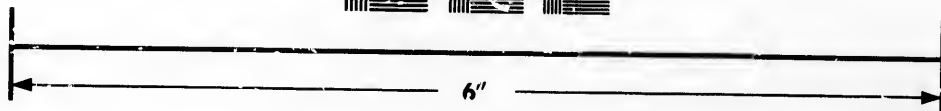
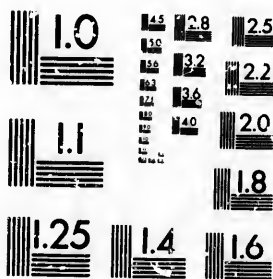


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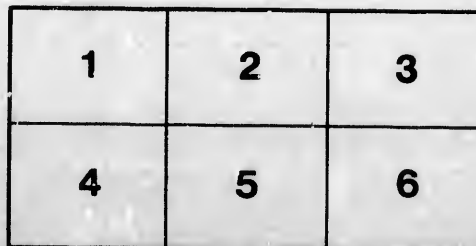
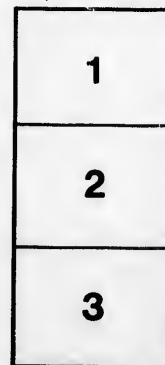
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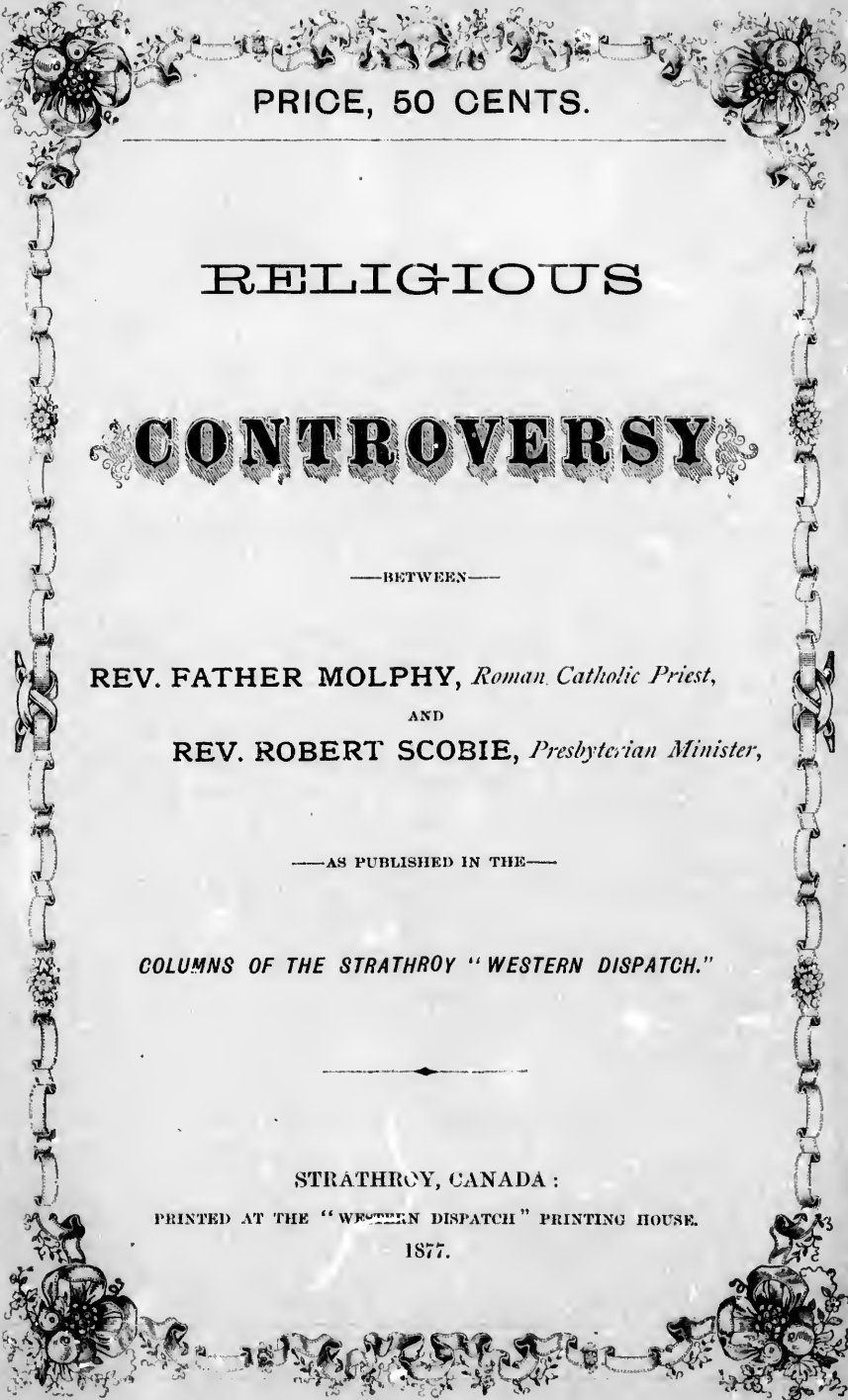
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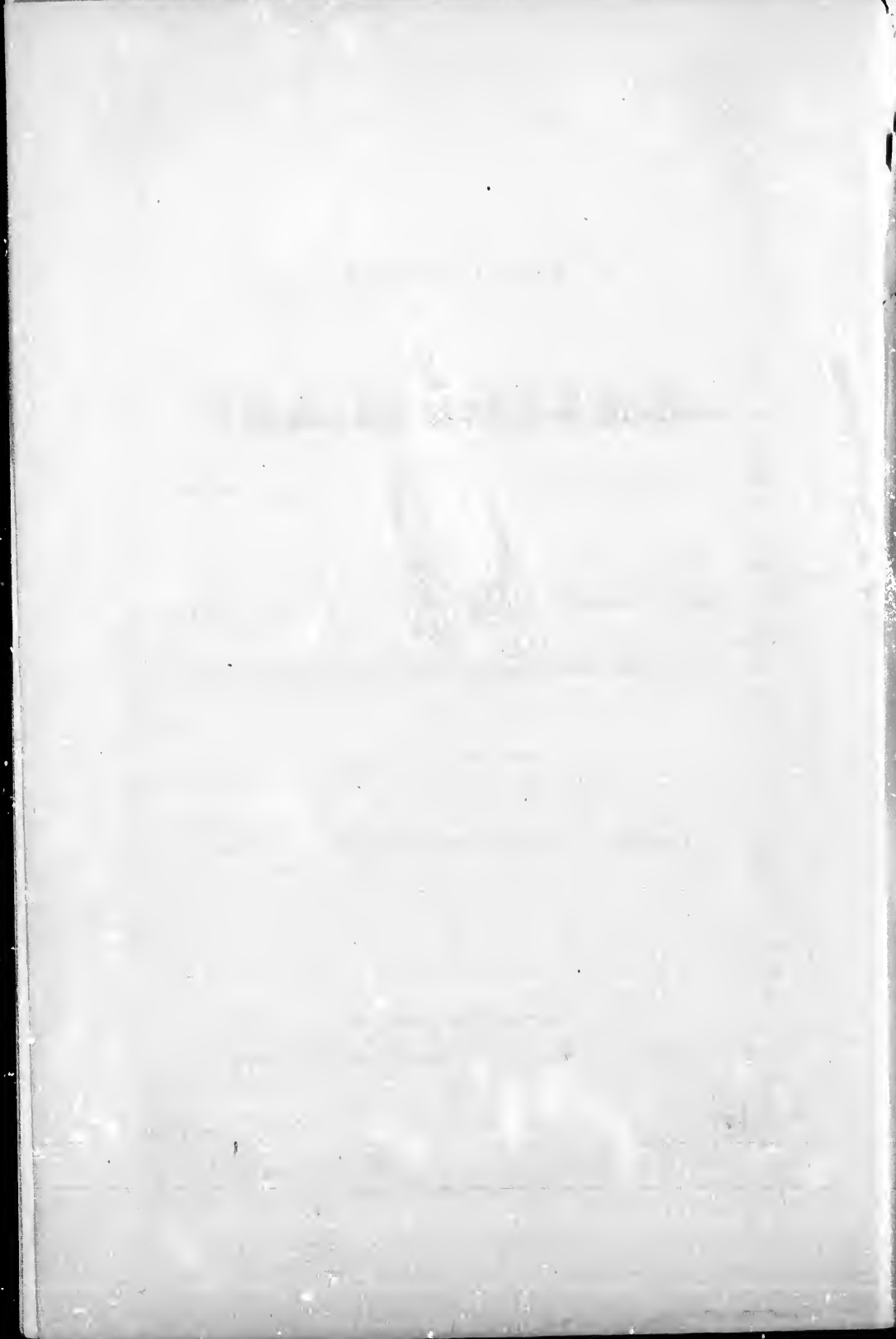
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## LECTURE BY REV. FATHER LENNON,

(OF HAMILTON),

Delivered in the Roman Catholic Church, Strathroy, on Sunday evening, Oct. 29th, 1876, as reported in the Strathroy WESTERN DISPATCH of Nov. 1st, 1876.

Father Lennon, on coming forward, announced as his text—"One Lord, One Faith, One Baptism."—St. Paul, Eph. iv., 5.

Beloved brethren, before our blessed Lord left the world to return to the bosom of his heavenly Father, He chose twelve poor, illiterate men, whom he formed into a society which he called His Church. This Church He commissioned to continue the work He began, which was to convert all men. He commanded all men to hear and enter this Church under pain of eternal damnation. "He that will not hear this Church, let him be as the heathen and the publican."

This Church He built on an impregnable rock, against which the powers of hell would rage in vain, and, finally, He promised that He would remain with her, guiding and protecting her till the end of time.

This Church must be visible, it must have certain infallible characteristics, or distinguishing marks, to show that it is really the work of God and not the fabrication of man. These distinguishing marks of the Divinity of the Church are: Unity, Sanctity, Catholicity and Apostolicity. This evening, we will confine ourselves to prove the unity of the Church, viz., that the Church of Christ must be one—that the Catholic Church possesses this Divine mark of the Christian Church—and, finally, that she alone can lay any claim to unity, and consequently, she alone is the Church established by Christ on earth, out of which there is no hope of salvation.

Whatever proceeds from God must reflect one or more of his attributes and perfections, and as the Church is the work of God, it must necessarily possess in the supremest degree some of the Divine attributes; and as God is essentially one and indivisible, the Church, which is the noblest work of the Divinity, must show forth this essential attribute of the Godhead.

The Church should be one, which, according to theologians, means she should be one in faith, one in worship, one in ministry.

Unity of faith consists in the profession of the same doctrine and teachings, so that whoever rejects a single article forming a part of this doctrine is a heretic and out of the way of salvation.

Unity of worship consists in all the members participating of the same sacrifices and the same sacraments.

Unity of ministry consists in unity of government, in all the members being subject to one and the same head, so that whosoever refuses to bow his head to this supreme head, becomes a schismatic, and thereby cuts the thread that leads to salvation. This statement may seem hard to non-Catholics, but is not the less true, as we shall see from convincing proof, drawn from the Gospel, from tradition, and from reason.

The Church of Christ must be one—must have unity of faith, as is seen from the prayer of our beloved Saviour to His Father, St. John, xvii., 11, "Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be *one*, as We also are one."

Now, without unity of faith, how can you conceive between the members of the Church that union that exists between God the Father and God the Son?

St. Paul recommends the Christians to preserve among them unity of spirit—i.e., unity of faith—for he adds, "there is but one Lord, one faith, one baptism."—Ep. iv., 5.

And again, preaching to the Galatians, he says, "If any one preach a gospel to you, besides that which you have received (from me) let him be anathema."—Gal. i., 9. The fathers of the Church, in speaking of the unity of faith, are in keeping with Christ and His Apostles. "The Church is one," says St. Clement of Alexandria, "because she has the same faith." "Heretics," says Origen, "will not possess the kingdom of God." "Believe firmly," says St. Fulgentius, "that a heretic, i.e., one who has broken the unity of faith, cannot be saved." Heretics, according to these Doctors, are those who possess not the same faith as the Church. Hence, according to them, to be saved, you must have the same faith as the Church. Therefore, the Church of Christ should have unity of faith.

Unity of worship. Jesus Christ instituted but one sacrifice, viz., the sacrifice of His body and blood, offered up on the bloody heights of Calvary, and destined to be repeated until the second coming of Christ. According to those words to his Apostles, "Do this in commemoration of me. As often as you do this, you shall show forth my death until I come."

Now, this sacrifice should be found in the Church, established by Christ, otherwise she is not the work of God.

Unity of government should be another characteristic of the Church of Christ.

How many times in the New Testament, do we not find the Church compared to a fold, a kingdom, a city, a family, to the human body? Now, all those figures, necessarily imply unity of government, the fold governed by one shepherd, kingdom by one king, city by one magistrate, family by one head, etc. There must be unity of government in order to have order and harmony, where there is not unity there is division and anarchy, which could not be in the Church established by Christ. This has been the teaching of all the Fathers and Doctors of the Church, that being a society she must be governed by one head, let you call that head what you will, as may be clearly seen in the writings of St. Cyprian, St. Augustine and others. "You are under the weight of an enormous sacilege," says St. Augustin to the Donatists, "as long as you enter not into the unity of the Church."

And does not the light of reason clearly demonstrate the necessity of unity in the Church of Christ? Jesus Christ cannot deny himself, nor can he be divided, nor can he teach opposite doctrines. He cannot say to you that you must form your own religion and be saved, that you must confess your sins to him alone; that, it matters little what religion we belong to, provided we believe in him, and at the same time tell me that, unless I hear the Church and be governed by her, I cannot be saved, and that unless I do penance and confess my sins to His ministers and be subject to them, I can have no part with him. Christ taught but one doctrine, not two, He founded but one Church, not two. He likewise established but one ministry and one government, for what constitutes a society is government, from which it would follow that if there were more than one faith and one government, that there would be more than one Church, and more than one way to gain heaven.

We will now show by the most convincing proof that the Catholic Church is one in faith, in worship and government, and has, consequently, this first mark of the Church founded by Christ.

She is, in the first place, one in faith. I defy all the sectaries, from Simon the Magician, down to Joe Smith or Bishop Cummings, to show the slightest division in Catholic doctrine. The symbol of the Catholic Church, which is a summary of the three revelations, primitive, Mosaic, and Divine, is one. What the Church believes to-day, she believed yesterday, and will believe always. Unbelievers and heretics may do their utmost, may search her annals for 1,800 years, and will fail to find a single day, in which the sun of Catholic truth was eclipsed.

Read over the decrees of all the Councils from that assembled by St. Peter in Jerusalem, to that convoked by the venerable and immortal Pius IX, now a prisoner of the Vatican, and you cannot find one iota of difference in the belief of Catholics. All agree on the truths they are to believe. The enquirer after truth may search through the world; he may travel north, south, east and west; visit Europe, Asia, Africa and America; go through every country; go everywhere, and ask every Catholic he meets, clerical or layman, religious or secular, young or old, learned or ignorant, all who have been taught the rudiments of their religion, he may ask them respecting their faith, respecting their practices, respecting the sacraments, and all that concerns religion, and from one and all the same answer will be given.

Everywhere, on the face of the globe, amongst good and pious Catholics, though strangers in the flesh, and of different customs and language, will be found the self-same faith, the self-same sacraments; there will be found one heart and one mind and one voice with regard to all the doctrines and commandments of the Church. This is unity, and it is Divine. It is no human coincidence or contrivance. The finger of God is there!

The Catholic Church is one in government. Look at the Church from the cradle of her existence, at the foot of the Cross, down to the present day, and you cannot find the least change or variation in her form of government. You will ever find at the head of this immense empire, that takes in the whole world, one head—one pontiff.

True, at one time, there was some doubt among the faithful as to the right Pope, but they never even thought that there should be two at the same time. It thus appears the wonderful form of the Church, existing from age to age,

ever immutable, ever the same, inaccessible to the vicissitudes of human things. It is the only chain of monarchs that comes down unbroken through the centuries, and whose connection can be traced back, link by link, from the present Pope, the immortal Pius IX, the venerable prisoner of the Vatican, up to him, to whom Christ said: "Thou art Peter, and upon this rock I will build my Church."

All things change here below, governments with their forms, but the divine constitution of the Church; her monarchical form of government always remains one and the same, unchanged and unchangeable. Time and again the sacrilegious hand of the stranger usurped the patrimony of the Roman Pontiffs, their capital was invaded, their see overturned, and they themselves imprisoned, exiled, or put to death; but never has human ambition, prompted by the Prince of Darkness, been able to change the government of the Roman Church. Is not this a unity truly Divine? Yes, it is a phenomenon that is the work of God. While everything is crumbling around us; while dynasties disappear to give place to others; and thrones totter and fall to decay, and when we see the Catholic Church, the Church of Rome, firm and unshaken on her imperishable foundation, when we see human ideas and systems of philosophy melt into nought, and the Church remain ever the same in the midst of this universal ruin, seeing all this, we must conclude, that she is not the work of man, but supernatural and divine! Therefore, the Church of Rome possesses *de facto* the two-fold unity of faith and ministry.

To the unbiassed and unprejudiced mind, we have proved from the intention and prayer of Jesus Christ that the Church which he founded here on earth, should be one in faith, in worship, and government, and that the Catholic Church really possesses this distinctive and essential mark of the true Church. Now, to complete our plan, and leave no room for cavil or sophistry, and open the way of truth more fully, to honest minds, we will show that no other Church or sect claiming to be Christian, possesses this mark of the true Church, viz., unity, and consequently is not the true Church.

Where, I ask, outside of the Catholic Church will you find this unique standing prodigy of a symbol dating back for eighteen centuries, and always uncorrupted and unchanged? Where find an example of a government ever lasting in its existence, and ever the same in form? You may search in the present age or in bygone ages; you may search in all the annals of the sects of all nations and all countries, at all times, but you will search in vain. All other religions or sects bear the impress of man. All partake more or less of the weakness and corruption of man. All change and vary with the caprice of man. Yes, I defy you to find me, outside of the Catholic Church, any one religious society, Pagan or Christian, that presents this two-fold unity of faith and government. Where, I ask, will you go to find this religious unity? Will it be among the Pagans? But you might as well look for light in the midst of darkness, for order amid anarchy, for virtue in the haunts of crime. Among the Pagans each country has its own religion, and each family its own god.

Will you find unity of belief or government in the Jewish religion? Yes, up to the time of Christ; before it was the only true religion, but when the Great Sun of light and truth burst forth on the world, in the person of Jesus Christ, the Jewish synagogue crumbled and Jerusalem was destroyed, and the



Jewish priesthood abolished, and the Deicide nation cursed by God, with their condemnation on their brow, scattered to the winds, a living testimony of the Divinity of Jesus Christ, the Messiah whom they rejected, of His holy spouse the Church which he founded on the top of Calvary's hill, when the centurion of the Romans pierced his side with the spear, and thence oozed the blood of redemption and water of regeneration.

No, beloved brethren, there is no unity in the Jewish religion. Nor is it to be found in the Greek Church. This Church once so glorious by the immortal geniuses it gave birth to; which could boast of a Chrysostom, a Basil, and a Cyprian, flourishing, while in union with the See of Rome, is no longer, but a vast ruin. What has divested her of all her glory? It was schism. Instead of a fearless pilot at the head of the Church, I find weak-minded patriarchs, the slaves and bondsmen of the Sultan and the Czar. Ah, beloved brethren, we have here a striking example of the justice of God, who ever punishes in the way the sin is committed. The Greek schism was born in pride and ambition, with resistance to lawful authority, and that Church not wishing to submit to the mildest authority in the world, rivetted the chains on its own hands, and now groans under the yoke of the most revolting tyranny the world ever saw!

Let us now come down the steps of history to modern times, and see if the thousand and one sects claiming to be Christian, possess this essential characteristic of the True Church, viz., unity. Is there unity of faith and government in the Protestant religion?

In the Anglican Church there is a semblance of hierarchy, but where is the head of that episcopacy? From whom do the Anglican bishops hold their power and appointment? From the Crown, you will answer. Yes, from the Queen of England. What an absurdity! It was then to a woman whom St. Paul commanded to be silent in ecclesiastical matters; it was to her that Christ addressed those solemn words, "Thou art Peter, and upon this rock I will build My Church."

There is no unity in the Church of England. There is the High Church and the Low Church, the Broad Church, the Established and the Reformed Episcopalian; and then you have the Puseyites or Ritualists, who are aping at Catholicity, but are as far from the Church of Rome as the heavens from the earth, for there is ever an immeasurable distance between truth and error, between light and darkness. Neither is there unity in the Lutheran or Calvinistic sects. Protestantism is split up into innumerable sects, all at variance one with the other. I could not here attempt to name all the sects that spring from the schism of Henry VIII. In Great Britain, they number over 8,000. They have as many creeds as Churches or congregations, yea, as many as families or individuals. They convoke synods, and unions, and conferences in order to form some outward show of unity, but the result is always a new sect, the natural offspring of their convention.

Protestantism divided and split up into thousands of sects, all at variance one with the other, each denying what the others assert; failing to unite in doctrine and ministry they are united and bound together in hatred of the Catholic Church. Nor is this to be wondered at, it is another mark of her divinity. Listen to our Lord Jesus Christ to his Apostles, St. John xv., 18, 19. "If the world hate you, know ye that it hath hated Me before you. If



you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." Let us then feel proud as Catholics to belong to that Church, whose prototype in suffering is the Victim of Calvary, and as we see the dark clouds of adversity gather, and hear the rallying cry of the enemy let us cling more steadfastly to her, in her hour of distress, and exclaim with the great Apostle, "Far be it from me to glory, in anything save the Cross of Christ."

Let us then glory, if called upon, to suffer for that time-honored Church, that has passed through so many ordeals, and has kept the one faith pure and undefiled from any schism; let us cling to that dear old faith, for which suffered so many of our ancestors in every age and country; for which our venerable Father, the immortal Pius IX, now remains a prisoner; for which the Bishops and Priests of Germany are exiled, fined and imprisoned.

Let us feel proud to belong to that body which eighteen centuries have tried in vain to divide, that numbers 200,000,000 of members, who bow their reason and intellect to a single word uttered by the venerable prisoner of the Vatican. Seeing this wonderful harmony of belief and sentiment, coming down unimpaired through 18 centuries, must we not exclaim, if not bereft of the light of reason, that such is not human, but Divine, that the finger of God is there! and find the solution of this mystery in that solemn prayer of Jesus Christ, on the eve of His agony, to keep them united, "that they may be one as You and I are one." That prayer has not been fruitless, it is the prayer of a God, so that we have nothing to fear for unity of the Catholic Church. So that happen what will, despite the vain efforts of the men of the world, in endeavoring to raise again the cry of bigotry; despite the hellish artifices of a Bismark, a Victor Emmanuel, or a Gladstone, the Church will stand, and the visible unity of the one Church, on the one Rock, of the one Light, on the one Candlestick, of the one City on God's own hill, of the one body of the faithful united in the chair of Peter, shall never fail. until time gives place to eternity; upheld as she is, by Christ's Prayer and by his promise, "Behold I am with you all days even to the consummation of the world."

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## SERMON BY REV. R. SCOBIE,

(OF STRATHROY),

Delivered in the Presbyterian Church, Strathroy, on Sunday evening, Nov. 12th, 1876, as reported in the *Strathroy Western Dispatch* of Nov. 15th, 1876.

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Text—Eph. iv., 5—"One Lord, one Faith, one Baptism." However wide by men may differ in their opinions regarding doctrines and forms of worship, they are nearly all agreed in the belief that God has a Church of His own planting somewhere in the world—a Church composed of those who are heirs of eternal life in the world to come. But while they agree as to the existence of this Church, they differ greatly as to where it is to be found. Some think that the Church of Rome is the true Church; others think that the Church of England is the true Church; others that it is the Church of Scotland, and so on, without number. Amid the many and conflicting opinions, how are we to

know, and where are we to find the true Church? If it be an acknowledged fact that God has a Church on the earth, it must have some Divine marks by which it is known to be of God. It has, and the Apostle sets before us in the text the distinguishing marks, "One Lord, one Faith, one Baptism." Now, who is this "one Lord?" About Him Scripture is clear. He is none other than the Lord Jesus, "who loved the Church, and gave himself for it." He alone is the King and Head of the true Church. As the Son of God revealed in the flesh to atone for the sins of the world, "He purchased His Church with His own blood," and pledged His word to be with it till the end of time. Christ, and not Peter, is the Rock on which the true Church is built, and against which the gates of hell shall not prevail. Let us look at this passage: Matt. xvi., 15, Christ has just asked Peter, "But whom say ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," says Christ, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." What rock? Upon what rock does Christ say He will build his Church? Upon Peter, no; but upon the rock in Peter's confessor—"Thou art the Christ, the Son of the living God." This truth is further evident from the circumstances mentioned in verses 22 and 23, where Peter is found to be altogether mistaken as to the great object of Christ's mission, and where, instead of being acknowledged by Christ as the newly appointed Head and Foundation of the Church, he is declared to be an adversary: "Get thee behind Me, Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Verse 19—"And I will give unto thee the keys of the kingdom of heaven." The kingdom of heaven is used generally in the New Testament to express the Gospel dispensation. Matt. xxiii., 13—"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in." Luke xi., 52—"Woe unto you, lawyers! for ye have taken away the key of knowledge, ye entered not in yourselves, and them that are entering in ye hindered." The keys of the kingdom of heaven which Christ said He would give unto Peter, meant no more than that Peter should throw open the Gospel dispensation to the Jews and others, just as Paul was to open the kingdom to the Gentile or heathen world. The remaining part of the verse about binding and loosing, is repeated to all the disciples in the xviii. chap. and 18th verse, meaning, that whatever rules or regulations they made in connection with the Church, would have the approval, sanction, and confirmation of God. Long after this, and shortly before the crucifixion, there was a strife among the disciples, as to who should be the greatest, and the rebuke Christ gave to them shows that there was to be no such thing as superiority among His followers: "He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. I am among you as he that serveth." "One is your Master, even Christ, and all ye are brethren." Hear what Peter himself says, long after our Saviour's death, about the rock of the Church's foundation: "This," meaning Christ, "This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other." I need not go farther to prove to you that the disciple who, through want of faith, be-

gan to sink in the waters of the sea of Galilee, and who had the frailty to deny his Lord three times in one night is not the rock upon which the Church of God is built. It is upon Christ, whom God has exalted to be a Prince and a Saviour. Christ then is the "one Lord," and, therefore, a distinguishing mark of the true Church.

Further, we have "one Faith." If Christ be the "one Lord," and only Saviour of the Church, and it is but natural to think that faith in Him is the "one Faith." Whether our reasoning faculties guide us to this conclusion or not, the Scriptures affirm that faith in Jesus is the one saving faith. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Again, "He that believeth in him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten of God." Again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Paul and Silas, in answer to the Phillippian jailor's question,—“Sirs, what must I do to be saved?” answered, “Believe on the Lord Jesus Christ, and thou shalt be saved.” Believing in Jesus the "one Lord," trusting alone to His merits and mercy for salvation is the "one Faith," without which no soul can be saved.

"One Lord, one Faith, and one Baptism." This does not affirm that there is only *one* mode of baptism; it refers to the ordinance itself. Baptism received in the name of the Father, Son, and Holy Ghost, whether it be by sprinkling, pouring or immersion, is the outward seal of the "one Faith" in the "one Lord," and is the visible badge by which the members of the true Church are stamped with the Saviour's name. There may be many modes of administering this ordinance, but there is only "one Baptism." When water has been applied by any mode in the name of the Triune God, the person is initiated in a solemn manner into the religion of Jesus.

In the terms, "one Lord, one Faith, one Baptism," we have the essential elements of Christian unity. This unity is both internal and external. But what is meant by internal unity? It is not that all the members of the true Church should THINK exactly alike on every point. That is impossible, and were it possible, it is not desirable. It is not that all should FEEL exactly alike on every point, that too is impossible, and not desirable. It is not that all connected with the true Church should be sincere and humble followers of Christ. For that, in the present state of the world, is impossible, since there will be both good and bad, righteous and unrighteous in the Church till the end. And though all were true Christians within the Church, it does not follow that there will be unity, since Christians, alas! have already done much to rend and divide the Church. By internal unity is meant such an exercise of humility, meekness, long-suffering, and forbearance of one another in love, as will, despite all difference of opinion and taste, enable the members of Christ's Church to dwell together in brotherly affection and in the bonds of love. Now, wherein does external consist? It consists first, in the acknowledgment and intelligent worship of Christ as the Supreme King and Head of the Church. "One Lord." When Christ is not thus acknowledged and worshipped there is lacking one essential mark of visible unity. It consists secondly, in the right profession of the faith. "One Lord, one Faith." There must be a

right profession of faith in Jesus, or another essential mark of visible unity is wanting. Again, it consists in the right use of the orders, sacraments and forms of the Church as laid down by Christ and His Apostles. Where these are departed from, the door is thrown open to all kinds of innovations and heresies. When all Christians have learned to keep both the internal and the external unity of God's Church, then the transcendent result, the blessed and glorious unity of the whole company of the faithful, for which our Saviour prayed, will attain its brilliant consummation. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in Me, and I in Thee, that they all may be one in us; that the world may believe that Thou hast sent Me." Wherever then, on earth, genuine piety is found, as shown by repentance, faith, and love to Christ, there exist the members of the true Church. Divided they may be by many barriers. Lofty mountains, broad rivers, stormy seas, imaginary boundaries, human ignorance, passion, prejudice, unbelief, and sin, may keep them apart. They may be found in every section of the professing Church on earth. They may be distinguished by different names, opinions and practices. Marvellous as it may appear, some may be found within the shadow of false Churches, for the Most High God is sovereign and delights to manifest His thorough independence of human thoughts and conditions. Saved ones, men redeemed by the blood of Jesus, may be gathered out of heathen lands. Yes, they are to be found on lonely islands of the deep, far in the Australian bush, amid the fens and marches, and among the unlettered tribes of Central Africa, in India, China, by frozen seas, on ships of ocean, and in sandy deserts. No matter where they are found, if united to Christ, the "One Lord" by the "One living Faith," these are the sheep for which the Good Shepherd died, these are members of the true Church. Notwithstanding peculiarities in color, climate, and creed, these are brethren, all one in Christ, kept by the mighty power of God, through faith unto eternal salvation in the kingdom of heaven.

Let us see now in what relation the Church of Rome stands to the true Church. That Church affirms that she is the Mother Church outside of whose pale there is no salvation. If her claim be just she must have been the first Church. But the first Church of which we read in the New Testament, see Acts of the Apostles, is the Church of Jerusalem over which the Apostle John presided as its pastor. "Begin first at Jerusalem," said Christ to His followers: there they began, and there the first Church was established. From this place as a centre the Apostles, and the seventy disciples chosen by Christ for the work of the ministry, went forth and founded other branches of the Church, in Galatia, Samaria, Laodicea, Thessalonica, Philadelphia, Smyrna, Thyatira, Corinth, Sardis, Colosse, Rome, Antioch, and so on. These branch-Churches grew out of the Church at Jerusalem, and had only "One Lord, one Faith, one Baptism." There were no distinctions of supremacy among the Apostles, none exercised by them over the seventy disciples. All Church matters were arranged by general meetings held at Jerusalem. One was their Master, in humbleness of heart they obeyed His will by proclaiming the glad tidings of salvation to their perishing fellow-creatures. Amid direst persecutions the several Churches maintained the pure, simple doctrines of the Gospel for 150 years. After this corruptions in doctrines, and

forms of worship began to appear. A strong desire prevailed among many of the ministers for rank and power, by and by the title of Bishop was given to moderators of assemblies. These bishops did not assume any exclusive power over their brethren for three centuries. Meanwhile errors were increasing, and the desire for power among the ministers was becoming greater and greater till at length, early in the 5th century, Leo, who was bishop of the Church at Rome, advanced a claim hitherto unknown; many who admired this eloquent and clever man sanctioned the position of power he claimed, and cried with one voice, "Peter speaks in Leo." Here dates the origin of that Church which now claims to be the only true fold of God's people. She grew of errors, and became a withered branch. She sprang up from corruptions, and those who are acquainted with her history, know how these have increased as the ages rolled away, till, at this moment, the pure religion of Jesus is lost amid the accumulating mass of iniquities.

