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IMPORTUNITY IN PRAYER RECOMMENDED AND ENFORCED;

A SERMON, .

By Rev. Colin M'Iver, Fayetteville, N. C.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him? *Matthew*, vii. 7, 11.

THESE words were spoken by that divine teacher, who "*spake as never man spake.*" They are a part of that most excellent discourse which is emphatically styled, his "*Sermon on the Mount.*" The obvious design of the words to which your attention is at this time particularly directed, is to urge on all those to whom they are addressed, *importunity* in prayer, as essential to success in securing spiritual blessings; and not only as essential to success, but as invariably efficacious in drawing down on the sincere and devout supplicant, every blessing either of a temporal or spiritual nature, which his circumstances require. Whatever we sincerely desire to possess, we are never backward, earnestly to seek; and therefore, we may justly consider the anxiety with which any object is sought, as a sure and infallible test of the value attached to that object. If for instance, we labour under any bodily disease, we are generally very anxious to be restored to health; and very diligent in the use of those means which afford us hope of relief; and in such a case, our anxiety and diligence will be in exact proportion to the value which we attach to health. If, again, we are sensible of our spiritual blindness, and desirous of being instructed in those things which belong to our peace, precisely in proportion as we value this instruction, will be the solicitude with which we seek it; and those who are so infatuated, as to remain indifferent about those things which deeply concern them, deserve to feel the consequences of their criminal indifference. This was the ground of that exhortation which our blessed Lord gave his disciples, in the verse immediately preceding our text. "Give not," said he, "that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Having prescribed this, as a rule of action for his disciples in their intercourse with others, he pro-

ceeds, in the words of our text, to assure them, that their Heavenly Father, dealing with his creatures as rational beings, shall dispense his blessings, according to the same rule,—not to those who are careless and indifferent about them, but to those who sensibly feel their need of them; and who therefore seek them, with anxious solicitude, and with earnest importunity. To such characters, he gives a most solemn assurance, that they shall not be disappointed; but that they shall assuredly find the object of their most anxious hopes infallibly secured. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then; being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him?” In further addressing you from these words, I shall endeavour, in humble reliance on divine grace, 1st, to direct your attention to the value and importance of those blessings, which we are here called on to *ask*, to *seek*, and to *knock* for. 2ndly. To explain what is included in the *asking*, *seeking*, and *knocking*, to which we are here exhorted; and 3dly, to illustrate those arguments by which our Lord enforces this exhortation. First, then, I am to direct your attention to the value and importance of those blessings, which we are here called on to *ask*, to *seek*, and to *knock* for. The blessings here referred to, include every thing that a rational creature destined for an immortality of everlasting happiness, or eternal misery, can esteem desirable; they include every thing which tends to promote our best interest, and to secure our permanent felicity;—even pardon of sin;—reconciliation with God,—and an everlasting residence in God’s presence, where there is fulness of joy; and at his right hand, where there are pleasures forevermore. So valuable and so important are these blessings, that a few moments, separately devoted to the contemplation of each of them, cannot, at present, be an unprofitable employment of our time and attention. To a mind truly conscious of its own frailties, to a heart, deeply sensible of its own pollution, what blessing can be more desirable, than the pardon of sin. By nature, we are all dead in trespasses and in sins; we have lost all claim and title to the favour of God; our carnal minds are enmity against him, and not subject to his law, neither indeed can be; and whilst we remain in this sad condition, we are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of Hell forever. When we are brought duly to feel, this our miserable and lost condition, when our eyes are opened to perceive our awfully dangerous and perishing state, does it not afford us unspeakable relief, to be enabled to lay hold on the pardoning mercy of God, through Jesus our Redeemer, whilst we acknowledge and feel his sovereignty, to take encouragement from the thought, that “there is forgiveness with him, that he may be feared?” Well, then, my brethren, this most desirable, real and inestimable blessing may be obtained, by importunity in prayer, if, in God’s appointed way, we apply for it, we shall assuredly obtain not merely a partial, but a full and free pardon of all sin, whether

original or actual, whether remembered or forgotten, whatever be its character, whatever be its circumstances, whatever be its aggravations; yes, blessed be God, through the Lord Jesus Christ, is preached unto us, the forgiveness of sins; and by him all that believe are justified from all things from which it was not possible for them to be justified by the law of Moses! Is there any earthly enjoyment, that in the view of a penitent prodigal, will bear a comparison with this blessing? Ah, no! In the estimation of him who is truly humbled on account of his sins, all the kingdoms of this world, and all their glory, will sink into utter insignificance, when compared with the pardon of his sins, through the atonement of his Divine Mediator! Intimately connected with this invaluable blessing, is reconciliation with God. This also is attainable by these importunate pleaders with God, who fully obey the injunction in our text. What an exalted idea must it give us of the love of God towards us, guilty; rebellious sinners, to reflect, that "*when we were enemies, we were reconciled to God, by the death of his son*:"—that from a state of enmity, sinners should be restored to a state of favour and friendship with God; so that *now*, to those who have an interest in the atonement and intercession of Jesus, "*there is no condemnation.*" Surely, no one can estimate the real value of this blessing; nor form an adequate idea of the happiness enjoyed by its conscious possession! O how delightful the thought of securing it! How dismal and heart-rending the thought of being left without it; of being found at the last day, not among the chosen friends, but among the *declared enemies* of Christ! I would then, entreat you, brethren, with all the solicitude of a commissioned messenger of Jesus, to seek this blessing, at a throne of divine grace, with the utmost importunity; and in the language of an inspired apostle, I would exhort you, no longer to remain strangers to God, or enemies to Christ. "Now then, we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

The blessings on which we have been reflecting, constitute the joy and solace of believers here; and there is a happiness in them, which this world can neither give nor take away; but the possession of these furnishes them with the assurance of another, which transcends all description, which eye hath not seen, which ear hath not heard, and to conceive which hath never entered into the heart of man; even an everlasting residence in God's presence, where there is fulness of Joy; and at his right hand, where are pleasures forevermore. This blessing is also in reserve for those who fully comply with the injunction in our text; and is fraught with a felicity, in attempting to describe which, all language sinks, and all imagination fails. These, then, are the blessings, which in the passage now before us, we are called on to *ask*, to *seek*, and to *knock* for. Having had a *faint* view of their value and importance, (for an *adequate* view, is beyond the reach of our limited vision,) we proceed now, in the second place, to explain what is included, in the *asking*, *seeking*, and *knocking*, to which we are here exhorted. The words here used, seem to be strongly expressive of importunity; and therefore the least thing essential to this *asking*, *seeking*, and *knocking* must be, that those concerned therein, should be

deeply sensible of their need of the blessings thus sought. With a temper of mind short of this, it cannot be expected, that they will make a suitable or effectual application for those blessings; nor will God confer them upon any to whom he has not previously granted a heart, duly sensible of their value, and perfectly disposed to receive them with joy and gratitude. To a successful application for needed blessings, it is likewise essential, that the applicants should be fully persuaded alike of God's ability, and willingness to grant them, and both ready and willing to receive them on such terms, as God in his infinite mercy, may think proper to prescribe; submitting unreservedly to his authority, and casting themselves entirely on his infinite mercy, through Jesus Christ, whom they must distinctly recognize in all his offices, as their prophet, their priest, and their king; to be ruled, taught and saved by him. Such a state of mind as this, producing a corresponding importunity and fervour in addressing him who is the hearer of prayer, constitutes that temper and disposition, with which the children of God, *ask, seek, and knock* for those inestimable blessings, which have, on this occasion, engaged our attention. Nothing now remains, but, that I endeavour briefly to illustrate those arguments by which our Lord enforces the exhibition contained in our text. On attending to the passage under our consideration; you will perceive, that to the exhortation which it contains, is annexed a promise, that success will be the sure encouragement of an earnest application for needed blessings; and this, not only with reference to those to whom the exhortation was more immediately addressed, but also with reference to all those who faithfully attend to our Lord's injunction, in the words before us. Our blessed Redeemer not only says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" but he adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This surely is sufficient encouragement. No man who is not deplorably infatuated, could for a moment, hesitate to comply with the injunction before us, under such an encouraging view of the consequence of such compliance. But, as if this were not enough, our Lord condescends to reason with us on the subject; and to assure us, that if even sinful man is moved by paternal feeling towards his offspring; much more will God, who is the very essence of love, attend to the desires and petitions of those who humbly and sincerely approach him with the voice of earnest and important supplication. "Or what man is there of you, said our blessed Redeemer, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him?" With what energy do these illustrations address the feelings of our hearts! The appeal which our Lord has here made to the feelings of those who are parents, is so very striking, that every one who heard him must find his heart revolt against a conduct so contrary to parental affection. To heighten the effect, therefore, by furnishing the most encouraging motive for importunity, he adds the emphatical words with which our text concludes; "If ye then, being evil

know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good gifts unto them that ask him." Observe, brethren, to whom these things are promised; it is to *them that ask him*, that the asking itself might be a ground of encouragement to every suppliant. This encouraging promise is given by him to whom "all power is given in heaven and on earth." Yea, he has repeated this promise again and again: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son." "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Yes; brethren, rest assured, that if you apply to him, with fervent importunity, for such blessings as you need, you shall not be disappointed. To all such pleaders, the most infallible assurance of success is given, in the promise before us. That promise declares to us, that God is far more ready to give good things to them that ask him, than any human parent is, to give bread to a starving, supplicating child! He is as much more ready, as his goodness transcends that of fallen man, or as his riches exceed our poverty! Surely, human language is incapable of expressing any thing more forcibly. Parents may be destitute of natural affection; paternal kindness may be wearied out by repeated provocations, and often a father must greatly deny himself, while he supplies the wants of his children, yet so strong are the feelings of a parent, that, depraved as men are, few can bear to see their children in distress without relieving them: "How much more," then, "shall your Father which is in Heaven, give good things to them that ask him." But, is there no such thing as asking, and not receiving? Undoubtedly there is; yet none in the sense here evidently intended. A man may ask in vain, when he addresses himself to an idol, or tutelary saint, instead of the living God; he may ask what the Lord hath never promised, or without feeling any need or desire of the mercy that he craves; he may offer proud and hypocritical prayers, he may crave exemption from punishment, whilst he wilfully cleaves to sin; he may ask for temporal and spiritual blessings, without using other proper means of obtaining them; or he may come, in his own name, in contempt of the appointed mediator. A man may seek the world first, and then attend to religion, as far as it consists with his worldly interests and pursuits; he may seek salvation in a way of his own devising, or in a more smooth and flattering method than that of the gospel, or he may begin to seek, when "the master of the house hath risen up, and shut to the door;" nay, a man may knock at mercy's gate when he is in a fright, and leave off, when his fears and apprehensions are vanished. But he who comes as a sinner, to a merciful God, through the divine advocate, for all the blessings of salvation, in sincerity, and with earnest prayer, waiting and persevering as having hope in this way, and none in any other; he who seeks spiritual blessings in the first place, without delay, and in the use of all appointed means, and he who knocks and waits at mercy's gate, as resolved either to find admission, or to perish knocking, will be infallibly sure to succeed. Therefore, dearly beloved brethren, let me exhort you, to approach a throne of grace in God's appointed way, with hearts duly sensible of your wants, and of your absolute dependence on him, who

alone can supply them, that ye may at length receive all the blessings which he hath in reserve for all who love him. "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone; or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him."

CORRESPONDENCE.

These letters will explain the origin of, and preliminaries, in the discussion on the doctrine of Future Rewards and Punishments, between the Conductors of this Magazine and the Editor of the Universalist paper of this city.

BALTIMORE, Dec. 17, 1835.

To the editor of the Southern Pioneer and Philadelphia Liberalist.

Sir:—There has been put into our hands this evening, a copy of your newspaper, dated the day after to morrow, in which you make some strictures on an article in the No. of the Baltimore Literary and Religious Magazine, for the present month. We have reason to know, that you have caused your paper to be sent to us.

The article you take exceptions at, was published as a communication; you notice this fact in your paper—you were no doubt aware that you could have had the author's name on application to him through us. But your whole conduct shows, first, that you desired to make the matter personal with us, and secondly, that you desire a controversy with somebody on the absurd dogmas of your sect.

It is our purpose, Sir, to gratify you, in both respects. We are ready to undertake to prove on the terms stated, in your editorial article sent to us—that the distinguishing doctrines of Universalism are both false in themselves and ruinous to the souls of all who embrace them. Or to be more specific, we will endeavour to prove,

1. That there is, after death, a future state of rewards and punishments.

2. That the estate of those who die in their sins, is eternally miserable, in that future state.

We will discuss these two propositions in the columns of your newspaper, from week to week, on the terms proposed by you.

The favour of an early and categorical answer is requested.

The Conductors of the Balt. Lit. and Rel. Magazine.

BALTIMORE, Dec. 18, 1835.

To the Editors of the Baltimore Literary and Religious Magazine.

Gentlemen:—Your note of yesterday was duly received. It is true, as you intimate, that a number of the Southern Pioneer and Philadelphia Liberalist containing strictures on an article which appeared in the Baltimore Literary and Religious Magazine for the

present month, was sent you by my direction. This was done in conformity with a rule long since adopted, viz. to forward to persons interested in the remarks offered, the paper containing them. You are, gentlemen, at perfect liberty to put your own construction upon my conduct, provided you allow me to say that I mean to be governed by a desire to subserve the interests of the cause of truth. What right you had to suppose that I am desirous of having "a controversy with somebody" I am at a loss to determine. In the present instance *you* were the aggressors—I only repelled the blow aimed, by you, not merely at the doctrine, but at the persons of Universalists. In doing so I called on you to either make good your statements by proof, or retract what you had said.

I am quite happy, gentlemen, to find that you are willing to favour the public with something better than mere assertions, in support of the position which you have assumed; and feel myself greatly obliged by being allowed to render you what aid I can in the investigation. And, to show you that I am willing not only to acknowledge, but to reciprocate any favours of the kind, I will meet you on your own ground, after calling your attention to one fact which you seem to have overlooked. I plainly contradicted the assertions contained in the extract from the article on Universalism, as republished in our paper of the 19th inst. and called on you to either substantiate them or acknowledge their incorrectness. This you ought to do, before you enter into a discussion of any other subject. But gentlemen, that you may be gratified by every indulgence, and that there may be no delay, and no excuse for avoiding the discussion, I leave it for you to determine whether to comply with my *first* request, or enter immediately upon the task which you have been pleased to assign yourselves. I shall only insist upon a compliance with the following conditions—which will be found at agreement with my original proposal.

1.—Neither party shall occupy more than four columns a week of the Pioneer and Liberalist.

2.—The discussion shall be continued weekly, extraordinaries excepted, until closed.

3.—Articles furnished on Wednesday, shall appear in the paper of the next week.

L. S. EVETETT.

DEC. 19, 1835.

Sir:—Your two first conditions are in substance, what we requested the friend who waited on you, to propose to you. It was therefore needless for you to send them back to us as *conditions*; and is equally needless for us to say we acquiesce in them.

We presume it was merely to cover your *third condition*, therefore that you inserted the two first. This is in substance, that we allow you to keep on hand all our matter, from Wednesday of one week, when you expect to receive it, till Saturday of the following week, when you agree to issue it. This condition is refused.

We are already occupied by many cares and abundant labours. We will not bind ourselves to be ten days in advance with matter for your press. Nor is this needful, for you have, your entire life if you choose to employ it so, and all your paper if it pleases you to fill it in replying to us.

We repeat what has been said to you verbally by our friend.

We will attempt to prove through your columns, the two propositions sent you in writing. We will, providence permitting, occupy, as near as may be, about *three* columns a week, (you may take the remainder of the paper if you please without complaint by us;) we will furnish the matter, for the paper dated Saturday of each week—on Wednesday forenoon of the same week;—or if your publisher will say it is indispensable to have it sooner, and will name the hour and day, when he must have it; he shall have it at that time. For the rest, we only ask to have liberty to correct one proof sheet, of each No. after the proof reader, has once corrected it, and one copy of the paper containing the controversy.

If these terms are accepted, you can rely on receiving the first matter from us, for your paper, dated two weeks from this day—and weekly afterwards, for two or three months. If you decline the terms—any further intercourse on the subject is quite useless.

Your's with due respect.

The Conductors of the Balt. Lit. and Rel. Mag.

SATURDAY EVENING, DEC. 19. 1835.

Gentlemen:—I learn from your note just received, that you are somewhat tenacious about the time when you are to furnish the articles for our paper, and seem to think that I am disposed to obtain some advantage by fixing the time too far in advance. The truth is, as stated to your friend, that the *last side of the paper uniformly goes to press on TUESDAY*—the Tuesday preceding the day of its date. We print it thus early in order to supply our subscribers in Philadelphia, by carrier, as early as Friday. Your proposal is, to furnish your articles the day after the paper is printed. You will perceive, therefore, that it is "indispensable" to have the copy earlier than the time you name—a certificate to that effect will be sent you, if you desire it.

But gentlemen, that you may be accommodated, I will delay the work one day, and will name Tuesday morning, as the time for receiving your articles, trusting that such an arrangement will, under the circumstances, be satisfactory to you. But, should you still adhere to your first proposal, and insist upon not sending it in before Wednesday, I will go out of my way to accommodate you. You will, therefore, please to consider the preliminaries settled, and proceed accordingly. I shall expect the first article, as promised by you, for the paper to be issued week after next.

Respectfully, &c.

L. S. EVERETT, Ed. P. & Lib.

DEC. 19, 1835. *Evening.*

Rev. Mr. Everett:—The note of Mr. Everett is received—and is entirely satisfactory. The effort will be made to furnish the matter to him weekly on Tuesday instead of Wednesday morning,—as suggested by him; and will, we trust, be in no case interrupted, until we are through what we desire, with the leave of God to say.—We have retained no copy of the two propositions we intend to attempt to prove, and as we wish to be even verbally accurate, will be glad to receive a literal copy of them, through the Post-office, or in any convenient way.

The Conductors of the Balt. Lit. and Rel. Mag.

MR. BRECKINRIDGE.

