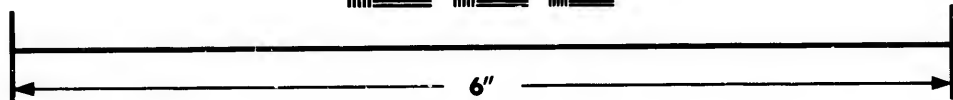


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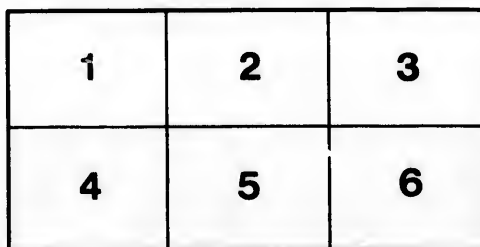
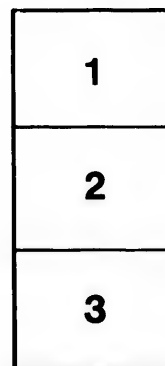
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DISCLOSURES

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CONCEALED AND INCREASING

ROMANISM

IN THE

DOCTRINES AND PRACTICES OF THE PRESBYTERIAN, METHODIST,
BAPTIST, CONGREGATIONAL, DR. CUMMINS'S
REFORMED EPISCOPAL, AND OTHER
PROTESTANT DENOMINATIONS.

BY A REFORMER.

TORONTO:

PRINTED BY ROWSELL & HUTCHISON.

1875.

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1875.

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INTRODUCTORY.

The writer cannot better introduce the present work to the reader's attention, than by quoting the following sentences from the published prospectus:—

"These Lectures consist of plain statements of truth, confirmed by such statements as the several Protestant denominations acknowledge to be authoritative. The three first Lectures were lately delivered in St. Paul's Church, Mount Forest, Ontario, to large audiences, composed of the different religious denominations of the place, including Roman Catholics: the attendance and interest increasing to the end. On account of the nature of the Lectures themselves, and of the part which local and other newspapers took in publishing outlines and reviews of them, the state of public opinion became so intensely excited and otherways uncomfortable, that the writer thinking he had done enough in the meantime for good, deemed it proper to finish in quieter circumstances the remaining subjects announced for lecture. He had anticipated the natural and immediate results of such public *disclosures*—a good deal of personal abuse, and some degree of commendation—and was not disappointed. But now, that the first outburst of surprise and indignation at the writer's temerity is over, and the people have had time for calm reflection on the truth, other more pleasing results, also anticipated, have been very fully realized, namely, greater caution and charity in judging of each other's religion, and especially of that of the Church of England. But an unexpected result has been the earnestly expressed wish of many persons, of different creeds, to have these Lectures printed, not in mere outline, but fully, as delivered. The writer believing that the desired publication will do good, cheerfully consents, without hesitation and without apology, to give his compositions, in all their unadorned simplicity, to the public."

He has only to add, that, as he cannot recognize everything as *Protestant* which is popularly so called; so he does not regard everything as *Romish* which is called by that name.

January, 1875.

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LECTURE I.

Any Romanism, real or supposed, as existing in the English Church in Canada, or in that branch of it called the Protestant Episcopal Church of the United States, is well looked after not only by the ministers and lay-members of that church, but also by the various Protestant denominations whose many voices are heard, all the year round, lamenting that both the ministers and members of the English Church are drifting towards Rome.

If it be kindness and charity, on the part of these Protestant denominations thus to warn the members of the English Church against the deadly evils of Romanism, it surely becomes us as Churchmen to extend the same charity, sympathy, and brotherly kindness to these Protestant denominations, by pointing out to them whatever Romanism, real or supposed, we may find existing among themselves.

Professor Cunningham, of the Free Presbyterian Church, Edinburgh, says truly, that "all is not Romish that is called by that name," and he would restrict the term to things which had been formerly in the Romish Church, but which were rejected by the great body of Reformers in the 16th century. He admits, however, that this definition is open to objection.—(*Historic. Theol.*)

Perhaps we cannot do better, therefore, than follow the opinions

of the Covenanters and Puritans of Britain in presenting popular ideas as to what is Romish.

Romanism lurks under many visible things, and as a straw or a feather may show how the wind blows, so the presence of certain visible things may be indications of the presence of that unseen and spiritual thing which Protestants call *the mystery of iniquity*.

1. *The Modern Protestant Temple of Romish architecture and with Romish decorations.*

Places of worship of gothic architecture and its peculiar ornamentations, have been considered as the favorite haunts and lurking places of Romanism. The pointed arches, clustered pillars, traceried and pictured windows of stained-glass, cross-topped spires and cross-topped gables, and the ever-recurring cruciform, triangular, and other symbolic outlines have all been denounced as the inventions and handiworks of the man of sin, whereby the minds of professed Christians have been diverted from spiritual worship and from the simplicity of the gospel, and enslaved with what was merely outward, sensuous, idolatrous, and Romish. Hence the Covenanters, Puritans, and other Protestant reformers demolished the crosses and stained-glass windows of the Romish and Episcopal Churches, and filled the windows

with unstained glass. Even such things as steeples and bells, and all ornamental carvings in wood and stone, were classed among the superstitious and idolatrous abominations of Popery. "There was no religion in stone or lime." The plainer the meeting-house, the purer and more Protestant the religion of those who met in it. The largest and best of the new churches might be built of one of the pagan five orders of architecture, or of "The Augustan Style" with bare walls and square-topped windows of unstained glass, or in the style of a barn, but the gothic was generally avoided as the ally of Rome.

But, what a change! Almost all the new places of worship pertaining to the Protestant denominations, in Britain, Canada, and the United States, are gothic. Thirty years ago there was not, probably, in Scotland a single modern church having stained-glass windows, or cross on steeple or gable; but such things now are quite common there. In Glasgow, the venerable "Hie Kirk," still used for Presbyterian worship, has latterly been filled from crypt to clerestory with costly pictured windows of stained-glass, the larger pictures representing historical scenes from the Old and New Testaments. These windows indicate a prodigious change Rome-ward since the year 1828, when, in the same city, the new St. Enoch's Church having been adorned with one pictured window, representing Christ blessing little children, it was summarily denounced and removed as "an idolatrous image!" In the same city may be seen, quite com-

monly, new Free Kirks and United Presbyterian Kirks, whose lofty, gothic spires are decorated with the Roman cross. And as in the old Romish times, it was customary to have the hood-mouldings of church windows and doors terminated with some ornament of carved flowers, or foliage, or head of saint, so we see there the hood-mouldings of the fine gothic Free St. John's Kirk, Glasgow, each terminated with a carved image of some leader of the disruption of 1843. There is the head of St. Thomas Chalmers; and there is the head of St. Patrick McFarlane; and there is the head of St. Robert Candlish; and so on through all the calendar of the sainted fathers of that branch of Presbyterianism. Pass up to Edinburgh, and the same change is noticeable there. In the very city where covenanting heroes and martyrs suffered torture and death for protesting against such things as crosses and pictures, you may see on one United Presbyterian Kirk no fewer than four or five stone crosses; and on the face of a Free Presbyterian Kirk two very noticeable stone carvings,—one representing the good shepherd leading forth his sheep, while the wolves are kept at bay in the distance; and the other carved picture representing the faithless shepherd asleep, while the wolves are devouring his flock. Who could have believed that even the famous Rev. Dr. Guthrie, of Edinburgh, who belonged originally to one of the strictest sects of Scotch Presbyterians (called Seceders), but latterly a lead-

er of religious opinion in the Free Kirk, should have become an advocate of church decoration, including crosses and other things formerly regarded as Romish! He says, "I am one of those who think that a church should be ornamented. 'Ha!' you will say, 'what has the house of God to do with ornament?' My answer to that is this: Go to your mountains, and pick me up a flower that is not an ornament, &c.

* * * * * Yes, God has poured beauty on everything he has made; and I say, it is a right and a proper thing that the house of God should not offend the taste that God has given me. I don't believe there is any sin in beauty, and neither do I believe there is any holiness in ugliness." Then speaking of his former sect, the Seceders, he says: "They have changed *wonderfully* of late. What with their *former* aversion to (ministers') gowns and bands, to *crosses* on the outside of the church, or any ornament whatever within, there is no denying it, my (Seceder) friends *were* a little narrow."—(See Anecdotes and Stories of Dr. Guthrie. Houlston & Wright, London. Pp. 17, 18, 165, 166.) Yes, Dr. Guthrie and the Seceders have changed; and the Presbyterian ministers and people of Scotland generally must have changed — changed *wonderfully* Romeward during the last thirty years! For, could any man imagine the Covenanters, or the old Seceders, or even the members of the Presbyterian Establishment, thirty years ago, thus ornamenting their

places of worship with crosses, stained-glass pictures, and images carved in stone! Why, we have known, in our young days, some pious Presbyterians who maintained that it was a sin against the Second Commandment to possess a picture in private, or to receive a photograph of a near and dear relative. How sadly, or how angrily, as the case might be, have true Protestants looked at the picture of Mary Queen of Scots, with her small cross suspended from her neck, and lamented over the blind bigotry and Romish superstition that could lead a professed Christian to wear such an ornament! The cross—the material cross—has, ever since the Reformation in Scotland, until lately, been regarded as the symbol of Popery, and the mark of the Beast. It has been treated there with the same kind of scorn, contempt, and hatred with which it is yet treated by Jews and Turks. But how vast the change Romeward, when the daughters and wives of Presbyterians, Baptists, Methodists, and Congregationalists, now wear, like Mary Queen of Scots, a cross on the neck or breast, or wear it suspended from a belt on the waist, as nuns and monks are accustomed to do!

But we need not travel so far as to Britain for illustrations of our subject; nor to the United States, where Presbyterians, Methodists, Baptists, and Congregationalists, build magnificent gothic churches, and ornament them with pictured windows and cross-topped gables and steeples. Let us look nearer

home, even to Toronto! Not long ago I stood there looking at what the Methodists call their Metropolitan Church, with its gothic towers and pinnacles, and pictured memorial window, the whole thing reminding me much of a Methodist preacher in clerical costume, when I was accosted by an old man, who proved to be of the Methodist persuasion. He seemed to take me to be of the same persuasion myself, for he talked confidentially, exclaiming, as he looked at the building,—“What pride and vanity! Ah! Methodism is changed! changed for the worse, since I remember!” But let us take a little ramble northward from this building, and use our Protestant eyes. Here is a Congregational chapel, having a gable facing the street; and in the gable an elaborate gothic window, the tracery of which is so constructed as to form fifteen distinct crosses! Well, that, we think, may be regarded as even ultramontane in Romishness. A little further north, we come to Gould Street Presbyterian Kirk, which is also a gothic structure, and has a gable facing the street. On the top of the gable is a substantial stone cross! Still further north we come to Yorkville, where we behold, on the top of a Methodist steeple, a most wonderful cross, more imposing and ornate, if I remember aright, than even the large gilded cross on the steeple of St. Michael's Roman Catholic Cathedral! So much for even a short walk in Toronto. But we need not go for illustrations even so far away.

We have a notable one at our own door. The Presbyterians of this place have lately erected a kirk of the gothic order. The corner stone was laid with most imposing ceremonies—symbolical ceremonies, very similar to those in which the Pope himself engages, when he, as Pontifex Maximus, with apron and trowel, commences the re-closing up of the holy gate of St. Peter's Church, at the end of the Year of Jubilee. Then the spire of our new Presbyterian kirk has been topped with a most expressive symbol of “concealed and increasing Romanism.” It is a cross, the four arms of which are intersected by the symbolical circle. The concealment is ingenious, but is, of course, defective. It consists in having something like a spear-head, placed on the top of the upper arm. This Presbyterian cross is not, however, the only architectural proof of concealed and increasing Romanism among us. We have another one at the north end of the village: it is found on the face of the New Connection Methodist chapel. There we behold a large, shadowy, deformed cross, constructed by indentation in the brickwork. We have also two other architectural crosses in our village; they are on the top of the Roman Catholic chapel. These are decided, unmistakable crosses; there is no concealment about them. The men who placed them there were honest and consistent in doing so. They said virtually by their act, “We are, as you see, Romanists; and we are neither ashamed nor afraid to

declare ourselves such by placing these crosses on our chapel." But what shall we say of our Presbyterian and Methodist neighbours who profess to be the enemies of all such things as are called Romish, Puseyite, and Ritualistic, and who, on public platforms, and elsewhere, denounce the Church of England, and applaud the Covenanters and Puritans who battered down the crosses and carvings of the English churches? Are our friends honest in their professions of Protestantism? Are they consistent with their claims to Protestant purity? If so, what have such people to do with crosses on their places of worship? Has not the material cross been hitherto regarded by you as the distinctive symbol of the Man of Sin? and even the transient sign of the cross as the mark of the Beast? What would your Covenanting and Puritan heroes have said and done on seeing such decorations on your places of worship? They would have denounced them as Popish and idolatrous images; and they would have shown their sincerity and their zeal by utterly destroying what they thus denounced. Ah, you must have departed far from their principles, and wandered far toward Rome! In words you may deny it; but your practice contradicts your professions.

2. Consecration of buildings resulting in sanctuaries or holy places in which God resides.

Roman Catholics *dedicate* their churches; and hence call them holy places, and holy temples; for what

is dedicated to God is, in Scripture, called holy. These places of worship, although dedicated to God, are nevertheless erected quite commonly in honour of some saint, such as St. Peter, St. Barnabas, St. Andrew, &c.

Now, the Covenanters—those true Protestants detested and abhorred "the dedication of kirks," and scorned the idea of there being any holiness connected with them. John Knox declares expressly, in his *Treatise on Prayer*, that the place of public prayer is not more holy than any other place, "for the whole earth, created by God, is equally holy." Knox, however, seems to have modified his views somewhat before he died. He had seen the vast possessions of the Romish Church seized by the nobility and gentry of Scotland for their own private and secular use, or rather as Knox expressed it, "two parts freely given to the devil, and the third part divided betwixt God and the devil;" and therefore the Reformer and his fellow-workers preached and published sermons against the sin of sacrilege, or the stealing of *holy things*. In these sermons they speak of dedicated lands as "holy possessions," and of the places of worship, as "temples" that should be "reverently repaired." Yet the truly Protestant doctrine is, that of the Covenant, and this doctrine is reaffirmed in the Presbyterian Directory for Worship, which was drawn up by the Westminster Assembly of Divines, in the year 1645. In the Appendix to it, these champions of Presbyterian and Independent Pro-

testantism declare that, "no place is capable of any holiness, under presence of whatsoever dedication or consecration." These men were true Puritans, and their doctrine was extensively put in practice by the Armies of the Commonwealth under Cromwell, who thought nothing of turning cathedrals and other churches into barracks, where they ate, drank, and made merry, and wherein they stabled their horses.

But how far astray are professed Protestants now! They are now as Romish in this matter as Rome itself!

At "the opening," as it is called, of Presbyterian places of worship, the prayer of Solomon, at the dedication of the temple, is almost invariably read; and if read devotionally, as it ought to be, then is the kirk as much dedicated as was the Jewish temple itself, or rather more so, because of some additional and appropriate extempore prayers, which are usually offered on the occasion, and which have commonly something of a dedicatory character in them. The Presbyterians of the United States have left out the Appendix to the Directory, in which the protest against holy places is found, but in their modern Directory expressly call places of worship "sanctuaries," that is, "holy places." Scotch Presbyterians, in singing the Psalms of David, are quite commonly engaged in calling the place of worship by the very titles applied to the Jewish Temple—namely "the House of God—the holy place—the sanctuary—the Temple."

Methodists usually and once in the public prints, "the dedication" of their buildings.

The Baptists go very thoroughly into this matter, having thirteen hymns for the express purpose. A few sentences from these hymns may shew their general character:—

Hymn 932.

"Lord of Hosts, to Thee we raise
Here a house of prayer and praise."

Hymn 933.

"Great King of glory, come
And with Thy favour crown
This temple as Thy Home."

Hymn 934.

"We build this earthly house for Thee,
O choose it for Thy fixed abode."

"But will indeed Jehovah deign
Here to abide, no transient guest."

Hymn 937.

"Spirit divine attend our prayer,
And make this house Thy home."

Hymn 944.

"To Thee this temple we devote
Our Father and our God;
Accept it thine, and seal it now
Thy Spirit's blest abode."

If these sentences, and others like them, be not Romish, then we have utterly mistaken the meaning of Protestantism, as held by the great body of the Reformers of the 16th century.

Were I a Baptist, holding such views as these, not only would I enter the chapel with head uncovered, but with all the solemn and reverential feelings with which the Jewish priests of old entered the holy of holies, or with such feelings of awe as Romanists approach the altar on which, they believe, is the *real presence* of Christ. If I believed that a Baptist chapel was

God's "fixed abode," "his home," "His Spirit's blest abode," I should feel justified in doing what pious Roman Catholics do in passing their places of worship, I would take off my hat, and offer a short prayer to God, who had a special and a gracious presence in that house. But how could I be guilty of such conduct without protesting against Protestantism, and without symbolizing with Romanism?

Does Mr. Spurgeon, the renowned Baptist preacher of England, approve of the doctrine of these hymns? Does this champion of Protestantism, this man who glories in being one of the sons of the Puritans, this man who is for ever shouting "Popery in the Church of England," does he believe in the dedication of churches, and that they become holy places by virtue of such dedication or consecration? Here I give his own sentiments in his own words, as contained in Sermon VII. 2nd series. He is speaking of the purification of the Jewish tabernacle by the sprinkling of blood. Then, turning from the Jewish tabernacle in the wilderness, to his own tabernacle in London, he says, "It was a sweet reflection to me, as I came here this morning. I thought, 'I am going to the house of God, and that house is a holy place': but when I thought how many sinners had trodden its floors, how many unholy ones had joined in its songs, I thought 'Ah, it has been defiled: but, Oh! there is no fear, for the blood of Jesus has made it holy again!'"

And these are Spurgeon's meditations as he was going to his tabernacle! Had they been the meditations of a pious Roman Catholic, or of an Anglican Ritualist, they would have been consistent, or at least creditable to his heart, whatever they may have been to his head; but such meditations in the mind of "a son of the puritans," prove him to be a degenerate son indeed, who ought to blush every time he howls against Ritualism and Romanism in the English Church.

There is, as yet, a wholesome diversity of opinion among Presbyterians concerning "the holiness of churches and of the material things connected with them." The question is known as *The question of relative holiness*. The late Rev. Dr. Burns, Professor in Knox College, Toronto, seems to have been much more in advance Romeward than some of his brethren, for in a sermon of his in the Scottish Pulpit, vol. i., he says, "We do say that certain times, and certain *places*, and certain vestments are represented in the sacred word as consecrated to the Lord—as taken out of the ordinary range of human objects, and invested with a *relative sanctity*. * * And although the state of things under the Christian economy is greatly changed, still we may affirm of every Christian church and place sacred to religious worship, that it is the habitation of God's house, and the place where His honour dwelleth." And the reason why such places are thus to be regarded as holy or sacred is, "that they are invested with this

peculiar attribute of being given up or dedicated to God!"

Such doctrine is the doctrine of Rome, and is in direct opposition to that of the Directory for Worship: and to a genuine follower of the divines of the Westminster Assembly, it must be sad to think, that, if teachers of Presbyterian ministers hold such views, the taught are not likely to be sound in the faith.

And see the number of saints' churches in Canada! Some excuse may be made for the old countries, where Romish churches remained undemolished, and retained, in spite of Protestantism, their old Romish names. But there can be no such excuse made for continuing the Romish practice in Canada, by giving to new churches the names of saints.

Presbyterians especially are chargeable with this kind of Romanism. Churches held forth or erected in honour of St. Andrew are quite common. In Scotland they go through with the whole college of apostles in naming the city churches, whether they be Free Church or Established. And a Free St. George's, or Free St. Columba's, or Free some other saint not mentioned in the Bible, is quite common. While in Canada, they have not only many churches held forth to the honour of John Knox, and some to the honour of such departed saints as the Presbyterian ministers Erskine and Melville; but they have outstripped Scotland and Rome itself, by giving to their places of worship the names of saints while the saints were yet living; hence, we have Chalmers'

Churches, Burns' Churches, a Cooke's Church, a Willis' Church, and probably some others, all indicating a reckless return to that practice which our Protestant forefathers so bitterly opposed.

3. Roman Catholics maintain that it is not the Jewish synagogue, but the Jewish temple that should be the model for the arrangements and the worship of the Christian church. And therefore, as the temple of old had a laver of holy water for divers washings or baptisms, so the Christian church should have its font of holy water for baptism: and as the temple of old had its altar for sacrifice, and that altar was separated from the court of the people by a fence or low wall; so the Christian church should have its altar for sacrifice, and that altar separated from the body of the church by a rail or fence of some kind.

Protestants, on the other hand, have maintained that the synagogue, not the temple, is the model for the Christian church; that an altar in the church is Popery; chancel rails is Popery; and holy water is Popery. So far from encouraging the idea of an altar, the Westminster divines had a discussion for three weeks as to whether communicants should even rise out of their seats in church to go up to any table to receive the Communion — the Independents contending that there should be no leaving of seats, but that every communicant should be supplied with the Communion just wherever he might be sitting at the time. The Presbyterians, however,

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being in the majority, voted down the Independent mode of Communion, and carried their own plan. That plan was to have several Communion tables in each place of worship, to which communicants should go up, and at which they should sit while receiving the bread and wine. Hence Presbyterians, until quite lately, have talked of "table seats" in their places of worship. Only one table, however, namely, that at which the minister stood, had bread and wine placed on it; the other tables, covered with white cloth, were merely for sitting at, and for receiving the elements. But changes Romeward are now rapidly taking place. Table seats are being abolished. In some places the ordinary pews, having the book-board covered with white linen, were substituted; but the white linen is also being gradually withdrawn, and has nearly disappeared both here and in the United States. What a change in this respect has come over the minds of Presbyterians since the year 1638! In that year the celebrated Glasgow General Assembly met, and deposed, that is, turned out of their office and ministry, the Episcopal clergy of Scotland; and one of the heavy charges against them, and for which they were deposed, was, their having an altar with rails—that is, a Communion table with rails before it. Thus, the record says, "The Rev. Francis Hervey was deposed for erecting an altar with rails at his own expense; and the Rev. Thomas Forrester was deposed for having made his altar

and rails himself." Therefore, to avoid the very idea of an altar in the church, it has been a custom among Presbyterians to remove, immediately after the Communion, the table on which the bread and wine are placed. But what a change now even in Presbyterian Scotland! I am credibly informed that in some of the fine, new carved gothic churches, with cross-topped spires, and stained and pictured glass windows, the Communion table, with rails, instead of being removed, stands all the year round in the place where the Communion is administered, and nobody opposes this Romish innovation. In Canada we have seen more than one instance of the same kind; and as for Methodists, they not only have this arrangement of altar and rails, but quite commonly speak of the table as *an altar*. Thus, at their protracted meetings in school-houses they speak of the *penitent bench* merely, but in their churches they invite penitents "up to the altar." In proof of this, I quote from three well-known Methodist books, namely, Rev. Dr. Potter's *Compendium of Methodism*; Daniel Wise's *Popular Objections to Methodism Answered*; and Mrs. Palmer's *Incidental Illustrations of the Economy of Salvation*. Dr. Potter says, "For many years we have practised inviting (penitents) to come forward to the altar or front seats and kneel, while we commend them to God in prayer, that they may be converted." Then speaking of the mode of receiving persons into full connection, he says: "Some preach-

ers call the candidates forward before the altar." Daniel Wise, persuading a young convert to become a Methodist, says to him: "Why did your heavenly Father select a Methodist preacher to be the instrument of your awakening, and a Methodist altar to be the scene of your conversion?" Mrs. Palmer, who is a notable preacher among the Methodists, makes frequent mention of the altar. In pages 161, 162, she tells of urging a young woman to go forward and be prayed for; the young woman, yielding to a sense of duty, "went forward," says Mrs. Palmer, "and with several other seekers of salvation, who had presented themselves, she knelt at *the altar* of prayer." Then, speaking of a newly married couple, she says (p. 235): "Only three evenings previous, had this newly married pair, before the altar, pledged themselves to each other." And in page 155 she describes what she calls "A flight to the altar." It is the case of a young girl who, with others, was seated in the gallery of a Methodist place of worship, and who seemed to Mrs. Palmer to be one of "the votaries of fashion and folly." Mrs. Palmer goes up to her, speaks to her, and finally says to her, "If you wish to have the united prayers of God's people, I will go with you from the gallery, and we will go forward together to the altar of prayer." The young lady finally rises, leaves her seat, exclaiming, "I am going down to the altar."

Now giving such a name to the Communion Table, and making a

practice of going to pray at the altar, as though prayer were more acceptable there, have been regarded by thorough Protestants as nothing but Romanism.

And are Presbyterians free from this charge of cherishing the Romish altar? What do they mean by so commonly singing the following Psalms, either immediately before, or in connection with, the Lord's Supper—

Ps. xliii.

O send Thy light forth, and Thy truth,
Let them be guides to me;
And bring me to Thine holy hill
Even where Thy dwellings be.
Then will I to *God's altar* go,
To God my chiefest joy."

Ps. xxvi. 6, 7, 8.

Mine hands in innocence, O Lord,
I'll wash and purify;
So to Thine *holy altar* go,
And compass it will I.

Now, these are the very psalms, and we may say the only psalms, which the Romish priest sings in the celebration of Mass. He does indeed sing two or three verses of another psalm which refers to incense: but the two psalms mentioned are the only other psalms which he sings, in what is called the Ordinary of the Mass, namely, Ps. 43, and Ps. 26, from the 6th verse: and the reason why these psalms are selected is, that they speak of going to *the altar of God*. Now, if Presbyterians have no altar, why should they, like the Roman Catholics, so constantly sing these very psalms in connection with the Communion?

But Roman Catholics maintain that the Christian sanctuary or temple should have not only an

altar, but also *holy water* for baptism and other purposes. Holy water is that which has been set apart from common use, and sanctified by prayer. To consecrate or sanctify, is to make holy. Water sanctified, is holy water; and holy water is considered to be thoroughly Romish.

Now the Presbyterian Directory for Worship requires the following rules to be observed in Baptism:—

(1) That "Baptism be administered only in the place of public worship, and in the presence of the congregation;" and

(2) That "*Prayer* is to be joined to the word of institution, for *sanctifying the water* to this spiritual use."

Therefore Presbyterians are required to use "holy water" in their temple.