To whom do the members of the Church of Rome look as their head? Is it to Jesus the "One Lord"? No, it is to the Pope. What position does he occupy? Let the titles addressed to Leo X at the Latern Council in 1516 declare, "*Vestra divina majestas*," "*Omnes reges terra*"—it will be better, perhaps, to give you the English, "Your divine Majesty," "All kings of the earth shall fall down before thee, and serve thee," "All power has been given to thee in heaven and on earth." The Pope is elsewhere called, "Vicar of Christ and Successor of Peter appointed by God the judge of the living and the dead," "King of kings, and Lord of Lords," and so on. If he be a Successor of Peter he must have seen the risen Lord. This is absolutely necessary to be on an equality with Peter. But Peter never had a Successor, far less a line of them. More than this, he claims to be Vicar, or Substitute of Christ on earth, invested with power to establish infallible laws, doctrines, and practices. He holds the keys of heaven, and invests his priestly followers with the power of forgiving sins. Whomsoever he blesseth is saved, but he whom he curses is doomed to everlasting ruin. Outside of the Church over which he sits, and rules, and reigns as infallible God there is no salvation. Such assumed supremacy among the followers of Him who was "meek and lowly," is too absurd and blasphemous to require refutation. Neither is the foundation on which they rest their faith, the foundation on which the members of the true Church hold their faith. Faith requires assurance. It must have certainty. Upon what then, does this assurance depend? The members of the Church of Rome tell us, that, it depends upon the authority of the Church. What the Church teaches is true; for she is infallible; she is inspired, and has the spirit of truth. But if she be not infallible, if she be not inspired, if she be wrong, what then? Why, the foundation of their faith is destroyed, and they are left without a prop on which to lean. But is not their faith built upon the word of God? It cannot be, for they are prohibited from the general reading of the Bible, and denied the right of private judgment thereon. Their faith is not the "One Faith," for it depends not upon the authority of any professing Church; nor yet does it take the pure word of God as its ultimate foundation, and ground of certainty. No, it goes beyond the Church—beyond the Bible, rises to heaven and lays hold of Him who is above all, even the Lord Jesus Christ. We thank God for the Church, the training school for heaven. We thank Him for the Bible which reveals Jesus as the way to our

Father's kingdom, and which is able to make us wise unto salvation. But above all we thank Him for Jesus who is the Author, and finisher and ground of our faith.

Nor is the Baptism of the Church of Rome Scriptural Baptism. The Apostles baptised with water alone. That Church has the superstitious additions of driving the devil from the water, of putting salt into it, of anointing the child with oil, and many other things not sanctioned by the word of God. The Council of Trent declared that baptism removes original sin, therefore, we infer, it is essential to salvation. If this were true, no baptised person could possibly be lost. For in every case in which "the guilt of sin is remitted," the man is just before God. But baptism does not remove sins, neither is it essential to salvation. It is a sacrament which all believers are enjoined to observe, still the neglect of it will not exclude a man from the kingdom of heaven. We cannot but reproach the Church of Rome for having in essential things forsaken Gospel truth, or at least obscured it by self-invented doctrines, and forms of worship. When she says that she is the sole Church outside of which there is no salvation, we say, No; for beyond her boundaries the Holy Spirit carries on His work in convincing men of sin, of righteousness, and of judgment, and in leading them to the Lord Jesus for pardon and the hope of eternal life. When she says that she is infallible, again we say No: for both her Councils and Popes have erred from the days of the heretical pope Liberius, down to Pío Nono, and his dogma of the Immaculate Conception of Mary, a dogma opposed alike by Scripture, tradition, and common sense. Is the Church of Rome the true Church? I see not a single feature in her constitution to prove that she is; Nay, everything within her walls proclaims that she is not. The true Church has Christ, and Christ alone for its Lord and Head. The Church of Rome has the pope as a Substitute for the ever-present Saviour. The members of the true Church worship "One Lord." They offer their prayers and praises to Jesus, the hearer and answerer of prayer, who alone is possessed of the gifts and blessings they require to make them happy in this life, and that which is to come, and who alone can clothe them with the righteousness they need to appear just in the sight of a holy God. The members of the Church of Rome worship, what? Shall I not say, many gods? They pray to departed Saints. They imagine that their sainted dead possess a superabundance of merit which they have no use for in heaven, and which they can impart to poor erring mortals on earth in answer to their prayers. They pray also to the Virgin Mary, and place supreme faith in her entreaties with the Lord on their behalf. Is such not unscriptural? The Apostle John when wrapt in heavenly vision, was so overpowered with the glory of the things that were being shown to him that he fell down to worship at the feet of the angel who acted as his guide. But the angel called out immediately, "See thou do it not, worship God." When the people gathered together and would have worshipped Paul and Barnabas, these faithful men "rent their clothes, ran into the crowd, calling aloud, 'turn to the living God who made heaven and earth, and the sea, and all that are therein.'" And when Christ was being tempted of the devil in the wilderness, he said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The members of the true Church in obedience to Divine command de-



nounce the worshipping of idols. The members of the Church of Rome bow the knee to images and pictures of their saints; they kneel before the Virgin giving her the homage due to God; and also before the image of Christ on the cross. What do they mean by this? They tell us that through these images they worship God. Be it so. We tell them in return that it is gross idolatry. The Israelites made a golden calf at the foot of Sinai in the absence of their leader, and set it up as an image through which they might worship God. How was their worship received by Him who is very jealous of His honor? Let the sequel tell. When Moses came down from the Mount and saw the shame of his people, he stood in the gate of the camp and cried, "Who is on the Lord's side, let him come unto me." The sons of Levi came and he commanded them to take their swords, and to go through the camp, and slay every man, his brother, his companion, his neighbor. Yes, for the same kind of idol-worship as observed by the Church of Rome at this hour, three thousand were slain by Heaven's command at the foot of Sinai. The members of the true Church confess their sins to God alone, and believe that he alone can forgive them. The Church of Rome commands her members to confess their sins to her priests, and to look to them for pardon. The Council of Trent declared as follows:—"Whosoever shall affirm the priests living in mortal sin, have not the power of forgiving sin and granting absolution. Let him be accursed." The members of the true Church believe that the Sacrifice of Christ for sin can never be repeated. When He offered His body, He did it, as the Bible says, "once for all." "After he had offered one Sacrifice for sin forever, sat down on the right hand of God." But the Church of Rome binds her members to believe that in every Mass there is true and proper Sacrifice offered up to God as a propitiation for the sins of the living and the dead and that Sacrifice is the offering up of the body, blood, soul, and divinity of the Lord Jesus. Every priest in office, be he who he may, has the power to transform a wafer or piece of dough into the real body of the God man. Moses performed mighty miracles in Egypt; the Apostles astonished the men of the day by their wonderful works; Christ wrought the greatest of all miracles; He raised to life the corrupting dead. But neither Moses, nor the Apostles, nor Christ himself ever did anything to compare with what every Romish priest performs times without number during his life. "Who hath ever heard anything like this; He who created me, if I may so speak, hath granted me power to create him; and he who created me without me, is created by my means." The Church of Rome teaches also that Christ's death is not sufficient to atone for sin, and therefore, salvation must, to a certain extent, be purchased. The poor penitent burdened and bowed down under the weight of sin is commanded to do penance for his sins. He must go on pilgrimage, or repeat a certain number of prayers, or count his beads, or perform some other religious austerity to atone for his guilt. How different this from what is taught in the word of God. Here Christ is represented as sufficient to atone for the sins of the world; there the sinner is without power to atone for a single transgression; there salvation is full and offered to all as the free gift of God "without money and without price."

But time would fail me to speak of the unscriptural sacraments, of a perverted Bible, of superstitious rites, of profane practices, of the fires of Purgatory, of the doom of those who make bad confessions, and of the Christian

blood the Church of Rome has caused to be shed. Infamous as she is for her idolatry, she is no less detestable for her cruelty. For not to mention other outrageous slaughters and barbarities, the crusades against the Waldenses, and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and Ireland, and the invention of the Inquisition were enough in themselves to blot her out forever from an enlightened and civilized world. She has broken upon the wheel, stretched upon the rack, burned in the flames, and consigned to horrible dungeons of death thousands of Christ's humble followers, and all because they would not renounce the faith in their Lord, and become subject to her sway. And I tell you, that the same spirit burns in her bosom to-day against all who are opposed to her creed. And yet this is the Church that vaunts herself as being the Church of Him whose name is love, and "who would not break the bruised reed, nor quench the smoking flax," and this is the character of her that proclaims to the world that there is no other Salvation outside her walls. Mother of abominations! The word of Him who cannot lie has gone forth against her. Her overthrow may be slow, but it is sure. The forces are now at work in the world that will crush her. Her foundation stone has already been moved. Her infallible head has already fallen. His divinity has deserted him in his time of need. His power over the consciences of man is becoming less every day. Weaker and weaker shall his government become, till that mighty voice heard by John in prophetic vision be heard again, rolling like loudest thunder through the heaven of the redeemed, "Babylon the great is fallen, is fallen, and shall be found no more at all." Meanwhile another voice is calling, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii., 4.

[From the WESTERN DISPATCH of Nov. 29, 1876.]

## THE UNITY OF THE CHRISTIAN CHURCH.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—In your columns on the 15th inst., there appeared the report of a sermon delivered in the Presbyterian Church of this town, on the evening of Sunday the 12th November, by the Rev. R. Scobie. Now, though I do not consider myself at all bound to reply whenever an attack is made upon the Catholic Church, yet as I find that many people of our town expect some Catholic to "answer the arguments" of the Rev. Preacher, I request you to allow me, in your next issue, sufficient space to make some remarks on the sermon referred to. To "answer the arguments" of the Rev. Mr. Scobie will be, I must acknowledge, rather a difficult task; for I find in his sermon, very little which can be, by any stretch of the imagination, styled "arguments," though there is much "assertion" without attempt at proof, and much abusive appeal to the passions and prejudices of all non-Catholics, founded upon the absurd doctrines which have so frequently been falsely attributed to Catholics by dishonest controversialists. The Rev. Mr. Scobie has made these falsehoods his own, so, whether he has done so through malice, or ignorance, I



must hold him responsible for them, until he may acknowledge that he was mistaken. In the meantime I propose to review, *first*, Rev. Mr. Scobie's general thesis, "the marks of the Church of Christ." *Secondly*, the arguments, or rather the pretenses at arguments, which are found in his sermon and *thirdly*, the assertions which he makes without any proof at all; and the last part of my answer will be found to effect by far the greater portion of his oration.

The thesis which the Rev. gentleman sets out to prove, is that there are certain marks of the true Church, which do not belong to the Catholic Church. The thesis is in itself a very unsatisfactory one, for he should have shown where the marks *do* exist, instead of showing one place where they do *not* exist; but his proof of the thesis is more lame than even the thesis itself. The marks which he declares to be the distinctive marks of the true Church are these: "One Lord, one Faith, one Baptism."—Eph. iv., 5. Now, I fully admit that the true Church must acknowledge "One Lord, one Faith, one Baptism," though at the same time, I must say it is the sign of a weak cause to invent, as "the marks of the Church," certain qualities which are less readily distinguished than certain other qualities which from their visibility, have been always recognized as "the marks of the Church." These marks are distinctly set forth in the creeds of Nice and Constantinople, framed immediately after the Christian Church emerged from Pagan persecution, and received as a summary of Christian faith, by all who even claim to hold the doctrines of the Primitive Church.

The four marks of the true Church of Christ are, that she is *One, Holy, Catholic, and Apostolical*. Each of these four marks may be proved by the strongest evidences of scripture, reason and Church history, to be essential to the Church, and it can be seen at a glance, that they are *visible* qualities of the true Church; and they are the marks by means of which the Church has always declared that she may be known from false conventicles: these are the reasons why Catholics style these "the four marks of the true Church." We can prove likewise, that they are found in the Catholic Church in connection with the Roman See and that no other Church possesses these marks.

But the Rev. Mr. Scobie attempts to prove that the right marks of the true Church are "One Lord, one Faith, one Baptism," and he maintains that these are not found in the Catholic Church. Now, certainly, these words which are publicly repeated *every* Sunday, and *nearly every day* in *every* Catholic Church, are clear enough in regard to the Catholic doctrine of "One Lord: "I believe in One Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages: God of God; Light of Light; true God of true God, begotten not made, consubstantial with the Father, by whom all things were made. Who for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," &c. This doctrine was repeated and believed in the Catholic Church 1600 years before the Westminster confession of faith was made, which is the rule of Rev. Mr. Scobie's belief: and if the Westminster confession of faith repeats the same doctrine nearly, it is because she borrowed it from the Church of 18 centuries: yet Rev. Mr. Scobie has the effrontery to tell us in the year 1876 that we have still to learn this doctrine from *his* Church forsooth of yesterday.

But, maintains the Rev. Mr. Scobie, the members of the Roman Catholic Church look not "to Jesus," the One Lord, as their Head, but to the Pope.

I have already proved that we hold "Jesus the One Lord" to be the Head of the Church; but He is in Heaven, the *invisible* Head of the Church. As the Church is a visible body, a *visible* Head is needed in order that the *one* faith may be preserved. The Queen of England, living in England, has her representative in Canada, the Governor General, who rules Canada in her name. By acknowledging his authority, we do not destroy the authority of the Queen; on the contrary, as he rules in the Queen's name, we would slight her authority by rejecting her representative. So St. Peter first, and the Pope to-day, St. Peter's successor, is the representative and Vicar of Christ on earth, and by acknowledging his authority, we recognize the authority of Christ from whom his appointment comes. Under the old law, there was a High Priest. The headship of the Queen in the English Church, and of a Moderator among Presbyterians, proves that without a visible head of some kind it is impossible for any ecclesiastical body to have a permanent existence. The interests of the Church of Christ are so extensive, the number of its members is so great, that if there were no *visible* head, its essential qualities could not be preserved; therefore, it is, that Christ has established a head in the Church; not the Queen; not the Presbyterian Moderator; these are the heads of human institutions; but Christ Himself named Peter to "Feed His lambs and sheep," that is, His whole flock.—St. John xxi. Christ Himself "prayed that Satan might not have Peter." Christ Himself prayed and the prayer must have been efficacious, "that Peter's faith fail not," and that Peter, "being once converted, confirm his brethren."—St. Luke xxii. Christ Himself gave to Peter this very name, which means rock; *Cepha*, in the language which our Lord spoke: and said to him "Thou art Peter (*Cepha* or rock) and upon this Rock (*Cepha*) I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."—Matt. xvi. Now, more clear words cannot be looked for than these to show that St. Peter did receive from our Lord a commission to direct and confirm his brethren, the other Apostles; and that this authority, which Peter was to exercise, was to be permanent in the Church is evident both from its essential character, from the many proofs of Scripture that this and other parts of the Church constitution, were to last to the end of time, and from the testimony of the earliest Christian writers who show that Peter's headship and its continuance are essential to the Church of Christ.

The Rev. Mr. Scobie states that "amid the direst persecutions the several Churches maintained the pure, simple doctrines of the Gospel for 150 years. After this corruptions in doctrines and forms of worship, began to appear." There is a cunning in this statement which at first sight all your readers might not remark. The Rev. gentleman, evidently knows that *all the earliest Christian* writers who have spoken of the doctrines of the Church in their own day, have expressed the doctrines of the Catholic Church of to-day; and being conscious of this, he wishes to prevent any Catholic who might answer him, from quoting those early authorities. The trick, however, will not succeed. For 300 years, the Church was almost constantly suffering for the faith, having endured 10 general persecutions during which the Pagan Emperors, many times, declared, even on public monuments, that the Christian name had been

blotted out. The Christian writings of this period must naturally be very limited in number and extent; but such as they are they testify conclusively that *all the doctrines and practices* which to-day distinguish the Catholic Church from the Presbyterian and other sects, were believed by the Church then; and what the universal Church believed in the reign of Constantine the Great, when the Council of Nice was held in 325, what the Church must have held one century before, two centuries before, and in the year 100, when the living Apostle was still teaching the doctrines which he had received from our Saviour's own lips. If any innovation on the Gospel of Christ had been attempted at this period it certainly would have met the sternest opposition and must have been most resolutely rejected by those confessors of the Faith, who met at Nice, and whose most glorious ornaments were the wounds they bore for having upheld the Gospel in its purity. Besides the Council of Nice appealed to the teachings of the Apostles which had been presented in writing as well as orally, for doctrines which the Nicene Fathers from all parts of the Christian Church set forth, were the same as those taught by a St. Cyprian, a St. Irenæus, a St. Ignatius, a St. Polycarp, a St. Clement, &c., and also by Tertullian and Origen, while those were Catholics, and members of the Church of Christ.

These writers all set forth the distinctive doctrines of the Catholic Church.

Tertullian, Origen, Sts. Basil, Chrysostom, Augustine, &c., all teach that even when a doctrine is not found in Scripture, it must be believed if it be attested by the tradition of the Church; and Origen instances infant baptism, concerning which Scripture is not clear, but the voice of the Church is.

Sts. Irenæus, Cyprian, Ignatius, Polycarp, Justin, Augustine, Jerome, all maintain that the essential unity of the Church consists in her teaching the same doctrine everywhere and at all times, so that one error against faith excludes from the pale of salvation. Rev. Mr. Scobie's doctrine is the *new* invention that the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ. His assertion that all are not required to "think exactly alike on every point" can have no other meaning in his context; and in fact the Westminster Confession teaches the same. Ch. xxv., 4, 5: "Particular Churches are more or less pure according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them. The purest Churches under heaven are subject both to mixture and error," &c. That the Church cannot err, is taught by Origen, St. Basil, St. Augustine, St. Irenæus, St. Clement, St. Ambrose, &c.

Sts. Ignatius, Irenæus, Cyprian, Chrysostom, Augustine, Basil, Epiphanius, Leo, &c., as well as Tertullian and Origen attest that the Rock on which Christ built His Church is Peter. They all attest that Peter had lawful successors, and they all attest that Peter's successor is the Bishop of Rome. This is sufficient to show that the early and pure Church of Christ agreed on this point with the Catholic Church of to-day. In the second part of my letter I will show more fully that the Rev. Mr. Scobie states what is untrue when he pretends that the authority of the Pope was unknown until the 5th century. I might show that the other doctrines which Mr. Scobie attacks were also taught by these same writers, but I must cut short my proofs, as I would require to trespass too much on your kindness, Mr. Editor, if I were to cite all of these

testimonies. Besides, I must confine myself to one subject at a time, otherwise, my letter would be as rambling as Rev. Mr. Scobie's discourse.

It is clear, then, from the Scripture, reason, and the testimony of the early Christian writers, that the authority of Peter excludes not the authority of Christ, but is founded on it, and that whosoever denies the authority of Peter and his successors, denies the authority of Christ, so that the recognition of "One Lord," while complete in the Catholic Church, is not a mark of Mr. Scobie's sect.

"One Faith" also is not found in Rev. Mr. Scobie's sect, since, as we have already seen, it is the doctrine both of himself and of his standard rule of faith that we may deny some doctrines which Christ has revealed, and as the Rev. gentleman also maintains that the neglect of Baptism will not exclude from heaven, and probably a majority of his co-religionists are unbaptized, his Church denies the efficacy of the "One Baptism," so that she does not possess truly even one of the true marks which Rev. Mr. Scobie declares to be essential to the true Church. In fact he does not attempt to prove that Presbyterianism does possess them, so that I am quite justified in saying that he has egregiously failed in proving his principal thesis. *Second*:—I must next consider the attempts at argument which are scattered through the course of his sermon. Some of these arguments have been already treated, I will therefore enumerate those which remain.

*First*, he maintains that not Peter, but Christ is the Rock on which the Church is built. I answer that I have shown already that Peter's headship does not exclude the leadership of Christ; but Christ Himself signifies as plainly as words can express a meaning, that the Rock (*Cepha*) on which the Church is built is Peter, to whom Christ gives the name purposely to show that Peter represents the Rock Christ, and is His Vicar. Hence the exact rendering of what our Lord says is "Thou art a Rock, and upon this Rock I will build my Church." The Church was, therefore, built upon Peter, and so have all the Fathers of the first four centuries taught and believed. This positive prerogative given to Peter, is not lessened or taken away from him by the reproof which our Lord finds it necessary to administer to Peter when the latter protests against the sufferings which our Lord is about to endure. "Get behind me Satan, or adversary." As the Rev. Mr. Scobie states that Pope Leo I was the first who claimed to be the successor of St. Peter, I will call his attention to the teaching of history on this subject.

Leo became Pope in 439. The Historian, Socrates, wrote in A. D. 419. He narrates the events which occurred under the Pontificate of Julius who became Pope, A. D. 337. Julius was present at the Council of Nice, A. D. 325, so that the occurrences of his Pontificate connect us with the primitive period of the history of the Church. Socrates relates in *Hist. Church, Book 2*, certain troubles caused by the Arians in the east, by the introduction of an Arian formulary of faith. The historian continues, "Julius, the Bishop of most noble Rome, was not present, nor did he send any one to fill his place, although the ecclesiastical law forbids that anything be decreed in the Church without the consent of the Roman Bishop." C. 8. Again in C. 15. "Anastasius was scarcely able to reach Italy . . . at the same time also Paul of Constantinople, and Asclepas of Gaza and Marcellus of Ancyra, a city of Galatia Minor, and Lucius of Adrianople, who had each for different causes,

been accused and driven from their Churches, arrived at Imperial Rome. When, therefore, these had explained their cases to Julius, Bishop of Rome, he exercising the prerogative of the Roman Church, strengthened them with authoritative letters, and blaming severely those who had rashly deposed them, sent them back to the east, having restored each one to his own See."

Afterwards when the Arians refused to recognize the Pope's authority, the historian says: "Julius complained strongly of the bitterness of their letters and of the fact, that, against the laws of the Church, they had not called him to their council, for the law of the Church forbids the Churches to decree anything without the consent of the Bishop of Rome." Sozomen, who wrote his Church history A. D. 445, narrates the same events in nearly the same way. He states that Julius received the deposed Bishops into communion with him, because their faith was the same as his, and as on account of the dignity of his See, the care of all pertained to him; he restored each one to his own Church. He further tells that he summoned several of the persecutors to appear before him to justify their conduct, and that when the Arians made light of his authority, he blamed them for their innovations in the doctrine of the Church, and for "not calling him to their synod, for it is a hierarchical law that whatsoever is done without the consent of the Bishop of the Romans must be considered as null." The appeal of the Catholic Bishops to Rome, the Popes' acting upon that appeal, his restoring them to their Sees, and the testimony both of the Pope and of the two historians that this was the law of the Church, all combine to show that the Pope's authority was, immediately after the Council of Nice, recognized by the whole Church, both east and west; and even the letter of the Arians acknowledged, while disputing his authority, that the claims of the Roman See "to high honor from all, arose from its being the domicile of the Apostles, the origin and metropolis of religion." Still earlier, Irenæus who wrote in 178 and afterwards, said: "By this greatest and most ancient and known to all the Church founded and constituted at Rome by the two most glorious Apostles, Peter and Paul, we confound all those who assemble otherwise than as they ought. For with this Church on account of a more powerful principality (or authority), it is necessary that every Church agree, for in it, is preserved the tradition which is from the Apostles" *Book 3, against heresy*. He then again enumerates the successors of "Sts. Peter and Paul" in Rome down to the "12th, Eleuthenius," then Bishop of Rome. St. Irenæus was the disciple of St. John's own disciple Polycarp, and he is within the 150 years of the first existence of the Church, when Rev. Mr. Scobie says the "Church was pure." It seems that this pure Church did not agree with Rev. Mr. Scobie that "Peter had no successor."

Tertullian, who also lived in the 2nd century, when he became a Montanist reviled the Pope for claiming the prerogatives of Peter; and when Tertullian was a member of Christ's Church, he styled the "Church of Rome a blessed Church from which authority emanates."

The Rev. Mr. Scobie next asserts that at the Council of Lateran, Leo X was in 1516 addressed thus: "Your divine Majesty" (*Divina Majestas*). "All the Kings of the earth shall fall down before thee." I have examined the authentic acts of the Council, but I have not been able to discover this expression. Mr. Scobie adds a great many other titles given to the Pope: but he does not state by what authority they were applied to him. Now, of course in



1800 years the millions who have recognized the Pope as Christ's vicegerent on earth, have applied to him very many various titles, but before he can reasonably call upon Catholics for an explanation of them, he is bound to define accurately on what authority he has quoted them, when they were used, and whether they were the canonical decrees of the Church. If they were not, it does not concern us to explain them. As regards what he says about the Council of Lateran, as I find that the name *Superna Majestas*, "Heavenly Majesty," is applied to God, in the acts of A. D. 1516, and as I find that an act of the Council of the same year forbids "by virtue of obedience, and under annexed penalties and censures, all the faithful of every state, condition, and dignity, to adhere to the *Pragmatic sanction*," and as this is declared to be decreed, "in the plenitude of Apostolic power," it is probable that Rev. Mr. Scobie has taken his quotation second-hand from some one who has mixed up what is said of God, with what is said of the Pope, and has succeeded in producing a grievance. At all events as the acts of the Council (V Lateran) are quite voluminous, I cannot be expected to take Rev. Mr. Scobie's word for it without knowing whether he has quoted from the authentic acts of the Council, in which case he should name the passage, or if he has merely quoted second-hand from some unreliable controversialist.

Rev. Mr. Scobie next rebukes us for our asking the Saints to pray for us. Well, we may ask our fellow-creatures on earth to pray for us, why should their prayers not be just as powerful when they are in heaven? We read in Zacharius i., 12, 13, that the Angel of the Lord prayed for mercy to Jerusalem; "O Lord of hosts, how long wilt thou not have mercy on Jerusalem," &c., and that the prayer was heard; for "the Lord answered the Angel that spoke in me, good words, comfortable words." And our Lord assures us that the Saints in heaven shall be like the Angels, and equal to them. Matt. xxii., 30, Mark xii., 25, Luke xx., 36. If therefore the Angels pray for us; so may the Saints.

Mr. Scobie's next statement is that we worship idols. The assertion is simply slander, and I am convinced that the Rev. Mr. Scobie knows that it is untrue. We use pictures and images of the Saints for the purpose of reminding us of their virtues, and of encouraging us to imitate them: and we retain them with due respect, just as the photographs of dear friends are retained in the albums of respectable families; with this difference that the honor paid to the Saints has a religious object, and is therefore of a higher order.

3. I now come to the assertions of Rev. Mr. Scobie which are unproved, and these comprise the remainder of his sermon. It is a maxim of logic that "what is asserted gratuitously may be denied without proof." Mr. Scobie's assertions that we have perverted the Bible, that our rites are superstitious, and practices profane, the cruelty of the Catholic Church outrageous, I therefore totally deny. If space permitted, I might very readily retort upon Presbyterians, and prove my retort too, but I have already trespassed too much on the space at your disposal. However, before I conclude I must say a word on the doctrine of irsubstantiation.

This doctrine is sustained by words of Holy Scripture, so clear, it is so demonstrably shown to be the teaching of the early Church, when Mr. Scobie says her doctrine was pure, that certainly we cannot help acknowledging, if we are honest, that the Lord had the *will* to change bread and wine into His body

and blood. This being so, unless His power to do so be denied, it is hard to reject the doctrine. He could and did change water into wine. I cannot conceive that it is any more difficult for Him to change bread and wine into His own flesh and blood. In fact whatever difficulties stand in the way of believing that He has done so can be brought, and are brought with equal force by infidels against the Incarnation of a God, and therefore against Christ's divinity. My answer to these difficulties would be the same. Great as the humiliation is for a God, His love is so intense for us that the great good to be effected for man by His "dwelling amongst us" induced Him to condescend both to live in poverty and die under human form, and also to live in poverty under the form of our corporal food; and fully convinced as we are that God dwells in the blessed Eucharist, it is no more idolatry to adore Him therein, than it would have been idolatry for us to adore Him in the crib of Bethlehem.

Mr. Editor, I have shown that Mr. Scobie's general thesis is not at all proved; that his reasonings are feeble, and his assertions erroneous and slanderous. His other assertions on Confession and the Mass I need not refute, as no attempt has been made to prove them, I shall therefore conclude by thanking you for your kindness and courtesy to me.

Your obedient servant,

JOS. P. MOLPHY,  
Pastor of the Catholic Church.

Strathroy, Nov. 27th, 1876.

[From the WESTERN DISPATCH of December 6th, 1876.]

### THE CHURCH OF ROME.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—I was a little surprised on reading your last issue to find the thesis of my sermon grossly perverted, and the truths set forth in it wilfully misrepresented by Rev. Father Molphy, pastor of the R. C. Church. Though it seems to be constitutional for the Church of Rome to misrepresent and pervert far more weighty and important matters than contained in my sermon, still, I was not prepared to see a thing of yesterday so much distorted and disfigured. I trust you will allow me space in your next issue to correct a few errors the Rev. gentleman has, perhaps, unwittingly published. I. He says that the thesis I set out to prove "is that there are certain marks of the true Church, which do not belong to the Catholic Church." Now, my thesis is, as a reference to my sermon will show him, One Lord, one Faith, one Baptism, distinguishing marks of the true Church. II. He says, that I maintain that these marks are not to be found in the Catholic Church. Again, I point him to my sermon, where he will find it stated, that wherever these marks are found, whether under the shadow of false Churches, or anywhere on earth, there exist members of the true Church. III. He says, "Rev. Mr. Scobie's doctrine is the new invention that the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." This sentence is not mine, nor is there a single word of it in my sermon. IV. He says, "Rev.

Mr. Scobie states that Pope Leo I. was the first who claimed to be the successor of St. Peter." I am not aware of having stated anything of the kind, nor will he find it so in my sermon. These are a few of the errors, and I hope the Rev. gentleman will take a little time to correct them for his own sake.

Passing over the uncourteous language Rev. Father Molphy uses so profusely throughout his letter, I shall endeavor to follow him in his line of argument. My thesis is not so unsatisfactory as the Rev. gentleman thinks. "One Lord, one Faith, one Baptism": these are the distinguishing marks of God's Church. "One Lord;" "Look unto me and be ye saved all ye ends of the earth." "One Faith;" "Believe on the Lord Jesus Christ, and thou shalt be saved." "One Baptism;" "Repent and be baptized." The four marks of the true Church mentioned by the Rev. gentleman, grow out of the former three as spiritual results. When men are led by the Spirit to believe in the "One Lord," and are baptized, they are then One in Christ, holy in their lives, loving the brethren, and serving God with the simplicity, and after the manner of Apostolical times. Are the members of the Church of Rome One in Christ? From the testimony of the many I have conversed with in different parts of the world, I say unhesitatingly that the uneducated among them look to the priest, and the priest alone, for pardon and salvation. Others, better informed, look for these from God, but not without slavish obedience to all the rules, traditions and ceremonies of the Church. It is no exaggeration when I say that there are thousands at this moment who believe that salvation can only come from Christ to them through the Pope, the Church and the priest. Remove these three and the millions are left to despair of ever entering the kingdom of heaven. Is the Church of Rome Holy? Let us see. God says, "Thou shalt not steal." And no man, without incurring the guilt of presumptuous impiety, could attempt to change, or modify, or extenuate the force of this direct, positive, and uncompromising commandment, any more than the commandment, "Thou shalt do no murder." But what is the teaching of the Church of Rome, in the very class-books in which she educates her priesthood? (Baird's *Moral Theology*, vol. ii., p. 232, Treatise on the Precepts of the Decalogue):—"How great must be the quantity of the thing stolen, in order to constitute the theft a mortal sin? Answer—This quantity cannot easily be determined, *since nothing has been decided on the point, either in natural, Divine or human law.* It is generally laid down, and it may be laid down as determined, that in order to a theft's being a mortal sin when committed on persons of first rank, *fifty or sixty pence* are sufficient. With respect to persons of second rank, *forty pence* are enough; with respect to persons of third rank, if their trade be a lucrative one, *twenty pence*; if less lucrative, *ten pence*. With respect to persons of fourth rank (*i.e.*, paupers), *four pence*, or even one penny, if they have nothing else to live on. We do not give the aforesaid rule as a thing *on which you can rely with certainty*; but it is good, as being something *to guide confessors, taking all circumstances prudently into consideration.*" Here then we have the Church giving license to steal, in opposition to the command, "Thou shalt not steal," and irrespective of the fearful doom denounced on thieves. Equally inconsistent with, and fatal to the pretensions of the Church of Rome to that "Holiness," which becomes that "body" of which "Christ is the head," are the intolerant and tyrannical en-



actments of her Canon Law, of which time and space will only allow me to give one specimen. (Cranmer's *Collection of Tenets* extracted from the Canon Law):—"The Bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps unto hell, yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God, he may be judged of no man, for God may be judged of no man." Take in connection with the above the immoral and impious lives of many of the Popes, such as Pope Alexander VI. and Cæsar Borgia, his illegitimate son; Pope Clement the Fifth; Pope Alexander the Third; Pope Pascal the Second, and others whose characters I may have occasion to review; take also the fact that John Tetzel was engaged by Leo X., during the years 1514, 1516, and 1517, to publish and to dispose of throughout Europe, plenary, absolution and indulgences, for any crime whatever, for ten shillings; take these with the multitude of her other imperfections, and say, if the Church of Rome has any claim to the "holiness" of which she boasts. Is she Catholic? If Catholic means universal—she is Catholic, but not for the elevation of men in moral and spiritual things. Is she Apostolical? Let her Popes, cardinals, bishops, priests, doctrines, ceremonies, angels, saints, images, relics and crucifixes tell whether she is or not. That the Church of Rome has ever been or is now "One Holy, Catholic Church," I challenge any man to prove.

