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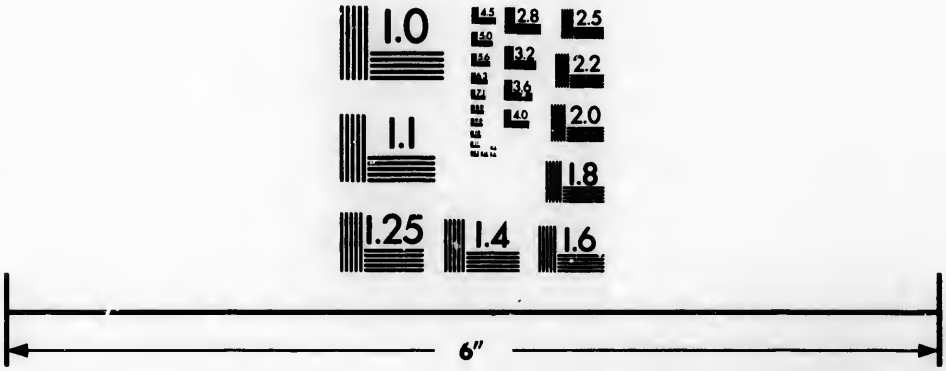

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PORTRAIT

OF A

PUSEYITE:

TAKEN IN THE MOON, BY A CELEBRATED ASTRONOMER.

DEDICATED TO THE

EVANGELICAL CLERGYMEN

OF THE

CHURCH OF ENGLAND.

Malheur á vous, Docteurs de la loi ; par ce qu'ayant pris la clef de la connoisance, vous n'y êtes point entrés vous-mémes, et vous avez encore *empêché d'y entrer ceux quivouloient le faire !*—Luc xi. 52.

Halifax, Nova-Scotia:

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M.DCCC. XLVI.

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APOLOGIA.

SOME time ago several Roman Catholics undertook to convert me to their faith. We argued orally; we argued by manuscript; we made arguments fly thick as hail: yet no conversions took place on either side. We might have known it. Yet all was done in good nature. Never was contest maintained under better feeling. It is true that some of the books that were put into my hand pronounced me impious and blasphemous. Well, I knew myself to be no better than I should be, but I did not consider these hard names belonged to me after all. One of the books contained fifty reasons why I should become a Roman Catholic. At last, being somewhat wearied with importunity, I set about writing an answer to the fifty reasons, giviny MY reasons why I should *not* become a Roman Catholic.

I have heard of a man who never paid his shoe-maker's bills. At length the shoe-maker took a rather strange method to punish him for the default,—he introduced a spring into the heel of the gentleman's boot, which recoiled every time it was pressed, with more than the original force. By means of this, the walking motion being once set a-going, could not be stopped, so that it is said the gentleman continues walking, without intermission, and will never be able to resist the impetus.—

This is something like the story of the wandering Jew. It is certain, however, that some such like charm has been played upon me by my Roman Catholic friends, for after my contest with them I cannot stop my—I was going to say goose quill—but least any advantage should be taken of that expression I will call it an Iron pen. And on second thoughts I believe it truly is; for as springs are made of iron, it seems to me very likely that these ultramontanes with whom I have been engaged (and it seems to me they are very dextrous at such things) have contrived to get this iron pen into my hand, which has been tempered just like a spring, so that I am condemned to be perpetually writing, as the gentleman was condemned to perpetual walking with his spring boots!

NOW FOR PUSEYISM.

DEDICATION.

As writer of the folllowing trifle, I respectfully dedicate it to all the Evangelical Clergymen of the Church of England; and if I might wish to select one as representative of the whole, a thousand whispers would echo around me,

"OUR BELOVED PASTOR,"

THE

"REV. MR * * * * * * *."

A MEMBER OF THE CHURCH.

HALIFAX, September, 1846.

PREFACE.

IT is recorded that a wolfe and a lamb went down to the streamlet to drink. They had not half satisfied their thirst, when the wolfe accused the lamb of stirring up the mud and making the drink unpalatable. That is impossible, replied the lamb, for you stand above me in the stream, and therefore, if there be any stir, it must be of your own making, and not mine.

The Puseyites are very anxious that there should be no stir in the church, and accuse us, members, of making dissensions in it. But if Pusey had not broached his Popish doctrine, there would have been no stir in the church at all. And if Puseyism had not been "*furthered by the blessing*" of the dignitaries of the church, it would have died of its own infirmities, and then all would have been peace.