OUR readers have been informed through our columns of the departure for Great Britain and the continent of Europe of Mr. Breckinridge, one of the conductors of this magazine. He sailed from New York on the 1st of April, and arrived in Liverpool on the 21st of the same month. He has travelled through parts of England, Ireland, Scotland, France, Switzerland and Germany. On the 10th of October, he was in Geneva, and would have been in Rome, but for the difficulties in his way. He will spend the winter, most probably in the south of France, and return to this country early in the spring. Since he left this country, he has contributed regularly to our columns 10 to 15 pages memoranda, of such things as appeared worthy of note.

We have been favoured by a friend, with the following extract of a letter from him dated Geneva, Oct. 10, which we present to our readers.

"We have great embarrassment in knowing what to do—on account of the hand of God on some regions, and the curse of man's folly and wickedness in others. At Constance we were as near Rome as we are here; but that route was totally shut up by the cholera in the Grisons, the Tyrol and Lombardy. Here after coming down on the northern side of the Alps, two hundred and fifty miles; we find the way to Italy over the Simplon, shut up by quarantines, in Tuscany and the Papal States. But here we encountered another difficulty, in finding the whole frontier of France, hermetically sealed up, against every Swiss; our nurse and courier being both Swiss! There is no possibility of spending much time here; for although it is a delightful place, and rich in sacred recollection—Mont Blanc, is already covered for nearly eight thousand feet!! of his fifteen thousand—with snow—and warns us to be off. The only ways open for us, are back to England through Germany; or down to the Mediterranean through Saxony and Piedmont. We will take the latter route, by Turin, to Genoa or Nice, in a few days; and will regulate ourselves by circumstances: keeping as much as possible out of cold weather.

"The state of affairs between France and Switzerland, is extremely unpleasant, and likely, I fear, to become worse rather than better. The Holy Allies have been trying for several years to force or coax the Swiss Diet, to expel the political refugees, who have taken shelter in the Cantons: but since 1830, the effect of the French Revolution of July—put the popular party into power here—and the Diet has been very reluctant to do any thing with the refugees. About four or five months ago, the French minister here, undertook to back the demand of the northern powers to have the refugees expelled; and for the double purpose of proving that the refugees, were plotters in general, and plotters against Louis Philippe in particular, the Duke of Montebello, employed spies, for the purpose of seducing some of the more desperate of the refugees, to plot, the very things which he said they had plot-

ted. One of these spies—Consiel—gave occasion of suspicion—was trepanned, caught—and the whole affair judicially exposed. In the meantime the Diet, passed a Conclusum, expelling certain classes of refugees: and at the same time published a report proving the Duke of Montebello, to have done as is alleged above, and demanding of Louis Philippe—to recall and try him; as his sacred character of Ambassador, protected him here. In answer to this, the French government, flew into a passion and abused the Diet, —and the Duke of Montebello, shut up his office, at Berne a week ago,—which Louis Philippe says shall never be opened till ample satisfaction is rendered to the insulted dignity of France. and moreover, if the Diet does not render the required satisfaction—that France will know how to take it! This folly, is backed by closing the frontiers, and refusing any Swiss entry into France upon any pretext whatever. On their part the Directory here has convoked an extraordinary Diet, which will meet in about ten days at Berne. That Diet will reiterate all that has been done, by the preceding one. It cannot do otherwise—without telling what it knows to be false and that under threats—and that to the total sacrifice of their freedom and independence. Nothing of this sort will be done. On the contrary, popular meetings have every where, defied Louis Philippe—and even taunted him, on his sorrest points. He is grateful, say they—and a friend of liberty! Viola! he has quarrelled with the only two Republics (us and them)—being the only States, that sheltered his own houseless head! He is the friend of the unfortunate, and the soul of honour! Viola! he wishes to prevent others from enjoying the very protection, which forty years ago, he enjoyed himself; and what is horrible—those he now persecutes—are men he excited to revolution in Poland, Italy and Germany—six years ago! This is very hard; but I am sorry to say, too true. What renders the matter more complicated, the Canton of Vaud, one of the largest of all—has positively refused even to agree to the Conclusum of the Diet; and as for the demands of Louis Philippe—they hoot at him. There is however an opposite course now on foot by France, to restore the aristocratic party to power, in Switzerland; and then make friends thro' the solicited mediation of England. The celebrated Fellenburg, stated a few days ago in a public meeting in the Canton Berne, that he was authorised to state, *on the highest authority*, that the *private* sentiments of the King of the French—were much opposed to the doings of his cabinet, and the Duke de Montebello: and that he not only wished—but *would* make friends!! At the same moment, the organ of the cabinet of Paris publishes that the Swiss shall be blockaded and *starved*, in their mountains,—if they are obstinate. I give you the state of facts, as news likely to interest you. The future only, can solve them.”

DANIEL O'CONNELL, HIS CIRCULAR FOR SUBSCRIPTIONS.

The circular below was transcribed several years since for publication in one of our daily papers, that had published a speech of Daniel

O'Connell on the practices of his church. Several of the editors were waited on in person, by the individual, who was a responsible man, yet not one of them would suffer even a temperate defence of those whom O'Connell had been slandering, whose slanders our editors were so kind as to reprint and send over the land.

Let the reader of this piece think of the system organized, with all that order, and secrecy which is characteristic of the plans of Popish Priests, brought to bear upon the people of that oppressed island, and he cannot wonder that they are degraded, and multitudes rendered beggars. To all this, add the treatment which they receive from the British government, and we have the state of a large part of the people of Ireland.

From the Sun Newspaper of Feb. 2, 1819.

"CIRCULAR SUGGESTED FOR PAROCHIAL SUBSCRIPTIONS, to appoint a person in each parish to make individual application to each householder.—This person shall take with him to each village or farm, a list of the householders, and shall apply to each of them, whether he was willing to contribute *ten-pence*, or any higher sum, toward defraying the expenses of the Catholic petitions.—Each person paying should be marked down as paid, and the sum inserted in the margin.—Each person refusing, should have the words *refused to contribute ten-pence*, added to his name. And a second application should be made to those who refuse, *with an intimation, that the list should be read in the chapel the ensuing sunday*. The list should be read at the chapel, as soon as it was ascertained that no more could be collected. The more wealthy persons will of course, contribute more than ten-pence; but no sum should be received from any person, save what he can afford to give, with the most perfect convenience.

"SIR,—I am directed by the committee of accounts to send to you the above plan, and to request your attention to it. It will not be easy to carry this plan into effect, without the countenance of the Catholic clergy; but it is presumed, from their constant attention to the interests of their countrymen, that they will give the plan the support of their advice. It is also expected that you will transmit to the board, an account of the parishes in the country in which you reside, in which this plan shall be carried into effect. You cannot do a greater service to the Catholic cause, than by exerting yourself on this occasion, as the funds of the board are quite exhausted, and it will be impossible to transmit our petitions to parliament, unless subscriptions are collected. The mode of carrying this plan into effect is, of course, left with you; but it is hoped you will not refuse to give your zealous and active assistance.

I have the honor to be, your very obedient humble servant,

DANIEL O'CONNELL."

On this the Sun remarks. "Here is an engine strong enough to lift the Protestant establishment off its centre; and at work nearly these five years, unchecked and unnoticed! But I will forbear all comment, until I startle my readers with a little gentle instruction about the sum which the "circular" motion of this steam engine was calculated to raise.

The Catholic board, under whose authority the above curious document was issued, reckons by its accredited "statement" the enumeration of them "emphatic" people of Ireland, the papists, at four millions two hundred thousand; reckoning then the subscribing patriots at *two-thirds*, their ten-pennies would produce an import of one hundred and sixteen thousand six hundred and sixty-six (116,666) pounds. I will be candid enough however not to take them upon their own deliberate computation, but on a truer and more moderate standard. I will count them only as two thirds of their vaunted number, and of course only at two-thirds of the above contribution. Still there will remain a subscription for the board of *twenty seven thousand, seven hundred and seventy six* pounds, without calculating the "more wealthy persons, who of course contribute more than ten-pence." Supposing this, as we well may, a monthly contribution, it has produced the annual sum of 983,312 pounds, which for the last four years, makes an aggregate of three millions, seven hundred thousand pounds (3,700,000) collected from the papists of Ireland, by her controlling and managing board.—Talk of the King's taxes after this."

"Now, what occasion, what honest and lawful occasion, had the board for such a sum? I acquit its members of pocketing this money among themselves: but after accounting for all their public expenses—their agents' bills for prosecutions and defences, their counsellors' fees, the fines of their convicted libellers, their salaries of their seditious newspapers, the secret service money of their threshers and carders and riband men, the annuities of their suffering patriots, and the representatives of their executed martyrs; nay, their presents to one another of cups and sideboards, a tolerable sum will remain; of which, *unless expended in the purchase of boroughs*. I call upon the board and its collectors to state the application—Silence will convict them.

"Those who know the delusions practised upon the poor papists of Ireland, the irritations with which they are perpetually fevered, and the more than despotic authority with which their priests trample upon both soul and body, will readily believe the facility of levying the enormous ruin which I have stated. The means too of compelling the refractory, are more 'emphatic' than even tax gatherer, or tithe proctor can adopt. To read the name of the recusant in the chapel, is the effectual method of enforcing contributions."

IT WAS YOUR MOTHER'S DYING REQUEST.

THERE is no period in life until manhood, that is more marked by a child, than when he loses by death the mother that bare him, who has nourished, and taken care of him in the helpless years of childhood. How strong do his affections cling around her! How dearly he cherishes and remembers every thing that she delighted in! When the hour of separation from her, by death comes, how he feels! With what force to her dying counsels press upon him, and how deep do her requests enter his heart! Her request he is ready to gratify at the risk of his life. What a time to make impressions!

These remarks are suggested from the practice which is common among a class of men and women, of endeavoring to impress upon the minds of helpless orphans, that their parents have requested them to become Roman Catholics. If it were only of Catholic Parents, it would do. But priests, nuns, and Catholic women, make it their business whenever they can lay hold of an orphan child, to labour to bring it into the Holy Mother Church. They use every artifice, and among them, the one which we have pointed out, beseeching them, by the request of a dying mother. Such a request is more powerful than any argument they can adduce, and few attempts are made by them more frequently. Some of them will follow up a dying woman, and entreat of her that she will give orders for her child to be raised in the Catholic church. If the husband still live and be not a papist, they will urge upon the wife to use this last opportunity of bringing him into the church, at any rate to get from him the promise that his children shall be brought up in it.

The individual that can be so perfectly reckless of all truth, and dead to every tie of human nature, who can falsely charge upon a dying parent a request, from which she would have shrunk with abhorrence, and despised the wretch that could be guilty of such artifice, can have a place only in a *system* which is denounced by the apostle as "a departure from the faith, its 'followers' seducing spirits"—their 'doctrines' those of 'devils'—their *practice*, speaking lies in hypocrisy—their *consciences*, seared as with a hot iron—and that their teachers might be marked out from all men, they are men *who forbid to marry, who abstain from meats.*" (1 Tim. iv: 1, 2, 3.)

THE DAYS OF TRIUMPH.

THE Priests that came forth in the great struggle which was carried on a few years since, have retired to take a little rest, after so joyful a victory. Every papist sounds the praise of those famous champions! Yes, Mr. — beat — Mr. — and three in — beat the opposing enemy. Come *friends* we had almost said; shout their praise for they have triumphed. The days of triumphing are not yet over; for none of them have yet been found willing to return to the field of contest. While the conquered (as they say)—the silenced—the refuted, are all ready, and from ten times as many places, ten times as many men, are ready to meet, in public oral debate—in a written discussion, the very men who have thus triumphed. Why do we hear so little among them on this point? Conquerors—victorious—triumphant, and during the battle with difficulty kept in the field. Truly they must have come off gloriously! But why not meet some of the assailants? We are ready almost to wonder at the temerity of the Protestant, who will venture even to meet the Papist victors. We will make ourselves content for a while, believing that these conquerors will not engage again in such a work, until they have ended the days of their triumph. It don't suit them to conquer so often, lest they sink under the glory.

WHAT A HUNDRED YEARS WILL BRING ABOUT.

Look back a hundred years;—where were we? Who ever heard, and who ever, even imagined that there would be such beings upon the earth? Go forward a hundred years;—where will we be? who will think of us? who will care for us? who will know any thing of us? For a moment or two let us stop in the short journey which we are going between these two periods and ask ourselves a few questions. Were there not men upon the earth as busy, hurried and labouring to make the best of this world, as we are now? Were not merchants enterprising,—farmers labourious,—students diligent,—men of pleasure bent on gratifying their desires,—ambitious men desirous of honour and renown,—and thousands upon thousands labouring to add to their treasures, and increase their worldly good? where are these all *now*? where their treasures, honours, pleasures? Where their splendid mansions, their rank and royalty in which they gloried? I look around me and on every side, they have vanished, the very name forgotten. The house is crumbling in ruins—the treasures of gold have taken wings and flown away,—their counting houses are emptied, and deserted, the farm has changed its owners many times; But the men, the living moving principle in all these; *where are they*? Where are the rich men and the great men of a hundred years back? What has become of them; we can find none. I must recall that; I do find some; here and there I find a mark of them. *Sacred to the memory of —, who died 17—!* But who was he! I can learn no more of him. *He was.* Now, even his dust can't be found! So it has been, and that which has been, will be, for there is no new thing under the sun; one generation *passeth away*—yes, *passeth away*. They are gone. A few of them have a mark to tell that they were, but the generation has passed away, and is forgotten. We have looked a little back. Now let us for a moment *look forward*. Though we can trace backward, we have much less to do with it, ours is before. Carry forward then our thoughts one hundred years. We have lived, we have acted, we have finished all the labours of our hands. Where will we be, what will be known of us? What shall it profit us of all the things that concerned us when here? Where will be the rich man's riches, the the worldly man's enjoyment? Many of us will have run this journey with so many cares, and anxieties about the world, that we will not have found time to think of that before us. So busy! so hurried!—But a hundred years hence this will be over, then there will be nothing of business with us. Our business time will be gone forever. What avail will they all be to us? Surely there will not be that restless anxiety about worldly things that there is now.

What will we then be doing?—Where will we then be? Those that have gone before us, and who have ceased from the earth—*they are.* And *they will be.* Like them after a hundred years have passed, *we will be.* A hundred years hence! Who will then be living? All—each one of us. Fathers—mothers—husbands—wives—children—servants; all these will be living. No one that

has ever began, will cease living.—But, a hundred years hence, we will all be dead—yes, and all we have, gone. Riches and honours will be gone. We must live without them. How can the man who loves riches, live without them? The man of pleasure, how can he get along without his accustomed sports, and feasts?

A hundred years hence! Rich men—you will have been examined for the use of your master's talents. Wicked, impenitent man, you will be judged by the holy law of God—*Judged*—your destiny fixed. A hundred years more, will produce a change, like that of the preceding hundred. Look forward then to that before—Look on a hundred years. Where will—where may you be? Answer these questions: You may be in heaven, then you will live. Regard not the future—banish it from your mind; live as if this were your abiding home,—forget God your maker, neglect Christ Jesus the Saviour and a hundred years hence! Where will you be? Where——?

HIGH CHURCH PRINCIPLES. APOSTOLIC SUCCESSION.

The article following on this subject, is extracted from the London Record of 1836. The Record is the organ of the *Low Church*, or Evangelical party, in the established Church of England.

Having attempted in our last article to define the the term *High Church*, and presented it in its full stature as exhibited by the Roman apostacy, we now, according to our engagement, proceed to examine the character of the principles to which the same term is generally affixed in our own Communion, with the view of discovering whether or not they are coincident with the Word and will of God. We only undertake the task under a deep sense of its necessity. We believe those principles are spreading with a blighting effect over many an otherwise fair corner of the Lord's vineyard. And whatever others may do, we, at least, shall minister our feeble help as God shall enlighten and strengthen us, to place them under the light of the Scripture. If they shall stand that light, let them be further circulated and made known: if they shall be found wanting, let them be cast out of the household of faith. And we beseech all those who shall find that we shall advance on the subject to stand opposed to their preconceived opinions, to consider our observations with candour and prayer. We can appeal to God that our desire is to establish His truth, and that alone; and it is our prayer that whenever we may advance in opposition to his revealed will may be utterly dissipated and lost.

It is first necessary to exhibit the description of opinion in our own church, which is generally denominated High Church. We

have defined High Church principles, in general, as those which would lodge power and attribute properties to the visible Church, and especially to the Sacraments as administered by her, beyond and above those with which it is invested by the Great Head of the Church, as unfolded in the Scriptures of truth; and if we now give illustrations of these principles as presented by members of our communion, nothing will be wanting to enable all our readers to see with distinctness those things against which we contend.

The following extracts we take from "*Tracts for the Times*," published by men of the highest name and character at Oxford. The publication of them is still proceeding in monthly numbers, and those from 1833—5 have already been collected in two handsome octavo volumes. A very few specimens will be amply sufficient for our immediate purpose.

In the first volume, No. 10, we find the following passages:—

"But it may be asked, are these spiritual sons of the Apostles still alive?—No: all this took place many hundred years ago. These sons and heirs of the Apostles died long since. But then they in turn did not leave the world without committing their sacred office to a fresh set of ministers, and they in turn to another, and so on, even to this day. Thus the Apostles had; first, spiritual sons; then spiritual grandsons, then great-grandsons; and so on, from one age to another, down to the present time. . . . (Of course THE POPE was the most illustrious of all these descendants.)

"And so, in just the same way, though for much higher reasons, we must honour the Bishop, because he is the Bishop;—for his office-sake;—because he is Christ's minister, stands in the place of the Apostles, is the Shepherd of our souls on earth, while Christ is away. This is faith, to look at things not as seen, but as unseen; to be as sure that the Bishop is Christ's appointed representative, as if we actually saw him work miracles as St. Peter and St. Paul did, as you may read in the book of the Acts of the Apostles. . . . (The Pope never asked for stronger faith than this.)