In trying to prove that the Church of Rome recognizes the doctrine of "One Lord," the Rev. gentleman quotes a portion of the Nicene Creed, which was received by the members of the true Church in the Council of Nice, A. D. 325, ratified by the Council of Constantinople, A. D. 381, confirmed by the Council of Ephesus, A. D. 431, adopted by the Council of Chalcedon, A. D. 451, and which remains to-day as the Creed of various professing Christian Churches. But this Creed, which is in harmony with the Word of God, did not suit the requirements of the Church of Rome, and to it she added her own peculiar Creed, published to the world by a Bull of Pope Pius IV., on the 9th December, A. D. 1564. In quoting, the Rev. gentleman shows us the gold, but he conceals the dross attached. Why he does not quote the Creed of his Church, I leave the unprejudiced to judge. I could quote the whole of it, but a few quotations will shew its merits. "I. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church. II. I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scripture; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism and so on. V. I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacraments of the Eucharist here a e truly, really, and substantially the body and the blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made 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 transubstan-

tiation. VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. VII. Likewise, that the saints, reigning together with Christ, are to be honored and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration. VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, may be had and retained; and that due honor and veneration are to be given them. IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people." To all this and more, all benefited priests, professors and bishops must vow and swear. In an edition of the *Roman Pontifical*, printed by authority, in 1818, p. 62, the oath prescribed to every Roman Catholic bishop at his consecration requires him to swear "to be faithful and obedient to his Lord the Pope, and to his successors; to assist them in maintaining the Roman papacy and the royalties of St. Peter against all men; to persecute and impugn, with all his might, heretics, schismatics, and rebels against his said Lord." &c., &c.—Wordsworth's *Letters*, p. 307. Who is the "One Lord" of the Catholic Church? Is it Christ? Nay, it is the Pope. It is said that Christ is Head of the redeemed or invisible Church in heaven, and that the Pope is the head of the visible Church on earth. I ask Scripture proof to establish these points and wait till it is given.

Rev. Father Molphy, in further defence of the Pope's position, gives us an illustration:—"The Queen of England, living in England, has her representative in Canada, the Governor General, who rules Canada in her name. By acknowledging his authority, we do not destroy the authority of the Queen; on the contrary, as he rules in the Queen's name, we would slight her authority by rejecting her representative. So St. Peter first, and the Pope to-day, St. Peter's successor, is the representative and Vicar of Christ on earth, and by acknowledging his authority, we recognize the authority of Christ from whom his appointment comes." Curious logic this; he takes for granted the fact he ought to prove, viz.: that the Pope received his appointment from Christ. I don't think his illustration meets the case at issue. Here is one:—Supposing some noted individual should appear amongst us, and proclaim himself the Queen's representative,—equal to her in bestowing favors on the faithful, and in inflicting punishment on the rebellious; invested with power to open her palace door, and let in or shut out from her presence any or every one he pleased; and who, for his own ends, amused himself in torturing, burning, and putting to death hundreds of her most loyal subjects, and yet had no written authority to show that he was the Queen's representative. What then? Why, the man is an usurper in the sight of Her Majesty, and one who could not escape her righteous vengeance. This, I think is more to the point with reference to the Pope's assumed authority. By whose authority does he claim to be above Kings, and to be infallible, and to have the power of forgiving sin, and of granting this power to his priests? By whose authority does he hold the keys of heaven and hell, and say to this one be thou saved, and to that one be thou damned? If he has God's authority, I hope the Rev. gentleman will kindly direct me to where I may find it in the Bible. Our Queen, as the head of the English Church, and the Moderator as the head of the Presbyterian Church, are called upon to justify the Pope as head

of the visible Church. But surely, Rev. Father Molphy knows that our Queen with all her virtues and excellencies, is only a woman, advancing no claim to infallibility, or to any special supernatural power to rule over the Church. When she attends the house of God, she worships in common with others. And, if any poor sinner were to fall upon his knees to do her homage as a spiritual head, I am convinced she would speak to him after the manner of the angel to John, "See thou do it not, I am a woman, 'worship God.'" And our Moderator, is only a humble servant of Christ, with no claims or pretensions above his brethren. It is a weak cause that has to revert either to Her Majesty or to our Moderator for support.

The next point the Rev. gentleman takes up is, that Peter was the rock upon which Christ said He would build His Church. He does not seem to be guided by the opinion of the Fathers in this matter. Lannoy, Doctor of the Sorbonne, says that "out of seventy-seven sayings of the most famous Fathers and ecclesiastical writers, he found only seventeen who explain Peter himself as the rock: forty-four, on the contrary, understand the Faith, and sixteen Christ Himself." Saint Hilary, in the sixth book of the Holy Trinity, says, "The building of the Church is on Peter's confession; this is the foundation of the Church." Saint Ambrose, says, "The foundation of the Church is the faith of Peter, for it was said, not to the flesh of Peter, but to the faith of Peter—the gates of hell shall not prevail against it, and therefore the rock is not Peter, and therefore the Church of Christ is built, not on Peter, but on the faith of Peter." So say Gregorius, Myssenus, Cyrillus, Chrysostom, Augustine, and Origen. Peter was a man, and if the Church of Rome is built on him, she is not a Divine Church, but a human one. I find that Peter was a perjurer; and if the Church of Rome is built on him, she is a perjured Church. I find also that Christ calls Peter Satan; and if the Church of Rome is built on him, she is a Satanic Church. But I am quite willing to grant that Peter was the rock on which Christ said He would build His Church, and to commend this as a good interpretation of the passage. The Rev. gentlemen says, "St. Peter first, and the Pope to-day." But I say, Christ first, Christ to-day, and Christ to the end. But to proceed; Peter was the first to confess that Christ was the Son of God; and the first preacher, and chief Apostle of Israel, (Acts i., 15; ii., 14; Mark xvi., 7), and even of the heathen, (Acts x.) In this respect he was the rock on which the true Church was built—just as a section of the Church may rest upon a preacher or missionary, whose new nature and energy in his Master's work fit him for the gathering together, and the building up of the Church. Observe—it was not upon Peter's commands as Vicar of Christ that the Church was to be built, but upon his earnest and faithful ministry. It was not upon him as Simon Barjona the sinner, (Luke v., 8), but upon *this* Peter such as grace would make him after our Lord's death. Whenever Simon the sinner will again speak rashly, he shall again be repelled as Satan. Peter was the rock, and James also, and John were pillars with him, (Gal. ii., 9); and the other Apostles were foundation stones in the same building, (Eph. ii., 20). On twelve foundations (Rev. xxi., 14), stand the names of the twelve Apostles without distinction: and in Matt. xix., 28; twelve seats upon thrones are promised to them without distinction. I have no objections that Peter should be the head, or ruler, or prince among the Twelve, but I find no trace of such supremacy in the entire New Testament. I find much, how-

ever, to the contrary. In Acts vi., not Peter, but the Twelve called together the multitude of disciples; in Acts x., 47, instead of performing his work as head, he asks permission from the inferior attendants who were present; in Acts xv., he has the first word, but James gives the judgment which the Apostles and elders, together with the whole Church, sanction by the Holy Ghost, in II. Peter i., 16; iii., 2, he speaks by *we* with the other Apostles; in I. Pet. v., 1, he is only a fellow-elder; in Gal. ii., he receives a rebuke from the reformer Paul. What does the Rev. gentleman think of this? He knows that no man dares rebuke the Pope though wicked as a fiend, nor say to him, "What doest thou." Must I go still further to show how the Papists with their Peter are completely overthrown, if they would only read the Bible, and let it be read. Our Lord, looking forward to the homage that would be paid to His Mother, uttered a sharp prophetic rebuke against it, and also against the false father on earth over the equal brethren (Matt. xxiii., 8, 9); and afterwards Peter himself is called to testify in the Scriptures against almost all the principal parts of the Papacy. He lifts up his voice against lordship over the Church, I. Pet. v., 3, 4; against a separate priesthood, chap. ii., 5, 9; against assumption over the civil magistrate, vers. 13, 17; against silver and gold and shameful gain,—Acts iii., 6, I. Pet. v., 2; against unbecoming marks of honor and slipper-kissing,—Acts x., 25, 26; against infallibility, ver. 34; against celibacy,—I. Cor. ix., 5; against all righteousness by works, in harmony with Paul,—Acts xv., 10, 11; I. Pet. i., 13, &c. From the above it will be seen that if Peter were alive at this hour, the Church of Rome could not find a more determined enemy than she would find in her favorite Apostle. The Rev. gentleman goes on to say that, "Christ Himself prayed that Satan might not have Peter, Christ Himself prayed and the prayer must have been efficacious, that Peter's faith fail not," &c. How does it come, that after this efficacious prayer had been offered, Peter's faith failed him so far that he denied his Lord three times? Was Peter infallible? His shortcomings show that he was not, nay, they show that all the rest of the Apostles were nearer, if I may so speak, to infallibility than he was. If Peter was fallible, how can the Pope, his assumed successor, claim to be infallible? Further, I find no mention of the doctrine of infallibility till the XI. century, when it was claimed by Pope Hildebrand. Is the Pope the successor of Peter? If so, it is necessary to suppose that Peter was Bishop of Rome, but that he never was. But granting that he was Bishop of Rome, does not the Rev. gentleman know that whenever Peter entered upon the office of diocesan Bishop, he ceased to be an Apostle? As an Apostle he dared not remain permanently in one place. As a Bishop, he must. He could not be both an Apostle and a Bishop. The two offices were incompatible. Which then was he? Viewing him as the Bishop of the Church at Rome, what was the nature of his office? Did he claim universal authority over his fellows? Did he sit upon his chair, and like Pio Nono, welcome princes and pilgrims to bow before him and kiss his sandals? How absurd! His duties were to feed and oversee the flock; to preach the gospel, and to direct men to Christ for salvation. How does a lifetime of preaching, and teaching, amid persecutions and trials contrast itself with the princely life of the Pope! My Rev. opponent ought to know that there is a difference, wide as the poles, between the simple and laborious duties of the Bishops of the I., II., III., and IV centuries, and the power and the state of the Popes

since Boniface III., assumed the title of Universal Bishop, or Pope in the VII. century:—between the Church of Rome in those days, and the Church of Rome in these days.

Further; he says that I evidently know that "All the earliest Christian writers who have spoken of the doctrines of the Church in their own day, have expressed the doctrines of the Catholic Church of to-day," &c. No, I did not know this fact. I always believed, and do so at this moment, that, with a few exceptions, almost all the doctrines of the Catholic Church came into existence after what are generally known as the Fathers, had returned to the dust. I shall be glad to see proof to the contrary. The Rev. gentleman knows what place traditions have in the creed of his Church, and how the Bible is regarded as inferior to them in many respects. Allow me to quote from two of the Romish writers on this subject, "Tradition is the foundation of the Scriptures. and surpasses them in so far, that whereas the Scriptures could not subsist were they not fortified by tradition, tradition has weight enough without the Scripture." Baronius, *Annal*, an. 58, No. 11. "The Scripture is a rose of wax, a dead letter which kills, truly a shell without the nut, a leaden weight, a forest to serve as a refuge for brigands, a school for heretics." Lindanus, *Banoplia* book 1, chap. 22; book 5, chap. 4; book 1, chap. 6, Bellarmine, Coster, and Canus agree with the above. Now, attend to what some of the true Fathers say, "We have received no order from Christ to believe in human doctrines, but only in those which the blessed prophets promulgated, and which Christ Himself taught." Justin Martyr, *Dialogue with Trypho*, chap. 48. "Let the school of Hermogenes show that what it teaches is written, if such be not written, let it fear the anathema awarded to those who take from, or add to the Scriptures." Tertullian, *Against Hermogenes*, chap. 22. "It is a mark of infidelity, and true act of presumption, to regret anything that is written in the Scripture, or to receive things which are not written there." St. Basil, *Book on Faith, Moral Rules*, Rule 80. And thus speak Irenæus, St. Cyprian, Origen, St. Ambrose, St. Augustine, and St. Chrysostom. I trust such evidence from the Fathers will prevent the Rev. gentleman from expressing himself in above manner again.

I pass over the feeble logic that is employed to show that I failed in proving that the true Church has One Lord, One Faith, and notice in a word the efficacy he attributes to Baptism. Would the Rev. gentleman tell us, when, and where the dying malefactor was baptized, and if the want of baptism excluded him from Paradise into which Christ said he would enter that day? "God is no respecter of persons," and if baptism was not essential to the thief's salvation, neither is it to mine. If the want of it did not exclude him from heaven, neither will the want of it exclude me. Remember, I maintain that this ordinance is enjoined upon every believer; and further, that every sincere believer will not neglect it, if opportunity be given him to receive it.

No, sir, I am not so presumptuous as to say that the Presbyterian Church is the true Church. There are believers and unbelievers in my Church, and believers and unbelievers in other Churches—and the believers of all Churches constitute the true Church of Christ. I am sorry the Rev. gentleman found it convenient to throw discredit upon the titles which I said had been given to Popes at different times. I quote the following for his satisfaction. Innocent III., Lib. i., Ep. 335: "Rom. pontefex non puri hominis sed veri Dei vicem



gerit in terris." Gieseler II., p. 226, from Gerson: "Qui aestimant Papam esse unum deum qui habet potestatem omnem in caelot in terra;" p. 206, "Rex regum dominus dominantium (I. Tim. vi., 15). This for the people." Leo was called, "The lion of the tribe of Judah, King David, the Saviour, who was to come, King of Kings, and monarch of the world, holding two swords, the spiritual and the temporal, in whom should be fulfilled the prophecy, all Kings shall fall down before him; to whom alone all power was given in heaven and earth!" (Act Council, Lat. V.) The Rev. gentleman acknowledges that the members of the Church of Rome pray to saints and angels, on the following grounds: "We ask others to pray for us here, and why not ask them when they have departed this life, since they are then equal to the angels, one of whom prayed for mercy to Jerusalem." But I would call his attention to the fact, that the Bible represents Christ as the *only way* of access to God, and the *only channel* by which blessings come from God to men. "I am the way, and the truth, and the life; no man cometh unto the Father *but by me*." St. John xiv., 6; 13, 14—"Whatsoever you shall ask the Father, *in My name*, that will I do, that the Father may be glorified in the Son. If you shall ask me *anything* in my name, that will I do." Heb. vii., 25—"He (Jesus) is able also to save forever them that come *to God by Him*." I always thought that God was the hearer and answerer of prayer, but from what the Rev. gentleman says, He has equals in saints and angels. Now, suppose that my father is dead, and that his soul is in heaven; I am in Canada, my brother is in Scotland, my sister is in India, and mother is in Australia; and suppose we all pray to his spirit at the same moment, will he hear each and all our prayers? If so, he is omniscient, omni-present, in short, equal to God. This is certainly a higher state of being than we are taught to believe the redeemed enter upon at death. My previous statement, that the members of the Church of Rome worship idols, is characterized as a slander by the Rev. gentleman, and said to be untrue. I call his attention to No. viii. in the Creed of Pope Pius, already quoted, and to the decrees of the Council of Trent, (session 25):—"We adore Christ and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves." Is not this a declaration that images shall be worshipped in the Church of Rome, and is it not opposed to, and expressly forbidden by the Word of God? "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, &c. Thou shalt not adore them nor serve them."—Ex. xx., 4, 5. "Neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth."—Deut. xvi., 22. "God is a Spirit; and they that adore or worship Him must worship him in spirit and in truth."—St. John iv., 24. I cannot but believe in the worship which I have so often seen in the Church of Rome. I have seen hundreds going to their knees in front of a statue of the Virgin, the image of Christ on the Cross, and the pictures of holy men and women, and heard them uttering, what I understood to be prayers. The Rev. gentleman knows full well that such images are to be found in every Roman Catholic's house, and that they receive due homage and adoration. He says that he believes in the doctrine of transubstantiation, that is, that he has the power to create out of a wafer the real body, blood, soul and divinity of Christ. He believes also, I suppose, that in God are centred all power, wisdom, truth, jus-

tice, knowledge, holiness, &c., and that without these attributes, or even a part of one, He would not be God. Well then, when he creates Christ in the Mass, either all these attributes are present in that Christ, or they are all absent. If all are present, then there is no God left in heaven, neither is there another Christ among the thousands created everywhere in the Catholic Church, save the one he creates. If, on the other hand, all these attributes are absent, his creation is a pretence, an awful deception, practised upon the ignorant. For the above reasons, I deny that He who created wine out of water, and multiplied the loaves and fishes, could create another God equal to Himself. And yet, the priests of the Church of Rome, profess to do it!

He denies also the superstitious practices, the persecuting spirit, &c. of the Church of Rome. I am sorry that the space you allowed me, Mr. Editor, will not permit me to enter upon these subjects. I shall close by asking the Rev. gentleman a few questions. Why do priests, and people wear something around their arms, or necks, or on their breasts? What led to the shedding of so much blood among the Waldenses and Albigenses? By whose authority, and for what purpose was the Inquisition established? What led to the massacre of the Huguenots in France, which commenced on St. Bartholomew's Day, and which bathed the land with the blood of fifty thousand? Who caused a medal to be made, bearing on one side the head of the Pope, Gregory XIII., and on the other, the angel of destruction striking the Protestants, with the inscription, *Huguenotorum strages, 1572*? Should the Rev. gentleman fail to answer, I may take occasion to enlighten the general public on these points, by a course of lectures.

I hope Rev. Father Molphy will remember in future communications, that I neither use trickery nor falsehood in argumentation; and that I request "Thus saith the Lord" for all doctrines advanced.

ROBT. SCOBIE,

Presbyterian Minister.

Strathroy, Dec. 4th, 1876.

[From the WESTERN DISPATCH of December 20th, 1876.]

## THE UNITY OF THE CHRISTIAN CHURCH.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—I find that the Rev. Mr. Scobie considers it very "uncourteous" for me to expose his *bad reasoning*. As I cannot see the point in such an assertion, I take the liberty of requesting you to allow me to expose the *worse* reasoning of his letter which appeared in your last issue, and which is about ten times weaker and more nonsensical than the absurd reasoning of his carefully prepared sermon. In fact so palpable is the difference between the two, that while I suppose that the letter is Mr. Scobie's own, I cannot but think that the sermon, feeble as it was, was composed by some person more able than he has proved himself to be.

In his sermon there *was* a thesis, though from his letter he seems not to be aware of the fact; but in his letter certainly there is none. A three-column epistle, treating of about fifty different subjects, yet pretending to be logical,

must of necessity be a rambling concern, without head or tail; and such is Rev. Mr. Scobie's letter. On these fifty or so subjects, the Rev. gentleman promises a series of lectures, if I do not treat satisfactorily of them all in a single letter. Well, let the lectures come. If the Rev. gentleman's letter is a specimen of what he can do in demolishing an opponent, his lectures, like the shots of a bad marksman, will hurt himself more than the target he aims at.

The Rev. Mr. Scobie pretends that I have mis-stated the thesis of his sermon. I said his thesis was that "there are certain marks of the true Church which do not belong to the Catholic Church." Now, any person with a farthing's worth of intelligence, who read the sermon, will see that Mr. Scobie attempts to prove that "there are certain marks which the true Church possesses," and those marks are, according to him, "One Lord, one Faith, one Baptism." In the next place, it will be seen that he endeavors to show that the Catholic Church has not these qualities or marks. It is, therefore, clear that he "maintains in argument" that "there are certain marks of the true Church which do not belong to the Catholic Church."

Webster's dictionary defines thesis, "A position, or proposition which a person advances and offers to maintain, or which is actually maintained in argument." Therefore, Mr. Scobie's thesis is, as I stated it, "there are certain marks of the true Church which do not belong to the Catholic Church." But Mr. Scobie evidently does not know what a logical thesis is: hence his blunder. To make his mud-pate more complete, he actually states that his thesis was "One Lord, one Faith, one Baptism, distinguishing marks of the true Church." Why, any intelligent boy or girl in Mr. Barnes' or Miss Gillan's class could tell the Rev. gentleman that what he calls "his thesis" is not a proposition at all, so that it cannot be either his or any one else's thesis. It is no *sin* for the Rev. Mr. Scobie not to know what a thesis is, but it is *amusing* for him to discourse learnedly on a subject concerning which he evidently knows as little as a four year old child.

Rev. Mr. Scobie next repudiates the doctrine that "the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." I attributed this doctrine to him, and he maintains that by so doing I acted unfairly. I am glad to find that he is horrified at the monstrous doctrine; but monstrous as it is, it is most undoubtedly contained in his sermon, and in the Westminster Confession of Faith, which he is bound to teach. I do not assert that either Mr. Scobie or the Westminster Confession expresses the doctrine in the same words which I have used. Oh, no! the absurdity would be too evident; so both Mr. Scobie and the Westminster Confession try to hide the monstrosity under another form of expression; and even Mr. Scobie's way of expressing it is quite different from the form used in the Presbyterian Confession of Faith; but, though the dress is different, the unholy and newly-invented doctrine is quite visible in both cases. As Rev. Mr. Scobie denies that the doctrine is his, let us recall his words. "But what is meant by internal unity? It is not that all the members of the true Church should *think* exactly alike on every point, that is impossible, and were it possible, it is not desirable." Examine this in connection with the Westminster Confession of Faith, which Rev. Mr. Scobie is bound to teach, and its meaning will be clear. C. xxv. of the Westminster Confession says: "Particular Churches are more or less pure; according as the doctrine of the Gospel is



taught and embraced, ordinances administered, and public worship performed more or less purely in them. The purest Churches under heaven are subject both to mixture and error," &c. Now, both Mr. Scobie's declaration and the Westminster Confession are here speaking of "the One Faith," or which is the same, "the doctrines of the Gospel," which are the "doctrines which Christ taught." The Westminster Confession states, as a matter of fact, that the "purest Churches" on earth have an admixture of error in the matter spoken of; that is to say, the purest Churches on earth, the Presbyterian Church for example, teach some doctrines which Christ did not teach; or omit to teach some doctrines which Christ did teach; and the Rev. Mr. Scobie states that it is neither possible nor desirable that these doctrines should be all taught in the same way in different sects. It is, therefore, clear that Mr. Scobie does teach that "the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." If he would not teach this, he would be liable to be condemned for heresy by the next Presbyterian Synod, just as the Rev. Mr. McDonald of Toronto, was condemned for not teaching that the pains of hell endure forever. But Mr. Scobie goes even further than the Westminster Confession. His standard of Faith teaches, it is true, that Christians are not bound to believe all Christ's doctrines; but Mr. Scobie adds what is not in the Westminster Confession, that it is not even "desirable" that all should believe Christ's doctrines in the same way. It is not wonderful then that Mr. Scobie should be obliged by the force of truth to acknowledge, as he does in his letter, that the Presbyterian Church is not the true Church. It was promised by Christ that against His true Church, the gates of hell should not prevail; but surely the Presbyterian Church which inculcates this and other doctrines equally unholy and untrue, cannot be the "pillar and ground of truth," the "Church of the living God," of which St. Paul speaks, (1. Tim. iii., 15). Christ's Church is not such a one as described by Rev. Mr. Scobie and the Westminster Creed. It is the Church with which "the spirit of truth will abide forever."—St. John xiv., 16). One which will be taught *all truth*, and will teach *all* things which Christ taught. (St. John xvi., 15. Matt. xxviii., 20). Hence the historian, Eusebius, the contemporary and friend of Constantine the Great, states what was then the universal Christian belief: that Christ had foretold "that no power would conquer His Church, not even death itself, but that by Christ's power it's strength should endure unshaken." And St. Irenæus says "truth is to be learned from the Church, not from others, for the Apostles brought to her as to a rich depository the fulness of truth, that whosoever wishes may procure from her the portion of life." *Against Heresy*, chap. 4. Such is the testimony of the whole ancient Church.

Mr. Editor, in the next place I wish to call the attention of your readers to the fact that my first letter answered completely every argument used by Rev. Mr. Scobie against the Catholic Church, and besides proved several propositions which are very important to be noted in a discussion of this kind. Now, in his so-called reply, Mr. Scobie does not, for the most part, attempt to show that my proofs were imperfect, or that his positions were correct. Instead of doing this he for the most part, rambles into new fields, and leaves his former assertions to take care of themselves. Now, I do not intend to ramble at the dictation of Rev. Mr. Scobie, I shall, therefore, call him back again to the

subject of this discussion, the "Unity of the true Church," and as the necessity of a visible head forms an important sub-division of the subject under debate, I shall have something to say about the Pope's authority at the same time.

I have said that "for the most part" Mr. Scobie has abandoned his former positions. There are a few cases in which he has made an effort to defend his theories, but this he has done by misrepresenting my arguments, and thus attempting to weaken their force. I shall now point out my positions which he has left unassailed, and those which he has unsuccessfully attempted to assail.

1.—Rev. Mr. Scobie asserted that Catholics look not to the Lord Jesus, but to the Pope as their head. I proved most conclusively that our acknowledgment of the visible Pope's authority does not exclude the higher authority of the invisible Head of the Church in Heaven. I make this more clear by the illustration of the Governor General of Canada, whose subordinate authority does not exclude the authority of the Queen whom he represents. Every person who can comprehend a valid argument will see at once that by this illustration I proved positively that the acknowledgment of a subordinate authority of "Peter first and the Pope to-day," does not exclude our belief in Christ's Headship; and thus I showed the absurdity of Rev. Mr. Scobie's assertion. Now, Mr. Scobie has abandoned his original argument that acknowledgment of authority in a subordinate is injurious to Christ, and to make a pretense of having answered me, he misrepresents my reasoning. My words "St. Peter first, and the Pope to-day," which evidently refer to the subordinate position under Christ, which St. Peter was the first to occupy, and which his successor, the Pope, to-day occupies, he construes as if they meant that *Peter* is above *Christ*. Here are his words: "The Rev. gentleman" (Father Molphy) "says St. Peter first, and the Pope to-day. But I say Christ first, Christ to-day, and Christ to the end." The dishonesty of thus misrepresenting my words, is as unworthy of a gentleman, as it is ludicrous in any one pretending to be scholar enough to understand an ordinary argument. His dishonesty is no less flagrant when he tries to make it appear that my comparison of the Pope's relation to God with the Governor General's relation to the Queen was intended to prove that the Pope's authority should be acknowledged. I used the parity of the Queen as head of the English Church, and of the Moderator as President of the Presbyterians, to show that unity cannot be preserved without "a head of some kind." The argument too is a perfectly valid one; but the comparison of the Governor General was intended to prove that Rev. Mr. Scobie's objection against us that the recognition of the Pope as visible head is inconsistent with the recognition of Christ as the Supreme, Invisible Head of the Church. The validity of my reasoning is evident from the fact that Rev. Mr. Scobie has misrepresented it instead of refuting it. From Holy Scripture, reason and Church History, I proved, that Peter was named by Christ, Head of His Church, and that so the Church believed in the beginning. By similar authorities I proved that the Headship of Peter was to be permanent in the Church. By similar reasoning, and by Church History I showed that the permanent Headship of Peter passed to the Pope or Bishop of Rome; the inference is inevitable that the Pope, St. Peter's successor, must be to-day the Visible Head of the Church, representing Christ the Invisible Head.

2.—The Rev. Mr. Scobie asserts that I "wilfully misrepresented" him when

I said that he "stated that Pope Leo I. was the first who claimed to be the successor of St. Peter." He says there is "not anything of the kind" in his sermon. Now, in his sermon after describing how, as he says, corruptions became introduced into the Church, he adds: "Meanwhile errors were increasing and the desire for power among the Ministers was becoming greater and greater, till at length, early in the 5th century, Leo, who was Bishop of the Church at Rome, advanced a claim hitherto unknown; many who admired this eloquent and clever man, sanctioned the position he claimed, and cried with one voice, 'Peter speaks in Leo.' Here dates the origin of that Church which now claims to be the only true fold of God's people." A few lines above this passage he gave it to be understood that the chief difference between the original true Christian Church, and the corrupt "Church of Rome," consists in the "distinction of supremacy" which were unknown among the Apostles, and during the first three centuries; so that the Pope's authority as St. Peter's successor, is precisely the subject of which he is treating in the above extract.

Leo I. was the only Pope Leo in the 5th century; so that Rev. Mr. Scobie must have had him in view. He declares that the claim Leo advanced had been hitherto unknown; that the claim was "the position of power" and that many of his admirers acceded to the claim by saying, "Peter speaks in Leo," and that this is the origin of the Church (of Rome). Now, certainly, if words have a meaning, Rev. Mr. Scobie asserts most emphatically here that "Leo was the first who claimed to be St. Peter's successor." "Why then does he deny having said 'anything of the kind?'" Evidently because I most completely refuted the assertion, and, therefore, since he found that his position was utterly untenable, he relies on the stupidity of the public to gulp down as gospel truth whatever he asserts. He will, perhaps, find your readers not so stupid as he imagines them to be, and, if I mistake not, his effort to impose so grossly on the public will encounter that indignation which such evident dishonesty deserves.

I proved from St. John xxi., St. Luke xxii., St. Matt. xvi., &c., that Peter received from our Lord authority to direct and confirm his brethren, "the other Apostles," and that this authority being conferred as an authority essential to the Church, it should pass to St. Peter's successors. I showed from St. Irenæus, Tertullian, Origen, Athanasius, Julius, and the Arians, and from Socrates and Sozomen that this authority was as fully and universally recognized during the first 300 years of the Christian Church as it is to-day. Rev. Mr. Scobie has not even attempted to refute this argument; I have, therefore, every right to consider that I have demonstrated that the Church taught this doctrine and believed it when Rev. Mr. Scobie acknowledges that she was "pure."

Rev. Mr. Scobie does, however, bring a few counter arguments against my proof. Any intelligent person can see that he should not only have brought counter arguments, but that he should have shown my proof to be inconclusive, which he has not attempted to do. Let us see, however, what his counter arguments are worth. He acknowledges that seventeen of the passages of the first Christian writers explain that Peter is the rock on which the Church is built. But he adds that "forty-four explain that it is built upon Peter's faith." He instances St. Ambrose, who explains that the Church was built, not upon "Peter's flesh," but "upon Peter's faith." I have before me at the mo-

ment of writing over twenty passages from the Fathers in which the rock is said to be Peter; and I have references to at least as many more, so that Rev. Mr. Scobie is evidently wrong in stating that there are only seventeen. However, he says that forty-four understand "Peter's faith," and sixteen understand that the rock here meant is Christ. Now, as regards those who speak of "Peter's faith" as being the rock, amongst whom is St. Ambrose, I must remark that their interpretation of the text is precisely the same as that given by Catholics. St. Ambrose said:—"It was not said of the flesh of Peter, but of his faith, that the gates of hell shall not prevail against it. But the confession overcame hell." He does not say in continuation what Mr. Scobie has put into his mouth, "therefore, the Church of Christ is built, not on Peter, but on the faith of Peter." Now, of course, no Catholic pretends that the Church of Christ is built upon the "flesh of Peter," precisely the faith of Peter; that is Peter professing the faith is the foundation of the Church, for it is his faith for which Christ prays that it will not fail. This accords with other words of the same St. Ambrose, who elsewhere calls Peter "the rock of the Church," the "strength of the Church," and the "foundation of the Church." Hence the passages which make Peter's "*unfailing faith*" the rock on which the Church is built, must be added to those which speak of Peter himself as the rock, for there is no disagreement between them.

But what of those Fathers who speak of Christ as the rock here meant? St. Augustine does so in one place; but as no one more clearly than St. Augustine, declares the "Primacy of Peter," no one would be more surprised than St. Augustine to have this brought as an argument against Peter's Primacy. In fact, in several places, he applies the word rock here to Peter; and, therefore, in his applying it also to Christ, he evidently intends us to understand that Peter represents Christ. At all events, it must not be forgotten, that this is only one of the many texts by which Peter's Primacy is proved; and Rev. Mr. Scobie has made no attempt, whatever, to lessen the demonstrative force of the others, as when our Lord tells Peter to feed His lambs and His sheep; that is His whole flock, and when He tells him to "confirm his brethren."—John xxi., 15, 17, Luke xxii., 32.

And, now, what am I to answer to Rev. Mr. Scobie's difficulty that Christ rebuked Peter for deprecating the sufferings which our Lord foretold that He was to endure? The rebuke is certainly a severe one: "Get behind me, Satan; that is to say adversary." Yet it does not appear that Peter committed a very grievous sin, when moved by affection for our Lord, to say in effect: "No, Lord, it must not be that Thou shalt suffer thus." Hence, many of the Fathers do not consider that these words were intended to be so severe as they seem at first sight. Many Fathers consider them to mean simply, "Be not an adversary to the disposition of God; but follow thou My example, in meeting the death prepared for thee, even as I shall meet the death prepared for me; for no one can be My disciple who will not take up his cross and follow Me." At all events, no matter how severe may be the rebuke, Christ does not take from Peter by these words the authority He elsewhere gives. I will further give the answer St. Jerome or Hierom, both to this difficulty and the difficulty against Peter's supremacy, drawn from his denial of our Lord three times.