What is this Puseyism? It is Popery in disguise,—and Jesuitism is the sworn support of Popery. The three are one; one creature with three faces--three faces and a thousand arms; and to submit to the embrace of one, is to be encircled by the thousand. The Puseyites are very anxious there should be no stir in the church. All they now want is peace,—but while they cry peace to us, they are silently insinuating their pernicious doctrines within the pale of our once true Protestant

Church. If the dignitaries of the church will patronize these corruptions, we must oppose them. We must oppose them with our strength; with our intelligence; with the firmness of our religious principles; with our devotedness to the cause of truth—to the cause of Jesus Christ, who is the way, the truth, and the life;—in opposition to the make-believe atonement of offerings made by men!—which have no foundation in the bible, but are founded on the inventions of men; and are not the way to truth and life, but are the way to DARKNESS AND TO DEATH. MEMBERS OF THE TRUE PROTESTANT CHURCH, that is, of the church which protests against these corruptions, we are called upon to "walk in the light." Let us prize the light of intelligence that is abroad in the world; and if we lack divine light, let us "ask of God who giveth to all men liberally"—of him who alone is able to make us wise unto salvation. And let us "speak of these things often one to another," and let us teach our children these things, in order that the coming generation may not be worse than natural fools.

It is said that "the main body of the members of the church of England were never, in regard to their minds and morals, in a more healthy state." Let us try to keep ourselves like them. It is said that the working classes of England were never more resolutely opposed to Romanism—it is said that many Romanising steps have been taken, but they have not reached the point of imposing Romanism upon us. And it is said that when the spring is squeezed tight enough for that, the recoil will astonish him that is at the top! It is said that our beloved church has not her equal on earth for comprehension, for combination, for order, activity, dignity and zeal, for animated fervor and Christian gentleness; and for solidity of truth without childish and lying fables!

Fellow members of the TRUE PROTESTANT CHURCH, let us stand to defend her by the purity of our own lives, and by a diligent opposition to all impurities that are silently winding their way within the pale of OUR OWN CHURCH.

PORTRAIT.

OF A

PUSEYITE.

SO THEN I am this day to be invested with the high office of Clergyman of the Established Church of the Silvery Moon!—In the saying of the Apostle Paul I am to be an ambassador in Christ's stead to beseech men to be reconciled to God;—and being duly qualified by the rules and authority of the church, I shall be inserted as a link in the chain of apostolic and uninterrupted succession. I shall swear solemnly, as in the presence of Him that created me, that I am moved by the Holy Ghost to take upon me this holy office; and in accordance with this solemn oath I shall subscribe to thirty-nine articles of Faith, which are intended as a guard against laying of hands upon profane persons or believers in heritical doctrines, to the detriment of the holy church, which is to be kept pure and free from all false doctrines, heresies and scisms to the end of time.

Well this is all very imposing. Yes, and by good management we shall make it more imposing still, for by the authority given to us at our ordination we have power to remit sins or to retain them; that is, we have the power to preserve the souls of men to everlasting life if we choose, and if we choose, to send them to everlasting damnation. And for this enormous power we have the authority of scripture as well as the authority of the church, which was built upon the apostle Peter, ho

being the Rock, or Foundation, on which the superstructure is raised,—and we from him receive the keys of heaven, that is, the power which was given to him to open heaven to whom he would, and whom he would to shut up in hell. Who would not become a clergyman of the Established Church of the Silvery moon to acquire such transcendant power as this over the souls and bodies of men? What is it but to assume the power and authority of God himself?

Imposing? Aye, this is truly imposing! Gracious heaven. Can anything be more imposing in sun, or moon, or hell?

But soft, perhaps I dream. The world begins to demur to our authority. Some even begin to suspect our honesty. Honesty —why to whom will a man be honest if not to himself? Our fortunes must be made--our dignity must be sustained—our rights must be upheld,—and if we fail by soft persuasion, the time may come when force—ha, let that thought be hushed—his Grace our patron was too sanguine when he lighted up that spark—all must be smooth as the surface of unruffled waters. The time may come when the long pent-up hurricane shall out, and blow up overwhelming billows. But soft again; I pant for power in vain. Before that time the horizon must be surcharged with darkness—the age of rankest superstition must be revived—men's mental energies must be paralized as with a pestilental vapour. But still I stretch my wings too far—here let me pause awhile. The time approaches for my inauguration —my oath—my sacred promises—my subscription to the thirty nine—thirty-nine what?—articles of my belief?—nonsense—my secret guidance is that they are NON NATURAL, that is, that they are not worth a straw.

Our task will only be to set men's minds upon a form, a ceremony, to be in its observance meritorious—in its neglect, damning.—If they presume to think, threaten them with future punishment for disobeying what the church commands. Bind them as with a net of cobwebs, which they might break with tiny force, but which shall yet entangle them because they look like nets of iron meshes.

