money,” Acts viii: 20. If an isolated act of Simon showed that Simon “had neither part nor lot in the Church of Christ, because his heart was not right before God,” we may conclude that a Church where such a traffic is not only suffered, but ordered, cannot be a Church of Christ.

As to Purgatory, the Word of God tells us: “There is now no more condemnation to them that are in Christ Jesus.” Rom. viii: 1, that after death, comes judgment, Heb. ix: 27, and that “no man can *by any means* redeem his brother, nor give to God a ransom for him,” Ps. xlix: 10; so we do not hesitate in saying that the doctrine of Purgatory is a gross imposition, and taking money for masses for departed souls is obtaining it under false pretences—strange practices for a Church of Christ if the Church of Rome is one!

6. We might enlarge upon what may be called the *feticism* of the Church of Rome. Protection from spiritual evils, temptations, sudden death, fire, etc., is obtained not by prayer to God, the Protector of His people, but by wearing relics of saints, pieces of wood said to be of the true Cross, scapularies, printed images, or other amulets, and by the daily use of holy water—this last an ancient heathen custom. We might show how the externals of religion are made to take the place of justice, mercy and truth, as in the case of the Pharisees of old. See Matt. xxiii: 5, 6, 7, 23, 24, 25, 27, etc. We might point out the contrast between the orders of Christ to his apostles, when he said: “Call no man Master or Father,” and the universal teaching of the Church, whose clergy rule their flocks with a rod of iron, and which gives the title of “My lord” to its bishops, and that of “Holy Father” to its