St. Jerome says: "If the inquirer reflect, he will perceive that the benedic-

tion and beatitude and power, and the building of the Church upon him were promised to Peter for a future time, and were not granted in the present time ; I *will* build on *thee* my Church, and the gates of hell *shall* not prevail, &c. To thee I *will* give the keys, &c. All in the future tense. Had He given them immediately, the error of a perverse confession would never have taken place in him." The fulfilment of the promise was when Christ said, "Feed *my* lambs, feed *my* lambs, feed *my* sheep."

The texts of Scripture brought forward to prove the humility of the Apostles, &c., prove nothing against the authority of Peter, any more than against the authority of the other Apostles. His assertion that the Apostolic office is incompatible with the episcopal, is simply nonsense. Church History attests that the Apostolic office contains within it both the sacerdotal and the episcopal offices. Mr. Scobie again quotes the V. Council of Lateran, but leaves out the words "Divine Majesty," as applied to the Pope. This is a confession that when he pretended that the Council had so styled the Pope, he was guilty of slander and forgery.

Neither has he attempted to answer my proofs from Scripture that the saints pray for us. Instead of doing so, he makes the absurd assertion that a knowledge of what occurs in Canada, Scotland, India and Australia constitutes omniscience and omnipresence. Why, there are many on earth who have means of hearing news from all parts of the globe, and yet no one has ever supposed that they were equal to God in knowledge and immensity. It is reserved for Mr. Scobie to enlighten his fellow-men on this subject. Dives—the rich man—mentioned in the Gospel, though he was in hell, interested himself for his brothers on earth, and Abraham, whose lot was with the saints, knew that Moses and the prophets had lived on earth and taught men : to the devil and the wicked spirits is ascribed a degree of knowledge equal to that which we are charged with giving to the saints, and that the devil interferes in the actions and words and even thoughts of men. Cannot then that Omnipotent Being, who thus permits the evil spirit to have a knowledge of what passes upon the earth, allow as much to those who are our friends and protectors? That He does allow it we have His solemn word, for what is there more secret than the conversion of a sinner, which is the interior work of the heart? Yet, if a thousand sinners at the distance of a thousand miles one from another are this moment converted to the Lord, Jesus Christ assures us that the angels rejoice at the happy event, and consequently they know it. I showed from Zacharius i., that the angels pray for men, and from Matt. xxii., Mark xii., Luke xx., that the saints are like to the angels and equal to them, and that, therefore, the saints as well as the angels pray for us. I shall not enter further into the proof of this at present, for Rev. Mr. Scobie, by omitting to refute the argument, has tacitly acknowledged its force.

My short argument on transubstantiation he has also left unanswered. It is true he raises a new difficulty, but he is quite mistaken if he thinks I must follow him through all his rambling. He himself brought up this subject. If, then, he wishes to hear more about it he should have shown a fallacy in my reasoning. As he has not done so, I am not by any means bound to follow him into new fields. He again asserts that we worship idols. He knows that the assertion is a slander. He accuses the Catholic Church of persecution. Why of all the persecuting bodies that the world has ever seen, the Presby-



terians, in proportion to their power, have, both in Scotland and elsewhere, taken the first rank, perhaps both in deeds and doctrines, breathing the thirst for blood. It, therefore, ill becomes a Presbyterian minister to hold up his hands in holy horror at the blood which others shed in the name of religion. It is known by what name our Lord styled those who saw so plainly the mote in their brother's eye, but saw not the beam which was in their own eye.

Mr. Editor, I have finished. I have not either the time or the inclination to continue a controversy with one whose deceit is so palpable as I have shown his to be, and whose blunders are so numerous that to refute him will scarcely redound to the credit of his opponent. Rev. Mr. Scobie may perhaps reply to this. While I hold myself free to take such course as I may see fit in the future, it is probable that I shall take no more notice of his attacks upon Catholics. However, I must not conclude without thanking you sincerely for your very great courtesy in putting my letters before the public.

Your obedient servant,

JOS. P. MOLPHY,

Pastor of Catholic Church.

Strathroy, Dec. 12th, 1876.

[FROM THE WESTERN DISPATCH OF DECEMBER 27th, 1876.]

### THE CHURCH OF ROME.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—I hope you will kindly favor me with space to reply to Rev. Father Molphy's letter. I was glad to see from the last effort of the Rev. gentleman, that both my sermon and letter have gone right to the mark. I had a notion that my letter, especially, would do its work well, and prove itself an impregnable fortress against all his boasted logic. He goes round and round, views it from all sides, and finding that he cannot overturn a single argument, he frets, and fumes, and tries to retreat amid a shower of mud which he throws with priestly indignation at its composer. Well, I suppose it is fallen nature to writhe and groan when overpowered, and hurt, and forced into a corner; and that even a priest, though he claims the power of forgiving sin, and creating Christs without number, sometimes feels himself brought down to the level of an ordinary mortal. I do sympathize with the Rev. gentleman in the anguish of discomfiture. Had I known that my letter would drive him to seek shelter under the grossest personal abuse, and to determine to leave the field before the contest was properly begun, I would have dealt him blows with a gentler hand. But since he has retired I would shout after him what he ought to learn in humility, that error is a feeble weapon to raise against the truth, and that all the fallacious logic of the Vatican will not overthrow the word of God.

Though it may not be beneficial, I am sure it cannot but be amusing to notice the disturbed state of the Rev. gentleman's mind, when meeting face to face with truth he cannot assail. He insinuates that my sermon must have been composed by some abler person than I have proved myself to be, and in a few sentences further on, he proves by *his logic* that it cannot be either mine



or any one else's thesis. He gets into a dilemma too about this thesis, and quotes Webster's definition—"a position or proposition which a person advances and offers to maintain," &c. I agree with this definition, but I fail to see how a conclusion drawn from "a position," can be a thesis. What the Rev. gentleman would have me accept as the thesis of my sermon, viz. : "that there are certain marks of the true Church, which don't belong to the Catholic Church," is just the conclusion I draw by contrast from the position, "One Lord, one Faith, one Baptism, distinguishing marks of the true Church." Again, he quotes from my sermon the following : "But what is meant by internal unity? It is not that all the members of the true Church should *think* exactly alike on every point, that is impossible, it is not desirable"—and from this he concludes that I teach that "the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." By the same mode of fallacious reasoning, and with equal propriety, he might have proved that I teach that there is no God, no hereafter, no such person as Rev. Father Molphy in Strathroy, and so on. If these are examples of the Rev. gentleman's logical powers when he is calm and fully recovered from the pain of defeat, I don't think a year under some one of our professors of logic would do him any harm. However, I will put, and answer a question or so, that may show the Rev. gentleman his position in relation to the above quotation. Do all the Fathers *think* exactly alike on every point? "Thou art Peter, and upon this rock I will build my Church." Do they all *think* alike on this point? He knows full well that they do not. They divide themselves into *three* different classes, and hold *three* distinct opinions of it. Do all the members of the Romish Councils *think* exactly alike on every point? Take for example *infallibility*. Do they all *think* alike on this point? Why, the Rev. gentleman knows that some place infallibility in the Pope—some in a general Council—and others in the Pope and Council united. From the above I will now give you a specimen of Rev. Father Molphy's reasoning. The Fathers did not *think* exactly alike on every point, therefore, both the Fathers and the members of the Councils taught that the members of Christ's Church are not bound to believe all the doctrines which have been taught by Christ. How does this look for logical reasoning? In my opinion the comparison the Rev. gentleman draws between my ignorance and that of a four year old child, could have been retained with propriety at home.

The Rev. gentleman proceeds to say that when we acknowledge the subordinate authority of the Governor General, we do not exclude the higher authority of the Queen. I agree with him here. But when he goes on to use this line of argument for the purpose of establishing the subordinate authority of the Pope in relation to God, I say stop. The Governor General has his authority by royal permission, the Pope has his by usurpation, and in direct opposition to the will of God. In my letter I asked the Rev. gentleman to prove from Scripture that Christ is only Head of the redeemed Church in heaven, and that the Pope is the head of the Church on earth, but this he could not do. In his usual way of getting over difficulties, he takes no notice of it. If he will attend I will now prove to him that Christ is Head of both the Church in heaven, and the Church on earth. "For the husband is the head of the wife, even as Christ is the head of the Church : and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let

the wives be to their own husbands in everything"—Eph. v., 23, 24. Here we have God's own word asserting that Christ is Head of the Church on earth. Again,—“And He (Christ) is the Head of the body, the Church, who is the beginning, the first-born from the dead, that in *all things* he might have the pre-eminence.”—Col. i., 18. How does the Pope's position agree with the above? Where is the Divine permission for the Pope to reign as head of the Church on earth? It is awful assumption for a poor, fallen, depraved creature to take to himself the power, and character, and position of God's Son. It is said of Christ that, “He openeth and no man shutteth; and shutteth, and no man openeth.”—Rev. iii., 7. In the face of this truth the Pope assumes to hold the keys of heaven, and his deluded followers believe he does; and that it is he who “openeth, and no man shutteth; and shutteth, and no man openeth.” If then the Pope openeth and shutteth at pleasure, he is not man, but God. It is of Christ alone these words are used, and He says that His glory, He will not give to another. If then the Pope openeth and shutteth, he is *more* than a mere subordinate authority; in a word, he *must* be Christ Himself, or the word of God is a lie. I am astonished that the Rev. gentleman with his acute reasoning faculties did not perceive this, and argue, not for a subordinate, but for a Divine position for the Pope. “I am he that liveth, and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death.”—Rev. i., 18. Why has God mislead us, if the Pope have these keys? If God erred in telling us that Christ had them, surely, He might have corrected the error, and pointed us to the Pope, the real possessor of the keys. But this is not my only difficulty about these keys. I have others, and I trust the Rev. gentleman will exercise a little sympathy, and come to my help. In A. D. 1378, there were two Popes at once, Clement VII., at Avignon, in France; and Urban VI., in Italy. Which was the Vicar of Christ? Which was the “infallible, living, speaking judge,” from whom there was to be no appeal? Which held in his possession the keys of heaven? Between 1033 and 1048, Benedict IX., Gregory VI.; and Clement II., were rival Popes. In the ninth century we have no less than *five* Popes. Now, will the Rev. gentleman kindly inform me, if only one of these possessed the keys, or if they were each supplied with a separate set.

The Rev. gentleman gets confused next about the origin of popery, and about the dates of the first Popes. I have drawn out the following items for his information:—

Century II.—First steps towards a Purgatory. Rise of Ascetics or Christian Hermits. Sign of the Cross on the forehead, on the most common occasions. Consecrated elements begun to be carried to the sick or absent, strangers, heretics, &c., a custom ending in grossest abuse.

Century III.—Over estimation of the celibacy of the clergy. Anniversaries of the death of the martyrs. Collections for the poor on such occasions, supposed by Baronius to be an example of the Sacrifice of the Mass. Gradual corruption of Christian morals; ambitious rivalry of some of the bishops and clergy the occasion of much animadversion and grief.

Century IV.—Multiplication of rites and ceremonies. First indications of usurped authority of the Bishop of Rome. Invention (finding) of the Cross by Helena, mother of Constantine. Rise of superstitious veneration of the Cross. The Virgin worshipped by presenting to her certain baked cakes, call-

ed *collyrides*. Rise of superstitious regard for relics. Rise of *pious* (?) frauds, &c. First step towards masses for the dead. Wax lights, salt, oil, &c., used in baptism. Wax lights used in public worship. Incense used in divine service.

Century V.—Celibacy of the clergy additionally important. PRIVATE CONFESSION ORDAINED BY LEO I. Here is the FIRST indication of the Bishop of Rome ordaining what God alone can or has ordained. This is the FIRST we hear of a mortal man assuming to be Mediator between God and men, of a vain Bishop ordaining that sins should be confessed to him, in order to be forgiven. Evidently, the Rev. gentleman is a little rusty on Church history, or he would have known this fact, and thereby saved himself from the titter of those who do know. But to go on with what occurred in century V. Increased veneration for the cross and relics. Rise of the invocation of the Virgin Mary and the saints. Rise of prayers for the dead. Something more about Purgatory.

Century VI.—Prayers to the saints, dedication of temples, and consecration of festival days to them. Public use of images. The absolute necessity of baptism to salvation. The title, "Mother of God," given to the Virgin Mary. The Canon of the Mass founded by Gregory I.

Century VII.—Purgatory sanctioned by Gregory I. Title of "UNIVERSAL BISHOP" assumed by Boniface III. I will stop here in the meantime. But if the Rev. gentleman wishes more, I shall be glad to continue from the VIIIth down to the XIXth century. The above, I think, should convince him that I know what I am saying, when I spoke of Leo, Bishop of the Church at Rome.

The Rev. gentleman says, "I proved from St. John xxi., St. Luke xxii., St. Matt. xvi., &c., that Peter received from our Lord an authority to direct and confirm his brethren, the other Apostles, and that this authority being conferred as an authority essential to the Church, it should pass to St. Peter's successors." I have examined these passages, but I cannot find the expression "the other Apostles." Would the Rev. gentleman point me to where Peter is called upon "to direct and confirm the other Apostles?" The charge Christ gives to Peter in St. Matt. xvi., is given to all the Apostles in St. Matt. xviii. In St. John xxi., I find Christ saying to Peter, "Feed my lambs; feed my sheep," nothing more. In St. Luke xxii., I find Christ saying to Peter, "When thou art converted, strengthen thy brethren," but cannot find the expression, "the other Apostles." "Lambs" refer to the young, and "sheep" to those older in the Christian Church. As a kind and faithful Shepherd, Peter was to feed the young and also the old with spiritual food, protect them from danger, and guide them to the fold of the Great Shepherd.

This he was to do in common with the other Apostles. Peter by his denial of his Lord had lowered himself in the estimation of his fellow-disciples, and, no doubt, was regarded by them as one who was unqualified for the work of the ministry. But Christ will restore him to his former position, and respect among his fellows. As he had denied his Master *three* times, so Christ ordains him *three* times to his office. Christ having done this Himself to Peter in the presence of the others, He thus prevents any one of them from reproaching him afterwards on account of his sinful fall. "When thou art converted, strengthen thy brethren." Alas! for the supremacy, when it must look

for support to a promise which reminds us, as it must always have reminded Peter himself, that he was the only one of the Apostles that disgraced himself by denying his Master, and that his faith must have failed beyond recovery, had not his Lord looked on him in mercy, and restored him to comfort his brethren. "When thou art converted"—when thou art restored from the effects of thy awful sin, warn by thy experience, and strengthen those who may be in danger of like sins." Where does Rev. Father Molphy find in all this the slightest indication of supremacy? In pity for the ignorant he might condescend to point it out. And granting that Peter had supremacy among the Apostles, how can the Rev. gentleman prove that this supremacy was transmitted to successors? Granting that he is able to prove this, and as Peter died before John and other Apostles, are we to suppose that they were subject to the Bishop of Rome thus appointed by Peter? Supremacy! such a thing never entered the heads of the Bishops for several centuries. Some of them, when the idea was first suggested, repelled it with abhorrence. Gregory I., who lived 600 years after Christ, disclaimed the title of Universal Bishop, calling it in his epistles "a diabolical usurpation, and the forerunner of Antichrist; assigning as his reasons, "that it was never given to Peter—that none of the Bishops of Rome up to that time had assumed it—that it was contrary to the decrees of the Fathers; and an affront to Almighty God Himself." Peter never thought of such supremacy;—his fellow-Apostles never thought of it—the primitive Church, for 5 centuries, never thought of it. It never occurred to any, till the Bishops of Rome, having step by step, acquired a pre-eminence over other bishops, began to look around them for something in the shape of Divine authority to sanction their usurpation; and then, for the *first time*, do we find the text, "Thou art Peter, and upon this rock I will build my Church," dragged forward and paraded, an unwilling witness, to bolster up the blasphemous pretence.

The Rev. gentleman says that my assertion that the Apostolic office is incompatible with the episcopal, is simply nonsense. Nor shift this to get clear of a weighty truth. Church history, he says, attests that the Apostolic office contains within it both the sacerdotal and the episcopal offices. What Church history attests this? Common sense, if nothing else, might teach him that an Apostle could not be a diocesan Bishop. If Peter had successors, to resemble him they ought to be earnest, God-fearing men. But what do we find in many of the Popes, his assumed successors? Have they all been Christian, nay, have they been moral men? "Baronius, their own historian, admits that, during a succession of fifty popes, not one pious or virtuous man sat in the chair. Some were heretical—others guilty of murder and incest—others were infidels and voluptuaries, such as Leo X., whose famous saying was, *Quam lucrosa nobis est ista fabula Christi!*—"What a lucrative affair this fable of Christ has been for us!" Such have been the worshipful Vicars of Christ upon earth! Such the pure channels through which the sacerdotal character of Rome has been conveyed! Such the character of men professing to hold the keys of heaven, and to decide who were worthy to enter, and who were not!

I am sorry that the Rev. gentleman should try to charge *his* ignorance on me. If he will turn to *The Saving Truths of Christianity*, (Luthardt), he will find something to enlighten him regarding the proceedings of the Latern

Council. On page 338, he will find a collection of all the blasphemous titles that were applied to the Pope at the different sittings. Among the rest he will notice "*Vestra divina majestas*," a title given at the first sitting. If this does not keep him from soiling his priestly lips with the language of the vulgar, I shall be glad to send a few authorities to his place for his examination.

If the Rev. gentleman quoted Scripture to prove that the saints pray for us, the printer must have omitted them, as they are not to be found in his letter. To prove that a knowledge of what occurs in Canada, Scotland, India, and Australia at the same moment does not constitute omniscience and omnipresence, the Rev. gentleman says, "Why, there are many on earth who have means of hearing news from all parts of the globe, and yet no one ever supposed that they were equal to God in knowledge and immensity." Profound reasoning this! Suppose he occupies the position he refers to, and that from four different telegraph wires, four different petitions are flashing into his ear at the same moment, what then? Why, he would be *more* than a priest, if he tell a single word of any of them. Apart from this, I was not aware that there were telegraphs reaching from earth to the ears of the saints. What knowledge the priests of the Church of Rome do possess! The Rev. gentleman makes reference to Dives—the rich man praying in hell for his brethren on earth, &c. Did his brethren ask him to pray for them? Was his prayer answered on their behalf? Was it from earth he prayed? These questions are for the Rev. gentleman's private consideration. By the way, is he sure whether it was in Purgatory or in hell that Dives prayed? He says it was in hell, and I believe him, for Purgatory had not been discovered at that time.

It was not till 700 years after Christ that Purgatory was fully discovered, and sanctioned as a place of penance and torment for the spirits of the departed Roman Catholics. But to return. The Rev. gentleman has found from Zach. i., that angels pray, and he has seen in the Gospel that saints are equal to the angels, therefore, he concludes, saints as well as angels pray for us. O logic! if torture would kill you, you ought to die! Well, I have no objections that both saints and angels should pray, and pray too, continually and forever. But where does the Rev. gentleman find Scriptural injunctions for us to pray to them? Let him point out one single passage where we are enjoined to pray either to saints or angels, and that their prayers for us prevail with God, and I shall embrace saint-worship. He says further, that the angels rejoice over a sinner's conversion, no matter when he is converted. I say so, too; but from whom do the angels receive their knowledge of the events? Is it from God, or do they know it of themselves? If they know of themselves about every conversion which takes place, then *they* must be omniscient and omnipresent, and hence, angels, created beings are equal to God. If the Rev. gentleman would lay what *he* calls logic aside, and take common sense for his guide, it would be better for him. But I go a step further, and maintain that Scripture emphatically FORBIDS AND CONDEMNS saint-worship. I denounce it, therefore, as a sin committed in impious defiance of God's authority. It is forbidden by those statements which tell us that *when worship was offered to angels and Apostles, it was rejected by them* at once, and with a holy indignation. When John fell at the feet of the angel who presented to his gaze visions of the invisible and the future, which overwhelmed him, he was once and again reproved, and commanded to desist from casting so foul a dishonor upon



the supreme God. "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of God; worship God." When Cornelius would have fallen at the feet of Peter, Peter immediately said to him, "Stand up, for I myself also am a man." Paul and Barnabas rejected human worship in the same way. These noble Apostles had too much of the sturdy and stalwart Protestant to dishonor God by becoming the objects of religious worship. We hear a prohibition of this idolatry, loud as heaven's thunder, in every announcement of the truth that God is the only object of worship and the only hearer of prayer; and when the Romanist pays homage to a fellow-creature, we remember that we have been instructed to say, "Our Father who art in heaven," and *our* invocation is, "O thou that hearest prayer, unto thee shall all flesh come." The only prayer that was ever offered to a departed spirit was that of the rich man from hell, and it was offered IN VAIN.

When he comes to transubstantiation, the Rev. gentleman very *wisely* remarks that he is not bound to follow me into new fields. I will, however, suggest a few points on the subject for the consideration of the public. When Christ said, "Peace be still," to the stormy waves; how did the disciples know that a miracle had been performed? Why, because the storm was hushed in an instant, and the raging billows sank to a calm. When He turned water into wine, how did the guests know that a miracle had been performed? Why, because they saw, smelled, touched, and tasted the newly made wine. And so with all the miracles performed either by Christ or His followers. Men had the evidences of their senses that wonderful things had been done. But when the Rev. gentleman performs the most stupendous of all miracles, when he pretends to create Almighty God from a piece of bread, the senses have no evidence that a miracle has been performed. The bread smells like bread, it tastes like bread, it looks like bread, and it feels like bread. Now, in the face of reason, how are we to know that the bread has been changed into the real body, blood, soul and divinity of our Lord? Again, the Rev. gentleman acknowledges that Christ was the Son of the Virgin Mary, and nobody else's Son. But the bread out of which he creates Christ is not born of the Virgin, therefore, his Christ is not Mary's Son. Again; was there ever a true, proper, and real sacrifice for sin on earth, but the death of Christ on the cross? No. The Rev. gentleman knows that all sacrifices from Abel's till then were typical only. But Christ's last supper, which the Rev. gentleman calls Mass, was before His death on the cross, therefore, it could only be typical or figurative; and yet, he, as a priest, is bound on oath to believe and teach "that in the Mass, there is a true, proper, and propitiatory sacrifice for the living and the dead." Again; God is eternal, without beginning or end. Yet, the Rev. gentleman pretends to *create* Him that is, to give God a beginning in the Mass. Hear what Averroes, the heathen philosopher says about this doctrine. "I have travelled over the world, and found diverse sects, but so sottish a sect, I never found, as that, who with their own mouth devour the God, whom they worship."

The Rev. gentleman accuses me of scandal, when I assert that Catholics worship images. I would ask him. What Church is it, that has made a positive law, to which the clergy are sworn—"That the images of Christ, of the Virgin Mary, and of other saints, shall be had, consecrated, retained, and dully worshipped, by kissing them, and with uncovered head, bowing down before them



*and their relics?"* Trent Creed, and Sess. 25. The Rev. gentleman must charge his own Creed with slander, if slander there be in the fact. Is it a slander to say, that the images of Christ, and of the Virgin are in his Church, and that the people do them homage? Is it a slander to say, that in every Catholic's home there are the crucifix, and pictures, and images which receive due veneration? The space allowed me will not permit me to say more than a few words. The Rev. gentleman in his first letter denied that the Church of Rome had been a persecuting Church; in his last, however, he acknowledges the fact, declaring, at the same time, that the Presbyterians have been the worst of all persecutors. Would he point to a single instance of persecution by Presbyterians? And though they were guilty of the charge, which I emphatically deny, their doctrines condemn it in every shape and form. The Church of Rome not only sanctions persecution, but enforces it, and puts her priests under oath to further it. What follows when a priest, or a member of the Church of Rome, embraces the Protestant religion? Why, he is persecuted in every place, and threatened on all hands, and often falls a prey to his enemies. While a man is a member of that Church, he has no liberty of conscience. He dares not to think for himself. The Bible, which God has given him to make him wise unto salvation he dares not to read. He must resign himself body and soul into the hands of the Church or be damned.

Should the Rev. Father Molphy think of appearing in public debate again, I trust, for the sake of the morals of the community, he will endeavor to conduct himself as a gentleman. It ill becomes a priest with his holy pretensions to use such undignified and ungentlemanly language in discussion. No doubt, his defeat must be very painful, both to himself and those who were expecting him to retire with a laureled crown, still, it would not have been so bad, had he maintained a manly bearing throughout. There is one source of consolation open to him, and that is, he was not defeated in trying to defend truth from the weapons of error, but *vice versa*.

Mr. Editor, allow me to thank you sincerely for the kindly and unprejudiced way you have acted during this confused debate.

Yours very truly,

ROBT. SCOBIE,  
Presbyterian Minister.

Strathroy, Dec. 26th, 1876.

[From the WESTERN DISPATCH of January 10th, 1877.]

### UNITY OF THE CHURCH OF CHRIST.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—The Rev. Mr. Scobie once more appears in your columns with a letter treating of every subject which lies within the scope of theology and history. Besides giving an unfounded, untrue and unproved synopsis of seven centuries of the history of the Church, he gives lectures on logic, on the Fathers, the Councils, the Pope, Prayers to the Saints, Purgatory, Transubstantiation, the Mass, the honor which Catholics pay to sacred images, persecution, &c.; he winds up with a lecture which treats partly of Christian morals, and

partly of politeness. From one who is dishonest enough to misrepresent the reasoning of an antagonist, and to deny his own words, from one who has knowingly slandered Catholics by attributing to us doctrines which are not ours, a lecture on morals is as much out of place, as is a lecture on politeness from one who calls Catholics by the nicknames, "Papist," and the like used by Mr. Scobie. Equally out of place is the continuation of the lecture on "logic" by one who persists in not knowing the meaning of a "thesis" or proposition. The following acknowledgment of an ignorance which cannot be dispelled exceeds anything of the kind which I have seen for a long time. It is extracted from Rev. Mr. Scobie's last letter. He says: "I fail to see how a conclusion drawn from a position *can* be a thesis." How about the conclusion drawn in the 17th Proposition, Euclid, Book I, "Any two angles of a triangle are together less than two right angles?" Is this conclusion not the thesis or maintained proposition of the author, as in all the other theorems of Euclid? The fact is, Mr. Scobie has made from the beginning such a muddle of the *thesis* question that the more he speaks on the subject the more complete is his confusion, as must always be the case when a man does not understand what he is writing about.

As regards Mr. Scobie's synopsis of Church history, I can scarcely say whether unscrupulous dishonesty or gross ignorance has the most to do with it. If I attempt to show its falsity, statement by statement, we shall probably find him saying again that the assertions are not found in his letter, as he did concerning his original statement that Leo I. was the first who claimed supremacy, and in fact we find him, in the letter now before me, making the statement that this supreme authority was first "usurped" in the 4th century, and, therefore, 100 years earlier than he stated before. We have only to leave Mr. Scobie thus to himself, and in letter after letter he will refute his own false statements. However, I already proved that the authority of the Popes was acknowledged in the Church by St. Irenæus, Sozomen, Socrates, Julius, St. Athanasius, &c., whose united testimony manifests what was the belief both in theirs and preceeding ages. I might have added St. Ignatius, Origen, St. Cyprian, &c., who all lived before the period even now named by Mr. Scobie. I will here merely ask how it is, if the Pope's authority was not claimed till the 4th century, that Tertullian, who lived in the 2nd century, when he was a heretic, reproached the Pope for being styled "Supreme Pontiff, and bishop of bishops, the most benign interpreter of God, &c.?" He further reproaches him with claiming to forgive even the most grievous sins by the authority which Christ gave to Peter. The fact, then, that Tertullian, when he was outside of the Church, thus rebuked the Bishop of Rome, proves that the Church did regard him in the 2nd century as St. Peter's successor, and as having authority to forgive sin. What, then, becomes of Mr. Scobie's Church history, which states that the former doctrine began in the 4th, and the latter in 5th century? The assertions were evidently made either in the grossest ignorance, or with deliberate falsehood. I leave Mr. Scobie to choose between the two. It may be more charitable to suppose the former, but as one of these statements is made after having been previously proved false, I am obliged to think that when a falsehood is repeated under such circumstances it must be considered deliberate.

In order to show still more conclusively that Mr. Scobie's assertions are

quite unreliable, and that no credit whatever is to be given to them, I shall quote a few passages on each of these subjects, which will suffice to show that both of these doctrines were the doctrines of the Christian Church during the age of Pagan persecution.

St. Cyprian, martyr, who wrote A. D. 253, said : " All heresies and schisms have sprung from disregard for the one priest of God whom Christ has constituted priest and judge in His own stead, and whom if the whole brotherhood would obey, according to the Lord's command, no one would oppose the priestly college."—55 Ep. to Pope Cornelius. Again, " Cornelius was made Bishop (of Rome) by the judgment of God, when the place of Fabian, that is, the place of Peter and the rank of the sacerdotal chair was vacant \* .

\* \* nor can he have the ordination of the Church who holds not the unity of the Church."—Ep. 52 to Antonius.

Again, when certain Presbyters who had been excommunicated, and had succeeded in being the first to go to Rome to bring their case before the Bishop of Rome, or the Pope, St. Cyprian wrote to Cornelius that they had brought to him " a merchandise of lies, as though the truth could not sail after them and convict their false tongues by proof of the real fact. They dare to sail and to carry letters from schismatics and from profane persons to the *chair* of Peter and to the *principal* Church, whence the unity of the priesthood took its rise."

I might continue to quote both St. Cyprian and other authors of the period when the Church was fresh in the memory of the Apostolic doctrine. Now, even the Mahometans preserved the doctrine of Mahomet for many centuries as it was delivered by their founder ; is it possible that in the days of Cyprian, Tertullian, Irenæus, Ignatius, the Church which Christ established, and with whose teachers Christ promised to remain to the end of the world, and to which He promised the assistance of the spirit of truth, to enable her to persevere in the truth to teach all nations, should already have proved false to her Divine Master by admitting a usurped authority, which was already teaching doctrines that were damnable ? The hypothesis is simply blasphemous, if the mission of Christ on earth has in it a germ of truth.

As regards confession of sin for the purpose of obtaining forgiveness, which Mr. Scobie says was first introduced in the 5th century, I shall quote Tertullian and St. Cyprian, of whom the former wrote A. D. 200, and the latter A. D. 253.

Tertullian says : " Since, therefore, you know that after the first protection appointed by our Lord against hell, there is still a second help in confession, why do you desert your salvation ? why do you not approach what you know will cure you ?"—*Book on Penitence*, chap. 12. St. Cyprian says : ("*De lapsis*.) Beloved Brethren, I beseech all to confess their sins, while confession will avail, and while the satisfaction and remission made through the priests is agreeable to the Lord."

Origen's teaching is the same : but to quote all the early writers who have treated this subject as the universal doctrine in the Church would require a long treatise, so I shall content myself with these. The constant teaching of the Church has been that Christ conferred upon his Apostles the power of forgiving sins. St. Matt. xvi., 19 ; xviii., 16 ; St. John xx., 21, 23, and that this power, being a part of the essential constitution of the Church, was to

continue in the successors of the Apostles : for these were sent, even as Christ was sent by His Father, to continue His work, and to be dispenser of His mysteries to the end of time. Thus after Judas hanged himself, his successor, Mathias, became possessor of his apostolic office, &c.

The pretended dates which he assigns to other doctrines of the Catholic Church are equally erroneous with those I have just dealt with. I might for them adduce equally strong proofs from Christian writers, who lived hundreds of years before the dates he has mentioned for the several Catholic doctrines of which he speaks, but so totally devoid of truth is every assertion which Mr. Scobie makes, that it would be necessary for me to write a dozen long treatises to expose all his falsities and fallacies at length. What I have here exposed will serve as a specimen of his complete unreliability.

Mr. Scobie said in his first letter that he is not aware that "all the earliest Christian writers, who have spoken of the doctrines of the Church in their own day, have expressed the doctrines of the Catholic Church of to-day:" and he declares that most of these doctrines are of modern date. The *titter* then which he declares has been raised against me among his friends, on account of my supposed ignorance of Church history, would be more prudently kept for himself. The following propositions I have already established by proofs which have not been refuted, and I have, therefore, every right to consider them demonstrated.

1st. That the essential unity of the Church of Christ cannot be preserved without a visible head. This unity consists first in unity of doctrine: for Christ commanded His Apostles to teach all things which He revealed. Matt. xxviii., 20. He commands this unity "that the world may believe that thou hast sent me." This unity of doctrine is further prescribed in Eph. iv., 4; Rom. xvi., 17; Phil. ii., 2; Tit. iii., 9. Not only the denial of Christ's doctrine, but schism, or the forming of a different family or sheepfold excludes from Christ's Church: St. John x., 16; xvii., 20, 21; 1 Cor. i., 10; Phil. iii., 16, &c. Now, in proportion to the numbers contained in Christ's Church, and to their various interests, it is absolutely impossible that this unity should be preserved without a divinely appointed head. Therefore such a head must be looked for. This I confirmed by the example of the divinely appointed synagogue whose head was the high priest, and by the human attempts to supply a head, where a divinely appointed head was lacking, as the Presbyterians and other Churches.