"Thus the whole plan of salvation hangs together.—Christ the true Mediator above; His servant, the Bishop, His earthly likeness, (considers the Pope in this light) mankind the subjects of his teaching; God the author of his salvation. . . .

"Then you will honour us, with a purer honour than many men do now, namely, as those (if I may say so) who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of wo to wicked men, as intrusted with the awful and mysterious privilege of dispensing Christ's body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches."

In No. 4, of the same volume, p. 5, the following passage occurs:—

"Why should we talk so much of an *Establishment* and so little of an APOSTOLICAL SUCCESSION? Why should we not seriously endeavour to impress our people with this plain truth; that by separating themselves from our communion they separate themselves not only from a decent, orderly, useful society, but from THE ONLY CHURCH IN THIS REALM WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE."

In No. 15, page 2, there is the following passage:—

"You may observe, that our Lord himself did not teach the Gospel, without proving most plainly that His FATHER had sent Him. He and His Apostles prove their divine commission by miracles. As miracles, however, have long ago come to an end, there must be some *other way* for a man to prove his right to be a minister of religion. And what *other way can there possibly be*, except a regular call and ordination by those who have succeeded to the Apostles?" (The Popish Priests have this indisputably, which is far from being the case with our Oxford brethren. Had we not better go at once to Rome, that we may be quite sure?)

So much as to the powers and prerogatives of those endowed with the Apostolic succession. As it regards those who are supposed to want it, it is said in the same No. (15). page 3:—

"Surely those who dissent from the Church have *invented* an ordinance, as they themselves must allow; whereas Churchmen, whether rightly or wrongly, still maintain *their* succession not to be an invention, but to be God's ordinance. If Dissenters say, that *order* requires there should be some such *succession*, this is true, indeed, but still it is only a testimony to the mercy of Christ, in having, as Churchmen maintain, *given us* such a succession. And this is *all* it shows; it does nothing for *them*."

On the same subject it is observed in No. 35. p. 3:—

"A person not commissioned from the bishop, may use the words of Baptism, and sprinkle or bathe with the water *on earth*, but there is no promise from Christ, that such a man shall admit souls to the *kingdom of Heaven*. A person not commissioned may break bread and pour out wine, and pretend to give the Lord's Supper, but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose that while he does so here *on earth*, they will be partakers in the Saviour's *heavenly* body and blood. And as for the person himself; who takes upon himself without warrant to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram, whose awful punishment you read of in the book of Numbers," (Compare Numbers xvi. with Jude v. 11.)

And again at the last page of the same No.:—

"Learn, then, to cherish and value the blessing which God has vouchsafed to you, in having given you pastors who have received this commission. *The Dissenting teachers have it not*. They lay no claim to regular succession from the Apostles; and though the Roman Catholic clergy have indeed been ordained by the hands of bishops, they are mere intruders in this country, have no right to come here, and besides, have so corrupted the truth of God's word, that they are not to be listened to for a moment."

In No. 40, we find two passages of Scripture thus rendered:—

St. Matt. xxviii. 19.

"If you would be a disciple, or a Christian, you must be baptized by Apostolical authority in the name of the Holy Trinity."

St. Matt. xxvi. 28.

"If you would eat Christ's body and drink his blood, you must take and eat the bread and drink of the cup, blessed by those who have authority to bless it, in remembrance of Him."

Some of the practical advantages to be derived from such instruction is summed up in the advertisement prefixed to the volume in the following words at page 4:—

“Had he, (the sinner.) been taught as a child, that the Sacraments, not preaching, are the sources of Divine grace; that the Apostolical ministry had a virtue in it which went out over the whole Church, when sought by the prayer of faith; that fellowship with it was a gift and privilege, as well as a duty, we could not have had so many wanderers from our fold, nor so many cold hearts within it.”

The following passage is so fully descriptive of the views of these Rev. Gentlemen, that we shall extract it from the advertisement affixed to the second volume:—

“For example, would not most men maintain, on the first view of the subject, that to administer the Lord’s Supper to infants, or to the dying and insensible, however consistently pious and believing in their past lives, was a superstition? *and yet both practices have the sanction of primitive usage.* And does not this account for the prevailing indisposition to admit that baptism conveys regeneration? Indeed, this may even be set down as the essence of sectarian doctrine (however its mischief may be restrained or compensated, in the case of individuals,) to consider faith, and not the Sacraments, as the *instrument of justification* and other Gospel gifts, instead of holding, that the grace of Christ comes to us altogether from without, (as from Him, so through externals of His ordaining,) faith being but the *sine quâ non*, the necessary condition on our parts for duly receiving it.”

The same set of opinions are taught in the lines we recently extracted from the *British Review*, in which the whole Church of Scotland are counted as idolaters, and given over to the uncovenanted mercies of God. And passages of a similar order as those quoted above are to be found running through the pages of that periodical. Such being the sentiments under examination, we shall at present consider the question of the *Apostolic Succession*, on which they mainly rest, and deprived of which, the greater part of their other objectionable positions are greatly weakened or fall to the ground.

These writers being all by profession attached members and dutiful sons of the Church of England, it may be well to inquire, in the first place, what is the judgment of the Church on the subject. It is not necessary to go far, or to seek carefully, for her decision, for one of her Articles is devoted to a settlement of the question, who are authorised to assume “the office of public preaching, or ministering the sacraments in the congregation.” If these Rev. members of our communion, therefore, instead of digging into the deeps of Popery, or into those “primitive” but most superstitious times when the Lord’s Supper was administered “to infants and to the insensible,” would listen to the scriptural exposition and decision of the question by her whose children they profess to be, we should have a speedy end put to such lucubrations as those which we have been constrained to bring under the notice of our readers.

In the 23d Article, entitled “Of ministering in the congregation,”

the Church says:—"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation before he be lawfully called and sent to execute the same." So far the Church and the Oxford brethren are agreed. The next question is, who are lawfully called? This question the Church decides in the following words:—"And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

How wise, catholic, and comprehensive is this announcement of our Church on the subject we shall have occasion presently to consider. But let our readers mark, that not a single word is said, in direct terms, of that "holy Apostolic line" without which there is only, according to our Oxford brethren, "a self-formed priesthood," a second "Samaria," and a people left to the "uncovenanted mercies of God." They fix upon this point as *fundamental*—as that upon which the Church must rest for security in every trial. The Church herself, far from being the source whence these her children draw those extreme and extravagant opinions, says not a word to which not only the Protestant Continental Churches and the Church of Scotland could not subscribe, but to which all the respectable Dissenting bodies in the kingdom would not also set their seal. Our brethren, we perceive, talk much of sectarianism. In this matter is it they, or their Church, that is sectarian? Her language is that of union and sympathy with "all that profess and call themselves Christians," of whom she distinctly implies "the Holy Catholic Church" is composed, with the exception of those who have apostatised from the faith. Theirs, on the contrary, is the language of division, separation, and sectarianism—being led into that crooked and unchristian path (in opposition to the guidance of their Church, which they were bound to follow) by embracing, as we shall presently see, the shadow instead of the substance of religion—by mistaking the outward body and framework for the spirit of Christianity.

We turn next to Scripture,—for "whatsoever is not read therein or may be proved thereby, is not to be required of any man that it should be believed as an article of the faith," (Sixth Article.)

We assert, then, without reserve or hesitation, that there is no ground in Scripture upon which to rest the dogma of the Apostolic succession as held and explained by the Oxford brethren.

To establish their position, they must prove from Holy Scripture four things. 1. That our Lord ordained Apostles, giving to them powers to ordain others, and so forward to the end of time. 2dly. That He or his inspired Apostles anathematised all others, who, under any conceivable circumstances, attempted, or should attempt, to preach the Gospel or administer the Sacraments. 3dly. That the command, given to commit **THE TRUTH** "to faithful men who should be able to teach others also," held good for the great purpose for which the Christian ministry was established, although *unfaithful* men were ordained instead of "faithful," who taught the doctrines of devils instead of the truth of God. 4thly. That no power is reserved to the Church, in the event of "another Gospel" being preached by those outwardly ordained, instead of the Gospel

of Christ, of throwing off the ministers of Satan, and placing over them in the Lord faithful men who should lead them in the right way. We repeat that, unless our Oxford brethren can make good these four propositions, their theory on the subject cannot stand. To the *first* we all subscribe. The *second* is plainly contrary to Scripture. The *third* is equally so. And the *fourth* is also, in our judgment, altogether opposed to the spirit of the Gospel, as it is proved to be false by the history of the Church. If we make good these assertions, we shall prove that our Oxford brethren would not only have been better Churchmen, but better Christians, had they humbly submitted themselves in these matters to the guidance of their Church, instead of casting from them her venerable authority, and pursuing their investigations even in those "primitive times" when the Sacrament of the Supper was administered to unconscious infants.

We proceed, then, to prove that there is no warrant in Scripture for anathematising those who preach the Gospel, on account of their supposed want of Apostolic authority. Every man of ordinary understanding must perceive that the acknowledgement of the indisputable fact, that Christ made due provision for the regular administration of the Word and Sacrament, by directing it to be transmitted from hand to hand through successive ages and generations, is a thing as distinct as possible from cursing those who may dispense them not having this authority. And if it can be shown, from Holy Writ, that those who, in our Lord's and the Apostolic times, ventured upon the work of the ministry, not only without ordination, but who prosecuted it under unjustifiable circumstances, were not anathematised, were not even forbidden, *a fortiori*, are they not to be anathematised or forbidden who entered the work of the ministry out of "the Apostolic line," in circumstances in which it was impossible to maintain that line without denying the Gospel, and who entered it not with an evil spirit, but in the spirit of martyrs and confessors, and whose labours, and those of their successors, the Lord has blessed with abundant success in the building up of his spiritual temple?

There were those in the time of our Lord who absolutely abstained from approaching the Prince of Life, seeing in Him no form or comeliness, who yet not only preached Christ, but absolutely "cast out devils in his name." The disciples forbade them, because they followed not them. The Saviour said, "FORBID THEM NOT."

When a prisoner at Rome, the apostle thus writes to the Philippians:—"And MANY of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good-will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Is it reasonably to be supposed that the MANY brethren who, according to this passage, "*preached Christ*," "of love," and over whom the apostle rejoiced, were "ordained" ministers? We think not. But assuredly those who did so "of envy and strife"

were not so. And yet the blessed apostle, instead of comparing even men who by their malignant preaching of Christ sought to "add affliction to his bonds," to Korah and his Company, as our Oxford brethren do all who under any circumstances are out of "the holy apostolic line," only says, "What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." How different, then, must we conclude, even from this example, were the principles of the apostle and the views which he entertained of the glorious Gospel from those cherished and promulgated by the Oxford divines. Not that we argue from such passages, against a due and becoming order in the Church of God, for that were most unscriptural. "God is not the author of confusion but of peace," and the exhortation is, "let all things be done decently and in order." But we build upon such premises this obvious conclusion, that if even in such circumstances Paul gloried in the preaching of Christ, instead of using the apostolic authority to close the mouths of the preachers, or devoting them to destruction as Korah, Dathan, and Abiram, how infinitely unbecoming, how wholly unscriptural is such conduct, exhibited by our Oxford brethren in regard to men whose predecessors (not themselves) were forced either to remain in the idolatries and superstitions of Rome, or cutting off all intercourse with that "Mother of Harlots and Abominations" to preach Christ—not of "envy and strife," but of love, with the Holy Ghost, with much assurance, and to the everlasting salvation of multitudes of immortal souls.

But to advert to the third position which we laid down as that which it is necessary for the Oxford divines to establish for the vindication of their theory, what shall we think of "the Holy Apostolic line," not springing from which, a man is ministering not the Gospel, but standing amidst the uncovenanted mercies of God—nay, worse far than this, is absolutely involved in the condemnation of Korah, Dathan, and Abiram.

"The HOLY Apostolic line," from the days of the Apostles to the present day! Was the line through Popery *holy*? Can a man be "ordained" by God to preach error instead of truth? to preach "*another Gospel*," every individual who does so being deliberately pronounced by the apostle, under the plenary inspiration of the Holy Spirit, TO BE ACCURSED? Can a man's ordination to administer the Sacraments be ratified of God, who, for the one oblation of Christ, substitutes "the sacrifice of masses" declared by our Church to be "*blasphemous fables*?" Can a man be ordained to deny Christ and to substitute for the glad tidings of the Gospel the heresies and abominations of the Romish apostasy? Impossible! If "Satan cannot cast out Satan," far less can Christ cast out Christ. The injunction is to commit the glorious Gospel of the grace of God to "faithful men" who should teach others also. But the instant "*another Gospel*" is substituted for the true Gospel, that moment the man ceases to be the minister of Christ—he is "accursed"—he is not for a moment longer in the holy Apostolic line. That line in all ages is made up of those who "are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Built on them in what

manner? By regular ordination from the Apostles? If so, the man of sin is the minister of God, and the Mother of Abominations is the spouse of Christ. But this cannot be. That glorious and holy line runs through all ages, composed of those who have embraced, gloried in, and preached that blessed Gospel which prophets predicted, which apostles unfolded, and of which Christ is the chief corner stone. Any other descent from the apostles than this is no better than the descent of the carnal Israel from Abraham. The line of ordination may be as distinct as was the line of descent from Abraham to the Jews in the time of our Lord. But what saith Christ? "If ye were Abraham's children, ye would do the works of Abraham," But "ye are of your father the devil, and the works of your father ye will do." And so now, show us a man who perverts the Gospel, who preaches another Gospel which is not another, and let his pretensions to be a successor to the Apostles be what they may, we say the tie in which he glories is outward, carnal, useless. He is no minister of Christ. We appeal to our authority. We claim humble and universal subjection to it; for it is not the word of man, nor the voice of antiquity, nor of Fathers, nor of Councils, but the word of the living God. "But though we or an angel from heaven preach any other Gospel unto you than that ye have received, let him be ACCURSED."

We shall next advert to the 4th point which we have said it were necessary for our Oxford brethren to prove before they could successfully maintain their position—namely, that no power is left to the Church in the event of those who are outwardly ordained preaching another than the Gospel of Christ to cast them off, and substitute for them the faithful in Christ Jesus.

This world is marred and spoiled by sin. After the fall, when he who "willeth that all men should be saved and come to the knowledge of the truth," revealed himself to Adam, to Noah, to Abraham, it was for the salvation of themselves and their posterity. But they liked not to retain God in their knowledge; they forsook him and their own mercies; and wrath, again and again, has come, and will come, upon all such to the uttermost.

In like manner, Christ having redeemed man and ascended on high, sent his Holy Spirit fully to develope his glorious Gospel to his church through the medium of the Apostles. While he was on earth, and before the Spirit was given, they could not "bear" nor understand the mystery of the Gospel. It was only after "He, the Spirit of truth, was come" that they were led "into ALL TRUTH," and were directed and enabled, under his plenary inspiration, to unfold it in all its unmeasurable fulness and just proportions for the use of the Church till the end of time. Under the direction of the Spirit, they also ordained "faithful men," who should succeed them in preaching the Gospel and dispensing the ordinances of the Christian faith from age to age. As in the former and imperfect revelations of God to his creatures, so in this, had they remained faithful to the trust committed to them, what a blessed age would have been introduced into this sinful world. But, we all know, this was not the case even in the Apostolic age. Soon those arose in the Church who even denied the Lord that bought them, and brought upon themselves swift destruction. St. Paul

says, in his address to THE ELDERS of Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. *Also of your own selves* (among you bishops) shall men arise, speaking perverse things to draw disciples after them." And before St. Paul uttered these words "*the mystery of iniquity*" did already work in the Church, and it ceased not exhibiting itself in innumerable heresies, among all ranks in the Church, till "*that Wicked was fully revealed, whose coming was after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.*"

Now, we say was there no help for the Church in these circumstances? For centuries there appeared none. "The man of sin and son of perdition," resting on this same "APOSTOLIC SUCCESSION," wasted the true Church of God and trampled under foot the saints of the Most High. A poor German monk was at last enlightened by God to see the truth of God which Rome had hidden from the world, and he had strength given him to break the spell which bound men in the chains of the Mother of Abominations. Previous, indeed, to the Reformation, others, and especially the Waldenses and Albigenses, had characterised Rome aright, and separated themselves from her and "the Apostolic line" as our Oxford brethren understand it. But at the latter glorious era, the Churches of England, Scotland and Ireland, the German, Swiss and French Protestant Churches, guided by men whose names will be venerated throughout all time, declared "the holy Catholic Church" to be ANTICHRIST in terms the most simple and precise. They separated from her as the accursed of God. They cared not for the thunders of her excommunications. And resting on Christ as the chief corner-stone, and building themselves up in the doctrines of the Apostles and Prophets, they established the various Protestant Churches throughout Europe. Different, indeed, were these newly constituted Churches of Christ in outward things,—in ceremonies, traditions, ritual, and in matters nonessential, and this, according to our Church, was quite right, "for at all times they have been divers, and may be changed according to the diversities of countries, time, and men's manners, so that nothing be ordained against God's Word." (Article 34.) But they severally rested on Christ. They established a goodly order within their respective boundaries for the ministry of the Word, the administration of the Sacraments, the ordination of ministers, and all things necessary for the constitution and healthful operation of the body of Christ. They acknowledged and gloried in one another. We have seen Bishop Hall speaking of different Reformed foreign Churches as "the dear spouse of Christ." We have seen different bishops of the first name in our Church sitting in the Presbyterian Synod of Dort. And we see, in conformity with this Catholic spirit, our Church authority decide, in her 19th Article, that "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same."