It is very noticeable that old Presbyterian ministers are very careful to pray God for the *sanctification* of the water in baptism, so that the greater number of persons of that denomination in Canada, have probably been baptized with *holy water*, and in that respect are as Romish as the Romans.

In the year 1661, King Charles II, gave commission to some twenty of the leading Presbyterian divines who, in the Westminster Assembly, had drawn up the Directory for Worship, that they should meet at the Savoy with ministers of the English Church and make amendments, alterations, or improvements in the Book of Common Prayer. Among those Presbyterian ministers

were such men as Richard Baxter, Dr. Reynolds, Dr. Lightfoot, and other celebrated men. They proposed many improvements, some of which were adopted, but they found no fault with, nor proposed any alteration of the prayer of the Baptismal Service—"sanctify the water to the mystical washing away of sin."

What the Congregationalists think of this matter, I know not; but it is quite evident that Baptists also use *holy water*. For, thus they sing in connection with Baptism:—

Hymn 801.

"I stand before the sacred flood,
Thy gracious words invite."

Hymn 811.

"We seek the consecrated grave,
Along the path he trod:
Receive us in the hallowed wave,
Thou holy Son of God."

Hymn 823.

"Down to the hallowed grave we go,
Obedient to Thy word;
'Tis thus the world around shall know,
We're buried with the Lord."

How the Baptists *hallow* or *sanctify* the water which is here called "the hallowed or holy wave," "the sacred or holy flood," the consecrated hallowed, or holy grave into which every one of them is dipped or immersed, I know not. But certain it is, they regard the waters as holy waters.

It is customary, according to Scripture to sanctify the good creatures of God, by the word of God and prayer. But there seems to be a speciality, judging from these hymns, in the sanctification of water among the Baptists. Hymn after hymn implores the Holy Spirit of

God to descend upon the waters ;
thus—

Hymn 803.

"Shine o'er the waters, Dove divine,
And seal the cheerful vow."

Hymn 807.

"Come Holy Spirit, Dove divine,
On these baptismal waters shine."

Hymn 810.

"Move o'er the waters, Dove divine,
And all Thy grace reveal."

Hymn 816.

"Eternal Spirit, heavenly Dove,
On these baptismal waters move."

Hymn 820.

"Come, sacred Dove, in peace descend,
As once Thou didst on Jordan's wave."

Now this invocation of the Holy Spirit to descend on the baptismal water, is thoroughly Romish. The Church of England had something like it in the year 1549 ; but the celebrated German Reformer, Martin Bucer found much fault with it ; saying that, "although it was indeed very ancient, yet it created in people's minds the notion of magic and conjuration." Therefore the Church of England laid it aside. Strange, that the Baptists should revive a a Romish practice ! The Romish priest sings the *Benedictio Fontis*, that is, the blessing or sanctifying of the baptismal water. And in that hymn he alludes first to the Spirit of God at the beginning of the world, moving on the face of the water : he alludes to the baptism of Jesus in the river Jordan : he prays, in this hymn, that the water may be "a living fountain, regenerating water, a purifying wave, and that all who shall be washed in this health-giving bath, may enjoy by the operation of the Holy Spirit in

them, perfect cleansing : and he finishes the hymn by imploring three times, in the same words, that the "virtue or power of the Holy Spirit may descend" on the water. The resemblance between the Baptist and the Romanist in this respect, is remarkable, not only in the singularity of the thing which is prayed for, but also in the very manner of asking it, namely by singing.

4. Having glanced at the outside and inside of the modern Protestant temple, let us now observe its officers or those who are its ministers, and we may probably observe here also a tendency Romeward.

The Roman Catholic clergy have titles which we cannot find in Scripture, such as Cardinals, Archbishops, Archdeacons, Metropolitans, Deans, Rural Deans, Vicars, Sub-deacons, Acolyths, Priests, &c. All Romish ! and Protestants declare, that one chief objection to such titles is, that they are *unscriptural*, and ought therefore to be abolished ; for the Bible is, or ought to be, the only rule of faith and practice for all true Christians.

Let us, therefore, apply the rule to the titles common to Protestant ministers. Where in the Bible do we find such titles as "Moderator of Session : Moderator of Presbytery : Moderator of Synod : Moderator of General Assembly ? Where in the Bible do we find such titles as Class-Leader : Local Preacher : Circuit Preacher : Chairman of the District : President of Conference ? Where in the Bible do we find such titles as Session Clerk : Presbytery

Clerk : Synod Clerk : Clerk of the General Assembly : Agent of the Church : Beadle or Sexton ? Where in the Bible do we find such titles as Licentiate, Probationer, Professor of Theology : Professor of Moral Philosophy : Doctor of Divinity : Reverend, or Very Reverend ? We search the Bible in vain for such titles : they are just as *unscriptural* as are those of the Romish Church ; and therefore for the same reason ought to be abolished.

Were we to apply this rule rigidly, of not admitting anything into religious practice, except what may be found in the Bible, it is almost inconceivable the number of things which the Protestant denominations would require to give up. Let me just run over a few of them without any studied order—such as “A stipend or salary for ministers, manse, parsonage, glebe, tythe or teind ; steeple and bell ; tokens or tickets for Communion ; quarterly meeting ; class-meeting ; moderating in a call to a minister ; session records ; evangelical association ; congregational union ; consociation ; psalms in metre and paraphrases ; catechisms, confessions of faith, directories of worship, and codes of discipline ; church soirees, picnics, and bazaars ; and the education of the young in school or college, where the religious element, instead of being the chief thing, is but barely tolerated ? Some of these things I do not find fault with ; but I merely state them to show that there is not among Protestants that rigid adherence to the Bible alone, as the rule of practice,

which they so constantly affirm distinguishes them from the Roman Catholic Church.

There are three titles of the Romish clergy that are especially obnoxious to many Protestants—namely, Pope, Bishop, and Priest.

As for the word *Pope*, every intelligent school-boy may find in a good dictionary, with derivations, that *Pope* simply means *father*. In Italy the Pope is called *papa*, and hence English Roman Catholics commonly call him Holy Father. Romish priests are also called fathers. Hence we say that it is Romish to call a minister “father,” or “father in God.”

Yet the Larger Catechism of the Presbyterians would teach us to do so. For thus it instructs us :

“*Ques. 124. Who are meant by father and mother, in the fifth commandment ?*”

“*Ans. By father and mother, in the fifth commandment, are meant, not only natural parents, but all superior in age and gifts, and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.*”

So, according to this, such ministers as are over us in the church have a divine right to the title, or to be called *father*. Congregations are to regard their pastors as *fathers*.

That eminently pious minister, the late R. W. McCheyne, of Dundee, who died while a young man, says of himself, in one of his letters (p. 288) : “Hundreds look to me as a father ;” and he thinks nothing of

concluding one of his letters to M. B., one of his flock, thus: "I have no greater joy than to know that my children walk in the truth."

It is evident that McCheyne, and other Presbyterian ministers, must be considered fathers only in some religious sense, like that implied in the titles of Romish clergy, namely, "Father in God," "Father in Christ," which is the very thing objected to by Protestants.

The next title is that of Bishop. It suggests to the minds of many Protestants the ideas of tyranny, ambition, and of anything but piety. It is true, that many bishops in ancient and in modern times have been very humble, pious, prayerful, kind-hearted men, and have been, at the same time, very active, zealous, and courageous in the cause of Christ. Yet, among some denominations, such as Presbyterians, Congregationalists, Baptists, and, with one exception, the Methodist denomination, the title of Bishop is suggestive only of Romanism; and hence, although retained in theory, it is virtually repudiated.

According to this idea, the denomination called Episcopal Methodists are chargeable with encouraging Romanism. But perhaps, when we examine some of the other denominations, we shall find them equally guilty, if not more so. Let me compare, for example, the Roman Catholic bishop and the Presbyterian pastor. They are both equally called bishops, for Presbyterianism contends that pastors are the true bishops of Scripture. The Roman

Catholic bishop is consecrated by the laying on of the hands of bishops only; no presbyters, elders, or deacons, having any authority to lay their hands upon his head. So the Presbyterian pastor is ordained only by pastors or bishops, no elders or deacons being allowed to lay their hands upon his head. The Roman Catholic bishop presides with authority at meetings of his presbyters and deacons, and they cannot meet for the transaction of ecclesiastical business without his sanction or presence. So the Presbyterian pastor presides at the meetings of his elders and deacons, and they cannot meet for the transaction of business without his sanction or presence. The Roman Catholic bishop alone has power to ordain presbyters and deacons, neither presbyters nor deacons having any such power. So the Presbyterian pastor alone has the power to ordain presbyters and deacons: neither elders nor deacons having any such power. No member of the Romish Church can be admitted at first to the Holy Communion but by the action of the bishop, in what is called Confirmation; so in the Presbyterian denomination no person can be admitted for the first time to the Communion but by the action of the pastor, or pastor and elders, in some formality corresponding with the rite of Confirmation. The Roman Catholic bishop presides in the congregation; and in the place of worship has a throne or seat which is distinguished from all other seats in it by its prominence, costliness, and generally by a

canopy. The Presbyterian pastor presides in the congregation; and he has a throne or seat called a pulpit, which is not only prominent and costly above all other seats in the place of worship, but which, in these modern times, far surpasses in its costliness, its carvings, its guildings, its cushions, its canopy, its sofa, or other appointments, the most sumptuous of Rome's prelatie thrones, and might even be a formidable rival to the throne of Solomon in all his glory. The Romish bishop lives in a respectable building, called, by way of dignity, a palace: the Presbyterian pastor lives, not uncommonly, in a building equally respectable, called, by way of dignity, the mansion or manse. The Romish bishop has a high salary or stipend, compared with that of his presbyters and deacons: the Presbyterian pastor has also a salary or stipend, which, in some cases, is great, in other cases, small: but his presbyters, or elders and deacons, get no salary or stipend whatever for all their trouble and work. The Romish bishop is distinguished outside and inside the church by a peculiar dress, which distinguishes him from his presbyters and deacons; so the Presbyterian pastor, is, while on the street, dressed commonly in black, with white neckerchief; and he only in the church may be dressed in gown and bands.

The office of Roman Catholic bishop is not only higher than the office of presbyter and of deacon, but is nominally the highest office in the church: so according to the

formularies of Presbyterianism, the pastor's office is the highest in the church. Thus the American Confession of Faith says, "The ordinary and perpetual officers in the church are (1.) *Bishops or Pastors*, (2.) the representatives of the people, usually styled *Ruling Elders*, and (3) *Deacons*. The *pastoral* office is the first in the church, both for dignity and usefulness."

The Roman Catholic bishop is not merely the Bishop of the laity or people, but he is also the bishop of his *clergy*: called *presbyters* and *deacons*: so the Presbyterian pastor or bishop having the highest and most dignified office in the church, is likewise not only bishop of the people or laity, but is bishop also of his presbyters and his deacons who are all, according to Presbyterianism, in reality *clergy*. Thus, the Rev. James Denham in *The Plea for Presbyterianism*, repudiates, in the strongest terms, the idea that Presbyterian elders and deacons are *laymen*; and the Rev. Professor Miller, of Princeton, devotes a large portion of chap. ix. in his book *On the Ruling Elder*, to prove, that, their elders and deacons are *clergy* or *clergymen*, and that Elders are in fact only an inferior order of *bishops*. He also maintains that both elders and deacons should have "seats in a conspicuous part of the church," during divine service.

The Roman Catholic clergy, especially the presbyters, commonly called priests, are spiritual officers whose duty is to assist the bishop in council, to aid him in carrying

out the discipline of the church by suspending or excommunicating unruly members; by hearing the confessions of penitents, and granting them absolution; to assist him also in giving instruction, rebuke, and warning to the people; in praying with and for the people in public and in private; in visiting the sick; and in the administration of the sacraments. Very similar are the duties of the Presbyterian elder or presbyter. He is represented by such standard writers as Miller, (chap. ix.), Lorimer, and King, as a *spiritual officer*, whose duty is to assist the pastor in council, to aid him in carrying out the discipline of the church; to visit the sick officially, and pray with and for them; to give instruction, rebuke, and warning to the people in private, and also in Sunday schools, and in meetings for social prayer. Also to meet with the pastor in the private judicial court, called the "Kirk Session," for the purpose of dealing with unruly members, either by suspending or excommunicating them, or else by hearing their penitent confessions of sin, and granting them absolution; and, finally, it is their duty to assist the pastor in the administration of the Lord's Supper.

The Roman Catholic bishop may or may not have more than one congregation, and consequently he may or may not have many presbyters and deacons to assist him. The more congregations he has charge of, the more such helpers he needs, and the higher, we presume, will be his dignity. In like manner,

a Presbyterian pastor may or may not have more than one congregation, especially in the country; but he not uncommonly has two or three, and upwards of twenty presbyters and deacons to assist him; the greater the number of these the greater, we presume, is his dignity also.

The Roman Catholic bishop, although nominally holding the highest dignity in the church, may nevertheless have superiors, such as archbishops, metropolitans, patriarchs, cardinals, and Pope: so a Presbyterian pastor, although holding nominally the highest office in his church, may nevertheless also have superiors in office, such as the Moderator of the Presbytery, the Moderator of the Synod, and the Moderator of the General Assembly.

Roman Catholic presbyters and deacons are called *reverend*, a title formerly objected to by Puritans and Presbyterians, and the bishop is called Right Reverend: even in our own day the Presbyterian elders or presbyters and deacons, although *clergy*, and worthy of *reverence*, are not called *reverend*; they are not supposed to have any *right* to that title. But Presbyterians, with one consent, give the title of *reverend* only to the *pastor*, implying that he only has the *right*, he only of all their *clergy*, is *rightly* called *reverend*; in other words, that, he is *right reverend*.

The Roman Catholic bishop is called *Lord Bishop*, that is, in the language of Scripture, master-bishop: so the Presbyterian elders or pres-

byters, according to their view, being themselves *bishops*, and the pastor being their official superior or chief, he is, in the language of Scripture, their master or *lord*; and he is, therefore, in reality their Lord Bishop. So that, it matters not how strongly he may repudiate such titles, and denounce them as Romish, the Presbyterian pastor is virtually, in relation to his clergy and his people, their prelate, their Right Reverend Lord Bishop, and Father in God!

It could be easily shown that all Methodist, Baptist, and Congregational pastors, having assistant deacons and preachers, are involved, more or less, in the same condemnation with the Presbyterian pastor. Such being the case, the much vaunted parity or equality of ministers in the so-called non-episcopal denominations is a sham or a delusion; which illustrates the experience of a man who had left the English Church, and gone over to the Presbyterians for a time; but having finally gone back to the English Church, he gave this as his reason: "I went over to the Presbyterians to get rid of my Lord Bishop, and I went back to the Church of England to get rid of my Lord Presbyterian."

The celebrated Isaac Taylor, who writes an impartial book, entitled *Wesley and Wesleyan Methodism*, declares in it, that Wesleyan ministers are "irresponsible lords of God's heritage."—(p. 245).

Finally, let me introduce—merely introduce—at present, to your notice

the most objectionable of all the three titles of the Christian ministry namely, that of *Priest*.

The Presbyterian minister, Albert Barnes, one of the best known and most popular of modern commentators on the Scriptures, uses the following language in reference to Hebrews v. 2, "Among the Papists there is *consistency*—though gross and dangerous error—in the use of the word *priest*. They believe that the minister of religion offers up the real body and blood of the Lord. But why should this name be applied to a *Protestant* minister, who believes that all this is blasphemy, and who claims to have no *sacrifice* to offer when he comes to minister before God?" But with singular inconsistency, in his note on St. Paul's Epistle to the Romans xv. 16, where the Apostle speaks of his being "a minister of Jesus Christ, ministering the gospel of God," this same Albert Barnes says, that the Apostle means, "performing the *office of priest* in respect to the gospel of God:" and again, it means, "acting in the Christian church *substantially* as the priests did among the Jews!" So, that, according to this view, St. Paul and the other Apostles performed the office of *priests*, and acted in the Christian Church *substantially* as the priests did among the Jews! Why not then allow that they were priests, and why may not the title of priest be applied to them and to Christian ministers generally, in so far as they do the same kind of work in respect to the gospel, as the Apostles per-

formed? If a man's office requires him to perform *substantially* the work of a priest, he is a *priest*, although he may reject the title. If a man's business requires him to perform *substantially* the work of a *sailor*, he may reject that title, and claim to be called a seaman, or a mariner, or something else, but in fact he is *a sailor*, because his duties are those of the sailor. A man may be a *servant*, yet repudiate the title, and claim to be called an *employee*: yet as he performs *substantially* the duties of a *servant*, he is a servant, no matter what he may call himself. As it is considered honest to call a spade a spade, so it would be but honest to call a man a *priest*, whose official duties are those of priesthood.

Barnes is wrong in supposing that there can be no priesthood without offering the real body and blood of Christ. It is not necessary or essential to the priestly office to do so. The Jewish hierarchy or priesthood did not make such an offering, and yet *they were truly priests*.

But do Protestant ministers claim to do priest's work? Are we to be told and expected to believe that our Protestant ministers, who are for ever denouncing priests, priestcraft, Popery, and ritualism, are nevertheless themselves priests, "performing," as Barnes says, "the office of priest in respect to the gospel of God," and "acting in the Christian Church *substantially* as the priests did among the Jews?"

My answer is not far fetched; it is near at hand. I have merely to

read to you the duties of the Protestant pastor or minister, as these are set forth in the book called *The Westminster*, or as it is more commonly called *The Scotch Presbyterian Confession of Faith*.

In that portion of the book, entitled, *The Form of Church Government*, it is said—

"The pastor is an ordinary and perpetual officer in the church.

"First, it belongs to his office,

"To pray for and with his flock, *as the mouth of the people unto God*.

"To read the Scriptures publicly, as did the Jewish priests and Levites,

"To feed the flock by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort.

"To catechise.

"To dispense other divine mysteries.

"To administer the sacraments.

"To bless the people from God, as did the Jewish priests and Levites.

"To take care of the poor.

"And he hath a ruling power over the flock as a pastor."

This ruling power over the flock is also claimed by Romish priests: but as to whether the Romish priest or the Presbyterian minister claims the greater power, I must leave to yourselves to judge, from the following considerations:—

The Roman Catholic Council of Trent, in its Decree on *Penance*, quotes our Saviour's words to the Apostles thus: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall re-

tain, they are retained."—John xx. 22, 23; and therefore the decree affirms, that "Our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges, to whom all mortal offences, into which the faithful might fall, should be submitted, that they might pronounce *senience of remission, or retention of sins*, by the *power of the keys*. For it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, &c.

We all say that this power of the keys—this power to forgive and to remit sins—is a very formidable power indeed which is claimed by the priest of Rome. His ruling power is indeed great!

But how the Presbyterian pastor is to exercise *his* ruling power, and other powers vested in his office, we learn from chapter xxx of the same Presbyterian *Confession of Faith*, entitled, *Of Church Censures*, and is in the following words:—

"The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.

"I.—To these officers *the keys of the kingdom* of heaven are committed, by virtue whereof they have power, respectively, to *retain* and *remit sins*, to *shut the kingdom* against the impenitent, both by the word and censures; and to *open it* unto penitent sinners, by the ministry of the gospel, and by *absolution*

from censures, as occasion shall require."

The tremendous power thus vested in the pastor's office may be better understood by considering what this Confession of Faith, in chapter xxv, says of *the visible Church*, namely, that "The visible Church, which is also *catholic* or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, *out of which* there is *no ordinary possibility of salvation*."

Let us also bear in mind that this Confession of Faith, in chapter xxvii, tells us that "*The sacraments* of the Old Testament," namely, the bloody sacrifices, and purifications by blood and water, "in regard of the spiritual things thereby signified and exhibited, were, *for substance*, the same with those of the New Testament sacraments," namely, Baptism and the Lord's Supper.

Now, think of any man, be he Baptist, Methodist, or Presbyterian, whose office or duty is, not merely to preach to the people, but to be *their mouth unto God*; and to *bless them from God*: to administer to them *substantially* the same sacraments as did *the Jewish priest* in the temple; and further, to *retain* or *remit the sins* of the people; authoritatively turning human beings out of that kingdom wherein alone they might expect salvation; or, again, by *absolution* re-admitting them to that

kingdom and to the favour of God! That man may repudiate the name of *priest*, but he is nevertheless, by profession, *substantially*, and *very fully performing all the acts of priest hood*. And it would be but com-

mon sense, and common honesty to say of him, that he is as much assuming to be a *priest* as though he officiated at a Jewish altar, or at the altar of the Church of Rome.

LECTURE II.

The various topics to be noticed in this lecture are numerous; in fact, too numerous to be properly illustrated and disposed of in one lecture.

But I find that such subjects, without much searching for them, grow so rapidly in number, and the materials for illustrating them become so perplexingly superabundant, that I have neither the time, the ability, nor indeed the willingness, at present, to gather and arrange more, for public inspection, than what I now submit in the present lecture. To bring so many subjects before the mind, and illustrate each, requires the illustrations to be very brief, and very much to the point. Even could I be eloquent on such themes, there is no scope for any eloquence whatever, excepting that of simple truth or matter of fact.

As in the last lecture, so in this, we shall specify certain Romish doctrines and practices which Protestants are in the habit of denouncing as erroneous and wicked, while at the same time, the Protestants, who

so denounce them, are themselves guilty of the same or similar doctrines and practices, and are becoming more and more chargeable with them.

It is not my duty in these lectures to offer any opinion either for or against the things called Romish, but simply to show that the drift of Protestantism is towards Rome.

I. Roman Catholics believe in *Apostolical succession*; that is, that Roman Catholic bishops are the lineal, the lawful successors of Christ's first Apostles. The Apostles having laid their hands on the head of certain men, thus ordaining them to be bishops, and giving them authority and commission to ordain, in like manner, other bishops to succeed them, these bishops did so. They ordained others, and these again, as need required, ordained yet others; and this process of ordaining bishops by bishops has thus been continued, without break or interruption, from the days of the Apostles until the present day.

Now, that doctrine is commonly

reckoned Romish. In fact, it is denounced, sneered at, laughed at, and called by some very ugly names; and Methodists, Presbyterians, Baptists, Congregationalists, and others have been in the habit, hitherto, of joining in this repudiation and denunciation of *apostolical succession*. To be consistent with past opposition to it they still oppose it: but with singular inconsistency they are now claiming to have apostolical succession themselves. The doctrine formerly held was this, namely, "that Christ gave the ministry to the Church," that is, *to the people*; and that the people themselves could make as valid a ministry as the Apostles could; therefore apostolic succession was not needed; and, in fact, it would be wrong to have it through the corrupt Church of Rome. Now-a-days, however, the cry is, "We have the succession—an unbroken line of succession from the Apostles; and although it has come to us, from the Reformers through the Church of Rome, yet we regard it as Apostolical in its origin!"

I have before me a Presbyterian pamphlet, entitled *The Apostolicity of the Church of Scotland*, written by the Rev. Hugh Campbell, of Manchester, England, in which he says to the Rev. Dr. Hook, of the Church of England: "Our Presbyterian reformers were in orders—they were what I have denominated presbyter-bishops; they had received their orders from those, who, if there be any truth in the '*apostolical succession*,' had received their orders by an unbroken succession

from the Apostles. But if the Reformers had the apostolical succession, then *we* (the Presbyterians) have it still, for no break has taken place in the chain since their day. I may therefore claim an apostolic succession as well as you."

Here is another pamphlet, entitled *Exclusive Claims of Prelacy*, and issued by the Presbyterian Board of Publication in the United States. The author, the Rev. B. M. Smith, says, "We reject the theory of a prelatical succession, but it is not to be inferred that we reject a succession. We can satisfactorily shew, that up to the period of the Reformation, our ministers have been set apart by ministers, and that the reformers to whom we trace this succession, had also been set apart. It is admitted on all sides, that the orders of the Roman Catholic Church were valid. Her presbyters became Protestants, and thus Presbyterian ordination has been transmitted.

Then the Rev. Dr. Willis, lately the Principal of (the Presbyterian) Knox College, Toronto, closed the Session of that Institution, in 1863, with a Lecture on *Apostolical Succession*, in which he leaves us in doubt as to whether the Reformer John Knox, regarded his own ordination in the Popish Church or his call to the ministry in the Presbyterian, as his real ordination. But after expatiating on the corruptions of Popery and Prelacy, and putting but small value on succession through either of these channels, the Dr. says, nevertheless, "we believe in an important sense in

ecclesiastical descent,—we please ourselves with the thought that *in regular succession* from Knox's time, we Presbyterians can trace an *uninterrupted ecclesiastical pedigree*—a laying on of, we trust, holy hands in the transmission of office from one to another."

These words of Dr. Willis suggest a comparison between Romish and Presbyterian hands in the transmission of the clerical office. The Dr. cautiously "trusts" that the hands were "holy" which in past ages transmitted to the present Presbyterian ministers their ordination! The Doctor is fully aware of the long, dark reign of Presbyterian Moderatism, as recorded in the History of the Church of Scotland, by Hetherington, a Free Church minister. During that long period a vast majority of the ministers were Moderates. And what was their character? Many of them were Arians or Unitarians, mere Deists, denying the divinity of Jesus Christ; denying that the Holy Spirit is a divine person; denying that our Saviour made an atonement for our sins; denying the plenary inspiration of the Holy Scriptures; and instead of preaching the gospel, teaching a cold, dead, lifeless morality. These men opposed missions to the perishing heathen; opposed Sunday-schools; and all private meetings for prayer. Hetherington sums up the system of Moderatism in the following words:—"It was worldly, despotic, unconstitutional, unpresbyterian, unchristian, and spiritually dead—the negation of everything

free, pure, lofty, and hallowed,—if indeed, it ought not rather to be said, that its essence was antipathy to everything scriptural, holy, and divine." No wonder that Dr. Willis only *trusts* that holy hands had transmitted his ordination to him. The chances are few indeed, considering how few, very few evangelistic ministers were found at the time among all the Presbyterian ministers of Scotland. If a Romish priest has not much to boast of as regards the holiness of the hands by which through successive ages in the past, has been transmitted to him his ordination, as little, we fear, has the Presbyterian minister anything to boast of as regards the holiness of the hands of his predecessors in office. In both cases the ordination has come through Rome, and the Presbyterian one subsequently through the unholy channel of Moderatism.