2nd. I proved that St. Peter was appointed the rock on which the Church was built. I showed, and Mr. Scobie also acknowledged that the First Christians believed that Peter, or Peter's unfailing faith, is the rock on which the Church is founded: concerning this, Mr. Scobie says in his letter, that he is willing to commend as a good interpretation of the text that Peter was the rock on which the Church was built. He makes, however, several objections against his own concession; but by the very fact of acknowledging that the interpretation is a good one, he acknowledges that his objections against it are all worthless. Then it would not have been necessary for me to refute them; though I did refute them in a manner which could not have been otherwise than satisfactory to your readers. At all events, Mr. Scobie has prudently left my answers alone, and has thus acknowledged their force.

3rd. St. Peter should have a successor in the Primacy. I have proved the

Primacy to be essential to the Church : therefore, a successor was as necessary in the Primacy as in the Apostolic office. Indeed the prerogatives instituted by Christ for the perpetuity of the Church, should necessarily endure as long as the Church itself. But the Church was to live forever : therefore, the prerogatives established as part of the Church's essential being, should also last forever—and such is the primacy of Peter. The Church cannot be without a foundation : therefore, Peter as the foundation of the Church should live in his successor. Peter was to feed the lambs and the sheep, that is the whole flock, and it was necessary that Christ's flock should be fed to the end of time ; therefore, Peter's office, from its nature, should continue to the end of time.

We have besides the testimony of St. Clement, St. Irenæus, and other Christian writers of the first age, that the Apostolic constitution of the Church, the Primacy included, was understood by Christ's appointment to be perpetual : therefore, the Primacy of Peter must be found in his lawful successors.

4th. The question who is the successor of St. Peter, is a historical one, and I have already shown that no one but the Pope has ever pretended to possess this chair. I have shown by the clearest proofs that his right was acknowledged in the Church from the beginning, and the acknowledgment was universal both in the East and in the West. Thus the first Council of the Church, that of Nice, declared that "the Roman Church always held the Primacy:" and the second general council held a few years afterwards at Constantinople, declared that "the Bishop of Constantinople held the first position of honor after the Bishop of Rome."

These considerations and testimonies prove to a demonstration that the Roman Pontiff, or St. Peter's successor, holds in the whole Church of Christ the Primacy of jurisdiction and honor by Divine right.

Mr. Scobie again pretends that the words, "your divine Majesty," were addressed to the Pope by the V Council of Lateran. He says this occurred in the First Session of the Council, and in his former letter he says these words were addressed in 1516 to Pope Leo X. Now the first session was held under the Pontificate of Julius II., not of Leo X. So that the Council could not have addressed Leo X as Pope at its first session. Leo X became Pope A. D. 1513, and in the year 1516, the words "Heavenly Majesty" were applied to God, and not to the Pope. Mr. Scobie's quotation is, therefore, a forgery, like the words which he pretends to have found in St. Ambrose, but which St. Ambrose never used, as I pointed out in my last letter : "therefore, the Church of Christ is built, not on Peter, but on the faith of Peter." Another forgery is made by the Rev. Mr. Scobie in quoting the 25th session of the Council of Trent. This is done to sustain his calumny "that images are worshipped by Catholics," and he quotes the Council as saying "That the images of Christ, of the Virgin Mary, and of other saints shall be had, consecrated, retained, and duly worshipped, by kissing them, and with uncovered head bowing down before them and their relics."

I stated in my first letter that "we use pictures and images of the saints for the purpose of reminding us of their virtues, and of encouraging us to imitate them ; and we retain them with due respect just as the photographs of dear friends are retained in the albums of respectable families ; with this difference that the honor paid to the saints has a religious object, and is therefore of a



higher order." Now the words of the Council of Trent precisely bear out my statement, and repudiate the "worshipping" which Mr. Scobie says is commanded therein. "The Holy Council decrees \* \* \* that the images of Christ, of the Virgin Mother of God and of the other saints are to be had and to be retained, particularly in Churches, and that due honor and veneration is to be paid to them : (eisque debitam honorem et venerationem impertiendam) *not that we should believe* that there is in them any divinity or virtue on account of which they are to be honored, or that we should ask anything from them, or that any confidence is to be placed in images, as was formerly done by the Gentiles who placed their hope in idols ; but because the honor which is paid to them is referred to the originals whom they represent ; so that by the images which we kiss, and before which we uncover our heads and bow down, we ADORE CHRIST, and HONOR THE SAINTS, whose images they are."—*Sess. 25.* This, then, is the Catholic doctrine.

Mr. Scobie's quotation, "they are to be consecrated \* \* \* and duly worshipped," is a forgery. It seems he has a fatality for forging whenever he makes a quotation. The secret is, that all his arguments and quotations are borrowed bodily second-hand from half penny controversialists of no authority, and as he is not able to sustain an argument himself, he hopes by reiterating their assertions, and leaving my proofs unrefuted, that he will succeed in making an impression.

As regards prayers to the angels and saints, Mr. Scobie finds it hard to prove that they do not pray for us, so he now says, "I have no objection that they should pray." Well, probably they would continue their prayers even if he had objection.

It is clear from Holy Scripture, and from the teaching of the early Church, that the Blessed Spirits in Heaven know what is going on on earth, for "there shall be joy in heaven when one sinner doeth penance."—*Luke xv., 7,* and "we are a spectacle to the world, to angels, and to men."—*I Cor. iv., 9.* It is clear that the saints as well as the angels know the occurrences of earth, for Abraham knew of Lazarus' poverty, and the voluptuousness of Dives, and the teaching of Moses and the prophets, who all lived on earth after him. *Luke xvi.* And Christ tells us that the saints are like the angels, and equal to them. It is clear that the Blessed Spirits pray for us. *Zach. i., 12.* And, indeed, there can be no sense or reason in saying that their prayers are less powerful when they are in heaven than while they lived on earth. Yet on earth we are commanded and besought to pray one for another. *St. James v. ; Rom. xv., 30, &c.*

And Holy Scripture teaches us that the just man's prayers are powerful with God. *St. Jas. v., 16.* It is, therefore, clearly useful for us to ask the saints to pray for us, since their prayers are powerful, and they have means of knowing that we ask their intercession. Mr. Scobie wishes to know whether it is by means of telegraph wires that the saints have their information. I am satisfied with God's word that they have the knowledge, without pretending to explain the precise means which God makes use of to enable them to have it : still, St. Paul does vouchsafe to inform us that there is a means of knowledge which the saints in heaven possess which we have not on earth. *I Cor. xiii., 12*—"We see now through a glass in an obscure manner : but then face to face. Now I know in part : but then I shall know



even as I am known." Mr. Scobie's scoffing is worthy of an Atheist ; but as there is not the shadow of a reason advanced to sustain his absurd ridicule of the knowledge of God's court in heaven, it is quite unnecessary for me to explain it further than I have done.

Mr. Scobie says I acknowledged that the Catholic Church persecuted. He is here guilty of his usual falsehood. I acknowledged nothing of the kind. On the contrary, I declared, and declare that his accusations on the subject are false, like everything else that he has stated in his letters. He says that Presbyterians never persecuted. This assertion is worth about as much as most of the Rev. gentleman's assertions. The Earls of Argyle, Morton, Glencairn, Murray, Mar, Lennox, Botwell, Cassilis and Arran were the leaders of the Reformation in Scotland. Nearly all of these men were steeped in conspiracy, treason, blood and crime, and were the worst characters of the age in which they lived. Knox himself perverted the text of the Old Testament, in order to induce his followers to shed blood, and at a meeting of the Presbyterian preachers at Edinburgh, on the 27th May, 1561, the Council and the Estates were petitioned to "repress the Roman Anti-Christ, as otherwise the brethren would be obliged to take up the sword themselves for that purpose." Macaulay himself, a well-known partizan of the Presbyterian cause, shows clearly enough the persecuting spirit and acts of the system, but as I have already taken up more of your space, Mr. Editor, than I would wish, I must draw this letter to a close.

Thanking you for your kindness,

I am, Sir,

Your obedient servant,

JOS. P. MOLPHY,

Pastor of Catholic Church.

Strathroy, Jan. 8, 1877.

[From the WESTERN DISPATCH of January 17th, 1877.]

### THE CHURCH OF ROME.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—I see from your last issue, that the Rev. Father Moiphy and his numerous assistants are writhing under the wounds they have received in trying to defend the blasphemous doctrines, idolatrous rites and superstitions of the Church of Rome. They cannot bear to have the impious creeds of their Church brought before the public. They shrink back with horror from their own heathenish practices, when shown in the light of the nineteenth century. When I quote from their standard authors, and from the authorized creeds of their Church, which they as priests are sworn to observe, they tell me I am guilty of forgery. When I mention the worship they give and are bound to give to the Virgin Mary, saints, angels, images and relics, I am termed a slanderer. I suppose from these and other abusive terms they think to silence me, and to make the public believe that their wicked foolery and damnable doctrines are being misrepresented. Well, I pity these men in their blindness, and will deal as charitably with them as possible,

but I will drag forth from their hiding places into the realms of day the monstrous errors of their Church, and open her chambers of imagery that the light of God's truth may show to men the abominations and filthiness of the interior. They were the first to throw the stone, and while one lies within my reach, I will hurl it back edged with truth. After dooming the Protestant inhabitants of Strathroy, and every place else, to the miseries of hell in the world to come, I wonder how they can have the hardihood to walk our streets. Not only do I wonder at this, but I wonder also how the citizens of this town give of their means to the support of a system that has their destruction for its aim. Nay, do not think I am exaggerating, for I will soon establish what I have said. The following propositions, taken from Dr. Den's *System of Theology*, a text book for every Romish theological seminary, will put this matter beyond a doubt:—1. "Protestants are heretics, and as such are worse than Jews and Pagans." 2. "They are by baptism and blood, under the power of the Roman Catholic Church." 3. "So far from granting toleration to Protestants, it is the duty of the Church to exterminate the rites of their religion." 4. "It is the duty of the Roman Catholic Church to compel heretics to submit to her faith." 5. "That the punishments decreed by the Roman Catholic Church are confiscation of goods, exile, imprisonment and death." The following are the notes appended to the work known as the *Rhenish Testament*:—"PROTESTANTS. To be present at their service, and all communication with them in spiritual things, is a great and damnable sin." "The Church service of England, they being in heresy and schism, is not only unprofitable, but damnable." "The translators of the English Bible ought to be abhorred to the depths of hell." "Justice and rigorous punishment of sinners is not forbidden, nor Christian princes for putting heretics to death." "Heresy and apostacy from Catholic faith punishable by death." "Heretics ought by public authority, either spiritual or temporal, to be chastised or executed." Here is an oath taken from the Jesuit *Confession of Faith*, published in Germany, at Berlin, as late as 1829:—"We also swear that we will persecute this cursed evangelical doctrine as long as we have a drop of blood in our bodies; and we will eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded." These give but a faint idea of the persecuting doctrines frequently uttered by the Popes of the Romish Church, and adopted, sanctioned and promulgated by her councils. And all who have any acquaintance with that Church's history, know how faithfully they have been carried out on every convenient occasion. Her history is one of inhuman cruelty and bloodshed. In 1207, through the persecuting zeal of Innocent III and his legates, an army of 300,000 men was let loose upon the unoffending Albigenses and burghers who had incurred the implacable hatred of the Pope by daring to worship God as their fathers had done from the days of the Apostles, and as their own conscience, enlightened by Scripture, taught them to do. Beziers was the first town that was captured, and its inhabitants were given up, by the orders of the Pope's legate, to indiscriminate slaughter. "But how," said some of the commanders, staggered at such unlimited license, "how shall we distinguish the Catholics who are there from the heretics?" "Kill all," was the unhesitating reply. "Kill all: the Lord will know who are his!" Every human being in the town, to the number of 60,000, was slain, and then the whole consumed by fire. Space will not allow

me to detail this frightful war, which was prosecuted for nearly half a century, and in which nearly a million of lives were sacrificed to the fury of the vilest persecutors. Of this enormous barbarity, the guilt rests primarily and chiefly upon the Church of Rome. To exterminate the Albigenes, the Holy Inquisition was instituted—an institution, every principle, and law, and usage of which is so repugnant to liberty, humanity, justice and religion, that it could have had its origin and its sanction only within a body thoroughly pervaded by the spirit of the most fiendish cruelty and persecution. When I think of the rack on which innocent men and women were stretched till their limbs were disjoined and torn asunder—of the wheel upon which they were broken—of the hot pans in which they were roasted—of the “Beautiful Lady,” which embraced them, cutting them into a thousand pieces—of the screws, the iron chair and drop of water—when I think of those horrid instruments of torture and cruelty which sent thousands into eternity, I make bold to say, that *only* in the Apostate Church of Rome could such an institution be found. Out of many instances of the cruelty and revengeful spirit of Popery in France, I shall only mention one, the massacre of the Huguenots. The slaughter commenced on St. Bartholomew’s Day, the 24th of August, 1572, the holy Sabbath as it happened, when Admiral Coligny, the leader of the Protestants, was basely murdered in his lodgings, at Paris, whither, there is good reason to believe, he had been enticed on purpose by the king. In Paris, this butchery of Christ’s people lasted for seven days, during which the streets flowed with human blood. In pity for the feelings of the public, I dare not describe the scene. From the Capital, the massacre spread into the Provinces, where for nearly two months the sword of the persecutor continued to be bathed in the blood of the doomed Huguenots, till fifty thousand were slain. The tidings of this bloody sacrifice of the innocent spread consternation through all the Protestant states of Europe; but at Rome they were received with acclamation. The messenger who brought them was liberally rewarded; the Pope went into grand procession to the church, where high mass was performed, and the TE DEUM sung in celebration of the event; cannons were fired from the walls, to announce the joyful news to the surrounding villages; a cardinal was dispatched as legate to France, to thank the French king for what he had done, and animate him to finish his bloody work; and, as I have already mentioned, medals were ordered to be made, bearing on one side the image of the reigning Pope, Gregory XIII., and on the other, the angel of destruction, holding a cross in one hand, and in the other a sword striking the Protestants, with the inscription, “Huguenotorum strages, 1572,” “The slaughter of the Huguenots.” I might speak of the infamous Gunpowder Plot, the deliberate contrivance of the Roman Catholics to destroy, at one blow, the king and the heads of the principal Protestant families in England, and thereby secure the return of Popery to supremacy. I might narrate the horrors of the Irish Rebellion of 1641—a rebellion planned by Popish cunning, and exasperated by Popish malignity—“the Hibernian St. Bartholomew,” as it has been justly styled, but exceeding in its atrocities even that from which it receives its name.—I might go to Poland, and Germany, and Spain, or to any other place where Popery has had a footing, and show you there its cruel and persecuting spirit, but I must hasten to other subjects. Many good and liberal-minded people think that Popery has ceased to be a persecuting system. I ask them

to tell me *when* Popery ceased to be a persecuting system? I ask them to produce a single authoritative statement, from any quarter by which Romanists would consider themselves bound, declaring that the Church has given up the principle of persecuting heretics? I ask them to explain, by any process of rational logic, how a Church, which takes its stand on *infallibility*, CAN cease to be what in principle and spirit it has at one time been. If the Church of Rome has persecuted at any time, she *must* persecute to the end, or she is not infallible. The following passage from a circular just issued to his clergy by the Bishop of Minorca will, I think convince you that she is to-day what she has *always* been:—"We renew and reiterate our sentence of the highest order of excommunication against heretics of every sort, kind and description, against their pupils or adopted children, against their fathers, mothers, preceptors, and all who sit at meat with them. We fully excommunicate *all who aid or look kindly on them*; we excommunicate *the domestic servants of all heretics*; we excommunicate all and every person or persons who dare to let a house to a heretic or Protestant for school or services, and every one who gives money, or makes a loan, or leaves a legacy to such persons; we excommunicate every one who lives on terms of friendship with heretics, and every one who dares to say or write one word in their defence." I will add nothing further on this subject, only this, that we, as Protestants, ought to thank God that we are strong of ourselves, and under the protection of the British flag.

Apologising for this digression, I shall try now to answer another of those letters to which Rev. Father Molphy has affixed his name, and which shews the character of his religion about as well as anything I can advance. As a priest, he ought to "have compassion on the ignorant, and on them that are out of the way;" but instead of this, he resorts to the vilest abuse. Here is Christ's command to the members of His Church:—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. v., 44. I hope the Rev. gentleman and his assistants will measure themselves alongside of this and learn how they should conduct themselves. Rev. Father Molphy says that I have treated "of every subject which lies within the scope of theology and history." I thought he was either rusty or that he did not know a great deal, and now I have his own words for it. If he will remain on the field for a few weeks or months longer, I think I shall convince him that I know quite a number of subjects connected with his Church which have not yet been touched. He complains of the number of subjects on hand, but I would ask him to turn to his first letter and see who introduced them. I thought, at the time, that he had put more irons in the fire than he could attend to, but I had no complaint to make. However, if he thinks he could handle a single subject with more effect, and credit to himself, let him choose it at once, and recover his reputation. He says also, that I gave an "unfounded, untrue, unproved synopsis of seven centuries of the Church." This is certainly strong language, but, considering its source, it is weak, and disappears like snow on a hot iron when applied to the time-honored men from whose writings the synopsis is gathered, I ask the Rev. gentleman to go and study Mosheim's Ecclest. Hist.; Spanheim's Ecclest. Hist.; Greer's Epitome of General Councils; Horne's Popery Delineated; and then he will see the truth of my former assertions. Had I known

that the term Papist would be offensive to him, I would not have used it. But knowing that the Pope is called Pape in the French, Papa in the Latin, and that he is called Father by the members of the Romish Church, I did not think that the Rev. gentleman would be ashamed and offended to be called after his Lord, and Father, the Pope. To please him, I will avoid the use of the term in future. In proof of his absurd assertions, the Rev. gentleman quotes from the Fathers, and is evidently annoyed because he cannot prevail upon me to let go the Word of God, and plunge into their writings. I know well what the writings of *his* Fathers are, and from the late exhibitions we have had of what the *modern* Fathers can say without a blush, the public will be able to draw a good inference regarding the testimony of *his ancient* Fathers. Men who can pervert the Bible to suit their own infamous purposes, will have few scruples in twisting the writings of the Fathers for every time of need. I value the writings of the *Christian Fathers*, but even they are worthless, to prove which is the true Church. Her character is written in the Bible by a *Divine* hand; and that Church which cannot prove from the Bible that she is God's Church, is not His, but the devil's. If the Bible be against the Church of Rome, all the writings of the Fathers who have ever lived will not make her Christ's Church, nor save her from the wrath of a holy God. And the Bible is against her, to her everlasting condemnation. Let any man turn with an unprejudiced mind to the 2nd chap. of 2 Peter, whose successors the Popes pretend to be, and he will find such a description of the character of those infamous and wicked men, as will convince him that they are only "wolves in sheep's clothing." And let him read the xvii. and xviii. chaps. of "The Revelation," and from what he knows of the Church of Rome, he will be compelled to acknowledge that she is "THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH—drunken with the blood of the saints and with the blood of the martyrs of Jesus;" and doomed to destruction, root and branch. The Rev. gentleman proceeds to say, that he has proved this, that, and the other point. Now, to be candid with him, I see nothing he has proved but his own ignorance of Scripture and Church history, and his want of common sense and common civility. He disputes the time when private confessions of sin were first introduced. To save him from charging me with forgery, &c., as he continually does when he meets facts he cannot destroy, and arguments he cannot overturn, I would again call his attention to the fact that *private confession* was first introduced in the 5th century under Leo, and that "*auricular confession*" in secret to a priest, was first sanctioned under Innocent III., in the 13th century; Spanheim's *Eccles. Hist.*, sec v. and xiii. The Rev. gentleman has denied many things which no reader of history could deny, but surely he will not deny that private confessions are poured into his ear *once* a year by every member of his Church, and that, by muttering a few Latin words, after pocketing the confessional fee, he absolves or pardons the mortal sins of the kneeling penitent, and makes him just before God. Now, from the general teachings of Scripture we sin every hour. If any man will notice his thoughts for a few minutes in the light of a holy law, he will be amazed at the number of sins which can be laid to his charge in an hour. Counting 12 waking hours in the day, and 365 days in the year, we have 4,380 hours of many sins. How then can a Roman Catholic remember all his sins so as to make a full confession of them at one sitting once a



year? It is simply impossible. Granting that the priest has the power to forgive sin, which is awful blasphemy, if the penitent does not confess *every* sin even the least and get it pardoned, according to the Bible, he is guilty in the sight of God, and under wrath. "He that offends in one point is guilty of all." To get over this difficulty, and to make sure of her victims, the Church of Rome teaches that some sins are venial, or such as may be taken away by the sprinkling of holy water, counting of beads, bowing before the altar, or by doing penance in one or other of its innumerable forms. The Douay Catechism reduces the *deadly* or *capital* sins to seven—pride, covetousness, luxury, anger, gluttony, envy, sloth. The French Catechism issued by Bonaparte and the Pope, gives precisely the same number, with two slight verbal variations—what the former calls luxury and sloth, the latter calls wantonness and idleness. The Douay Catechism has also six sins against the Holy Ghost; but as they are not called *mortal*, we must consider only as venial. These are—despair of salvation, presumption of God's mercy, to impugn the known truth, envy at another's spiritual good, obstinacy in sin, and final impenitence. Then they are four particularly marked by Douay divines—wilful murder, sin of Sodom, oppression of the poor, and to defraud workmen of their wages. Now, a man may be unconscious of any of the seven *deadly* sins—of any of the six sins against the Holy Ghost, or of any of the four that cry to heaven for vengeance, it may not be in the power of any man to convict him of any *one* of these seventeen sins, and yet he may be under condemnation, because the love of God is not in him; and while his fellow-creatures are regarding him as a saint, worthy to be canonized and adored, all the benevolence of Heaven is looking down upon him with pity, as an enemy to God in his mind, and as belonging to that description of men for whom is reserved the blackness of darkness for ever. From whom does the Rev. gentleman get power to pardon sin? Is it from God, or the Church? If from the Church, then it is a vile deception practised upon those from whom the Bible is withheld. He quotes *again* Matt. xvi., 19, and *again* I tell him that the same power given to Peter was given to all the Apostles in common, but to none of them was given the power to forgive sin. Not one single passage can be quoted from the Word of God to prove that the Apostles understood our Lord to have bestowed on them the power of forgiving sins; nor is it recorded of any one of them that he took on him the authority to forgive sins, which none can forgive only. The following is the testimony of Peter and the Apostles to this truth:—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel and *forgiveness of sins*."—Acts v. 30, 31. And Christ Himself teaches us to ask God alone for forgiveness—"And forgive us our debts, as we forgive our debtors." He also prayed for forgiveness, and it was to God He prayed—"Father, forgive them, &c." The Rev. gentleman says that the power of forgiving sins being a part of the essential constitution of the Church, was to continue in the successors of the Apostles. I ask him to prove that this power invested in man is essential to the constitution of the Church, and also that this power was to continue in the successors of the Apostles. Does the Rev. gentleman claim along with the Pope to be a successor of the Apostles? If not, why, and by whose authority does he forgive sins? And where, I ask him, does he find his authority for asking people to confess their



sins to him? He refers to James v., 16—"Confess your faults one to another, and pray for one another, &c." I wonder if he means this as his authority? I know his Church does. Well, does the Rev. gentleman, after listening to the confessions of his people, turn round and confess *his* sins to one and all of them? If not, this passage is against him, for it says, "Confess your faults one to another." The simple fact is, this confessing of sins to a sinful man is a mockery before God, and is followed by the most wicked results. By it the priest learns the secrets of every family and individual under his care, and acquires a power over them which they dare not gainsay. This is why they pay him so much reverence, and this is why he can wring their money from them as it pleases him. He has the secrets of their hearts, and they are his slaves, young and old, man and woman. Space will not permit me to speak of the countless wrongs that have been done by the communications at the Confessional. Children have been made the accusers of their parents, and parents the accusers of their children to the keeping full of that terrible place of torture and death, the Holy Inquisition. Questions are put to young women, and answers expected that would disgrace this letter. No *pure-minded* man can carry out the teachings in the Confessional, and no woman can be pure as she leaves the box where she has poured into the ear of a priest the story of her life and thoughts. Consult Liguori, or Dona, whose teachings form the basis of the education of every priest, and you will be convinced of the truth of what I say. Here is what the Bible teaches about this doctrine, and it casts a dark shadow over the Romish Confessional: "The blood of Jesus Christ his (God's) Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John, i. 9. Is it to a *priest* we are to confess our sins, and from him expect forgiveness? Nay, it is to God alone we are to confess, and it is from God alone we are to look for pardon.

Unity of doctrine is the next point, but as I have already shown that such unity did not exist in the Church of Rome, I will only allude to it. What unity could there be in a Church in which there were two Popes contending for the supremacy at the same time, and each backed by thousands of deluded followers? What unity could there be in a Church whose infallible counsels have contradicted and annulled each other's decrees from time to time; and whose most imminent writers differ sadly on various doctrines? Why, does the Rev. gentleman not know that there have been and are still divisions in his Church? The Dominicans and Franciscans, the Jansenists and the Jesuits, and others, were directly opposed to each other, not only on matters of form and discipline merely, but upon the most fundamental points of doctrine. The Franciscans stoutly maintained that the Virgin Mary was born immaculate, while the Dominicans asserted that she came into the world under original sin; and by their quarrel the peace of Europe was disturbed for many a day. In later times the Jesuits and the Dominicans had a furious contest on the subjects of fate and free-will, &c. So much for the holy and infallible Church. Different sects within her bosom teach the most opposite doctrines; and they hate each other with a perfect hatred. Nothing can exceed the abhorrence with which the Jesuits speak of the Jansenists, of which see an example in the *Orthodox Journal* for July, 1820.

The next point is the headship of the Pope as successor of St. Peter. I think I showed clearly from Scripture in my first letter, that Peter was a most inveterate enemy to the Church of Rome. The Rev. gentleman has evidently considered it best to leave my arguments on that point alone, as he has never attempted to refute them. However, he might enlighten me by proving, *first*, that the words of Christ, "Upon this rock I will build my Church," apply to the person of the Apostle Peter. *Second*, if they apply to his person, he might show that they assign to him supremacy over the other Apostles. *Third*, that Peter was bishop of Rome. *Fourth*, granting Peter's supremacy, he might show that it was communicable to others as his successors. Finally, admitting all this, he might also show that the succession of Popes, from the days of Peter, has been uninterrupted, and that the supremacy of the Papal chair has been indefectible and unchangeable. He says that it is essential that the Church should have a head. Quite so, and Christ says He is the Head, and surely the Rev. gentleman would not make her a monster by giving her two heads, Christ and the Pope. I ask him *again* to prove from the Bible that Christ is the Head of the Church redeemed, and that the Pope is the head of the Church on earth. I do hope he will attend to this point. His assertion that he has proved the succession of the Popes, is merely a fable.

The Rev. gentleman accuses me of forgery when I say that his Church sanctions the worshipping of idols. Here is a sentence he quotes from the Council of Trent, and surely it cannot be a forgery:—"So that by the images which we kiss, and before which we uncover our heads and bow down, we ADORE CHRIST, AND HONOR THE SAINTS, whose images they are." Now, this *bowing* and *kissing* are the very terms used in Scripture to denote Divine worship; and the giving of which to any creature or image is declared to be idolatry. In the 72nd Psalm, the worship which shall be paid to the Messiah himself is expressed by the words—"They that dwell in the wilderness shall *bow before* Him," and in the 95th Psalm, it is said, "Let us *kneel before* the Lord our Maker." In both these passages, *bowing before* and *kneeling before* God and Christ are expressive of the worship paid to them. In Psalm ii. 12, the worship paid to the Son of God by the kings of the earth, is expressed by the words—"Kiss the Son;" and the seven thousand in Israel who had not been partakers of the sin of idolatry, are designated as "all the knees who had not bowed to Baal, and the mouths which had not kissed him." Hosea xiii. 2, the worship of the calves, the golden calves of Dan and Bethel, is represented as the most heinous idolatry. But *this very worship*, the Rev. gentleman says, his Church pays to the images of the saints, &c., and, therefore, according to his own showing, he, and the members of his Church, *worship* idols. "*Thou shalt not MAKE unto thee any GRAVEN IMAGE, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not BOW THYSELF DOWN to them, nor serve them.*"—Ex. xx. The Church of Rome has *made* such images, and enjoined the *kissing* of them, and the *bowing down* to them, therefore she wilfully violates the above commandment, and proves herself to be an idolatrous Church. The worship of the above calves at Dan and Bethel, and the worship of the calf at Sinai, was the same, in every respect, as the worship of the images of Christ, the Virgin, and saints in the Church of Rome, and hence it is the grossest idolatry, and an abomination in the sight of God.

In support of saint worship, the Rev. gentleman resorts to his former mode of reasoning, angels pray, saints are equal to the angels, therefore saints pray. It may surprise him a little when I tell him that the spirits of the departed are *not* equal to the angels. If he will take the trouble to examine the following passages:—Luke xx., 36, Matt. xxii., and Mark xii., he will find that they are *not* equal to the angels till the resurrection. It is then, when the soul is united to the body, and only then, according to Christ's own words, that saints are equal to the angels. I will allow the Rev. gentleman to pervert the writings of *his* Fathers, and the decrees of the councils of *his* Church, in any way he may think proper, but I will not allow him to pervert the pure doctrines of the Bible, and turn them to unholy and idolatrous purposes. Here is a quotation from his letter, "It is clear from Holy Scripture, and from the teachings of the early Church, that the Blessed Spirits in Heaven know what is going on on earth, for 'there shall be joy in heaven when one sinner doeth penance.'"—Luke xv., 7. We have here a good example of the Rev. gentleman's honesty, and of the manner in which he perverts the Word of God. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." These are Christ's words in the above passage, and they give no countenance to the barbarous austerities the Romish Church enjoins upon the members in the name of religion. Would the Rev. gentleman turn up the Greek word "*metanoias*," and see if it means "doeth penance?" With a solemnity that contrasts strangely with his writings, he says, "that the Blessed Spirits in Heaven know what is going on on the earth." To prove this, he says that Abraham knew of Lazarus' poverty, and of the voluptuousness of Dives, and so on. Did Abraham of old know such in his redeemed state? The Rev. gentleman would answer yes, I suppose, because Lazarus was carried "to Abraham's bosom." With all reverence for the expression, I must say that Abraham must have had an uncommon bosom; for into it all the faithful have been gathered, and will be gathered to the end of time. I think the Rev. gentleman must be trying a little deception in his interpretation of the phrase "Abraham's bosom," for he cannot but know that it signifies the blessedness of heaven. But, further, I ask him to prove "that the Blessed Spirit in Heaven know what is going on on earth." I submit the following passages for his consideration:—"Doubtless thou art our father, though Abraham be *ignorant* of us, and Israel acknowledge us not, thou, O Lord, art our father, our redeemer; thy name is from everlasting."—Isa. lxiii., 16. When speaking of a dying man, the writer of Job says, xiv., 20, 21—"Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." In Eccles. ix., 6, we find that the dead have absolutely no portion in anything that happens under the sun. Apart from this, I maintain that departed spirits must be everywhere present, before they are able to listen to the millions of prayers that ascend to them daily; and if they are everywhere present, then they are not equal to *angels*, but equal to *God Himself*. I offered in my last letter to become a worshipper of the saints, if the Rev. gentleman would point out a single passage in the Bible enjoining us to pray to the spirits of the departed, but he, seemingly, does not wish to have me for a convert. "O thou that hearest prayer, unto thee shall all flesh come." "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." "Draw nigh to God,

and he will draw nigh to you." "Whosoever shall call upon the name of the Lord, shall be delivered."—Ps. lxx. and l. ; Jas. iv., 8. ; Joel ii., 33. There are a few of the passages which point us to the Hearer and Answerer of all prayer, and of *Whom* it is written—"Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." The members of the Romish Church cannot allow God's Son to have the honor of having borne in His own body the sins of men, and of having taken them away by His death. They must do penance, they must suffer here and in Purgatory to help Christ in His work of saving them. By their ridiculous austerities they proclaim that He is not a perfect Saviour: and by their prayers to the Virgin, angels and saints they dishonor Him, and proclaim that He is not a perfect Mediator, and Intercessor.

Before closing I will give another example of the Rev. gentleman's *honesty and truthfulness*. In his last letter he says "Mr. Scobie says I acknowledged that the Catholic Church persecuted. He is here guilty of his usual falsehood. I acknowledged nothing of the kind. On the contrary, I declared, and still declare that his accusations are false, like everything else he has stated in his letters." Now, I will give you what I took for his acknowledgment of the fact. In a former letter, after denouncing Presbyterians as persecutors, he says—"It, therefore, ill-becomes a Presbyterian minister to hold up his hands in holy horror at the blood which others shed in the name of religion. It is known by what name our Lord called those who saw so plainly the mote in their brother's eye, but saw not the beam which was in their own eye." I charged his Church with persecution, and if language has meaning, the above is an acknowledgment of it. He mentions a few names as Presbyterian persecutors, but space will not permit me to show how false the charge. Even though persecutors could be found in the history of Presbyterianism, its principles are love to God, and love to man.