And why not? Who is to blame? "The Articles and Liturgy of our church are still retained—they express the doctrine and spirit of the Reformation, but the truths upon which they

are founded are fallen into disrepute. They are to be heard from few pulpits—they are to be met with in few books of modern divinity—the ministers who have the courage to preach agreeably to their requirements are discountenanced and slighted, and the Gospel of Christ,—the truth as it is in Jesus,—is little known among us;—and when it is published it is rejected by a great majority of every rank."*

Whose then will be the fault? Ours for deceiving, or theirs for drinking down delicious draughts of gross delusion?—ours for leading them to the thicket, or theirs for wandering through mazes of irretraceable wilderness?

Come, then, sweet Puseyism,—be thou my idol, my only guide. Walking in thy broad and flowery path, I walk the road to riches and to honour,—in thy delicious domains I take my fill of earthly pleasure. Preach to others, I may, the joys of heaven, and myself relish the joys of this sweet life.—Preach to others I may "man cannot serve God and mammon," but myself grasp and hug fast the glittering gold. Preach to others, I may, the doctrines of humility, and charity, and chastity, but myself feel them to be NON NATURALS. Preach to others, I may, "Seek not the praise of men:" but, for myself, to make sure work, I'll please my noble patron: and he loves Puseyism, and therefore Puseyism is the road to favour, and favour is the road to preferment, and where shall my preferment reach? Oh! who can tell? A Bishoprick! A Cardinal's Hat! O ambition—what scenes wilt thou present to our enraptured eyes? Yes, I must follow thee. HERE THEN FOR PUSEYISM FOR POPERY; AND FOR A POPEDOM! Heavenly shadow, let me but clasp thee, though it were but as a BRILLIANT SPARK that mocks the sight!!!

* Rev. John Newton.

NOTES.

IT is presumed there is no person so hardy as to question the power and wisdom of the great Creator as it regards his dealings with his creature man. On the other hand, all will acknowledge that we may be mistaken in some things both as to our belief and our duty. Thus some of the primative Christians were in doubt whether they might eat things strangled, and whether they ought to continue the Jewish ordinance of circumcision, etc. So in our days, Christians of equal purity of motives differ respecting the mode of Baptism. There certainly is a possibility of mistaking the sense of some passages in scripture; and perhaps it may be providentially intended to excite our interest in them, and our assiduity in searching for the truth. If we approach them with a candid spirit and pure intention,—that is the glory of God and our own salvation,—surely we must be safe. The passage in Saint John's Gospel, (xx.23) "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained," appears to be unconnected with anything else. But we may be sure this was not the case. At verse 30, in the same chapter, it is said, "And many other things truly did Jesus in the presence of his disciples which are not written in this book. But these were written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. This is what Saint John was intent upon proving, that Jesus is the Christ; and as he was obliged to omit "many signs," or miracles, that our Saviour performed, much more would he have to omit much conversation on church discipline, which was not of that extreme importance as proving that "Jesus is the Christ."

In the next chapter the apostle says, "there are many other things which Jesus did, the which if they should be written, every one, I suppose that even the whole world itself could not contain the books that should be written." Here the apostle

certainly knew himself what idea he meant to convey by the whole world not being able to contain the books. But he also meant us to make use of our common sense, and not take the extreme meaning which might be put upon the words,and upon them to build a theory of extreme absurdity, when none was intended. He, however, gives us full liberty to believe that the Saviour had performed many more things and said many more things than he could possibly record. We are therefore led to conclude that the words "Whose sins soever ye remit, they are remitted," etc., were but a small part of a conversation which the Saviour vouchsafed to his disciples previous to his ascension, but Saint John left this passage nearly isolated in his haste, as it appears, to bring forward whatsoever he could to prove that "Jesus is the Christ." Indeed, if these words referred, as we shall find they did, merely to church discipline, he would not think it any matter of importance to comment upon and explain them, knowing that all who heard them were aware of that being their only import.

Our blessed Saviour generally repeated his sayings, and explained them, so that we wonder the people were so blind as not to understand them, and that respecting things which we should be almost inclined to call trivial. We cannot then doubt that if the Saviour meant to give power to men to forgive sins committed against God, and which none but God could search into, he would have given ample explanations and instructions, and promised them powers of discernment to search the heart, if such powers could be possessed by man, but without which his power of forgiving sins would be likely to create great confusion.

We find in Saint Matthew (xviii. 18) what the Saviour said "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven,"—which is said at this day to mean binding men's sins which they have committed against God, and subjecting them to everlasting damnation,—was but a small part of a conversation in which many things were taught and explained, and in reading which no candid person will apply the words binding and loosing to anything but church piscipline. Peter understood it very well. He said, "Lord how many times shall my brother offend me, and I forgive him." He did not say, how many times shall he sin against God, and I forgive him! Peter knew very well that was none of his business. Christ answered Peter that he should forgive his brother seventy times seven—and then see the condescension of the Saviour in giving a parable that takes up twenty-two verses, to illustrate the propriety of mutual forgiveness, concluding with, "So also shall my heavenly Father do also to you, if ye from your hearts forgive not every brother their trespasses." We cannot missunderstand all this —we cannot make ourselves believe that all this refers to bind-

ing the sins which men have committed against God, so as to cause their everlasting damnation.

