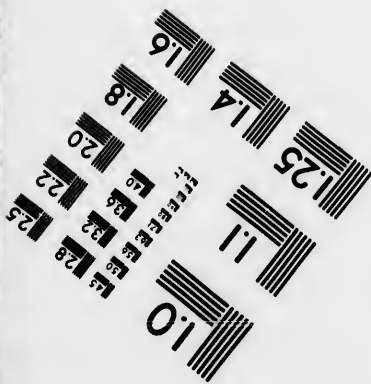
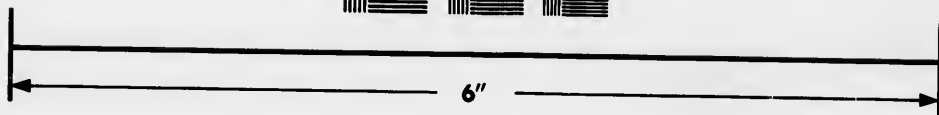
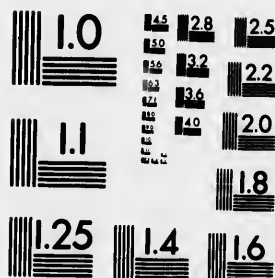


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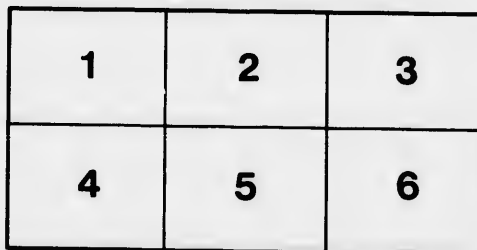
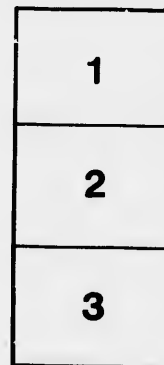
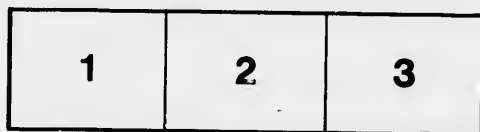
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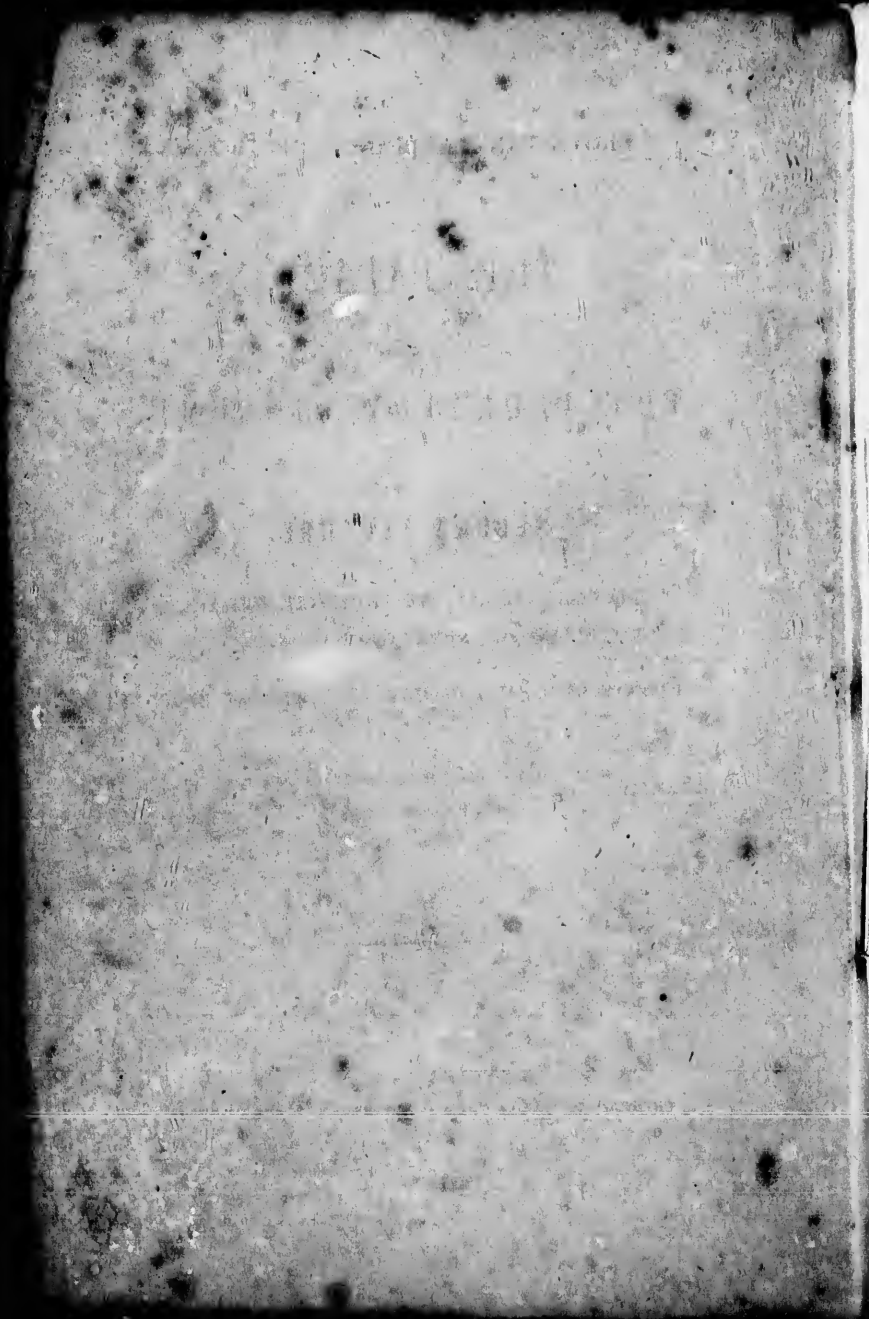
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**SECOND LECTURE,**  
BEFORE THE  
**PROTESTANT ALLIANCE,**  
OF NOVA SCOTIA.  
BY REV. R. SEDGWICK.  
PRICE SIX-PENCE.

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PROTESTANT ALLIANCE LECTURES.

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THE PAPACY:

THE IDOLATRY OF ROME.

SECOND LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE,  
OF NOVA SCOTIA.

AT TEMPERANCE HALL, HALIFAX, ON WEDNESDAY EVENING,  
DECEMBER 29th, 1858.

BY REV. ROBT. SEDGWICK,  
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## THE IDOLATRY OF ROME.

BY REV. R. SEDGEWICK.

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“God is a spirit, and they that worship Him must worship Him in spirit and in truth.” What be the elements of spiritual worship, it is not necessary now to inquire, any farther than to declare that, they must chiefly consist of the various devout exercises of what Paul designates “the hidden man of the heart.” In the worship of a spiritual being it would seem that the intellectual and chiefly the emotional department of man’s nature be brought into play, and that whatever is merely ceremonial or sensuous should occupy a very subordinate place indeed. And yet mankind have still to learn this lesson. It has been long taught them. When, and from the period in the history of the race that the knowledge of God was lost, and when “not liking to retain God in their knowledge, men changed the glory of the incorruptible God into an image made like to corruptible man, and into four footed beasts and creeping things, and worshipped and served the creature more than the Creator, who is over all, God, blessed for evermore.”—God himself interposed with a fresh revelation of His will, and instituted the Mosaic economy; which is fairly to be regarded as a Divine protest against the idolatry of the race at large, and which inbodies a grand lesson in the nature and obligations of the spiritual worship of Himself. There is, it must be admitted, much of the sensuous and ritualistic in the Mosaic institute, and com-

pared with Christianity, whether in its letter or spirit, it is but an elementary system, and intended to serve the spiritual interests of mankind while in a state of nonage ; but what an advance on the older religions as they are now known alike respecting the knowledge of God and the manner in which he behoved to be worshipped ; principally what an advance on the forms and spirit which should characterize his worship. The charge which Moses gave to the people, as recorded in the 4th chapter of Deuteronomy, is an eternal witness to the superiority of Judaism over all previous modes of faith in spirituality and form, and proves that idolatry in all its phases is abhorrent to the nature and the worship of the true God. " Take ye, therefore, good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spoke unto you in Horeb, out of the midst of the fire, lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth ; and lest thou lift up thine eyes to heaven and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be drawn to worship them and serve them, which the Lord thy God hath revealed unto all nations under the whole heaven. But the Lord hath taken you and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance as ye are this day. Take ye heed lest ye forget the covenant of the Lord your God which He made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee, for the Lord thy God is a consuming fire, even a zealous God."

And so in like manner when Judaism had served its end, and having decayed and waxed old vanished away—when

the fulness of the times had come ; when the shadowy was superseded by the substantial, and the carnal by the spiritual ; when the emancipated Church was no longer held in bondage to the elements of the world, but introduced to the possession and enjoyment of the glorious liberty of the children of God, another economy was inaugurated, as much superior to Judaism as that was to all false forms of faith in which there was all but an entire absence of the external and the symbolic, and in which the internal and the real mainly predominated.

Now, it is this simple spiritual dispensation under which we live, and through which Christ, as the head of the Church and the Governor of the nations, accomplishes the purposes of his Father's grace to the children of men, which is the last and loudest, the final and the firmest protest of God against the idolatry of the world. In its majestic simplicity it stands out in bold relief against all liturgical forms, and all clear as it is in its revelations, so that the darkness is past, and the true light now shineth, and all spiritual as it is in its requirements, so that in Christ Jesus neither is circumcision anything nor uncircumcision anything, but faith which worketh by love its grand exclusive authoritative dogma is modifying its every doctrine, and every duty, and glowing as with "the light of a noonday sunbeam from all its departments,—God is a spirit, and they that adore Him must adore Him in spirit and in truth."

I affirm, then, as the foundation of what is to be advanced in this lecture, that the Papacy is antagonistic to the design of Christianity, as containing this final protest against the idolatry to which the human race is so prone, and that so far from undermining and frustrating the varied forms of idolatry to which men have been subjected, the Papacy itself is the highest and most monstrous system of idolatry which has ever been constructed, and which the world has ever seen.

Idoltry has been defined by Cardinal Wiseman to be "the giving to man, or any created thing, that homage, that adoration, and that worship, which God hath reserved to himself." I thank thee Cardinal for that word, and from that word I shall proceed to show that the Papacy, of which he is a prince, is guilty of such idoltry. That this system openly, constantly, authoritatively, renders to man, and to creatures animate and inanimate, besides man, that homage that adoration, and that worship which God hath reserved for himself. This is a grave charge, and should not be rashly made, and when made it should rest on no flimsy or allegorical reasonings, far less should it be attempted to support it either by few or false facts.

In support of this charge reference will be had to the homage, adoration, and worship, which is offered in virtue of the highest ecclesiastical authority of the Papal Church:—  
 I. To the Priesthood. II. To Images. III. To Saints.  
 IV. To the Virgin Mary. V. To the Eucharist; or the Sacrifice of the Mass.

A much wider range than this might have been chosen, but as it is probable that cognate topics to these will be discussed in subsequent lectures, the above is sufficient to establish the position which has been advanced.