No, Rev. Father Molphy, I have had no assistance from any quarter, in refuting your fallacious arguments, and in exposing the unholy doctrines, and heathenish forms of your Church; nor do I need any. So long as I have the Bible, and the assistance of God's Spirit, I have all I require. I beg to thank you, Mr. Editor, for the space you have allowed me in your paper to defend the truth. The subject of my next letter will be, irrespective of the abusive language that may be issued in answer to this, **THE CHURCH OF ROME A COUNTERFEIT.**

ROBT. SCOBIE,  
Presbyterian Minister.

Strathroy, Jan. 15th, 1877.

[From the WESTERN DISPATCH of January 31st, 1877.]

### THE UNITY OF CHRIST'S CHURCH.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—There is a small animal called by zoologists *Pulex*. Josh Billings says "it is the smallest animal of the brute creation, and it bites on the run," and "it will go all over a man's suburbs in two minutes." When this little animal bites, the same humorist tells us that the only way to deal effectually

ally with the case is "to quit business of all kind and hunt for him, and when you have found him he is not there." Most of your readers will recognize the animal by this description. Rev. Mr. Scobie resembles in his travels no other being that I can think of, for he also "bites on the run, and when you have found him he is not there." He says I "complain of the number of subjects on hand." Oh, no. I have no complaint to make on the subject at all. Mr. Scobie may treat of all the subjects which are dealt with in the *American Cyclo-pedia* if he likes within three or four columns of your journal. I merely let the public understand that the writer who thus evades answering the arguments which effect the real issue between us, proves that he cannot answer them, and that his lucubrations are and must be balderdash. He calls upon me to choose a subject. I intend to do nothing of the kind, for several reasons, one of which is because a subject, the "unity of Christ's Church," was chosen by Mr. Scobie, and I proved that his thesis—that is to say the main proposition which he maintained, was a complete failure. Your readers will remember that Mr. Scobie then denied his thesis, thus acknowledging the failure, and showed that he did not so much as understand what a thesis is. I adopted Mr. Scobie's subject and proved that the unity requisite in the Church of Christ is found in the Catholic Church, but Mr. Scobie has not *attempted* even to refute my main arguments; instead of this he brings in as many different subjects as would require me to write books enough to fill a large library, if I were to attempt, *pulex-fashion*, to follow him. Now, I would not blame any writer, who, while treating satisfactorily the main point at issue, proving it and refuting objections, would refer in a cursory way to a few other points, which have more or less connection with the subject at issue. But a man who endeavors to avoid answering actual reasoning, by braggadocio and improved bluster about the "blasphemous doctrines, idolatrous rites and superstitions of the Church of Rome;" about her "impious creeds, heathenish practices, wicked foolery, damnable doctrines, monstrous errors, abominations and filthiness," proves himself an imbecile or a knave, and will be regarded as such by all who know what reasoning is. A prick of a pin will make a bag of wind collapse: so this summary of the first column of Mr. Scobie's last epistle needs only to be quoted, and it is seen to be ridiculous and puerile.

Mr. Scobie may pursue whatever course he pleases. He may attack the Catholic Bible, he may invent stories of Catholic persecution, he may appeal to humanity against the horrors of "Popery in France" or elsewhere, he may deny the persecuting spirit of Presbyterianism in its various forms under Calvin, Knox, Oliver Cromwell, and others down to our own day, he may treat fifty other subjects if it so pleases him, but as the Unity of the Church of Christ has been the real subject at issue, I shall treat of this subject especially in this letter, and I shall not enter at length upon any other until it shall be seen to demonstration not only that the Catholic Church possesses the Unity which is a mark of the Church, but also that his Presbyterianism is totally devoid of this characteristic; and until it shall appear conclusively that Mr. Scobie's arguments against Catholic unity are as false as are his own forgeries. When I shall have finished this subject, I may or may not select from his vagaries some one of the hundred or so subjects he has touched on so superficially, and if I do so he may expect that his arguments on it will be as completely answered as they have been which concern unity.



The unity of the Church of Christ consists 1st, in her teaching the same doctrine everywhere and at all times. This is clearly set forth by our Lord Himself, who commanded his Apostles, "Teach *all* nations to observe *all* things whatsoever I have commanded you ; and behold I am with you all days even to the consummation of the world."—St. Matt. xviii., 20. Here it is seen that Christ's doctrine is to be taught in its fulness, and that it is not lawful for Christians to reject any part of it. Now it was proved already in my first and second letters that both Mr. Scobie and the Westminster *Confession of Faith* teach that some of Christ's doctrines may be rejected without excluding from his own fold which is in Scripture declared "the pillar and ground of truth." In fact so certain is it that Presbyterianism does not teach all Christ's doctrine, that Mr. Scobie himself acknowledged that the Presbyterian Church is not the true Church : "I am not so presumptuous as to say the Presbyterian Church is the true Church." He then explains that "believers of all Churches constitute the true Church." This certainly puts on a par those who hold with Mr. Scobie's Church that some men have been created by God for the purpose of being damned, and those who believe with holy Scripture that God wishes all to come to the knowledge of the truth and to be saved. It puts on a par those who with Brigham Young count their wives by the score, and those who with Henry VIII. kill and put aside their wives at will, and those who with Luther, Melancthon and Bucer, are ready to permit a man to have two wives at once, as these did for Phillip Langrave of Hesse, and those who receive the doctrine that the husband can have but one wife, and the wife but one husband. I might multiply proofs that the aforesaid doctrine saps the very essence of unity of faith ; but I will only add that the Westminster *Confession of Faith*, which Mr. Scobie is bound to teach, acknowledges that Presbyterianism does not possess it, when it declares that "the purest churches under heaven are subject to mixture and error." It is because of the absence of Christ's *One Faith*, that Presbyterians and other sects can sit down together to consider what doctrines (of Christ) may be compromised or thrown aside for the nonce, so that an "Evangelical union" forsooth may be effected ; and this they do, once in a while, just as coolly as if they were huckstering beef for a set of crockery, or peas for a pair of Wellington boots.

On the other hand, the Catholic Church proclaims to all nations the one faith, teaches the same doctrines in Rome and Constantinople, in England, in Canada, and in Japan. And the quotations I already made from St. Irenæus, Tertullian, Origen, Sts. Cyprian, Ambrose, Augustine &c., prove that the doctrines which she teaches to-day, to *all* nations, she taught from the beginning. So that she alone can be the Church with which Christ promised to remain teaching "all days even to the consummation of the world." She alone possesses the *One Faith* spoken of in Eph. iv. 5.

In addition to the Scriptural evidence which I advanced on this point, I also proved all this by the testimony of writers who are acknowledged by Mr. Scobie to have belonged to the Church when she was pure. Now how does Mr. Scobie meet these Scriptural and historical evidences ? The Scriptural evidences he passes over without a word ! The historical evidences, he says he will not believe, because he wants Scriptural evidences ! Again we trace the path of little *Pulex*. But charlatanism like this will have no weight with an intelligent public. I have given both Scriptural and historical evidence : and



as I foresaw even when I wrote my first letter that he would betake himself to this subterfuge, I even then exposed the trick which Mr. Scobie was preparing to make use of, and I said "the trick, however, will not succeed," and I proved by a course of argument that the kind of history of which we are now treating, is a kind which cannot be gainsaid. I quoted the sayings of men who were Christians when even Mr. Scobie says the Church was pure—men who lived during the first one or two hundred years of the Church's existence, and who were fully competent to attest the doctrine believed and received direct from the Apostles.

It follows from the above considerations that the unity of Faith, essential to Christ's Church, is to be found only in the Catholic Church. I showed, in the next place, that unity of discipline is also essential to the Church. In connection with this *thesis* I proved these four propositions:—

1st—That the Church of Christ requires a *visible* head by Divine appointment.

2nd—That St. Peter was appointed the first visible head of the Church.

3rd—That the headship passed to the lawful successors of St. Peter.

4th—That the lawful successor of St. Peter is the Pope.

How does Rev. Mr. Scobie reply to my proofs of these four propositions?

In his first and second letters he made an attempt to upset my proof of the doctrines contained in them; but as I demonstrated the absurdity and falseness of *every* objection which he advanced, he perceived that he had failed, and now he says he will only *allude* to the subject of unity. What? is it possible that after making such an onslaught on the authority of the Pope that one would think it would have capitulated to him had it been as strong as 100 Malakoffs, he is so straitened in argument that he can now only *allude* to it! bark at from a distance! as a cur does when he has been worsted in a savage attack upon a mastiff, and he knows he can get no more satisfactory revenge. Now, let it be understood, that a disputant is bound by the laws of logic to disprove the arguments by which an adversary sustains his thesis, and to refute the objections which are brought against his own. This Mr. Scobie has not attempted even to do; so that I claim to have established my four propositions presented above, and to have refuted his thesis completely, though by boasting and violent abuse he tries to make his readers believe the contrary.

But Mr. Scobie does make a few attempts to *weaken* though not to refute my position. He says *first* that his historical synopsis (including the rise of the Pope's authority in the 4th century, yet its being unheard of until Leo I. claimed it in the 5th) is correct because he quoted it from Mosheim, Spanheim, Greer and Horne. As I already proved from writers of an earlier date than either the 4th or 5th century, that the authority was *fully recognized* both in the east and west long before either date mentioned, I need not repeat my proofs. I have only to say that any author that makes the statement which Mr. Scobie quotes, is just as unreliable as he is himself. The authors Mr. Scobie quotes are all violent partizans of Protestantism, and I object entirely to his quoting their speculative opinions, or even their notion of facts as against the Catholic Church. Their testimony is worth much when they testify against themselves and the Protestant cause of which they are partizans, but for statements of Catholic doctrine and church history their testimony is of no weight whatever. We must look to the

authorities from which they derive their information, and judge according to *their weight*.

However, what will the public think of Rev. Mr. Scobie's honesty when I state that I have Mosheim now before me, and that I find even in Mosheim the acknowledgment: (3rd century, chap. 2.) "The Bishop of Rome is supposed by Cyprian to have had *at this time* a certain pre-eminence in the church; nor does he *stand alone* in this opinion." It is true the author next endeavors to show that this pre-eminence was more nominal than real; but I have given already from St. Cyprian extracts which prove distinctly every one of my four propositions, I did the same by other authorities, and Mosheim acknowledges that those authorities exist. I am therefore right in saying that when he makes the concession against himself, he speaks the truth which is wrung from him against his will; but when he speaks against Catholics, his statements must be suspected as those of an enemy. At all events in the above extract Mosheim acknowledges that in the 3rd century the pre-eminence of the Pope was *fully recognized*, as he says a little lower down "in the universal church," 100 and 200 years before Mr. Scobie says it was heard of!

I presume this will suffice to show that I am not astray when I state that Mr. Scobie's church history is the product of "unscrupulous dishonesty or gross ignorance," or more likely both.

From all this it will be seen that Mr. Scobie's boast that he will "convince me that he knows quite a number of subjects connected with the Church which have not yet been touched," is but the vamping of a braggart.

The next argument which Mr. Scobie advances against my thesis is thus set forth: "There have been two Popes ruling at the same time each backed by thousands of followers. Councils have reversed the decrees of Council; and some religious orders have opposed the doctrines taught by other religious orders." I answer: There were never two Popes ruling at the same time. There was one Pope, and one man and even two claiming to be Pope at the same time: but this no more invalidated the claim of the rightful Pope, than the claims of Simon Magus invalidated the authority of the true God, or than the claims of Jack Cade invalidated the rights of King Henry VI.

As to Councils reversing the decrees of Councils; since only Ecumenical Councils are believed to be infallible, having authority over the whole Church, I have to deal only with them. Now, it is not true that any Ecumenical Council ever reversed the doctrinal decrees of another Ecumenical Council. Matters of *discipline* may be changed from time to time, but the *doctrines* of the Catholic Church to-day are the same as they were at the Council of Nice, A. D. 325, and at the Council of Jerusalem held A. D. 51 (Acts xv), and the dogmatical decrees of those Councils are received with the same respect as they were when they were issued.

Next a word about difference of opinion which existed in the Catholic Church. I must here premise that the Jausanists who are numbered by Mr. Scobie as a sect among Catholics, were no more Catholics than are Presbyterians. They were excommunicated for teaching the doctrine which both they and the Presbyterians borrowed from Paganism: the doctrine of *fatalism*. They might be called Presbyterians in this respect, but Catholics they were not, and are not, for they still exist as a separate sect, *protesting* against the *one* Church of Christ.

The Franciscans, Dominicans and Jesuits are Catholics ; and *all* teach *all* the doctrines of the Church, including the doctrines of the Immaculate Conception of the Blessed Virgin. In matters not of faith, the Church does not bind her children to any particular opinion ; as for instance in matters merely political, or other matters not revealed by God. Some doctrines which necessarily follow from known revelation, but by reasoning not equally clear to all, have been for a time doubted by some who were not contumacious. Such was the dogma of the Immaculate Conception of the Blessed Virgin. The Church, always inclined to the side of mercy, did not pronounce excommunication against those who disputed the doctrine, before her positive definition was issued, though she herself, always right, continually held the doctrine. This is no objection against unity of FAITH.

The third and last objection made by Mr. Scobie is that I ought to have proved my thesis in a different way from the one which I have chosen. I should have shown "*first*, that the words of Christ, 'Upon this rock I will build my church,' apply to the *person* of the Apostle Peter. *Second*, if they apply to his person, &c." Now, if I ought to have chosen this method of proof, instead of the method I took, it should be all the easier for Mr. Scobie to show that my method of proof is no proof at all. This he has not attempted to do except by the lame argument which I have just quoted and refuted. His line of argument reminds me of a certain pedant who was present at a High School examination in a town which shall be nameless. The Euclid class was called up, and one of the pupils demonstrated very well the 5th Proposition, Book 1st. Our pedant listened very attentively, and remarked to the teacher at the close of the proof: "A-h ! this demonstration may be good enough, but many mathematicians consider the method rather inconclusive. The—a-h—perfect demonstration is by *fluxions*." Of course the teacher saw at once that the pedant knew nothing of either Euclid or fluxions ; and Mr. Scobie is in the same predicament. He evidently knows no more of one method of reasoning than of another.

I have said enough for the present on the "Unity of the Church." I have answered all that Rev. Mr. Scobie was able to say on this subject, I will, therefore, now say a few words on some of the many subjects with which the Rev. gentleman deals.

Regarding persecution, I can only say a few words, as I have already trespassed on your space more than I would wish. I cannot, and do not deny, that Catholic governments, or at least governments called Catholic, have punished, sometimes most severely, sometimes even with death, those who taught heresy ; but the Catholic Church is not responsible for the acts of any civil government or ruler. The charge of religious intolerance which the malicious and ignorant bring against Catholics is one by which they hope to inflame the public mind against us. They shut their eyes to the fact that Protestants have been guilty of enormities at least fully equal to those which Catholics have committed ; and among Protestants, the Presbyterians above all have systematized persecution, and made of it a tenet, though Mr. Scobie in his 2nd letter denies both of these facts, and stated that the Presbyterian "doctrine emphatically condemns it." In his last letter, however, he barely acknowledges the *possibility* that there have been Presbyterian persecutors. He did not, however, explain the conduct of Knox, and of the Scotch preachers who in 1561

petitioned the Council and Estates to persecute the Catholics.

The Westminster *Confession of Faith*, which Mr. Scobie is obliged to teach, declares it to be the Christian's duty arising out of the second commandment, to disapprove, detest, oppose all false worship, and according to each one's calling, to remove it and all monuments of idolatry, chap. xxiii, and by the Acts of Parliament embodied in the National Covenant and approved formally by the Presbyterian church of Scotland, it is ordained, "That Papistry and superstition may be utterly suppressed \* \* \* all Papists and priests are to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion." It appears then that while Catholics and others have in excess of zeal shed blood under the name of religion, it was reserved to Presbyterians to shed blood *by virtue of God's commandment*. Yet we find Mr. Scobie professing a holy horror of persecution, and declaring that the principles of Presbyterianism are "love to God, and love to man." It is no wonder that the great American statesman, Jefferson, said in a letter to Wm. Short, found in his published letters, "the Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious \* \* Calvin consumed the poor Servetus because he could not subscribe the proposition of Calvin that magistrates have a right to exterminate all heretics to Calvinistic creed, &c." It cannot be effaced from the records of history, that wherever the reformers of the 16th and 17th centuries became the triumphant party, not content with the free exercise of their own religion, they violently overturned that of their ancestors, and carried on the most severe and oppressive persecution against those who continued to adhere to it. This was the case in England, Scotland, France, Ireland, Germany, the Low Countries, Sweden, Denmark, Switzerland, Geneva, &c., though in different manners, and with different degrees of violence.

But what is to be said of the treatment of the "unoffending Albigenses," as Mr. Scobie calls them? According to Mr. Scobie, an army of 300,000 men was sent by Pope Innocent III. against them because they were good Christians, and they were slaughtered without mercy, 60,000 having been slain in the single town of Beziers, in the south of France. The truth is that the Albigenses were bands of lawless ruffians who over-ran the south of France, sacking and burning churches, and killing and committing every kind of outrage upon all who did not belong to them, not sparing the widow or the orphan, age or sex, so that Raymond, Count of Toulouse, the principal sovereign in the south of France, was obliged to seek the aid of the King of France to assist him in quelling these pernicious sectaries, and when peaceable means failed, Innocent III. aided in inducing the king to declare war against them. It was necessary by force to prevent the spread of their practices, and to break up their bands. War is always cruel, civil war especially, and no doubt, on both sides, many excesses were committed; but during the war which followed those excesses are much exaggerated by Mr. Scobie, and the Pope was not responsible for them. The details of the war were carried on by Arnold and Simon de Montford without the Pope's knowledge, and as neither of these was even a model Catholic, it is not honest to hold the Catholic Church responsible for their acts. The *American Cyclopaedia* says that 20,000 were killed at Beziers, not 60,000 as Mr. Scobie asserts.

The massacre of Paris on St. Bartholomew's day in 1572, I acknowledge to

been unjustifiable, but the blame should be laid where it is due, on the unrelenting Charles IX. and the unprincipled Catherine de Medicis. These were goaded by the protracted rebellion of the French Protestants, by the frequent destruction, by continuous sacking of churches, and especially by the murder of the Duke of Guise; still the massacre was unjustifiable. To show how unjustly this massacre is attributed to the Catholic Church, I will merely quote the following passage from the *American Cyclopaedia* :—

"A grave question has arisen as to the supposed complicity of the Papal court in the massacre. The dispatches of the Papal Nuncio at Paris seem to set this question at rest \* \* \* The government at Rome would hardly have asked information about a conspiracy in which they had borne a part, and the Nuncio in a secret dispatch would hardly have spoken in terms of such condemnation of a plot in which his superiors were implicated."

Mr. Scobie also endeavors to exaggerate the number that perished. The *American Cyclopaedia* says—"The number of persons put to death in all France is variously stated at 100,000 to 1,500. The former number is doubtless much too great, the latter much too small." It was, therefore, a massacre carried out by politicians, for political purposes. There are good reasons to believe that not even 1,500 were killed: but at all events as the Catholic Church had nothing whatever to do with the matter, it does not concern me to enter any further into its details.

Mr. Scobie has not made any attempt to justify his numerous forgeries. My own quotations have all been authentic, being taken from the works named by me; his have all been forgeries, being taken second-hand from unreliable controversialists. In Mr. Scobie's last letter there are *at least* two *new* forgeries. His statements about the massacre of Paris and of the Albigenses I do not style forgeries, because he quotes no authorities. Those statements are his *own falsehoods*; but when he quotes authorities, he is invariably guilty of forgery. One forgery is the "Jesuit's oath, published at Berlin in A. D. 1829." "We also swear that we will persecute this cursed evangelical doctrine, &c., violently and deceitfully." I have before me the history of the Jesuits by J. Cretinean July, in which all the vows of the Jesuits are given. They comprise poverty, chastity, obedience to the superior and to the Pope, but not a word about persecution of Protestants. Published at Berlin in 1829. I presume the "Jesuit's oath" that Mr. Scobie talks about was not in English. Let us have the original, and either Mr. Scobie himself or the author from whom he has borrowed the translation, will be found guilty of deliberate falsehood, or gross ignorance of the language he has attempted to translate.

The excommunication said to have been issued by the Bishop of Minorca, is also a forgery. As I have already trespassed too much on your valuable space, I will not enter at length upon the proofs of this forgery. I will merely state that its original is to be found in *Tristram Shandy*, and the indecent *Ingoldsby Legends*. Was it from these sources Mr. Scobie borrowed it?

I would wish, Mr. Editor, to refute Rev. Mr. Scobie's arguments against the invocation of saints, and against confession, but I have already taken up too much of your space. I will, therefore, only say that the confessional is an admirable means of preserving weak mortals in the path of virtue. The consciousness that when we have offended God, we must confess our sins in order to obtain forgiveness is a great preventive of sin. Mr. Scobie stated that



the first time a mortal man heard the confession of sins in order to forgive them was in the 5th century. I quoted Tertullian and St. Cyprian of the 2nd and 3rd centuries, who declare that by means of confession to the priest forgiveness of sins is obtained, and Mr. S. now pretends that he spoke only of *private* confession. He acknowledges then that confession of sins was the practice of the church from the beginning. Does he practice public confession? The fact remains that the priests of the period when the Church is acknowledged to have been pure, exercised the authority granted to the Apostles by our Lord: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."—St. John xx., 23. The Holy Scripture is itself perfectly clear in teaching that the Apostles received the power of forgiving sins, and that the successors of the Apostles possess the Apostolic office, and the early Christian writers and Fathers are quite clear in teaching that the words of our Lord were always understood in this way by the Church.

I am, Mr. Editor,

Yours sincerely,

JOS. P. MOLPHY,

Pastor of Catholic Church.

Strathroy, Jan. 27th, 1877.

[From the WESTERN DISPATCH of February 7th. 1877.]

## THE CHURCH OF ROME A COUNTERFEIT.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—From a rapid glance at the letter which appears in your columns to-day, I see that a fresh hand has taken up the pen in defence of the doctrines of the Church of Rome. Of late, our town has been distinguished, in a way, by visits from the higher dignitaries and controversialists of that Church. Each of my letters has to encounter a new champion, and each champion, so soon as he feels the sling-stone of truth penetrating beneath his cunningly devised armor, retires quietly that some greater Goliath may take his place. If this controversy continues, I suppose we may expect a visit from Pio Nono himself. I am sorry to see that the latest champion differs not from the preceding ones, in his treatment of myself and the subject under discussion. Undeniable truths, and authentic quotations, are termed forgeries and falsehoods. Myself he compares to a lively "*Pulex*." I accept the compliment, and promise him that I will bite more deeply in the future, and still escape the priestly traps set for my capture. Before showing the falsity of this last ungentlemanly and demoralizing letter, I shall treat of the subject intimated in my last, viz., "*The Church of Rome a Counterfeit.*"

I shall begin with Rome's counterfeit of *the saints* of God. Now, a *saint*, in the sense of Scripture, is a holy or godly individual—one who is holy and godly by profession, covenant, and conduct. He is born again of the Spirit of God, sanctified, justified, and united to Jesus Christ—and who lives here as a stranger and pilgrim, looking for a better life to come. If you look at the beginning of the Apostolic Epistles, you will see at once who the saints truly are—even all, who belong to Christ, and are His genuine friends. One of the



Epistles is addressed "to the saints which are at Ephesus;" another "to the saints and faithful brethren in Christ which are at Colosse," and so on. Thus it appears, that renewed and sanctified men and women, however poor in this world, are *saints*, as much as the Apostles and martyrs; and that God alone can create them. Let us now attend to the manner in which the Church of Rome makes *saints*, and what kind of *saints* they are, when made by her. She has a catalogue in which she registers the names of those she deems worthy of dwelling with God, and who deserve to be honored by those on earth with the veneration they pay to the blessed in heaven. On the day the *saint* is to be made, by having his name enrolled in the *canon*, the Pope officiates in white, and his cardinals are dressed in the same color. "St. Peter's Church is hung with rich tapestry, upon which the arms of the Pope are embroidered with gold. An infinite number of lights blaze all around the Church, which is crowded with pious souls, who wait with devout impatience till the new *saint* has made his public entry, as it were, into Paradise, that they may offer up their petition to him without any danger of being rejected. The expense altogether of this religious farce amounts to about 25,000 Roman crowns, or £6,000 sterling."—*Encyclopædia Britannica*. Some of the saints made by the Church of Rome, and exalted to heaven to be "venerated, adored, worshipped"—the words of the *Trentine Catechism*—have been worthy of her. Some have been traitors, and villains, and murderers. Thomas Beckett was one who deserved to be punished as a traitor and rebel against his sovereign, rather than to have been esteemed a *saint*. Ignatius Layola, the founder of the Order of the Jesuits, whose name is synonymous with treachery, fraud, and villainy, is another of her *saints*. Dominic de Gusman; or Saint Dominic, is another of her *saints*. He was the founder of that horrible tribunal, the INQUISITION—that slaughter house and shambles of human beings. Animals are not roasted until they are killed; but this *saint* provided for the roasting of his fellow creatures' flesh whilst yet ALIVE!!! Such are some of the *saints* made by the Pope, and raised by him to the realms of the good as objects of veneration and worship to the members of the Church of Rome. Are not such a vile *counterfeit* of those faultless ones, washed in the blood of Jesus, and now around the throne of God and the Lamb? The *saints* of the Church of Rome are taken from a select and favoured class, the SAINTS of God are chosen from *all classes*. Her *saints* are created by the Pope; God's SAINTS are made *only* by Himself. Her *saints* are raised by the Pope to be the objects of creature worship; the SAINTS of God are exalted to glory to praise and adore their Saviour. Judge, now, of the difference between the SAINTS of God, and the *counterfeit saints* of the Church of Rome.

The Church counterfeits also, *the ground of the sinner's acceptance with God*. The following is the Scriptural ground for our acceptance:—"The blood of Jesus Christ His Son cleanseth us from all sin,"—or, "He shall justify many, for He shall bear their iniquities,"—or, "They washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God." True, Rome sends forth from the voices of her thousands *Christe eleison* (Christ have mercy upon us)—"O Lamb of God, that takest away the sin of the world, have mercy upon us;" but that is just the *counterfeit bait* by which she allures the ignorant to ruin. If she *denied* the efficacy of Christ's blood to save, then the multitudes would be shocked and desert her. This

she knows, and therefore she resorts to an awful and deceitful counterfeit. The same mass that sends up "O Lamb of God, &c.," proves beyond contradiction, that the death of the Lamb of God can save no man—that Christ must, again and again and again, be brought down from heaven to earth, and offered up on that altar, soul, body and divinity, by the priests of Rome, for remission of sins. The Bible says, "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high—by *one offering* he hath perfected for ever them that are sanctified." But in opposition to this, every priest of Rome swears in the creed of Pope Pius IV., "I profess that in the Mass is offered unto God a true, and proper, and propitiatory sacrifice for the living and the dead." Who then is the Saviour? Is it the priest who offers the sacrifice, or the sacrifice which he offers? Is it the priest who even *MAKES* the thing to be sacrificed, or the piece of bread which he pretends to be the Son of God? It must be one or the other, or both combined. But neither the death of Christ on Calvary—nor the offering of Him up times without number on the thousands of Romish altars, is sufficient to atone for the sins of Roman Catholics. They must pay the priest to get their sins *pardoned*; they must do penance to *atone* for their sins; they must step into purgatorial fires after death to *suffer* for sins, while their friends on earth must pay dearly for masses to get them out of these fires. All this, and more, Roman Catholics must do before they can cherish the hope of entering heaven. What then is the death of Christ, but a convenient pedestal on which to elevate Popes and priests and deified men, to a place where they may be able to satisfy for the sins of their fellow-men, and co-operate with the Son of God in securing heaven and eternal life for them. "As a single drop of Christ's blood," says the Maynooth class-book, "was sufficient for the redemption of the sins of the whole world, there remains an infinite hoard of his merits at the disposal of the Church for the service of her children." What a *convenient counterfeit* of the merit of Christ's sacrifice! Well might the infidel Pope exclaim—"How lucrative for us that fable of Jesus Christ." In short, Roman Catholics must *buy* that salvation which Christ has bought with His blood, and which God proclaims free, and offers to all men *WITHOUT MONEY, AND WITHOUT PRICE*; they must suffer and atone, and atone and suffer to accomplish the redemption which Christ has accomplished. Here is a question I would like my Rev. opponents to answer. If sufferings after death in that *imaginary place* called Purgatory, take away sin and prepare the sufferer for heaven, will not the sufferings of the lost in hell take away their sins and prepare them for glory? If not, why?

The Church of Rome counterfeits also, that *holiness* without which no man shall see the Lord. This counterfeit begins at baptism, which ordinance is substituted for "the washing of regeneration and the renewing of the Holy Ghost." Holiness, according to the Bible, is a gracious conformity to the law of God,—*"I will put my spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments and do them."*—"This is the love of God, that we keep His commandments." But, according to Rome, this is not holiness at all. The holiness of her saints consists chiefly in the observance of evangelical counsels, "*infallible counsels*," perpetual celibacy, voluntary poverty, and monastic obedience. By a strict observance of these, though not *essential* to salvation, her saints not only

become holy themselves, but lay up a store of it which they can impart to their less observant neighbours. I find the saints of Scripture crying out, while they wash the feet of Christ with their tears, "Behold, I am vile—enter not into judgment with thy servant, for in thy sight shall no man living be justified"—"for thy name's sake, O Lord, pardon mine iniquity, for it is great." How different Rome's saints must have been! In the common Missal I read, "*Grant that by the merits and death of St. Nicholas, we may be delivered from eternal flames.*" The Bible says, "Be ye blameless and harmless, the sons of God without rebuke, *in the midst* of a crooked and perverse nation, among whom shine ye as lights in the world, holding forth the word of life." But the Church of Rome says this won't do. If you would reach true holiness, you must go *out of the midst* of that nation—you must retire from society, and go and bury yourself within the walls of a cloister. Christ says, "If any man will come after me let him deny himself, and take up his cross and follow me." But Rome says that this is not all *essential* for the common sort of disciples; it is enough if they do penance, and live a decent life, and sign themselves with the cross from day to day. This, with a touch of purgatorial fire is quite enough for the salvation of a common individual. But it is not enough for those who wish to secure a quantity of merit or holiness to give to others who may lack sufficient to take them to heaven. No, they must wear hair shirts, and scourge themselves well-nigh to death, and walk without shoes, and starve out a miserable existence as patiently as a Hindoo devotee. O wretched *counterfeit* this, of the holiness that is pleasing to God!

See, too, Rome's *counterfeit of spiritual worship*. How is God to be worshipped? Our Lord answers this question thus, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Paul says, Phil. iii., 3, "For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." What does Rome say to this mode of worship? She says that it does not suit her purpose. She must have something that will meet the carnal taste—something that will regale the senses, and stir up the natural emotions—something that will soothe men into a pleasant dream, regarding their state before God, and that will lead them to believe that they are spiritual and devout. For this purpose she *counterfeits* the worship God asks from intelligent creatures, in the witcheries of a carnal service, to which painting, and imagery, and music, and architecture, and endless decorations and ceremonies, are made each to lend its highest enchantment. How pleasing to the natural and unregenerated man is such worship! He has no desire to meet with God in spirit-communication. He shrinks from soul-converse with the Almighty. He would rather worship in some other way, and the Church of Rome furnishes that other way. Her worship is not designed to reach and lead to a change of heart, but to please and regale the senses, and lull the soul into profoundest spiritual slumber. But more awful still, Rome removes, I shudder to use the word *counterfeit* here, the Great Being whom we are commanded to worship, from the scene of worship altogether. "Thou shalt WORSHIP the Lord thy God, and Him ONLY shalt thou SERVE." How does Rome obey this command? Let the images and crucifixes which her members kiss, and before which they bow tell—let the prayers they offer to departed spirits, and to the Virgin Mary, declare how God is removed from the scene of worship. She finds that it would

not be convenient to place a holy and sin-hating God *only accessible through the mediatorship of Christ*, before the minds of the millions who have been trained in a religion that ministers to the wants of a sensual and depraved heart, and that keeps them in grossest ignorance of spiritual things. And, therefore, she *creates* her *mediums* of worship. She makes and sets up in Christ's stead, not golden calves, and Baals, and Molechs. Such unsightly creatures would shock her people. To avoid the barbarous and shocking, she *makes* images of saints, exhibits a harrowing spectacle of our dying Lord, and elevates a decorated statue of the Virgin, and commands her members to worship God through these as mediums. I challenge the world to prove that this is not grossest idolatry. As I have already stated, for the same kind of worship three thousand were slain at the foot of Sinai—and for the same kind of worship, Israel was punished with drought and famine for three and a half years, and four hundred and fifty of the priests of Baal were destroyed at the base of Mt. Carmel. God is jealous, and will suffer no rival, either in the Virgin, or in the saints. The Church of Rome has done her heathenish work well. She has succeeded in dragging her people down from the worship of the true God through the *mediatorship* of Christ, to the worship of Him (?) through the *medium* of idols and graven images.

