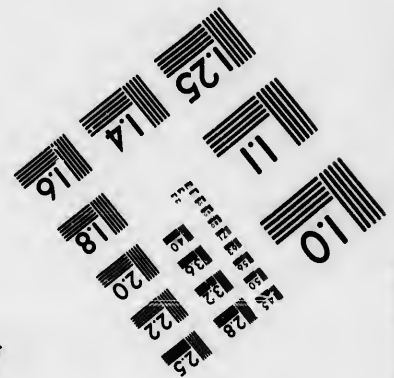
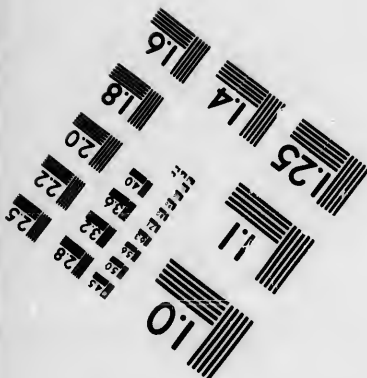
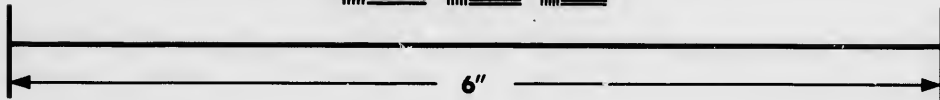
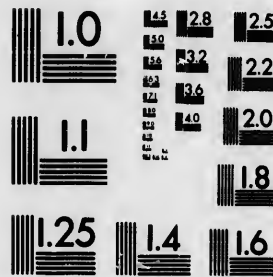


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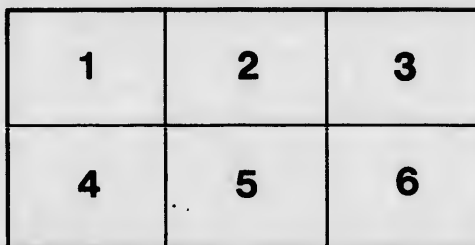
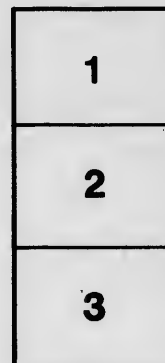
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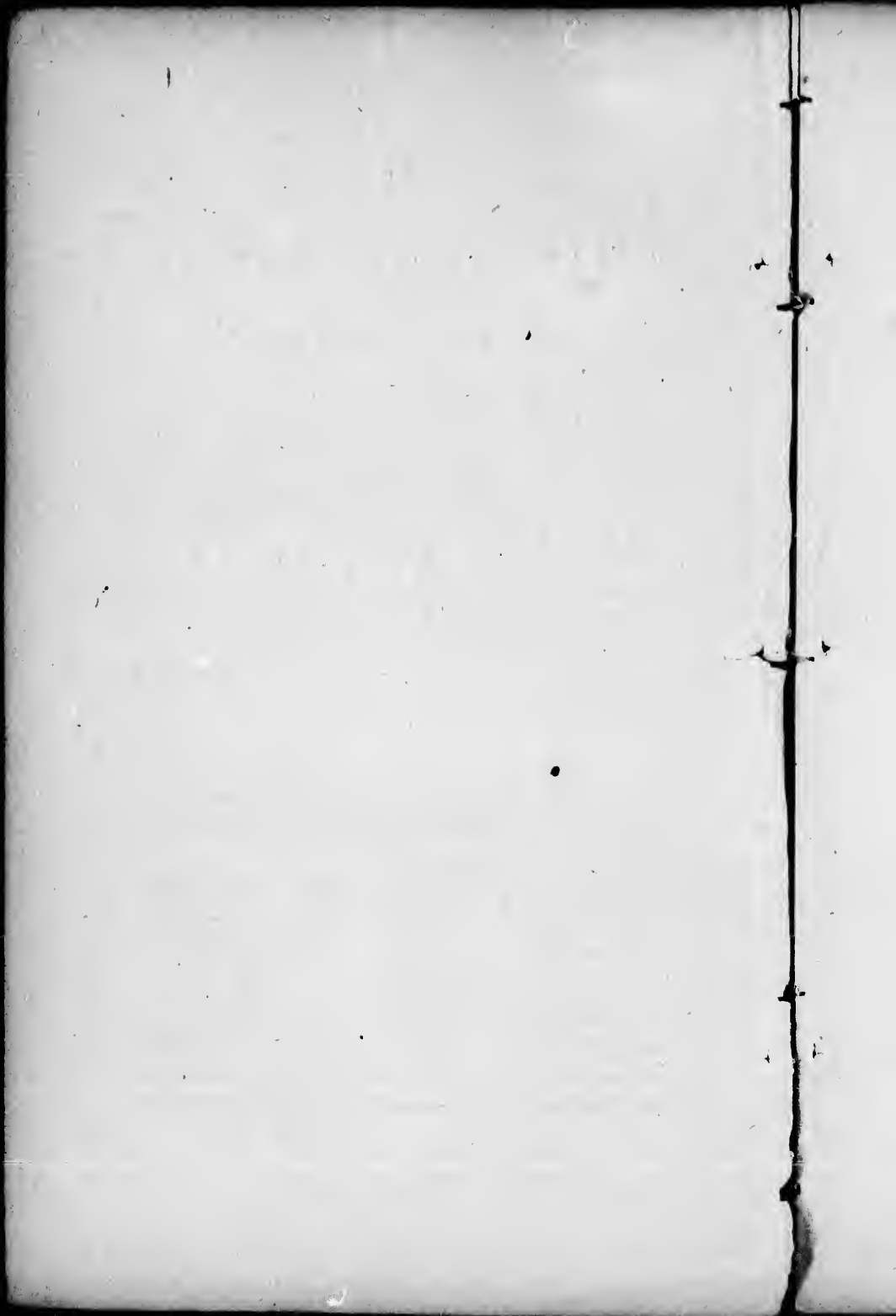
THE
ROMAN CATHOLIC CHURCH
NOT THE MOTHER CHURCH
OF ENGLAND;
OR,
THE CHURCH OF ENGLAND,
THE CHURCH ORIGINALLY PLANTED
IN ENGLAND.