We thus see that in *practice* the Fathers of the Reformation dethroned the man of sin, who had 'perverted the Gospel, and re-

placed him by pastors who would feed the flock of Christ with understanding and knowledge. And if what we have said on the collateral subjects be duly considered;—that no passage is to be found in the New Testament forbidding to preach the Gospel even in circumstances which beyond all others seemed to provoke the prohibition; that such passages as Rom. x. 15, 1 Cor. iv. 1, Heb. v. 4, which are often advanced as having this bearing, have only to be read with the context to be seen to be wholly inapplicable; if the self-evident truth be borne in mind that whatever was done outwardly, Christ never ordained a single individual to pervert his Gospel or abuse his sacraments; when it is kept in view that in the General Epistle of Jude, not only bishops and the clergy, but *the whole company of the Faithful* are exhorted "*earnestly to contend for the faith which was once delivered to the saints,*" we cannot doubt that the conduct of the Reformers was wholly in accordance with the word and will of God in cutting down all the lofty pretensions of the church of Rome whether resting on *the Apostolic succession* or any other assumption professedly of a heavenly or earthly origin; and equally so, in delivering themselves from her deadly embrace, and fixing in their respective communities and "congregations" an order for the ordination of ministers which they deemed most in accordance with the word of God, and most comely and convenient in the very different circumstances in which they severally accomplished their deliverance from the bondage of the man of sin. Such as these were the views entertained on the subject by the most distinguished and honoured of the Reformers; and such, we firmly believe, are in accordance with the spirit and precept of the Scriptures, and with the mind and will of Christ;—while they overthrow the *Apostolic succession*, as held by the Oxford brethren, and trench sensibly on the vicious and dangerous figments which stand in close relation to it.

All that we have advanced on this branch of the subject tends to the establishment of the following truths:—

1. That while a godly order was established in the Apostolic Church under the command of Christ, for the successive ordination of ministers, that merciful institution of God was gradually rendered of none effect by the introduction of error and heresy, which more and more prevailed, till the Gospel was for the most part perverted and lost.

2. That schism in the Apostolic Church, or in any "congregation of faithful men, in the which the pure Word of God is preached and the Sacraments be duly administered according to Christ's ordinance" (Art. 19), is highly sinful and greatly to be deprecated.

3. That in the nature of things and by the constitution of the gospel, men who, instead of preaching the Gospel, pervert it, and who, instead of administering the Sacraments, abuse them, though they have been outwardly ordained; have received no ordination from Christ,—on the contrary, they are declared by the Spirit to be "accursed." So that as in the Sacrament they who, "be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ; but rather eat and drink to their condem-

nation" (Art 29;) so the unfaithful bishop or pastor, though carnally and visibly ordained, hath received no authority from Christ, and only perverts the Gospel to his higher condemnation.

4. That to separate from a community of professedly Christian men, "in which the pure Word of God is *not* preached, and the sacraments are *not* duly administered according to Christ's ordinance," is not schism, but is an imperious duty, whether viewed in relation to ourselves or others.

5. That from the whole tenor and scope of the New Testament Scriptures—from no one being forbidden in them to preach the Gospel, even in circumstances which to ordinary reason would have called for the prohibition—from the object of the ordinance of preaching, and the nature of the sacraments—it may be concluded that where a part of the body of Christ has *justly* and *rightly* separated themselves on account of heresy from a professedly Christian Church, they have authority from Christ to call to the ministry pastors who have knowledge and faith to lead them in the path of life; that to this view the most distinguished of the Reformers in substance subscribed; while the blessing of the Great Head of the Church, which has strikingly rested on bodies so constituted, confirms the accuracy of the views to this effect which have been drawn immediately from the fountain of truth.

Lastly. That the attempt of the Oxford brethren to rest the safety of the Church upon "*the Apostolic Succession*;" transmitted to them through a long succession of men, who, though visibly and carnally ordained, were never called or ordained by Christ, but who, as perverters of his gospel and abusers of his sacraments, he declares to be *accursed*, is a fond and vain thing; discountenanced by the articles of our church, repudiated by the most distinguished Reformers, and strikingly repugnant to the Word of God.

MEMORANDA OF FOREIGN TRAVEL;

BY RO. J. BRECKINRIDGE.

Paris—its greatness.—Situation.—Beauty.—Coup d'œil of it.—Hotel—A Sabbath day in Paris.—National trait.—Sabbath day scenes.—Church in the Rue Tailbout.—Protestant worship in French,—in English.—Palace and garden of the Thuilleries. The Place de la Concorde.—The Champs Elizees.—The Crowd,—their Employments.—The avenue de Newilly;—Squeeze at the Barrier.—The Ave de Treomphe.—The fate of the Revolution.

It was a common saying with Napoleon, that a revolution in Paris, is a revolution in Europe. And although this might be, in some degree an exaggeration of the greatness of this capital; it is not too much to say, that it is undoubtedly the most important city in the world. Nor is it to be questioned, that it has held this rank at least from the subversion of the Eastern Empire; while we might attribute nearly as much to it, with every appearance of justice, from the moment in which Rome itself was undone. Nor

can it be disguised, that although its growth in point of numbers, or even perhaps in wealth, has not kept pace with several other capitals—yet its relative importance, has been steadily arguing; and but for its reverses at that disastrous period when all Europe marched upon it, and plundered it of the vast and exquisite works of which before, the earth itself had been pillaged for it,—there would at this moment have been nothing to name even in comparison with it.

The region in which this city is located was formerly called the Isle of France, from the shape given to it by the windings of the rivers Seine and Marne. The more appropriate name of the Vale of Montmorenci, was long borne by the delicious valley in which Paris is situated; a name derived from that illustrious family, (whose chief seat was at Chantilly in the immediate neighborhood,) which for so many ages justified by their grandeur and their stainless integrity, the legend of their arms, "*Les preñicers Chrestiens, et plus veilles Barons de la France*;" the first Christians and the most ancient Barons of France! The vale itself is one of the most extensive, and fruitful, as well as one of the loveliest on which the sun shines. And when from the top of Montmatre which rises up like a cone in the midst of it to the north of Paris—or from the edge of Pere-la-Chaise, which overhangs it on the east—or from the lofty brow of Mont Veleriere, still more remote on the west—I have contemplated with rapture the wide and glorious landscape—I have thought earth held nothing more magnificent.

The Marne unites itself to the Seine, just below Charenton—the place at which the Protestants of Paris used to go to worship, during the period, when that sect was not allowed to assemble for that purpose within any walled town;—and the united waters, pass through Paris, dividing it, into two not very unequal parts and forming these islands, within the compass of the present city; the Seine, is here a considerable river. The Sequana of the Latins, it rises to the south east of Paris, in Burgundy, and having in its course received nine rivers that may, with some license of speech be called navigable; it empties itself into the British ocean, at Havre: a distance of one hundred and twenty five miles, by land, from this city, Paris, like all the chief cities of the world, is therefore so situated, as on one hand to command the advantages of commerce, without being subject to aggressions by sea; and on the other to possess the facilities of an interior situation, without being subjected by a too secluded posture to the possibility of famine. No city absolutely interior, or absolutely commercial, has ever yet arrived at the first rank. And it remains to be seen what effect the modern improvements in facilitating intercourse, and making defence more perfect, will have, in modifying this, along with other laws of social existence.

From the top of the column in the place Vendome towards the western end of the city, or from the louterne of the Pantheon on the hill of St. Jacques, in the south eastern portion—a superb view is obtained of the city itself as it spreads out like a chart under your feet. The largest and lowest down the river of the three islands, is called, Isle de la Citie, is of considerable magnitude, and is completely covered with ancient, lofty houses, built of grey,

cut stone, and separated from each other by narrow and irregular streets. This is the only part of Paris, that existed while the Romans knew it, and it is that which Cæsar calls *Civitas Paresinem*—after the Paresians, a nation of Celtic Gaul; while the name of *Lutetia* is given to it by Strabo, is still preserved; as one may see on the pannels of a certain kind of hackney coach, in the common name of *Lutecienne*. Just above the island now described, is another and smaller one called *Isle St. Louis*, which is in length about 1,800 French feet, and is also inhabited. The third and smallest one being also the one highest up the river, is not built on; it is called *Isle Louriers*, and is used as a depot of fire wood.

These islands are connected with the banks of the river on either side, by several bridges; of which counting all that unite the various portions of the city, there must be above twenty. These are built either of stone or iron; some of them are ornamented with statues, and elegant railings; and while they afford many exceedingly striking views of the neighbouring parts of the city—add greatly to the picturesque character of the scenery. The river is broad, rapid, and of good depth. Its sides, walled up, with cut stone, and its banks planked by wide promenades; while its surface is covered, with multitudes of bathing houses, swimming schools, washing boats, and similar conveniencies.

Paris may be considered as divided into two portions, the interior and the exterior, separated from each other only by the ancient fortifications, or *Boulivarts*. These embrace within their circuit perhaps one half of the present city; the remaining half, being contained without the *Boulivarts*, and between them and the barriers, or gates in the outer wall, is divided into a number of suburbs, called *Faubourges*. The *Boulivarts* themselves have been converted into wide and magnificent streets, built up thickly on both sides, and planted with trees; and make the circuit of the rest of the city with one of the grandest promenades in the world. Several of the leading thoroughfares running pretty nearly towards the cardinal points intersect each other, in central situations, and make the *coup d'œil*, at once striking and simple. Such is the external aspect of this renowned city, built in a wide plain, gradually sloping on both sides towards the river. The houses are generally five or six stories high, with a story or two more in the roof. They are built of hewn stone, or plastered to resemble it, are covered with slate or tyle, and are ranged along well paved streets which in the new parts of the town are wide and regular, with side walks, but in the old, narrow and sometimes perversely irregular. I shall not now attempt to speak of its interior condition.

We arrived in the afternoon of Saturday, and had little difficulty in getting pleasantly accommodated. The *Rue Rivoli*, is occupied principally with hotels. At one of these, the hotel Windsor, we were soon comfortably settled,—in an apartment containing seven pieces, on the second floor, which were the terms used to express, a suit of seven rooms, in the third story. For these we were to pay twenty francs a day, for as long or as short a period as we choose to occupy them;—and might use all, or half of them, as we thought fit;—all went together, and cost no more than part

would have done. Every thing else was extra, and to be paid for at fixed rates, and might be called for or not at your option—and of what quality, and in what quantity, and at what time you pleased.

I was aroused on the Sabbath morning by military music. This is the day of parade. Early on the morning of its weekly recurrence, in the Place Carousal, which adjoins the east court of the palace of the Thuilleries, a strong detachment of infantry were passing under my windows, where they passed at the same hour every morning afterwards, until my eyes became so accustomed to their crimson pantaloons and blue coats, and white belts, and bell crowned caps, and my ears so familiar to their martial music, that I soon became as indifferent to them as I saw every body else to be. It is a national peculiarity of the French I think, that they never form themselves into these rabble routs, that in America, but still more in England, flock about the streets, after every thing that excites them. I have very often seen a hundred musicians, passing along braying forth all sorts of onerous sounds—and not only, not a single ragged boy or idle clown escorting them, but the people in the streets hardly turning their eyes to look after them. Whereas in England, even the setting off of a stage coach, which has perhaps set off for twenty years from the same place, and nearly at the same moment, will invariably command the solemn fixed and interested attention of John Bull to such a degree, that it is sometimes troublesome to get in and out, for the crowd which so great an event collects.

I had ascertained, that the Rev. Mr. Wilks, who is an Englishman, but who has lived for many years in Paris, and been the instrument of much good here, preached regularly in English, in a chapel in the Rue Taitbout, near the Boulivart des Italiens, and thither at the appointed hour I took my way. Before I reached the appointed place, I was mournfully convinced, that France as a nation has no sabbath day; not only no sabbath consecrated to the service of God, and the contemplation of spiritual things, but no civil observance even, by which the people should rest from labour. As I passed along under the lofty colonade, that skirts the Rue Rivoli, and the Rue Castiglione,—the shops of all kinds were open, and the people at their usual employments. This was not indeed universal, but the cases in which it was different were much the smaller number. And there was no where manifest, any sort of appearance of a sense of shame, or any evidence that the people considered themselves engaged improperly. I passed several points, at which, small corps of the military are always stationed; as the public officers in the Place Vendome, and the depot of the Fire Department, in the Rue de la Paix—and nothing manifested that it was a day of universal import either to the civil or military departments of the city. Upon the Boulivart as I advanced, the labourers who were employed through the week in repaving and grading a part of it, were engaged by scores in their various employments; and before I had finished a short walk, I passed two stations of persons of the lowest class, street porters, and at both they were sitting upon their barrows at the corner of the streets playing cards.

When I reached the place of worship, I found it situated up a sort of court in the rear of the houses—occupying that portion of ground—which in America is elevated to a back yard in our towns; but which in all large European cities, is compactly built up and appropriated to such uses, as seek quietitude, or such employments as would offend the public eye. I found a few words in French, over the door of the inner court, informing those who passed by, that Christian worship was celebrated in that place, by persons, not supported by the state. The latter part of the statement referred to matters which I did not then understand; and passing up two wide flight of steps, I found myself on the third floor, as we should say, in a very handsome, lofty and tastefully arranged circular apartment, which with its two ranges of small galleries, would hold four or five hundred people. It was full, the service had already commenced; and I found myself for the first time, in the midst of one of the worshipping assemblies of the ancient, persecuted, and heroic reformed Church of France. I was taken entirely by surprise, and as the memory of Calvin, and Farel, and Viret, and Beza, crowded upon me; my heart swelled with overpowering emotion. I turned my eyes from side to side, upon the sedate, and peculiar looking audience, and as I realized that these were indeed the descendants of the heroic companions of Henry the Great, who deemed their religious liberties cheaply bought, at the price of above forty years of incessant war; the children of those victims of the Jesuits and of Louis the XIV. and of that century of wars and wrongs which Catholic France had heaped upon her best people—until the revolution with its iron hand, brake tyrant and martyr, and bigot all in pieces,—my eyes overflowed with tears—and I bowed my head in profound recognition of this affecting proof, that our God is a God that keepeth covenant, and sheweth mercy to the thousandth generation of them that love him and keep his commandments!

The person who officiated I was told was Mr. Grandpiere, one of the associated pastors of the congregation;—which like most others in France, has several. It was the day of their communion. The services were conducted nearly as similar services are throughout all the Presbyterian churches in the world, of which some of the reformed churches of France afforded amongst the first models, after the commencement of the reformation. The dress of the minister was entirely plain, he had neither gown, bands, nor even gloves,—in all which I think he followed his master's fashion. He used in parts of the service, a very short prepared service to which however I heard no responses, but the singing, the reading of the scriptures, the extemporaneous prayer, in a standing posture, the preaching entirely without notes, as I suppose the apostles always preached, were in accordance with the best models, in my own beloved church and country. In all outward respects the manner of the preacher seemed to me nearly without decided fault; and as far as I could gather the matter of his discourse, and follow him in its progress, it was appropriate, earnest, and tender. The elements were distributed to sixty or seventy persons, who gathered, at two different times around a table that stood just before the pulpit, and received the emblems of the dying love of Christ, in a *standing* posture. Mr. Audebez, the other pastor of the church,

aided in this part of the service. I observed amongst the audience, several persons in complete uniform, who seemed to take much interest, in all that passed, and remained amongst the last after the services of the morning were over. They were there by order of government to *assist* at the meeting;—such being the polite expression to devote, the *Servillance*, which in France is extended to every act of every human being. Every where you go you find soldiers; every thing you do, is under the eye of the police. And although those who conduct themselves properly are not often molested, yet every human being, stranger, or resident, or citizen, it is all the same—are under the incessant observation of a sleepless police, supported by more than a million of armed men—of whom about one third, do nothing else but play soldier.

In the afternoon of the same day, I returned, and worshipped at the same place, with the English congregation, with which I had expected to meet in the morning. I was exceedingly surprised to see, a mere handful of people gathered together; and when I recollected, that the worthy individual who preaches to them, had been labouring many years in this city, and that there are generally many thousands of persons in it, who speak English, better than any other language; I was constrained to conclude, that there must be very strong and very unusual indications of providence, in a day like this—to justify a minister of the gospel—to make it, the chief or even a principal business of his life—to devote himself to a single sermon a week, to forty or fifty people, most of whom are transient, and within reach of other means of grace. I had other opportunities of attending this service, which I found about as I first witnessed it. It is conducted in the same manner that the Independents of England, to whom Mr. Wilks belongs, conduct their services.

About sun set, I walked into the *Jorden des Thuileries*, which lay just under our window, separated from the range of houses of which our hotel constituted one, only by a street. These famous gardens, which now are not indeed gardens at all, are the pride and glory of the Parisians. At their eastern extremity is the *Palais des Thuileries*, the western front of which, occupies the entire eastern base of the gardens, stretching out to the enormous length of three hundred and thirty seven yards. I will not now speak of this palace. The southern side of the garden being bordered by a wide quay, which separates it from the *Seine*—it stretches out towards the west from the palace in a rectangular form, far enough to embrace in its circuit no less than sixty seven acres of ground. The part which is nearest the palace, is thickly ornamented with the finest modern statues, in marble and bronze, and laid out into various plats, walks and terraces, skirted with flowers and shrubs. As you recede from the palace, the grounds become more and more covered with trees, until you pass half way down it, you find yourself in the midst of the most dense forest I have seen in any part of Europe. The whole is interspersed with pools of water, and wide promenades, and being thrown constantly open is constantly traversed by groups of people, who use and rejoice in it, as if it were the private estate of each. Here are crowds of children dancing—

there students reading in the cool shade;—farther on hundreds reposing in plain chairs that belong to the place, and double as many hundreds more walking up and down the long avenues. I mingled insensibly among the crowd, and was gradually drawn towards the western barrier of the garden. Here formerly stood the moat and bridge, so famous during the former revolution, under the name of the *Pont Tournant*; which separated the gardens from what was then called the *Place Louis XVI.* afterwards *Place de la Revolution*, but now *Place de la Concorde*. At present a wide gateway admitted me, with the increasing multitude, upon this awful spot, and my feet trod with honor, where such torrents of blood had been unjustly shed. Here stood the guillotine of the days of terror!—That horrid scaffold, upon which in the name of liberty, and at the feet of a statue erected to her nearly three thousand victims perished during the two years and three months which terminated on the 3d May, 1795.