The audience chamber of the Almighty which the sinner is invited to enter and make known his requests, confess his sins, and spread out his wants before a listening and merciful Father, is converted by the Church of Rome into a confessional box, in which a presumptuous priest occupies the position of God, listening to the confessions of sinful men, and pretending to grant them pardon. God says, "*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" But Rome says, confess your sins, not to God, but to the priest, and for a sum of money named, he will grant you absolution. This is a daring imposture. The *right* of God to forgive *freely* the sins of the penitent, is claimed and exercised by a priest to forgive, not the penitent only, but every individual who pays the money, and makes his confession.

See also, Rome's counterfeit of the humble *pastors and teachers* of God's people. Our Lord said to His disciples, "*Be not ye called masters, for one is your master, even Christ;*" and the disciples said of themselves, "*Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand*" —"*the elders which are among you I exhort, who am also an elder*"—"we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." See those *pastors and teachers* changed into Popes, Cardinals, Bishops and Priests, and each and all invested with Divine attributes, and wielding God-like power over the millions. Priests—the very term is a mockery before God. Priests had their day under the Mosaic dispensation, when sacrifices were necessary, and mediation required. But the Gospel dispensation acknowledges no priest but Christ, no sacrifice but His. The term *priest* and *bloody sacrifice* go together. When an end was made to sacrifices in blood, an end also was made to the priesthood. True, the priests of Rome pretend to offer in Mass the body, &c., of our Lord; but where is the sacrificial knife to slay the victim? and where is the blood of the sacrifice? Christ was offered *once for all*, and yet apostate Rome will persist in offering Him ten thousand times. See then, the humble *ministers* of Christ changed into *beings* who can

create God, bruise him with their teeth, and swallow Him again and again, and before whom the people must say "the confiteor" on their bended knees.

God has given us the Bible to be the unchanging *standard of faith and life*, whereof it is written, "Sanctify them through thy truth, thy word is truth"—and is "*profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.*" See its evidences counterfeited and burlesqued, in Rome's lying legends placed side by side with its miracles; and its sacred truths counterfeited and poisoned, at once in the mingling of apocryphal fables with its divine pages, and in placing on the same level with it, and as essential to the discovery of its sense and meaning, of an unknown gigantic mass of documents, not capable of being even *handled*, much less read and understood. Has not the Church of Rome made the Word of God of none effect by her unholy traditions? Would not Christ say to her as He said to the Jews, "Why do you also transgress the commandment of God for your tradition? You have made *void* the commandment of God for your tradition." The Apostle Paul foreseeing, as it were, Rome's huge system of imposture by traditions, says, "Beware lest any man cheat you by philosophy and vain deceit; according to the *tradition of men*, according to the elements of the world, and not according to Christ."—Col. ii., 8. Christ says to His followers, "Search the Scriptures," but Rome says, NO; you must not handle the Bible; you could not understand its truths; you must look to the priest for all the knowledge in Divine things you require; he will be God's mouth-piece to you, and put you in the right way to merit salvation. Hence the Roman Catholic dares not open the Word of God, which is *only* able to make him wise unto salvation. He dares not exercise his own judgment on religious matters, but must submit in all things to the man-god the Church has placed over him.

Rome counterfeits also, the supreme dominion of Christ, and the vital union of His followers to His person, and that solemn truth, "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Christ's dominion and Headship, she counterfeits in the supremacy of His pretended Vicar and Viceregent—"receive the tiara adorned with the triple crown, and know that thou art the FATHER of Princes and of Kings, the RULER of the World upon earth, the VICAR of our Saviour Jesus Christ." These are the words addressed to Popes at their Coronation, and to make any comment upon them is useless. "*I am the vine, and ye are the branches,*" says Christ, but this sacred union of His people to Himself, the Church of Rome changes into slavish submission to her impious creeds, and doctrines and ceremonies. These gracious words, "*Believe on the Lord Jesus-Christ, and thou shalt be saved,*" she turns into—believe and submit to my authority, and you are safe. And, as we lately heard, she turns the solemn truth, that out of Christ there is no salvation, into the dogma that there is none out of that community of which the Pope is the head. Dr. Wiseman writes—"The Catholic Church is as a city to which avenues lead from every side, towards which men may travel from any quarter by the most diversified roads—by the thorny and rugged ways of strict investigation—by the more flowery paths of sentiment and feeling; but, arrived at its precincts, all find that there is but one door to the sheep-fold—narrow and low, perhaps, and causing flesh and blood to stoop as it passes in. They may



wander about its outskirts ; they may admire the goodliness of its edifices and its bulwarks ; but they cannot be its denizens and children, if they enter not by that one gate of absolute unconditional submission to the teaching of the Church." O fearful counterfeit of Christ and His words, "I AM THE DOOR, by Me if any man enter in, he shall be saved,"—" Strive to enter in at the strait gate."

But Rome not only counterfeits the *way* to heaven, but *heaven* itself. We have been taught by the Bible to believe in the *stingless and peaceful death* of God's people—"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin ; and the strength of sin is the law ; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." "Blessed are the dead who die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors." There is no peaceful death for the members of the Church of Rome, for beyond is purgatory with its frozen plains, on the one hand, and its flaming regions on the other. To that place of hottest fires, and intenser cold, *merciful* Rome sends the departed spirits of her children, that they may be cleansed from their sins, by roasting and freezing alternately. O CRUEL MOTHER ! But why does Rome doom her members to the torture of purgatory ? For the simple reason, that she may *extort* money from the surviving relatives to bring them out. One instance will show to what lengths this deception is practised to wring money from the poor and ignorant. Two weeks ago, not ten miles from Strathroy, a Roman Catholic died suddenly while driving home. The *humane* priest informed the poor sorrow-stricken woman, that the spirit of her husband had gone to purgatory. How did he *know* where the spirit had gone ? And by way of administering consolation, he demanded \$24 for the performance of six Masses to bring the spirit from the torments of that place. Could he bring the soul forth ? All the priests of Rome say so, but whether they believe it, is a different matter. What could the widow do ? She could not bear to think of her husband's soul being amid those flames, but she had not the money to pay for the offered relief. She had a cow, which she was ordered to sell, in order to raise the amount, but some friends interfered and prevented the sale of the cow. When this project failed, she was ordered to sell some pigs, but through friendly persuasion, she retains her cow, and pigs, while the soul of her husband is doomed, I suppose, to remain in purgatory till the money is forthcoming. O priest, servant of Jesus, showing sympathy to the widow, and kindness to the fatherless ! Just now, both in Scotland, England and America, the laws are laying hold of those men called Spiritualists, and throwing them into prison as "deceivers, imposters, and thieves." What have Spiritualists done to merit such treatment ? Nothing, in comparison to what the priests of Rome are doing every day, and yet the laws don't reach them. *O Justice awake !* But to return, Rome counterfeits the very *heaven* of God, of which our Lord said, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me," and of which holy men of old sang, "whom have I in heaven but thee?" But the heaven of Rome is as full of gods and goddesses as there are canonized saints, who share with the Father and with the Son the homage and affection of the Church. The following is a prayer found in the fore-front of each of the four volumes of the Roman Breviary—the Prayer Book of the Romish priesthood—"To the most holy



and undivided Trinity, to the humanity of our crucified Lord Jesus Christ, to the fruitful purity of the most blessed, and most glorious, and ever Virgin Mary, and to the whole body of all the saints, *be eternal praise, honor, power and glory, from every creature, and to us the remission of all sins, through infinite ages of ages. Amen.*" This is one of the most unblushing pieces of *polytheism* to be found anywhere on record.

But higher still in the scale of her blasphemous pretensions, Rome counterfeits the *unity and moral government of God*. As a sign board over her door she exhibits to the world, "*Credum in unum Deum*"—"I believe in one God, the Father Almighty." Is Rome consistent in this declaration? If she believes in *One God*, why does she invest Popes, cardinals, and an innumerable train of sinful men with His inalienable functions, attributes and actions; and why does she give to her millions of images, and departed saints, the worship which is due to Him alone? "I am Jehovah, that is my name, and my glory I will not give to another." "There is none good but one, that is God." "Thou only art holy." "The Lord, whose name is Jealous, is a jealous God." What comes of the unity of this Great Being in the worship of "the Queen of angels," and "Mistress of the world?" What comes of it in the functions and powers of the Pope, "the Most Holy Father" at Rome? What comes of it in his "unlocking the treasures" of the Divine mercy to sinners, and telling the very years by which he, "the Good Father," is pleased to shorten the torment of souls in the unseen world? What comes of it in the entire powers of the Romish priesthood, absolving men from the guilt of the most secret sins confessed to them—and in bringing down the Son of God to earth, and then offering Him up to the Father for remission of sins of the living and of the dead? As for the moral government of God, what is the entire fabric of the Papal power—what is the Pope's dispensing with oaths and divine laws—what is the Inquisition, with the whole infernal machinery for detecting, judging, and *avenging even to death the most latent heresies*, but a frightful caricature and counterfeit of the government of the unseen adorable God?—as Pope Clement VII., and his cardinals, in a letter to Charles VI., once throwing off for a moment even the thin disguise, said, "*As there is only ONE God in Heaven, so there cannot, and there ought not to be, but ONE God on earth!*"

Space will not permit me to enumerate all the *counterfeits* of Rome. She institutes *five* sacraments which have no authority from the Bible, and *counterfeits* Baptism and the Lord's Supper. In short, she COUNTERFEITS EVERYTHING in connection with Christ's religion. Her great power lies in counterfeiting. If she openly denied the Bible, and the existence of God, and the atonement and mediation of Christ, then we would know that we had an open foe to grapple with. But she cunningly pretends to acknowledge the Bible, while she ignores it as a complete rule of faith; she pretends to worship God, while she gives His worship and homage to a thousand others; she pretends to believe in the atonement and mediation of Christ, while she makes atonements without number, by offering Christ on her altars, and assumes to herself the right of mediation; in a word, she bows down, and, professing herself to drink of those living streams of the Church's consolation, poisons them, and bids the deceived world drink of them and die. But we know that Babylon is foredoomed—that she has even prepared her own funeral pile—that counterfeits ever carry with them the means and material of ultimate detection

and destruction. "Thy God, O Zion, reigneth"—"greater is He that is in you, than he that is in the world"—that "infallibility," mimicked only and counterfeited by Rome, will yet prove Rome's utter overthrow. But what toils and struggles are to precede this consummation, is altogether another question. In the meantime it is ours to cry, "How long, O Lord, holy and true," wilt thou suffer this huge system of iniquity to prevail in the world to the destruction of souls? "Arise, O God, plead thine own cause."

Mr. Editor, you may wonder why I have not replied to the last letter, signed Rev. Father Molphy, but said to be composed by Archbishop Lynch, of Toronto. My reason for pursuing the present course is, that I wanted to contrast some of the leading doctrines of Rome with the teachings of God's Word, and place them side by side before the public, which I could not have done by following the different writers in their style of argumentation. However, I intend to reply to the last letter as soon as my time will permit me. I don't like the idea of great men writing behind the screens, and getting another to sign their writings. Does it not look like a *counterfeit* here too? You are about to limit us, I see, to a column or so. I am willing, on condition that my opponents lead off in this, as they have done from the beginning.

Yours very truly,

ROBT. SCOBIE,

Presbyterian Minister.

Strathroy, Feb. 6th, 1877.

[FROM THE WESTERN DISPATCH OF FEBRUARY 21ST, 1877.]

## VENERATION OF SAINTS AND SACRED IMAGES.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—Once more Rev. Mr. Scobie appears with a letter evading entirely the points at issue between us. He says "he has not replied to my last letter \* \* because he wishes to contrast some of the leading doctrines of the Church of Rome with the teaching of God's word, &c." He also states the falsehood that a number of dignitaries, Archbishop Lynch probably included, wrote my letters in succession. Even if this were as true, as it is false, it would scarcely be a sufficient reason in the eyes of the public for his completely abandoning the thesis which he originally put forward with such a flourish of trumpets, and such boasts of "victory." It would not be hard to believe that the arrant nonsense written over Mr. Scobie's name is his own, for after his braggadocio, his abuse, his deliberate falsehoods, his patent forgeries, all of which I pointed out by the batch, I might have believed him capable of all the miserable attempts at reasoning which appeared over his signature, only I happen to be familiar with the hundred times refuted accusations of which Mr. Scobie assumes the paternity.

My thesis that "the Catholic Church possesses the unity which is a mark of the Church of Christ, and that Presbyterianism is totally devoid of this characteristic," has been proved so conclusively, and so completely have I answered all Mr. Scobie's objections to it, that he has been utterly unable to reply. I have, therefore, a perfect right to claim that this matter is settled. I may, therefore, now say a few words on another point. Rev. Mr. Scobie has,

as usual, rambled from one subject to another, asserting much, boasting much, but proving nothing, and refuting none of my proofs.

He first gives an absurd account of the "making of saints" in the Catholic Church. He quotes, to substantiate his falsehood, the *Cyclopædia Britannica*. The quotation completely misrepresents Catholic doctrine and practice. Every Catholic knows, and every rational Protestant knows, that the Catholic Church does not pretend, by the ceremony of canonization, to introduce "the new saint into Paradise." It is not to the *Encyclopædia Britannica* that an honest man will have recourse, if he wishes to know what the Catholic doctrine really is. He will have recourse to the decrees of the Church itself; and if the decrees of the Church are quite different from the statements of such men as Mosheim, Spanheim, and the writers in the *Cyclopædia*, the decrees of the Church must be accepted as the correct authority, against which the statements of prejudiced controversialists are of no weight whatever.

André's *Canon Law* defines canonization: "the judgment pronounced by the Church that a person died in the state of the sanctity, and that during life he gave by miracles or otherwise remarkable proofs of his virtues." Bergier's *Dictionary of Theology* gives substantially the same definition. It therefore appears that the Church does not pretend to "make saints" by canonizing them. They were saints, heroes of Christianity when they lived and when they died; but the Church does not permit them to be invoked or honored publicly until she has officially pronounced upon their sanctity; and that sanctity must be attested by the very strongest evidences of virtue before the official sanction is given. This course is certainly more wise than that of the Presbyterians, who leave to every fanatic the liberty of decreeing the sanctity of accomplices in murder, such as John Knox and the first Apostles of Presbyterianism in Scotland, who counselled and approved the persecution of Catholics under the blasphemous pretence of obeying God's commandment by "removing the monuments of idolatry."—*Presbyterian Longer Catechism Question, 108, and Confession of Faith, ch. xxiii.*

Having disposed of Mr. Scobie's calumnies concerning the canonization of saints, I may next treat of the honor which the Church pays to saints and their images: for this subject is connected with the former. Mr. Scobie says on this: "the heaven of Rome is as full of gods and goddesses as there are canonized saints, who share with the Father and the Son, the homage and affection of the Church." He then quotes from the Roman Breviary a prayer recited by the priests every day, offering homage and honor, first to the adorable Trinity, and then to the Blessed Virgin and all the saints. Here I must compliment Mr. Scobie for his first act of honesty. Hitherto his quotations have been in almost every case glaring forgeries, as I proved; but for this ONCE his quotation is correct. However, Mr. Scobie is careful even this time not to be honest long. I am, therefore, suspicious that his honest quotation now results rather from fear of new exposure, than from love of truth. Immediately after his fit of honesty, he adds: "this is one of the most unflinching pieces of polytheism to be found anywhere on record." I intend, Mr. Editor, in this letter, to prove that this is a slander. Again Mr. Scobie states that we give to "images and departed saints the worship which is due to Him (God) alone."

I propose, therefore, to deal with these subjects, and for sake of clearness I

shall divide my argument into distinct propositions, as I did when treating of the "Unity of the Church."

Proposition 1st.—It is lawful to honor the saints.

2nd.—It is lawful and useful to invoke the angels and saints, that is to ask their prayers.

3rd.—It is lawful and laudable to honor sacred images.

1. In proving that we may honor the saints, I need not enter upon the vindication of the illustrious saints, Thomas A. Beckett, Ignatius of Loyola, the founder of the Jesuits, and Dominic; from Mr. Scobie's calumnies; for this would lead to the treatment of several subjects which have no actual connection with the question with which I intend to deal. However, I will say this much in regard to the three saints named, viz., that as when Mr. Scobie quotes authorities, they are authorities of no weight, or he forges them; so now as he attacks these three without citing authorities, we have only Mr. Scobie's word that their characters were bad. Now, as I have already shown that Mr. Scobie does not scruple to state what is false, the three saints will not suffer in their good name from his attacks. I shall, before closing this letter, give a new proof that Mr. S. does not scruple to tell a falsehood when he imagines it will serve his purpose. At present I shall merely state that in my last letter I proved Mr. Scobie to be guilty of one false charge against the Jesuits; it is therefore as impertinent as it is immoral to slander them again without even attempting to substantiate his former slander that they take an oath "to persecute Protestants \* \* \* violently and deceitfully \* \* \* with words, deeds, and sword."

Now, to my subject proper: it is lawful to honor the saints. One would think that this proposition is so self-evident that it should need no proof. The saints are the friends of God in heaven, reigning with Christ in glory. Children are commanded to honor their parents. *Ex. xx., 12.* Subjects are commanded to honor the king.—*1 Pet. ii., 17,* and in *Rom. xii., 10,* Christians are exhorted to "love one another with brotherly love: in honor preventing one another." That is, as the Greek and Latin show, "in honor leading the way (*proagoumenoi*) for one another." If then dignity, superiority, talent and virtue entitle their possessors to honor, why should we cease to honor those same persons when they have entered upon the joys of eternal life? In fact we read in Holy Scripture that angels were honored with most decidered outward marks of religious reverence. This was the case when Josue encountered the angel who informed him: "I am the Prince of the host of the Lord."—*Josue v., 15.* "Josue fell on his face to the ground, and worshipping said: What saith my Lord to his servant?" Again (*Num. xx., 31*), Balaam did precisely the same thing when he recognized the angel who was about to slay him; and both Josue and Balaam evidently did what was the custom of the people of God when they encountered men remarkable for holiness on earth; for we read that the prophets Elias and Elisens were revered in the same way when living.—*3 Kings xviii., 7;* *4 Kings ii., 15;* (*Protestant Bible 1 and 2 Kings*). With greater reason then did Josue and Balaam honor the heavenly spirits.

It will be noticed here that the word "worship" is used in the Catholic Bible: whereas "bowed down" is the Protestant reading. Mr. Scobie has asserted that both words mean the honor which should be paid only to God: "Divine Worship." The fact is these words do not necessarily mean "Divine

Worship," and in these passages they only mean the reverence due to saints. Even the word "worship" is sometimes used to mean this lesser honor; and the English Church prayer book uses it for the respect with which a husband should regard his wife. The husband is made to say "with my body I thee worship."—*Marriage Service*. However, as this word "worship" is now usually used only for "Divine worship" (*latria*) it becomes somewhat ambiguous, and is seldom used in the sense of the inferior honor (*dulia*) paid to creatures to whom honor is often due, as the Apostle says: "Glory and honor and peace to every one that worketh good."—Rom. ii, 10. Mr. Scobie objects to the Catholic practice of honoring the saints, that "Scripture forbids and condemns saint worship,"—(letter 2,) and that "this very worship," which the heathens paid to Baal and other idols "the Church pays to images of Christ, the Virgin Mary and saints." In proof of this he puts in capital letters my correct quotation from the Council of Trent, sess. 25, "WE ADORE CHRIST AND HONOR THE SAINTS" (letter 3), and by the way this is one of the passages of which he *forged* a version, "the images of Christ, &c., \* \* \* are to be consecrated and duly worshipped" (letter 2). Now, that Mr. S. is guilty of calumny is clear from the fact that the Council expressly states here that there is a vast difference between the two: Christ, "we ADORE," the saints—workers of good, who, according to St. Paul, ought to be honored, we "HONOR," but do not ADORE. It is, therefore, not only lawful, but it is highly commendable to honor the saints of God. The prayer, which Mr. Scobie quotes from the Roman Breviary, honors the saints only as they deserve; so Mr. Scobie's horror at the pretended polytheism will excite only contempt for his buffoonery. "May this honor," the prayer says, "be offered by every creature through endless ages of ages." Well, as we read (St. John xii., 26,) that God Himself honors them, and as that honor will endure for endless ages <sup>as</sup> ages, it cannot be wrong for us, God's creatures, to rejoice that such shall be their glory.

2. I have next to prove that it is lawful and useful to invoke the angels and saints. Mr. Scobie says that "the prayers we offer to departed spirits (God's saints), and to the Virgin Mary, remove God from the scene of worship." As reason for this he says, "God is only accessible through the Mediatorship of Christ." There is evidently an allusion intended here to 1 Tim. ii, 5, "For there is one God, and one Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all." \* \* \* \* \* Now, it is quite true our Lord Christ Jesus is the only Mediator who gave Himself for our redemption; but this does not prevent us from asking the prayers of pious friends on earth, and we know that Protestants too ask the prayers of "spirits on earth," as Mediators, not of redemption, but of intercession, and the practice does not interfere with the Mediatorship of Jesus; for Scripture says, "the continual prayer of a just man availeth much." Should the just man die and be admitted to heaven, why should his mediatorship of intercession begin at this moment to interfere with the mediatorship of Christ? The principle is precisely the same. The advocacy of Christ in heaven is none the less powerful because we ask the prayers of our fellow creatures on earth; so Christ is none the less our Advocate, if we ask the prayers of the saints in heaven; and as the prayers of the just on earth avail much with God, the prayers of the just in heaven, both angels and saints, are still more powerful.



That both the angels and saints pray for us is seen in Apoc. v., 8 (Protestant Bible Rev.) "the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints." (viii., 4).—"And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel."

I proved before from Zach. i., that the angels pray for us on earth and that their prayers are heard. I proved from the joy that exists in heaven when one sinner doeth penance (Luke xv., 7), and from 1 Cor. iv. 8, that the blessed spirits in heaven know what is done on earth. I showed that from the words of our Lord those passages apply to saints equally with the angels; for their glory is the same, the enjoyment of God's vision, and our Lord says they are equal. Matt. xxii, Mark ii., Luke xx. It follows, therefore, that the prayers of the saints equally with the prayers of the angels are powerful with God.

We have in Daniel x., 13, an example of how the blessed spirits strive in holy contest as to which will obtain for those committed to their care the choicest blessings of the Almighty; "the prince of the Persians," the angel that protects the Persians thus strives against Michael, "one of the chief princes," and the angel that reveals the matter to Daniel. In Jeremias xv., 1, we read: "the Lord said to me, if Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth." Moses was then over 800 years and Samuel over 600 years dead; yet Almighty God plainly indicates that they were accustomed to pray for the Israelites, and that He was accustomed to hear them; but on this occasion, owing to His indignation, He would not do so. The books of the Maccabees, I might also quote as Scripture. They were received in the early Christian Church; and our blessed Lord keeps the feast of the dedication, which was established by Judas Maccabeus.—St. John x., 22; 1 Macc. iv., 59. However, as Protestants in this country do not receive them, I shall at present waive my right to quote them as such. But as historical records they show what was the practice and belief of the Jews before our Lord's coming. Now, in these books, we find (2 Macc. xv., 12, 14) that the departed spirit "Onias, who had been high priest, a good and virtuous man, &c., held up his hands, praying for all the people of the Jews." Then Jeremias appeared, and Onias said, "This is a lover of his brethren and of the people of Israel. This is he that prayeth much for the people and for all the holy city, Jeremias, the prophet of God." Our blessed Lord was accustomed to rebuke the Jewish errors; but this doctrine so far from rebuking and correcting, He approves. After showing (Luke xvi.) how the unjust steward had provided friends for himself who would succor him when he would be steward no longer, and after expressing regretfully that the children of light do not in the spiritual order do similarly, He says, "Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." This is clearly a reference to the doctrine that the saints may aid us in attaining heaven.

The same doctrine is taught by the earliest Christian writers, who received the Christian doctrine from the Apostles: Saints Ignatius, Hegesippus, Irenæus, Cyprian and Origen. It is found in all the ancient liturgies, the Latin, Greek, Coptic, Syrian, Ethiopian and Mozarabic. It could not have been introduced so universally into the Church by imposture, without leaving some



trace of the first attempts at innovation, and of the opposition which pure Christians showed. It is, therefore, evident both by Scripture, reason and history that this is the Apostolic doctrine. This last mode of reasoning is applicable also to the 1st and 3rd propositions, as well as to the 2nd.

3. My third proposition is that "it is lawful and laudable to honor sacred images:" that is to say the images of persons worthy of honor, such as Christ and His saints. In Ex. xxv., 18, 19., we find that God ordered "two cherubims of beaten gold" to be placed "on the two sides of the oracle or tabernacle, and the way in which these were to be placed is most carefully described. God also ordered Moses to make a brazen serpent as a sign; and whosoever was bitten by the fiery serpents which infested the Hebrew camp was cured by looking upon it. This was, as we learn from our Blessed Lord, a symbol of Himself. (St. John iii., 14.) Those who are bitten by the fiery serpent, the devil, are healed by the blood of Christ crucified.

The ark of the covenant was likewise a symbol of God's presence: and when Josue and the ancient of Israel approached it they prostrated themselves upon the ground. Josue vii. 6. The great respect which was shown to the ark may likewise be seen in 2 Kings vi., Ps. xcvi., 5, 1 Par. xxviii., 2, (Protestant Bible, 2 Saul vi., Ps. xcix., 5, 1 Chron.) It is of these and similar sacred images and symbols, that Mr. Scobie says: that the respect shown to them "is declared to be idolatry," letter 3; and Mr. Scobie's rule of faith, the Westminster confession, styles them "Monuments of idolatry." More appropriately may Mr. Scobie's letters and his rule of faith be called monuments of blasphemy and folly. In fine, it is a part of human nature to revere the images of those we love, referring our respect to the original. Those who have deserved well of their country have statues erected to them by a grateful public, why should not Christ and His saints be similarly honored? As by bad pictures and images men are led to evil: so by the pictures and images of Christ and His saints we are led to imitate their virtues and good works. However, as images do not pertain to the essence of religion, it is a matter of the jurisdiction of the Christian Church to decide to what extent they are to be permitted or encouraged.

Having already carried this letter to considerable length; I will make very short my answer to Mr. Scobie's objection drawn from Ex. xx. It is forbidden in the commandment to make "graven things" for the purpose of adoring and serving them as the idolaters did. The term "graven things" may be proved from Holy Scripture to mean "idols," and not "sacred images." The introduction of the term "image" into the text, as is found in the Protestant Bible, is a falsification. The correct reading, as found in the original, may be seen in the Catholic English version. It therefore avails nothing against my thesis to quote the falsified text against the Catholic practice; and still less will it avail to put the *interpolated* word in large capitals, as Mr. Scobie does. This makes a show of learning; but "when you have got it, it is not there."

I must now notice a couple of quibbles which Mr. S. raised against my second proposition. The first is that the saints will not be equal to the angels until the resurrection. In three passages I quoted it is stated that in the resurrection they shall be equal. Why is the resurrection here specified? Because the Sadducees who denied the resurrection were raising a difficulty about the resurrection, and our Lord answers this difficulty by showing that in

the resurrection the saints enjoying the Blessed Vision of God shall be equal to the angels. But the saints who "have paid the last farthing" enjoy the Beatific Vision immediately after death, as we learn from 2 Cor. v., 6 that immediately after they are "absent from the body" they are "present with the Lord." Therefore, also St. Paul (Phil. i., 23) desired "to be dissolved and to be with Christ." Now, the Beatific Vision consists in "seeing God as He is," in "knowing as we are known," and in "being like unto God."—Matt. v., 8, 1 Cor. xiii., 12, Jno. iii., 2. It follows then that the likeness and equality which will exist at the resurrection between the saints and angels will be also immediately after death.

The next quibble is against the text "there shall be joy in heaven upon one sinner that doth penance." Mr. Scobie has said that the rendering "doth penance" is incorrect, that it should be "repenteth." To my present thesis, which regards the knowledge of the saints in heaven, it makes no difference whether we say "doth penance" or "repenteth." The text proves in either case that the saints know what is passing on earth. It is, therefore, a quibble to raise the question of the meaning of this word, without a refutation of the thesis in support of which I adduced it. However, I shall remark that I am quite prepared to show that the Greek *metanoia* in its Christian sense means penance; that is to say, "repentance or sorrow for sin, joined with the works of mortification, which among Christians should accompany such sorrow." Etymologically the word means "repentance," as *Logos* means a word. But for both of these words there is a peculiar Christian meaning which is more sublime. *Logos* means the Son of God, and *metanoia* means "repentance with satisfaction for sin," that is to say, penance. This can be proved by Scripture, by the use of the Christian Greeks, by the authority of Jerome who translated *metanoia*, *poenitentia*, penance, and by other authorities.

I shall now call attention to a deliberate falsehood concocted by Mr. Scobie concerning myself. The retailer of such slanders, does not deserve, even by courtesy, the title Reverend, which means "deserving of honor." He states that not ten miles from Strathroy, a priest informed a certain woman that her husband, who died suddenly, was in purgatory, and would be delivered by the "performance" of six masses, at a cost of \$24. A pathetic! picture is then drawn of the cunning priest's efforts to mulct the poor widow in the aforesaid sum. A pen and ink sketch of a cow and pigs completes the caricature. I am the only priest within ten miles of Strathroy, and I hereby brand the story as a falsehood from beginning to end, and Mr. Scobie I brand as a deliberate slanderer. Let him bring forward his proofs, or submit to be held up to public scorn as a CONVICTED SLANDERER.

He takes occasion from this tale to declare that the laws should treat the Catholic priesthood as worse than "deceivers, imposters and thieves." Mr. S. here shows the real spirit of Presbyterianism, which he hypocritically described as "love for God, and love for men." The Presbyterian spirit is that which is set forth in the "National Covenant," demanding civil pains and penalties not only against Catholics, but against all who will not accept the Presbyterian tissue of absurdities, as the perfect religion of Christ. Thanking you, Mr. Editor, for your kindness, I remain, very sincerely yours,

JOS. P. MOLPHY,

Pastor of Catholic Church.

Strathroy, Feb. 20, 1877.

[From the WESTERN DISPATCH of February 28th, 1877.]

## THE UNITY OF THE CHURCH OF ROME.

*To the Editor of the Strathroy Dispatch.*

DEAR SIR,—Amid the incessant volley of abuse the Rev. Father Molphy discharges, it is difficult to discern the subject he pretends to discuss in letter No. 1. But as he himself calls it "Unity," I have no objections to look at it under that title, "The unity of the Church of Christ," he says, "consists first in her teaching the same doctrines everywhere and at all times." The sophistry here is easily detected. If we proceed by the same method of reasoning, we shall find that the *unity* he claims for the Church of Christ, by her teaching "the same doctrines everywhere and at all times," is the same in kind as that which binds together all the great heathenish systems on earth. The followers of Mahomet teach *the same doctrines everywhere and at all times*; therefore, the *unity* amongst the Mahomedans is the *unity* which distinguishes the Church of Christ. Brahmans, too, teach *the same doctrines everywhere and at all times*; therefore, the *unity* of those deluded idolaters is the *unity* of the Church of Christ. No, Rev. Sir, the *unity* of Christ's Church *does not consist* "in her teaching the same doctrines everywhere and at all times;" but in her teaching *the doctrine of her Lord, and Head, Jesus Christ, everywhere and at all times.* "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, *even* unto the end of the world." I agree with the Rev. gentleman, when he says, that "the Catholic Church proclaims to all nations the one faith, teaches the same doctrines in Rome and Constantinople, in England, in Canada, and in Japan." But I deny that her proclamations of faith and doctrine, near and far, prove that she is the Church of Christ. On the contrary, they prove beyond contradiction, that she is one of those great systems that "have changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

Making reference to the verse just quoted, "Teaching them to observe all things, &c.," the Rev. gentleman says, "Here it is seen that Christ's doctrine is to be taught in its fulness, and that it is not lawful for Christians to reject any part of it." He might have gone a little further, and said, that it is equally unlawful to *add* to any part of it. But I suppose, he finds it necessary, in the present circumstances, to hide and withhold, and disfigure the truth as much as possible. Nevertheless, I will bring it into open day. Christ Himself sets a fence around His doctrines, and woe be to those who break through it. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD to these things, God shall add unto him the plagues that are written in this book; and if any man shall TAKE AWAY FROM the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19. Does the Church of Rome neither "ADD TO" nor "TAKE AWAY FROM" the doctrines taught by Christ? Did He teach the Immaculate Conception of the Virgin? Nowhere does the Bible say she was born without sin. The Virgin herself declares that she was a sinner. Luke i. 47—"And my spirit hath rejoiced in

God my Saviour." A woman born without sin did not require a Saviour. Only a pardoned sinner *can rejoice* in a Saviour. If then the Virgin was sinless, as the Church of Rome maintains, these, her own words, are without meaning, and could not have been spoken by her. Has the Church of Rome taught this absurd doctrine "everywhere and at all times?" Why, it was only decreed by the Council of Basil in the 15th century, and according to the Rev. gentleman's own showing, there are still those in the Church who reject it. Did Christ teach that men should bow the knee to the Virgin's image on earth, and address their prayers to her spirits in heaven? No, He condemns it. "Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve." Has Rome taught that she was to be worshipped as occupying a superior position to that of the Saviour, "everywhere and at all times?" The first worship offered to her was by Pagans in the 4th century. In the 6th, the title "Mother of God" was given to her, and so on, till she rose to that position which draws forth from her suppliants the prayer, "Holy Mother command thy Son." Here, then, we have a kind of conglomerate doctrine which Christ never taught, and which the Virgin condemned, and which the Church of Rome had not in her infancy.