But other denominations of Protestants also claim the apostolical succession. Thus, Rev. Dr. Potter, of the Episcopal Methodists, first calls "apostolical succession a *fiction* which is too *fanciful* to merit sober treatment." Then he calls Wesley (p. 331) a bishop; (332) a bishop not only in ministerial order, but in jurisdiction—a bishop of two hemispheres: (333) the only bishop of Methodism: (335) the father and governor of the whole connection; and that from him they derived their apostolical succession, or succession of bishops; so that, Dr. Potter finally says, (p. 339) "Our episcopacy is valid, and *we are in the succession!*"

Congregationalists get the succession theoretically through the people, but take good care to have their ministers set apart by ministers already in office. Such ordination implies a *succession*, as all ordinations by ministers must *necessarily do*; so that all these denominations, while professedly repudiating *apostolic succession* as a Romish fiction, in reality act on the principle involved in it, and claim, in their own denominational ways, to have a ministerial succession from the Apostles.

II. Let us now contemplate what have been called *Romish Rags*, in the official dress of Protestant ministers.

The surplice and stole: the black gown and bands: a certain style of the black coat, vest, and hat; and the square cap of the University, have all been denounced as Romish.

Pugin, the Roman Catholic architect, antiquarian, and author, informs us that the surplice is not a priestly garment: Romish priests do not wear it. All the students of English and Irish Universities wear it in College chapel: it belongs also to church choirs, but Romish priests wear a totally different kind of vestments. In fact, the surplice is not Romish at all, but came with the gospel from the Holy Land. It is simply the article of dress called a coat, both in the Old and New Testaments; and the scarf or stole commonly worn with it, is doubtless the same article, which is called, in Scripture, *the girdle*. These things have always been in the church,

ever since the church was founded: and they have been retained in it for the same reason that the Quaker wears plain clothes, and that the pious "men" of Rossshire wear long hair and an old peculiar garb, namely, because, they are not disposed to change the fashion of their dress with the ever changing fashions of this vain world.

Yet the surplice has been, and is yet, denounced as Romish. The Puritans, both Presbyterian and Independent, reviled it; and their descendants generally do so in some degree still. Yet what a change is taking place! I am credibly informed that some Dissenting ministers of different denominations, in England, wear it! The Irvingites clothe the men and boys of their choirs with it, while their different grades of ministers are clothed in robes of all the colours of the rainbow. Congregational missionaries, who were sent from the American Board of Missions to the East, have arrayed themselves in the robes of the Episcopal Church, and used the Book of Common Prayer in their public religious services!

Then the black pulpit gown, gently called the Geneva gown, and college gown, has been denounced as Romish. Its Romish origin cannot be well denied. Rome doubtless introduced it into Geneva, and into colleges: and the black preaching monks are commonly supposed to have introduced it into the pulpit. Yet it is worn now by Presbyterians and others as the perfection of Protestantism!

Old Elder S. told me that the Seceders in the north of Ireland, taught him to believe that the white bands worn under the chin, by ministers, were merely "rags of the Pope's skirt."

Goodrich, the historian, tells us that the Puritans were furiously opposed to the wearing, especially by ministers, of the square caps such as are worn by students in the Toronto University. They denounced the wearing of them as "a sinful remnant of Popery." Alas, that theological students of Knox College, &c., attending the University should be taught to reverence the pious wisdom of Puritans, and yet go, day by day, capped, crowned with what their forefathers denounced as "a sinful remnant of Popery!"

Only a few years ago, when a minister was seen, on the street, wearing a standing-up coat collar, or a long cassock vest, or a hat with the brim turned considerably up at the sides, he was regarded as an Anglican High Churchman, a Puseyite, a Romanist at heart, or a Jesuit in disguise. But all this has been changed: so much so, that, a certain Anglican minister, who is not a Low Churchman, persistently avoids all these peculiarities in dress, alleging as his reason, that "if he indulged in such things, he might be mistaken for a Methodist."

III. The Rule of Christian Faith.

Roman Catholics maintain that we are to take *the Holy Scriptures* and the *traditions* of the Church, including *the decisions of Councils*, to guide us in our faith or religious

belief: and further, that these traditions are of equal authority with the Holy Scriptures. By traditions, they mean certain doctrines and practices, which, say they, have been handed down from the Apostles, either by word of mouth or by writing, and which have been believed by the whole church always and everywhere. The Council of Trent, which met in the year 1545, and closed its twenty-fifth and last session in 1563, gathered together into its decrees the things to be believed by the Catholic Church. During these sessions, which, with several interruptions, extended over a period of eighteen years, the bishops and others who sat in the council, debated theological questions, discussed the passages of the Scripture which had reference to these questions, and then decided generally according to the majority of the votes *pro* or *con*, and having prayed of course for guidance, their decisions are considered by faithful Roman Catholics to be those of infallible truth. These decrees or decisions were signed by 255 members of the Council, chiefly bishops.

In the year 1643 a Protestant Council met, at Westminster, in England. It consisted of 121 divines and 10 laymen. The purpose of their meeting was, the reformation of religion in doctrine, worship, discipline, and government. The daily attendance of the members was between 60 and 80. They continued to meet during 5 years, 6 months, and 22 days. They debated theological questions, discussed pas-

sages of Scripture having reference to these questions, and then decided generally, according to the majority of the votes, either *pro* or *con*, and having prayed, of course, for guidance, their decisions, called *The Confession of Faith*, with *Larger* and *Shorter Catechisms*, *Directory for Worship*, &c., are considered by faithful Presbyterians, if not absolutely the infallible, at least something approaching the decisions of infallible truth.

The Council of Trent, instead of being content with the three short and simple creeds, which had been the creeds of the Catholic Church, added a Book of Decrees to them, which Book was epitomized and added to the Nicene Creed by Pope Pius IX.

The Westminster Assembly of Divines, instead of being content with the same old Christian Creeds, also added a book to them, which every Presbyterian minister must declare, at his ordination, to be the Confession of his Faith. The 255 divines of the Council of Trent, decided on certain doctrines to be believed by every member of the Catholic Church, under pain of *anathema*. The sixty or eighty divines of the Westminster Assembly decided on certain doctrines to be believed, as divine truth, by every member of the Established Church in England, Scotland, Ireland, and the Colonies, under pain of excommunication.

The Council of Trent incorporated tradition in their decrees; the Westminster Divines incorporated

in their decrees or decisions, what is essentially the same thing, "the use and wont of the church," that is, the traditions of the Presbyterians on the old continent and in Scotland.

The Congregationalists, in New England, have repeatedly sanctioned and approved of this Confession of Faith, and especially in what they call the Saybrook Platform, of 1708.

Methodism, especially what is called Wesleyan Methodism, also takes the Bible for its religion; but it has also something else as the rule of its faith, especially for the preachers. Their Creed is said to be 53 of Wesley's Discourses, and his Notes on the New Testament, with some Questions concerning the Imputation of the Righteousness of Christ, and concerning Christian Perfection." *Eadie* p. 424.

The theory of the Protestant denominations is, that the Bible alone is the religion of Protestants; but what is the common practice? Take a hundred of them promiscuously, and question them individually, as to whether they went first to the Bible, *as the rule of faith*, before settling themselves permanently in any denominational connection, and how few, perhaps not over five in a hundred have done so. Ask, "Why are you a Presbyterian?" The common answer is, "My parents, and grandparents were Presbyterians. So, if your parents had been Mohammedans, you, according to this rule, would have been a Mohammedan also. I thought

that your *rule of faith* had been the Bible. "And what is your belief?" "I believe what the Presbyterian Church believes, and which you may find in the Confession of Faith, and Catechisms." That is exactly the rule of the Roman Catholic's faith; for he also believes what the church believes, and he points you to his Tridentine Confession of Faith and his Catechisms for information. And why are you a Methodist? "Well, I was not one formerly, but my own church was far away, and the Methodist meeting was the nearest, so I connected myself with them." Your rule of faith, then, is not the Bible, but that of the nearest place of worship. And why are you, Mrs. Comfortable, a Congregationalist now?—You were, before marriage, a zealous Methodist. Have you consulted the Bible before making such a change? "Well, you see, my husband is a Congregationalist; and I see that there is good and bad in all churches." So your rule of faith is not the Bible, but the religion of your husband. Tell me, Mr. P., where the Bible sanctions sitting in singing publicly to the praise of God?—and you Mr. M. where do you find the Bible sanctioning a love feast of a little bread and water? "Well, it is 'the use and wont,' or an old established custom of the denominations to which we belong." Yes, these are traditions. So you have, like the Roman Catholics something else besides the Bible for your rule of faith and practice. In theory, the Bible is your rule; in practice, it is the Bible and some-

thing else; or perhaps, it is merely *the something else*, such as worldly gain, or favour, without the Bible. And this disregard of the Bible is becoming more and more prevalent, by rejecting the Bible in our common schools; or neglecting to have it read as a class-book, and as the basis of all human education.

IV. Baptismal Regeneration.

Roman Catholics believe that baptism is necessary for salvation: and that in every case, wherein a person is properly baptized, the person receives the grace of justification and regeneration; that is, the pardon of all past sin, adoption into God's family, and such sanctifying grace of the Holy Spirit as inclines the soul to obey God. In every case of infant baptism these blessings are sealed or made sure to the infant: and in the case of adult baptism, they are in like manner bestowed or made sure, unless the person baptized puts a sinful hindrance or bar in the way of enjoying them.

There is perhaps no other Romish doctrine which is more frequently and furiously denounced and repudiated, by Protestants, than this. Presbyterians, Congregationalists, and Methodists are especially loud in their professions of opposition to it.

With regard to the Baptists, they have been in the habit of denouncing *infant baptism* and *baptism by sprinkling*, as "remnants of Romanism." But, if published and uncontradicted reports be true, the Baptists themselves, especially in England, are cherishing very kindly and large-

ly these very remnants of Romish superstition, and have been doing so for a good many years back. As far back as the year 1847, the Rev. Mr. Wheelock, "a highly respectable" Baptist minister, of the United States, visited England, and sent to the *New York Recorder*, (an influential Baptist paper), a report of what he had seen and heard. It is a sad report, looking at it from the Baptist point of view. What he calls "the leaven of open communion" has, he says, so far gained the ascendancy as to produce widespread "wranglings, and heartburnings, and schisms." In some places a Baptist congregation has been destroyed, and a Pedobaptist one, that is, one practising infant baptism, established in its place; and in others it is now agreed that the pastors shall be "alternately a Baptist and a Pedobaptist." He says, "while in London, I casually learned that the ordinance of baptism was to be administered in one of the largest and most popular Baptist churches of that city." It had eight hundred members. He went to the chapel at the appointed hour—it was twilight, lamps were lighted, and but few people in attendance. Eleven were baptized—who also received *that evening* the right hand of fellowship, instead of on Sunday, at the communion. He asked the minister, "Why all this on a *Thursday* evening, and at such an hour when so few could attend?" The answer was this—"About one-half of the congregation are Pedobaptists,

and therefore *the evening* and *the hour* were carefully selected while there would be no other meeting or engagement, lest the Pedobaptists might think they had been entrapped to give their presence at the baptism." Again, he says, "One of the largest Baptist Churches in Liverpool has a Pedobaptist for one of its deacons: and I was told *the pastor of that church has all his children sprinkled*. He is one of the most influential ministers of our denomination in England, and was commissioned lately, by the Baptist Mission Society, to proceed to the West Indies, to set in order the Coloured Baptist Churches in Jamaica." (Copied from *The Free Ch. Magazine*, Jan. 1848). So *pedo* or *infant baptism* and *sprinkling*, which Baptists regard with such abhorrence as *Romish*, are now quite common even among the largest and most influential of their congregations in England!

Roman Catholics could not speak more strongly in favour of *adult baptismal regeneration* than the Baptists do. Our true creed is apt to come out in our devotions. So here is the true article of *baptismal regeneration* in the Baptist hymns, to be sung at the time of immersion:—

Hymn 103, entitled "*Self-consecration in Baptism*," intended to be sung, of course, by persons, immediately before their immersion:—

"To Thee we gladly now resign,
Our life and all our powers;
Accept us in this rite divine,
And bless these hallowed hours.

O may we die to earth and sin,
Beneath the Mystic Flood ;
 And when we rise, may we begin
To live anew for God."

Hymn 819.

"Buried with our Lord, and rising
To a life divinely new."

In hymn 813, the church thus prays for those about to be baptized:

"Let faith, *assisted now by signs,*
The wonders of Thy love explore,
And washed in Thy redeeming blood,
 Let them depart, and sin no more "

And, then, when they have been actually baptized, the church welcomes them in such language as that of Hymn 829 :—

"Now *saved from sin* and Satan's wiles,
 Though by a scornful world abhorred,
 Now share with us *the Saviour's smiles ;*
 Come in, *ye blessed of the Lord."*

Thus, it is prayed for and expected, that, *in baptism*, or when *beneath the water*, called *the mystic flood*, they shall *there and then die to sin*, and be *washed in redeeming blood* : and that when they *rise out of the mystic flood*, or water, they shall *begin to live a new or divine life* ; which *rising* is but another name for a *birth to a new life*, a being born again, or regeneration. Baptists have no inclination to contradict the girl who declares, that, "when she had just come out of the water, it seemed as though a veil had been suddenly taken away from her eyes."

Presbyterians, in their doctrinal standards, do not believe that any are regenerated except the elect. They admit that infants *may* be regenerated in baptism ; but of such baptismal regeneration there can be no certainty. They say, in the Con-

fession of Faith, chap. xxviii., that persons, whether of age or infants, can be regenerated without baptism ; and in chap. x., that "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit."

Such is their theory ; and we might leave it there, were there not some other doctrines, as well as practices, which seem at variance with it. For example, the Confession of Faith says, that Baptism is "ordained not only for the solemn admission of the party baptized into the visible church, but also, to be *unto him* a sign and seal, of his engrafting into Christ, of regeneration, and remission of sins." Now this looks extremely like the very doctrine which Roman Catholics call Baptismal Regeneration : so much so indeed that a Roman Catholic would say, that it is exactly what he believes, namely, that, when we are baptized, it is signed and sealed to us, that we are made members of Christ's Church, our sins are remitted or pardoned, and we are regenerated, which can only be by the Holy Spirit.

No wonder, that, pious Presbyterian mothers and fathers, are unwilling to allow their dying infants to leave the world without being baptized ; and no wonder that, Presbyterian ministers go sometimes many weary miles, to administer to such infants, that holy ordinance !

Shall Scotch Presbyterians, "sing to the praise of God" and yet disbelieve what they sing when uttering the following lines of their 47th Paraphrase ?—

"When to the sacred font we came,
Did not the rite proclaim,
That washed from sin, and all its stains,
New creatures we became."

Perhaps no Roman Catholic could find among all the hymns and sacred poetry of his church, any four lines that express more clearly and concisely than these four lines of the paraphrase do, his own cherished doctrine of baptismal regeneration!

Are Presbyterian ministers becoming less Protestant than the Westminster Assembly of Divines, whose Confession of Faith, they profess to believe? Let us see. The Rev. Dr. Smyth, of Charleston, U.S., a professed Calvinist, has issued an admirable volume entitled, *Solace for Bereaved Parents; or, Infants die to live*. The volume consists of selections, in prose and verse, from a variety of writers. Here are four verses from one with the title, *Baptism at the Coffin's Head* :—

"Bring it to the Coffin's Head,
Kneel, while solemn word is said,
In the presence of the dead.

Peaceful doth that mother lie,
Closed affection's ear and eye;
Heedless of her baby's cry,

Water — of blest purity,
Emblem—do we pour on thee;
Little one! *regenerate* be—

Only by the crimson flood
Of the Spotless; in the blood
Of the very Son of God!"

Here are two things which look very Romish, namely, "kneeling in presence of the dead," and "regeneration in baptism." How strange that a Presbyterian Dr. of Divinity should present such a poem for comfort to bereaved parents! But this is merely poetry. Well, here are a few lines of a selection in

prose, and that prose should command the respect of all Presbyterians, for it is the prose of the renowned Rev. Dr. Chalmers, Professor of Theology, and most eloquent of preachers. The title is, *The Infant in Heaven*. The Dr. is giving reasons why we may warrantably believe, that the dead infant has gone to heaven. He says, "On it, too, baptism was impressed as a *seal*; and as a *sign*, it was never falsified. There was no positive unbelief in its bosom: no resistance yet put forth, &c." Again he says, "should the child die in infancy, the use of baptism, as a *sign* has never been thwarted by it; and may we not be permitted to indulge a hope so pleasing, as that the use of baptism, as a *seal* remains in all its entireness; that He who sanctioned the affixing of it to a babe, will fulfil upon it, the whole expression of this ordinance." It would be mere presumption in us to attempt putting the Rev. Dr.'s meaning into plainer words than his own. The only remark I have to make in reference to them, is this, namely, that had Dr. Chalmers been a Romanist or a Puseyite pleading on behalf of baptismal regeneration, he could scarcely have employed more appropriate language for that part of the argument of which he treats.

And here I cannot but honestly avow my own sincere belief in the doctrine of baptismal regeneration.

Baptism is our "dedication" or "giving up" unto God the Father, Son, and Holy Ghost: and unless we ourselves put some hindrance, or

bar, or "thwart" in the way, to prevent our acceptance, God does accept us. I should be guilty of unbelief, I should be an infidel, if I supposed that Jesus is less willing and able now to receive and bless little children, than he was when visibly present on earth. I believe that he is as much *displeased* now as he was then, at those who forbid the little children to be brought unto him. Jesus receives them, and receiving them, his blood cleanseth them from all the guilt of their native sinfulness. And as Jesus is the way to the Father, the Father being in him, so those infants whom Jesus receives, are received by God the Father, and are therefore his children, or children of God. And being thus received of God the Father, and God the Son, they are also received by God the Holy Ghost to whom also they have been given up. The reception of them, by the Holy Ghost, into the family of God, is their new birth by the Spirit, and he fits them by his grace for the duties and privileges of their new position. They may in after years, however, resist the Holy Ghost; they may grieve the Spirit of God; and go so far as finally to forsake God utterly. As children of the kingdom they may finally be cast out. They have nevertheless been God's children, by a second birth—the new birth, called baptismal regeneration. If Roman Catholics, or Baptists, or Presbyterians hold this doctrine, I thank God for it. They are holding a precious truth, which Jesus and his Apostles

preached before there was any church at Rome.

With regard to *The Sign of the Cross* in baptism, it is not yet practised, so far as I know, among the Presbyterians, Methodists, or Baptists: but why the transient sign of the cross, on the forehead, should be so objectionable to these denominations, and yet crosses of stone, of wood, and of metal, be so common among them is a curious question. The popular opinion among them is, that the sign of the cross, or letter X, on the forehead, at baptism, is *the mark of the beast* mentioned in the book of Revelation; that the beast is the Pope of Rome, and that all who have this mark belong to him! A Roman Catholic may be both pleased and displeased with this view of the subject. He may be both astonished and displeased at the ignorance of Protestants in not knowing that besides those who have the mark of the beast, there are those also mentioned in that book, who have the mark of Christ on their foreheads: and he may be very much pleased indeed that Protestants should give over to the Pope of Rome the millions of Lutherans who inhabit Germany, Denmark, Sweden, Norway, this western continent, and elsewhere, who are all signed with the sign of the cross: some ninety millions also of the Eastern or Greek Church, who are all signed with the sign of the cross; the innumerable millions also of Christians who have lived and died throughout Christendom, from at least the third century, if not from

the first, till the present day, all signed with the sign of the cross ; and the great multitude which no man can number, who shall see Christ's face in heaven, and whose name shall be in their foreheads—these also the Roman Catholic is very much pleased to claim, because the cross, or letter X, signed on the forehead in baptism, is the first letter, the initial letter of the Saviour's Greek name, *Christos*. Thank you, says the Roman Catholic, you Protestants are more generous than you imagine yourselves to be !

In what remains of this Lecture I can only intimate, and that very briefly, what might be said at great length, concerning the many Romish things which now-a-days distinguish Protestants. Other pens and tongues will, I trust, follow up these important investigations, and lay them fully before the public. I can only give a few lines to matters which demand a few pages : indeed some of the things now to be noticed would require singly a whole Lecture for themselves.

Our next topic is—

V. *The Protestant Confessional.*

Roman Catholics practise what is called auricular confession. They go to the priest and whisper into his ear the sins they have committed, so that he may give them absolution or pardon from God ; and all this is done privately, and under the seal of secrecy.

Have Protestants any thing of this kind among them ?

Let us notice some things which approach very near to it. Daniel

Wise, the Methodist writer, says, "The *class meeting* is not a *confessional*, but a place for the communication of religious experience. It may lead to confession, or it may not. That depends very much on the *spiritual health* of the persons present."

The kirk session of the Presbyterians, consisting of the minister and two or three elders, is a court which commonly meets privately. As we have already seen from their book, called *The Confession of Faith*, these officers claim to exercise the keys of the kingdom of heaven : to have power to retain and remit sins : to shut the kingdom against the impenitent, and to open it unto penitent sinners by *absolution* from censures. Many are the *confessions of sin* in these private meetings ; and *these confessions* are generally addressed to the minister, in the hearing of the elders, and it is his duty alone to pronounce the *absolution*. The prescribed form used by Presbyterian ministers in the United States, in absolving penitents, is the following : "In the name of the Lord Jesus Christ, and by his authority *I* declare you *absolved* from the sentence of excommunication formerly denounced against you ; and *I* do receive you into the Communion of the Church, that you may be a partaker of the benefits of the Lord Jesus, to your eternal salvation."

Here is something that comes a little nearer to our idea of the Romish confessional. The spiritual adviser thus relates how he, in

secret, dealt with the female penitent. He says: "I thought she needed some friend to lean upon, and, offering her all I could do, I had no hesitation in promising to keep her dreadful *secret*. She told me it *was* a secret. She had never told her mother or any one else; it was known only to herself. She said she had no religion, no hope. . . . I soon discovered, as I thought, that I had not yet reached the bottom of the matter. Something seemed to be locked up in her own mind. I told her so. I begged her to tell me if it were not so. After much hesitation on her part, and urging on mine, she *confessed* it was so." And who is the spiritual adviser who wrote these words? He is the late Rev. Dr. Spencer, a Presbyterian minister, of Brooklyn, N. Y. State, whose two volumes of *Pastor's Sketches* would afford any desired number of such illustrations in dealing secretly with penitents.

But are such private interviews required by the discipline of Presbyterians? Undoubtedly they are, judging from what the Scotch "Directory for Worship" says of the minister's duty: "He is to admonish them in time of health to prepare for death; and, for that purpose, they are *often to confer with their minister about the estate of their souls*; and in times of sickness to desire *his advice and help* timely and seasonable before their strength and understanding fail them." And in *The Directions for Family Worship*, any one troubled with a wearied or

distressed conscience is advised to visit the minister for relief. Thus every Presbyterian minister is chargeable with being a *father confessor* and an *absolving priest*.

VI. *Protestant Penance, Indulgences, and Absolutions.*

We have all read or heard of how the Roman Catholic priests inflict pains and penalties on evil-doers, such as by causing them to go on pilgrimage with peas in their shoes, or to walk to chapel on their bare knees; also by causing them to say so many prayers, or pay so much money, and all this for the good of their souls. Formerly the penitents appeared at the church door clothed in sackcloth and ashes. But such customs, of a public kind, seem to be things of the past: they are not seen now-a-days, I think, either in Britain, or in this part of the world. Professor Eadie gives, in his *Ecclesiastical Cyclopaedia*, an account of Romish *Indulgences*. When a sinner has repented and confessed his sins, his guilt and eternal punishment are remitted; but some temporal punishment or penance may be due him. An indulgence is either the lessening or the forgiving altogether of this penance; and which, say the Roman Catholic authorities, is done "by the power of the keys committed to the church." The payment of money as fees, or as we would call them *finer*, are included among other things in lessening the penances. For example: for a breach of the seventh Commandment, ninth shillings; for sacrilege, ten shillings and sixpence, &c. Thus we see, that

besides confession of sin, penance, or temporal punishment, is demanded by the Church of Rome, as a satisfaction for the sin.

But has Protestantism any such practices as these? If it has not now, it did have not long ago; and might have them yet were public opinion not so much against them. Robert Burns, the poet, tells us he "pay't the fee" of "a yellow George," or guinea, to the session for his breach of chastity—an event almost within our own day. I can only refer here to the discipline of the Presbyterian establishment of Scotland, as that discipline was begun by the first General Assembly, in the year 1560, and increased in rigour, and enforced throughout the country for many a long year afterwards. The first Book of Discipline demanded that all violators of the Seventh Commandment be put to death. The civil government did not agree to this punishment, except in the case of notorious offenders. But such punishments as fines, imprisonments while being fed on bread and water, public exposure bare-headed, bare-footed, and clothed in sackcloth, at the church door or at the market cross, or on the stool of repentance in church, were common things, as the records of the kirk sessions abundantly testify. The kirk session of Perth paid a weekly salary to a man whose business was to shave the heads of those who violated the Seventh Commandment, and who were to appear on the stool of repentance.

In 1587 the kirk session of Glas-

gow enacted the following fines:—

"Servant women, for a single breach of chastity, 20s.; men-servants, 30s., or else to be put in prison eight days, and fed on bread and water, and thereafter to be put in the jugs. The better class of servants, and honest men's sons and daughters, to be punished as the kirk might prescribe. Harlots to be carted through the town, ducked in the river Clyde, and put in the jugs (that is, iron collars attached to chains fastened to an outside wall), and exposed thus on a market day. The punishment for adultery was to satisfy six Sabbaths on the stool of repentance at the pillar (in church) bare-footed and bare-legged in sackcloth, then to be carted through the town, and ducked in the Clyde from a pulley placed on the bridge. The release from excommunication was as follows: "A man excommunicated for relapse in the *aforesaid* sin, was to pass from his dwelling-house to the hie kirk, six Sundays at six in the morning, at the first bell, conveyed by two elders or deacons, or any other two honest men, and to stand at the kirk door bare-footed and bare-legged, in sackcloth, with a white wand in his hand, bare-headed, till after the reading of the text. In the same manner to repair to the pillar till the sermon was ended, and then to go out to the door again and stand there till after the congregation pass from the church, and after that he is released." Thus we see that, besides confession of sin to the kirk session, the session required penance, or temporal pun-

ishment, as a satisfaction for the sin. Such are, or were not a great while ago, Protestant penances and indulgences. And, as for absolutions, we have seen how the Baptist gets absolved by immersion : how the Presbyterian gets absolved by confession in the kirk session ; and, we have only to remind you, that when a Methodist minister shouts over a penitent sinner, in some protracted meeting, such words as, "Another soul saved !" he is declaring and pronouncing to that sinner the absolution and remission of his sins. There is a remarkable resemblance, therefore, in such matters, between the doings of Protestant priests and the doings of the priests of Rome.