But we must go on to prove the falacy of such a doctrine, because it is made a handle of by those who know better, and who blind the eyes of their fellow men by representing things in an improper manner. Let them stand clear, however, for the truth must blaze out, and scatter the vapour which has been thrown around it to dim its lustre.

If the apostles had received power to forgive sins committed against God, and thereby to save a soul from everlasting ruin, they would of course have known that they possessed that power. Well, did they ever intimate that they thought of such a thing? or do they appear to be as unconscious of such a thing as the child unborn?—did they ever attempt to put such a power in practice? Never once! Was it not in the way of their profession? Was not their business using means for the salvation of mankind? And was there ONE, ONE, ONE case in which they said, "by virtue of the authority committed to me, I absolve thee from all thy sins." Alas, we are without a single instance, and well we may be, for they had no such power, and if they had had it they would not have known how to use it, except they could search the heart, which man cannot do, but God alone. When the Eunuch said to Philip, "here is water, what doth hinder me to be baptized," why did Philip answer, "IF thou believest with all thine heart thou mayest." Certainly he said IF because he did not know whether the Eunuch believed or not. But why then did he not say to him, by virtue of the authority committed to me I absolve thee from all thy sins? certainly because he knew himself as incapable of forgiving his sins as he was of knowing whether he believed with all his heart. But what would a successor of Philip say now a days, while ordaining the young man to his office—"receive thou the power to remit sins." And the young man would of course say, By the authority committed to me, etc., etc., etc.

At Acts viii. 9-13, and again 18-24, it is said that Simon "believed and was baptized, and continued with Philip beholding the miracles and signs which were done," by which it is plain that Philip not only did not dispute the sincerity of Simon, but made a companion of him, until he found that Simon had deceived him. "Give me also this power," said Simon, "that on whomsoever I lay my hands he may receive the Holy Ghost." And he offered the disciples money to induce them to do it. But Peter said, "Thy money perish with thee, because thou hast thought that the GIFT OF GOD MAY BE PURCHASED WITH MONEY (what a lesson for those who give money to have their sins forgiven them, and to have their friends taken out of that frightful place, PURGATORY). Peter proceeds, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy WICKEDNESS,

and pray God if PERHAPS the thought of thine heart may be forgiven thee, for I PERCEIVE thou art yet in the gall of bitterness and in the BOND of iniquity." Ah, then, he was not loosed from his BOND, though he believed and was baptized.—(Query, regenerated?) Then answered Simon and said, "pray ye the Lord that none of these things which ye have spoken may come upon me."—Peter now perceived by Simon's actions that he had been imposing upon them—that his repentance and belief were but affectation. How comes it that the disciples could not search Simon's heart at the first, and PERCEIVE at the beginning that he was deceiving them. If God had given them the power to remit his sins, would he not likewise have given them knowledge how to exert that power with him. Simon might have died after he believed and was baptized, and before he was perceived to be a hypocrite: but because he was admitted into the church, and might fancy that he had had his sins remitted even by a real apostle, was he to be saved though he was still in the gall of bitterness and in the bond of iniquity? Monstrous! Simon, however, himself, took a different view of it, and said, "Pray ye the Lord that none of these things may come upon me. He did not say, Peter forgive me according to the power committed to thee: neither did Peter offer such a thing, but said, "Pray God if PERHAPS the thought of thine heart may be forgiven thee." There are plenty of Peter's successors (so called) now a days, who would be glad to take Simon's money, and not only forgive him his sins, but all the sins he might wish to commit the remainder of his life. This is no doubt some of the "Essence of Christianity," of which we are deficient.

Matthew xviii. 16, what the Saviour said to Peter—"Thou art Peter, and on this Rock I will build my church," is a figurative expression. It would appear that the Church could not be built upon Peter, even figuratively; for the Church must be built upon Christ, as Peter also himself declares, (Acts iv. 11,) "This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name given among men whereby we must be saved." And therefore it would appear that the Saviour referred to himself as the Rock, in the same manner as he referred to himself in saying, "Destroy this temple, and in three days I will build it up." But the bystanders thought he referred to the temple of which they were speaking.

It is very true that Christ is the Foundation of the Church in every sense of the word. He bought it with his own most precious blood, without which there would have been no church. He called and appointed its first members, the apostles and disciples, and he ordained its first institutions. Who will not candidly say that he might refer to himself as the Rock,

in the same manner as he referred to himself as the temple.—Whatever was meant by the passage, it never was meant to create Peter Christ's Vicegerent on earth. If such a thing as this had been intended, Peter must have known something about it, and his friends must have congratulated him upon his accession to the highest office that ever was conferred upon man. They would have bowed implicitly to his decision, instead of which they withstood him to the face when they knew that he was wrong—he would have exercised his authority, and it would have been obeyed. The history of the Acts of the Apostles would surely have recorded ONE WORD about a thing that would appear, in a manner, like the second appearance of Christ upon earth.