Before, however, entering upon the argument there is one particular view of the whole subject which is peculiarly worthy of attention, because of the light which it throws on the origin, the source of Roman idoltry. A parallel might be run with the greatest exactness between pagan Rome and Christian Rome. There are not a few present who are somewhat acquainted with Pagan mythology, and the idoltry which was founded upon it. There can be little doubt that some at least of the students of St. Xaviers are adepts in classical lore, at all events the Tutors in that Seminary are to be presumed as familiar with Pagan antiquities. The main

features of Popery, with one grand exception, which shall be noticed in its proper place, are but a reproduction of the features of Pagan worship, as practised in heathen temples or by idolatrous nations. The assertion will now be established that Popery is paganised Christianity. The Papist prefers worshipping with his face to the east. Indeed somehow the east has some peculiar charm for the Papist and the Puseyite as well, which is but Papacy writ small ; for, as the story goes, when once upon a time a godly minister of the English Church was lamenting the low state of religion in his parish to a brother clergyman, who had just begun to lapse into the lap of Ritualism—he very gravely replied, “ Why sure the cause is abundantly obvious, that new Church of yours lately erected in your parish is not standing east and west.” But every scholar knows that worshipping towards the east was common to the Pagan rituals. Incense, and the burning it, is a necessary appendage of Papistical worship. It accompanies almost all their religious service, from the baptism of a child to the burial of an Arch-bishop, for, as the papers told me, when the late Arch-Bishop of Halifax was buried, among other rites the officiating priest incensed his grave. Especially in the celebration of the Mass is incense used. On the Elevation of the Host the acolyte waves the censor, and the smoke of the incense fills the cathedral with the savour of a sweet smell. Now this custom was received directly from Paganism ; and on entering a Popish place of worship an intelligent scholar could almost imagine he was treading the aisles of some heathen temple, or that of the Paphian Venus described by Virgil :

“ Her hundred altars there with garlands crowned,  
And richest incense breathe around  
Sweet odours ———”

What boy has not had his curiosity excited when happy to steal into the vestibule of St. Mary's, he looked into the font of holy water which is stationed there, and wondered what in the world could be the use of it. Now, without attempting to resolve at length the boy's wonder, Papists themselves admit that the thing itself and the use of it was adopted from Pagan worship. It was known that at the entrance of heathen temples there was a vase of holy water placed for the worshippers to sprinkle themselves withal, and this custom was so necessary a part of their religious service that the method of excommunication seems to have been, by prohibiting to offenders the approach and use of the holy water. Were it not that there is much to overtake on this part of the subject it might not be amiss to advert to some of the uses to which holy water is applied. That it is employed by Papists themselves on entry and leaving Chapel to sprinkle themselves with, every body knows. That the sprinkling of the people by the Priest on certain of the festivals of the Church is as well known, but it may not be so well known, and it deserves to be known, that it is solemnly sprinkled on the inferior animals, who along with this efficacious watering receive the equally efficacious blessing of the Priest. A recent writer who was well qualified to pronounce on the subject writes as follows in relation to the ceremony: "If I could lead my readers on the 17th of January to the Church of St. Antoine in Rome, I am convinced they would not know whether to laugh at the ridiculous religious performances, or weep over the heathenish practices of the Church of Rome. He would see a Priest in his sacerdotal garments with a stole over his neck and a brush in his right hand sprinkling the mules, horses, and asses, with holy water, and praying for them and *with them*, in order to be preserved the whole year from sickness and death and famine and hunger, for the sake and merits of the holy

Anthony. All this is a grotesque view, so grotesque that no American can have any idea of it, and heathen priests would never have thought of it. Add to this the great mass of the people, the kickings of the mules, the meetings of the lovers, the neighings of the horses, the melodious voices of the asses, the shoutings of the multitude, and the mockings of the Protestants who reside in Rome, and you have a spectacle which would be new, entirely new, not only for American Protestants, but for the heathen themselves, and must be abominable in the sight of God. But enough, the subject is too serious, it is a religious exercise practiced by the Church of Rome in the so called metropolis of the Christian world, sanctioned by the self-styled infalible head of the Church of Rome. All we can say is, Ichabod, the glory is departed. The priests of heathen Rome would be ashamed of such a religious display in the nineteenth century.

In like manner a resemblance may be traced between the popish and pagan use of lamps and candles. The altar in every popish chapel is lighted up with candles when mass is performing; and in Roman Catholic countries, both in churches and elsewhere, it is the most common thing to meet with shrines and images of saints, before which lamps are kept constantly burning. But so did the ancient heathens; and one of their festivals was called the lighting up of candles. The parallel must close. In an equally satisfactory manner it might be shown, that as the devotees of Rome bring gifts and offerings to their lamps in the performance of religious vows, so did the heathens; that as they worship images, so did the heathens; that as the heathen had their pantheon, the ruins of which still remain, and in which every devotee might find and worship the god he liked best, so Rome has her temple of all saints where any one may choose the patron he prefers, and where there are different services going on at the same time at different altars with distinct congregations around

them, just as the inclinations of the people lead them to worship this or that particular saint. That as in catholic countries there are roadside saints and roadside altars, before which it is no uncommon thing to see travellers prostrating themselves, so had the heathen; that as Rome has her Pope, Paganism had its pontifex maximus—its high priest—a far more likely predecessor of his holiness, as every scholar knows, than the apostle Peter. In a word, that as Rome has shows and processions for almost every day in the year, fasts and festivals in regular succession, in which all that is mortifying and disgusting on the one hand, and all that is voluptuary and gaudy and gorgeous on the other, is obtruded on the public notice, and demands the public homage; that as she has religious orders and classes as distinct and scrupulous as the immobile castes of India, divided into male and female, into monks and nuns, and these subdivided again into white and grey, black friars and brown, carmelites and dominicans and franciscans, so had ancient heathenism. Let the scholar compare the graphic descriptions given by HERODOTUS and other classic writers, of an idolatrous procession, in which the chief magistrates used frequently to take part, attended by the priesthood in their canonicals, and carrying upon a pageant the images of their gods, and images, too, of another kind, which I dare not name, while they were followed by the principal youth of the place, arrayed in linen surplices, singing hymns in honour of the god whose festival they were celebrating, and accompanied by the populace at large—with a procession of the Romish Church, such as is seen in Rome, almost every week, such as was seen in Halifax the other day. Let the scholar but compare what he knows of the ancient vestal virgins with the modern cloistered nuns, what he knows of the ancient augurs and pontifices, and heb, and Fratrus Arrabs with the modern monks and friars. Let him but reflect on what he knows of the lazy begging priests among



the heathens, who used to travel from house to house with sacks on their back, and, from an opinion of their sanctity, raised large contributions of money, bread, wine, and all sorts of victuals, for the support of their fraternities, with modern monkery, and he cannot but see and acknowledge that all this finds its counterpart in Rome and her votaries, that one, in short, is but the complement of the other.

Ere this particualar view is disposed of it is natural to enquire whence this corresponding. How is it to be accounted for? Of the corresponding there is no doubt. Is there any principle on which it rests? There is; and it is easily found. Rome could not afford to wait till the truth as it is in Jesus, should enlighten the understanding, and purify the heart of man. This was not convenient. It was rather the object to convert man according to Romish notions—by wholesale; and that this might be done the more speedily and satisfactorily the principle of compensation was broached and accepted. The teachings of history demonstrate that such is the fact. The proposal which Rome offered to the heathen natives, and which is as plausible as it is polite, was in effect this: Renounce the worship of the images of Jupiter and Venus, of Bacchus and Minerva, and we will allow you to worship those of Peter and Mary, of Paul and Ursuline; renounce your right to the temples for the worship of the gods and we will consecrate them for the worship of the saints. Rear altars and offer offerings to the saints in the calendar, instead of doing so to the gods of the Pantheon, and the change will tell on your eternal well being, while it will leave you very much where you are with regard to this world. The language of Rome to heathenism was—We have no intention and no power to change your religious rites and ceremonies, as to their form—we only wish to change them as to their object, and thus they will remain to instruct and to please as powerfully and as constantly as they did of old. This was

the principle, and it is astonishing the rapidity with which it spread, and the extent to which it was adopted, so that, to employ the language of two eminent theologians, "this addition of external rites was also designed to remove the opprobriums and calumnies which the Jewish and Pagan priests cast upon the Christians, on account of the simplicity of their worship; esteeming them little better than Atheists, because they had no temples, altars, vestries, priests, nor anything of that external pomp in which the vulgar are so proud to place the essence of religion." The rulers of the Church adopted, therefore, certain external ceremonies that thus they might captivate the senses of the vulgar, and be able to refute the reproaches of their adversaries, thus obscuring the native lustre of the Gospel in order to extend its influence, and making it lose in point of real excellence what it gained in popular esteem. And, says another historian, "the copious transfusion of heathen ceremonies into Christian worship which had taken place before the end of the fourth century had, to a certain extent, if we may express it, paganized the outward form and aspect of religion, and their ceremonies became more general and more numerous, and, so far as the calamities of the times would permit, more splendid in the ago which followed. To console the convert for the loss of his festival, others, of a different name but of a similar description, were introduced, and the simple and serious occupation of devotion was beginning to degenerate into a worship of parade and demonstration, or a mere scene of riotous festivity."

Such is the parallel which may fairly be drawn between Popery and Paganism, and such the foundation on which the resemblance rests. It is no libel to describe Popery as Paganized Christianity; and when there is such an agreement between their temples and their priesthood, and their ritual, to what other conclusion is it possible to come than that the charge be laid against the Church of Rome of changing the

truth of God into a lie, and of worshipping and serving the creature more than the Creator, who is God over all, blessed for ever.

The subject might end here, but it cannot. The threshold has only been crossed, and to comprehend it fully there must be entered the hidden recesses, the penetralia of the temple, if the abominations done therein are to be disclosed. Idolatry, then, is charged on the Church of Rome, because of the homage she pays to the priesthood. She raises the priesthood to an equality with God.