BY
THE REV. THOMAS B. FULLER,

RECTOR OF THOROLD, DIOCESE OF TORONTO.

COBourg:
PRINTED AT THE DIOCESAN PRESS.

1844.



PREFACE.

THE substance of the following treatise formed one of a series of Sermons, addressed by the author to his Parishioners, on the Christian Ministry and the Church of God. Having learned that it had thrown much light upon a subject hitherto little understood, even amongst Churchmen, he conceived it to be his duty to prepare it for a more extended usefulness. He accordingly revised his sermon and consulted several of his brethren, in whose judgment he had great confidence, as to the propriety of publishing it. They all advised him to publish; but generally, recommended him to adopt the form of a Tract or small Treatise. Availing himself of the visit of his learned and indefatigable Diocesan to his parish, he submitted it to his Lordship, who received it so graciously that he immediately told the author that, if he would prepare it for the press and send it to him, he would recommend the "Church Society" of the Diocese to publish it.

An offer so kindly made was gladly accepted. It has therefore been thoroughly revised. Some alterations have been made in it. The Tract form has been adopted. Statements of facts have been tested by reference to acknowledged authorities; and the whole has been rendered a concise, but, the author trusts, not a useless Manual, to those who, in this age of inquiry, in looking for the Church "built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone," might, for

want of correct information, be cast into the bosom of that Church which, in contempt of Scripture and Ecclesiastical History, claims to be the "Mother Church" of all Christendom.

In committing this little treatise to the press, the author does not claim for all its parts originality either of arrangement or expression; but, whilst he has availed himself, in some few parts, of the writings of others, he has been studious only to supply what he believes to be a great desideratum amongst Canadian Churchmen.

T. B. F.

THOROLD, NIAGARA DISTRICT,

Nov. 10th, 1843.