If the Pope were to die, and one of us should be made his successor, we would hear of it—our friends would congratulate us—we should go and take possession of our new dignity—Christendom would ring with the news, and history record the fact as long as history shall be read. But alas for Peter, not a word of his vicegeranship in any history at all. We may therefore fairly conclude that he had no more a commission to be Christ's vicegerant than he had a commission to put the moon into an egg shell.

As to the keys of the kingdom which were promised to Peter, it is plain they were the knowledge of the kingdom of heaven; and the Pharisees, and Lawyers, and hypocrites possessed them. (Matt. xxiii. 13,) "Woe unto you Scribes and Pharisees, hypocritos, for ye shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye those that were entering,"—and Luke xi. 52, "Woe unto you lawyers, for ye have taken away the key of knowledge, ye enter not in yourselves, and those that were entering in ye hindered." If it be said, therefore, that Peter had the keys of heaven,—we answer, so had the scribes and Pharisies, and so have many bad men at the present day; for the knowledge of the way may be acquired by the written word, but to enter in requires the influence of the Holy Spirit of God.

We should be led to wonder that men should be so presumptive as to pervert scripture to serve their unholy ends, but that we have on record such instances as Aaron, who had seen the immediate hand of God himself upraised for the deliverance of his people, turn round, as it were in amoment, and make a golden calf, and join the foolish people in crying out, "These be thy Gods, O Israel, that brought thee out of the land of Egypt," etc. If Aaron had seen the sea raised up like tremendous walls of water,—which nothing but Almighty power could prevent from overwhelming them in ruins,—if he could in a few days turn pagan, and worship a calf of his own making, we may well suppose that it is possible for a young man who has been educated at college for the church, but who has, perad-

venture, never felt a spark of religion in his life, to make himself believe that he is moved by the Holy Ghost to become a priest, when perhaps he has the same notion of the Holy Ghost that Simon had, namely, that its influence might be purchased with money.

When we have reason to believe that a young man has been convinced of sin, and sought deliverance from the guilt, the power, and the pain of it, and has been converted, or in the mysterious language of the Saviour, has been born again, then may we expect that as he advances in life his Christian experience may enable him to point out the path of peace, and he may be constrained to say, "come, and I will tell you what the Lord has done for my soul." We will then have no objection to what learning he may have acquired, nor will we care whether he is a Methodist, a Baptist, or an Episcopalian, provided he cares for the souls of men, and keeps himself unspotted from the world.

The character which we must now introduce to the reader must be of a different cast.

Saint Paul, speaking to the Elders of the Church at Ephesus, says to them, (Acts xx. 29) "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

We have it, therefore, from undoubted authority, that about 750 years after the death of Chrsit, wolves did enter into the church, and among themselves men did arise "speaking perverse things." We copy from a Roman Catholic writer of great talent and of unscathed spirit. He says, "the seven earliest ages of christianity furnish us with no authentic document in favour of the Pontifical power. For seven hundred years the Bishop of Rome was but the first Bishop in Christendom—he was not induced to consider himself as the absolute sovereign of the church, nor as the superior and judge of the kings of the earth.

"The Ecclesiastical decrees emanated from councils, especially from General Councils, and the civil authority, altogether free and independent, obtained from the Clergy, the Synods, and the Popes, the homage and obedience which were due to it. Such was in those early times the spirit of the church: it was the result of the maxims laid down in the gospel and the writings of the apostles.

"There was made in the eighth century no new revelation. Jesus Christ has not come eo say to the Pontiffs—be you the rivals of emperors, and oblige to be rendered uuto you that which is due to Cesar. Exercise over the Clergy a despotic rule. Amass treasures, let people and their kings become your tributaries. Without doubt, that which was practised during these seven centuries, in which the church more brightly shone,

is preferable to the abuses, which, at a later period, have altered its primitive institutions, tarnished its lustre, and depraved its Pontiffs."

This is the opinion of a Roman Catholic writer in the nineteenth century. And if he had added that the present Romish Church commenced only at that time, upon the almost ruin of the primative church, he would have done justice to the subject. At that time commenced the reign of lust for power, lust for gold, hypocricy, cruelty, ignorance, superstition, worshiping of angels, worshipping of relics, worshipping of men, ignorance of God and everything that was good, and an universal prevalence of evil.