It is the prerogative of God to impart saving knowledge, pardoning mercy and sanctifying grace to the souls of men, but in these several respects the priesthood of Rome claims and invades the prerogative of God. It may be proper to be somewhat particular here. The scriptures even Rome herself allows are the fountain of saving knowledge. In them God has spoken to man, and imparted a full and clear revelation of all that is necessary to be known in order to the salvation of his soul. Now what is their own testimony as to their use. The following passages will answer this question. "And these words which I command thee this day, thou shalt diligently teach to thy children, and thou shalt speak of them when thou sittest in the house, and when thou walkest in the way, when thou liest down, and when thou risest up." "To the law and to the testimony, if they walk not according to this rule there is no light in them." "Search the scriptures for in them ye think ye have eternal life, and they are they that testify of me." "These were more noble than those of Thesalonica, for they searched the scriptures daily, whether these things were so." "Let the word of Christ dwell in you richly in all wisdom." "All scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every

good work." These several passages teach that the scriptures are the standard of doctrine, that they are to be universally used, and that the use of them issues in the perfection of those who so employ them. But what is the doctrine of Rome on this point. Her own decree is, that it is the prerogative of the Church alone to judge of the true sense and interpretation of the several Scriptures, and that no one may dare to interpret Scripture contrary to that sense which the Church hath held and does hold, or even contrary to the unanimous consent of the Fathers, even *though such authorised interpretations may never have been brought into light*; adding that whosoever shall contravene this decree, shall be denounced by the ordinaries, and punished with statutory penalties; and thus it is with this decree in force that the Priest is the Papists Bible. It cannot be otherwise, he is in virtue of the office he holds, the Interpreter between God and man. He comes between the soul and the shining of the beams of the Sun of righteousness, and eclipses the glory of the one, so that the other is left, it may be in outer darkness. And to employ the words of a powerful and eloquent defender of truth, "just as the moon when it interposes between us and the sun, not only has its own light quenched, but sheds a disastrous twilight over the astonished earth, so the priest who thrusts himself between the creature and that blessed word of revelation which his Creator has set in the moral firmament to lighten every man that cometh into the world, not merely deprives him of the desired illumination of heaven, but by the impiety of the action the priest's own soul is in danger of being cursed with darkness; and when the blind lead the blind, we know their danger and their doom." Bible readers and bible believers know that the law of the Lord is perfect, converting the soul, and the testimony of the Lord is sure, making wise the simple. They know that it is a light to their feet, and a lamp to their path, that it is the

sure word of prophecy to which they do well to take heed, as to a light shining in a dark place, until the day dawn and the day-star arise in their hearts. David but gave utterance to the universal language of every ingenuous reader of the Scriptures, when he says—

This Word of Thine my comfort is  
 In mine affliction ;  
 For in my straits I am revived  
 By this Thy Word alone.

Jeremiah's declaration is but the exponent of the experience of all who are capable of deciding. "The word was found of me, and I did eat it, and it was the joy and rejoicing of my soul." But conceive of a people thus shut out from the free use of the Bible, in deep spiritual trouble, anxiously enquiring as many of them do, what must I do to be saved, but finding no rest in the ceremonies and services which the Church enjoins. O were it permitted to him to search the Scriptures, and in the spirit of faith and prayer to surrender himself to their guidance. He would soon hear the blessed Saviour saying to him—Look to me. Come unto me all ye that are weary and heavy laden and I will give you rest. But no! This he dare not do. The church tells him that the Bible is not a book that can meet his case, the reading of it is not for the unlearned—they may wield it to their own destruction. His priest is his only refuge, and to him he must resort in the time of trouble, and thus you may see how the prerogative of God is usurped by his spiritual guide. He is required to render an humble and blind obedience "to the confessor or director of his soul without examination of reasons or arguments, and this remedy is of such necessity that no other will avail." Well may it be asked, to what height can priestly assumption rise, what lower can mental abjectness sink; no room for communication, much less for doubt; no

liberty to think over matters, or to ascertain whether the counsel be suitable in itself or suitable in the circumstances, there is nothing for it but blind obedience, and an unreasoning implicit determination to follow his Instructor. So not God act by any of his creatures who come unto Him under a sense of guilt, and dreading the infliction of His curse. He deals with them as rational beings. He treats them as after all invested with the dignity of man. "Come now," is His language to every anxious soul, "and let us reason together, though your sins be as scarlet they shall be white as snow, though they be red as crimson they shall be as wool." But the priest raising himself higher than the position which the Most High God has been pleased to assume in His conduct with the children of ignorance and crime, and trampling the privileges and the rights of conscience in the dust, tells his fellow sinner that his only province is blindly to obey.

Before I leave this topic I may be permitted to remark that it furnishes us with the secret of Rome's chariness of, and hostility to the Bible. If the Priest be the interpreter between God and man, if the Priest be the Papist's Bible, he has no need of one himself, and so he is taught, and taught too that the indiscriminate use of it does more harm than good, even if he had one. It was to be expected from this premise that the Bible would be a scarce book where Catholicism prevails, a reprobated book where Popery fulminates, and a forbidden book where Popery executes. Hence, in the city of Rome, at this present moment, it is scarcely found in a booksellers shop, and only in the most expensive styles. Hence, it is the rarest object on the shelf of the Italian or the Spanish peasant. The poor Irish Papist knows not to read it in his own loved and flowing vernacular, and I venture to assert that among the two thousand Catholic families living in the city of Halifax, you will not find five per cent. of the whole number who possess a copy of the

Scriptures according to the version in use, for, true to herself, Rome has no authorised version of the Bible by the Roman Church—no fifteen-penny Bibles, no seven-pence half-penny Testaments, for the votaries of Rome; that even the poorest of them may read in his own tongue the wonderful works of God, and that by its doctrines they might be instructed, and by its precepts guided, and by its promises animated, and by its threatenings awed, that by its sweet and copious and divine consolations their troubles might be lessened or assuaged, as they press onward to the eternal state. Am I wrong on such a review as this to apply the words of the Great Teacher which he uttered, to the confusion and astonishment of the Priesthood in his day, to the Priesthood of Rome: “Woe unto you ye Lawyers, for ye have taken away the key of knowledge, for ye will neither enter in yourselves, and they who are entering in ye hinder.”

2. It is the prerogative of God to bestow pardoning mercy. God's name and memorial, to all generations is “The Lord God, merciful and gracious, long suffering, abundant in goodness and in truth, forgiving iniquity, transgression, and sin.” “It is God that justifieth.” “Who can forgive sins but God only.” “If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all iniquity.” Such is the teaching of the Bible on the prime leading benefits of the covenant of grace, conferring the bestowal of it to God alone, save through the mediation of the Great Apostle and High Priest of our profession, Christ Jesus. But this Divine prerogative is invaded and usurped by the Catholic Priesthood. And let it be remarked and remembered, too, that they assert, in the exercise of this prerogative, to do a vast deal more than declare to poor sinners that there is forgiveness with God that he may be feared. They affect to dispense forgiveness *de facto*—as really to pardon a criminal condemned by the law of God, as our Sovereign Lady the

Queen pardons a criminal condemned by the law of the land. And this power they claim in virtue of the solemn words which the Saviour addressed to the Apostles immediately before he ascended into heaven, and which, in their modesty, they assume are in like manner spoken to themselves: "Receive ye the Holy Ghost. Whosoever sins ye shall forgive they are forgiven, and whosoever sins ye shall retain they are retained." I need not, as it does not come within the scope of this lecture, to prove that these words had an exclusive reference to the Apostles, or if bearing at all on the standing ministry of the Church, that they only involve a declaratory ministerial authority. But this is by no means the sense in which the Papacy understand and interpret this prerogative. Let us take the authorised canons of the Council of Trent. Says the 6th can., XIV. sec. : "It is not a naked ministerial act of either announcing the Gospel, or declaring that sins are pardoned, but it is equivalent to a judicial act wherein by himself as judge, sentence (of forgiveness) is pronounced." And again, in the 9th canon of the same session : "If any man shall say that the sacramental absolution of the Priest is not a judicial act, but a naked ministerial one, in declaring or announcing the forgiveness of sins to the person confessing, let him be accursed." All this is surely plain enough, and is sufficient for my purpose—to demonstrate that this Church raises men to an equality with God. But the whole matter is not unfolded yet. In order to Priestly pardon there must be confession to the Priest, and no matter what be the nature of the sin committed, secret as are the thoughts and intents of the sinner's own heart, hidden to all but the inward eye of conscience, and the all-seeing eye of the Lord of the conscience. No matter how sincerely and deeply sorrowful the criminal may be in the presence of the merciful God, if it be possible to find a Priest, confession is the condition of pardon. I would fain delineate giving an



exposure of the Romish confession, but justice to the subject, the demands of the times, and compassion to the souls of men, urge me to do so now. I assert that in this part of the discipline of the Romish Church, her Priests usurp the place of God, and dare to perform the work of God. The Priest in the confessional presumes to search the heart and try the reins of the children of men. Confession to obtain pardon must be minute and circumstantial, embracing not only all words and acts, but all thoughts and desires bearing upon pride, and covetousness, and lust, and anger, and gluttony, and envy, and sloth, in short upon all mortal sin; and this confession, without reservation and without concealment, must be made at least once a year. Besides, as I have just hinted, the confessor is not at all to rest content with barely hearing the sad tale of the penitent. He is required to probe, to search the heart. He is required to cross-question the criminal, thus bearing witness against himself, and since in Romish books of direction regarding the confessional, rules are prescribed to the Priest how he shall deal with these whose lips modesty and fear, and shame, may at any time be found to seal.—What think you of such language as the following, found in the directions of the Council of Trent, when treating of this point. “Still more pernicious is the conduct of those who, yielding to a foolish bashfulness cannot endure themselves to confess their sins.” Such persons are to be encouraged by exhortation, and to be reminded—of what, of the heinousness of their offence, of the sense of their guilt, of the mercy of that God who in love to our souls casts all our sins into the depths of the sea?—reminded that there is no reason why they should yield to such false delicacy, that to no one can it appear surprising of persons fall into sin, the common malady of the human race, and the natural appendance of human infirmities. Gentlemen, I declare, on the ground of the atrocious sentiments embodied in this language of Rome’s own

book, that if a conspiracy against virtue and happiness had been concerted by a band of rascals of the first water, and had they engaged by an oath not to suppress, but to favor, foster, and finish, wickedness, and had called the Devil himself to aid them in their designs and their doings, I defy them to have invented a scheme calculated to be more earthly, sensual, devilish, than that very plan which the practise of the confessional discloses. Men and women, I want you to individualize this matter for yourselves. It is not far to travel to St. Mary's; you can bring your fancy into play for a moment; conceive of the Priest in the box, that is Rome's word, not mine, and according to his own intimation, waiting, and it may be longing, to hear the tale of crime and guilt. It may be from the lips of the coy maiden who loved not wisely, but too well, or from the lips of the blushing lad, as he tells, with gushing heart and sobbing eyes, the melancholy details of his first foul fall. It may be the tale of the man who can smile and smile, and be a villain, or of the man who simply was overtaken in a fault through the power of temptation. It may be the recital of conjugal infidelity, or of filial ingratitude and disobedience, of breach of trust on the part of the servant, of breach of promise on the part of the master, of commercial fraud, of political chicanery, of judicial partiality and weakness and fear. It may be the story of a drunken row in Irishtown, or of the wild and revengeful sack and ravaging of Gourley's shanty. It may be—but why go on. I ask is it not horrible that Rome imposes on her ministry such a necessity as this? Can anything be thought of more loathsome and revolting, not to say awful, than that such a stream of filth, and faithlessness, and guilt, should be poured into a man's soul? Can anything be more forbidding than that a man be the depository of all the hidden and otherwise untellible iniquity committed in a neighborhood? The possessor of secrets, which, if they were

to be disclosed would sever many a fair reputation, blot many a good character, make a wreck of the peace of every family, set society together by the ears, and change earth into an epitome of hell, a scene of "weeping and wailing and gnashing of teeth." Is it right that man, that any man, should have the means of acquiring such power? Is not a confession dangerous to the state? And then if a man cannot take fire in his bosom and remain unburned, is it likely that the recipient of so much filth will himself remain clean? or, may it not be, or is it not so, alas! to what extent God only knows. Is it not so, that "evil communications corrupt good manners?" Let the Catholic priest be as chaste as ice, as pure as snow, he is yet a man, though my object in all this is to shew that he is reputed as a God, and because he is a man it cannot but be that such close contact with the wretchedness of man will pollute himself; and what an opinion can he hold of human society! A hypocrite, and he must scorn it; a sincere man, he must scorn it still more. It is impossible for such a man to live and act among his fellows with the manly confidence and the confiding love which are essential to good citizenship and free intercommunication. Oh! how unlike all this to that confessional to which the pitiful Saviour bids the guilty and contrite repair when he uttered these words: "And thou, when thou prayest enter into thy closet, and shut thy doors about thee, and pray to thy Father, who seeth in secret, and thy Father who seeth in secret will reward thee openly!"