THE
ROMAN CATHOLIC CHURCH
NOT THE MOTHER CHURCH OF ENGLAND.

~~~~~

We did not go out from them; but "they went out from us."

1 JOHN, ii. 19.

"Non enim nos ab illis, sed illi a nobis recesserunt."

CYPRIANUS DE UNITATE.

~~~~~

EVERY one who reads his Bible must be aware that in the times of the Apostles there were Churches, or, to speak more correctly, branches of the Church, planted at Rome, at Corinth, in Galatia, at Ephesus, at Philippi, at Colosse, and at Thessalonica; for we have epistles addressed by St. Paul to the Christian converts in each of these places.

In like manner we find St. John, in the book of the Revelation, addressing the Angels or Bishops of the Churches in Ephesus, in Smyrna, in Pergames, in Thyatira, in Sardis, in Philadelphia, and in Laodicea; thus proving that in *his* time there existed branches of the Church in those seven districts of Asia Minor. We find St. Paul, too, speaking of the Church in Macedonia, and writing to the Romans of his intended journey into Spain, doubtless to preach the gospel there, and establish in that country a branch of the Church, as he and his fellow-apostles had before done in so many other countries. Now, we are told by early church historians, that St. Paul did fulfil his intention of preaching the gospel in Spain, and that he went to the uttermost bounds of the west, and the Islands that lie in the ocean.* It has

* Euseb. Demonstrat. Evangel. Lib. iii. c. 7. p. 3.

therefore been believed by some very learned men, that the Apostle St. Paul was either himself in Britain, or that he sent some of his companions to preach there the unsearchable riches of Christ.*

It is, however, *certain*, that a branch of the Christian Church was founded at a very early period in Britain, probably as early as the Apostles' time; for Tertullian, a Christian Father who flourished A. D. 190, thus testifies to the introduction of Christianity into Britain:—"Some countries of the Britons, which proved inaccessible to the Romans, are subject to Christ."† And again,—“Britain lies surrounded by the ocean: the Mauri and the barbarous Getulians are blocked up by the Romans, lest they should extend the limits of their countries. And what shall we say of the Romans themselves who secure their empire only by the power of their armies? Neither are they able, with all their force, to extend their empire beyond these nations: whereas the kingdom of Christ and his name reach much farther: he is every where believed in and worshipped by all the nations above mentioned.”‡

Origen, another Father, who flourished early in the third century, thus writes: “When did Britain, before the coming of Christ, consent to the worship of one God?”§ This certainly implies, that, in his time, the Britons were known to be Christians, and had, through the profession of Christianity, been brought off from their former idolatry. In the fourth century, the eloquent Chrysostom thus testifies to the same truth: “The British isles, situated beyond the sea, and lying in the very ocean, have felt the power of the word, for even there Churches are built and altars erected.”|| And again, “Into whatsoever Church thou shalt enter, whether amongst the Moors, or the Persians, or the inhabitants of the islands

* Stillingfleet. *Origines Britannicæ*, chap. i. § 3.

† Tertullian *adv. Judæos*, ch. viii. ‡ *Ibid.*

§ Origen in *Ezek. Tom. iv.*

|| *Chrys. Tom. vii. p. 635.*

of Britain, thou hearest John declaring, 'It is not lawful for thee to have thy brother's wife.'"*

That this was acknowledged by the other branches of the Christian Church as a true and independent branch, cannot be denied; for we find it represented in the Council of Arles, in France, by Restitutus, Bishop of London; Eborius, Bishop of York; and Adelfius, Bishop of Lincoln. This Council was held as early as the year of our Lord 314.†— Again, we find the British Bishops summoned, along with the Bishops of Gaul, to the Council of Sardica, in 347, by Constantine and Constantius.‡ They were likewise present at the Council of Ariminum.§

Now, from these indisputable facts, it must be evident to all, that, at this very early period, an independent branch of the Church existed in Britain, just as in St. Paul's time there were branches of the Church at Rome, at Corinth, &c.— The Church of Britain was then governed, as it is now, by its Bishops, who were in subjection to their Archbishops, as at present: of whom there were the three, of London, York, and Caerleon, on Usk. There was no Church in Christendom founded by the Apostles which had not from them a succession of Bishops; and these were in all provinces subject to a Primate of their own number. Thus the Bishop of Rome was at this period Primate of the middle and southern parts of Italy; the Bishop of Milan, of the northern part;|| and the Bishops of Jerusalem, Antioch, and Alexandria, had the same authority in some of the eastern provinces. There was no Bishop, whether at Rome or elsewhere, who, at this period, pretended to any authority beyond his own diocese or province.