"The ultramontaen theologians have distinguished two ages of the church, as they call it, the age of childhood and of weakness, when either persecuted or protected by princes, it was necessary that it should tolerate their rule, and that it should persue those evangelical principles established to provide for the necessities of such a period. Secondly, the age of vigour and power, since which the church has subdued nations, covered their people with its shadow, and reigning over immense regions, has crowned and governed kings. Bossuet appears to be ashamed of this doctrine. 'What,' he says, 'when Jesus sends you forth a sheep, he charges you to be lambs only till such time as you may be sufficiently strong to become wolves!—What, Jesus confines himself to giving you the council to disguise yourselves in sheepskins, in order to deceive and to subdue the princes when you shall approach under such a mask!

"What you wish the gospel to become but a manuel of hypocricy and imposture! and you measure the prosperity of the church BUT by the opulence of its ministers—BUT by the pomp of its chief potentate, and the terror of which the paraphernalia of the Pontifical Sovereignty inspires the nations and their rulers with—when the glory of Christianity is confined to rendering men holy, to rectifying their religious ideas, and to regenerating their moral habits,—when its influence but consists in civilizing the people, enlightening their chiefs, and in establishing concord in the bosom of families or of provinces,—when the priests cause themselves to be reverenced only by their superior knowledge, their talents, and their virtues, it is then His church appears to you childish and imperfect, and you bitterly lament its weakness. But when, after the seventh century, you at length behold the chief pastor of the flock of Jesus Christ, threaten Emperors—excommunice them, CURSE THEM, LEAD THEIR SUBJECTS TO REVOLT, AUTHORIZE OR COMMAND DISOBEDIENCE, INDUCE ANARCHY, AND KINDLE AND PERPETUATE CIVIL WAR; then you recognize the church, then behold it according to your doctrine in all its lustre, in all its power,—and such is the high destiny to which you wish it may have been appointed by its founder.

"No sacred text, however, no trait of the edifying annals of the church of the first age, can serve as an authority or pretext for the establishment of the papal power—it became necessary to forge documents which might appear to institute or to recognise it. Accordingly in the eighth century the 'Donation of Constantine' was forged, NEAR 400 YEARS AFTER HIS DEATH!! What, you now acknowledge the Donation of Constantine to have been forged—you require now that it be no further mentioned. BUT in the eighth century you fabricate it, BUT you have produced it as the most decisive of its titles—BUT during more than 600 years you have impressively cited it—you inserted it in your codes—you permitted not its truth to be questioned; BUT in 1478 you BURNED those who refused to believe it—BUT in 1712 you had not ceased to require that the grant of Louis-le-Debonaire should be recognized as authentic. You deplored the blindness of the times in which it was dared, as you said, to treat as Apocryphal, a deed consecrated by antiquity. But finally, all these acts DISAVOWED in time of need by the partisans of the Church of Rome—this court is at all times cautious of rejecting *expressly*—and to-morrow, if she again become sufficiently powerful to compel us to receive them, we should confess, under pain of excommunication, that Constantine did cede the Empire of the west to Sylvester, and that the Popes received Sicily and Sardinia from Louis-le-Debonnaire, WHO NEVER POSSESSED THEM.

Other documents forged in the eighth century were made use of to delude the people. The forgery of them is so evident that no Roman Catholic writer dares now to quote them. We give as a specimen the letter which Pope Sylvester received from Saint Peter, written in heaven, eight hundred years after Peter's death! and by the Pope handed to the three kings, etc. to indnce them to come and destroy the Lombards.

"I Peter, called to the apostolic office by Jesus Christ, the son of the living God, who, reigning before all ages with his father in the unity of the Holy Ghost, became flesh in these latter days, and for our salvation was made man, and who has ransomed us with his precious blood, by the will of his glorious father, as he had announced by his holy prophets.

"With me, and by me the whole Church of God, Catholic and Apostotic, to wit, the Roman church, the mother of all the churches of God, founded upon a firm rock, by the blood of our Redeemer; together with Stephen, prelate of this same august church.

"In order to rescue from the hands of its persecutors the same holy church of God, and his Roman people who are confided to me, grace, peace, and virtue be granted more abundantly unto you, by the Lord our God.

"To you, excellent men, Pepin, Charles and Carloman, three kings, and to the holy bishops, abbots, priests, to all the

monks, as well as to the dukes, counts, armies, and inhabitants of France.

"I Peter, the apostle, called by Christ the Son of the living God, in virtue of a decree of the sovereign clemency, to enlighten, by means of his power, all the universe, even as the Lord our God has confirmed, in saying: Go! teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and again; Receive ye the Holy Ghost; the sins shall be remitted to those to whom ye shall have remitted them; and addressing me, his poor servant, called an apostle, and recommending to me in particular his sheep, he said to me: Feed my sheep, feed my lambs; and again Thou art Peter, and on this rock (petram) I will build my church, and the gates of Hell shall not prevail against it; and I will give thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound a so in Heaven, and whatsoever thou shalt loose on earth it shall so be done in Heaven likewise.