On confession being made, the priestly pardon is pronounced—the guilt is removed—the past is forgotten, and the future—the future is open to the beginning of a fresh course of crime, to be confessed in the same style, and forgiven by the same power; and thus onward and still on, till the end is reached, when confessor and devotee shall alike stand in the presence of the Great God and the Saviour.

3. It is the prerogative of God to impart sanctifying grace. This is the uniform doctrine of the Bible, and especially of the Scriptures of the New Testament. The following passages prove this statement: "We are bound to give thanks alway for you brethren, beloved in the Lord, because God hath chosen you from the beginning through sanctification of the Spirit, and belief of the truth. "Let us come boldly to the Throne of Grace that we may obtain mercy, and find grace to help us in time of need. "Out of His fulness have all we received, and grace for grace." "The Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly." It is not necessary that the meaning of the term *grace* be settled here, inasmuch as when viewed as distinct from saving knowledge and pardoning mercy, the Church of Rome and Protestants agree generally as to the sense in which it is held. The passages quoted, however, teach, if they teach anything, that this grace is given by God alone. But what is the doctrine of Rome? I behove here to advert for a moment to the ceremonial connected with consecration to the priestly office. When the Bishop anoints the hands of the candidate with the sacred oil, and reaches him the patina with the bread, and the chalice with the wine, he says, "receive power to offer sacrifice to God, and to celebrate mass as well for the living as the dead." He is thus qualified and authorized to dispense the sacraments. The sacraments themselves, however, convey grace. The eighth canon of the seventh session of the Council of Trent thus teaches: "If any one shall say that grace is not conferred by the sacraments of the New Testament by the very act performed, let him be accursed." Still, however contradictory it may seem, and logically ruinous to the Romish theory, the church, by the same authority, as positively declares that the virtue of the sacraments depends on the intention of the priest, for, says the eleventh canon of

the Council of Trent, and first session, "If any one shall say that the intention to do what the Church does is not requisite in the priests when they make or confer the sacraments; let him be accursed," so that after all, as shall afterwards be shewn, everything rests with the priest. It hangs on his intention whether there be a sacrament at all, and that, if his will is not in perfect agreement with the act, Baptism is no Baptism, and the Eucharist is no Eucharist, and so with all the seven sacraments. They are, wanting this intention, unmeaning and useless rites, while yet grace is "conferred by the sacraments by the very act performed." I leave it with any candid unprejudiced person to say if it be possible to adopt any other conclusion from these premises than this, that all that the Bible declares to be necessary to prepare for heaven, apart from saving knowledge and pardoning mercy, and which it as really declares none but God can bestow, is in the power of the priest. By Baptism he takes a man into the Church on earth; by Extreme Unction he sends a man away to the Church in heaven, according to rescripts of the Church, as if God had nought to do with the salvation of the soul—as if there was neither an atoning sacrifice nor a purifying and perfecting spirit—as if, in a word, he could shut, and no man may open; as if he could open and no man may shut.

I hold I have substantiated my charge that Rome raises her priesthood to an equality with God, and thus is guilty of the vilest and grossest idolatry—man worship is her practice. A priest in his canonicals, and in the acts of service, is to a papist "*quasi Deus*," invested with all the attributes, to his mind, of the Great I AM, and doing works which none but God can perform; and whether he hear him as the divine interpreter, he cries it is the voice of a god and not of a man, or whether he opens to him the secrets of his heart, it is that he may deliver him from the wrath to come, or whether he

feels his own weakness, and ignorance, and foolishness, and inability to cope with the difficulties and trials of the christian life, he comes to him that out of his fulness he may receive, and grace for grace. The priest is God personified. In the person of the Pope the blasphemy is completed; and he stands out to the wondering world the perfect example of human arrogance and human presumption. He wears the names of God. He blazons the titles of God on his bald forehead. He accepts the worship due to God from the dupes of his own deceiving. On the day of his inauguration as the head of the Church, not, indeed, as a piece of self-gloriation, but as the common and sanctioned custom at Rome, he stands on, not *at* but *on*, the altar of St. Peters, as was the cloud of glory, the symbol of the presence of God over the mercy-seat in the holy of holies of the temple at Jerusalem, and in this attitude he receives the adoration of the assembled thousands, who bow down in lowliest adoration before the man—the poor frail, sinful, dying man who in the temple of God shews that he himself is God, and who exalteth himself above all that is called God and worshipped.

II. Idolatry is charged on the Church of Rome because of Image worship.

The worship of images, no matter how understood, is directly contrary to the teachings of the Bible. The very passage quoted in a previous part of the lecture is sufficient to settle this point. It may be useful to quote one or two in addition. "He removed the high places, brake the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made, for in their days the children of Israel did burn incense to it; and he called it Nehushtan." "I am the Lord thy God, that is my name, and my glory I will not give to another, neither my praises to graven images." Such is the teaching of the Word of God on this point; and one would think that scarce any degree of spirituality would

overbear, and scarce any degree of ecclesiastical rashness would contravene such teaching. Yet has Rome in her blindness and pride done both the one and the other. Here is the 9th article of Pope Pius IV. ; a creed to which every Papist priest swears at his consecration : " I most firmly assert that the images of Christ, and of the mother of God—ever Virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given them."

The practice in this case is in perfect conformity with the creed. Teaching, as she does, in this authoritative style, she sets up images representing almost all the saints in the calendar, together with those of Mary and Christ. And her people fall down before them, burn incense to them, pray to them, undertake pilgrimages to their shrines, and expect from these acts of devotion the greatest benefit. You find all this done every day, with but a slight exception, in Halifax ; and there is not a Catholic Church in the world, where such homage is not offered to these dumb images more or less perpetually. It is needless to expatiate further on this point, for as to the simple practice there is no question, and no dispute. Now, with the passages from the Bible above cited, on the one hand, and this admitted practice on the other, sanctioned by an article of her own creed, the controversy might here close and determine—either the Word of God is wrong and the creed and the ritual right, or these are right and the Word is in error. Both cannot be true. Let Rome choose the alternative.

It is not the design of this Lecture to meet and expose the reasons which are adduced to sustain these Idolatries. It may be as well however to examine the chief of these briefly, in order that all occasion may be cut off for the charge of partiality. It is alleged in the first place that these Images are not God, and therefore, that they are not honoured and

venerated as God. It is alledged in the second place, that the material of which these images are made, cannot hear prayers, and that the image of itself cannot bestow the blessings supplicated, and as a necessary result of these two statements, it is alledged in the third place, that worship is not paid to the image, but to the person whom the image represents. Roman Catholics have often said to myself, "We do not pray to but through the image." Such I believe to be a statement of the case, such as no Papist will object to. Now in answer to these allegations, it may be natural that if they acquit Rome of Idolatry, there never was such a thing as Idolatry in existence, and there never was an idolater in the world. It was precisely in this way that the old pagans reasoned, and that the priests of Rome or many of them know right well. The apologists of paganism maintained that the image was just an image, and but the symbol of a hidden superior power, and this it was which nevertheless of its plausibility led mankind astray, and to the making of those Lords many and Gods many, which by myriads presided over the affairs of men. Unless then Rome is prepared to assert and to prove, that the old Idolatries were after all but phases of the true worship of the one living and true God, we charge her with the same practices, based on precisely the same reasons which were followed and held, by the worshippers of Belus and Jupiter, of Venus and Diana. But still farther it is not true that these images are mere helps to devotion, and that it is merely through them that the worship is carried to its immediate object. We deny on Rome's own showing that they are the media of worship. The image itself is worshipped, and is commanded to be worshipped by the authority of the church. The article of the creed above cited proves this, and the council of Trent declares, that images are to be had and retained especially in churches, and due honour and veneration paid to them ; probably some of you were curious



enough to visit St. Mary's on Christmas Eve, probably some Roman Catholic may be here who was there at that time. I shall not wait to describe the ceremonial then observed, though I am well able, but I appeal to you, if from all you saw and heard and read on that night, whether it was not the image of the Babe who was born in the stable and cradled in the manger, because there was not room in the Inn, rather than Immanuel, God in our nature himself, that was the object of worship; and whether too if all the paraphernalia had been absent, and the histrionic semblances removed, and the worshippers engaged in merely spiritual exercise, a vastly different view would have been presented; and why is it if the allegations be true, that one image of the same object is so largely preferred to another? Why is our Lady of Loretto so vastly honoured above our Lady of Halifax? Why is it that the artistic excellencies and defects of images of the same object is made a reason for preferring one before another, so much so, that a priest in Rome positively stated to Mr. Seymour, author of those two admirable works which should be in every Roman Catholic's hand, as well as in every body's else, and especially in the Library of the Young Men's Christian Association—"The Pilgrimage to Rome," and "Morning's among the Jesuits" "That he never prayed to the virgin of Augustines, that it was not a sightly image, that it was really an ugly image, and had never excited his devotion, and in fact he had never prayed before it." Why is it that some, that many of these images are believed to be possessed of miraculous powers and worshipped accordingly? But a few years ago the picture of Mary in the church of St. Mary Maggiore in Rome, was carried through the streets of the city with all imaginable pomp and circumstance to suppress the cholera, the Pope himself going barefooted in the procession. If these facts do not prove that direct and immediate, and not indirect and mediate worship is paid to images, then the laws of induc-

tion are mere logical fallacies, and no practice is capable of being established.

But in the third place, even though this distinction existed in practice, and that it could be shown that image worshippers were so much more capable of mental abstraction than other men, it would be useless as a defence, and the church of Rome knows this. She knows that the practice of image worship is uniformly condemned in the Bible, and who will venture to deny that this is one of the main reasons why, to all intents and purposes she has forbidden the use of it to the people. But she knows more—that the condemnation and the prohibition of this practice form the subject of the second commandment of God's holy just and good law. "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath—thou shalt not bow thyself to them nor serve them, for I the Lord thy God am a jealous God." She knows that this command stands in frowning contrariety to her own canon, and to all the casuistry by which she tries to support it, and with a rashness unequalled, and an ungodliness unexampled in the history of mutilating authentic documents, she has blotted from the decalogue the second precept of the Law. It may not be known to many of you, but you ought to know it. I believe it is not known to the thousands of Catholics in this city, and I now tell them, that the second commandment is kept out of the catechism which is taught to their children, at least I can prove it is kept out of several such manuals, and to preserve the entire number, they have equally rashly, and ungodlily split the tenth into two. Well may one exclaim—Horribile dictu. Oh, what will this avail her, so long as this precept stands unrepealed in the eternal law of God,—and to employ the words of a protestant champion—"till these words are revoked as plainly and solemnly as they were promulgated—till the same mighty voice shall proclaim in the hearing of the

nations that the second precept of the decalogue has been abrogated—the practice of Rome must stand condemned as Idolatrous. May God have mercy upon her poor benighted people whom she leads blindfold into idolatry, and may He remember this extenuation of their guilt, when he arises to execute judgment upon those who knowing that they who do such things are worthy of death, not only do them but teach others to do the same.”