The evidences of the Church's existence in Britain crowd

* Chrys. Tom. iii. p. 696.

† Simond. Concl. Gallic. Tom. i. p. 9.

‡ Athanas. Apol. ii. p. 720.

§ Usher Brit. Ant. Eccl. 104 & 105.

|| Ruffin. Hist. Eccl. Lib. 1. Ch. 6. Fleury Hist. Eccl. Lib. viii. § 41.

upon us as we advance down the stream of history. The Picts and Scots had, however, made frequent incursions into the country, and had made sad havoc of the Church, though they had by no means been able to destroy it. The Saxons, who were heathens, had been invited by the Britons to assist them against these dreaded enemies; but had, in their turn, conquered some parts of the country.* At length, in 596,—centuries after the first establishment of the Church in Britain,—Gregory, surnamed the Great, Bishop of Rome, sent the celebrated Augustine to preach the Gospel to the Anglo-Saxons. Augustine found Bertha, Queen of Ethelbert, King of Kent, a Christian; and by her his mission was favoured. Ethelbert himself was converted, and many of his subjects were baptized by Augustine and his followers. Some years after his arrival in England, Augustine took a journey towards the western counties, whither the British Church had been driven; and having asked for a conference with it, was met on the banks of the River Severn by seven Bishops, their most learned men from Bangor,—Iseod, the chief nursery of the Church, and Dinoth, their Abbot. He made proposals to them to unite with him and his followers in the work in which they were engaged. But the terms of his proposal were such as they could not accede to. He proposed to them to give up many of their established customs, and to put themselves in subjection to the Bishop of Rome. To this Dinoth answered in these words: “Be it known without doubt unto you, that we all are, and every one of us, obedient and subjects to the Church of God, and to the Pope of Rome, and to every one in his degree, in perfect charity, and to helpe every one of them, by worde and deed to be the children of God: and other obedience than this I do not know due to him whom you name to be Pope; nor to be Father of Fathers; to be claimed and to be demanded; and this obedience we are ready to give and to pay to

* Gildas, § 19.

him and to every Christian continually. Besides, we are under the government of the Bishop of Caerleon-upon-Ussk, who is to oversee under God over us, and to cause us to keep the way spiritual.* This surely is the language of one belonging to an independent branch of the Church, owning no subjection whatever to Rome. Bede also informs us that "they (the British Bishops) would not own Augustine as Archbishop over them."† Augustine is said to have shewn much disappointment at this unfavorable close of a scheme of union, for which he had taken so much pains.

The British Church continued independent of the Anglo-Saxon Church till the reign of Henry the First, having a metropolitan of its own at St. David's. And even the Anglo-Saxon Church differed from the Bishop of Rome, and refused to acknowledge his authority; an instance of which we have in the case of Bishop Wilfrid, who, having been ejected from his see for some flagrant offence, applied to Rome and was sustained by the Bishop of that lordly city, who wrote to Ethelred and Alfred, to re-install him in his see. But Alfred, who reigned alone at the time of his arrival in Britain, scorned to receive him, and expressed in no measured terms his contempt for papal rescripts.‡

The Church in England also shewed herself slow to embrace the innovations adopted from time to time by Rome. Of this I will mention but two instances out of many that might be given. In the year 792 a work was forwarded from the east to the emperor Charlemagne, containing the decrees of a Greek council in favor of the religious adoration of images. Charlemagne sent this work to the Bishops of England, requesting their judgment upon it. All the Bishops concurred in condemning this new doctrine, which they declared "the Church of God holds accursed"; and they

* Spelman, Concilia, vol 1, p. 3. † Bede, Lib. ii. cap. 2.