"Let all those, therefore, who have heard and fulfilled what I have preached to them, rest assured, that their sins are, by the order of God, forgiven them in this world; and henceforward, let them preserve themselves pure and unspotted. You, whose hearts the Holy Spirit has enlightened, you, whom the preaching of the evangelic word has made lovers of the holy and undivided Trinity, the hope of your future reward is, without doubt, attached to this church of God, the Apostolic and Roman Church.

"It is for this cause, I Peter, apostle of God, who have adopted you as my children, stimulate and exhort your charity to defend this city of Rome and the people which is confided to me, to protect them against their enemies; to preserve the House where I dwell, according to the flesh, from the pollutions of the nations: and to deliver the Church of God, which the Divine Power has entrusted us with; which things I solicit and adjure of you, because of the afflictions and oppressions which they have endured from the very wicked nation of the Lombards. Do not deceive yourselves my beloved friends; but be certified that it is I myself that, living, you behold before you: that it is I myself, in person, who conjures you, and addresses to you these exhortations. Because that, according to the promise which we have received from our Lord God and Redeemor, we cherish you, ye people of France, above every nation; therefore we convey to you as in an enigma and conjure you earnestly, you three very christian kings, Pepin, Charles, and Carloman, and all the priests, bishops, abbots, and monks, and all judges, also the dukes, counts, and people of France; therefore it is, I say, behold me as present in the flesh and living before you, myself, Peter, the Apostle of God. Believe indeed, that I speak to you, that I exhort

you; though absent carnally, spiritually I am in your presence: for it is written, he who receives a prophet in the name of a prophet, shall receive the recompence of a prophet. But our Lady, the mother of God, ever virgin, adjures you with us this day.'—Enough of Peter's letter.

Such were the gross artifices, which, in the eighth century, seduced the people and their rulers; and such are the artifices that are practised down to the present time, where they are likely to take effect; and such is the willingness of mankind to be duped, that, if an old coat were exhibited as an object of veneration, thousands would flock to pay their homage to the blessed coat, and peradventure be found on their knees exclaiming, "O, blessed coat, pray for us!" To this degraded state of mind PUSEYISM is trying to allure us by little and little, and if our children are not guarded from its insidious arts they will be transformed to semi-pagans. It is true there may be good men who believe in great errors, and there are bad men who profess a good creed—for a creed is not salvation. The devils have faith, for they believe and tremble,—but the man who repents of his sins and receives forgiveness (not of men, but of God), this man will have the faith which devils cannot have, nor wicked men either,—for as this faith is the gift of God, we may be sure that God, who can search the heart, will not give it to any but to those who seek it in the right way. What a momentous question then is, What is the right way? Oh, hear the blessed Saviour say, "I am the way, the truth, and the life, no man cometh to the Father but by me." How necessary then to divest ourselves of every false pretence, and come simply to the feet of Him who has said, "ask and ye shall receive—for every one that asketh receiveth." Receiveth what? Receiveth the pardon of his sins from that Almighty being whom he has offended—and "he that seeketh findeth"—findeth what? "the pearl of great price"—the peace and love of God in his soul—yea even the Spirit of God bearing witness with his spirit that he is born of God—the fear of death is taken away, and the hope of everlasting life springs up in his soul. It is true he has still to fight with his imperfections, but he fights in faith, praying his Saviour to sustain him in temptation by his grace, and to deliver him from fearful enemies to which he is continually exposed.

But, hark! "IT WAS THE PREPARATION for the Sabbath,—AND THE SABBATH DREW ON! And soon it will be said of the Christian's warfare, "IT WAS THE PREPARATION; AND HIS SABBATH DREW ON!" Nay, even now the morning is dawning upon him that will shine through AN ETERNAL SABBATH!

THE ROMAN CATHOLIC AND PROTESTANT.

Roman Catholic.—Where was your church before Luther

Protestant.—What do you mean by our church?

R. C.—I mean the people that had the same creed as yours—that did not believe in the Real Presence, nor the offering of the Mass, nor in the worship of the Virgin Mary.

Pro.—Ah, you wish to know where the people lived before the time of Luther who believed only what we do at present

R. C.—That is just what I want to know.

Pro.—Give me your hand then, and we will take our flight back over the march of time for eighteen hundred years, and set ourselves with the woman of Samaria at the feet of the Saviour and hear him say, "Woman believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth for such the Father seeketh to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth."

This is the fundamental doctrine of our church; that religion does not consist in forms and ceremonies of any kind, but in the intercourse between the soul and its creator. And to this sentiment St. Paul bears testimony. He says, "Neither circumcision availeth anything, nor uncircumcision: but a new creature."