III. Idolatry is charged upon the church of Rome because of saint worship.

It is necessary to state at the very outset here, that by saints, in the language of the Church of Rome, are meant dead men and women, who, by a process of what the Church calls canonization, which I have not time to describe, have been invested with this title, and who, in virtue of possessing this title, are entitled to be worshipped.

A few passages may be quoted from the Scriptures to show that such worship is forbidden, and consequently idolatrous. “And as Peter was coming in Cornelius met him, and fell down at his feet and worshipped him; but Peter took him up, saying, Stand, up, I myself also am a man.” “And when the people saw what Paul had done (in curing the cripple, who had never walked, at Lystra) they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men; and they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter which was before their city brought oxen and garlands unto the gates, and would have done sacrifice with the people; which, when Paul and Barnabas heard of, they rent their clothes and ran in among the people, crying out and saying, Sirs, why do ye these things? we are men of like passions with you, and preach unto you that ye should turn from these vanities to

the living God, which made heaven, the earth, the sea, and all things therein." "And I fell at his feet to worship him, and he said unto me, See thou do it not, for I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God." Such is the testimony of the Bible in the most direct terms against this practice. These passages might be fortified by others which utter the same testimony, indirectly indeed, but, as in many of them, all the more powerfully.

I will set in juxtaposition to this condemnation of the Bible, the commendation of the Church. The seventh section of the creed of Pius IV thus declares: "Likewise that the saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be venerated." And so the holy Council of Trent teaches that "the saints who reign together with Christ offer their prayers to God for men, and that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance," and that they are "impious men who maintain the contrary."

I am constrained, when putting these quotations side by side with each other, to ask with Peter, when contending for the faith the Lord appointed him to preach "whether it be right in the sight of God to hearken unto men rather than to God, judge ye." Saintship according to Rome is a very different thing from saintship according to Sacred Writ. There we are assured that saintship consists in the love and practice of whatsoever things are true—whatsoever things are honest—whatsoever things are just—whatsoever things are pure—whatsoever things are lovely—whatsoever things are of good report. These are the elements of Bible saintship. It is the possession and practice of these graces which embellish a man's character with the beauties of holiness. The elements of Romish saintship generally, indeed primarily,

are made up of widely different materials. They consist chiefly in that voluntary humility and neglecting of the body which Paul declares is not convenient; and various specimens of which could be furnished from those most erudite and instructive volumes—the Lives of the Saints.. And then miracles are an essential element of saintship. The sure road to a niche in the pantheon of Rome is to work a few lying wonders, such as Dr. Newman tells us of:—"How that the wild beasts crouched before their victims in the Roman amphitheatre,—how the axe-man was unable to sever St. Cecilia's head from her body,—how St. Francis Xavier (who, as you know, has a college dedicated to him in Nova Scotia), turned salt water into fresh for five hundred travellers,—how St. Raymond was transported over the sea in his cloak, and St. Andrew shone brightly in the dark,—how St. Sylvester gained by her prayers a pouring rain, and St. Frances saw her guardian angel;" and if to all this be added a little skill in mechanics it is all the better. What a saint, for example, is St. Dominic, the father and founder of the Inquisition,—that most merciful tribunal; and how amply does he merit the honours which the Church has decreed him for those admirable pieces of machinery, so ingeniously contrived to dislocate the frame of the heretics, and which remain to this day in the castle of Chillon. Who has not read Byron's immortal poem:—

"Chillon! thy prison is a holy place;  
And thy sad floor and altar, for 't was trod,  
Until his very steps have left a trace,  
Worn as if the cold pavement were a sod;  
By Bonnevard—may none those marks efface,  
For they appeal from tyranny to God."

Besides, it must be noticed that those same saints compose a most motly group. It is altogether miscellaneous in its character,—probably no such congregation could ever be

imagined as that which the Romish calendar contains—drawn from so various quarters, and honoured for so various excellencies. The chief thing, however, that demands attention is that they are no sinecurists—they do not yet rest from their labours. Their service did not close with their mortal state; nor are they now, according to Rome, enjoying ease with their honours after the burden and heat of the day. Their patriotism burns as fiercely as ever; and just as our parliamenters take care of their counties, and speak of them uniformly in the first person—"my county"—so does St. Andrew watch Scotland, and St. George England, and that noble, blessed St. Patrik, dear ould Ireland. And then there is St. Denis of France, St. Sebastian of Portugal, St. James of Spain. St. Barbara of Germany, and St. Mark of Venice.

There, however, are patron saints on a large scale, and it may be entrusted with the management and guardianship of those interests which affect their provinces as a whole. But their oversight of the saints is minute and particular, as well as comprehensive. They are fine schemers of the division of labor; and hence St. Luke presides over painters—this surely is a mistake, he should have had charge of the doctors; and St. Catherine over scholars—she must have been a blue stocking of the purest dye that same St. Catherine; St. Austen over divines; St. Ivo over lawyers; St. Crispin over shoemakers; St. Magdalene and St. Afeo over prostitutes. There is another subdivison still, I cannot take time to mention their names, but one defends from the plague, and another from thunder and lightning; while a third delivers from fire, and fourth from water. St. Blas (I mention him particularly, for he seems to be asleep or on a journey, or perhaps some evil has overtaken himself, inasmuch as sore throat is so deadly among us) cures disorders of the throat; St. Laura is the heavenly oculist, and St. Paloeia the celestial dentist, and, why not mention it, St.

Nicholas the patron saint of my own loved city, Aberdeen, takes a special interest in young ladies, and St. Raman and St. Lazaro in young wives. But one subdivision more. The inferior animals share similar protection and awaken similar interest. The horse, if he but knew, and could value the privilege, has a special friend in St. Eulogius, and the hog in St. Anthony; the sheep are the special charge of good St. Gallus; and the geese of the kind and condescending St. Widdeline.

Gentlemen, what is all this but Paganism restored? The demi-gods of the heathen are the saints of the Popish calendar, under a new name, and the system that demands worship to these vanities on these grounds must be branded with the mark of idolatry, else the inhabitants of Lystra were guiltless when they worshipped Jupiter and Mercury, and the citizens of Ephesus when they worshipped the great goddess Diana.

It seems unnecessary to refute the arguments which the Catholic Church advances in support of this practice, after what has been advanced in answer to allegations respecting the worship of images, what proves the one practice wrong demonstrates the other so far to be wrong also.

I am quite aware of the manner in which the practice is justified. In consequence of the distinction which Rome makes between various kinds of worship which has no foundation whatever in actual fact, and so far as the common working of the devotional part of our nature is concerned is unknown to any body of worshippers, no matter of what objects. She asserts that the worship she recommends to be paid to images and saints is inferior both in nature and degree, to the worship which is due to the supreme God. But if the worship of the saints forms part of the service of the Church, so that at the same time, and as part of the same ritual, the worshipper prays now to the saints and now to God.

—If I see the worshipper in precisely the same postures, and hear him asking the same blessings from them in which they appear, and which they ask from God himself—If all that is external to the eye and the ear is in the one case precisely, only perhaps somewhat intensified, what it is in the other—nemo can assert successfully or invalidate the charge, that Rome worships the creature more than the Creator, “who is over all, God, blessed forever.”

IV. Idolatry is charged against the Church of Rome, because of the worship she renders to the Virgin Mary.

It is eminently worthy of observation that there is vastly little said about Mary in the New Testament. There are only a few passages altogether; some of these are parallel to each other, so that the number can be greatly reduced. Some of these are merely genealogical notices, others are the merest historical references to her espousal to Joseph, to her visit to Elizabeth, to her visit to Bethlehem, and her flight into Egypt. In not one of these passages except inferentially have we any insight into her character or attainments as a godly woman; while in some of them she appears to manifest some of the weaknesses peculiar to her sex. We know nothing of her birth, of her age, of her life, of her death. The Holy Ghost thus concealing what otherwise might have been urged as a reason for rendering unto her peculiar honour. Now all this is remarkable, especially when there is set beside it the mariolatry of the Church of Rome.

In the utter absence of all material of which Rome could lawfully avail herself, she patronises a system of will-worship in honour of Mary, which has no parallel in the history of Idolatry, ancient or modern, so far as I know it, and which is only surpassed by her own Idolatry of the mass.

Mary is now at this hour and throughout the world, the chief object of the worship of the Catholic Church. It is



Mary more than all the Saints. Indeed their shrines are deserted in a great measure, while her's are increasing in popularity every day. It is Mary rather than God the Father. You have all probably heard of the Rosary of Mary—that mysterious string of beads which may be seen in the hands of the papist at prayer, and which he manipulates so earnestly. The Rosary is the marian psalter, and according to its construction he says ten “Hail Mary’s” for one “Our Father”—that is, he prays ten times as often to Mary as to God the Father. It is Mary rather than God the Son. Her images are more gaudy, gorgeous and powerful than images of Christ. In many of the most splendid altar pieces in the churches of Italy especially, Mary is placed in the fore-ground, and the Saviour and the Father are behind. It is time however to be a little more particular. We are accustomed to prove the divinity of Christ, by showing that the names of God are ascribed to Christ, that the works of God are done by Christ, and that the worship of God is paid to Christ. The Church of Rome in this precise form raises Mary to a level with God.

To Mary are given names and titles which can be lawfully given to no one but God. It grieves a man’s heart to write them—Mother of God, Queen of Seraphim, of Saints, of Prophets, Refuge of Sinners, Most Holy, Most Merciful. Such are her names and titles, and no matter though the Papist declares his belief, she is but a creature and a woman after all, to apply these titles to her is only the more unjustifiable by the admission.

But the works of God are ascribed to Mary, accordingly she hears and answers prayer, and is represented as readier to hear and answer the prayer of the destitute, than He is who hath said “If ye shall ask anything of the Father in my name, I will do it. She is the intercessor with the Saviour in behalf of the offender. She guides, defends, sus

blesses poor pilgrims in life, when dying she succours them, and gives them an abundant entrance into the everlasting kingdom and glory of our Lord Jesus Christ. What more can God himself do for any of His sinful creatures. But to crown the blasphemy; the peculiar work of Christ as the Redeemer of men is ascribed to Mary. By her merits she redeems men from spiritual and eternal evil, and imparts to them that salvation which we are wont to say, is in Christ Jesus with eternal glory. The following conversation between a priest and Protestant minister sets this matter at rest. It is quoted from a New York paper Jan. 3, 1850: "The Bible tells us but few words about her," (the Virgin,) said Mr. Roussel to the Padre, "and these few not of a character to exalt her." "Yes," replied Father Ventura, "but these few words express everything. Admire this allusion; Christ on the Cross addressed his mother as 'Woman,' God in Eden, declared that the woman should crush the serpent's head: the woman designated in Genesis must, therefore, be the woman who is pointed out by Jesus Christ; and it is she who is the Church in which the family of man is saved." "But that is a mere agreement of words, not of things," responded the Protestant minister. "That is sufficient," said Father Ventura.