Did Christ teach the doctrine of *infallibility*? No such doctrine is to be found in Scripture. Has the Church of Rome taught this dogma "everywhere and at all times?" Why, it is only of late she decreed it. At this moment her members are divided in opinion as to whether this infallibility rests with the Pope alone, or in a General Council alone, or in both together, or in the Church at large, or anywhere. How can a sinful man be infallible? Or, how can any number of sinful men make that which is perfect and infallible? We all know that crows are black, and that they are likely to retain their sable costume to the end. No man in his right mind would say, "Well, yes, crows are *black*, but if you bring a number together they will become *white*." Such is the kind of reasoning Rome employs to establish the blasphemous dogma of infallibility. Christ never taught this dogma, and at the present hour the Church of Rome has not fully acknowledged it.

Did Christ teach the doctrine of Plenary Indulgence? Did He teach that for a sum of money priests were to give to men written documents, releasing them from all punishment due to sin here, and from the flames and ice of Purgatory hereafter? Did the Son of God grant men permission to sin, as did Pope Clement VIII., when he granted permission to Henry VIII. of England to have two wives? or, as did Leo X, when he granted *Indulgences to commit all kinds of sin*? Indulgences at that time were sold by the Pope's authority to the highest bidder; and then retailed throughout the country. The following is an example of what these indulgence dealers said about their impious wares: "Indulgences are the most precious and sublime of God's gifts. This cross (pointing to the red cross) has as much efficacy as the cross of Jesus Christ. Draw near, and I will give you letters duly sealed, by which *even the sins you shall hereafter desire to commit shall all be forgiven you*." I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls with my indulgences than he with his sermons. There is no sin so great that the indulgence cannot remit, &c. The very moment the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven."—D'Aubigne. Has the Church of Rome taught this awful delusion

"everywhere and at all times?" There is no trace of it before the year 1300, when "Boniface VIII. commanded a jubilee to be held at Rome, at which a plenary indulgence, and pardon for every sin, was granted to all who should visit the Churches of St. Peter and St. Paul, and observe other ceremonies." Cardinal Cazetan says, "If we could have any certainty concerning the origin of indulgences, it would help us much in the disquisition of the truth of purgatory; but we have not by writing any authority, either of the Holy Scriptures, or ancient doctors, Greek or Latin, which afford us the least knowledge thereof."—*Cazet de Indulg. Opusc., tom. I., tract 15, cap. I.* Alphonsus, another Romish writer, testifies to the above. Christ did not teach this wicked imposition; and according to Rome's great authorities, she has no authority, from any source, to teach it.

Did Christ teach that men and women were to give to a priest a sum of money, confess their sins to him, and receive pardon? Did He teach that priests were empowered to create God from a piece of dough, and offer Him in sacrifice for the sins of the living and the dead? Did He teach that there was such a place as purgatory to which the souls of the departed were to go, in order to suffer and atone for their sins? Did He teach that priests should possess such Divine attributes as enable them to know whose souls went to that place, how long they would require to remain there, and what amount of money it would take to bring them out? Picherellus, a doctor of the Sorbonne, in *Missa*, chap. ii., p. 115, declares that "there is no fuel to be found in Scripture, either to kindle or maintain the fires of purgatory." Cardinal Bellarmine agrees with this, and says that "Purgatory cannot, by any rules of logic, be proved from Scripture." Did Christ teach that men were to practice the most barbarous austerities—go on pilgrimages, walk on peas, ascend stairs on their bare knees, whip themselves with cords, eat flesh some days and fish on others, count beads, repeat paternosters so many times, &c., &c., to atone for their sins, and to gain merit in his sight? No, for He Himself "hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was laid upon Him, and with His stripes we are healed."—Isa. i., 3.

Did Christ teach that the Bible should be withheld from the people, and that the most absurd traditions should be placed before it. Did He institute seven sacraments; and teach that the people were *only* to eat of the bread (God), while the priests *alone* were to drink of the wine in the observance of His Supper? Did He teach that salt was to be put into the water used for baptism; that the devil was to be driven out of it; that salt was to be put into the child's mouth; that it was to be anointed with oil and spittle, and baptized for a sum of money? Did He teach that men were to worship angels, and invoke the spirits of the departed? Did He teach that old bones, old garments, locks of hair, drops of blood, pieces of stone and wood, should possess healing power, and that men were to venerate them? Did He teach that there should be a pope, cardinals, archbishops, robed priests, monks, friars, nuns, feasts and fasts, celibacy, holy water, mitres, croziers, palliums made from the wool of sheep, and the thousand other fooleries which Rome has connected with His worship? Not only does the Word of God *not* sanction *any one* of the foregoing doctrines, or impositions, but it *condemns them all*, and pronounces on Rome the awful judgments that shall fall upon those who *have changed*



*the word of God into a lie, and added* to the doctrines taught by our Lord. These blasphemous additions and fooleries are what constitute the religion of that Church, which boasts of unity of doctrine in all lands, and proclaims in our hearing that there is no salvation outside her pale. For the sake of those over whom he presides, and for his own sake, I would advise my Rev. opponent to lay aside prejudice and enmity, and consider solemnly the position of his Church in the light of revelation. If her doctrines won't stand to be tested by human intelligence, how will they stand to be tested by the Great Judge of all?

The Rev. gentleman goes on to say that Presbyterians believe "that some men have been created by God for the purpose of being damned." I would advise him to be more guarded in his language, not that he offends me, but that people may not be led to the conclusion that he is entirely destitute of everything that constitutes a reasonable and responsible being. I offered in a former letter to become a saint-worshipper, if he would quote one passage from the Bible enjoining us to invoke the spirits of the departed. This offer he did not accept. I will make him another, and if he do not accept of it, he must never again breathe such language as the above. If he will prove from the standards of our Church that we believe in this blasphemous doctrine, I shall leave her the moment the proof reaches me, and never again enter one of her pulpits.

At your request, Mr. Editor, I will close in a few words, and continue this letter in your next issue. Before closing, however, I would like to relieve the public mind with reference to the story I introduced in my last letter concerning the imposition practised by a priest in our own neighborhood. I know not what priest made the inhuman demand, nor do I care to know. It is enough for me to know that it *was* made in the name of religion. I am not disposed to bring the name of respectable people into print as testimony, merely for the sake of pleasing my opponents, and affording them an opportunity of calling them liars and everything else. Though I can bear with the utmost composure Rome's *holy* but wicked and slanderous abuse, still I will not bear to have the feelings of those who would befriend me injured by her malignity. Should the priest, however, choose to make a case of it in the civil court, and compel me to bring out my witnesses, he will find me fully prepared to prove to the satisfaction of the court and the whole Dominion the truth of all I have said. If Rev. Father Molphy was not the priest who so dishonored religion, why did he allow the composer of his letter to lead the public to believe that he was, and that the whole affair was false? And if he was the priest, why does he deny that which is as true as the sun shines in the firmament. In either case, the Rev. gentleman must ascend the infamous gibbet he has erected for me, and hang himself out in the sight of an intelligent community as an object of slander, deception, and falsehood.

Yours very truly,

ROBT. SCOBIE,  
Presbyterian Minister.

Strathroy, Feb. 24th. 1877.

[From the WESTERN DISPATCH of March 7th, 1877.]

## THE PERSECUTING SPIRIT OF THE CHURCH OF ROME.

To the Editor of the Strathroy Dispatch.

DEAR SIR,—Continuing my letter, I must confess that I really do not know where my Rev. opponent found the *character* which he gives to the Albigenses, who were persecuted to death by the Church of Rome. The following quotation is from one of his letters: "The truth is that the Albigenses were bands of lawless ruffians who over-ran the south of France sacking and burning Churches, and killing and committing every kind of outrage upon all who did not belong to them, not sparing the widow or the orphan, age or sex, &c." I would remind the Rev. gentleman, who asserts that all his quotations are taken from reliable sources, that he has *forgotten*, in this case, to mention his authority. The following writers prove that the above is a wicked calumny, invented to deceive and mislead those who are not acquainted with history. Sismondi's *History of the Crusades against the Albigenses*; Jones' *History of the Waldenses*; Monastier's *History of the Vaudois Church*; Faber's *Inquiry into the History and Theology of the ancient Waldenses and Albigenses*; Hurter, *Historie d' Innocent III., &c., tom. iii.*; and De Thou, *Historie Universelle*. All these renowned historians agree in declaring that the Albigenses *were known to the world to be a peaceful people, and harmless in their lives*. They clung to the pure doctrines of the Gospel, as taught by Christ and His Apostles, and, therefore, they *could* not, and *would* not embrace the blasphemous doctrines of Rome. They looked to One alone, as their Master, even Christ, and hence they refused to acknowledge the usurped authority of the Pope. This was their *only* crime. And for this—for choosing to serve God through Christ the Mediator, rather than through the perverted medium of Rome—they were burned on forked stakes, thrust into flaming ovens, thrown over precipices, hung on trees and gibbets, buried alive, hacked to pieces with sabres, sawn asunder, their mouths filled with powder and their heads blown to atoms, mothers disemboweled, children dashed against rocks—for this, they were tortured on rack and wheel, till thousands had gone to receive the martyr's crown. O HOLY, MOTHER CHURCH, if you will put men, women and children to death in the name of Christ's religion, why not do it in a way that would be less shocking to the feelings of humanity, and that would redound more to the honor of Him who made us, and Whose name is LOVE!

To show that the character given above to those noble Christians, the Albigenses, is utterly false and impious, I shall quote a few passages from Romish writers. Bernard speaks of them thus: "If you ask them of their faith, nothing can be more Christian-like, if you observe their conservation, nothing can be more blameless, and what they speak they make good by their actions. You may see a man for the testimony of his faith frequent the Church, honor the elders, offer his gift, receive the sacrament. What more like a Christian? As to life and manners, he circumvents no man, over-reaches no man, DOES VIOLENCE TO NO MAN. He fasts much and eats not the bread of idleness, but works with his hands for support." Bernard on the Canticles,

Sermo LXV., Claudius, archbishop of Turin, writes, "their heresy excepted, they generally live a purer life than other Christians." And again, "in their lives, they are perfect, irreproachable, and without reproach among men, ad-dicting themselves, with all their might, to the service of God." This testi-mony is the more valuable from the fact that the man who wrote it, notwith-standing the good character he gives to these heretics, joined in hunting and persecuting them to death, because they would neither submit to the impieties of Rome, nor acknowledge the Pope as Christ's Vicar on earth. Their whole offence is mentioned by Cassini, a Franciscan friar, where he says, "that all the errors of these Albigenses consisted in this, that they denied the Church of Rome to be the HOLY MOTHER CHURCH, and WOULD NOT OBEY HER TRADITIONS." Thuanus, a celebrated Roman Catholic historian, enumerates their heresy more at length; he says they were charged with these tenets, viz., "that the Church of Rome, because it renounced the true faith of Christ, WAS THE WHORE OF BABYLON, and the barren tree which Christ Himself cursed, and commanded to be plucked up, that consequently NO OBEDIENCE WAS TO BE PAID TO THE POPE, or to the bishops who maintain her errors; that a monastic life was the sink and dungeon of the Church, the vows of which (relating to celibacy) were vain, and served only to promote the vile love of boys for uncleanness; that the orders of the priest-hood were marks of the great beast mentioned in the Apocalypse; that the fire of purgatory, the solemn mass, the consecration days of the Church, the worship of saints, and propitiations for the dead, were the devices of Satan, &c."—Thuanus Historia, lib. vii., sect. 16, and lib. xxvii. With such testimony from Romish writers to the Christian character of the Albigenses, we may well point the finger of shame at those priests who would endeavor to blacken their memory with charges of the most enormous crimes, in order to justify the fiendish cruelty of Rome's spiritual tyrants in putting them to death.

My Rev. opponent proceeds to say that the *blame* of putting so many thou-sands to death in France, during what is called the "Massacre of St. Bartholo-mew," should not be laid upon the Church of Rome, but "on the unrelent-ing Charles IX., and the unprincipled Catherine de Medici." In confirmation of this, he quotes the following passages from the *American Cyclopaedia*: "A grave question has arisen as to the supposed complicity of the papal court in the massacre. The dispatches of the papal nuncio at Paris seem to set this question at rest \* \* \* the government at Rome would hardly have asked information about a conspiracy in which they had borne a part, and the Nuncio in a secret dispatch would hardly have spoken in terms of such condemnation of a plot in which its superiors were implicated."

I have not seen this *American Cyclopaedia*, but the writer of this paragraph, either lacks discrimination, or is deeply imbued with the spirit and doctrines of my Rev. opponents. This, I think, I can easily show. As Rome endeavors to keep men in ignorance of God's truth, deprives them of the right to judge for themselves in religious matters, makes them believe salvation can only come through her priests and ceremonies, forces them by threats of eternal fire to obey her in everything—as she teaches them that to deceive and lie is a virtue when done for her interests, and that to take away life is sometimes a duty, surely she is responsible for the wicked deeds which result from such teaching, and the fearful crimes which have often been perpetrated with a view to

promote her welfare. Charles IX. and Catherine de Medici were Roman Catholics, trained in Rome's impiety, and bound down by her oaths to extirpate heretics or become fuel for hell. The 4th Council of Lateran, can. 3, has these words:—" *Pro defensione fidei præstat juramentum, quod deterris sue jurisdictionis subjectos universos hæreticos ab Ecclesia denotatos, bona fide pro veribus, exterminare studebunt.*" "For the defence of the faith, all princes must SWEAR that they will, *bona fide*, most diligently study to root out of their territories, all their subjects, by the Church pronounced heretics, which, should they neglect to do, they must themselves be excommunicated and deposed." In the 5th Council of Toledo, the Holy Fathers say: "We promulge this decree pleasing to God, That whosoever shall ascend to the kingdom, shall not ascend the throne till he has SWORN, among other OATHS, to permit no man to live in his kingdom, WHO IS NOT A CATHOLIC; and if, after he has taken the reins of government, he shall violate this promise, *let him be anathema maranatha in the sight of God, and fuel of the eternal fire.*"—Caranza, Sum. Coneil, p. 404. With these *oaths* in view, WHERE, I ask, does the *guilt* of that terrible slaughter of innocents rest? Is it upon Charles IX. and Catherine de Medici, as my Rev. opponent asserts? Oh, no; but upon the Apostate Church of Rome, whose persecuting character the inspired Apostle has fitfully described in these words—MOTHER OF HARLOTS AND ABOMINATIONS, DRUNKEN WITH THE BLOOD OF SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS. However unrelenting and unprincipled Charles IX. and Catherine de Medici may have been, they were only tools, fashioned and formed by Rome for the carrying out of her *inhuman* purposes. Not only has Rome shed much blood in the past, but she would do it to-day if she dared. Her persecuting spirit is unchanged, and, according to her own declaration, it is unchangeable. Have we not proof of this every day? Do we not hear how the Oka Indians are being persecuted? Do we not hear, too, how Father Chiniquy is being persecuted? Again and again attempts have been made to take away his life. Many of his converts have had to flee from the country, while those who remained are followed from place to place and slandered, and abused, and thrown out of employment. Only last week, the life of a Rev. gentleman was threatened in Montreal, because he ventured to lift up his voice against the iniquities of Rome. Here, too, in Strathroy, her *persecuting spirit* showed itself to great advantage, when, a few months ago, it doomed the entire Protestant population to eternal misery in the future world.

In keeping with his usual mode of refutation when he gets into difficulties, my Rev. opponent calls the number I gave of the slain during the massacre, a *forgery*. I will quote a few numbers from reliable authorities to show that I did not exaggerate when I said 50,000. Mezeray gives 5,000, Bossuet 60,000, and Davila gives 10,000 as the number of Protestants murdered in the city of Paris alone. Perefice gives 100,000, Sully 70,000, and Ranke gives 50,000 as the number slain in Paris and the Provinces during the two months the slaughter was carried on. *Hist. of the Popes*, vol. i., p. 441, Foster's translation. It is evident from these figures that the Rev. gentleman gave the *lowest* number of those said to be slain in Paris alone, and tried to pass it off as the *highest* number of the murdered in Paris *and elsewhere* during the massacre. I will not wait to censure the deceitful method of refutation adopted by the various writers, whose letters have appeared signed Rev. Father Molphy. With a

word I will leave them to the judgment of the public. It is *well* for them if they have one in their number who can *hear* their confessions and *grant* them absolution.

In a former letter, I said that in A. D. 1378, there were two Popes at once, Clement VII. at Avignon, in France, and Urban VI. in Italy. And in answer to my question which was the infallible authority in matters of faith and discipline? the Rev. gentleman very *wisely* answers that "there were never two Popes ruling at the same time. There was *one Pope*," he says, "and *one man*." Quite so; but will he kindly tell us which was the Pope, and which the man? Those unacquainted with the history of Rome, have no idea of the *priestly cunning* which this short answer exhibits. Never, in the history of that Church, was there such bitter contentions and divisions, as arose from these contending Popes and their successors. For a period of about forty years, Rome had two or three different Popes at the same time, each forming plots, and thundering out anathemas against his rivals. Amid the perpetual contentions and wars between the supporters of the several usurpers, multitudes lost their fortunes and lives, religion was utterly extinguished, and profligacy rose to a most scandalous excess. And to this day, not one of Rome's dignitaries or writers will undertake to say *which* was Pope. No wonder, then, that my Rev. opponent tries to slip away from this subject by the *cunning* reply, "*One was Pope, and one was man*." What of Rome's boasted "Unity" during those forty years? And what of the Pope's direct line of succession from St. Peter?

The Rev. gentleman's letter on the "Invocation of Saints," is so utterly void of common sense that it requires no reply. Before closing, however, I will suggest a few points, the study of which may serve to enlighten him on the subject.

1. Saint-worship has no Scriptural authority.
2. The Scripture expressly forbids it. "Thou shalt have no other God beside Me. Him only shalt thou serve."
3. Saints cannot hear our prayers, unless they are equal with God.
4. Saint-worship is dishonoring to Christ as Mediator. "Ask in My name." "Come unto Me," not to saints, "and I will give you rest."
5. To invoke saints is to worship them, and to worship any other than God is idolatry.

I hope, Mr. Editor, that for their own sakes, and for the sake of those who look up to them as spiritual guides, my Rev. opponents will exhibit a more manly spirit in the future than they have in the past.

Yours very truly,

ROBT. SCOBIE,

Presbyterian Minister.

Strathroy, March 5th, 1877.

[From the WESTERN DISPATCH of March 7th, 1877.]

### A SLANDERER CONVICTED.

To the Editor of the Strathroy Dispatch.

DEAR SIR,—I perceive that the flea-bites of Rev. Mr. Scobie are becoming more and more paltry, as he continues to write. Another rambling letter



appears in your last issue, in which he does not attempt to answer my proofs that the honor paid by Catholics to angels and saints is both Scriptural and reasonable. He merely reiterates the falsehood that we worship "the Virgin, as occupying a superior position to that of the Saviour." This falsehood, and the falsehood that Catholics honor as gods the saints and the angels have been repeated by him to satiety. I already proved them slanders, and exposed the forgeries by which he sustained them. The fact that he has made no effort to sustain his own arguments when I refuted them, or to refute mine when I advanced them, is an acknowledgment of defeat, as humiliating as his boasting and abuse are contemptible.

I would wish to expose the glaring falsehoods of Mr. Scobie's last (5th) letter; but as by actual count I find the number requiring exposure to be at least 28, without including his bad reasoning, it would be absolutely impossible for me to enter upon all these subjects, in the small space to which you desire us in future to confine ourselves. I shall, therefore, refer now only to one of Mr. Scobie's falsehoods, and that one is most deliberate, for I know positively that he is aware that his statement is false. From this the public can judge whether the man who so debases his profession as a clergyman, ought to be allowed to pretend to preach the Word of God to a people whom he deceives.

Mr. Scobie stated in his 4th letter, that two weeks before, a priest had told a poor woman not ten miles from Strathroy, that her husband's soul was in purgatory, and that she must raise \$24 by the sale of her cow or pigs for masses by which to deliver him from suffering. I branded the story as a falsehood, and called upon Mr. Scobie for the proofs. In reply he repeats the falsehood, saying that "he does not know what priest made the inhuman demand \* \* \* but that it was made." He refuses to bring forward the proofs under pretence that "the feelings of those who would befriend him would be injured by the malignity of the Catholic Church." He refuses to name the priest, yet he calls upon the nameless person to bring a suit against him in the civil court, in which case the proofs will be brought forward. Now, not only is the whole story false, but I am perfectly able to prove its falsity, and intend to do so now.

Mr. Scobie's letter was dated Feb. 6th. The sudden death of the man driving therefore must have occurred on or about Jan. 20th. Now, the only Catholic who died on or about that date, and under the circumstances referred to, was Mr. Andrew Carty. I am the only priest "within ten miles of Strathroy," and I am the only priest who officiated at the funeral, or had anything to do with it, and I am the only priest who had any conversation with Mrs. Carty about the matter. Indeed I am the only priest who had any right or jurisdiction to officiate at the funeral, or to make any arrangements concerning it. It is, therefore, a miserable subterfuge of Mr. S. to pretend that it might have been some other priest. He says: "If Father Molphy was not the priest who so dishonored religion, why did he allow the composer of his letter to lead the public to believe that he was, and that the whole affair was false? And if he was the priest why does he deny that which is as true as the sun shines in the firmament?"

Now Mr. Scobie is quite aware that the above is a slander on the priesthood: for Mrs. Carty herself called upon him, and told him that there was no truth whatever in the story. Mr. Scobie admitted to her that it was her husband's

death he made reference to, and recommended her to let the matter drop. He therefore knowingly violated the commandment of God, "Thou shalt not bear false witness against thy neighbor."

Certainly, I am not the priest who "dishonored religion," by striving to oppress "the poor sorrow-stricken woman" about whom Mr. Scobie whines. But I am the priest indicated by Mr. Scobie, I am the priest whom he has deliberately slandered. Mr. Scobie has by his conduct in this matter proved himself to be a worthy imitator of his patron, "the father of lies." Indeed he is the most unscrupulous and barefaced slanderer I ever encountered. In further proof that Mr. Scobie's story is a slander, I annex the enclosed affidavit of Mrs. Carty, concerning whom the story was invented. Mrs. Carty's testimony effectually settles the matter, and proves Mr. Scobie's duplicity beyond doubt:—

## AFFIDAVIT.

I, Catherine Carty, having had my attention directed to the following statement, which appeared in the Strathroy DISPATCH of Feb. 6th, 1877, over the signature of Robt. Scobie, Presbyterian minister:—

"One instance will show to what length this deception is practised to wring money from the poor and ignorant. Two weeks ago, not ten miles from Strathroy, a Roman Catholic died suddenly, while driving home. The humane priest informed the poor sorrow-stricken woman, that the spirit of her husband had gone to purgatory. How did he know where the spirit had gone? And by way of administering consolation he demanded \$24 for the performance of six Masses to bring the spirit from the torments of that place. Could he bring the soul forth? All the priests of Rome say so, but whether they believe it, is a different matter. What could the widow do? She could not bear to think of her husband's soul being amid those flames, but she had not the money to pay for the offered relief. She had a cow, which she was ordered to sell, in order to raise the amount, but some friends interfered and prevented the sale of the cow. When this project failed, she was ordered to sell some pigs, but through friendly persuasion, she retains her cow, and pigs, while the soul of her husband is doomed, I suppose, to remain in purgatory till the money is forthcoming."

I, therefore, do hereby make oath and say:

1st. That neither the Rev. Jos. P. Molphy, nor any other priest, informed me that the spirit of my husband, Andrew Carty, had gone to purgatory.

2nd. That neither the Rev. Jos. P. Molphy, nor any other priest, demanded \$24 or any sum of money from me, either for the celebration of masses, or for any other purpose, since the sudden death of my husband, Andrew Carty, on Jan. 14, 1877. If, therefore, as I believe, Robert Scobie, minister, designates me as the poor sorrow-stricken woman in the above paragraph, his statement is false and without foundation.

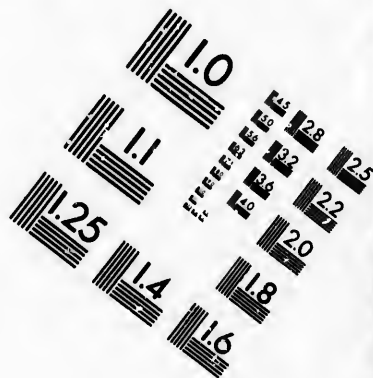
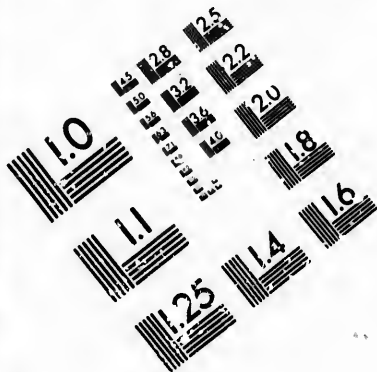
3rd. It is not true that either the Rev. Jos. P. Molphy, or any other priest, ordered, or influenced me, in any way whatsoever, to sell a cow or pigs, for the purpose of raising money to take the soul of my husband out of purgatory, or even for the purpose of giving it to the aforesaid Rev. Jos. P. Molphy, or any other priest.

(Signed,)

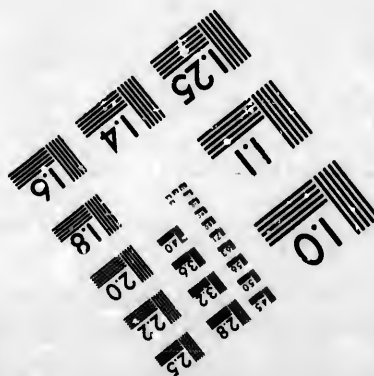
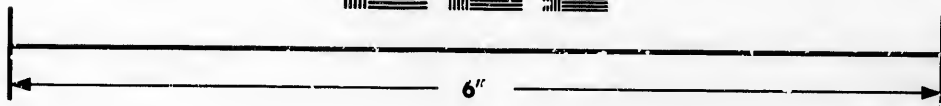
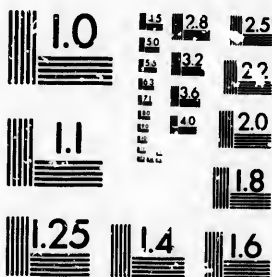
CATHERINE CARTY.

I, L. Cleverdon, one of Her Majesty's justices of the peace, in and for the





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County of Middlesex, do hereby certify that the above statement was sworn to before me, by Mrs. C. Carty, on this Third Day of March, 1877.

(Signed,)

L. CLEVERDON.

From Mr. Scobie's conduct during this controversy, and particularly from his conduct in reference to the present subject, I need scarcely expect that he will retract his calumny, as an honest and honorable man would do. He calls upon "the priest" concerned to bring a civil action against him. If I were to do so, of course he would endeavor to make it appear, as he has done, that some other priest was meant, as I am not named. I doubt whether the plea would avail him, as it is clear that I am the person whom he had in view, and if Mr. S. should not give the proofs of his story, I may possibly act upon his suggestion. And let it be distinctly understood that I will not take *hearsay* as proof. Let him bring forward the person who heard Mrs. Carty say so; nothing less can have even the *appearance* of a proof, and nothing less will do.

Mr. Scobie has several times stated, in different forms, that several ecclesiastical dignitaries have been helping me during this controversy; and he virtually repeats the statement in his last letter. The statement is not true; neither is the statement true that several ecclesiastical dignitaries visited Strathroy for this purpose. I have from time to time been visited by my friends, particularly by the neighboring priests, but their visits had no connection whatsoever with this controversy. I was often visited before the controversy began, and will be most likely visited just as often after it will be closed. I may inform Mr. Scobie that Catholic priests have a system of Theology which, being true, is unlike the Presbyterian system, and the systems of other churches, consistent with itself. Priests study their theology for years before they receive ordination, and therein they find most of the difficulties already answered, which have been made by Protestants much more learned than Mr. Scobie ever will be. It is, therefore, not necessary for me to bring dignitaries from a distance to write my letters—or to answer Mr. Scobie's slanders, which have been exposed a thousand times before. He seems to be on this, as on every other subject, a faithful disciple of that famous moral philosopher, one of whose pithy apothegms was that "a lie is no lie if it is only well stuck to."

Again, Mr. Editor, accept my thanks for the kindness and courtesy you have shown to me during the progress of this controversy.

Yours sincerely,

JOS. P. MOLPHY,

Pastor of Catholic Church.

Strathroy, March 5th, 1877.

[From the WESTERN DISPATCH of March 14th, 1877.]

### FALSEHOOD DETECTED.

*To the Editor of the Strathroy Dispatch.*

MR. EDITOR,—Many of the readers of the DISPATCH, no doubt, held their breath while reading my Rev. opponent's last letter, headed, "A Slanderer Convicted." For my own part, I was expecting such an epistle. Knowing that he was defeated in doctrinal argumentation, I thought he would try to retreat under cover of slander and falsehood. Before I penned the story which

gives him such pain, I looked forward to all that has come to pass. I expected a visit from the widow, and that she would swear that the whole affair was false. Hear what Rome teaches her members—"It is an act of virtue to deceive and lie, when by that means the interests of the Church can be promoted."—Mosheim, vol. i., p. 371. With such a tenet in view, and knowing how Rome persecutes those who happen to make any disclosures of her abominations, it is difficult to see how her members can be truthful in such a case as the present. My Rev. opponent states what is *untrue*, when he says that I advised the widow to let the matter drop. Instead of this, I advised her to see to its origin, and gave her the names of my informants for this purpose. My words to her were these:—"I am sorry indeed, if I have said what is untrue, and should I find the slightest evidence of it being untrue, I will retract what I have said, and do all in my power to make amends for the injury I have done to your feelings." But from an investigation I made, accompanied by one of Her Majesty's justices of the peace, I find that I cannot retract, nor make any amends for what I have said. The story in substance is true, and if oaths are needed to prove its truth they will be forthcoming at the proper time, and in the proper place. The Rev. Father Molphy says that he was the priest who officiated at the funeral, and that he did not tell the widow that the soul of her deceased husband had gone to purgatory. Well, Rev. Sir, I find that not only in the hearing of one or two did you say so, but in the hearing of all who were assembled in Adelaide Church at the funeral service, and whose prayers you solicited for the departed. What fearful impiety to deny in such strong language what was said before a crowd of witnesses! And how much more fearful and awful to influence a human being to swear to what was *false* before God, in order to deceive the public? Why such conduct on the part of one who pretends to guide sinners to the kingdom of heaven, into which no one shall enter who *worketh abomination or maketh a lie*? Is the Rev. gentleman ashamed of that imaginary place his Church has furnished with ice and flames for the purpose of wringing money from her bereaved members for the release of the souls of their departed? If he believes he is doing right, when, God-like, he tells people that such and such a soul has gone to purgatory, and will be detained there till a certain number of masses have, for a round sum, been said fasting, why should he be ashamed? The very fact of such secrecy being enjoined on the people by the priests regarding the rites observed to bring souls out of purgatory, ought to condemn it, and show even Roman Catholics, that it is a fearful deception.

My Rev. opponent talks of his system of theology as being superior to every other system. Theology does he call it? Nay, call it *dupeology*, or *deceitology*, or *priestology*, or any kind of ology, but for the sake of all that is sacred, don't call it THEOLOGY. Take back, Rev. Sir, your slanderous language. It is yours, and no character does it describe more minutely than your own. Take it back, and keep it for the next opponent who may cross your path. But, if I am not mistaken, you will not be anxious to *air* your logic and foul abuse for a *long time* to come. Farewell.

In closing, allow me, Mr. Editor, to thank you sincerely for the honest, upright and gentlemanly manner you have exhibited during this controversy.

ROBT. SCOBIE,

Strathroy, March 14th, 1877. Presbyterian Minister.

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