As to our creed, we believe that "God so loved the world as to give his only begotten son, that whoshever believeth on him should not perish, but have everlasting life." And on this creed is built the personal faith through which we shall be saved, which itself is the gift of God, and by which the Holy Spirit bears witness with our spirit that we are born of God. This is

the faith that works by love,and purifies the heart. This is the character of a true believer; and wherever two or three of these believers assemble together for the purpose of worship, there is a church, for it is said. "Wher- wo or three are met together in my name, there am I in the midst."

I have given you the sentiment on which our Church is founded—"God must be worshipped in spirit and in truth." The Creed—that "God gave his only Son to save the world." The Faith built upon this Creed—thy "sins are forgiven thee." The effect of that faith—Purity of heart and life. As to the question, where was our Church before Luther; I have shewn that it was commenced by the blessed Saviour and continued by his disciples, and if there has always been in existence but two or three in the world such characters as I have described THAT WAS OUR CHURCH!

R. C.—O, that is no Church at all. A Church is a stately building filled with the faithful, at the head of which is the Pope and Cardinals and a million of Bishops.*

Pro.—Oh, that is your Church. But if you read the epistle of Paul to Philemon you will find that a Church may be kept in a house, and very likely a small house, for the disciples were mostly poor. And if you read the Acts of the Apostles you will meet with so many Churches that you will conclude they must be all house Churches, and the aggregate of them was called THE Church, and had its officers of just as poor people as the congregation.

R. C.—I am ready to admit that our Church had not so many grand cathedrals then; because being built upon St. Peter, he being the Rock or Foundation, it is the oldest Church and there can be no other.

Pro.—We will agree as well as we can about the size of the Churches, and and as you have now told me when YOUR Church commenced, we will, if you please, examine its marks of antiquity Every Church has its Creed, and without THAT creed it is not THAT Church. The Council of Trent and Pope Gregory the 7th, and yourself too, are all agreed to this.

R. C.—Agreed.

Pro.—Well, the Council of Trent goes on to say that every man who does not believe or who denies that every particle of bread is removed at the consecration of the Wafer, or changed into the Body of Christ (for they don't appear to know which to say) is anathemized, that is cursed; that is to say that he

* Actual conversation.

is a heretic, for he cannot be a member of the Church after he is cursed out of it.

But if you did not believe in the Real Presence, ..or in the offering of the Mass, and in the worship of the Virgin Mary and other things that we protest against, you could not be called a member of the Catholic Church.

R. C.—No, certainly I could not.

Pro.—Well, then, if there were no persons in the world who believed such things there would be no Catholic Church at all.

R. C.—But there has always been the congregation of the faithful who have believed those things from the time the Church was founded on St. Peter to this time and it will always be the same.

Pro.—Now I must remind you that the primitive Christians did not believe in the Real Presence but that it was an opinion invented by Paschase Radbert between seven and eight hundred years after St. Peter's time, and this we can prove as sufficiently as we can prove that Luther was the means under God of causing the Reformation.

The Roman Catholic Church then was not built upon Peter, but upon Paschase Radbert, he being the inventor of its chief and distinguishing doctrine, without believing which no man can be a Catholic.

R. C.—I do not believe a word of all that.

Pro.—Very true—but if you had read as many capital histories as I have, and studied them candidly, perhaps you might think differently.

R. C.—O, I do not pretend to think about it, the moment I doubt I commit a mortal sin.

Pro.—Very true again, and therefore you dare not search for truth, nor pray to God to shew you which is truth. The Scripture says, "if any man lack wisdom let him ask of God:" but you say no, I will ask of men. Jesus Christ says, fear not man, but fear God. You say I will fear man, and for fear of him I will not ask wisdom of God. Can you then find fault if God withdraws the light of his spirit and leaves you to be lost in delusion.

R. C.—I ask wisdom of the Church.

Pro.—You are commanded to search the scriptures, and to ask wisdom of God: if you disobey these commands you resist the light—you cannot complain then if you are left in darkness.—

We, however, are not in the dark. We pray for light—we search the scriptures—we read histories of all kinds, till we can judgd for ourselves whether those histories may be depended upon; and then we believe them. We believe there was a Council of Trent—we believe from as good authority there were conspicuous characters who lived before them—we have their writings and their histories. Paschase Radbert is one of these conspicuous characters. We can bring undoubted proof that he was the author of the Real Presence Doctrine, and we defy the whole Church of Rome to prove that it was invented and believed before him. The Romish Church therefore was built upon Paschase Radbert about eight hundred years after the days of St. Peter.

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THE WRITER'S CONCLUSION.

I must lay down my iron pen—it is growing rusty. In retiring from the presence of the public I may be permitted to return thanks to my subscribers for encouraging me to bring out this little work.—If I have only lighted a match at the lamp of truth, they have assisted me to hold it out in the gloom. And the time may come when thousands may say We wish that we had done as much towards keeping alive the blessed light and truth in our own happy Nova Scotia.

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