I extract a passage proving the same point from the work already mentioned, Seymour's Mornings among the Jesuits, pp. 43-45:

"My clerical friend resumed the conversation, and said that the worship of the Virgin Mary was a growing worship in Rome, that it was increasing in depth and intensity of devotion, and that there were many of their divines—and he spoke of himself as agreeing with them in sentiment—who were teaching, that as a woman brought in death, so a woman was to bring in life,—that as a woman was to bring in sin, so a woman was to bring in holiness,—that as Eve brought in

damnation, so Mary was to bring in salvation,—and that the effect of this opinion was largely to increase the reverence and worship given to the Virgin Mary.' To prevent any mistake as to his views I asked, whether I was to understand him as implying that as we are to regard Eve as the first sinner, so we are to regard Mary as the first saviour—the one as the author of the sin, and the other as the author of the remedy. He replied : ' That such was precisely the view he wished to express,' and he added that ' It was taught by St. Alphonso de Liguori, and was a growing opinion.' "

And Pope Pius IX., his holiness Nino, homologates this opinion, in all its wondrousness. Here are his own words in the encyclical letter assenting to the doctrine of Mary's immaculate conception, issued in 1849 : " The Virgin is raised by her merits above all the choirs of angels up to the throne of God, who has crushed under the foot of her virtues the head of the old serpent. The foundation of our confidence is in the Most Holy Virgin, since it is in her that God has placed the plenitude of all good in such sort, that if there be in us any hope—if there be any spiritual health—we know that it is from her that we receive it ; because it is the will of Him who hath willed that we should have all by the instrumentality of Mary." Thus the present Head of the Roman Church, with the consent of the hierarchy, installs Mary in the office of the Saviour ; and extolls her to the throne of God. She, not Christ, has crushed the head of the serpent. She has destroyed the works of the devil ; and in her henceforward, and no longer in Christ, dwells all the fullness of the godhead bodily, and hence it necessarily follows that the worship of God is ascribed to Mary.

I have already referred to the Rosary—the Marion psalter—and it may be again introduced in support of this point. But the whole round of Catholic service is redolent (if it be proper to apply so lovely a word to so hateful a theory)

of Mariolatry,—we meet with it in hymns, in prayers, in offerings and vows. In the consecration of a house to the worship of God ; in the devotement of an immortal soul to the glory of God. The morning is hailed with a matin to her honor, and the evening closes over us with a vesper to her praise. Her name is breathed over the child at the baptismal font. It is a passport to the dreary sinner into the bowers of paradise ; and, as if all this were not enough, the Church has sanctioned festivals to commemorate her worth, and to celebrate her glory, and composed prayers and thanksgivings for the faithful to offer. Not only have some of the sublimest passages of Holy Writ been travestied for her sake, and the sweetest and most earnest-hearted of all the Saviour's invitations accommodated to her claims : “ Come unto me all ye that labor and are heavy laden, and she shall refresh your soul ;” but the Church has taught her children to give unto her that worship and glory, which are due to God alone.

I shall only quote one prayer which is in use even now in Roman Catholic worship on the continent, a circumstance which deserves especial notice : “ Oh ! holy mother, my sovereign queen, receive me under thy blessed patronage and special protection, and into the bosom of thy mercy, this day and every day ; and, at the hour of my death, I recommend to thee my soul and body ; I commit to thy care all my hopes and comforts, all my afflictions and miseries, my life and my death ; that by thy intercession, and through thy merits, all my actions may be directed and disposed according to thy will, and the will of thy blessed son, Amen.” If this be not idolatry, there never was an idolatrous act performed since the day when men first began to go astray from God.

I close this argument by clinching it with a fact, for which I am indebted to Mr. Seymour : “ In the dream of St. Bernard, which forms the subject of an altarpiece in a church at Milan, two ladders were seen reaching from earth to heaven ;

at the top of one of the ladders stood Christ, and at the top of the other stood Mary. Of those who attempted to enter heaven by the ladder of Christ not one succeeded—all fell back. Of those who ascended by the ladder of Mary not one failed. The virgin, prompt to succor, stretched out her hand, and, thus aided, the aspirants ascended with ease.”

V. Idolatry is charged upon the Church of Rome because of the worship she renders when celebrating mass.

Mass and its accompaniments occupies a similar place in the worship of the Church of Rome, which the celebration of the Lord's supper occupies in the worship of the Reformed Churches. Indeed, and to express it all in one word, the mass is the Lord's supper changed.

As in the former sections of the Lecture, it may be proper to shew which are the teachings of the Bible on the point, and then what are the teachings and authorised requirements of the Romish faith.

The following passages comprise all the direct teaching of the Bible with the exception of parallels.

“ And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, take, eat, this is my body—and he took the cup and gave thanks, and gave it to them saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.” “ But I say unto you, I will not drink henceforth of this fruit of the vine until that day that I will drink it new with you in my Father's Kingdom.” “ For I have received of the Lord that which also I declared unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said,—Take eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also, he took the cup, when he had supped saying,—This cup is the

New Testament in my blood, this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

Now as a set-off to these, as one would think, plain and un-mysterious declarations and appointments of Christ and Paul, let us hear what be the teachings and decrees of the Papal Church. "I profess" says the creed of Pius IV, "that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. That in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and there is a true sacrament."

That article is based on this decree of the Holy Council of Trent, chapter iv. "Since Christ our Redeemer truly said that that which he offered under the appearance of bread, was his body, therefore the Church of Christ has ever been persuaded—and this holy synod declares it anew, that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood, which conversion the Holy Catholic Church properly calls transubstantiation." And then the first canon of the same council on the Eucharist denounces, "That if any man 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—and so a whole Christ—but shall say that he is only in it in sign, or figure, or power—let him be accursed." The sixth canon however, is the one which bears

directly on the subject of this Lecture. It is as follows:—  
 “If any shall say that in the holy sacrament of the Eucharist, 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 veneration, nor carried solemnly about in procession according to the laudable and universal practice of the church, or that he ought not to be exhibited to the people, and that the worshippers of him are Idolaters, let him be accursed.” Such is the doctrine and practice of the Church of Rome according to herself, and if any unbiassed witness can discover any analogy between these two sets of authorities, he may well be regarded as gifted with what our Highland and Irish grandmothers were accustomed to call, the second sight.

On these decrees and canons, however, the church has constructed the drama of the Mass, and for the right and proper celebration of this service, almost every conceivable device has been called into requisition. “The Church,” as one has it, “has a fine historic genius;” and in the service of the Mass she appears to play over again the drama of which the universe is the stage, and eternity the development. In the construction of her temples she has, as far as is possible, the most solemn regard to scenic effect, and whatever means and appliances, optics and acoustics, and light and sound, and shade and colour can furnish are cunningly seized, and as cunningly adapted, by the skill and hands of the cunning workman to answer her end. The furniture of the altar has its symbolical meaning as well as its ceremonial use. The altar-cloth, often of the richest material, represents the cloth that shrouded the body of the Saviour. The cup, the sepulchre in which he was laid, and the paten or plate that holds the cake, the stone that was rolled to the door of the sepulchre. On the altar there is a lighted candle—the emblem of Christ the light of the world, who abolished death, and brought life

and immortality to light by the Gospel.—Nay, the vestments of the priest are equally symbolical with the implements of his service. On his head he places an amul, which represents the vail the Jews put on Christ; and over his dress an alb, the emblem of purity. He swaddles himself with a girdle, signifying the cord that bound our Lord in the garden; and puts a stole about his neck, an emblem of the cord wherewith he was led to execution. Over all a rich vestment is thrown, sometimes heavy and dazzling with orient pearl and gold, and a cross wrought behind and before, representing the purple robe with which the Jews clothed the Saviour. And the acts of the priest are as significant as his garments. He crosses himself and retreats with three motions, to shew Christ's agony in the garden. He beats himself on his breast, using the words "Mea culpa, mea culpa," to express the prophet's meaning, "He was wounded for our transgressions, he was bruised for our iniquities." He reads the Gospel at the north end or left side of the altar, to signify that the devil has chosen the north for the seat of his malice, and that the Word destroys the works of the devil; and thus we enter the sacred temple. The eye is regaled with an imposing and gorgeous ceremonial—the ear is ravished with sweetest sounds—clouds of incense float around and diffuse a fragrance like that of paradise—imagination revels in enchanting sensuousness, and the spiritual is lost or forgotten amid the æsthetic and the voluptuous. Silence reigns—every sound of earth seems hushed—a mysterious gloom, chequered with gorgeous colouring, and wandering beams of dim religious light fill the place, half revealing, half concealing the breathing statuary which adorn the niches in the walls, or peer out from the golden shrines. Anon the organ lifts its voice; at first low and soft, and broken, like a breeze on the waters—now swelling higher and higher, till it peals in lofty thunder, or thrills in deep and awful chords, that fathom the very soul.



The pageant begins—the stoled priest enters with attendant deacons and acolytes, and with torches and with incense, and slowly advancing to the holy shrine, where on a shadowy calvary hangs the shadow of a Saviour, prostrates himself before it—then on forehead, and on bosom, makes the holy sign, with eyes raised to heaven, in name of Father, Son, and Holy Ghost. He advances up the steps and kisses the altar, singing, ‘I will go to the altar of my God,’ while a thrilling awe fills the sanctuary and penetrates every heart, and bows them all in one sentiment of prostrate adoration : and now look :

“For see, with dim association  
The tapers burn, the odorous incense feeds  
A greedy flame. The pompous mass proceeds,  
The priest bestows the appointed consecration ;  
And while the host is raised, its elevation  
An awe and supernatural horror breeds ;  
And all the people bow their heads like reeds  
To a soft breeze, in lowly adoration.”

Beh re, however, this part of the charge can be fully substantiated, the service, of which what has been said is but the most general outline, must be analyzed ; and in order to this we must attend to three things at least.—The change alleged to take place—the adoration of the host—the offering in sacrifice of the host, and the communion of the host.

We have already heard the dogmas and decrees which assert and sanction this change. Now, the Church declares that while in the service of the mass, the priest pronounces these words, and mark it, he does so in a whisper, so is ho required, and the analogy is most striking between this act and some of those of the Pagan priesthood—for “This is my body” the change described is effected. And language cannot describe a change more accurately. It declares that the alteration is complete, is thorough ; so that the substance of the bread and the wine is destroyed, and the very body

and blood which was born of the virgin, and which now sits at the right hand of God—that very body it is, which, by this unique power, is called into being; and is situate on the altar. We have read in our youth of the seven wonders of the world, and we have read in our age of seven times seven greater wonders still, but this wonder is wondrous, all wonderful beyond. In reading of it, and writing of it, I am always reminded of what the laddie said to his mother when she was, as he thought, drawing too largely on his credulity, “Laddie, do you no believe that?” “No, mither, it will no believe for me.” And so transubstantiation will not believe for us. It will not believe for the votaries of Rome themselves. She knows this right well; and hence she requires that they renounce the judgment of their understanding and the evidence of their senses, in order to receive any benefit from this sacred mystery.