VII. *The Protestant Sacrifice of the Altar.*

We have seen that Presbyterians and Methodists have altars in their temples. It matters not that Mrs. Palmer calls it the "the altar of prayer," for every altar is an altar of prayer. An altar is a material structure on which to place material offerings, and at which prayers are offered. Indeed, Professor Fairbairn (a Presbyterian), in his *Typology*, shews that every sacrifice and offering laid on the altar is an *embodied prayer* of thanksgiving, or petition, or intercession.

Carey, the Baptist missionary, carried one of his newly translated versions of the Bible into the chapel, and presented it, on the Communion table, unto the Lord. Why on the Communion table ? Why not somewhere else ? He evidently regarded that table as the proper place for

offerings unto the Lord ; in other words, it was, in his view, *an altar*.

The Baptists have hymns to be sung at the *Lord's Supper*. The last of these, viz., hymn 851, has only two verses, the first of which is in these words :—

"To Him who loved the souls of men,
And washed us in His blood,
To royal honours raised our head,
And made us *priests* to God."

And have these Baptist *priests* a SACRIFICE ? O yes ; for thus they sing in hymn 847 :—

"Bread of heaven, on thee we feed,
For thy flesh is meet indeed,
Ever let our souls be fed
With this true and living bread.
Vine of heaven thy blood supplies
This blest cup of *sacrifice*."

But lest we should be in any doubt as to what the sacrifice is, we have only to turn to the—

Hymn 839, — in which they sing—

"Here at *Thy Table*, Lord, we meet,
To feed on food divine :
Thy body is the bread we eat,
Thy precious blood the wine."

It does not mend the matter, that the Baptists, or other Protestant denominations speak of the *table* of the Lord, instead of the *altar* of the Lord ; because, the Jewish altar of of burnt offering is expressly called, in the same place of holy Scripture, both *altar* and *table* of the Lord ; as in Mal i 7, 12. Concerning which the pious and learned Presbyterian commentator, Matthew Henry, says, that the table here mentioned, is "either the table of the *showbread* in the temple ; or rather the *altar* of burnt offerings is here called the *table*, there God, and his priests,

and his people did, as it were, feast together on the sacrifices, in token of friendship." Henry says also, on Exod. xxiv. 24, "God admitted Aaron and his sons to be his servants, and wait at his *table* taking the meat of his *altar* from their hands." Professor Fairbairn very cautiously expresses the same view as that of Matthew Henry, that the *altar* of the Lord, and the *table* of the Lord are names for one and the same thing. The Roman Catholics commonly speak of the *altar*, but they also speak of it as the *table* of the Lord, or *holy table*. For, example in *The Litany of the Blessed Sacrament*, they pray, saying, "From neglecting to approach this *holy table*, deliver us, O Lord." And one might almost suppose them to be Presbyterians, when in the same Litany, they speak of "The glorious King of heaven and earth calling even the meanest of his subjects to *sit down at his table*:" and again in the *Prayers at Mass*, (Key of Heaven) "Happy those who *sit at Thy table* to partake of the bread of life."

By some of the leading Protestant writers it is considered Romish, and as tending to the sacrifice and worship of the Mass, to exalt the sacrament of the Lord's Supper above the other means of grace. Thus the *Plea for Presbytery* takes to task the Rev. Mr. Boyd, of the English Church in Derry, for having affirmed in a sermon that "the Lord's Supper was the highest ordinance in the Church of Jesus," and the *Plea* says, "This Popish distinction between

the sacraments, as to their obligation and importance, I did not expect to hear asserted or maintained by a Protestant divine." How Popish then must the saintly McCheyne have been who begins his tract on the Lord's Supper with this sentence, "The Lord's Supper is the sweetest of all ordinances." And how Popish must the great Dr. Chalmers have been to begin his address at the conclusion of the Communion, by saying, "You have now finished the greatest solemnity of our blessed faith?" (vol. i. ser. ix.) The Presbyterian *Fathers of Rossshire* are supposed to have been Protestants of the most perfect type; but according to their historian and mouthpiece, the Rev. J. Kennedy, of Dingwall, they must have been far gone in Romish superstition. "For," says he, "They beheld, in the symbols of Christ's body and blood, the clearest and the closest manifestation of the glory of the Lord, and in the exercise of those who partake of them, the nearest approach to the Lord, that can be on earth." Scotch Presbyterians generally must be very Popish indeed judging from their common customs connected with this ordinance. One of their own ministers, the Rev. Alex. White, of Fettercairn, in his book on the Lord's Supper, mentions these customs. In the week before a communion Sabbath, there is preaching on the Wednesday or Thursday, called the *Fast Day*. The same on Saturday, which is called the *Preparation Day*. On the Sabbath, the Psalms, the Scriptures read, and the

sermon preached, have reference to the Communion. After the sermon there is another address from the pulpit, called *fencing the tables*. Then at the table there is the *consecration Prayer*. Then a table address, followed by the *distribution* of the bread and wine. Then another address; after which an assistant minister follows with still other addresses or a sermon. Again on Monday called *Thanksgiving Day*, there are services in connection with what was done on the Sabbath. And all this, besides the long preparation required to qualify the communicants before their first admission to the ordinance!

Are such marks of importance attached to any other ordinance, such as baptism, or the reading of scripture, or the offering of prayer, or the preaching or hearing of sermons? Not at all. But looking at these elaborate observances in connection with the Communion, one might be warrantably led to the conclusion, that Scotch Presbyterians do not merely attach a higher importance to that ordinance than to any other, but that they actually surpass the Roman Catholics themselves, in their estimate of its supreme dignity and importance!

According to the Rev. Alexander Whyte's book, the Presbyterians have a *consecration prayer*. It is the prayer enjoined by their *Directory for Public Worship*, in which the minister is required, "earnestly to pray to God—to *sanctify* these elements both of bread and wine, and to *bless his own ordinance*, and

that we may receive by faith *the body and blood of Christ*." The following expressions also occur in connection with it—"The minister is to begin the action with *sanctifying and blessing* the elements of bread and wine set before him. Those elements, otherwise common, are now *set apart* and *sanctified* to this holy use, by the word of institution and prayer—The elements being now *sanctified* by the word and prayer."

Now this *consecrating* or *sanctifying* of the bread and wine, brings us, whether we will or not, into the region of *sacrifice*. We cannot avoid it. We are brought to it logically and theologically. We are told that a certain Portuguese divine, Melchior Cornelio, reasoned thus in the Council of Trent: "In Isaiah lxvi. 21, God promises to take priests from among the Gentiles; but they cannot be priests without a sacrifice, and that sacrifice is the Mass." So also reasoned the very divines who drew up the Presbyterian Directory. They quote this very same chapter and verse of Isaiah *twice*, and affirm, "that under the names of *Priests* and *Levites*, to be continued under the gospel, are meant evangelical pastors." Melchior undoubtedly reasons well when he says, "a priest must have a sacrifice;" for, St. Paul himself says the same thing, affirming that "priests are ordained to offer gifts and sacrifices, and that it is of necessity that a priest have somewhat to offer." The Presbyterian divines affirm the same thing, only in different language. They say, that the evangelical pastor, under

the name of priest, is to *consecrate* or *sanctify bread and wine on the table of the Lord*. For, what is this consecrating or sanctifying? The two words are much the same in meaning. Professor Eadie, of the United Presbyterians, in his *Cyclopedia*, says: "*Consecration is the devoting or setting apart of any persons, things, or places to the worship and service of God.*" The great Professor Hodge, of the Presbyterian College at Princeton, New Jersey, in his *Outlines of Theology*, says that the Lord's Supper has been called a sacrifice, "because, in the style of the ancients, every religious action, whereby we *consecrate anything to God* for his glory and our salvation, is called a *sacrifice*." Hodge quotes that sentence from the venerable Protestant theologian Turretin; but he ought, I think, to have more fully and honestly quoted the words of that great divine, who says, in effect, that the bread and wine of the Communion were considered by the ancients to be a *sacrifice* (Loc. xix., Ques. 21). But neither Hodge nor Turretin find any fault with the ancients for this view of the subject. Perhaps they had in mind the fact that St. Paul was one of those ancients, and that he said, "To do good and to communicate forget not, for with such *sacrifices* God is well pleased."

The Presbyterian *Confession of Faith* says: "The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New." And Professor Hodge tells us, in his

Theology (chap. 38), that the word *exhibit* here signifies to *convey* or *confer*, as in medical language, "to *exhibit* a remedy," is "to administer it." So that the simple meaning of the Confession of Faith is and must be this, namely, that the New Testament sacrament of the Lord's Supper is virtually and substantially the same ordinance as the Old Testament or Jewish sacrament of bloody sacrifice. They both signify and convey the same spiritual things. To understand this doctrine we must compare the Jewish sacrifice and the Lord's Supper. Let us do so.

(1.) The Jewish priest of old stood at the altar or table of the Lord, and set apart and sanctified, that is, consecrated or devoted to the worship and service of God certain things used as human food, such as sheep, oxen, *bread, wine, salt, and oil*; and, on this account, these things were called *sacrifices* to God. The Presbyterian minister also stands at the altar or table of the Lord, and sets apart and sanctifies, that is, devotes and consecrates in prayer human food, namely, bread and wine, to the service and the worship of God; and, therefore, these things being as much presented, offered, dedicated, given up to God as were the Jewish sacrifices, are sacrifices also.

(2.) The Jewish sacrifices, by virtue of being given up to God, were called *holy*; so the Presbyterian Directory repeatedly calls the consecrated or sanctified bread and wine *holy* and *the holy table*.

(3.) The bloody sacrifices of the

Jews were signs intended to *shew forth the death of Christ* until he should come ; the consecrated bread and wine of the Presbyterians are signs intended to *shew forth* also the *death of the Saviour* until he come the second time.

(4) The Jewish priest, at the altar or table of the Lord, *broke* (by piercing, cutting, rending), *the body* of the sacrificial lamb—emblem of Christ's body : and he *poured out*, and sprinkled upon the altar the victim's *blood*, emblem of the blood of Him who is the true Lamb of God, and who taketh away the sins of the world ; the Presbyterian minister standing at the altar or table of the Lord performs similar sacrificial and priestly acts towards the bread and wine, by *breaking the bread*—emblem of Christ's body ; and by *pouring out the wine*—the emblem of Christ's blood.

(5.) The Lord promised, in Exod. xxix. 42, 43, to *meet* the children of Israel, and to *speak* or commune with them at his holy altar or table on which lay the sacred symbols of Christ yet to be crucified ; so that coming to the altar is frequently called, in the Old Testament, *coming near to G. I.* So the Presbyterians maintain, as we have already seen, that they come *near to God* at the holy table ; that they “ make the nearest approach to the Lord that can be on earth ; ” and that there they hold communion with him.

(6) The pious Jewish worshippers approached the altar or table of the Lord to give God thanks for all his

mercies : to confess sins : to ask and receive forgiveness from God : and to be admitted to the enjoyment of his gracious presence at his own table. In answer to such desires God gave to his people a certain visible, tangible token, proof, or pledge of his mercy, forgiveness, and favour : and, this he did, by the hand of his servant the priest, conveying, as it were from the Lord's own table, to the worshippers a portion of the sacrificial feast, consisting of the consecrated elements of human food—the sacred symbols of Christ's sacrifice for sin ; God thereby assuring the penitent and believing communicants at his own table, that he did indeed forgive their sins, and that he did receive them to his Fatherly affection and favour. In like manner the Presbyterian worshippers are instructed by their Directory to come to God's own holy table to give God thanks for all his benefits ; to confess their great unworthiness, sins, and miseries ; to come especially if they are labouring under *the sense of the burden of their sins* and *fear of wrath* ; that in this sacrament in particular, all Christ's benefits are applied and sealed up to such penitents, who are consequently forgiven and accepted of God ; and the tokens, pledges, proofs, or assurances of this forgiveness and acceptance are conveyed outwardly to such communicants, by their receiving, at the hand of the minister, a portion of the consecrated elements or sacrificial feast, consisting of the broken bread and poured out wine, the sacred symbols of Christ's body and

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blood, which he offered in sacrifice for sinners.

The Confession of Faith is careful, however, to say that "In this sacrament Christ is not offered up to his Father, nor any *real sacrifice* made at all for the remission of sins, but only a commemoration of the one offering up of Christ himself for us on the cross, once for all." These words are, of course, a protest against Romanism, and the only force of the protest which may be noticed at present is, that it confirms the declaration concerning the substantial sameness of the Jewish and Christian sacraments. "The blood of bulls and of goats could not take away sin," a lamb slain in sacrifice was not a *real sacrifice* for sin, in the sense of atoning for human guilt; so the bread and wine of the Lord's Supper are not a *real sacrifice* that can take away sin, or make atonement for us. But as there was a sacramental relation or connection between the Jewish sacrifice and the sacrifice of Christ, which resulted in the remission of sins to the penitent Jew; so there is a sacramental relation or connection between the bread and wine of the Lord's Supper and the sacrifice of Christ, which results in the remission of sins to penitent Christians.

Thus we are brought, necessarily, by the teaching of the Presbyterian *Confession of Faith* to regard the table of the Lord as an *altar*, and the bread and wine on it as a *sacrifice*. Such teaching is, no doubt, very ancient, and in the primitive church was considered quite ortho-

dox, although now generally believed to be Romish. Indeed some of the leading divines of the Westminster Assembly and their colleagues were quite outspoken in the advocacy of such views. The celebrated Richard Baxter (Presbyterian), the learned and pious author of about 140 books, but better known as the author of *A Call to the Unconverted*, and *The Saints' Everlasting Rest*, thus speaks in one of his treatises: "*Question*. What think you of the names Sacrifice, Altar, and Priest? *Answer*. The ancient churches used them all, without any exception from any Christian that I ever heard of. As the bread is justly called *Christ's body*, as signifying it, so the action described was of old called a *sacrifice*, as *representing* and *commemorating* it. And it is no more improper than calling our bodies, and our alms, and our prayers sacrifices. And the naming of the table an *altar*, as related to this representative sacrifice, is no more improper than the other. 'We have an altar whereof they have no right to eat,' (Heb. xiii. 10.) seems plainly to mean the sacramental communion." --[*Christian Institutes*.—A collection of Tracts, by Christopher Wordsworth, D.D., Master of Trinity.]

Modern Presbyterianism, however, does not stop short at this point, but has advanced much nearer than this toward the *Sacrifice of the Mass*. Let me explain and prove what I now say.

Since things devoted to God, or

set apart, and sanctified to His worship and service, are necessarily sacrifices to Him; and when such consecrated things are *symbols of Christ's sufferings and death for our sins*; and when, moreover, according to Professor Fairbairn, every sacrifice was *an embodied prayer* of thanksgiving, petition, or intercession; how shall we regard the consecrated elements on the Communion table of the Presbyterians, according to their own interpretation of it? Shall we regard the consecrated bread and wine, on the table, as an embodied prayer? Shall we go so far as to say that Presbyterians embody their prayers in the consecrated symbols of Christ's body and blood, so that these holy things—the bread and wine—as they lie on the holy table or altar, are in fact a most solemn and expressive means of pleading with God the merits of Christ's death for the pardon of sin, and the means also of giving God thanks for his mercy in Christ Jesus? That indeed would be a sacrificial idea! That indeed would be Romish! Presbyterians cannot, as you imagine, be chargeable with any such Romish superstitions! Well, judge not before the time. First hear the truth, and then judge. I shall now quote a few sentences from a book well known to intelligent and pious communicants of the Presbyterian persuasion. It was written by the Rev. Dr. King, of Glasgow, Scotland, a divine of no mean order, and who lived, and I presume has died, in the full odour of Presbyte-

rian orthodoxy. His book, which treats of the Lord's Supper, has been read by thousands of Presbyterians, both ministers and people, in the old world and in the new; and not a whisper, I think, has been uttered against its soundness in the faith. No presbytery or synod ever called the Rev. Dr. King to account for any statement in it. The book has been regarded as a high authority on the important subject of which it treats. The Rev. Dr., speaking of the Lord's Supper as a *commemorative institution* (Sec. II.), says, "I may remark, in general, that as a token of Christ's regard, it is calculated to foster in us a reciprocal attachment. We discern in it a pledge of his steadfastness: for he will not surely require us to be more mindful than himself. Indeed the command, 'This do in remembrance of me,' is literally rendered 'This do for my memorial;' and may signify not merely 'This do, that you may remember me,' but as naturally, '*This do to put me in mind of you.*' Perhaps this latter interpretation best consists with the analogy of Scripture. God said of the rainbow, 'The bow shall be in the clouds, and *I will look upon it, that I may remember* the everlasting covenant between God and every living creature of all flesh that is upon the earth.' Here the bow is spoken of as if it were a *remembrancer*—not for man—but *for Jehovah himself*. Similar language is used respecting the blood of the paschal lamb sprinkled upon the doorposts: '*When I see the blood, I will*

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pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt."

So, according to the Rev. Dr. King, and according to the thousands of Presbyterians, both ministers and people, who agree with him, the sacramental bread and wine, on the Communion table, are intended to be a memorial, that is, a remembrancer *for the Lord himself*; that the Lord may *look upon* these emblems or symbols of Christ's atoning sacrifice, and thereby *be put in mind*, or *be mindful of his people* who seek thus to draw near to him, and to commune with him at his holy table: so that the desire or *prayer* of the people is really *embodied* in the broken bread and poured-out wine of the Sacrament; and the prayer is and must be this—"O, God, *look upon* these memorials of Christ's atoning death for us, and *be mindful of us*, and forgive us for His sake."

Now, this *view* of the Lord's Supper is Romish; and, *the language* in which the view is expressed is so thoroughly Romish that one is tempted to believe that it is borrowed from the Mass book. For the Romish priest, in celebrating the sacrifice of the Mass, says the following prayers, concerning the bread and wine: "We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ, thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy

Catholic Church, to which vouchsafe to grant peace," &c. He then adds,

"*Be mindful*, O Lord, of thy servants, men and women, N. and N."

Then praying silently, he says, *Be mindful* "of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise," &c. Then after pronouncing *the words of consecration*, or, as the Presbyterians call them, *the words of institution*, the Romish priest says, in prayer, "O Lord, we offer unto thy most excellent Majesty . . . the holy bread of eternal life, and the chalice (or cup) of everlasting salvation. Upon which vouchsafe to *look*, with a propitious and serene countenance, and to accept them," &c. "*Be mindful*, O Lord, of thy servants," &c. Then, in those manuals of devotion called *The Way to Heaven* and *The Key to Heaven*, in which are prayers for *the people* to say at the celebration of Mass, we find the following, namely:

1. *Before Mass*. "As this our Christian sacrifice contains all the virtue and perfection of those of the old law, so we offer it up to Thee in manner of the four-fold oblations of the ancient sacrifices."

(2). *After the elevation of the Host (or consecrated Wafer)*. "If with a favourable eye Thou has regarded the sacrifices of Abel, of Abraham, and of Melchisedeck, *look likewise on ours*; for however weak our faith may be, yet our sacrifice is greater than theirs, and only worthy of Thy heavenly altar.

(3.) *When the Priest bows down.* —“Almighty God, who art infinitely good, *look* not on our sins, but on the *infinite ransom* paid for them; and now while it is *offered on our altars here below*, do thou receive it on Thy altar above,” &c.

These extracts are sufficient, I think, to prove that modern Presbyterianism agrees with Romanism in viewing the Lord's Supper as a sacrificial memorial to God himself, to be presented before him, that he may *look upon it*, and be *mindful* of those who present it.

Thus we find that the *consecration* of the bread and wine of the Sacrament leads *necessarily* to the idea of sacrifice; and has led to the idea that the Lord's Supper is an embodied prayer to God for pardon and grace to help, for the sake of Christ crucified.

I have only met with two instances, among Protestants, of opposition to the consecration of the elements of the Lord's Supper. The one instance is that of some clergyman of the English Church, in England, whose opposition was published in the newspapers some few years ago. The other instance is that of a Presbyterian—the Rev. Dr. Morgan, of Belfast, Ireland, in his book on the Lord's Supper, a treatise founded on 1 Cor. xi. 23-34. The doctor says, on p. 61, that “A careful examination of the Scriptural record removes all ground for the imagination that Christ did any act which could be fairly interpreted as implying what has been called *consecration* of the elements.” The doc-

tor calls it “an injurious speculation,” and “a great error,” which is the foundation of transubstantiation, a privileged priesthood, apostolic succession,” “rising in the pride of man, until it presumes to defy Jehovah himself!”

Such being the dreadful results of consecration, we are anxious to know how to avoid it, and enjoy, nevertheless, what the doctor calls the Lord's Supper. Speaking of the Corinthian Christians, the doctor says that “St. Paul gives them to understand that the judgment with which they had been visited, were manifestations of the Divine displeasure for the *profanation* of His ordinance.” Now, supposing that the doctor is right in this view, we must suppose that the only things, or chief things *profaned* were the bread and wine of the Lord's Supper, and that these things were *holy*; for how could these things be *profaned* at all, if they were not sacred or holy things? Any good dictionary tells us that *profanation* is the act of violating sacred or holy things, or treating them with contempt or irreverence, *or* the *profanation* of the name of God, or the *profanation* of the Lord's Day, or the *profanation* of the Holy Scriptures. Dr. Morgan calls (in p. 109) the Lord's Supper “the sacred board.” Now, if the bread and wine of the Sacrament be sacred or holy things, *when* and *how*, we ask, do *they become holy*? Dr. Morgan calls these things the Lord's Supper; but *when* and *how* does the bread pass from the condition of being

common bread, so as to become the bread of the Lord, representing the Lord's body? And when does the wine pass from the condition of being common wine, so as to become the cup of the Lord, representing the Lord's blood? By what means or in what manner do the elements of bread and wine cease to be common things which cannot be profaned, and become holy things capable of *profanation*? In what does the doctor differ in practice from his Presbyterian brethren, and especially from that of the Romish priest?

The Romish priest places or presents the bread and wine on the table or altar of God. So does Dr. Morgan.

The Romish priest utters the words of Christ, "This is my body," and then considers the consecration complete. So does Dr. Morgan.

The chief difference between the Dr. and his Presbyterian brethren, and between him and the Romish priest is this: he (the Dr.) professes to offer no consecration prayer. But the Dr. in this omission is guilty of not only disobeying the Directory of

Worship, which he is bound to follow; and guilty of disregarding the Holy Scriptures, which encourage us to sanctify or consecrate even our ordinary food by the word of God and *prayer*; but he is guilty of disobeying *the example* of our blessed Lord himself, who, in instituting the Sacrament, offered up that prayer of blessing by which the bread and wine, at that time used, were set apart and sanctified, or consecrated to the holy use or purpose intended; and, lastly, he is guilty of disobeying the Saviour's *express command*, which is: "*This do* in remembrance of me;" that is, "Do as I now do—take bread and wine, place them on a table, *offer up a prayer* in reference to them," &c.

The Dr., however, must be regarded as a thorough-going Protestant. He scents Romanism from afar, and, in his opposition to it falls foul even of John Calvin and of the whole Westminster Assembly of divines, not only in regard to the consecration of the elements, but in regard also to their teaching concerning Christ's presence in the Lord's Supper.

LECTURE III.

WE have seen, in the last lecture, Protestantism and Romanism walking together in great harmony, as far as to the belief that the bread and wine in the Lord's Supper are a sacrifice; and that the sacrifice is of such a nature that it pleads with God for the pardon of our sins. We found the Presbyterian Confession of Faith teaching us that the Old Testament sacrifices and the Lord's Supper are substantially the same. We found Professor Fairbairn teaching that the Old Testament sacrifices were embodied prayers; and Rev. Dr. King, teaching that the Lord's Supper was a memorial to God, presented unto him that he might look upon it, remember the sufferings of Christ for us, and have mercy upon us for whom Christ suffered and died on the cross.

It is quite in accordance with these principles that the justly celebrated Presbyterian author, the Rev. Horatius Bonar, in his book called *The Story of Grace*, chap. xii., says of the sacrifice of our first parents, east of Eden, "There lay the sacrifice, as if knocking at the closed gate of Paradise for man and pleading for his re-admission, offering to bear his sin and pay his penalty; and each new victim laid upon the altar was a new knock at that awful gate, a

new cry of intercession lifted up in man's behalf. And, during four thousand years, that cry continued ascending from many altars."

These words of Bonar explain what Fairbairn means by embodied prayers; they explain what the Confession of Faith and Rev. Dr. King must include, when they tell us that those Old Testament sacrifices and the Lord's Supper are substantially the same in meaning, purpose, and results. But how incalculably intensified and availing with God for pardon and a mission to the heavenly paradise would be the knockings and intercessions arising from the ordinance called the Lord's Supper, provided that the doctrine of Romanism were true, namely, that the bread and wine on the Communion table are, by consecration, changed into the real body and blood of our Lord Jesus Christ! Then indeed would the Communion table be an altar on which we presented to God for our sins, not only Christ's atoning sacrifice of His body and blood, but also His soul and His divinity! Has Protestantism, in our day, gone so far in their ideas as that? Let us see, and then judge.

This is, indeed, a most solemn and awful subject, and nothing short of

what I believe to be imperative duty could induce me to treat of it in this connection.

Roman Catholics believe that when the priest, in celebrating Mass, utters the words of Christ in reference to the bread, "This is my body," the bread is no longer bread, but the real body of Christ; and, when the priest utters the words of Christ, in reference to the wine, "This is my blood," it is no longer wine, but the real blood of Christ. This doctrine concerning the change of the substance of bread and wine is called *transubstantiation*, and, because this alleged change must result in the *real presence* of Christ's body and blood in the Communion, it is quite common among both Protestants and Roman Catholics to include the whole doctrine in the single expression or phrase—"the *real presence*." The Covenanters speak in their "National Covenant" of *transubstantiation* or the *real presence* of Christ's body in the elements; but, the common practice of the great writers on Christian doctrine, both before and since the 16th century, is to use simply the expression, "The *real presence*." It is a phrase which includes *transubstantiation* and its results. Thus, Professor Eadie, in his *Cyclopedia*, says, "*Real presence* : a term commonly employed to denote the supposed presence of the body and blood of Christ in the bread and wine at the Lord's Supper. * * * This doctrine is generally associated with the idea that the bread and wine *become* the body and blood of Christ, by

virtue of, or in connection with, certain words of consecration pronounced over them by a divinely appointed priest."