‡ Bede, Ecc. Hist. p. 447.

engaged Albinus to write to the Emperor against it. He did so: and writing in the name and with the authority of the English Church, and using the soundest scriptural arguments, notwithstanding Adrian, the Pope of that time, had approved of the idolatrous practice, he effectually engaged Charlemagne to use his influence to check it.* In 794 that monarch called together a Council, at Frankfort on the Maine, in which three hundred Bishops solemnly condemned the doctrine of the Greek Council and the Pope; and this prevented for a long time afterwards the progress of the error in Britain.†

Although the idea of a physical change in the consecrated elements of the Lord's Supper had been broached by the heretic Eutyches as early as the fifth century, it was not till 831 that Paschasius Radbert, a French Monk, first reduced into a compact and well arranged system the doctrine of Transubstantiation, as it is now taught by the Church of Rome, viz. that "after the bread and wine have been consecrated in the holy Eucharist, they become the *same* body and blood which our blessed Saviour took from the Virgin his mother: that their own substance is changed, and only their new remains"; for, says Cardinal Bellarmine, "Paschase was the first who wrote seriously and copiously concerning the truth of Christ's body in the Eucharist."‡

Erigena, an English writer, strongly opposed this new doctrine. The Church of England, and King Alfred, who was the most enlightened member of it, did not receive the doctrine of transubstantiation. Archbishop Elphinstone and other writers, about one hundred years afterwards, taught the same doctrine as Erigena had done; and it is said that it was the Archbishop's book which first opened the eyes of Archbishop Cranmer and Bishop Ridley, at the time of the Reformation. Thus we see the Pope gradually extended

* Palmer, part iv. ch. x. § 4.

† Heacman Opus, Lib. v. c. 20.

‡ Bellarm. as quoted by Faber in his "Difficulties of Romanism," chap. viii. § 4.

his power over the British Church from age to age, till, about the commencement of the sixteenth century, it had arrived at a great and oppressive height,—not indeed without occasional remonstrances and successful opposition; which, if they availed not at the time to remove the evil, sufficiently proved that the Romish dominion was imperfect and insecure, and gave indications of a return at some future period to complete independence.

Early in the sixteenth century, the Bishops and Clergy of the Church, acting in concert with the civil power, threw off the usurped authority of the Pope, and the other innovations that had been thrust upon her, whilst subject to his authority, and stood forth to the world, once more, an independent branch of the Church, freed from the thralldom of Rome, and relieved from the accumulated corruptions of centuries.

In doing this she only did what she had a perfect and unquestionable right to do. She was a complete branch of the Church before she became subject to Rome, as her admission to various Councils in the fourth and fifth centuries, long before Augustine came to England, fully proves. She refused subjection to Rome when Augustine wished to make her subject. She then knew nothing of the errors, which, together with the usurpations of Rome, she threw off at the Reformation. At that memorable period she reformed herself and returned to the independence and the purity which she possessed before she had any connexion with Rome. She was to all intents and purposes the same Church that had from the first existed in Britain. She had the same rights and the same principles she formerly enjoyed. She had, from the first, possessed all the parts of a true scriptural Church. She had the orders of the ministry established by Christ and his Apostles, and the Apostolical Succession. She became again holy, and did not, in resuming her rank as an independent branch of the Church Catholic, and cleansing herself from the accumulated corrup-

tions of centuries, break the unity of the Church of Christ.

Roman Catholics do not deny that *before* the Reformation the Church in England was a branch of the Church of Christ; but they say that she ceased to be a branch of the Church when she threw off the usurpation of Rome and reformed herself. One might, however, just as well contend, that when Naaman washed seven times in Jordan and was cleansed of his leprosy, he ceased, on that account, to be the man he was before,—that he ceased to be a Syrian,—that he lost his post and his privileges,—that he ceased to be “a great man with his master and honourable”—that he ceased to be captain of the host of the king of Syria. One might as well contend that a dissipated magistrate ceases to be a magistrate when he throws off the thralldom of sin and becomes a reformed character. To adopt another kind of illustration :—It is well known that, in his career of conquest, Napoleon Buonaparte overran the greatest part of Europe, and obtained the dominions of Spain, amongst other kingdoms, partly by stratagem and partly by force of arms. The Spaniards never liked the government of Joseph, whom his brother Napoleon made his King of Spain. When therefore the English, under the immortal Wellington, came to their assistance, the Spaniards gladly united with them in driving out the usurper and restoring the former royal family to their throne. Now no one contends for a moment, that the kingdom of Spain was not identically the same kingdom, when freed from the presence of the French armies, that it was before they came to Spain, although, in the mean while, Spain had been under the usurpation of Buonaparte. Nor would any contend that the kingdom of France was not the same kingdom, when Louis the Eighteenth was established on his throne, that it had formerly been when governed by his predecessor, Louis the Sixteenth, although it had seen great changes in the meanwhile, and few of the same men lived and acted, that had lived and acted before the bloody French Revolution. Now if this