Were it necessary for compassing the object of this lecture to examine the doctrine as propounded by the Church, and compare it minutely and carefully with the passages quoted, it might be shewn that, like Pelion on Ossa, it is one mass of contradiction piled on another. The Saviour and the twelve were, at the period of the institution of the supper, sitting around the paschal board, eating the Passover. Of his own personal identity and presence at that time there is no dispute. But, according to the doctrine in question, no sooner had the words of consecration been uttered than the bread and the wine were changed into himself; not into his humanity only, but into his divinity also: and thus there were two real presences at the paschal supper—that is contradiction the first. And then the Saviour took himself into his own hands, body, soul, and divinity, and gave himself to the disciples, while he himself remained whole and entire before them—contradiction the second. And the disciples ate and drank the second real presence in the presence of the first real

presence, at the very time when their ears were charmed with the gracious words which proceeded out of his mouth; and their hearts could scarce believe for joy and wonder at his unspeakable condescension—contradiction the third. And then when this act was done, he tells them he would henceforth drink no more of the fruit of the vine with them, which he had just changed into his body, and blood, and soul, and divinity, till he would drink it new in his Father's kingdom—contradiction the fourth.

All this appears on the face of the narrative when examined by the Tridentine decree; and I challenge any Roman casuist to shew, whether all these contradictions are not necessarily and logically involved in the transaction. It is, however, when the doctrine of transubstantiation is looked at in connection with the daily worship of the Church, that its absurdity is most manifest. Had this been an act never again to be repeated, an act peculiar to the Saviour himself, and for the serving of some high end connected with his great enterprise, done only by himself and in favor of the twelve, there might probably have been occasion to pause, and remember that God's ways are not as our ways; that

“ God works in a mysterious way, his wonders to perform ! ”

But where it is allowed even by Catholics themselves that the Eucharist is a standing ordinance in the Church, and for the Church's edification, it is not to be thought of that such an interpretation can be put on the ordinance. That a man showing himself, however, that he is God, should have the power of contravening law, not moral and spiritual, but physical law, and that too by a mere act of his will; that a man should have the power of making void what is established in every other case, and of doing this repeatedly, is so monstrous that the reception of it, to so great an extent, and for so long a time, is almost as great a wonder as the thing alleged to be done.

It is not easy to curb the working of improper feelings, and think and write with sufficient coolness and propriety when treating on such a theme. How can a man be composed when he contemplates the violence which this dogma does alike to sense, reason, scripture, grammar, and even to those great ethnological canons on which the framework of human language rests. What violence does this doctrine do to our senses! To receive it a man must resist the evidence of his senses, and so the Church says he must. After consecration, as before, the bread tastes as bread, and the wine as wine; and so they smell as before, and appear as before, and feel as before, and should any doubt be expressed as to the reality of the change, says the priest, "it is the substance that is changed, and the accidents remain only accidents and substance." How can a man be so preposterously impudent.—How can a man who knows anything of change at all dare so impose on the gullibility of man as to tell him that if you change the substance of anything, (if substance can be changed) the accidents connected with the substance remain as before. Let us see whether the priest would be willing to act by the people as the people are required to act by the priest. He tells the people that the wafer which a little ago was just a piece of wheaten bread is now a piece of flesh and blood at the very least; and though it neither feels nor tastes, nor appears like flesh, yet verily so it is. Well, the papist pays the priest for this very act. Every body knows this; and if I am not mistaken, there is a scale of prices for the saying of Mass, as there is a scale of prices for liberty to commit sin in Rome's market. I can imagine a papistical wag tabling down the cash for the religious service—the price is four dollars, and then to lay down four pence. How, think you, would his Reverence look? "That is not the amount." "It is four dollars." "It is just four pence." "How do you know?" "Know! there ought to be sixteen of them

British silver shillings." "But it is just four dollars for all that; for did not you tell me that it is only the substance, and not the accidents that are changed, and it is just as easy for you to believe that copper is silver as for me to believe bread is flesh, and wine is blood, and that there may be silver under the appearance of the copper, just as there are the bones and the nerves, the body and the blood, the soul and the divinity of our Lord Jesus Christ under the appearance of the wheaten wafer. Ah! little do poor Romanists know what this imposition on their senses has done for them; and what it would do if it were universally allowed. It would lead as it has led to a rejection of Christ altogether—it would lead as it has led to black, to blank atheism. How are we sure of any thing but by the evidence of our senses? Did not Christ himself stake the proof of His divinity on the evidence of the senses, as sufficient proof of his personal identity? "Handle me and see. Reach hither thy hand and thrust it into my side, and be not faithless but believing." "Ye men of Galilee, why stand ye gazing up into heaven, for this same Jesus whom ye have seen ascend into heaven shall in like manner so come as ye have seen him go into heaven." How, in a word, do we know there is a God at all but through this medium? The invisible things of God are clearly seen by the things that are made, even His eternal Godhead, so that men are without excuse.

But this dogma violates reason as well as sense, and here it is preferable to quote from Chillingworth, than give you my own reasons. Says that profound thinker and most acute reasoner. "That bread should be turned into the substance of Christ, and yet not anything of the bread become anything of Christ, neither the matter nor the form, nor the accidents of bread be made, neither the matter or the form, or the accidents of Christ. That bread should be turned into nothing, and at the same time with the same action turned into Christ,

and yet Christ should not be nothing. That the same thing just at the same time should have its just dimensions and just distance of its parts from one another, and at the same time not have it, but all its parts together in one and the self-same point. That the body of Christ which is much greater, should be contained wholly and in its full dimensions without any alteration, in that which is lesser, and that not once only, but as many times over, as there are several points in the bread and wine—all these and many other of the like nature are the unavoidable, and most of them the acknowledged consequences of your doctrine of transubstantiation by your schooling." Thus dogma violates scripture. It is a sound scriptural canon to explain one passage by another, when both manifestly refer to the same subject. The following passage examined and judged by this rule invalidates this dogma. "The cup of blessing which we bless, is it not the communion of the blood of Christ, and the bread of blessing which we break, is it not the communion of the body of Christ, for we being many are one body, for we are all partakers of that one blood." Now let it be noticed, that this passage bears on the ordinance as instituted, and as it was celebrated in the Corinthian Church. It supposes that the act of consecration had been performed by Paul, and that it is one of the Sacraments—unless this be admitted there is no meaning and no point in the words. But mark it, Paul says of the bread after consecration. "The bread of blessing which we break," and of the wine "the cup of blessing which we bless," and "we are all partakers of that one blood." It is impossible that Paul could have used such language of the Eucharist on the Roman Catholic Theory. He would have written the flesh of blessing which we bless, the blood of blessing which we bless—we are all partakers of that one body and blood, and soul and divinity. This is sufficient, and therefore no more need be advanced.

But this dogma violates grammar, and the principles on which the human language is formed. The idioms of a language are indicative of the styles of thought and modes of feeling, for which the people who use it are distinguished from other nations. An Englishman may learn to talk French correctly, fluently, eloquently; but there is not one in a thousand, who ever masters the idioms of the language, and vice versa. This ignorance of idiomatic terms and phrases is often most ludicrously manifest in translations of Foreign works into our own tongue, and of English works into Foreign languages. This is especially the case in works which describe national life and manners, in which there behoves to be a free use of the national idioms. The Waverley novels were done into French very extensively and by various hands; one of those poor fellows was sadly puzzled with the Scotch idioms. In describing that famous and most amusing character Dominic Sampson, Scott says—He was universally regarded by the people as a ‘stickit’ minister. Every Scotchman knows what this means. The poor Frenchman, however, did not know what to make of it, but he did his best, and rendered it a *stabbed* minister, and so with the Tridentine fathers when they took up the dogma of transubstantiation. They forgot that there was such a thing as idiom. They forgot that the Blessed Saviour lived a man among men—that he used the vernacular of his people, of his country, of his time—that he ever spoke as to be understood, and that the twelve would have and could have no more difficulty in understanding Him when he said to them “take eat, this is my body,” than the Jews had in understanding Moses when he said of the Paschal Lamb “ye shall eat it in haste, it is the Lord’s passover” or than the Galatians had in understanding Paul when he said, “But Jerusalem which is above is free, which is the mother of us all.”

In spite of all this however, the dogma of transubstantiation was confirmed. Sense and reason, and scripture, and style were all overborne; and if I had time, or if the demands of this Lecture required, I might shew from the history of the doctrine, that Rome was determined to stand or fall by it. She felt that it was the foundation of her power. She felt that—invalidate this doctrine, and her priesthood was gone, and thus her all was gone, and hence the least deviation even in appearance from the terms in which it was couched, branded a man with heresy, and subjugated him to the endurance of cruelties and deaths, such as Rome alone could devise and inflict.

The next act in this drama is the Adoration of the Host. Having, as we have seen, changed the whole substance of the bread, and the whole substance of the wine, into the body, and blood, and soul, and divinity, of our Lord Jesus Christ, it is but a natural sequence that the divinity be adored. To whom can a people go but to their God. But this the Church requires under pain of anathema. This is her authoritative canon already quoted: "To this most holy sacrament, that worship must be given, which is due to the true God, and if any one shall deny this, or shall assert that the worshippers of it are idolaters, let him be accursed."

Having consecrated the host, the officiating priest kneels and adores it, and then he elevates it in the sight of the people, who, in like manner, kneel and adore it. It is at this point of the service that the surpliced-boy rings the hand-bell, that all the worshippers may be duly aware of the precise time to worship, and govern themselves accordingly. It may be right also to state that, according to Rome's ritual, this is the chief part of the service of the mass. The adoration of the host is to the mass what the denouement of the plot is to the play; around this act, therefore, all possible pomp and circumstance is thrown. In cathedral service,



particularly, and when high mass is performed in honor of some great state occasion, or ecclesiastical event, such as the late proclamation of the immaculate conception, or even to present an expression of special gratitude to God, as the giver of all good ; the whole skill, resources, and power of display which the Church can command are brought into requisition. Take the following description, as given by the author to whom I have repeatedly referred, of a fete celebrated in the Church of Gesu, at Rome, on the last day of the year : " His holiness the Pope had arranged to attend, and to sing the Te Deum, as an act of public thanksgiving on the part of the head of the Church on earth, for all the blessings and mercies of the year that was then passing away for ever. He attended in state. He was accompanied by the Cardinals. The Swiss Guards were arranged to preserve order. The congregation which was chiefly English (the more the shame) was large. We were conducted by one of the order through a passage within the wall of the Church, by which we entered a small apartment, and were then led through a series of chambers till we were placed in a small gallery, in the best possible position for observing all, while we ourselves were beyond the observation of any. As seen from this position, nothing could surpass the picturesque beauty of the spectacle, especially at the elevation of the Host. The choir, with the high altar were splendidly illuminated. The high-priest and his assistants were before the altar, in their most magnificent robes. Twelve youths from the College de Propaganda Fide formed two lines connecting the corners of the altar with the rails of the Church. They were clothed entirely from head to foot in scarlet, and held gigantic candles of wax in their hands. These candles were about five feet long, and not less than five or six inches in circumference, and as the priest proceeded with the prayer of consecration they all knelt still and motionless as marble statues, and as the priest

elevated the host, they all gracefully dropped their heads and slowly leaned forward their kneeling bodies, till they almost touched the ground, and bent their large candles all at the same instant, and with the most practised regularity, till every candle seemed to bow in unison, like things of life, in devout adoration to the present and visible divinity.