Without any difficult search, we find in the doctrines and practices of certain Protestant denominations the acknowledgment of belief in *transubstantiation* and the *real presence*, or at least some modified views of them.

That we may contrast the purely Protestant doctrine with what is Romish, let me here mention that the true Protestant doctrine is concisely stated in the few following words, appended to the Church of England Communion Service, namely, "The natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." The Roman Catholics, however, believe that the body of Christ is not only gloriously present in heaven, but that also it can be, and is, miraculously and corporeally, though invisibly, present in this world on thousands of altars at one and the same instant of time.

I need scarcely say that my own conscientious views of this most solemn and mysterious subject are those of the Church of England, whose decided testimony I have just quoted. It is therefore with feelings much more painful than that of mere astonishment that I find certain religious denominations, while claiming pre-eminently the title of Protestant, nevertheless maintaining substantially, without naming it, the doctrine

of the real presence, as already described.

But to understand this matter properly, let us here distinguish between the four different views held by professed Christians concerning the Lord's Supper:—

(1.) The Roman Catholic—that the bread and wine are changed in their substance into the very body and blood of Christ; and, because the body of Christ is now inseparable from His soul and His divine nature, there is therefore on the altar, at the Communion, the real presence of Christ, both as God and man.

(2.) The Lutheran view or doctrine called *con-substantiation*, which teaches that the bread and wine are not changed in substance, but that, nevertheless, there is the real, corporeal, local, although invisible presence of the body and blood of Christ *in, with, and under* the elements of the sacramental bread and wine; and, that the real, corporeal body and blood of Christ are received by the mouth equally by believers and unbelievers in receiving the bread and wine.

(3.) The Zuinglian doctrine, which teaches that the bread and wine remain unchanged; that they are merely emblems of Christ crucified, reminding us of His death on Calvary; and that there is no other or special presence of Christ, except as He is thought of and believed in by our minds.

(4.) The Calvinistic doctrine, which teaches that there is a *real* but *spiritual* presence of Christ's body and blood in the Lord's Supper;

that these realities are present to the faith of believers, and are partaken of in a spiritual manner by worthy receivers of the bread and wine.

John Calvin himself says (Inst. B. IV., ch. 17, secs. 31, 32), that those theologians are "greatly mistaken who imagine that there is no presence of the flesh of Christ in the Supper, unless it be placed in the bread." "But," he adds, "should any one ask me as to the mode, I will not be ashamed to confess that it is too high a mystery either for my mind to comprehend, or my words to express; and, to speak more plainly, I rather feel than understand it. The truth of God, therefore, in which I can safely rest, I here embrace without controversy. He (the Lord) declares that His flesh is the meat His blood, the drink of my soul: I give my soul to Him to be fed by such food. In His sacred Supper He bids me take, eat and drink His body and blood under the symbols of bread and wine. I have no doubt that He will truly give, and I receive; only, I reject the absurdities which appear to be unworthy of the heavenly majesty of Christ, and are inconsistent with the reality of His human nature."

Calvin's views, so far as now expressed, I can only partially endorse; and I believe that it would have been well for the peace of the Christian family if theologians generally, including Calvin himself and his professed followers, had gone no further, or but little further, in attempting to explain a high and holy mystery, which is confessedly incomprehen-

ble or, at least, inexpressible in words, namely, the mode or manner in which the body and blood of Christ are present in the Sacrament of the Supper.

The Presbyterian Confession of Faith is understood to be Calvinistic in its doctrine. In chapter xxvii., section 2nd, it says, "There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified." And in chapter xxix, section 7th, it says of the Lord's Supper: "Worthy receivers outwardly partaking of the visible elements in this sacrament do then also inwardly by faith really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; *yet as really, but spiritually, present to the faith of believers, in that ordinance, as the elements themselves are to their outward senses.*"

Here we are taught—

1. That there is a *real presence of Christ's body and blood*. This doctrine is affirmed in opposition to the Zuinglians, who maintain that the only presence of these is in our own thoughts of them. But the Confession of Faith teaches that the body and blood of the Saviour are *really* present, that is, that the very things themselves are present as *realities*. They are not mental images of the things, but the things themselves. They are not inward in the mind,

but outward in the sacrament. They are not the creations of the imagination or memory, nor even the productions of the believer's faith; but they are the true body of Christ crucified, and the true blood of Christ shed on Calvary; and are now presented to the believer's faith, that his faith may see or discern them, partake of them, and feed upon them. They are as *really* present to faith as the bread and wine are present to the senses of sight, touch, and taste: and when a believer receives, worthily, the sacramental bread and wine, he then receives, "really and indeed," the real body and blood of Christ crucified. When it is affirmed that the body and blood of Christ are *really present* to the faith of believers, the idea intended to be conveyed is evidently this, namely, that faith discerns the real body and blood of Christ, not as things absent in heaven, but as things present in the Lord's Supper,—the body of Christ related to, and in union with the bread; and the blood related to and in union with the wine: for, says the Confession of Faith, the body and blood of Christ are really present *in* this ordinance; and in this, as in every sacrament, there is a spiritual *relation* or sacramental *union* between the sign and the thing signified. The bread being *the sign*, and the body of Christ *the thing signified*, these two things, namely, the bread and body of Christ, are, in the sacrament, related to each other, and united with

each other : and the wine being *the sign*, and the blood of Christ being *the thing signified*, these two things, namely, the wine and the blood of Christ, are also related to each other, and united with each other in the sacrament.

But, says the Confession of Faith, the body and blood of Christ, although *really* in the Lord's Supper, are yet only *spiritually* present in it. If so, they must then be present in a spiritual condition : they are, and must be, *spiritual existencies* in the sacrament : for how could they be present in it, if they had no being or no existence in it ?

But, says the Confession of Faith, they are not present *locally*. Locally means in place, in a place. So we are to believe that the body and blood of Christ are present in the sacrament, as *real, spiritual existencies*, and yet have *no place* in the sacrament, in which to exist ! I say, with all reverence, that this is not merely incomprehensible, but utterly impossible. A body, whether it be spiritual or material, must have a place ; it cannot exist at all without a place : it must be somewhere. If it have no place, it has no existence : it is a mere fancy of the mind ; and even such a fancy itself must have a place, and that place is in the mind. To believe that body and blood can be *really* present in any condition, and yet not *locally* present, requires a much greater degree of implicit faith than the Romanist requires to believe in Transubstantiation ; and the leading arguments which we employ in refut-

ing the doctrine of Transubstantiation apply with equal or greater force against the doctrine we are now considering. Protestants affirm that Transubstantiation is unscriptural, contrary to our senses, and contrary to our reason, and leads to idolatry.

So we may well say of this Presbyterian doctrine, that it is *unscriptural*. The Holy Scriptures mention certain things which are called *spiritual* ; but every spiritual thing has, and must have a place, a locality, a local presence. Thus we read of the *spiritual rock* in the wilderness, from which the Israelites were miraculously supplied with water : but that rock had a place. The manna from heaven is called *spiritual meat*, but it had its place on the ground, and in vessels, and in the tents of Israel. The resurrection body of the Christian shall be a *spiritual body*, but it shall have a place in heaven. Christ said to his disciples, concerning his own body, after his resurrection, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have." Doubtless the body of Christ exists now in some new and mysterious condition, which we do not understand ; but from all that we read of it, it always had, and must necessarily have had, a local presence. Mary Magdalene saw it at the sepulchre ; the disciples saw it in the upper room ; they were bidden go into Galilee, where they should see Christ ; and they saw him ascend in body into heaven. Even spiritual bodies, as distinguished from mate-

rial bodies must have a place, a local presence. Angels are spirits: they go from place to place. The good angels are sent forth from heaven to earth to minister to the heirs of salvation. Human souls are spirits, and yet our souls must exist in a place; they must have a *local presence*. The scriptures tell us that our bodies are tabernacles or tents in which our souls at present dwell; and that when the Christian dies, the soul or spirit leaves the tabernacle of the body." "Absent from the body, he is present with the Lord." To speak, therefore, of a *spiritual body* or of a *real body*, and of *real blood*, spiritually, and yet not *locally present*, is contrary to Scripture.

Protestants maintain that *Transubstantiation* is contrary to our senses. Using our senses of sight, touch, taste, and smell, there is no evidence of any change whatever in the bread and wine of the Lord's Supper, nor any evidence of the real or corporeal presence of Christ's body and blood. The Roman Catholic replies, that the *real presence* is not a matter of sense or *sight*, but a matter of *faith*. It is a thing *to be believed*, not a thing *to be seen*: the outward appearance or sign remains unchanged to the senses, but the reality is nevertheless there, veiled under the species or outward appearance. So the Presbyterian Confession of Faith tells us that Christ's body and blood are present *in the ordinance*; and the Directory requires the minister to say to the communicants, while giving the

bread, "Take ye, eat ye, *this is the body of Christ*;" and the saintly McCheyne, speaking to the communicants, says: "See, Christ giveth himself to us *in the bread*; lo! we accept of him in accepting this bread." (P. 434.) But if a communicant should say, "I have no evidence either by sight, or by touch, or by any other of my senses, of the real presence of Christ's body and blood in this ordinance; then the Presbyterian answer is substantially that of Romanism, "It is a matter of faith, and not of sight"—the Saviour's body and blood are *really* present, not visibly, but to the faith of believers."

Protestants affirm that the Romish doctrine of the *real presence* is *contrary to reason*, because a body cannot be present in more than one place at one time: but we have already noticed that every real body, whether material or spiritual, must have a place; and it is therefore as contrary to reason as the Romish doctrine is, to suppose that the real body and blood of Christ, although spiritual, can be both present in heaven and present on many Presbyterian communion tables at the same time.

Protestants affirm that the Romish doctrine of the real presence in the communion leads necessarily to idolatry. The alleged *real presence* is undoubtedly the great central object of worship in the Roman Catholic Church. In honour of the Real Presence are built magnificent gothic temples, with richly decorat-

ed altars; and sweet incense, and hymns of praise, and reverential ceremonies, and the humble prostrations of the worshippers, with prayers and thanksgivings, are offered to the Redeemer, whose *real presence* is alleged to be in the ordinance—that presence including the real body and blood, also the soul and the divinity of Christ; for these cannot be separated, the one from the other. Where Christ's *real* body now is, there also is his divine nature. And this doctrine is true, whether that body be regarded as *corporeal* or *spiritual*. If Christ's body and blood be *spiritually*, yet *really* present in the Lord's Supper, then there must be there also his human soul and his divine nature; and if such doctrine be believed, it leads necessarily to the same reverence or worship to the sacrament, which Protestants call idolatry. If Protestants believe in this *real presence in union* with the bread and wine, how can they consistently blame the Roman Catholics for professing to offer Christ's body and blood, soul and divinity, as a sacrifice on the altar? And how can they consistently blame them for bowing down and adoring the invisible body and blood, soul and divinity, all veiled under the outward appearance of mere bread and wine?

Since the days of John Calvin the opinions of Protestant theologians have greatly changed respecting the nature of bodies, both spiritual and material. Thus the Rev. Dr. Moore, of Virginia, a Presbyterian, in his

book on *The Last Days of Jesus*, says (p. 94): "We would not dogmatize on a doubtful point, but facts seem to indicate that the resurrection body of our Lord possessed material properties very different from its former conditions: that it was naturally *invisible* and *intangible*, though material, and became visible and tangible as before, only by a positive volition," or act of his will. "This condition," he says, "of matter is not only not impossible, but is very conceivable, with the knowledge we have now of the various forms in which matter is found to exist. If our conjecture is correct, we have some light thrown on the physical nature of the resurrection body of believers, 'the spiritual body' of which Paul speaks in 1 Cor. xv. It shall be material, and yet with properties that we have hitherto attributed to spirit, rather than matter, though erroneously; because we now know that there are forms of matter that are neither visible, tangible, nor *limitable*, in the ordinary sense of these terms." Again, the Dr. says (p. 100): "We have already seen that the risen body of Christ was probably, *in its nature*, *invisible*, capable of passing from place to place, without feeling the restrictions of doors, walls, and material barriers, as other bodies do; and yet really a body of flesh, and blood, and bones, in a real and true sense."

Now, the tendency of these "new views" is to encourage the doctrines of both Consubstantiation and Transubstantiation among Presbyterians

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and any others who hold the doctrine of the real presence. Because these new views of Christ's resurrection body do set aside the usual argument from our senses against both the Lutheran and Romish doctrine of the Sacrament. We say, "If Christ's body and blood were really present in the Sacrament, we should see them, and could touch them," &c. "But," says Dr. Moore, "Christ's resurrection body is *invisible* and *intangible*:" that is, untouchable. These new views also set aside the argument against the Lutheran and Romish doctrine, from the fact that a body can only be present in one place at a time. We say to the Lutheran and to the Roman Catholic that Christ's body is now in heaven, and cannot therefore be now also present on earth; but both Lutherans and Roman Catholics must admit that Christ's body is ubiquitous, that is, that it can be present everywhere. So Dr. Moore says: "A material body can be *illimitable*;" that is, without bounds or limits, as we usually see material things to be circumscribed: so that Christ's body, according to this view, may be both in heaven and on earth at the same time! Alas for the true Protestant doctrine, if such views as these should become common! The Presbyterian doctrine of the real presence becomes identified with Consubstantiation.

But among the Protestant denominations specially referred to in this lecture, the people called Wesleyan Methodists are probably the

boldest in asserting the Romish doctrines of Transubstantiation and the Real Presence. Thus in their sacramental hymn, 551 (one of the hymns added since Wesley died), they sing the following words,—to Christ:

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now Thy banquet crown.
To every faithful soul appear,
And shew Thy *real presence* here.

And lest we should have some doubt as to whether the expression, "real presence," means something different from the Romish "real presence," our doubts are quite removed by the hymn of two verses which immediately goes before it, namely, hymn 550, which I give entire—

"Come Holy Ghost, thine influence shed,
And *realize* the sign,
Thy life infuse into the bread,
Thy power into the wine.

Effectual let the tokens prove,
And made, by heavenly art,
Fit channels to convey Thy love
To every faithful heart."

"Now, this is the same "heavenly art" whereby the body of Christ was formed of the substance of his mother, the Virgin Mary, at his incarnation; for, said the angel Gabriel to her (St. Luke i. 35): "*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Ask any intelligent Roman Catholic how it is possible that the bread and wine become changed into the body and blood of Christ? and he

will tell you that it is by "the heavenly art" of the Holy Ghost; for the priest prays in the Ordinary of the Mass, saying: "Come, O Almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the glory of Thy name."

But Methodism is even more explicit than Romanism in describing this "heavenly art" of Transubstantiation; for it teaches that "*the life of the Holy Ghost is infused into the bread*," so that the sacramental bread must become "living bread," or as our English New Testament expresses it, "the bread of life"—the very title of Christ. And Methodism here teaches that *the power of the Holy Ghost is infused into the wine*. It is the language used concerning the incarnation of Christ—"the power of the Highest"—"the power of the Holy Ghost," by which the sinless blood of Christ was formed, and which was thus made "the fit channel of conveying; to every faithful heart the love of God."

Methodism teaches that this heavenly art realizes the *sign*. The sign is bread, but when realized, or turned into the reality, it is no longer the mere sign, but the thing signified, namely, the body of Christ, having the life of the Holy Ghost infused into it.

Such manifest Romanism, under the guise of evangelical Protestantism, is too painful to contemplate longer, and I here dismiss it. But I cannot do so without noticing that the Church of England does not invoke the Holy Ghost upon the ele-

ments of bread and wine; but the prayer of consecration "is so worded," says Proctor, "as to exclude all notions of physical change in the elements by virtue of which they might be identified or confounded with the body of Christ." And because some of my hearers may wish to know my own opinions on this whole subject of the Lord's Supper, I may here state, and I state it with all the solemnity becoming the place, the position I now occupy, and the subject itself, that my own views are clearly expressed in what we call *The Articles of Religion*, the 28th, 29th, 30th, and 31st, which anybody may read for himself, in the Book of Common Prayer.

With regard to kneeling at the Lord's Supper, I may here notice, that it has been considered by the Covenanters, by the Puritans, and by Presbyterians and Congregationalists of our own day as a Romish practice. If so, our Methodist friends are all, I presume, chargeable with it, for I suppose they all kneel at the altar in receiving the bread and wine. But I do not blame them for it; I merely call their attention to the fact, that if they would escape the charge of Romanism, they must give up that practice, and sit, rather than kneel at the Communion. For my own part, I believe, with the Rev. Dr. Chalmers, that the Lord's Supper is "the greatest solemnity of our blessed faith;" and I believe, with the Presbyterian fathers of Ross-shire, that in this greatest of solemnities we "make the nearest ap-

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proach to the Lord than can be on earth," and as we are only miserable and needy sinners approaching the Lord to receive the very highest favours and blessings, which we do not deserve, it becomes us to approach him in our humblest posture—a posture as humble at least as that which men assume in approaching earthly monarchs, or in receiving knighthood, or a college degree, or ordination to the gospel ministry. In what attitude the apostles received the communion from the Saviour is an open question; but I think that not until the day of Pentecost, when the apostles received clearer views than before of divine things, is their example to be our guide. If kneeling be Romish, so also is sitting at the Communion; for if books be true, the Pope of Rome receives the Holy Communion in the sitting posture.

It may be here worthy of notice, that in the year 1618 the Episcopal clergy of Scotland, and others, met at Perth, and agreed to conform with the Church of England in observing the following rules, namely: 1. Kneeling at the Communion. 2. The observance of certain holydays, viz: Christmas, Good Friday, Easter, Ascension Day, and Pentecost. 3. Episcopal Confirmation. 4. Private Baptism, and 5. Private Communion. These regulations are known, in Scotland, as the Five Articles of Perth. But in the year 1638, at the General Assembly held at Glasgow, Episcopacy and the Five Articles of Perth were abrogated; and the Moderator of

that Assembly, Alexander Henderson, closed the session with the dreadfully solemn warning, "*We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Hiel, the Bethelite.*"

The Rev. Thomas McCrie (Presbyterian), in his *Sketches of Scottish Church History*, says: "The fourth and fifth articles, viz, the private administration of the sacraments of Baptism and the Lord's Supper seemed to our forefathers not only inconsistent with Scripture, but fitted to revive those Popish doctrines against which humanity and reason alike protested—that all unbaptized infants are excluded from bliss, and that the reception of the consecrated host on a death-bed is essential to salvation."

What a change in our day! In Canada private Presbyterian baptisms are quite common; and in the United States both private baptism and communion are among Presbyterians, Methodists, and Congregationalists, considered quite orthodox and evangelical! And what is very remarkable in the circumstances is this, namely, that, so far from the curse of Hiel, the Bethelite, falling upon these denominations, they seem to "flourish like a green bay tree."

2. *Saints' Days and Religious Processions.*

The observance of holy or saints' days, and of religious processions, was considered by the Covenanters and Puritans as Romish; they therefore abolished all such days, and forbade, under pains and penal-

ties, either feasting, or fasting, or ceremonies formerly observed in connection with such days. To call the Lord's day *Sunday*, has long been considered Romish; and only a few years ago, Presbyterians, Congregationalists, Baptists, and others kept their places of business open, in Canada, and plied their ordinary work as a protest against such Popish superstition as the observance of Christmas and Good Friday. But what a change is passing over such people!

A professor of the Presbyterian College in Toronto has lately been instructing the students, and others, not to call the Lord's day *the Sabbath* day, but to call it *Sunday*.

The Puritans of Connecticut, in New England, made the following law: "No person shall read Common Prayer, keep Christmas or saints' days, make mince pies, play cards, dance, or play any kind of music except the trumpet or jew's harp." But now how changed is public opinion among the descendants of those very Puritans! Connecticut is one of the strongholds of the Protestant Episcopal Church, in which not only is the Common Prayer read by many thousands, who are yearly increasing in number, but by whom saints' days are duly observed, and Christmas is celebrated, not only by that church, but by all denominations; and that even with mince pies, and with nobler instruments of music than the trumpet or jew's harp. And so it is all over Canada, not only in Romish Lower Canada, but in Upper

Canada, in cities, towns, and villages, among evangelical Protestants, who glory in their Protestantism; they now observe Christmas, and Good Friday, and St. Andrew's Day, and St. George's Day; and not a few of them are seen observing the days of St. John the Baptist, and St. John the Evangelist. The saint's day is, with the exception of that of St. John the Baptist, the day of the saint's death; so, in accordance with this general rule, the Scotch Presbyterians duly observed, in 1872, the 24th of November, as the commemoration of the death of St. John Knox.

The present generation of teachers and scholars in our common Protestant schools are as familiar with Easter holidays, and Christmas holidays, as though the education given were that of the Romish Church. What would the Presbyterian and Puritan forefathers have thought of such a state of things! and more especially when Protestants can willingly observe such days, and see no harm, no sin, no Romanism in doing so!

Religious processions have been denounced as Romish. Doubtless the objections to them have been, like the objections to saints' days, exceedingly silly, frivolous, and absurd: but our business at present is not to answer the objections, but simply to notice things considered to be Romish. Romish priests, monks, nuns, and other members of the Romish church, walk in religious procession, both outside and inside the church, and have music,

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and sometimes, if not generally, carry something sacred in the procession, such as a cross, a saint's banner, or the consecrated host, or some sacred relic. Now, what do we see among Protestants on St. John's days and other days?—a procession, with music, carrying a banner of some saintly hero, the Holy Bible, and symbols of Christian truth. And mark that procession from the Presbyterian session-house or vestry to the communion table! It is a procession of elders. The first elder is carrying a vessel containing the sacramental bread, covered with a white linen cloth, which, says Dr. Guthrie, reminds us of the white linen cloth in which the dead body of Christ was wrapt; then follows another elder, carrying a flagon of wine; and behind him comes one or two more, carrying communion cups, and all this while some psalm or hymn is being sung. Now, if these elders were only dressed in white instead of black, their little procession to the table or altar would be very much like what is commonly seen in a Romish church or chapel when the priest and his assistants enter in procession, carrying with them what is needed for the sacrifice of the Mass, including, I presume, the white linen cloth, which, I think, they call the corporal, because it shrouds the *corpus* or body of Christ. Surely if there be anything wrong in the mere procession in the one case, there must be something equally wrong in the mere procession in the other. I believe, however, that where good

order and decency are to be observed, among a number of people passing from one place to another, processions must, and ever have been necessary. Hence funeral processions, and military processions. Even the Free Kirk ministers began their disruption, in 1843, by a procession of about 200 of their number, from St. Andrew's Church to the Cannonmills Hall, in Edinburgh; and nobody, I presume, thought them wrong in doing so.

3. *Romanism in Extempore Prayer.*

I have to touch on the subject of public prayer. Not a few persons imagine that the reading of forms of prayer in public is Romish; but if such were the case, then every one of the Reformed churches, at, and since the Reformation, in the 16th century, has been Romish; for they all have used, and the most of them still use forms of prayer. Calvin gave a prayer-book to Geneva; Luther gave a prayer-book to Germany and other places; John Knox gave a prayer-book to Scotland. The Dutch Reformed, and the Waldensian Christians have prayer-books also for public worship; so that if it is Romish to use forms of prayer in public, these Protestants must have been, and are yet, very far astray.

But the Puritans and Westminster Assembly of Divines declaimed against forms of prayer in public, regardless of the fact that such forms have been in the church ever since apostolic days. But what we now particularly notice are the three following facts, namely: 1st.

That if we are to believe the historians of the 17th century there were men representing themselves as Puritan preachers, who travelled up and down England, preaching and lecturing against the Church of England Prayer-book, and against all forms of prayer in public, and yet these men were not Puritans, nor Protestants, but Jesuits in disguise. Such disguised Jesuits as Coleman, Button, Hillingham, Benson, Cummin, and Heath were professed Puritans, and railed against the Romishness of the Prayer-book, the great object being to weaken, and if possible, to destroy the English Church. Heath called the English Prayer-book the English Mass-book. Jesuitism is still working, and some Protestants are giving them aid and comfort by railing against the Book of Common Prayer.

The second fact is, that extempore prayer, by the minister, silences the voice of the people in public worship as effectually as does the offering of prayer by the Romish priest, in the Latin language. In the most ancient style of public prayer the people's voice was heard as well as that of the minister. But among many Presbyterians, Baptists, and Congregationalists, (although not among Methodists), the people are not expected to say even "Amen" in an audible voice.

And the third fact is, that extempore prayer makes the minister even more thoroughly the mouth of the people to God, and the mouth of God to the people, than the Romish priest is. Presbyterian ministers

claim this for themselves, as we have already seen, from their Directory for Public Worship, and from their Form of Church Government. One of their number, the Rev. Matthew Henry, in his Commentary, on 2 Chron. xxx. 27, says of the Jewish priests, "It was part of their office to bless the people (Num. vi. 22, 23), in which they were both the people's mouth to God, *by way of prayer*, and God's mouth to the people by way of promise, for their blessing included both. What a comfort to a congregation to be sent home thus crowned!" And the same great Presbyterian commentator says, in his note on the Book of Numbers vi. 22, 23, "The priests, among other good offices, are solemnly to bless the people *in the name of the Lord*. Hereby God honoured the priests, and gave great comfort to the people. Though the priest of himself could do no more than *beg* a blessing, yet being an *intercessor*, *by office*, and doing that in His name who *commands* the blessing, the prayer carried with it a promise. 1. This (office of the Jewish priest) was a type of Christ's errand into the world. 2. *It was a pattern to gospel ministers*. The same that *are God's mouth* to his people, to teach and command, are his mouth likewise to bless them; and they that receive the law shall receive the blessing."