And yet it is a lovely spot. And if one could forget for a moment, the brutal past,—let him stand in the midst of this ample space seven hundred and fifty by five hundred feet—during the last moments of a summer's day, and look around him on a scene full of life and richness. Behind him is the vast palace of the *Tuileries*, with the unrivalled garden from which he has just emerged between him and it. On his right are streets of palaces—they can be called no less—and looking up the *Rue Royale*, which on that side terminates the *Boulevards* and seems to break into the place of *Concorde*—in the distance is the church of the *Madelaine*, built of white marble, and furnishing one of the most perfect models of *Corinthian Architecture*, that exists. To the left, across the beautiful river, over the beautiful most richly decorated of all their bridges, is the *Palace of Bourbon*, in which the *Chamber of Deputies* holds its sessions; and in the distance the golden looking, dome of the *Hotel des Invalides*. Right in front are the *Champs Elysees*.—The *Elysian Fields*! consecrated to *Marie de Medicis* and *Madame de Pompadour*! They are enormous forests nine hundred and fifty yards long—stretching continuously with the garden and place, I have already described; and varying in width from four hundred to seven hundred yards, from the river to the line of the *Rue Rivoli*.

Engrossed with my own thoughts, I had been carried slowly onward with the mass of living creatures, which seemed indeed considerable, but which in the absence of my knowledge of their habits I could not say was unusual. It had been for some time however getting more and more troublesome, to keep out of the way of the swords which every body that wears a uniform, wears here night and day, I believe, and which seems hung by belts and straps most absurdly disproportioned to the dimensions of their wearers. Perhaps a greater, and also an increasing annoyance was the increase of the dogs, of all sorts and sizes led in strings of all colours, by people of all ages and sexes. I began to realize, in short, that I was getting into an excessive crowd, and to meditate an escape, when just at the entrance of the *Champs Elysees*, I was ushered upon a scene which baffles all possibility of description.

It began to be quite dark and the forest was lighted up with innumerable lamps, in all directions, as far as the eye could reach. The great avenue passing through the centre of it, was lined with lofty pillars, apparently of temporary construction; which were decorated with flags and strongly illuminated. Rows of shops lined the streets and walks that intersected the Forest. In the rear of these were other places for a thousand kinds of idle amusements; and the whole interstices filled with tables carts, jugglers, musicians, gamblers, dancers and persons engaged in every other conceivable employment that was utterly outrageous on the sabbath day. I exclaimed within myself, what on earth, can these people mean? What are they about? Is all Paris mad?

It is said that this city contains nearly a million of souls; it seemed as if the whole had been emptied upon the Elysian Fields. The first booth I came to, was a print shop; and over it in Capital letters the word Moskwa. The fellow, I suppose was in the Russian campaign, was my reflection, as I was pressed greatly on by the moving mass to the next. That was a china store, and over it, Castiglione. What can that mean? Perhaps she has another shop in that street for surely she was never a soldier. By this time my curiosity was awakened; and I found over every booth, the name of some grand victory of the French, and what was more, the whole of the people seemed as much interested as myself in examining them.

I turned into another walk. There was a woman with a gaming table, on which the bets were decided by a ball of ivory shot by a spring out of a diminutive canon, against a little board, from which it rebounded, and settled in a hole whose various colours decided the hazard. Children were her customers and cakes and candies the stakes she set against her copper coins. She was but one, of a class apparently innumerable, and her contrivance to cultivate one of the most furious and absorbing passions that infests the human soul, but the beginning of that, which was developed all around her in all possible shapes and degrees.

I passed on. There were all sorts of instruments for gymnastic exercises; but especially every sort of contrivance for swinging. Some went around in a horizontal plane; some vertically with fearful violence. To the end of timbers fastened at the centre, where all sorts of fixtures, attached in a manner that allowed them to swing freely; and these being occupied by persons of all descriptions, were whirled through the air. At one end was a large basket full of children; and at the opposite a great clown astride a mimic horse. At the end of another timber, the image of a carriage body was full of half grown girls; balanced perhaps, by a couple, who might be and possibly were, their grand parents.

There was something however beyond to which the crowd was tending. On the right and left at intervals were great sheds, in which, are elevated seats in the centre, bands of musicians sat while multitudes of all ages, and apparently all ranks, danced to the loud sounds which filled the air, and uniting with the brilliant light, and the wild scene around, overcame you with the strange sensations of a dream. I paused again and again, to behold, with mingled grief and astonishment, the things upon which I had so strangely

fallen; and as often impelled by the impulse which seemed to control as one mind the overflowing multitude, I gave way to the universal tendency towards the western extremity of the forest.

In that countless multitude, there was not one being whose name I knew or who knew mine; not one, perhaps, whose destiny would be in the least particular affected, by any thing that could befall me, or whose non-existence could in the slightest degree have touched me. What a sense of unutterable loneliness insignificance, and helplessness, belongs to such reflections! And yet we struggled in the midst of our generation, as if all its interests were in exact coincidence with all our efforts and hopes; and forget that coming hour of eternal judgment, when in our single, naked weakness, and mutual worthlessness we shall gather in masses, to which this is nothing—before that bar, which the chief influence of our mutual example has taught us to despise!

By this time I had reached the Etoile, or steer, of the Champs Elysees a great vacant space of a circular shape, that forms its western termination as the place of concord, does their eastern. But the wide Avenue de Neuilly, which passed through them, commenced again beyond the Etoile, and for the space of seven or eight hundred yards further, was jammed to excess with footmen, horses, carriages. Here I first met the ebb of the living tide; and when we arrived at the Barriere de Neuilly, in the outer wall of Paris, which terminated at once the avenue and the City—I participated in a squeeze, the like of which, the most ardent devotee of fashion has rarely enjoyed in the saloons of the god of folly. The Barrier stood before us. In the centre was an enormous iron gate, through which horses and carriages were attempting to pass, in both directions, in a confused mass. On both sides, at some distance, were two smaller gates, through which pedestrians were struggling, also in opposite directions. Before I was aware, I found myself out of the proper line of direction, and squeezed in a mass of all sorts of human beings with all those extraordinary appurtenances, which a Parisian only considers part of himself, or herself—against the tall iron railing, twenty or thirty feet from the gate was, through which, we were to pass,—if that were possible. I buttoned up my coat—set my teeth hard—and prepared for what seemed inevitable. It was a sad time for little misses with their gay apparel. The prim ladies who had their arms clasped around, the small, white pug-nosed dogs, of which these people are so fond—seemed resolved on bearing any evil themselves, rather than risk the least injury to their idols. A most dashy looking dandy, my rear rank man, in his solicitude for a delicate little greyhound, which he led by a blue silk cord,—got straddle of one of the recurved supporters of the palisades,—and I left him with his back forced against the wall—and his arms stretched out in anguish over the dog. Bye and bye, I reached the gate. There was a sense of strangling for a moment; and then I found myself, in a space large enough to take a full breath; and adjusting myself after the struggle, looked around upon the exhibition which seemed to be the central point of all this excitement.

I found myself in the midst of a vast circular area, into which the avenue by which I had approached entered from the east, and from

which the road to St. Germain, departed at the opposite side; on the north and south were broadways, leading towards Roule and Passy. The space between each of these outlets was divided into compartments, by immense temporary pillars, decorated with flags, and shields. Shields were also arranged in the intervals between the pillars;—and upon every shield was written in great characters, the name of some signal victory achieved by the arms of France. There were in all, a hundred and twenty eight of these shields, and of course upon them an equal number of those names which have filled the world with the glory of France.

In the centre of the circle stood, the great attraction of the scene; the Ave de Treomphe; the magnificent triumphal arch, destined to commemorate at once the military greatness, the wealth and public spirit, and the advancement in the fine arts of this extraordinary people. This great national work, which had been projected by Napoleon as far back as 1806, and upon which throughout the greater part of the intervening thirty years, nearly incessant labour had been bestowed, under the direction of the most accomplished architects of the land—was at length completed!—This was the Sabbath day of the fete, of the Revolution of July; and so of course, the great day, as in all their fetes. The institution of this triumphal arch, the removing of the scaffolding and the coverings, and the first and grand display of it, to all Paris assembled, was to have been the great act of the great fete. These were all facts of which I was not aware till I was in their midst. And though the caution of the French king, or the prudence of his ministers, prevented him from being present, or taking any part in any of the events which had transpired during the progress of the celebration; the interest and indeed the enthusiasm of the people, seemed to be sustained to the very last.

The arch itself, is indescribably grand. Situated upon an eminence fronting the Thuilleries, it is distinctly visible from almost every quarter of the city. Built of the fine white marble from the quarries of Chateau Loudon, it lifts itself up, in proportions absolutely gigantic; its height being 152 feet, its breadth 137, and its thickness 68. Its interior is composed of two transverse arches, of immense dimensions which intersect each other, in the centre in the form of a cross. These arches are of unequal sizes; the one which looks east and west, being much the largest. The interior faces of the large one, are covered with the names of victories; the corresponding faces of the small one, with those of the generals who achieved them,—the outer faces of the whole, with groups of sculpture—gorgeous in the highest degree, representing events appropriate to the great work. The whole is said to have been accomplished at an expense of nine millions, six hundred and fifty thousand francs.

I was wearied,—completely exhausted;—and stepping into a public conveyance not to be distinguished from one of our gigs—the driver made his way from the crowd, as if going from Paris—then turning to the north and entering the city, by the Barrier du Rowle and the Rue du Fabourg St. Honore—I was speedily set down at my lodgings; having derived from the events of my first day in Paris—food enough for solemn thought.

THE TRIAL OF ANTICHRIST.

(Concluded from page 434.)

Sir John Temple sworn.

Q. Did you write the History of the Rebellion in Ireland, in 1641?

A. I did. It was printed in Dublin.

Q. Do you believe that the Prisoner was the ringleader of that rebellion

A. He certainly was. His own Bulls shew that he was deeply concerned in that dreadful insurrection. When he was known by the name of *Urban VIII.* he publicly by a *Bull* promised to reward the Catholics of *Ireland*, with a plenary Indulgence, and remission of all their sins. I can repeat a part of the Bull in his own words, they are as follows. "*Urbanus Octavus, &c.* Having taken into our serious consideration the great zeal of the Irish towards the propagating the Catholic faith, and having got certain notice, how in imitation of their godly and worthy ancestors, they endeavour by force of arms, to deliver their thrall'd nation from the oppression of the heretics; and gallantly do in them that lieth to extirpate and totally root out those workers of iniquity, who in the kingdom of *Ireland* had infested the mass of *Catholic purity* with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordain'd the only disposers on earth, and by virtue of that power of binding and loosing of souls which God was pleased to confer upon us, to all and every one of the faithful Christians in the aforesaid kingdom of *Ireland*, now and for the time militating against heretics, do grant a full and plenary indulgence, and absolute remission of all their sins. Desiring heartily all the faithful in Christ now in arms, to be partakers of this most precious treasure.

"Dated at Rome, in the Vatican of St. Peter's Palace, May 25th, 1643, in the 20th year of our Pontificate.

A. M. MARALDUS."*

He also wrote the rebel *O'Neal*, October 18th, 1642, and to the Popish Clergy and Nobles of *Ireland* to the same effect.

Q. Were many murdered in the year 1641?

A. Yes, many thousands, in a cruel manner.

Mr. Hume, the Historian, sworn.

Q. Do you recollect how many are supposed to have been killed in the Irish massacre?

A. "By some computations, those who perished by those cruelties are made to amount to 150, or 200,000; by the most moderate, and perhaps the most probable accounts, they must have been near 40,000."†

The Clerk of the Crown then read extracts from several examinations taken by virtue of commissions under the great seal of *Ireland*; recorded in the Archives of *Dublin*, and in possession of the Clerk of the Council.

* Vide Trial of Lord M. Guire for high treason.

† Hume's Hist. of England. vol. 6

Dr. *Maxwell*, the deponent, said, that the rebels confessed to him that they killed one morning in the county of *Antrim* 954 persons, and 1100 or 1200 more in the said County. *Owen Frankland* and others said, that above 1000 were drowned in one river, in the County of *Armagh*. Many others murdered; 50 at *Blackwater Church*. *William Blundell* was drawn by the neck up and down *Blackwater*, and three weeks afterwards he with his wife and 7 children drowned. A wife was compelled to hang her husband. 22 Protestants put into a thatched house at *Kilmore* and burned, 1500 murdered in three parishes. 300 stript naked and put into the church at *Loughgall*, and above 100 murdered. *John Gregg* was quartered alive, and his quarters thrown in the face of his father, who was afterwards quartered in the presence of his wife. 500 were murdered at *Armagh*, besides 48 families near it. 18 Scotch Infants hanged on clothiers, tenter-hooks in the County *Tyrone*, and 140 women killed by 2 rebels, 45 by one woman. 316 at *Dunganon*, 300 in their way to *Colerain*, and 400 drowned in the said county. At *Sligo*, the Protestants being all taken to jail, at midnight they were stripped naked and 2 butchers hired to kill them all with axes &c. The White-friars who employed the butchers, afterwards pretended with holy water to purify the river from the stain of *heretics'* blood. In most countries nearly all the *English* that could be taken were murdered; at *Kilkenny* 7 were hanged, and 1 Irishman because he was taken in their company. At the same and other places men and women were stripped naked; but some, covering themselves with straw, it was set on fire by the rebels: 22 widows and others in the *King's Country*, covered themselves with straw, which was fired. Many who escaped died naked, and some with children in their arms, by the frost and snow. Women who were pregnant were killed in a manner too indecent and shocking to relate. *Leiu Maxfield* was dragged out of his bed, raving in a burning fever, and murdered. His wife also, who was in labour, was stript naked and drowned in the river *Blackwater*, the child half born.

The *Attorney General*, after the examination of a very considerable number of respectable witnesses, observed, that many more might be called who would not only prove the Prisoner to be the promoter of the rebellion of 1641, but also of those of 1798, and 1803. But he considered it altogether unnecessary. Some of the shocking barbarities were accompanied with circumstances too cruel and indecent to be noticed here; they are however printed in several books.

The last witness was now called to prove, that the Prisoner did presume to appoint places of refuge for murderers, thieves, &c.

King *Edward* the Confessor, sworn.

Q. Do you know whose hand-writing this is?

(A paper produced to this witness.)

A. I do. I wrote it by order of the Prisoner.

(It was read by the *Clerk of the Crown*)

"*Edward*, by the Grace of God, King of Englishmen. I make it known by all generations of the world after me, that by special commandment of our Holy Father Pope *Leo*, I have renewed and honored the holy church of the blessed Apostle *St. Peter* of *Westminster*. And I order and establish forever, that what person, of

what condition or estate soever he be, from whence ever he comes, or for what offence or cause it be, flying for his refuge into the said Holy Place, he be assured of his life, liberty, and limbs. And over this, I forbid under pain of everlasting damnation, that no minister of mine or my successors intermeddle them with any goods, lands, or possessions of the said persons taking the said sanctuary. For I have taken their goods and *livelode* into my special protection.

"And therefore, I grant to every and each of them, in as much as my terrestrial power may suffice, all manner of joyous liberty. And whoever presumes, or doth contrary to this my grant, I will that he lose his name, worship, dignity and power; and that with the great traitor *Judas*, that betrayed our Saviour, he be in the everlasting fire of hell. And I will and ordain, that this my grant endure as long as there remaineth in *England* either love or dread of Christian name."

Q. Did many thieves, murderers, and others scandalous characters occupy this building?

A. They did till they were so very numerous, that I was obliged to build a new church on the north side for their use, which was dedicated to St. *Margaret*.*

The evidence here closed on the part of the Prosecution.

COUNSELLOR QUIBBLE. My Lords and Gentlemen of the Jury, I, as the assigned counsel for the Prisoner at the bar, feel it my duty to make such a defence as the nature of the charge and evidence will admit. I am not under the necessity of making a long statement in the defence of the Prisoner, and therefore shall not trouble the Court and Jury. Gentlemen of the Jury; you will studiously endeavour to banish from your minds, every extraneous matter you may have heard that does not come within the charge preferred against my Client; and *only* consider the evidences that have been given on the part of the prosecution. With respect to any question of law in this case, I yield to the learned Lords on the Bench; and as to matters of fact, they are solely for the determination of you, gentlemen of the jury, who are the sole judges of the testimony you have heard from the witnesses.

The charges against the Prisoner at the bar is High Treason, compassing the death of the king, and promoting Rebellion in all the earth. He also stands charged with divers murders in several countries; to wit, in *Paris* on the 24th of *August*, 1572, and in *England*, *Ireland*, *Scotland*, and other places. The evidence which we have to produce is evidence of an *alibi*, viz. that the Prisoner was not at *Paris* on the 24th of *August*, 1572, nor in *England*, nor *Ireland*, nor *Scotland* when these murders were committed. Should the evidence that will be produced raise in your minds, gentlemen of the Jury, any doubt of the Prisoner's guilt, you will of course acquit him, for where there is a doubt on the mind of a Jury, it is better that 500 guilty persons should escape punishment, than that one innocent man should suffer. You will also consider, gentlemen, that your verdict of guilty may place him in a premature grave. There are circumstances I am here compelled to notice, that some of the evidence against the Prisoner are the evidences of common

*Vide Maitland's Hist. London. vol. ii. p. 1328.

informers. Who was *Luther*, *Calvin*, and others that are called *Reformers*? Were they not once *Priests*? Were they not once connected with the Prisoner? They violated their oaths when they deserted his church, and the testimony of such should be doubted. Gentlemen of the Jury, the unfortunate gentleman at the bar has seen much better days. His situation really calls for pity and not vengeance. He has been a great sufferer of late. His influence is much reduced. He has been made a complete tool of; and his power is crushed almost to nothing. I am addressing you gentlemen, as sensible and dispassionate men, and therefore I look up with confidence to you, to give a verdict in favour of my unfortunate client. We shall now call some witnesses as to the character of the Prisoner; and the evidences he has by means of his friends been able to produce in his favour, will be weighed by your humanity.

Witnesses on behalf of the Prisoner.

Mr. *Hate Controversy* was first examined. He said, that he had some knowledge of the Prisoner, that he thought him an honest man, that he never differed with him, or liked people to fall out about religion. On cross-examination he confessed he knew him only by name.