be so,—and it cannot be denied—we may surely believe the Church of England to be the *same* Church that it was when it was represented in the Council of Arles in France by the Bishops of London, York, and Lincoln, although the usurpation of Rome and its accompanying errors subsequently prevailed over it for centuries. Length of time makes no difference whatever in the *principle* of the thing. If it be the same Church after an usurpation of ten years, it is the same Church after an usurpation of one thousand years. And if so, we cannot be guilty of schism. Nor can the Roman Catholics with any truth assert, (as they have done, that the Church of Rome is “the mother Church” of England, and that the Anglican Church was instituted and founded, like the generality of the Protestant sects, by certain Reformers in the sixteenth century. No: at the time of the glorious Reformation, Archbishop Cranmer, and those who aided him in his good work, discovered that all the errors which were in the Church, were innovations gradually and imperceptibly introduced, and not originally or essentially belonging to the Church of England. They determined, therefore, as was unquestionably their right and duty, *not to overthrow the existing Church*, but to correct the abuses which it had contracted in the lapse of time, and to restore it to its primitive beauty. And this they did, by asserting, first, their own independence, against the usurped authority of the Pope of Rome, who had no more authority of right in England, than the Bishop of Canterbury had in Rome,—by discontinuing practices which led evidently to unscriptural superstitions,—by protesting against certain prevalent erroneous doctrines,—by giving the scriptures to the people, and re-arranging and improving the ancient Ritual and Liturgy. But though they did all this, they still remained the same bishops—the same divines, and members of the same branch of the holy Catholic, Apostolic Church.

In Mary's reign, an attempt was made to restore things to what they had been before the Reformation. The ven-

erable Archbishop Cranmer, Bishops Ridley, Latimer, Hooper, and hundreds of others,—Bishops, Presbyters, Deacons, pious men, devout women, and innocent children, fell victims to the ferocity of the Roman Catholics, and attested with their last breath their adherence to the cause of pure and undefiled religion. The accession of Queen Elizabeth was followed by the restoration of the Church to its former state. *There was no schism, and consequently no schismatics or dissenters whatever in England, for the first eleven years of Queen Elizabeth's reign.** All the people worshipped in the same Churches and acknowledged the same Pastors. It is true that some persons secretly cherished a love for the old superstitions and abuses, and for the Roman sway. This was not to be wondered at. It was not to be expected that all could be brought to think alike *immediately*; but more information would have probably removed, in the end, any such tendency. But in 1569, eleven years after the Queen's accession to the throne, Pope Pius the Fifth issued a bull, in which he excommunicated Queen Elizabeth and her supporters, absolved her subjects from their oaths of allegiance, and bestowed her dominions on the King of Spain. It was this bull which caused the schism in England; for the popish party, which had continued in communion with the Church of England up to that time, now began to separate themselves. *The date of the Roman Catholics in England, as a distinct sect or community, may therefore be fixed in the year 1570.* The same year which witnessed the separation of the Romanists, was also the commencement of the Puritan separation. It may here be added that, with the exception of the short period from the year 1625, when the Pope sent a titular Bishop to England, to the year 1629, when his successor went to France, till the year 1685, since which time Vicars Apostolic only have resided in England, this schismatical body has not even presented the appearance

* State Trials, vol. i. p. 242,—trial of H. Garnet, Jesuit; and Collier Eccles. Hist. ii. p. 242.

of a branch of the Christian Church.† Now I trust that it must be evident from what has been advanced, that the Church of England, so far from being a body of dissenters from the Church of Rome, can charge upon Roman Catholics the sin of schism, in having left the only Church of Christ in our native land.