So that, according to Matthew Henry, and according to the Directory for Public Worship, the Presbyterian ministers are *intercessors*, *by office*, between God and the peo-

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ple! Presbyterianism has taken away from the people their ancient apostolic privilege of having their voice heard in public prayer—Acts iv. 24. It has robbed the people of their ancient liturgies or prayer-books, in which the people are privileged, and required to pray aloud, in church, as well as the minister: and it has placed into the hands of its ministers alone a directory which merely tells the minister what he may say or do in public worship, but which presupposes that the people are to be silent, and simply to follow the minister in whatever he is pleased to say to God, and not to raise their voice even in saying "Amen." The mouth of the people is effectually silenced in prayer, and they are taught that their mouth to God is the minister. He may be some young, inexperienced witling, extemporizing unmitigated nonsense in prayer, yet he is the mouth of the people unto God! And not only so, but he is the mouth of God unto the people—both to teach, rebuke, and bless them! He is, by office, *an intercessor*!—an intercessor in prayer! And what is an intercessor? Look into any English dictionary, and you will find that an intercessor is "a mediator"; one who interposes between parties at variance, with a view to reconcile them; one who pleads on behalf of another." Did ever Roman Catholic priest, or Anglican Puseyite, or Romanizing Ritualist claim greater priestly power than that? They never did. And even if they did, they could not make their claim effective in prayer, being hampered by the fact that their forms of prayer provide for the people themselves to open their own mouths to God in public worship. Even in some few portions of the Roman Catholic Church, I am told, the people have still their Liturgy in their own ancient language, and there, according to the ancient apostolic practice, the people join their voice with that of the minister in public prayer. But when we think of the doctrine that the minister is the mouth of the people unto God, and the mouth of God unto the people: that the minister is, by office, an intercessor or mediator between God and the people; and when we mark the effect of such doctrine in silencing the people's voice in public prayer, not only do we think of the contrast between this modern religion, as compared with the primitive church service, when the responses of the people in prayer burst forth ever and again like a clap of thunder, or as the voice of many waters; but we think, also, and cannot but think that Presbyterianism, and Congregationalism, and all the other isms that have taken away the ancient forms of responsive prayer from the people, are as guilty of silencing the people in that all-important privilege and duty of public prayer as the Roman Catholic Church is guilty of the same thing, by retaining its public services in the dead, Latin language.

In secret or private prayer, we may need no form whatever; but in

public prayer the Church always has had its forms for various good reasons: one being, that the people might join vocally in them, which they could not possibly do without forms. So that when we hear people denouncing the Book of Common Prayer, because it is a prayer-book, we cannot but think of the Romanism which lurks under such opposition, and the Romanism which is inherent in public extempore prayer itself. I am no friend of Jesuitism. But there is, I believe, Protestant Jesuitism as well as Romish, and I am as much afraid and suspicious of the one as of the other; and I cannot but think of Cummins and Heath when I hear insinuations and harsh remarks made against forms of prayer in general, and against the English Prayer-book in particular. It is one of the signs of the times, however, that the very denominations who have been loudest in their denunciations against forms of prayer are now eagerly adopting them, both in the family and in public. In the United States forms of prayer for private and family use have been prepared by such Presbyterian ministers as Earnes, Smith, Winchester, and Spring. Besides many forms prepared by single authors, in Scotland, the Established and Free Kirks are each represented by a large volume of family prayers for each day of the year. Several dissenting congregations in England use the Book of Common Prayer, and many of the Congregationalists of England, if not also

Scotland, have now adopted what they call a Scriptural Liturgy—containing forms of prayer for public worship in the morning, evening, at the communion, at baptism, at burial, and for other occasions. Verily, if forms of prayer be Romish, then Protestants of the most pronounced kind are going headlong into Romish practices; but they take good care, however, in all such forms, to keep the people silent, and make the minister the mouth of the people unto God.

4. *Romanism in the Service of Praise.*

And so, also, in the service of praise, we find the same denominations driving headlong in a direction which, a few years ago, would have been considered Romeward.

Within the memory of some not very old people it was considered, by large bodies of Presbyterians, Romish to sing hymns or paraphrases of Scripture. The Covenanters are, to this day, of the same opinion. It was maintained that nothing should be sung in public worship except the Psalms of David—an “inspired psalmody,” by which they meant Rouse’s Metrical Version. We have heard of a young minister having gone to preach for a Sunday in one of those congregations in which this opinion was held, and having given out a hymn or paraphrase, in the morning, to be sung, was surprised to find, in the evening, that all the paraphrases and hymns had been securely sewed together with waxed thread during the interval of wor-

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ship. We have several times seen, or rather heard, an old Covenanter giving his public protest in a Free Kirk congregation, when a paraphrase or hymn was announced to be sung, which protest consisted in suddenly closing his psalm-book with a slap which could be distinctly heard in the furthest corner of the building. The singing of hymns was considered to be Romish; it was will-worship, it was an insult to the Word of God, and therefore to God himself; and the defiant saying of a celebrated minister of the English Church was quoted, preached, lectured, and published in pamphlets and periodicals—"Show me the man who can make better hymns than the Holy Ghost has already made in the Book of Psalms!" But times have greatly changed of late. The United Presbyterians, a body made up of two or three different denominations who long resisted hymns, have now a large volume of them, including the *Te Deum* in metre, which rivals the Romish metrical version of it in English. If such a practice was Romish a few years ago, it must, we think, be Romish still; and the Methodists, the Baptists, and Congregationalists are all, in this particular, equally guilty, for they all sing hymns. In some old Episcopal churches it has been common to sing the Litany. The Litany has been considered as something superlatively Romish, and those most solemn passages in it, in which we plead the merits of Christ's sufferings and death, have been considered to be the most Romish and objectionable of all. John Knox numbers it among "diabolical inventions;" for he says, speaking of "the mark of the beast," "A portion of these dregs of Papistry, which were left in your Greek Book of England—one jot of which I will never counsel any man to use. One jot, I say, of these diabolical inventions, viz.: crossing in baptism, kneeling at the Lord's table, and mumbling or singing of the Litany." (Plea, 239.) And Rev. Dr. McCrie, a Presbyterian, says of the Litany, "We regard it as the most objectionable part of the whole (English Church) Liturgy: we durst not repeat it so long as we keep the third commandment in mind,—many parts of it bear more resemblance to an art which we shall not name, than to either prayer or praise."

Such assertions as these from Knox and McCrie we know are the results of prejudice; and in so far as they refer to the Litany as it now stands in the English Prayer-book, such assertions are the result of blind, furious bigotry; but they are popular with a certain class of professed Christians; and it requires a little courage, and some exercise of the Protestant right of private judgment to withstand them. Now, the Baptists have done so, and I commend them for it. They have actually had the courage to adopt into their hymns the metrical version of this dreadfully Romish production called the Litany! True, they have changed the last line in each verse, which ends with the

word *Litany*, and substituted the words "we cry." But there it is, the most solemn, the most objectionable, the most Romish portion of the Litany in metre! Let me quote a few lines of it from the Baptist hymn-book:—

Hymn 652.

"By Thine hour of dark despair;
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies,
O'er the dreadful sacrifice,—
Jesus look with pitying eye;
Listen to our humble cry.

By the deep, expiring groan;
By the sad, sepulchral stone;
By the vault, whose dark abode
Held in vain the rising God,"
 &c., &c., &c.

Thus have the Baptists thrown themselves open to the charge of Romanizing. They are, according to John Knox, taking upon them the mark of the beast; they are adopting the dregs of Papistry; they have adopted into their worship a diabolical invention; a dreadful something which the Rev. Dr. McCrie could not dare to repeat so long as he had in his mind the third commandment:

If one might be permitted to offer a word of comfort to the Baptists in such desperate circumstances, it would be this, that they have nearly the whole of Christendom on their side in using the form of prayer called the Litany, and the exception, comparatively, are but a few bigots, who are fast dying out.

But another Romish innovation is fast creeping into the service of praise—it is *the Organ*, which, but a few years ago, caused such a fierce

war of discussion, and of threatened disruption, especially among the Presbyterians. The Puritans denounced it as "the devil's bagpipe," and denounced its music as "the bellowing of the ten-horned beast!" Calderwood, the Presbyterian historian, says all manner of evil against the Scottish prelates, and thus charges the sinfulness of instrumental music among other great wickednesses, against them: "The prelate loveth carnal and curious singing to the ear, more than the spiritual melody of the gospel, and therefore would have antiphony and organs in the cathedral kirks, upon no greater reason than other shadows of the law of Moses." The Covenanters in Scotland pulled church organs to pieces, and burned them. And the great and justly celebrated Dr. Candlish said, but a few years ago: "Is the temple destroyed? Is the temple worship wholly superseded? Have we, or have we not priests and sacrifices among us? Is the temple or the synagogue the model on which the Church of the New Testament is formed?" * * *

"For my own part (he says), I am persuaded, that if the organ be admitted, there is no barrier, in principle, against the sacerdotal (or priestly) system in all its fulness,—against the substitution again, in our whole religion, of the formal for the spiritual, the symbolical for the real." Then the late Rev. Mr. McLachlan, who had been a Covenanter, but latterly a Free Kirk minister in Canada, published *A Catechism on the*

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Organ Question, in which he asserts that the use of the organ is "sinful, and profane; a breach of the second commandment; and that the use of this instrument in public worship is a part of Popish ritualism, originating in the growing superstition of the dark ages."

But what a change! The barrier to the dreaded priestly system has been broken down. A part of Popish ritualism has been transferred into the Presbyterian worship! "The devil's bagpipe" now drones in many a Scotch Presbyterian place of worship. What the Scotch used to call, contemptuously, "The kist o' whistles," has turned many of their town and country churches into what they were formerly accustomed to sneer at as "whistlin' kirks." And here, in Canada, the same innovation, originating in the superstition of the

dark ages, is rapidly appearing among all kinds of Presbyterians. The music of the "ten-horned beast" has so charmed the descendants of Covenanting forefathers, that there is really no saying where this wondering after the beast may end. The late Dr. Binney, of London, England, a Congregationalist, had the Psalter or Psalms pointed for chanting; in Toronto, one of the Presbyterian churches has chants, also, in public worship; and in St. Peter's Old School Presbyterian Church, in Rochester, N. Y. State, chanting of psalms has, for several years, been practised, with the repeating of the Creed, the Lord's Prayer, and the *Amen*, by the people. Are such things Romish? Then Presbyterianism and Congregationalism are on the highway Romeward.

LECTURE IV.

Our next topic is Religious Reverence for Relics and Holy Places, and Protestant Pilgrimages to them.

The following letter, on this subject, appeared in *The Kingston Whig*, Saturday morning, April 9th, 1873:—

"PROTESTANT REVERENCE FOR RELIGIOUS RELICS.—Reverence for the remains, especially of the great, the good, or the beloved, is very natural to the human heart, and arises, doubtless, from 'the association of ideas.' The well-known

Mrs. H. B. Stowe gives, in the following lines, a good illustration of it:—

Hath not each common household thing,
That once of old was theirs,
Been gifted with a holy charm
To aid us in our prayers?

Sweet fragrance from the heavenly land
Falls softly from the skies,
And fills the common household room,
Once hallowed by their eyes.

The book, the chair, the pen, the glove,
To us are more divine
Than crucifix or rosary,
Brought from the holiest shrine.

The curl of hair, the faded leaves,
The ring, the flower, the gem,
Speak with a tender warning voice,
And bid us follow them.

High thoughts, brave deeds, and firm resolves,
And zeal that never faints,
Come to us by these simple things,—
These relics of our saints!

"According to Mrs. Stowe, and all who think with her, relics must be of immense value in a moral and religious sense, forming, indeed, 'a means of grace.' It is no wonder that the modern Romish Church attaches such importance to them. With the exception of accomplishing miraculous bodily cures, which are nothing, compared with the cure of the soul's diseases, no Roman Catholic could ascribe greater virtue than this to relics. The Fathers of the Council of Trent simply affirm that 'the holy bodies of the holy martyrs and others living with Christ, are to be venerated by the faithful, since by them God bestows many benefits upon them.' But these same Fathers append a caution to their decision in these words:—'Let all superstition in the veneration of relics be taken away, and all base gain be abolished.' Late English papers indicate that veneration for relics is not confined to Mrs. Stowe and the Roman Catholics. The following is from the *London Weekly Dispatch* of March 13th, 1870:—'The foundation stone of a Wesleyan Chapel was laid at Burslem, the other day, and it was announced that portions of the coffin, shroud, and the hair of John Wesley, had been deposited in a bottle to be fixed in a crevice.' On reading such a statement as this, one is forced to ask himself can this really be true? Have they actually violated the grave of John Wesley to obtain these relics? Will other such relics be taken away from the grave for other new chapels? Since John Wesley lived and died a churchman, and never belonged to the sect now called 'Wesleyan Methodist,' what right have they to a single hair of his head? What 'benefits' do they expect to derive from these relics? Do they believe, with Mrs. Stowe, that such things will 'aid them in their prayers,' and bring down 'sweet fragrance from the heavenly land' upon their souls? Or is it a trick to make ignorant people believe more firmly that John Wesley left the Church of England, and set up what is called 'The Wesleyan Church?' Would it not have been more honest to have obtained some relics of

Clarke, or Pauson, or Coke, who, after Wesley's death, led the Methodists out of Wesley's beloved Church? The robbers of graves, however, have always been detested, and the death penalty was for ages adjudged to them, even when the motive was to obtain relics for religious use. A people professing godliness are to be pitied whose piety is dependent, in any degree, on 'dead men's bones.' What a hue and cry of Popery would have been raised against the Church of England if one of its congregations had been guilty of the escapade of the Burslem Methodists? Are John Wesley's prophetic words of warning becoming more and more verified: 'If you leave the Church, God will leave you!' Be that as it may, I protest as a churchman, against robbing my brother churchman's grave, and remain, steadfastly,

A PROTESTANT CHURCHMAN."

This letter was replied to by another communication, signed "Methodist," and which admitted the facts, but gave only the apology for them, that "there were some foolish Methodists in Burslem." We find the same kind of foolishness, however, quite prevalent in Canada and in the United States to an alarming extent. I know a clergyman who possesses a piece of John Bunyan's pulpit, which relic was given to him as a very precious article, and a very great mark of friendship, by a Baptist lady, whose father had often preached in the pulpit of the immortal dreamer. Knox College, Toronto, possesses some rare religious relics. There are in its museum, I think, a piece of Samuel Rutherford's pulpit; a couple of pens which were used by the fathers of the Disruption, in 1843; a vial of water from the Dead Sea; another vial of water from the river Jordan; a piece of the rock of Mount Zion; some olive leaves from the Garden

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of Gethsemane, and other things of the same religious character. And although these articles are not the objects of what we usually call *worship*, they are nevertheless cherished with considerable respect, if not reverence.

In the United States the Religious Tract Society possesses, or did possess what is regarded as a very precious relic indeed ; it is an old arm-chair—a chair which, on one occasion, was held up as high as human arms could hold it, in the old Tabernacle Church of Broadway, New York, that it might be seen by the admiring multitude of Protestants convened on the occasion. It was brought all the way from the Isle of Wight, in England, and is the chair in which the pious and celebrated Dairyman's Daughter used to sit during her long sickness ; and even the leaves from the box-tree which her saintly hands planted, are carried over to the United States, and treated with reverence as holy things ! When the Town Council of Edinburgh, Scotland, a few years ago, determined to pull down the old, rickety house of John Knox, the people of the Free Kirk immediately came to the rescue, and bought it, site and all, with as much zeal, liberality, and reverence as Roman Catholics might be supposed to have done, had it been the holy house of Loretto threatened with similar desecration. The graves of the Covenanting martyrs, in Scotland, are also cherished with peculiar reverence ; and they are considered, in some parts of the country, as possessing a sacredness of

character which fits them for a yearly or periodical religious celebration. In the absence of other and stronger proof, which time could afford me to adduce, I turn to vol. v. of the Scottish Pulpit, p. 421, where we have a sermon entitled, *The Martyr's Grave*, preached by the minister of the Parish of Irongray, Dumfriesshire. Two Covenanting martyrs are buried at the place. The sermon was accompanied with humiliation, fasting, and prayer. The remains of the martyrs are distinctly described by the preacher as *bones* and *relics*, and the place of their burial as a *sacred spot*. I have also before me a volume, published by Carter, New York, which is much admired by Presbyterians, and entitled *Lays of the Kirk and Covenantant*, by Mrs. A. Stuart Menteath. One of its pictures represents the celebrated Alexander Peden, a persecuted Covenanting minister, seated at the grave of his martyred fellow-minister, Richard Cameron, at Airmoss ; and with eyes turned heavenward, exclaiming, "O, to be wi' thee, Ritchie !" If this be not a prayer to St. Richard, it sounds very much like it. Mrs. Menteath, as well as other historians, relate that these were the very words used. She adds greatly to them, however, in her lay or poem, and thus concludes it:—

"Upon the wild and lone Airmoss,
Down sank the twilight gray,
In storm and cloud the evening closed
Upon that cheerless day ;
But Peden went his way refreshed,
For peace and joy were given—
And Cameron's grave had proved
To him the very gate of heaven."

Such being the case, need we won-

der that Covenanters and Roman Catholics should both be agreed as to the benefit of praying at the graves of the martyrs? We would all like to get an occasional peep through the gate of heaven, but unfortunately the martyrs' graves are far away from the most of us; and sometimes the weather is not very favourable for visiting them, even if they were near to us. These and other considerations render it more convenient to bring the relics of saints and martyrs from their graves into the place of public worship, that we may, through such means, enjoy comfortably our peep into the world of happiness. The Roman Catholics have long practised this plan; and have placed such relics within or under the altar, taking, doubtless, their authority for so doing from the Book of Revelation vi. 9: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." The word *souls* to be understood here in the sense of *bodies*, as in the Acts of the Apostles ii. 26, 27: "My flesh shall rest in hope, because thou wilt not leave my *soul* in hell, neither wilt thou suffer thine Holy One to see corruption." The Roman Catholics also appeal to the practice of the primitive Christians of the first centuries, in holding religious festivals at the tombs of the martyrs, and in the churches where they were buried, in commemoration of their virtues and death; much in the same style as do the Covenanters and other Presbyterians of Scotland at the present day. (Bingham, B.

xx. c. vii.) Hence, every fully equipped Romish altar has some holy relics in or under it. But Protestantism denounces all this as rank superstition and idolatry. Hence the Covenanters and Puritans demolished such altars and destroyed such relics. How degenerate then must be their descendants who, professing to have abolished saints' days or commemorations, now hold commemorations of Covenanting saints; and, who, while denouncing reverence for religious relics as Romish, are as enthusiastic as *Old Mortality* himself, in paying Scotch martyrs' graves and bones the most affectionate respect! "Ah, but do we bring relics into church?" you say. Yes, you sometimes bring, especially the bodies of beloved ministers, into the house of prayer, and bury them there under the pulpit, or under the communion table or altar, as in St. Andrew's Church, Cobourg; where may be seen a tablet on the wall, stating very plainly that such is the case. See also "the auld Kirk," in Martintown, where Rev. Mr. Connell's bones are buried under the altar. St. George Whitfield's bones also lie under the altar at Newburyport, U. S., in a Congregational Chapel, where Protestant pilgrims often touch and handle them with reverence. Close beside them, lie the bones of Rev. Mr. Parsons, formerly a pastor of the congregation.

The age of pilgrimages to holy places, has revived. Not only Roman Catholics, but Protestants flock in thousands to Palestine to visit Bethlehem, and Jerusalem, and

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Calvary, and the Holy Sepulchre, where our Lord is supposed to have been buried; and other places rendered or considered sacred by having been the scenes of His visible presence. The Covenanters and Puritans denounced what they called *peregrinations*, or pilgrimages; and it has been considered, until recently, the pink of Protestantism to denounce the Crusaders as a pack of superstitious fools and fanatics, in attempting to rescue the holy places of Palestine from the grasp of the infidel Mohomedans. There were no Christian holy places; all the earth was now equally holy. But how changed the sentiments of Protestants now in regard to the holy places of Palestine! Volumes of extracts might be collected illustrating this change, and proving that pilgrimages are now quite commonly made to these places, and prayers offered in them with all the faith and fervour of devout Roman Catholics; and these Protestant pilgrims and devotees, some of whom are ministers of religion, publish to the world their unprotestant escapades without fear or censure! Let me illustrate by a few brief extracts from a book written by one of these pilgrims. Here is what he did in the garden of Gethsemane:

"I walked pensively around and across again and again, and meditated and poured forth the mental prayer, humbled and elevated too with the thought that this was the place where our Lord walked and wept and was agonized, and I felt as if the spot possessed a charm more hallowed and severe than even calvary itself. Here for ages the pilgrim has knelt and kissed these Olive trees, carrying thence a few of the fallen fruit, or a twig or a portion of the bark, to remind him at his distant home, of the spot where Christ was sor-

rowful unto death. Having got a few twigs from the olive trees, which I have carefully preserved, I was conducted northward from the garden to the tomb of the Holy Virgin."

Speaking of the supposed Holy Sepulchre, he says:—

"Without and around the door of the sepulchre, but still under the dome, there was a crowd of pilgrims—Copts, Abyssinians, Syrians, Maronites, Greeks, Armenians, and Roman Catholics, all prostrate on the marble floor. Deep silence obtained. Every body seemed pale and as if struggling for breath. As each trembling traveller was admitted to the grave, he seemed to feel in the nervousness of his frame, as if he were about to pass into the presence of God face to face. When I entered, I felt almost as if I had been summoned by death to give an account of the deeds done in the body. I kneeled over the tomb, trembled, wept, and muttered a short prayer for humility, repentance, faith, and mercy, for myself, my family, my flock, and friends. And in so far as I knew my heart, I may say that the gratitude of it ascended with a risen Saviour to the throne of the Father on high. Alone, and in silence, at the supposed centre of the world, and far, far from home, I tried fervently to remember my sins before God, and all the places and persons in the East Indies and in Europe, most near and dear unto me. I rose, pulled a flower which was afterwards sent home to my dear daughter Maggie, and came back from this scene of hope, joy, and sorrow, to give room to other visitors, for not more than three or four can be admitted at a time."

And who may the pious devotee be whose words I have now quoted? He is a Presbyterian minister, the Rev. Dr. Aiton, parish minister of Dolphinton, Scotland, and who dedicates his volume, entitled "*The Lands of the Messiah, Mahomet, and the Pope*," to his brother ministers who kindly supplied his pulpit in his absence.

The pious and amiable McCheyne defends this love and respect for sacred places wherever situated.

Having complied with a request to visit Ancrum, in Scotland, a place which had been distinguished by what is called a revival of religion, he wrote, "Sweet are the spots wherever Immanuel has shown his glorious power in the conviction and conversion of sinners. The world loves to muse on the scenes where battles were fought and victories won. Should not we love the spots where our Great Captain has won his amazing victories? Is not the conversion of a soul more worthy than the taking of Acre?"

Accordingly, when McCheyne and another Presbyterian minister, Andrew Bonar, visited Palestine in 1839, we find both of these good men entertaining the same sentiments of love and reverence for the sacred places and relics as did their clerical brother Dr. Aiton. I quote from the original edition of McCheyne's "*Memoir and Remains*," Dundee, 1845.

He says, p. 219 :

"Several times we went to the Mount of Olives, to the Garden of Gethsemane, to the Pool of Siloam, and to the Village of Bethany, and every stone seemed to speak of the love of God for sinners."

Page 229 :

"I cannot tell you the delightful and solemn feelings with which we traverse this land of promise. At Sychar we tried to find out *the well* where Jesus sat wearied. Mr. Bonar found it, and let his Bible fall into it. He could not get it again, 'for the well is deep.'"

Page 106 :

"The day we spent at the lake (of Galilee), at the very water side, was ever memorable, it was so peculiarly sweet. We felt an indescribable interest even in lifting a shell from the shore of a sea where Jesus had so often walked."

Page 228 :

"Zion is literally ploughed like a field. I have brought with me some barley that I found growing on its summit."

Page 227 :

"Gethsemane makes up in interest all that we want in Calvary. It is enclosed with old stone walls, of rude stones, without any cement. Eight very old olives, of a thousand years at least, stand as monuments in the place. It is a sweet and sacred spot; and you will not wonder that we were often drawn to visit it, and to pray on the very spot where Jesus sweated great drops of blood."

Page 232 :

"It is a pleasant spot. No one who knows the Saviour can visit it, and look upon its eight old trees, without feelings drawn to it. We tried to pray there, where Jesus sweated blood for us. It was sweet to intercede for you and all we love in that sacred spot."

These extracts, I think, are sufficient to show that the feelings of reverence among modern Protestants, for sacred places and relics, are not very different from those of our Roman Catholic neighbours.

I. Let us now say a few words about *Miracles performed by or on behalf of Modern Protestant Saints*.

By modern saints, I do not mean only those who may now be living, but also such as have lived within the last two or three hundred years.

Intelligent Protestants do not generally believe that the miraculous gifts of the Holy Spirit, or the power of working miracles, continued in the Church much beyond the middle of the second century. The Church of Rome maintains that such miracles are continued to the present day.

Kirwin, in his second letter to Bishop Hughes, of New York, says,

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"You know very well the common belief among the Irish peasantry that Papal priests can work miracles. Whatever may be the teaching of the priests themselves upon the point, such is the belief of the people, a belief strongly encouraged by the conduct of their spiritual leaders. Hence in diseases the people resort, not so much to the physician as to the priest—they depend less on the power of medicine than upon that of priestly charms." He says also he frequently saw in Ireland persons going to Father C.'s house "to get some of their sick cured."

Now such claims or pretences to miraculous power, on the part of priests, and miraculous cures performed by them, are denounced by Kirwin and Protestants generally as among the lying wonders of the Man of Sin.

But what shall we say if we find the same kind of miracles among Protestants themselves. For example, there is George Müller, in England, who is a preacher, and has the management of orphan institutions, when he wants a few thousand dollars for building, or food or clothing for the hundreds of orphans dependent on him, simply betakes himself to prayer, and the needed supplies come in without fail. He says in his first 'Narrative,' p 85, "About this time (1832) I repeatedly prayed with sick believers till they were restored. *Unconditionally* I asked the Lord for the blessing of bodily health, and almost always had the petition granted. In the same way,

whilst in London, Nov. 1829, in answer to my prayers, I was *immediately* restored from a bodily infirmity under which I had been labouring for a long time, and which never has returned since."

Miraculous incidents in superabundance could easily be adduced from the histories of the Covenanters, the Methodists, the Irvingites, and the comparatively modern revivals of religion among the Protestant denominations. I refer, for proof, to Howie's lives of *The Scottish Worthies*, *The Cloud of Witnesses*, John Wesley's *Journals*, *The Year of Prayer*, and the many pamphlets concerning Irvingism. Isaac Taylor, although finding some "points of comparison" between Methodism and Romanism, nevertheless writes as the apologist for Methodism, and says, p. 74, that "miracles are neither now looked for, nor are they desired in that communion." Yet he says, p. 73, there is a resemblance between the two systems, "in the encouragement given at first by Wesleyan Methodism, as also by Romanism, to whatever touches upon the supernatural and miraculous. Wesley's most prominent infirmity was this wondering credulity; from the beginning to the end of his course it ruled him." And, "the personal histories of the Methodist worthies, their autobiographies and obituaries, are rendered distasteful by the too copious admixture of incidents which try the faith of a cool-tempered reader. In truth, some of these narratives are much in the style of those

"Lives of the Saints," which none but good Catholics should be allowed to look into."