Thuanus said, that he wrote several books. That he took notice of the *Waldenses*, and of the *Parisian Massacre*. That to his knowledge the Prisoner was at *Rome* at the time, as he was also in the reign of *Queen Mary*, and at other times when he was charged with committing murders in *England*, *Ireland*, and other places. Several other witnesses said the same. On cross-examination however they admitted, that his government extended to these places, and that it was by his laws they were put to death.

Mr. *P. Painter* said that he had known the Prisoner more than 1200 years, that he had painted many pictures for him, and that he always paid him honestly.

C. Carpenter, *B. Bricklayer*, *P. Plaisterer*, *S. Slater*, *P. Plumber*, and *C. Carrer* gave the Prisoner a good character.

Demetrius Silversmith said, that he had made more shrines by order of the Prisoner than ever were made for *Diana* of the *Ephesians*, and that he always thought the Prisoner a very useful man. *J. Jeweller*, and *B. Beadmaker* said the same.

R. Robemaker said, that he had received many thousand orders from the Prisoner, whom he always respected much. That he had made various sorts of robes for his archbishops and all the orders of his clergy. That he took yearly, some hundred thousands of pounds for gowns, surplices, scarfs, sashes, cassocks, bands, &c. and that in some countries, the bare washing of surplices only among one order of clergy amounted to more than 13,000 pounds a year.

N. Bonaparte said, that he knew the Prisoner; that he came a long journey to crown him Emperor, and therefore he was compelled to speak well of him.

Mr. *Half Protestant* said, that he never knew any harm of the Prisoner. That he always thought more was said of him than was true. That he respected the names of several witnesses examined,

such as *Luther*, and others, but did not see the reason why they disagreed. He admitted that he had heard of murders committed by him, but thought he was much altered for the better, and was quite a different man. He thought that every one should keep to the religion they were brought up to, and if sincere it was all that God would require.

Mr. SOLICITOR GENERAL. My lords, and gentlemen of the jury, you need not be under any apprehensions of my intruding too much on your time. If this was only an ordinary case, I should make no observations; but it is not only a question as to the guilt or innocence of the Prisoner at the bar, but of many thousands, who have been more or less concerned in his treasonable designs; and also others who have connived at his awful rebellion.

Gentlemen of the jury, with respect to the evidence which has been laid before you on the part of the crown, I shall be very brief. I have little more than to call your attention to; and follow the statement of my able friend who first stated the case. Evidence has been laid before you, to prove that a conspiracy has existed for several hundred years to overthrow the government of heaven, and compass the death of our sovereign Lord the King. Gentlemen, the question is, whether the Prisoner was a participator of that guilt; you will determine by the evidences whether he was not the very life and soul of that awful conspiracy. You have heard it proved that the Prisoner lived at *Rome* as the *Universal Bishop*, *Head of the church*, and *God on earth*. That he committed numberless murders. The small specimen that has been laid before you must have made too great an impression on your minds to require me to repeat them; and these are few to the number that could have been produced.

Gentlemen of the jury, you will draw your inferences from the testimony of the witnesses, and not from any statement of mine. There is one witness, Mr. *Historical Truth*, who from the knowledge of the Prisoner's conduct for several centuries, enables him to give much evidence. His testimony is confirmed by a considerable number of emperors, kings and queens. Martyrs, reformers, and others have confirmed their united testimony, and inspired apostles have satisfactorily proved that all his power was usurped.

Gentlemen of the jury, it has been stated by the Prisoner's counsel that the Prisoner was not at several places where he is charged with committing murder. That he was not at *Paris* on the 24th of August, 1572, and other places. This the council must know is a mere quibble. He was in *Paris*, he was in *England*, and in *Ireland*, and wherever his government extended; wherever his agents executed his laws. He has existed under a variety of names which mark his guilt. His arrogance and ambition have no example. It is a question if even Lucifer himself could vie with him. The Prisoner has endeavoured to storm the skies! To dethrone the Almighty thunderer! To be universal Lord and claim the stars of Heaven. Gentlemen, I shall not trespass further upon your feelings, believing that your verdict will be according to truth.

LORD CHIEF JUSTICE REVELATION

Addressed the jury; when every *minutiæ* of evidence was summed up with legal precision and ability. It would no doubt be

gratifying to some readers to have his charge at length, but the limits of the trial will not admit it. He concluded by observing that he left the determination of this case entirely to the consideration of the jury; and that if they entertained a *rational* doubt in their minds of the guilt of the Prisoner, they ought to acquit him.

The jury did not retire from their box, but brought in their verdict GUILTY.

The Clerk of the Crown called upon the Prisoner at the bar in the usual form, to know what he had to say why judgment of death should not be awarded against him; when the Prisoner gave him a most expressive, sullen look, and remained silent.

The LORD CHIEF JUSTICE addressed the Prisoner in the most impressive manner. He told him that he had been charged with the awful crime of High Treason against the King of kings and Lord of lords. That he had a most patient trial, and there was not a doubt either in the mind of the Court or Jury but that he was guilty. He also said, that he was sure his conscience must frequently have told him that his rebellious conduct could not fail to bring down the vengeance of heaven upon his guilty head. He concluded thus, "I call upon you now to attend to the sentence of the court. You *Antichrist*, shall be taken from the place where you now stand to the place from whence you came, your irons are to be struck off, and you stript of all your pontifical vestments, splendour, pomp and dignity. From whence you shall be drawn upon a hurdle to the place of execution, where you shall be hung with the chain of restraint, but not until you are dead; but while you are yet alive, your church, which is your body, shall be taken down and you deprived of the vitals of your religion. Then a mighty Angel shall proclaim from heaven, louder than the most tremendous peal of thunder, *Babylon the great is fallen, is fallen,** and that the hour of your judgment is come. Your head or dominion shall then be struck off with the sword of God's inflexible justice, when the Lord of Hosts himself *will consume it with the spirit of his mouth, and destroy it with the brightness of his coming.†* Then another mighty Angel shall take up a stone, like a great mill stone, and cast it into the sea, saying, *thus with violence shall that great city Babylon (or Rome) be thrown down, and shall be found no more at all,‡* and you shall be utterly burned with fire, for strong is the Lord God who judgeth you.§ And may the Lord have mercy upon the souls of all those who live and die under your government."

N. B. Some Protestant writers having, by mistake, noticed the time when the sentence would be put into execution; it may not be amiss to observe, that it was left entirely to His Majesty's sovereign will and pleasure.

* Rev. xviii. 2.

† 2 Thess. ii. 8.

‡ Rev. xviii. 21.

§ Rev. viii. 8.

POPERY UNMASKED:

BEING

AN EXPOSURE OF THE FALSE TRANSLATIONS

OF

The Rhemish Testament,

TO WHICH IS ADDED

Differences between two Popish versions of the New Testament; Expository Notes of the Dublin edit. of 1816.
Character and Conduct of some eminent Popes;
Fees of the Pope's Chancery; Popish Sects;
Popish Miracles; Pretended Relics;
Papal Oaths and Persecutions, &c.

Dedicated to the Catholic Clergy of the United States.

BY JOSEPH M'KEE, Minister of the Gospel.

"I speak as unto wise men, judge ye what I say."—ST. PAUL.

Baltimore:

PRINTED FOR THE PUBLISHER.

1835.

Entered according to the Act of Congress, by Joseph McKee, in the Clerk's
Office of the District of Maryland, 1835.

To the Roman Catholic Clergy of the United States.

REV. GENTLEMEN:—

As it is customary for an author to dedicate his book to some eminent person or persons, I thought I would not depart from the common practice of the times.

While ruminating in my mind, on this subject, I felt, for some time, at a great loss to know who was the most suitable person to whom this pamphlet might be dedicated. At length it occurred to me that you, Gentlemen, as the Bishops and Priests of the Roman Catholic Church, in the United States, were the most proper persons to address on this occasion.

The subject of the following sheets is one which intimately concerns you as Catholic Priests, and vitally affects your laity as members of the Catholic Church, and stands before all Protestant churches as a matter which requires the closest investigation. According to the accounts we have in Holy Scripture a great apostasy from the christian faith was to take place soon after the Apostle's days, and draw away vast numbers from the purity of the gospel of Christ. See Dan. VII. 19—27; 2 Thes. II. 2—12; 1 Tim. IV. 1—3; 2 Tim. III. 1—9; Rev. XIII. 1—9. All the marks, characters, and symptoms, by which this apostasy is to be known, are found in the system of Popery. The duration of this great delusion is prophetically marked out in scripture. It is noticed by Daniel [Dan. VII. 15] as "*a time, times, and a half a time*;" that is. three years and an half. John the divine, (Rev. XI. 2.) calls it "*forty two months*," and (chap. XII. 6.) "*twelve hundred and three score days*." It is worthy of remark that the "three years and an half," the "forty two months," and the "twelve hundred and sixty days" contain precisely 1260 days, each, which, if taken in the prophetic style, a day for a year, is 1260 years, the duration of the apostasy. But to ascertain the time of the downfall of Popery it will be necessary to know the date of its establishment; but, unfortunately authors are not agreed on this point. If the establishment of Popery may be dated from the grant of the title of

"Universal Bishop," to Boniface III., by Phocas, in 606, its downfall will be in 1866; if from the establishment of the Latin language in public worship by Pope Vitalian, in 666, its overthrow will take place in 1926; if from the time in which the Pope became a temporal prince, in 756, its destruction will be in 2016. But if it be dated, as some would have it, from the establishment of idolatry by the second Council of Nice, in the year 787, its destruction will not happen till the year 2047. It is for you to investigate this matter so as to know the true state of the case that you may act in such a manner as to escape the judgments of the Almighty God, and secure his favour.

You are charged, either directly or indirectly, in the following pages, with

1. Corrupting the Holy Scriptures by falsely translating them, and by adding the Apocrypha and unwritten tradition.

2. Keeping them out of the hands of the laity lest they should read and understand the idolatry of the Roman Catholic Church and so leave her communion.

3. Taking oaths to support the Papacy which are inconsistent with the safety of those who do not belong to your communion.

4. Encouraging, either directly or indirectly, the murder of heretics as you are pleased to call them.

If these things are so, you are bound by the principles of Christianity and of Gentlemen to renounce them; if they are not so, you are bound by the same obligations to refute them publicly.

I here promise, that if any one of you will show, by fair historical evidence or sound logic, that I have in any way or manner misrepresented, in these sheets, either the doctrine of the Catholic Church or the conduct of her clergy, I will openly and publicly retract it.

Rev. Gentlemen, &c.
THE AUTHOR.

Popery Unmasked, &c.

Among the various blessings bestowed by heaven upon mankind, no one should be more highly esteemed, or more maturely contemplated than the Holy Scriptures, because they contain a revelation of the mind and will of God to the human race. All things respecting our future happiness, necessary to be known, are so clearly laid down in the Sacred Writings, that men of the most ordinary capacity may understand them. The Sacred Scriptures should be regarded by all, as a light sent from heaven to discover to man the way to true happiness in this world, and eternal life in the world to come. But it is a humiliating fact, that a large portion of mankind are so dead to their true interests, that they not only neglect the study of the Scriptures, but speak against them as pernicious to society, and endeavour to stop their free and indiscriminate circulation. This is literally true of the Romish priesthood, so far, at least, as the Protestant translation is concerned. The laity, too, in that church, have manifested an implacable hatred to the Protestant translation of the New Testament Scriptures. Whether this principle of opposition to the word of God was imperceptibly instilled into their minds by the priests, or by such wretched productions as 'Ward's Errata;' or by both, I am not prepared to determine. But I know they are often heard to say, 'the Protestant Testament is a false translation.' 'It is wilfully corrupted.' 'We dare not read it.' 'We will read the Rhemish Testament as sanctioned by our own church.' Many illiterate Protestants, hearing perpetually these and similar declarations, without any contradiction, and not being able to examine the matter for themselves, have been considerably shaken in mind as to their belief in the veracity of the Protestant translation. A consideration of these circumstances, among other things, induced me to spend a little more time in examining several translations, and comparing them with the original text, than perhaps I otherwise would have done. As I have mentioned 'Ward's Errata,' it is necessary the reader should know what it is. Suffice it then, to say, that it is a detestable publication, got up by the Roman priests, the object of which is, to condemn the Protestant translation in the estimation of the illiterate Romanists, as it can have no such influence on the minds of the learned and the better part of the community. The corrupt Latin Vulgate, and not the original Greek, is taken, by the author of this silly work, as the standard, and where the Protestant version differs from the Latin, the former is condemned as false and heretical! This sort of criticism may pass for sound and orthodox reasoning with those who have resigned both their faith and their senses to the will of the Popish priests; but it will not be received as such by considerate Protestants who are in the habit of thinking for themselves. The first edition

of this contemptible production appeared in Europe, about two hundred years ago. It was lately reprinted in Philadelphia, in all likelihood, for the purpose of imposing on the ignorance of the lower order of the people of the United States. A production fraught with more arrogance, ignorance, impudence and fraudulence, than 'Word's Errata,' has never been, in all probability, obtruded upon a religious community.

As it is my chief design in these sheets, to confine my remarks to the English translation, and the original Greek, I do not wish to enter into a detailed account of any other version. However, as the Rhemish version has (O monstrous absurdity!) been taken from the incorrect Latin Vulgate, which is but a bad translation of the Greek text, it is necessary I should give some historical account of the Vulgate.

St. Jerome, at the command of Pope *Damasus*, in the year 385, compiled an improved Latin translation of the Scriptures. And, although the *saint* affirmed he had translated the New Testament according to the original Greek, his translation differed widely from the original in many respects. *St. Augustine* says, 'it was introduced into the church by degrees, for fear of giving offence.' It acquired, however, such authority from the approbation it received from *Pope Gregory I.* that since that time it has been exclusively adopted by the church of Rome so as to supply the place of the original Greek, and supercede its use!! This version was afterwards called the *Vulgate*, because it was widely circulated among the vulgar, or common people, and generally read by them. And, perhaps no version in the world was so frequently and so carelessly transcribed, and what is infinitely worse, so abominably corrupted as it was, before the invention of printing. *Robert Stephens* revised it in several editions, which he published in the years 1528, 1532, 1534, 1540, 1545 and 1546. These two last having incurred the displeasure of the doctors of the Sorbonne, *John Heutenius* was employed to prepare a new edition, which he accomplished in the year 1547.

About the year 1551, *Pope Paul III.*, for the professed object of suppressing the reformation, called the famous Council of Trent; which, according to the history of father Paul, consisted of only five Cardinals and forty-eight Bishops, making in all, *fifty-three!* And according to *Bishop Duditheus*, a member of that council, they were 'ignorant dupes, hired to give their voices as the Pope pleased, eminent in nothing but impudent boldness.'

This council, in one of its first sessions, decreed that the corrupt Latin Vulgate, Oral Tradition, and the Apocrypha* were of equal authen-

*The Apocrypha is a number of *spurious* books, bound up with the Bible, that contain various things which are romantic, fabulous, false, wicked, and contrary to the Holy Scriptures. These books were never acknowledged as canonical by the Jews to whom the oracles of God were committed, nor received by the Primitive Church, the first seven councils, the modern Greek Church, nor by *any* church till the infamous council of Trent and a few papal dupes at Florence made them equal to the writings of Moses and of Paul. They are not contained in *Melito's* catalogue of the canonical books in the 2d century: nor does *Origen* in the 3d, or *Epiphanius* in the 4th, in the least, acknowledge their authenticity. They contain

FIRST. *Fabulous stories.* 1. A little fountain becoming a river. Est. x. 6. 2. This river is Esther. xiv. 2. 3. The story of Bel and the Dragon.

ficity and authority with the original scriptures!!! This council, after sitting eighteen years, under the Pontificates of *Paul III.*, *Julius III.*, *Marcellus II.*, *Paul IV.*, and *Pius IV.* was dissolved by the latter Pontiff. Pope *Sixtus V.*, being dissatisfied with the corrupt state of the Vulgate, which had previously been rendered equal, if not superior to the original text, by the decree of an infallible council did, in the year 1590, collect a few learned Jews, with some Roman Catholic divines, and revised it throughout. To this edition, *Sixtus* prefixed a bull containing a most dreadful *anathema* against any individual who should ever attempt to alter in the least particle, the text which he had arranged. Notwithstanding this, *Pope Clement VIII.*, two years after, published a new edition of the Vulgate, containing not fewer than two thousand alterations, as may be seen in '*Bellum Papale*,' published by *Dr. James*, (London 1600.) Seventy of these differences and discrepancies, may be seen in *Horne's Introduction to the Critical study of the Scriptures*, (vol. ii. pp. 200, 201, Phil. edit. 1825.) The present edition of the Vulgate differs, not only from both the Sixtine and Clementine editions, but also from several preceding editions of itself!

is, confessedly a fiction. 4. The fable of Sarah's seven husbands being successively killed on their marriage night by an evil spirit. 5. That spirits being driven away by the smell and smoke of the roasted heart and liver of a fish, and bound in the uttermost parts of Egypt. 6. The cure of Tobit's blindness with the stroke of the gall of a fish; and he and the angel eating such a meal of the rest of it, &c.

SECOND. Contradictory statements. 1. Baruch is said (i. 2.) to have been carried into Babylon, at the very time when Jeremiah tells us (xliii. 6, 7.) that he was carried into Egypt. 2. The story in *Esdra* iii. iv. contradicts *Ezra's* account of the return of the Jews from Babylon under *Cyrus*. 3. In the Book of *Tobit*, the angel that is introduced (v. 12.) as representing himself as being a kinsman of *Tobit*, in xii. 15, contradicts himself, by affirming that he is *Raphael* one of the holy angels. 4. *Antiochus Epiphanes* is represented as having died three times. *First*. He died in Babylon. 1. *Macc.* vi. 4—16. *Second*. He was slain by the priests at *Nanea*, in Persia. 2. *Macc.* i. 13—16. *Third*. He died a miserable death in a strange country among the mountains. 2. *Macc.* ix. 28. Astonishing!