“As the eye wandered at this moment from our little gallery whence we could view the whole space of the Church; as it ranged from the splendid illumination of the high altar, and rested on the officiating priest in robes of white silk damask with the richest foliage of gold, and then fell upon the twelve youths in scarlet leaning gracefully to the earth with their gigantic candles, and then fell upon the aged pontiff—the claimant as Vicar of Christ and anointed head of the Church upon earth—and then looked on the long array of Cardinals—these anointed princes of the Church, robed in scarlet—and then strayed along the congregation, of which the ladies were clothed in black and veiled, and the men were mostly in the same colour, while the Swiss guards were arranged among them, relieving the mass of black costume with the brilliant scarlet and yellow of their peculiar and antique uniform—as our eye wandered over all this scene in this magnificent and noble church, with its antique marbles and costly decorations, and its vaulted roof, filled with the sweetest and most beauteous music, we felt we had never witnessed anything at Rome in the way of a religious fete so perfect in its arrangements, so picturesque in its appearance, and in such good taste and perfect keeping in all its accompaniment. It was the perfection of a religious spectacle, and exhibited the good taste and worldly wisdom of the order of the Jesuits.”

Sometimes arrogance and presumption out-wit themselves. By over doing a thing it often happens that it is as good as not done at all. An Inpostor is often his own detector. He

lets slip a word or two, he makes an admission or two which ere ever he is aware unmasks his real character, and makes him stand out in the black and bold relief of cunning hypocrisy. I do not charge the Romish priesthood with hypocrisy deliberately practised, but I charge the system of which they are the exponents and upholders, with so over doing itself, and this is surely intelligible enough, as after all to reveal its own hollowness.

There is an Edition of the Romish missal which is intended only for the use of the priesthood, and which it is probable few of the people, whether rich or poor ever saw or ever see. There are some curious things in this book, and among the rest there is a chapter or section entitled "De defectibus missal" or concerning the defects of the mass. I have not seen the book myself, and can only avail myself of the authority of another. When I mention Dr. Cumming as my authority, every body ought to be satisfied; as he of all laymen, especially in controversy with Rome, is least to be suspected of taking anything on trust he can help. According to this Book as quoted by Dr. Cumming "unless a priest be a priest there is no sacrament at all." Unless the Individual priest, says Mr. Higginbottom, be able actually to prove that he was consecrated to his office by a Bishop, who could prove that the Bishop who consecrated him was a true Bishop, all the way back to Peter himself, there is no sacrament—such is one serious difficulty—and then if the bread be not wheat, or if mainly wheat, it have a considerable mixture of barley, and a sprinkling of maize pea, something like our Musquodoboit wheat—or if perchance the wheat be somewhat runny, being somewhat touched with the frost in the fall, the sacrament is not made; nay, if the wine be quite sour or putrid, or if it have been made of sour grapes, the sacrament is not made. Now is not this astonishing? would it not rather be thought that when the powerful words were in due form and with due

eadence uttered over the elements, the change would take place, and not that the presence of a few grains of buckwheat, or a few degrees of acidity would resist the power of omnipotence. Philosophers tell us of disturbing causes. Here are disturbing causes with a vengeance. And I hold on these most wonderful statements that no priest is safe; nay, that every priest is himself in danger of being guilty of Idolatry on his own principles, and of leading his flock into the same sin, unless he in every instance before he celebrate mass, send to Dalhousie for the Professor of Chemistry, to determine the quality of the flour and the mark of the wine. Nor is this the whole of it, for the whole thing may be damaged by a slight defect in the person of the priest; it may be the want of a tooth or the want of a toe. But what seems most of all astonishing is, that a defect in the toilette is as damaging as a defect in the person, so that if the alb should in a hurry be thrown on backside foremost, or if the girdle be not fastened in the precise spot, or with the precise degree of tension, the whole process may be fruitless, and the whole service of no avail. Nor can anything be imagined more puerile and unlike the solemn dignity of a religious rite. Is it not solemn trifling, and above all does not regard to such puerilities tend to throw suspicion over the whole, and tempt to adopt the conclusion, that it is neither more or less than a piece of broad farce?

It would perhaps do good to not a few now hearing me,—I am sure it would do immense good all round, if the priesthood were to receive a hint from a few of the long-headed Laics in the church to preach a sermon or two, on the defects of the mass.

There is, however, one circumstance which is especially worthy of notice; and with the mentioning of it I can close the argument of the Lecture. It is this:—Supposing every thing else were just as the rubric directs—suppose the bread

of the right sort, and the wine pure, and sweet, and of a perfect vintage—nay, in addition, suppose that the person of the priest is perfect, and his dress as precise as his person is perfect—suppose every requirement complied with, and that, externally, all the conditions necessary to produce the required result are not only forthcoming but are in positive operation, yet if the intention of the priest be wanting to celebrate the sacrament, there is no sacrament; and both he and the worshippers are in the whole, pompous ritual, walking in a vain shew. I have already quoted the authoritative language of the Church on the point; but it may be as well to do it again. Canon 5, on the Sacrament, “If any one saith that in ministers, when they effect and confer the Sacrament, there is not required the intention, at least, of doing what the Church does, let him be anathema.” But how can I be sure of any man’s intention; how is any poor papist to know what the intention of the priest is? Before he can know this he would need to do what God only can do—search the heart and try the thoughts of any and every priest that stands before the altar. For anything he knows to the contrary the priest may be an infidel. He may be a contemner of sacred things in his heart. Charity and profession may demand an assent to priestly integrity; but profession has been falsified, and charity abused, and there is nothing more wonderful in a catholic priest being other than he seems, than that a protestant minister should disgrace his calling.

And thus it is that there is no certainty even in Rome herself, and on her own shewing, that even the Sacrament when celebrated is a reality. It is impossible to tell with certainty whether transubstantiation ever takes place; or that after all a single Catholic in Halifax, or a single child of the Church any where ever at this time of day eats of the flesh, or drinks of the blood of the Son of God. Vouching as I do for the accuracy of these statements, the string of contin-

gencies is so long that it is next to impossible to get to the end of it; but no sooner is one disposed of than another meets the poor devotee, as unfortunate and depressing as the former, till, if he would follow them to their consequences, one by one. they would land him in universal scepticism, or into a dull, a deadening, a hopeless despondency.

I have thus, as I hope, fastened the charge of Idolatry on the Church of Rome. I have proved to you that she begins with worshipping a poor, sinful man, and ends by worshipping a piece of bread.

On a review of the whole theme I am reminded of the mournful words of Mary Magdalene to Our Saviour Himself on the morning of His resurrection, "They have taken away my Lord, and I know not where they have laid him." Christ, the Alpha and Omega, the all in all of Christianity, is hidden from the eye of the faith of saint and sinner alike; or if seen at all it is in a series of mirrors which, by their peculiar construction, distort the objects which they reflect. But the evil does not end here. As the subject has been served not only is Christ hidden, he is robbed. His Prophetic crown has been placed on the head of a self-appointed interpreter; His Priestly crown is attempted to be worn by a presumptuous pretender to the sacerdotal functions; His Kingly crown by a spiritual despot, who would have it that, mortal though he be, he wears the title on his vesture and on his thigh, King of Kings, and Lord of Lords.

Besides, on a review of this theme we see the main cause of the mental and moral depression of Roman Catholic countries, or, as I would rather put it, the mental and moral depression of the Roman Catholic *mind*. Water cannot, unless by uncommon pressure, rise higher than its level; and so it is but right to state that, as are the Gods of a people so will be a people itself. It is not to be imagined that continual contact with the puerilities, and vanities, and shews, and ser-

ices on which we have been meditating, could elevate a man either as an intellectual or a moral being. All the probabilities are against this supposition; and as is the supposition so is the fact. I challenge comparison between people who worship Gods many, and Lords many, and people who worship the one living and true God.

But this service suggests caution and care on the part of those who have escaped the thralldom, or were never under the sway of the Papacy. Deadening the intellect and indurating the affections, it has ever appealed to that inherent love of the beautiful and the gaudy, which seems to become natural to man. Now, while all due regard should be had in the ordering of the worship of God, and the style of ecclesiastical architecture, which is most suitable for buildings in which that worship is celebrated, the most zealous care ought to be exercised lest symbolism and ceremony should usurp the place of the worship which springs from the heart. And this is the Christian danger of the day and the country, in this part of the empire, with all its glories, to which we belong. Symbolism and ceremony are creeping into the choice haunts of the whilome most rigid Puritanism; and so are they lifting their heads in a land where the echoes of JOHN KNOX'S voice, after a lapse of three hundred years has scarce died away. Yes; and they have raised their heads and uttered their voices, and are occupying the thrones of that vast Episcopal establishment which glories in being regarded as the bulwark of the Reformation, and whose articles constitute one of the safeguards of Protestant Christianity. Within that mighty fabric there is a contest at this moment raging, which is stirring the hearts of Englishmen to their lowest depths, and which, however it may have arisen, must be quelled by the arm of the law, or issue in the dismantling, and it may be in the overthrowing, of the entire venerable pile. These are things to give us pain—signs of the times which no wise-hearted

man should ignore, and which should be marked and used by the evangelical Christians of this Province of every order, that we may not only escape the evils which are elsewhere felt, but afford an example of spiritual freedom and spiritual independence, which other churches will be compelled to follow.

And should not this review warn the inhabitants of this city, who ought to know the nature and the value of Protestant privileges and institutions, against giving any indirect countenance to this idolatrous system. But such countenance is given when the educational institutions of Popery are supported and encouraged by Protestant patronage. Though there were no other evils connected with sending our daughters to Popish nunneries; what danger in the fact that they are in continual contact with Popish symbolism? Wherever they turn they are met with these symbols; and then they are so plausibly interwoven with the whole system, that ere ever the young ingenuous susceptible girl is aware, she is completely enamored with the idolatrous atmosphere, and the idolatrous images, and the air of sanctity, which are around her as if she were for the time being entranced—no easier victims as a prey to Rome—no surer way to play into her hands. I would appeal to Christian parents moreover, whether on the first blink of the case there is not something unnatural, in committing their daughters at an age when their whole being is most pliable and most easily moulded, to the teachings of persons who, professionally at least, regard it as the highest style of happiness to forswear all connection with the family institute, and crush out of the human heart the purest and loftiest of human sympathies.

One word more and I have done. Popery is doomed. I have shewn that Popery is Idolatry. But Idolatry shall perish from this earth, and from under these heavens. "The



loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish, and they shall go into the holes of the rocks, and into the clefts of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

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