Let me close this part of our subject with a few miracles performed by one of the Covenanting Scottish worthies, namely, Mr. Thomas Hog, minister of Kiltearn. These miracles are detailed in a volume entitled *Memoirs of Mrs. William Veitch, Mr. Thomas Hog, of Kiltearn, and Mr. John Curstairs*; and issued by the Committee of the General Assembly of the Free Church of Scotland for the publication of the works of Scottish Reformers and Divines: Edinburgh, 1846.

Concerning this Covenanting saint, Wodrow, is quoted at p. 64, as saying, "that great. and I had almost said, apostolic servant of Christ, Mr. Hog."

P. 89. Mr. Hog, uniting with one or two other persons (whom he frequently employed on extraordinary occasions), sets apart a day for fasting and prayer, on behalf of an insane young woman: he then, on the next day, wrestled in prayer until "she recovered her senses, and became as quiet as ever she was before."

A daughter of the Laird of Parks is taken with a high fever, and her life despaired of. Mr. Hog prays for her, when the fever instantly leaves her, and she is restored to health."

A child of the Rev. Mr. Thomas Urquhart is "at the very point of death." Mr. Hog prays, and the child is restored to health. "A like instance is found in his diary,

with respect to a child of Kiamundy.

One David Dunbar, in a state of insanity, wanders into Mr. Hog's house. Mr. Hog bids him sit down; and saying to those present, "The prelates have deprived us of money wherewith to pay physicians, we will therefore use the Physician who cures freely:" "he then commanded the distracted man, in a very solemn, awful manner, to be still," and prayed for him, when "he was immediately restored to his right wits."

P. 90. Mr. Hog goes to see "a gracious woman in great extremity, and sad distress of both body and mind." He prays for her, saying, "O Lord, rebuke this tentation, and we, in Thy name, rebuke the same." "She is immediately restored to entire health both of body and mind."

Mr. Hog was also a prophet, foretelling with certainty future events. For example--

P. 99. A funeral procession came to the church door intending to bury the corpse within the church. Mr. Hog being opposed to this "vulgar superstition," put his back to the church door to prevent their entrance, when a young fellow laid violent hands on Mr. Hog to pull him from the door. Mr. Hog then foretold to the people present, that they "should see the sudden repentance of the young man, or a signal judgment befall him;" which accordingly happened a few months afterwards, he having been stabbed in the body, "so that his bowels burst out and he died most miserably."

Mr. Hog being engaged at family

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worship in a private house, observes a servant man laughing once and again. Mr. Hog predicts, saying, that the servant "shall be visibly and suddenly punished, and shall ask for our prayers when he cannot have them." Which accordingly happened that very night; for the servant having been taken suddenly sick, cried bitterly for Mr. Hog's presence and prayers, but died before the latter reached his room.

Mr. Hog sent word to King James II, that if he (the king) did not suddenly repent of his Popery, "the land should spew him out;" which accordingly came to pass.

When Mr. Hog was put out of his parish, he foretold that he should be long prevented from returning, but should live to be recalled, and to die there; which also came to pass.

He foretold the glorious Revolution of 1688, and the coming of William Prince of Orange, with the great public deliverance which followed.

Being a prisoner in London, and his money having failed, a mysterious stranger, "of much majesty and sweetness," visits Mr. Hog, comforts him, and supplies him with the needed money. The stranger refuses to tell his name; retires, and is never seen or heard of more. Wm. Balloch, a gracious man, inclines to think the stranger was an angel.

Such is a specimen, only a specimen, of miracles by or on behalf of modern Protestant saints of the Presbyterian or Covenanting order; and I think that we may challenge the Roman Catholic Church to shew a

more creditable record for any one of their saints of modern times.

But what say the ministers of the Free Presbyterian Kirk anent these miracles? They have published them to the world by their highest authority—the General Assembly—and are therefore responsible for their truthfulness. Mr. Kennedy, Free Kirk minister of Dingwall, advocates such miracles in his book—*The Days of the Fathers of Ross-shire*,—and maintains, (pp. 282, 283) that it is only because modern Christians have "backslidden" from God, that such miracles are not performed in our times. A Roman Catholic would simply say that it was a want of faith. But our Lord himself says (Matt. vii.), "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works?' And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." "Judge not, that ye be not judged."

III. *Prayers to or for the Dead.*

With regard to praying to or for the dead, it would be unjust, I believe, to charge with such practices one or other of the Protestant denominations specially referred to in these lectures. There may be, however, among them exceptional cases—persons of peculiar views or sentiments in such practices, but Protestants generally, including the Church of England, are agreed in the belief that prayers offered either to or for departed souls are unscriptural and grossly superstitious.

Yet it has been charged ignorantly against the English Church that she teaches, in the Litany, to pray for the dead in saying, "Remember not, Lord, our offences, *nor the offences of our forefathers*, neither take thou vengeance of our sins." Now, if such a charge does not arise from ill-will, it can only come from ignorance of Holy Scripture whence the prayer is derived. Common sense might teach that if Church of England people prayed for the dead, they could not be so unkind as to pray merely for their dead forefathers, but would also pray for other dead relatives, such as dead wives, husbands, children, brothers, sisters, and even friends, neighbours, and enemies. But this they never do. The prayer in the Litany is not *for our forefathers at all*, but simply that we may ourselves be delivered from the consequences of the sins of our forefathers. The prayer is based on the doctrine of the second commandment, and of many other parts of Scripture, in which we are taught that "God visits the sins of the fathers upon the children, unto the third and fourth generation of them that hate him;" and also on the practice of such holy prophets as Jeremiah (xiv. 20, 21), Daniel (ix. 16-19), and David (Ps. cvi. 6, 7), who confess their own sins and the sins of their forefathers, and pray that the sins of their forefathers may not be visited upon them, their children. The modern Covenanters have the same practice, saying in their *Renewal of the Covenant*, (Houston,

p. 153), "We do confess our own and our father's sins," &c. A prayer which they have much good reason indeed to offer to God, as we shall very soon see.

Bigotry has even fastened on the following words of the Church of England's Prayer for the Church militant as a relic of Popery. "We bless Thy holy name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom." It is remarkable that the same bigotry is so very blind as not to detect a far greater amount of the same kind of Popery in the Presbyterian book,—Matthew Henry's Method for Prayer, (p. 119), where we are taught to offer "Thanksgivings for the martyrs and confessors, the lights of the church, and the good examples of those that have gone before us to heaven,"—an instruction which is followed with many forms of such thanksgivings, and ending with the prayer, "Lord, give us grace to follow them, as they followed Christ."

Even the expressions in the Church's hymn, *Benedicite*, "O ye spirits and souls of the righteous, bless ye the Lord," &c.; and "O Ananias, Azarias, and Misael, bless ye the Lord," &c., have been charged with Popery! They are objected to as being a worshipping of departed spirits! But in the same hymn and in the same manner, we call upon the sun, the moon, and the stars; the showers, the winds, the dews,

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the frosts, the ice, and the snow ;
the fish, the fowls, the beasts, and
the cattle, and all the works of the
Lord, saying to them, " bless ye the
Lord, and magnify him for ever."
What dreadful idolatry ! And what
is worse, it was the Bible, and espe-
cially the Book of Psalms that taught
us to be guilty of it ! The Scotch
Presbyterians are guilty of it every
time they sing the words of the
148th psalm—

" All ye His angels, praise ye Him ;
His hosts all, praise Him ye.
O praise ye Him, both sun and moon,
Praise Him, all stars of light."

Shall we say, therefore, that the
Presbyterians are guilty of sun-wor-
ship, moon-worship, and the worship
of angels ?

And above all other professed
Christians, what shall we say of the
Baptists who have whole hymns,
hymn after hymn, addressed to their
departed saints, thus—

Hymn 1093.

" Brother, thou art gone to rest,
We will not weep for thee,
For thou art now where oft on earth,
Thy spirit longed to be."

Hymn 1097.

" Dear as thou wert, and justly dear,
We will not weep for thee."

Hymn 1098.

" Brother, though from yonder sky,
Cometh neither voice nor cry,
Yet we know for thee to-day
Every pain hath passed away."

Here is how the Baptists worship
and pray to their dead minister, when
they bring his body, during the burial,
into the church—

Hymn 1117.

" Pale and cold we see thee lying
In God's temple, once so dear,
And the mourner's bitter sighing,
Falls unheeded on thine ear.

May the conquering faith that cheered
thee,

When thy foot on Jordan pressed,
Guide our spirits while we leave thee
In the tomb that Jesus blessed."

Then the tomb itself, in which the
Baptist saints are buried, is a holy
place, which must have acquired its
holiness by some process of consecra-
tion, perhaps by having been touched
by the body or the relics of the dead
saint, for thus begins

Hymn 1099.

" This place is holy ground ;
World, with its cares, away ;
A holy, solemn stillness round
This lifeless, mouldering clay."

I repeat, that it would be unjust
to charge the Baptists or Presbyte-
rians with praying to or for the dead,
or with worshipping saints or angels,
although using such language in
psalms or hymns. The kind of ad-
dress called *apostrophe*, which con-
sists in speaking to inanimate things
as though they heard or understood
us, or to absent persons as though
they were present, is quite permis-
sible in poetry or in high-wrought
feelings. The Bible abounds in this
kind of address, as in David's laments
for Absalom and for Saul. Yet we
would ask what the old Covenanters,
Presbyterians, and Puritans would
have said about these Baptist hymns ?
Bringing dead bodies into church !
Calling a meeting-house God's temple !
as though there were any such thing
now on earth, except the bodies of
Christians ! Calling the grave a
holy place ! as though all the earth
were not equally holy ! And sing-
ing and praying to or over corpses,
or at graves, as though such prac-
tices were of any benefit to souls

who have gone to their fixed abode, in heaven or hell! All such ideas and practices would have been denounced as Romish.

Here is the rule for the burial of the dead, as given by the Westminster Assembly of Divines, and which has, until not long ago, been acted upon by the Presbyterians, Independents or Puritans, and Baptists :

"When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without any ceremony.

"And because the custom of kneeling down, and praying by, or towards, the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious : and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living : therefore let all such things be laid aside.

"If a minister be present he may put the people in mind of their duty."

Then, that most bitter of books, the *Plea for Presbytery*, quotes with approbation the equally bitter Dr. McCrie in reference to the expurgation of the burial service of the English Church :—

"All expressions in the service which involved prayers for the dead were either expunged or *softened*: but the practice of reading, or singing, or praying, *over* the dead was continued, and thus the false and dangerous idea that this service was in some way or other available to the person interred, was fostered."

But what would the Westminster divines, or the Covenanters and Puritans, or the Pleaders, and Dr. McCrie think if they saw and heard the doings and the goings-on of their professed followers in this our day and country? Presbyterians and

Congregationalists, as well as Baptists, have not only reading, praying, and singing in the house where the dead corpse lies, on the day of burial, but also have prayer, and sometimes reading or singing also, both in the church and *over* the dead body when laid in the grave! And what would these old Covenanters and Puritans say or think, if they but saw and heard these modern Presbyterians, Congregationalists, Baptists, and Methodists, as members of some secret societies, committing to the grave the body of a deceased brother, with ceremonies which fairly outromanize Rome itself in ritualism! What with reading and praying *over* the dead body; and the marching around the grave, and the dropping of this and that into it; and the Romish surplices and scarlet of some of the officials; and the clasping and joining of hands and the crossing or raising of arms above the head—it is truly marvellous! And not less marvellous are the words addressed by an official, perhaps by a Presbyterian, Baptist, or Methodist minister, to the dead man : "Friend and brother, we bid thee a long, a last farewell. Thou art at rest from thy labours : *may it be in holy peace.*" And then all the Protestant brethren respond, "Amen, so mote it be." Now that is precisely what the Romish priest and people do! The priest prays for the dead man, saying, "*Requiescat in pace*, may he rest in peace," and the response is, "Amen," which means, so mote it be. But the Church of England, in

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her Burial Service, sanctions no such prayers for the dead. She neither addresses the deceased, nor prays *for the peace* of departed believers. On the contrary, she affirms, in the Burial Service, that "they who die in the Lord are blessed; they rest from their labours; they live with God; and that they are with the Lord in joy and felicity." She, indeed, offers the prayer that "we, *with all those that are departed in the true faith of His holy name* may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory." But this is not a prayer for souls in unhappiness, or in want of peace. If it can be construed into a prayer for departed souls at all, it must be for those who are now "in joy and felicity," and for whose spiritual welfare our prayers are not required. We know that *the bodies* of departed believers are not yet in the enjoyment of perfect consummation and bliss, (Rom. viii.

23; 1 Cor. xv.), and we may, perhaps, warrantably plead God's promises in reference to the resurrection and glorification of such bodies, and their reunion with the souls of the departed saints. Nevertheless, it appears to me that the prayer in the Burial Service is not a prayer for the dead at all, but for ourselves; that *we* may enjoy what departed saints are now enjoying in heaven, and are certain of enjoying in the future, namely, perfect consummation and bliss both in body and soul at Christ's second coming. It is substantially the same prayer that we offer in the *Te Deum*, that we "may be numbered with the saints in glory *everlasting*;" as also that other petition which we offer in the *Prayer for the Church militant*, that "we may be partakers of the heavenly kingdom with those who have departed this life in the faith and fear of God."

LECTURE V.

Cruel and bloody persecutions.

I intend to speak only of comparatively modern persecutions by those who bear the name of Protestant Christians: and here it may be as well to exempt from all blame, *in at least bloody persecution*, the denominations called Baptists, Quakers, and Methodists, and restrict that charge to Presbyterians and

Congregationalists. We have to remember, however, that there are other forms of cruel persecution besides that which is called bloody. Evil speaking, or slander, or insult, injustice, and such uncharitable treatment on account of difference in religion, as is intended to lead to loss of character, or worldly property, may well be regarded as per-

secution; and we cannot exempt Baptists and Methodists from all blame in that kind of it. Indeed, the Church of England suffers all the year round from the slanderous attacks and unkind treatment of both Methodists and Baptists, as well as of Presbyterians and Congregationalists,—a well-known fact, which need not be further noticed.

But confining our observations simply to what is commonly called cruel persecution by Presbyterians and Congregationalists, we might easily occupy a whole lecture, or indeed a dozen lectures, instead of a few brief paragraphs, with the recital of the cruelties perpetrated by these two sects under the name of religion. People who read only such Church history as is written by Presbyterian or Congregational authors, are quite naturally led to suppose that the Covenanters were a holy, humble class of men, the true friends of religious liberty, harmless towards those who differed from them in religion, and that they were persecuted for righteousness' sake: and as for the Puritans, that their greatest fault was being righteous overmuch! True history, however, tells a totally different tale.

The Covenanters were, and still are, what are called, "The True Blue Presbyterians," and they derive their name from having subscribed a bond, covenant, or agreement to *extirpate* Popery, prelacy, usurpation, heresy, &c., and they bound themselves "with all faithfulness to endeavour the discovery of all such as have been, or shall be in-

cendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from the other, or making any faction or parties among the people, contrary to this league and covenant; that they may be brought to public trial, and receive condign punishment as the degree of their offences shall require or deserve."

It may be necessary to explain, that there had been in Scotland one or two such covenants signed before this, having the same ends in view, and one of the ends which the chief Covenanters, namely, the nobility and landed gentry, had in view, was the appropriation to their own use of the lands and other revenues of the bishops and clergy of the Episcopal Church. Hence they agree to extirpate prelacy, that is, Episcopacy, or the order of Bishops. *Heresy* means any kind of religion different from the Presbyterian. *Malignants*, are all those whose consciences will not allow them to believe in Presbyterianism, or sign the League and Covenant; and *Incendiaries*, mean such persons as dare to preach or teach anything contrary to this new-fangled style of rational religion called Presbyterian Covenanteeing. Moreover, it must be noticed that all Covenanters bound themselves to be detectives and informers against those who thus differed from them, that such Malignants as Episcopalians might be brought to condign punishment! The document called the *League and Covenant*, and which Lawson, the Scottish

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Church historian, well describes as "infamous, intolerant, and blood-thirsty," was drawn up, and issued for signing, by the Presbyterian ministers and elders, in their General Assembly, held at Edinburgh, in the year 1643. Having been sanctioned in Scotland, it was sent up, in the same year, to England, where it was signed by the Westminster Assembly of Divines, and by both Houses of Parliament, and all the people imperatively enjoined to sign it under the penalty of being denounced, and punished as *Malignants*!

How did this covenanting system work when it had thus full power and authority? Let us, impartially look at its doings and fruits during its golden age.

An eye-witness, namely, Sir Ewen Cameron, of Lochiel, who was trained up religiously as a soldier, in Covenanters' ways, by the chief of them, namely, the Duke of Argyle, and having seen so much cruelty and rapacity among them, withdrew from their evil ways, thus describes the influence of the system in Scotland between the year 1639 and the time of Cromwell's occupation of the Kingdom. He calls the Covenanters' system, "the most cruel tyranny that ever scourged and affected the sons of men." He tells us that—

"The jails were crammed full of innocent people, in order to furnish our governors with blood sacrifices wherewith to feast their eyes: the scaffolds daily smoked with the blood of our best patriots; anarchy swayed with an uncontroverted authority; and avarice, cruelty, and revenge seemed to be ministers of State. The bones of the dead were digged out of their graves, and their living friends were compelled to ransom them

at exorbitant sums. Such as they were pleased to call *Malignants* were taxed and pillaged at discretion; and if they chanced to prove the least refractory or deficient in payment, their persons or estates were seized.

The Committee of the [Presbyterian] Kirk sat at the helm, and were supported by a small number of fanatical, [persons] and others, who called themselves the Committee of the Estates, but were truly nothing else but the barbarous executioners of their [the Presbyterian] wrath and vengeance. Every parish had a [preaching] tyrant, who made the greatest lord in his district stoop to his authority. The kirk was the place where he kept his court; the pulpit, his throne or tribunal, from whence he issued out his terrible decrees, and twelve or fourteen sour, ignorant enthusiasts, under the title of Elders, composed his council. If any, of what quality soever, had the assurance to disobey his edicts, the dreadful sentence of excommunication was immediately thundered out against him, his goods and chattels confiscated and seized, and himself being looked upon as actually in the possession of the devil, and irretrievably doomed to eternal perdition. All who conversed with him were in no better esteem."—*Memoirs of Lochiel, in Lawson's History of the Episcopal Church of Scotland*, pp. 653, 654.

What I have quoted is a summary, the details of which would fill a volume of horrors, compared with which such books as *The Scottish Worthies* and *The Cloud of Witnesses*, would dwindle into comparative insignificance. Think of such historic facts as the following, given in the *Memoirs* of the kind-hearted *Lochiel*.—"John Nevay, who is appropriately styled 'a bloody preacher,' seconded by Argyle, persuaded the Covenanting General, Leslie, to disarm the wretched peasantry of Cantyre, and put them all to the sword without mercy. These defenceless people had submitted to these tyrants on promise of life and liberty. But the preacher's advice

is followed; and while the horrid butchery is going on, Leslie sees Nevay and Argyle coolly surveying the carnage. Leslie himself is struck with horror, and ceasing the bloody work, when too late, exclaimed to the preacher—"Well, Mess-John, have you not, for once, got your fill of blood?" These words saved eighteen persons who were carried prisoners to Inverary, where they would have been allowed to starve in the dungeons of the unfeeling and treacherous Argyle, if Lochiel had not visited them daily, and secretly conveyed to them provisions." Think of the doings of the same intolerant, unmerciful, and blood-thirsty wretches, "after the defeat of the Marquis of Montrose, at Philiphaugh, near Selkirk, in 1645." The massacre of the prisoners taken in that engagement is an indelible atrocity on the annals of Scottish Covenanting Presbyterianism. The principal slaughter was of defenceless and unresisting prisoners who had sought and obtained quarter. The Covenanting preachers complained of quarter "given to such wretches as they, and declared it to be an act of most sinful impiety to spare them." The Covenanting nobles and their general, David Leslie, complying with the preachers' wish, let loose the army upon them in the courtyard of Newark Castle, and cut them all in pieces. The preachers actually justified this massacre by adducing the case of Agag and the Amalekites, and other allusions to the Old Testament, by which they enforced the duty and lawfulness

of their bloody work. In addition to the slaughter of the prisoners, hundreds of the unfortunate victims of Covenanting tyranny, men, together with their wives and sucking children, were thrown headlong from off a high bridge and drowned in the river beneath"—(See *Lawson, with authorities cited*, p. 647). Hetherington, the Presbyterian Kirk historian, glibly glosses over these horrid cruelties, merely remarking that "he does not think it necessary to occupy space with them, and has no sympathy with those who luxuriate over tales of wholesale butchery." The same author, however, can afford unlimited space to empty declamations in favour of the Covenanters, and he can luxuriate over the tales of their real or supposed sufferings with wearisome repetition and particularity of detail. But, because of his insane opposition to the Episcopal Church—the true, historic church of the country,—he refuses to express the least sympathy for the unparalleled sufferings of its pious heroic members, both men and women, who, because they could not conscientiously leave the apostolic church, or become rebels against their lawful king, submitted to imprisonment, loss of property, and death itself in its most appalling forms. But great is the truth, and it is now prevailing in Scotland, in spite of dishonest historians.

We were speaking of the golden age of Covenanted Presbyterianism, and have had a glimpse, a mere glimpse, of its intolerant and cruel proceedings in Scotland, let us catch

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also a glimpse of its doings in England during the same period. I quote from a most impartial publication, namely, the Rev. B. B. Edwards's *Encyclopedia of Religious Knowledge*, edited by the Rev. J. Newton Brown. Under the word *Persecution*, the Encyclopedia notices the persecutions by Jews, Pagans, Roman Catholics and Episcopalians, and then proceeds thus :—

"Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645, an ordinance was published, subjecting all who preached or wrote against the Presbyterian Directory for Public Worship to a fine not exceeding fifty pounds; and imprisonment for a year for the third offence, in using the *Episcopal Book of Common Prayer*, even in a private family. In the following year the Presbyterians applied to Parliament to enforce uniformity in religion, and to extirpate Popery, prelacy, heresy, schism, &c., but their petition was rejected; yet, in 1648, the Parliament ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors should suffer death. These errors were: 1. Denying the being of a God. 2. Denying His omnipresence, omniscience, &c. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the Scriptures."

Thomas Keightley's *History of England*, amended by J. T. Smith, the American editor, is notably one of the most accurate and unprejudiced authorities to which we may appeal in this matter. It is said, p. 145, that the English Covenanted Parliament—

"Ordered the Liturgy to be laid aside, and a *Directory for Public Worship*, to be substituted for it. It being found, however, that many parishes persisted in using the *Book of Common Prayer* an ordinance was passed (Aug. 23, 1645), imposing a fine of five pounds for the first offence; ten pounds for the second, and a year's

imprisonment for the third, on any one who in a church, chapel, or even private house, should use the prayer-book; and all prayer-books remaining in churches and chapels, were ordered to be given up to the committees of counties. Such were the tolerant principles of those abhorers of the despotism of (Archbishop) Laud."

The same Parliament appointed a committee to enquire into the life and doctrine of the Episcopal ministers throughout the kingdom, that is, to ascertain whether the clergy were Covenanters, Calvinists, disloyal to the king, and in other respects conforming themselves to the decrees of their parliamentary tyrants. This committee, or holy office of Covenanted inquisition, ejected, turned out nearly two thousand clergymen, their wives and families from the livings and parsonages of England. Why? Because they were Nonconformists; they would not, could not conform to the new religion—a religion which neither they nor their fathers ever believed in. Covenanted preachers were placed in their stead. One half of the professors and fellows of the University of Cambridge, were also ousted for nonconformity to the will of the Covenanters, and their places supplied by the interested friends of the new tyranny. (See Keightley, p. 145.)

Macaulay, in his *History of England*, vol. I. pp. 47, 48), says of the English Covenanters :—

They proved as intolerant and as meddling as ever Laud had been. They interdicted, under heavy penalties, the use of the *Book of Common Prayer*, not only in churches but even in private houses. It was a crime in a child to read by the bedside of a sick parent, one of those beautiful collects which had soothed the griefs

of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of very respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. * * * Christmas (in England) had been, from time immemorial, a season of joy and domestic affection; the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich. The Long (that is the Covenanting) Parliament gave orders in 1644, that the twenty-fifth of December, should be strictly observed as a fast; and that all men should pass it in humbly bemoaning the great national sin which they and their forefathers had so often committed by romping under the mistletoe, eating boar's head, and drinking ale flavoured with roasted apples!"

Keightley may well say as he does, p. 162, in reference to the Covenanting preachers in England, that "in their zeal for uniformity, hatred of toleration, lust of power, and tyrannical exercise of it, the Presbyterian clergy fell nothing short of the prelatic party who had been their persecutors."

The unhappy victims of Covenanting tyranny in Scotland and England were much indebted to the milder tyranny of Oliver Cromwell for a mitigation of their sufferings; and need we wonder, when monarchy was restored in the person of Charles II., and with it the rights of the ancient Episcopal Church in England, that some two thousand Covenanting intruders into church parsonages, in that country, should be turned out, and the lawful incumbents of parishes restored to them, and to the

enjoyment of those dwellings from which they had been so long excluded by the injustice and rapacity of Covenanting interlopers. And need we wonder that during the reigns of Charles II. and James II. Episcopalians in Scotland should shew but little leniency towards those blood-thirsty tyrants who, in the day of their power, ignored all the principles of justice and toleration, and who looked upon mercy to Christ's oppressed members, not as a Christian duty, but as a crime to be punished with the severest penalties! We cannot but pity the Covenanters when we read of their sufferings. We cannot but admire their patience and their courage. Doubtless they thought, as Saul of Tarsus did, that they were serving God while persecuting his church; but although thus deluded they were not the less, like Saul, bloody persecutors, and if called on to suffer persecution themselves they could not, in strict justice, have much reason to complain. Their League and Covenant not only ignored toleration, but prohibited it, and compelled them to persecute. Many years of sad experience had no effect in curing them of their folly and wickedness. Even when the Revolution Settlement under William, the Prince of Orange had granted to the Presbyterians of Scotland the property and privileges belonging to the national Church, the old cruel persecuting spirit again shewed itself while depriving the Episcopal clergy of their lawful possessions.