THIRD. False doctrines: or those contrary to the Bible. 1. Prayers for the dead. 2. *Macc.* xii. 43, 44. 2. The heathen notion of the transmigration of souls. *Wisd.* viii. 19, 20. 3. Justification by the works of the law. 2. *Esdra* viii. 33. *Tobit* xii. 8, 9. *Eccles.* iii. 3, 20, and xxxv. 3, 4. Sinless perfection. *Eccles.* xiii. 44, 5. A desperate act of suicide is related in 2. *Macc.* xiv. 41—46, as a manful act. 6. Assassination is commended in the Book of *Judith* ix. 2—9. 7. Magical incantations are introduced, in *Tobit* vi. 16, 17, as given by the advice of an angel of God. 8. The author of the first book of *Maccabees* (iv. 46, and ix 27.) confessed that there was no inspired prophet at that time, consequently he was not inspired. 9. The author of the second book of *Maccabees* concludes (xv. 38.) with the following words, which are inconsistent with the language of a person writing by inspiration. "*If I have done well, and as is fitting the story, it is that which I could attain unto.*" The detestable Council of Trent delivers over to eternal fire, all who have not faith enough to believe all these lies and contradictions to be inspired truths, sent down from heaven. The words of the Council (*Sess.* 4.) are, "*If any one does not receive all these books (contained in the Apocrypha and the Bible) with every part of them, as they are wont to be read in the (Roman) Catholic Church; and are contained in the ancient Latin Edition, for SACRED and CANONICAL; LET HIM BE ACCURSED!!!*"

The Rhemish Testament, first published in the year 1582, and afterward sanctioned by the college at Doway, is said in the title page, to have been corrected according to the Clementine edition of the Scriptures. Therefore, his holiness, Clement VIII., the Rhemish translators, the Douay Doctors, and all who sanction the present version, are, to all intents and purposes, under the *anathema* of his infallible holiness, *Pope Sixtus V!* I wish to mention, once for all, that the church of Rome has no correct translation of the Holy Scriptures. Alas! alas, where is her infallibility, of which some of her members have boasted, if she is not able to produce a perfect version of the Scriptures?

I have before me two stereotype editions of the Rhemish Testament; the one was printed in Dublin in 1820, by R. Coyne, printer, and publisher to the Catholic college of Maynooth, Ireland, the other was issued, in Philadelphia in 1829, by Eugene Cummiskey, Catholic bookseller. Although these two editions differ essentially in many hundred instances, they are both sanctioned by the Papal hierarchy, and sold by Mr. Cummiskey for genuine and correct translations of the Holy Scriptures. When I compared these versions with the original Greek, I found a multitude of premeditated perversions and disingenuous corruptions manifestly intended to deceive the unlearned reader.

I wish it to be distinctly understood that I have no ill will or hatred to the persons of the Roman Catholics. All my opposition is directed against their principles and practices, because I believe them to be dishonorable to God, and subversive of the true interests and real happiness of mankind.

In pointing out the erroneous translations of the Rhemish version, I shall place in three columns some quotations from the commonly received Greek text, the Protestant version, and the Rhemish Testament, that the reader may have all, at one view, to enable him with the greater facility to form a just conception of the subject. By this method of collating the two versions with the original, the reader will have an opportunity of observing as well the fidelity of the Protestant version, as the corruptions of the Rhemish. No real fault can be found with me by the Papists for testing the correctness of their version by the original text, as the true standard, because the translators tell us in the title page, that they have diligently compared it with the original Greek. I shall shew only a few of those errors which are common to both the Dublin and Philadelphia editions of the Rhemish version. And,

First. The Rhemish translators have left untranslated a great number of Greek and Hebrew words. The common English reader cannot understand these words, and as far as this prevails, so far the design of God, in giving a revelation to man, is completely frustrated. I am aware that, to the superficial reasoner, this may appear to be a matter of small moment; but it is, however, extremely improper, because it is contrary to the very design of a translation. Whether this injudicious course was taken through ignorance* or a design to

*If we credit the united testimony of ecclesiastical historians, we shall be fully convinced that, at the time of the Reformation, the Popish Priests were extremely illiterate as to scientific knowledge in general, and divinity in particular. Many of them, it is said, had been pronounced excellent Doctors of Divinity, who had never read the Bible! *Erasmus* observes,

conceal a part of Divine revelation from mankind, is hard to determine. However, the following list of untranslated words may be regarded as a sample of the whole.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	XVII. 23. didrachma	tribute	didrachma
"	" 26. statera	piece of money	stater
"	XXVI. 2. pascha	passover	pasch
"	" 17. azumon	unleavened bread	azumes
"	XXVII. 6. korbona	treasury	corbona
Mark	XII. 33. holokauto-		
	maton	burnt offerings	holocausts
"	XV. 42. paraskeue	preparation	parasceve
John	V. 2. probatike	sheepmarket	probatica
"	XIV. 26. parakletos	comforter	paraclete
"	XIX. 13. Lithostroton	pavement	lithostrotos
1 Tim.	III. 6. neophuton	novice	neophyte

Second. They have improperly written a great many of the proper names of persons and places. This circumstance, to many, may

that divines of eighty years of age were astonished at hearing any thing quoted from St. Paul, and, that others of fifty years standing had never seen the New Testament. *Musculus* affirms that multitudes of them never saw the scriptures in their lives. *Amana* declares that the Archbishop of Mentz, on opening the Bible, said "in truth, I do not know what this book is, but I perceive that every thing in it is against us." Cardinal *Hosius* was persuaded that, it would have been better for the church, if no gospel had been written. The author of the Ecclesiastical History of Scotland (p. 17) says, "The priests were so invincibly ignorant, at the Reformation, that they thought Luther wrote the New Testament! Father Paul says, "There was not one, at the Council of Trent, worthy of any attention from his learning." *Nicholas de Clenmanges*, a Popish priest, in his book of Simoniacal prelates, (cap. 1.) says, "Men were admitted to the Priesthood and other holy orders, who were idiots, unlearned, and scarce able to read, unable to understand one syllable after another, who know no more of Latin than they do of Arabic, who, when they read, pray, orsing, know not whether they bless God or blaspheme him! gluttons, drunkards, vagabonds, lustful, in a word idle and ignorant." In speaking of the Pope (cap. 3.) he observes, "He (the Pope) had stocked the church with ignorant and wicked men, taken from the plough, and other servile arts to become parish priests; who could not read, and, which is a shame to speak of, scarce know A. from B, and yet their immorality was greater than their ignorance." *Gray* in his key to the Old Testament, informs us that, on the appearance of printed editions of the Greek and Hebrew Originals, the Monks of the 16th century, were so illiterate that they declaimed from their pulpits against them, saying, "There is now a new language discovered, called Greek, of which people should beware, as it produces all heresies; and there is also another language started up, which they call Hebrew; and all who learn it are called Hebrews." To find out the derivation of the word *Hallelujah*, once puzzled several Popish Universities. The Rev. Joseph Reilly, a Popish priest who lately embraced protestantism, affirms that he knew several priests who never had a copy of the scriptures in their possession. We have a specimen of Popish ignorance in Mr. Cummiskey's small stereotype edition of the Rhemish Testament, where the anonymous commentators, in order to confute the protestants, quote a word or two of the original Greek from Matth. iii. 2, and 1 Cor. xi. 27, without knowing the proper orthography of the words!!!

appear to be of little or no consequence; but the considerate reader, on a moment's reflection will come to a very different conclusion. What can contribute more effectually to obscure the sense of the Scripture, and bewilder the reader's mind, than to find proper names unintelligibly written, and not unfrequently one exchanged for another, which is often the case in the Popish Testament? Of this highly reprehensible conduct, the Rhemish translators are notoriously guilty. This conduct, whether through invincible ignorance, or malicious intention, is, nevertheless, nothing short of handling the word of God deceitfully to the great injury of the souls of men. The following are a few out of many cases of this kind; and they may shew the reader how far the Popish translators departed from the original Greek, and how tenaciously the Protestant translators adhered to the true spelling of all the proper names.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	xiv. 34. Gennesaret	Gennesaret	Gennesar
"	xv. 39. Magdala	Magdala	Magedon
Mark	v. 1. Gadarenon	Gadarenes	Gerasens
Luke	i. 5. Zacharias	Zacharias	Zachary
"	iii. 29. Iose	Jose	Jesus
"	vii. 11. Nain	Nain	Naim
John	i. 28. Bethabara	Bethabara	Bethania
"	iv. 46. Kapernaum	Capernaum	Capharnaum
"	ix. 7. Siloam	Siloam	Siloe
"	xxi. 16. Iona	Jonas	John
Acts	vii. 16. Emmor	Emmor	Hemor
"	xxvii. 5. Mura	Myra	Lystra
"	" 8. Lasaia	Lasea	Thalassa
"	" 14. Eurokludon	Euroklydon	Euro-aquilo
2 Tim.	iii. 8. Iambres	Jambres	Mambres
Rev.	ii. 6. Nicolaiton	Nicolaitanes	Nicolaites.

Third. The Popish translators have unwarrantably exchanged one title of the Supreme Being for another; so that the English reader very frequently finds an appellation of the Deity very different from that employed by the inspired writer. Although the inspired writers, when speaking of the divine nature of the Most High, have, in some cases, used indiscriminately several of the divine titles, as, God, Lord, &c. in reference to each of the persons in the ever blessed trinity; yet, with relation to mankind and the redemption of the world, each of the divine persons holds a separate and distinct office, and has a name, in some measure, expressive of that office or character. For instance, God the Father is represented as loving the world, and sending his Son to be the Redeemer of mankind. Christ is the Redeemer, the Saviour set apart to the office of Mediator. The Holy Spirit applies the atonement enlightening, renewing and regenerating the human heart. These various personal operations of the Deity are set forth by various appellative terms, as Father, Son, Christ, Jesus, Comforter, &c. all of which distinctions should be tenaciously preserved in the translation, in order to retain the true sense of the original. Every attempt to alter the sense and meaning of the sacred writings must be regarded as the highest wicked-

ness and blasphemy, of which fallen man can be guilty. Because every such act has a direct tendency to darken the light of revelation, and substitute the will of fallen man for the will of the Supreme God. I shall cite fifty places below, to shew the audacious conduct of the translators in this respect; in which, it will be seen how far they have departed from the original, while the Protestant translators have given us every title as they found it in the Greek text.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Luke	x. 39. Iesou	Jesus	Lord
"	" 41. Iesous	Jesus	Lord
2 Cor.	xi. 4. Iesoun	Jesus	Christ
Heb.	x. 19. Iesou	Jesus	Christ
Acts	ix. 20. Christon	Christ	Jesus
1 Cor.	x. 16. Christou	Christ	Lord
Phil.	iv. 13. Christu	Christ	him
Col.	iii. 13. Christos	Christ	Lord
2 Thes.	ii. 2. Christou	Christ	Lord
2 Tim.	ii. 19. Christou	Christ	Lord
Heb.	ix. 24. Christos	Christ	Jesus
Acts	ii. 16. Theos	God	Lord
"	vi. 7. Theou	God	Lord
"	vii. 7. Theos	God	Lord
"	x. 33. Theou	God	Lord
"	xv. 18. Theo	God	Lord
1 Cor.	ii. 1. Theou	God	Christ
Eph.	v. 21. Theou	God	Christ
Col.	iii. 15. Theou	God	Christ
1 Pet.	iii. 15. Theon	God	Christ
2 Pet.	iii. 12. Theou	God	Lord
Rev.	xi. 4. Theou	God	Lord
"	xiv. 7. Theon	God	Lord
"	xx. 12. Theou	God	throne
John	iv. 1. Kurios	Lord	Jesus
Acts	vii. 37. Kurios	Lord	God
"	xvi. 10. Kurios	Lord	God
"	xvii. 27. Kurion	Lord	God
"	xviii. 25. Kuriou	Lord	Jesus
"	xxi. 20. Kurion	Lord	God
2 Cor.	x. 18. Kurios	Lord	God
"	xi. 17. Kurion	Lord	God
Eph.	v. 10. Kurio	Lord	God
"	" 17. Kuriou	Lord	God
Col.	iii. 16. Kurio	Lord	God
1 Thes	iv. 17. Kuriou	Lord	Christ
2 Thes	ii. 13. Kuriou	Lord	God
"	iii. 1. Kuriou	Lord	God
"	" 3. Kurios	Lord	God
Heb.	xii. 14. Kurion	Lord	God
Jam.	i. 12. Kurios	Lord	God
1 Pet.	ii. 13. Kurion	Lord	God
Jude	5. Kurios	Lord	Jesus

Acts ii. 4.	to Pneuma	the Spirit	the Holy Spirit
Rom. xv. 19.	Pneumatou Theou	Spirit of God	Holy Ghost
Eph. v. 9.	Pneumatou	Spirit	Light
Heb. ix. 14.	Pneumatou aioneou	Eternal Spirit	Holy Ghost
1 John v. 6.	Pneuma	Spirit	Christ

Fourth. The Rhemish translators have deliberately omitted a great many parts of the sacred text. The wickedness of this conduct is so clearly manifest, that no remarks are required to explain it. Every one acquainted with the Scriptures must know, that God commanded the children of Israel to keep his word, as he had delivered it to them, without either adding to it, or diminishing aught from it. Deut. iv. 2. In the Revelation of St. John (xxii. 19,) it is declared that, 'if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.' In the face of all this, the Popish translators have unblushingly suppressed more than one hundred parts of the original text, which they never brought to view in the English translation. If this is not taking away the words of the prophesy, it is hard to know what is, and if the Rhemish translators have not incurred the punishment consequent on such conduct, it is hard to know who has. Every man, whether Papist or Protestant, should examine this matter and judge for himself in this case, as every man must give an account of himself to God at the last day. The reader may see *fifty* of those passages, omitted in the Rhemish Testament, which I have cited below as a sample.

Texts omitted by the Catholics.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	vi. 13.	Hoti sou estin he basileia, kai he dunamis, kai he doxa, eis tous aionas.	For thine is the kingdom, and the power, and the glory for ever.	
"	xxiii. 8.	ho Christos.	Christ.	
"	xxv. 13.	En he ho whios tou anthropou erchetai.	Wherein the Son of man cometh.	
Mark	vi. 11.	Amen lego hunain anektoteron estai Sodomois e Gomorrois enkemera krioseos, e te polei ekeine.	Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.	
"	x. 29.	e gunaika.	or wife.	
"	xi. 1.	eis Bethphage.	unto Bethphage.	
"	" 10.	en onomati Kurion.	in the name of the Lord.	
"	xii. 14.	to rethen hupo Daniel tou prophetou.	spoken by Daniel, the prophet.	
Luke	iv. 33.	pneuma.	spirit.	
"	ix. 54.	hos kai Elias poiesce.	even as Elias did.	

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Luke	xi. 44.	Grammateis kai Pharisaioi, hupokritai.	Scribes and Pharisees, hypocrites.	
"	xxiv. 1.	kai tines sun autais.	and certain with them.	
John	iv. 42.	ho Christos.	the Christ.	
	xiii. 3.	Iesous.	Jesus.	
Acts	iv. 8.	tou Israel.	of Israel.	
"	vi. 13.	blasphema.	blasphemous.	
"	vii. 30.	Kuriou.	of the Lord.	
"	" 37.	Kurios.	Lord.	
"	xi. 28.	Kaisaros.	Cesar.	
"	xv. 24.	legontes peritemnesthai, kai terein ton nomon.	saying ye must be circumcised and keep the law.	
"	xvi. 31.	Christon.	Christ.	
"	xviii. 21.	Dei me pantos ten heorten ten erchomenen poiesai eis Hierosoluma.	I must by all means keep this feast that cometh in Jerusalem.	
"	xix. 4.	Christon.	Christ.	
"	" 10.	Iesou.	Jesus.	
"	xxiii. 9.	theomachomen.	let us not fight against God.	
"	xxvi. 7.	Agrippa.	Agrippa.	
Rom.	i. 16.	tou Christou.	of Christ.	
"	viii. 1.	alla kata pneuma.	but after the Spirit.	
"	ix. 32.	nomou.	of the law.	
"	xi. 6.	Ei de ex ergon, ouk eti esti charis, epei to ergon ouk eti estin ergon.	But if it be of works, then it is no grace; otherwise, work is no more work.	
1 Cor.	x. 28.	tou gar Kuriou he ge, kai to pleroma autes.	for the earth is the Lord's, and the fullness thereof.	
"	xv. 47.	ho Kurios.	the Lord.	
2 Cor.	iv. 14.	Kurion.	Lord.	
Gal.	iii. 17.	eis Christon.	in Christ.	
"	iv. 7.	dia Christou.	through Christ.	
Eph.	iii. 9.	dia Iesou Christou.	by Jesus Christ.	
1 Tim.	i. 1.	Kuriou.	Lord.	
"	" 17.	sopho.	wise.	
"	ii. 7.	en Christo.	in Christ.	
Tit.	i. 4.	Kuriou.	Lord.	
Heb.	iii. 1.	Christon.	Christ.	
"	xii. 20.	e bolidi katatoxeuthesetai.	or thrust through with a dart.	
"	" 23.	Panegurei.	general assembly.	
2 Pet.	ii. 11.	para Kurio.	before the Lord.	
1 John	iv. 3.	Christon en sarki eleluthota.	Christ is come in the flesh.	

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Rev.	i. 9.	Christou.	Christ.	
"	" 11.	Ego eimi to A kai to O ho protos kai ho eskatos.	I am Alpha and Omega, the first and the last.	
"	ii. 9.	ta erga.	works.	
"	" 14.	eidolothuta.	things sacrificed to idols.	

We have been frequently told by the illiterate Romanists, that the Protestant scriptures do not contain all the word of God. This is an absolute falsehood. But the Rhemish Testament does not contain all the original text, as is manifest from the quotations above. Will any Popish priest tell me why these parts of scripture were omitted in the Catholic Testament, and why an imperfect copy is circulated among the American Catholics, instead of a genuine copy? Will American citizens suffer themselves to be gulled in this manner by their priests?