The sister Church of Ireland can, in like manner, be shown to be "the Mother Church of Ireland," notwithstanding all that Roman Catholics may believe and say to the contrary; for it was only about four centuries before the English Reformation; or in the twelfth century, that this persecuted branch of the Church became subject to the Roman See.‡ The reformation of this branch of the Church was commenced in 1537, but not completed till 1560, when seventeen out of nineteen of the Irish Bishops adopted the principles of the Reformation; and the assembly of the Clergy offered no opposition.§

An objection, that may possibly have weight with some, and which perhaps it might be as well to notice here, is this:—"You trace the succession of your Ministry through the apostate Church of Rome! Antichrist is the mean of conveying to you the warrant of Christ!" This objection has been so well met by the Rev. T. D. Gregg, the celebrated Protestant champion of Dublin, that I shall merely transcribe his words. He says—"The Church is a corporation—a body—an undying body. The whole time of its duration hitherto is its life. It has lived eighteen hundred years, more or less. We must therefore reason about the Church as we should about an individual during his lifetime. Take, for example, the case of Judas. He was unquestionably an Apostle; but he apostatized: he lost his apostleship: he became Antichrist. But suppose that he had repented and was accepted again, where and what

† Palmer, part ii. chap. 2, sec. 11.

‡ Palmer's Church of Christ, vol. i. part 2, chap. 9, p. 505.

§ Ibid p. 507.

would he have been?—Evidently in the Church, and an Apostle, without any act of fresh setting apart: *ipso facto* he is reinstated. So of the Church of Rome, or of any part of her. She was a true Church of Christ: she falls; if she repents she is a true Church. If any part (or any other branch of Christ's Church that has been brought into subjection to her and corrupted with her corruption) repents, that part, (or that independent branch) is by the fact restored to primitive privileges. If any member of that Church repent, he takes the position he would have enjoyed if his Church had never fallen;—and that not by virtue of the act of the Church which ordained him, considered as a fallen Church, as the Church of Antichrist—but by virtue of the act of Christ when he constituted the Church originally free. In a word, the Church of Rome is a fallen Church—a *Church*, but fallen. Repentance and faith restore her, and so they do any member of her body. What more plain than this?" And if this be the case with repentant members of her own body, how much more with independent branches of the Church subjected for a time to her usurped authority!

If, in the good providence of God, the Church in France were to throw off the usurpation of the Pope, and remove away the corruptions which have effaced her beauty for many centuries; if she were to assert her right as an independent branch of the Christian Church, and follow the teaching and practices of the Apostles, and not the commandments and traditions of fallible men, there would not be the slightest ecclesiastical bar or difficulty to the most unrestrained communion between the Churches of England and France. English Clergymen could, if permitted by the civil power, perform all the duties of their office in French Churches, and French Clergymen in English Churches, just as there is no ecclesiastical bar to this intercommunion between the Church of England and her sister Church in Scotland, America, and the British Colonies.

And in like manner, if the Churches of Spain and Portugal, of Germany, and of Rome herself, were to return to their primitive simplicity and purity,—to that simplicity and purity which they possessed in the first centuries of Christianity,—to them also we could hold out the right hand of fellowship; and bid them “God speed in the name of the Lord.” But until this be the case, there can be no communion with them. They will continue to look upon us as “heretics,” and we must still consider them as fallen from the faith once delivered to the saints—as led by the commandments of men, rather than guided by the word of God.

The careful reader will not fail to remark that much stress has been laid, in this little treatise, on the fact, that the points of difference between us and the Church of Rome are innovations since the first three centuries of Christianity. It is acknowledged on all sides, that these were the purest ages of the Church, consequently those most free from error. Being nearer the age in which the inspired Apostles lived, the writers of those times were consequently more likely to know the minds of the Apostles. These, too, were ages of persecution,—times which tried men’s minds, and refined their hearts, as it were with fire. We, therefore, could hardly suppose, that men who saw death constantly hanging over them, would willingly hold and propagate error. But when Christianity ceased to be persecuted by Princes, but came to be patronized by them; when Bishops became temporal princes, and ecclesiastics rolled in wealth, and lived in luxury and indulgence, we find that error came in as a flood, and that truth veiled her diminished head, even in the Church of God. “Whatever is first, is true,” says Tertullian: “whatever is more recent, is spurious.”