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on Christmas-day, 1688—"the better day, the better deed." He says:

"On Christmas Day the Covenanters held armed musters by concert in many parts of the western shires. Each band marched to the nearest manse, and sacked the cellar and larder of the minister, which, at that season, were probably better stocked than usual. The priest of Baal was reviled and insulted; sometimes beaten, sometimes ducked. His furniture was thrown out of the windows; his wife and children turned out of doors in the snow. He was then carried to the market place, and exposed during some time as a malefactor. His gown was torn to shreds over his head; if he had a prayer-book in his pocket it was burned, and he was dismissed with a charge, never, as he valued his life, to officiate in the parish again. * * * The disorder spread fast. In Ayrshire, Clydesdale, Nithsdale, Annandale, every parish was visited by these turbulent zealots. About two hundred curates—so the Episcopal parish ministers were called—were expelled. The graver Covenanters, while they applauded the fervour of their riotous brethren, were apprehensive that proceedings so irregular might give scandal, and learned, with especial concern, that here and there an Achan had disgraced the good cause, by stooping to plunder the Canaanites, whom he ought only to have smitten," &c.

At the Revolution, in 1688, Presbyterianism became the religion established by law in Scotland, but the "covenanted work of reformation" was scouted as incompatible with the Constitution of the Kingdom, and was even denounced in the Presbyterian General Assemblies, (Lawson, p. 880). Yet the virus of that fanatical and malignant system still continues to lurk in Presbyterianism.

As late as 1709 the use of the Book of Common Prayer in Scotland was visited with civil penalties, and it was only tolerated by law so late as the year 1719. It is not long ago that an Episcopal minister in Scotland could not legally preach to more

than four persons at a time without subjecting himself to heavy penalties. Thus the pious, learned, and genial Rev. John Skinner, after the year 1745, was imprisoned six months for preaching to more than four persons. (*Chambers's Cyclop. of Eng. Lit.* p. 128; *Eudie's Eccles. Cyclop.* p. 244).

And Dr. Thomas Houston tells us in his *Memorial of Covenanting*, pp. 71-78, that both the United Presbyterian Church and the Free Church in Scotland contain respectable minorities of ministers and members who recognize the descending obligation of the Solemn League and Covenant, and would gladly carry out its principles at the present day. Moreover, the many books now issued by the Presbyterian Boards of Publication in praise of the Covenanters and their deeds, shew that the blood-thirsty and intolerant spirit of the Covenanters, instead of being dead, is reviving and working for evil among us.

Without noticing the doings of the Independents or Congregationalists in England, during Cromwell's time, let us glance at their conduct in the United States where their system of religion was for a long time fully developed and enjoyed unrestrained liberty. They made laws in Connecticut and elsewhere, commonly called "Blue Laws," among which were the following, which I copy from the public prints, (*Cobourg Sun*, December 4th, 1869):—

"No one shall be a freeman, or give a vote, unless he be a member in full communion with one of the churches (that is, congregations) allowed in this dominion.

"No lodging or food shall be offered to a Quaker, Adamite, or any other heretic.

"If any person turns Quaker he shall be banished; and if he returns he shall suffer death.

"No priest shall abide in the dominion: he shall be banished, and suffer death on his return.

"No person shall run on the Sabbath, or walk in the garden or elsewhere—except fervently to and from meeting.

"No person shall travel, cook victuals, make beds, shave or cut hair on the Sabbath.

"The Sabbath shall begin at sunset on Saturday.

"No person shall read *Common Prayer*, keep Christmas or saint's day, make mince pies, play cards, dance, or play any kind of music, except the trumpet or Jew's harp.

"No minister shall join people in marriage: the magistrate only shall join people in marriage, as they may do it with less scandal to Christ's Church."

We learn from the records called the *Massachusetts Historical Collections*, and such authors as Gough, Savage, Sewell, and Felt, that these intolerant laws were enforced with the utmost rigor. Fines, imprisonments, branding the naked body with red-hot irons, whipping, cutting off the ears, boring the tongue through, public exposure in a cage, fastening the limbs, and exposure in the stocks, banishment from the settlement, and hanging, were the common penalties inflicted on persons who dared to differ in religion from those much applauded Pilgrim Fathers, who are popularly supposed to have been the pioneers and champions of civil and religious liberty in the United States.

I heard, not long ago, a lecture by a clergyman, proving and illustrating, from the historical records referred to, all that is here advanced. Of the long, black list of cruelties perpetrated by these Pilgrim Puri-

tans, and of the principles on which they acted, I was able to make only a few hasty jottings, which I here present, believing them to be, for the most part, substantially correct:

"The Pilgrim Fathers assert very strongly that toleration in religion is a sin, and is a curse to a Christian community.

"FINES.

"For needless absence from public worship five shillings; in another place, ten shillings. For speaking against a minister, five pounds. For refusing to surrender a heretical book, five pounds. The fines exacted, from different persons, at one time, amounted to one hundred and sixty-nine pounds, ten shillings. This amount was levied mostly from Quakers.

"Roger Williams, a Baptist minister, was banished. Philip Radcliffe, a Baptist, was whipt, fined forty pounds, had his ears cropped, and was then banished the settlement. Thomas Painter, Baptist, was whipt, each lash being as thick as a man's finger, and the handle or stick to which they were attached so thick and long as to require both hands to wield it. "Heretics were branded with the letter H.

"Sewell describes the execution, by hanging, &c., of William Robinson, Marmaduke Stevenson, and Mary Dyer, the first martyrs for Quakerism in 1659.

"Gough's *Historical Collections* of Massachusetts mention three women, who, for heresy, were whipt through eleven towns.

"A girl, called Patience Scott, eleven years old, was imprisoned for heresy; and her mother, for expressing sympathy for her child, receives ten lashes as a penalty.

"In 1661, four persons are hanged for heresy. In the month of April twenty-seven were released from prison by a royal *mandamus*; but by the month of December the prisons are again found to be filled with the victims of Puritanical intolerance and persecution."

Let these things suffice for proof that Romanism and Episcopalianism have not been the only persecutors of Christians.

"O," some person will say, "these are old affairs: neither Presbyterians nor Congregationalists are guilty

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of such intolerance and cruelty now-a-days." "Very well," we reply, "let by-gones be by-gones;" let us hear no more lamentations over the memory of persecuted Covenanters: no more declamations in sermons and speeches against the cruel men who lived in the reigns of Charles I., Charles II., and James II. Away with your books and pamphlets, and periodicals which are continually raking up the real or supposed misdeeds of prelatists who lived two hundred years ago. These are old things. Prelatists do not persecute now. Let us cry quits. Let by-gones be by-gones; or if not, there can only be mutual recrimination unto the bitter end.

Given up to Strong Delusions to believe a Lie.

In 2 Thess. ii. 11, we read, "God shall send them strong delusion, that they should believe a lie." Protestants generally affirm that these awful words apply particularly, if not exclusively, to Roman Catholics. I need not quote Scott, Bloomfield, Doddridge, McKnight, and others, who are all of this opinion. But, alas! it can be easily shown that this passage of Scripture is equally applicable to Presbyterians, Baptists, Methodists, Cummisites, Plymouthites, and many other Protestant sects. The delusions and lies believed by these denominations are so numerous and varied that there is great difficulty in knowing where to begin, which to select, and where to end, so as to give a fair specimen of them. As it is much more easy to tell or state

lies briefly than to refute them, I can only afford space here to specify a few of them, and in few words indicate the truths by which such lies may be refuted.

Common lies, among the Protestant denominations, are, That the visible Church of Christ is not one organized body, having rulers and ruled; but that it includes all the sects called evangelical, which, from time to time, have left it, and which fight against it. That these sects are parts of the Holy Catholic Church. That Christ has promised to be with sects which have left His Church, and to be in the midst of even two or three bitter sectarians who meet, as they imagine, in His name. That the Holy Ghost teaches and leads people to leave the historic Church; to resist the authority of its divinely appointed rulers, and to attempt its overthrow; and, that schism is no sin, but, on the contrary, a Christian duty and privilege, and is very beneficial. That the promises of grace and salvation, recorded in the Bible, are made to people and belong to people who have left the Church; and that we can be quite sure of the pardon of our sins and of heaven hereafter, although we remain outside of the historic Church of Christ.

Now, the New Testament teaches us that the Church of Christ is a unity. Every term, title, or name by which it is mentioned in the Scriptures, shows it to be one thing, and not several unconnected and antagonistic things, such as the sects are. It is the family of God, the

kingdom of God, the one fold of Christ, the one body of Christ, and that body so thoroughly organized that every member has its own office, and all the members are members one of another. It is organized by having rulers and ruled, all under Christ. The apostolic ministry and apostolic faith are essentials of the true church; if one or other be wanting, it cannot be the Church of Christ. The apostolic ministry, especially the apostles or bishops, have been, during these eighteen hundred years past, the visible centres of the church's unity. It is the duty of the private members to obey those who are set over them, and it is only those who continue in fellowship with the chief rulers of the church, that continue in the church's unity. All true bishops are bishops of the whole church throughout the world, even as the apostles were all apostles or bishops (Acts i. 20,) of one and the same church. To this one only Church of Christ God has given the Holy Scriptures with all the promises of grace and salvation recorded therein. The Romans, Corinthians, Ephesians, Philippians, &c., to whom the New Testament epistles were directed, were all members of this one only church. So also were given to the church all other parts of the Bible. The members of the church, and they only, are the heirs of promise. Therefore, such people as do not belong to the church, or who leave the church, have no right to a single promise of Scripture. They may have printed copies of God's will and testament, namely, the Bible, and may read even devoutly what is therein promised; but they cannot lay claim to what is promised, they not being heirs. "*God adds to the church such as shall be saved,*" as we are told in Acts ii. 47; and indeed God instituted the church for the very purpose of gathering all into one loving brotherhood, for the purpose of training them together for unity in heaven. But if we reject this heavenly institution, and take up with some rival institution, some human invention, or sect, or society, instead of Christ's Church, then we can have no assurance of salvation, or of pardon of our sins, or of heaven hereafter. Christ has promised to be with His church alway, even unto the end of the world; but it must be *His Church*, not a sect fighting against it. Christ has promised to be in the midst of two or three who gather together in His name; that is, by His authority, in accordance with His laws, and for His glory, as all Protestant commentators tell us. But schismatics hold their meetings in opposition to His authority, in violation of His laws. They are not with Him, but against Him: they are not gathering with Him into His Church, but scattering abroad, and therefore have no promise from Christ to be in the midst of them. To say that the Holy Ghost teaches or inclines people to leave the historic Church of Christ, seems exceedingly like the awful sin against the Holy Ghost. The Holy Spirit Himself tells us

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expressly that they "who separate themselves from the Church, have not the Spirit."—Jude 19.

The world is filled with religious lies and delusions, and the greater part of them arise, probably, from mistaking the mere feelings and passions of our fallen and sinful nature for the motions of the Holy Ghost in the soul. See Quakerism, Mormonism, Quietism; epileptic and hysterical affections in excited religious meetings; the retirement into hermitages and monastic cloisters; the self-imposed bodily tortures; the fervid worship addressed to saints and angels, and the extatic enjoyment arising from imaginary fellowship with them! All those who are deluded with such things are supposing themselves to be led by the Holy Spirit, whereas they are led by their own passions and imaginations. I heard Mr. Gallagher, the Cumminsite, say in Toronto, that it was the presence of the Holy Spirit in the Evangelical Alliance, at New York, which led Dr. Cummins to leave the church, and to begin his present crusade against it. The truth is, that there were many "seducing spirits" in that meeting of the so-called Evangelical Alliance, and these, with Dr. Cummins's own feelings, have led him into a most unwarrantable and wicked apostacy. Let him and his coadjutors beware of charging the Holy Spirit with violating the commandments, and disregarding the warnings of Holy Scripture. In that same city of New York I have heard a man, who called himself the prophet

Elijah, declare before a congregation of his followers that he "felt the Holy Spirit thrilling through every nerve of his body;" yet that man was in the habit of denouncing all the pastors of the city, without exception, as "hirelings," "hireling shepherds" and "wolves in sheep's clothing;" and this false prophet's followers believed him! and believed that the Holy Spirit was speaking to them by him, and was leading them to leave their several denominations, and to follow the prophet Elijah! I have seen, in the same city, a considerable congregation, chiefly, though not exclusively, of coloured people, called, I think, Jumpers, who, in their usual mode of worship, took their frantic excitement and violent bodily gesticulation for the presence and power of the Holy Spirit among them. Their pastor, an immense negro, had only to vociferate for a few minutes, and exclaim, "Now the Spirit of God has come!" when the shoulders of the congregation would become agitated; some would leave their seats, and spin pirouettes like tops in the passages, while, all over the congregation, heads could be seen jerking backwards and forwards, and flying from side to side, as if ready to fly from their shoulders. And all this was ascribed to the presence of the Holy Spirit, who absolutely forbids such unseemly conduct and confusion in the assemblies of Christians, and requires us to "do all things decently, and in order!"

Dr. Cummins, Mr. Gallagher,

Mr. Cheney, and many other so-called clergy of their sect, having been deposed from their ministry, are no longer clergymen or ministers of Christ's Church. Mr. Gallagher talks glibly of believing with the Church of Rome and Church of England in "the indelible character of the clergy," or "once a clergyman always a clergyman." But the truth is, that neither Romanists nor Protestants, worthy the name, believe that when a man is deposed by lawful authority in the church he has any longer any power or authority to act as a minister. Bingham (b. xvii.) and all others who have written on the discipline of the historic Church of Christ, prove that such deposed men, as Messrs. Cummins, Gallagher, and Cheney, are degraded to the rank of mere laymen; and that having left the church they have not even the rank of church laymen, but are by their own act strangers and aliens to the commonwealth of Israel. Dr. Cummins, the founder of the new sect, was an assistant bishop, but is now neither bishop, presbyter, nor deacon. He was a steward of the mysteries of God (Titus i. 7), but was found to be an unfaithful steward (1 Cor. iv. 2), and therefore by divine authority has been put out of the stewardship, so that he is no longer steward (Luke xvi). The same divine authority which put him into the ministry, has seen fit to deprive him of the ministry, so that he is now not even in the same position as he was before being ordained to the office of deacon. He

has neither part nor lot, even as a layman, in the kingdom or Church of Christ. And yet this deposed steward is going about among his Lord's debtors pretending that he has still authority to act officially in the church, and claims to be received into their houses as though he were yet one of our Lord's true and faithful stewards? Is he sincere in thinking himself to be yet a bishop? Then he is given up to a strong delusion to believe a lie, and so are all who believe and follow him. Let nobody suppose that I am singular in holding these views concerning the deposition or degradation of ministers, for these views are held substantially by Presbyterians, Baptists, Congregationalists, and Methodists. If the doctrine here set forth be not the truth, then ordination is a farce, and the most solemn deposition is a farce equally contemptible, and is without effect.

The Cumminsite preachers profess to have a great horror of sacerdotalism or priesthood, and have, therefore, I understand, taken the words *priest* and *sacrifice* out of their prayer-book. They may well, indeed, leave out the word *priest*, inasmuch as they are not even *lay priests*, as all members of the church are (1 Pet. ii. 5, 9); but Messrs. Cummins & Co., to be consistent, should cease to do officially those priestly acts which, in a previous lecture, we shewed were performed by the ministers of those various religious bodies, that are forever crying out against sacerdotalism. These pretended reformers forcibly

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remind me of a question and answer in Peter Den's Theology—the most Romish of all Romish books. Vol. ii., p. 65 :—

“Q. What if any one should be asked whether he be a priest, a monk, or a bishop, is he bound to confess?

“A. No; because such titles are certain accidents of religion, and, therefore, by concealing them, a man is not thought to conceal anything essential to the faith, wherefore he who should deny himself to be a priest (for example) when he really is one, only tells a mere official lie.”

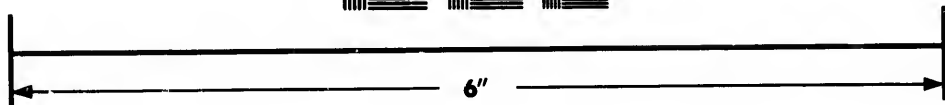
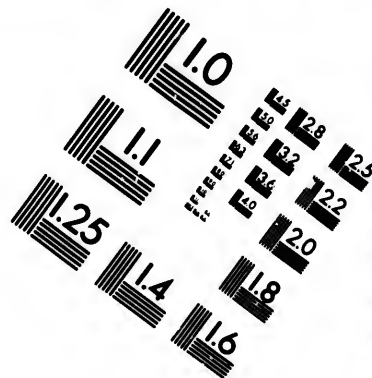
Let the Cumminsite and other preachers beware of telling this “mere official lie.” It is a lie that leads us to the suspicion that if they are not indeed Roman Jesuits in disguise, they are at least disguised Jesuits of the Protestant kind.

The following are also common *delusions and lies among Methodists* and others, namely: That John Wesley belonged to a sect called Methodists; that he left the English Church; that he was put out of the Church; and was persecuted chiefly by the Church of England; that he set up what is called the Methodist Church; that he ordained ministers; that he began what is called the Episcopal Methodist Church, by ordaining Dr. Coke to be a bishop; that Mr. Wesley did not like the Prayer Book or services of the English Church; that he advised his lay preachers and the members of his societies to leave the Church of England; and that people will be more pious, and be surer of getting to heaven by leaving the church, and uniting with some Methodist society; that Episcopal Methodists have not sham, but *real* bishops; that Primi-

tive Methodists are the sort that Wesley belonged to; that the modern Methodists are the same good, holy, humble people that they were before Wesley died in 1791; or before they left Wesley's beloved Church of England; that Methodist meeting-houses are churches; and that Methodist preachers are Christian ministers or clergymen, to be called *Reverends*, having authority to preach and administer the sacraments, although Wesley told them to the day of his death, that they were not ministers, but mere laymen, and that if they dared to administer the sacraments, they would be guilty of the sin of Korah, Dathan, and Abiram.

The following are common *Baptist delusions or lies*, namely: That the Bible represents the outward ceremony of baptism as a dipping or immersion; that because we read of some persons to be baptized, going down to or into the water, they were therefore plunged, dipped, or wholly immersed in it; that infants have no God given right to be admitted into the kingdom or church of Christ, and cannot be born into God's family or church by the baptism of water and the Holy Spirit. Whereas, the truth is, that in those passages of Scripture where the mode of baptism is indicated, it is not dipping but pouring or sprinkling. For example—the “divers washings (in the original Greek Testament, *divers baptisms*), of Heb. ix. 10, are described in verse 13, as the *sprinkling* of blood, and also the *sprinkling* of the water of purification which was





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mixed with the burnt ashes of the red heifer, of which we read in Numbers xix. And in Mark vii. 4, and Luke xi. 38, we read of the Jews washing (in Greek, New Testament, *baptizing*) their hands and household furniture, which we know from 2 Kings iii. 11, and Numb. xix, was done by pouring and sprinkling. The Jews, however, had an idea that baptism was most perfectly performed in a running stream, because by standing to about the knees in the stream, and having the baptismal water poured on the head, it cleansed the body of its ceremonial impurity, and was then carried away by the stream, so that the person, did not come out of his own ceremonial defilement, but was considered perfectly freed from it. Hence the Jews, when it was practicable, "went down into the water."—(See Armstrong, Taylor, &c., on Baptism, and the Baptist Commentator, Dr. Gill, on Acts ii. 41.) Jesus was displeased with those who would have kept infants out of his kingdom; but he tells us that the only method by which we can enter that kingdom is, being born of water and of the Spirit—a kind of birth which the infants of the church have enjoyed ever since the days of the Apostles, as all true church history testifies.

But here I must end these Lectures. I would fain have noticed the delusions of Presbyterians,—as for example, their imagining or believing that the Scotch Culdees were Presbyterians; that Presbyterian elders and Presbyteries, with their mode of public worship, are of the

same kind as those mentioned in the New Testament; and the fiction of their preachers being clergymen, reverends, lawfully ordained, and having authority from John Knox to be ministers of the gospel; the fact being, that John Knox had no such authority to transmit, and never laid his hands on any man for ordination. But these delusions, with those of Congregationalists, Plymouthites, &c., are unpleasant things to contemplate any longer, and I dismiss them.

But I would be wanting in my duty to the Protestant denominations, and wanting in duty to the Church of England, were I to omit noticing a gross delusion in which many churchmen themselves are involved. The delusion is this, that the Church of England in Canada, is going headlong into Romanism and Ritualism! I ask for the proofs; I demand, where are they? and echo answers "where?" I enquire of the 500 Clergymen of the dioceses of Huron, Toronto, Ontario, Montreal, and Quebec; and I enquire of the twice as many congregations to which these clergymen minister, and there are only pointed out to me some three or four solitary congregations where any resemblance to Romanism or Ritualism can be found; and the chief of these is supposed to be the Church of the Holy Trinity in Toronto! How unjust to blame the whole church for the misdeeds, if misdeeds they be, of a few exceptional cases. It is not my duty here either to defend or to condemn what is done in these few exceptional con-

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gregations ; but it is my duty to expose falsehoods against the church ; and it is, I believe, equally my duty from all that I know of the church and of the Protestant denominations which oppose it, to affirm publicly and privately that the Church of England in Canada, has much less of what is commonly called Romanism in it, than any other Protestant body in the country. Let not the followers of Dr. Cummins delude themselves or others with the idea that they are now more free from *sacerdotalism*, than is the true Church of Christ which they have forsaken. A glance at the Cumminsite Prayer Book, may convince any unprejudiced mind that the new Cumminsite *presbyter*, is neither more nor less than the old Church *priest*, except that his title is somewhat lengthened, and as already noticed, that he is completely deprived now of the true priest's authority. The Cumminsite preacher assumes the same relations toward God and toward the people which other priests sustain ; and he presumes to perform every so-called sacerdotal or priestly act which the ministers of the Church of England perform. In proof, I appeal to his Prayer Book. In his *Declaration of Principles*, p. x., he, indeed, denies that Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood;" but what is the value of such a denial in the face of the following facts ? namely :—

The Cumminsite preachers pretend to have official authority in the church because they have been

ordained or consecrated (p. 572), that is, they have been separated from secular life, and have been given up or dedicated to God, to serve Him in the holy ministry. They are, therefore, relatively *holy men* (*sacred men*), or, as the Latins would call them, *sacerdotes*, or the Greeks, *hiereis*. When, therefore, they officiate in a dedicated or consecrated building, they are by profession equally with the Jewish priests, *hiereis en to hiero* ("priests in the temple,") Matt. xii. 5,—holy men in the holy house, performing priestly, that is, *sacerdotal* work. But why are not all the Cumminsite "believers" ordained in like manner to be bishops, presbyters, or deacons, by the laying on of hands, so as to engage in priestly work ? Are they not in the same sense, as the preachers, "a royal priesthood ?"

Then these preachers not only proclaim the Gospel to the people (p. 81), but they also "rehearse the Ten Commandments" to them, so that the people may "hear the law at the priest's mouth:" Mal. ii. 7 (p. 78). Why should the preachers, Messrs. Cummins, Cheney, Gallagher, &c., not occupy the pew sometimes, and allow their "believers" to take their turn in the pulpit and chancel, so as to hear the gospel and the law from the laic royal priesthood ? Are not the people priests in the same sense as their so-called Christian ministers ?

Presenting offerings or sacrifices to God is considered to be a specially sacerdotal or priestly work—a work which consists in dedicating, conse-

crating, or giving up to God either persons or things. So these Cumminsites must have somewhat to offer: Heb. viii. 3. So they "consecrate or dedicate churches or chapels" to God (p. 581). They dedicate, ordain, or consecrate men to God as bishops, presbyters, or deacons—living sacrifices! They *dedicate* infants or adults in baptism (pp. 496, 502.)—also living sacrifices! They take "the alms" of the people, and "offer them unto the Divine Majesty," (p. 85,)—which alms St. Paul calls a sacrifice: Heb. xiii. 16. And these Cumminsites take also bread and wine for the Holy Communion, and not only present over them unto God "a prayer of consecration," but also perform upon them "an act of consecration" (p. 99), which can mean nothing else than presenting, offering, or making a sacrifice of the bread and wine unto God! We ask again, why not allow the laics—the believing people—to perform such sacerdotal or priestly acts as these? Are they not in the same sense as their "Christian ministers, a royal priesthood?"

The granting or declaring of absolution or the remission of sins is also considered to be a sacerdotal or priestly function. The Cumminsites priests have left out the *word* absolution from their Prayer Book, and have changed the *Declaration* of absolution, in Morning Prayer and Evening Prayer, into a prayer for pardon. Great reformation! Yet, with marked inconsistency, and with something like priestcraft, they per-

sist in using similar declarations of absolution to penitent sinners, in the introductory sentences to Morning and Evening Prayer, and in the *Comfortable Words* of the Holy Communion! Besides, they persist in giving sacramental absolution, assuring parents that Christ will *receive* and *bless* their infants in baptism (p. 497), and assuring adults in baptism that, if they repent and believe, "God grants unto them the remission of their sins!" (pp. 504, 505). So also in the Holy Communion (although they have presumptuously pretended to improve our Lord's language in the administration!) they act the priest in giving that which "preserves the body and soul unto everlasting life," which necessarily includes the remission or absolution of sin by virtue of Christ's sacrifice.

Why are not the Cumminsites believers allowed to administer the communion to Messrs. Cummins, Cheney, and Gallagher, and otherwise grant these fellow priests the absolution, or as they call it, p. 498, the release and forgiveness of their sins? Are not all the Cumminsites in the same sense, "a royal priesthood?"

But these Cumminsite preachers also undertake to bless the people in the name of the Lord, and they call this kind of blessing a *benediction*, p. 69. Now, this is a thoroughly priestly act. The blessing pronounced by the Pope or a bishop, or a priest, is supposed to be of value, and is an important element in sacerdotalism. St. Paul tells us, Heb.

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vii. 7, that "without contradiction the less is blessed of the better." Now, the Cumminsite preacher must arrogate to himself a better kind of priesthood than that of his believers, else why monopolize the privilege of pronouncing the blessing? He must consider himself the better and them the less—himself the superior priest, and them as having only a priesthood of inferior quality and rank. If not, why do not the preachers occasionally kneel or bow their heads to receive the benediction from the believers, who are in the same sense as the Christian ministers, a royal priesthood?

If space permitted, I should notice other inconsistencies and errors of this new sect, and especially their gross ignorance, if not hypocrisy, in changing the language used in the ordination of priests in the Church of England. But a word to the wise is sufficient.