We shall try by this test the points of difference between us and the Church of Rome.

Invocation of saints,* and worshipping of images,† were scarcely known at the end of the fourth century, and were

* Epiph. Adv. Hær. Lib. iii. hær. 78.

† Ibid. Liber i. hær. 27.

not generally adopted nor defended by the Popes, till the eighth century.* The title of universal bishop was bestowed on Boniface the Third, in the year 606, by the Emperor Phocas, whom the historian Mosheim represents as one of the most bloody tyrants that ever disgraced human nature.† When this title was assumed a few years before by the Bishop of Constantinople, Gregory the Great, Bishop of Rome, and of course one of Boniface's predecessors, declaimed against the blasphemy of the assumption, and said, "Whoever claims the Universal Episcopate, is the forerunner of Antichrist."‡ Transubstantiation, as we have already seen, was not reduced into a regular system till 831, and was not established, as a doctrine of the Church, till the fourth Council of Lateran, held in the year 1215, only four centuries before the Reformation; for says Tonstal, Bishop of Durham, "Before the fourth Lateran Council, men were at liberty as to the manner of Christ's presence in the Eucharist.§ In this same Council, Innocent the Third declared auricular confession an indispensable duty.|| The celibacy of the Clergy was first enjoined in 1074, by Gregory VII.¶ It was in the twelfth century that the Popes monopolized the sale of Indulgences, by which, for money, future as well as present punishments were said by them to be remitted.** The cup in the Lord's Supper was not denied to the Laity till the year 1414, only a little more than a century before the Reformation. The Roman Ritual was not imposed on all the Churches till the eleventh century,—from which time the Service of the Church has been performed, in most countries, in a language not understood by the people. And it was not till the Council of Trent;

* Mosh. Cent. viii. part ii. chap. 3, sec. 11.

† Mosh. 7th Cent. 2nd ch. 1st sec.

‡ Gregor. Magn. Epis. Lib. vi. epist. 30.

§ Tonstal de Euchar. Lib. i. p. 146.

|| Mosheim, part ii. chap. 3, sec. 2.

¶ Mosh. Cent. xi. part ii. chap. 2, sec. 12.

** Mosh. Cent. xiii. part 2, chap. iii. sec. 4.

1546, after the Reformation, that the use of the Vulgate, a Latin translation of the Scriptures,—which of course the common people cannot use,—was enjoined on the faithful sons of Rome. Now these are facts, well known to all acquainted with ecclesiastical history, and attested by the writings of their own divines; for we find some of their *own writers* condemning as a new and unscriptural practice,* the worshipping of images. In the fifth century, we find Theodoret and Gelasius,† Bishop of Rome; in the sixth century, Ephrem of Antioch;§ and in the ninth century, Raban Maurus, Archbishop of Mentz,|| and a host of other writers, opposed to the doctrine of a *physical* change in the consecrated elements of the Lord's Supper. These are only examples of the manner in which even their own acknowledged writers opposed the various innovations which constitute the difference between us and Rome. Surely, then, I do not say too much, when I assert that these are innovations since the first centuries of Christianity, and that at the time of the Reformation the English Reformers did not set up any new religious institutions, as has been slanderously reported, but merely reformed and restored their own Church to its original independence and purity.

* Greg. Magn. Epist. Lib. ix. Epis. 105. and Ep. 13.

† Theod. Orat. ii. oper. vol. iv. p. 84. Sect. Paris, 1642. Gelas. de decab. Christ. Natur. Contra Nestor. et Eutych. in Biblioth. Patr. vol. iv. p. 422.

§ Contra. Eutych. apud Plot. Col. 229.

|| Epist. ad Heribald, c. xxviii.