Fifth. The Popish translators have added a great many things which are not contained in the original text. They have mingled their own words with the words of the Holy Ghost, and served all up in one mass, and endeavoured to palm it upon the world as the immaculate word of God. How awfully is the common English reader deceived by that church which pretends to be infallible, and professes to have the exclusive keeping of the word of God! He receives with a docile disposition, all her declarations respecting these matters, and takes the Rhemish Testament to be what the title page professes, and is not aware that it contains numerous additions which have been foisted in by crafty and designing men, for the purpose of accomplishing base motives and secular purposes. Nor can any mere English scholar living know which part is the word of God, and which the word of man. The laity in the Papal church are left to wander in the mists of darkness and confusion on this subject. If they reject the Rhemish Testament totally, they reject the best substitute they have for the word of God. If they receive it throughout, they fall into a palpable error, by attaching such veneration to this heterogeneous mass, as should belong exclusively to the pure word of God. And it is impossible for them ever to discriminate between the good and the bad, so as to separate the one from the other. 'Add thou not to his word' said Agur, 'lest he reprove thee, and thou be found a liar.' Prov. xxx. 6. The apostle John has said, 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' Rev. xxii. 18. The reader may see *fifty* of these human inventions below, which are found in the Rhemish Testament, but do not occur either in the original Greek, or the Protestant translation.

Texts added by the Catholics.

Matth. vii. 29. and Pharisees——xxvii. 5. with an halter
——Mark xiv. 61. God——Luke xii. 31. and his justice——
xxiv. 36. It is I, fear not——John v. 4. of the Lord——xi. 45.
and Martha——Acts i. 18. being hanged——ii. 45. in Jerusa-

lem, and there was great fear in all——iv. 25. in the Holy Ghost——iv. 33. Christ——v. 15. and they might be delivered from their infirmities——vii. 59. in the Lord——x. 11. from heaven——x. 48. Jesus Christ——xv. 41. commanding them to keep the precepts of the Apostles and Ancients——xviii. 4. bringing in the name of the Lord Jesus——xix. 9. Lord——xx. 23. at Jerusalem——xxiii. 25. For he feared lest perhaps the Jews might take him away by force and kill him, and should afterward be slandered as if he was to take money——Rom. i. 18 of God——iii. 26. Christ——iv. 5, according to the purpose of the grace of God——iv. 24. Christ——viii. 11. Jesus——xv. 9. O Lord——xvi. Jesus——1 Cor. iii. 13. of the Lord——iv. 17. Jesus——v. 5. Christ——xvi. 19. with whom I lodge——2 Cor. i. 14. Christ——ii. 14. Jesus——Phil. 1. 5. of Christ i. 14. of God——iii. 9. Jesus——Col. i. 2. Jesus——i. 12. God——ii. 2. Jesus——iii. 17. Christ——iii. 25. with God——iv. 12. Jesus——1 Thes. ii. 16. of God——1 Tim. i. 13. of God——2 Tim. ii. 8. Lord——1 Pet. iii. 22. swallowing down death that we might be made heirs of life everlasting——Jude 24. in the coming of our Lord Jesus Christ——25. through Jesus Christ our Lord * * * before all ages——Rev. v. 14. on their faces——ix. 11. in Latin *exterminans* (that is destroyer.)

What particular object the translators intended to accomplish by these interpolations is hard to say; and why they are allowed by the Romish hierarchy to remain, is still more difficult to comprehend.

Sixth. The Rhemish Doctors have fraudulently translated a great number of texts for the purpose of sustaining the false doctrines of Romanism. To illustrate the truth of this declaration, and give the reader a just idea of the perfidious conduct of the Rhemish divines, it will be necessary to quote frequently the same word both from the original and the English translations. While I attend to this, I shall make such remarks as will have a tendency to illustrate the subject.

1. The reader, by carefully consulting 1 Cor. i. 12. and comparing it with the fourth verse of the third chapter of the same epistle, will, at once, perceive how severely St. Paul reprimanded the members of the Corinthian church for professing to belong to any particular apostle. Now the church of Rome conducts herself in the same manner precisely, with those factions blamed by the apostle at Corinth. In the decrees of her councils, the Bulls of her Popes, and in all her Formularies, she professes, in the strongest terms, to be of Peter. The Rhemish translators, seeing how accrimoniously the apostle censured the Corinthians, and, at the same time, perceiving the church of Rome equally reprehensible, as being guilty of the same crime, have deceitfully changed the Greek adjective '*sarkikoi*' *carnal*, into the English substantive *men*; and thereby made the apostle say 'are ye not *men*,' in the place of 'are ye not *carnal*.' On all other occasions they gave the true signification of the word. I shall cite this word in all the places where it occurs in the Greek with its corresponding words in the two translations, by which the reader will see the justice of my remarks.

		Greek.	Protestant.	Rhemish.
Rom. vii.	14.	sarkikos	carnal	carnal
"	xv. 27.	sarkikois	carnal	carnal
1 Cor. iii.	1.	sarkikois	carnal	carnal
"	" 3.	sarkikoi	carnal	carnal
"	" "	sarkikoi	carnal	carnal
"	" 4.	sarkikoi	carnal	men
"	ix. 11.	sarkika	carnal	carnal
2 Cor. i.	12.	sarkike	fleshly	carnal
"	x. 4.	sarkika	carnal	carnal
Heb. vii.	16.	sarkikes	carnal	carnal
1 Pet. ii.	11.	sarkikon	fleshly	carnal

From the above we find the adjective 'sarkikos' *carnal*, occurs in the Greek text eleven times, and is in the Protestant version nine times rendered '*carnal*' and twice '*fleshly*' which is precisely the same in signification. In the Rhemish version it is ten times translated '*carnal*' and one time '*men*' which can be nothing but a wilful fraud designed to deceive the unlearned.

2. The doctrine of *penance* has been a subject of violent disputation between Protestants and Roman Catholics. The latter, by translating the Greek noun *metanoia* and the verb *metanoceo*, by the English word *penance*, have given great offence to the former. It is therefore necessary to be particular in the examination of this subject. The noun is derived from the verb. Concerning the derivation of the verb, the learned are not exactly agreed; however, it appears to me, that there are only three derivations of any note, proposed, which, though somewhat different, have tolerably near the same signification. *Metanoceo* is said to be derived 1. from *meta*, *after*, and *noein*, *to understand*. 2. From *meta* *after*, and *anoia* *madness*. 3. From *meta* *after*, and *noeo* *to think*. The word has the following significations: 1. A change of mind. 2. A becoming wise after a fact is committed. 3. A change of mind or sentiment from evil to good, so as to influence one's subsequent behaviour for the better. After an impartial investigation of this subject, I am firmly of the opinion there is no one word in all the English language better calculated to express the true sense of the original word, than that which is employed by the Protestant translators. The word *penance* which is used by the Rhemists does not express the true signification of the Greek. For the Greek word, in every case, and under every circumstance, relates to an internal operation of the mind; whereas, the word *penance* is always significant of an external and corporeal work of the body. The object which the Rhemish translators had in view, in presenting this literary fraud to the world was, the establishment of the ridiculously absurd doctrine, that *penance* is a divinely instituted sacrament. In what a ludicrous point of view have they placed the holy apostle Peter by their false translations? In Acts ii. 38, he is represented as foolishly insisting on the Jews to receive the sacrament of *penance* before they receive the introductory sacrament of baptism! I shall cite all the places where the noun and verb occur with their corresponding English words in both versions to enable the reader to form a correct view of the whole subject.

The noun metanoia.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth. iii.	8.	metanoias	repentance	penance
" "	11.	metanoian	repentance	penance
" ix.	13.	metanoian	repentance	
Mark i.	4.	metanoias	repentance	penance
" ii.	17.	metanoian	repentance	
Luke iii.	3.	metanoias	repentance	penance
" "	8.	metanoias	repentance	penance
" v.	32.	metanoian	repentance	penance
" xv.	7.	metanoias	repentance	penance
" xxiv.	47.	metanoian	repentance	penance
Acts v.	31.	metanoian	repentance	penitence
" xi.	18.	metanoian	repentance	repentance
" xiii.	24.	metanoias	repentance	penance
" xix.	4.	metanoias	repentance	penance
" xx.	21.	metanoian	repentance	penance
" xxvi.	29.	metanoias	repentance	penance
Rom. ii.	4.	metanoian	repentance	penance
2 Cor. vii.	9.	metanoian	repentance	penance
" "	10.	metanoian	repentance	penance
2 Tim. ii.	25.	metanoian	repentance	repentance
Heb. vi.	1.	metanoias	repentance	penance
" "	6.	metanoian	repentance	penance
" xii.	17.	metanoias	repentance	repentance
2 Pet. iii.	9.	metanoian	repentance	penance

The noun *metanoia*, according to this view, occurs *twenty-four* times in the Greek text, and is uniformly translated *repentance* in the Protestant testament. But in the Rhemish version it is *eighteen* times rendered *penance*, *three* times *repentance*, one time *penitence*, and *twice* omitted.

The verb metanoeo.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth. iii.	2.	metanœite	repent	penance
" iv.	17.	metanœite	repent	penance
" xi.	20.	metanœsan	repented	penance
" "	21.	metanœsan	repented	penance
" xii.	41.	metanœsan	repented	penance
Mark. i.	15.	metanœite	repent	repent
" vi.	12.	metanœsosi	repent	penance
Luke x.	13.	metanœsan	repented	penance
" xi.	32.	metanœsan	repented	penance
" xiii.	3.	metanœte	repent	penance
" "	5.	metanœte	repent	penance
" xv.	7.	metanountai	repenteth	penance
" "	10.	metanounti	repenteth	penance
" xvi.	30.	metanœsousin	repent	penance
" xvii.	3.	metanœse	repent	penance
" "	4.	metanoo	repent	repent
Acts ii.	38.	metanœsate	repent	penance
" iii.	19.	metanœsate	repent	be penitent

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Acts viii. 22.	metanoeson	repent	penance
" xvii. 30.	metanoein	repent	penance
" xxvi. 20.	metanoein	repent	penance
2 Cor. xii. 21.	metanoesanton	repented	penance
Rev. ii. 5.	metanoeson	repent	penance
" " "	metanoeses	repent	penance
" " 16.	metanoeson	repent	penance
" " 21.	metanoese	repent	penance
" " "	metanoesen	repented	repent
" " 22.	metanoesosin	repent	penance
" iii. 3.	metanoeson	repent	penance
" " 19.	metanoeson	repent	penance
" ix. 20.	metanoesan	repented	penance
" " 21.	metenoesan	repented	penance
" xvi. 9.	metenoesan	repented	penance
" " 11.	metenoesan	repented	penance

This verb occurs *thirty-four* times in the original, and is always rendered *repent*, *repented* and *repenteth* in the Protestant version, while it is translated in the Popish version *thirty* times *penance*, *three* times *repent*, and *once* penitent.

From the foregoing representation it may be seen that the original word, in its various forms, occurs *fifty eight* times in the New Testament. The Rhemists have translated it *forty-eight* times *penance*, *three* times *repentance*, *three* times *repent*, *one* time *penitent*, and in *two* places suppressed it. Now the Romanists believe the Protestants either to be right or wrong in their explanation of this word. If they believe them right why contend so violently with them and say they are in error? If they believe them wrong why do they translate the same word as the Protestants do? To these interrogations I wish to see as many public answers by some of the Popish priests. But the whole mystery lies here, the Council of Trent, which the Papists believe to be infallible in all its decisions, has expressly decreed (sess. 14. can. I.) that every one is accused who shall affirm that penance is not truly and properly a sacrament instituted by Christ. Therefore the cause of these horrid perversions is obvious, namely, the support of the detestible Council of Trent in its claim to infallibility.

2. The Romanists tell us there is only one true church on earth, out of which there is no salvation, and this they say, is the Holy Roman Catholic church, with the Pope at her head. In order, probably, to establish this notion the translators had recourse to a fraudulent translation of the original plural word *ekklesiai* churches, which they rendered by the singular word *church*. What length they expected to carry their point by *two* solitary perversions is not easily determined; especially, as the plurality of churches is so clearly and fully established in Rev. i. 4, 11, 20. and in many other places besides, as almost to preclude the possibility of perversion. They can never shew from the sacred scriptures that the Greek word

means the clergy exclusively. The only significations which an unprejudiced reader can attach to the word *ekklesia* church, as found in the New Testament, are 1. A political assembly. 2. An assembly of christians, who have congregated themselves to worship God; agreeably to this view the Greek word, in the plural form occurs *thirty-three* times in the original text. 3. All the redeemed among mankind of every nation, kindred and tongue, in the whole world. The following are the two errors referred to.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Acts ix. 31.	ekklesiai	churches	church
1 Cor. xi. 16.	ekklesiai	churches	church

4. The Rhemish translators, in order to establish the arrogant claims of power over the faith and conscience of men, assumed by the Popish clergy, have unjustly translated the first clause of Heb. xiii. 17. by rendering it '*Obe your prelates.*' Now, I absolutely deny without fear of successful contradiction that the word *hegoumenos* means prelate, as they have rendered it in ver. 7, 17, and 24. The word appears to be derived from *ago* to bring, and should certainly be translated guide or leader. Prelacy, as it is held by the Romish Hierarchy, receives no support from this text. Our blessed Lord absolutely forbid the supremacy of one apostle over another, in the christian church; and while he reserved that quality exclusively to himself, he taught them to regard each other as brethren. The Greek words *diakonos* and *episkopos* have been thought sufficient to authorize the unlimited power of the Roman bishops. But I will venture to affirm that whoever will take the trouble to examine the derivation and signification of these words, will be fully convinced that no such idea was ever intended by the inspired writers. The word *diakonos* simply signifies a servant, a butler or waiter at table; and commonly a minister who serves in the church of God, by preaching, taking care of the poor, or by attending to other ecclesiastical affairs. *Episkopos* is derived from *epi upon, over, or in,* and *eskopa* perf. mid. of *skeptomai* to look, and signifies an *overseer* or *inspector*. No man can prove, either from these terms, or from any other part of Divine revelation, that he has any right to make laws regarding matters of faith and publish them to the world as binding on the conscience. This conduct of the Roman church is fraught with evils of the most baneful description. It interferes with the regal authority of Jesus Christ, the true head of the church, cherishes pride and insolence in the Popes, and contributes to waste and destroy the peace and happiness of the church of God.

5. In the year 1551, the famous, or rather infamous Council of Trent decreed, (Sess. 7. can. 1.) that matrimony was a divinely instituted sacrament which communicated grace to the soul, and at the same time delivered over to the devil and eternal fire all that should attempt to question or deny the validity of their decree. The same council, it is to be remembered, decreed, in reference to the Popish clergy, that it was better to live without this means of grace than possess it! Although the Rhemists tell us in the title page that they diligently compared the translation with the original Greek, they have erroneously translated Eph. v. 32. apparently for no other pur-

pose but to establish the ridiculous and absurd dogma of the church that matrimony is a sacrament. For, instead of following the Greek text, '*To musterion touto mega estin,*' '*This is a great mystery,*' as it is in the Protestant version, they followed the corrupt Latin Vulgate where the text stands thus: '*Sacramentum hoc magnum est,*' '*This is a great sacrament.*' The word *musterion* occurs twenty-seven times in the Greek text, and is invariably rendered mystery, by the Protestant translators. And, where the Rhemists had no diabolical object to accomplish by perverting the word, they invariably translated it mystery also, according to its true signification. There is no shadow of proof in all the holy scriptures, that marriage is a sacrament, only what is drawn from the fraudulent translation of *musterion* in the text in question. To illustrate these remarks I shall cite the word in five places, by which the reader will see this barefaced fraud.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Mark. iv. 11.	musterion.	mystery.	mystery.
1 Cor. xv. 51.	musterion.	mystery.	mystery.
Eph. v. 32.	musterion.	mystery.	sacrament.
" vi. 17.	musterion.	mystery.	mystery.
Col. i. 26.	musterion.	mystery.	mystery.

6. The celibacy of the Romish priesthood is a novel doctrine, not only unprecedented in the primitive church, and unwarranted by divine revelation, but contrary to the sentiments of St. Paul, delivered in 1 Cor. ix. 5; "Have we not power?" said he "to lead about a sister, a wife, as well as other apostles." His meaning is this; he and all other ministers of the gospel had a right, derived from God, from the universal laws of nature, and from the freedom and liberty of the Gospel, to marry wives among those of their own religious sentiments, and bring them about wherever they travelled. The Romanists, to evade the force and conceal the meaning of this text, which is decidedly against clerical celibacy, have rendered it thus: "Have we not power to carry about a woman, a sister, as well as the rest of the apostles." In an expository note, appended to this text in the Philadelphia edition, we are informed that the Protestants have corrupted this text by translating the Greek word *gunaika* "wife" instead of *woman*, and that St. Paul intended no more than to say he had power to bring about a woman as a servant, to minister to his necessities. Now, how an unmarried man could bring about with him, either a single woman, or another man's wife without giving the enemies of the gospel, an occasion to blaspheme, I know not. It is really astonishing how the Papists could have the effrontery to mistranslate the text and tell us we corrupted it, while they, at the same time translate the same word *seventy-six* times as we have done. Now, either the word *gune* should be translated wife, or it should not. If it should, they have malevolently slandered us. If it should not; they have fraudulently translated it in seventy-six places. Let the Romanists take which side they please, and they are fairly refuted. Neither assertions nor sophistry will conceal their absurdities and falsehoods when brought to the standard of truth and reason. The text under consideration, it is to be remembered, is in the reference table affixed to the Rhemish Testament, put on the list of those cor-

rupted by Protestants; this is done merely to cast dust in the eyes of the illiterate Protestants. The following comparison will shew how variously they have translated this word.

	<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth. v. 31.	gunaika	wife	wife
" xiv. 3.	gunaika	wife	wife
1 Cor. ix. 5.	gunaika	wife	woman
Eph. v. 31.	gunaika	wife	wife
1 Tim. iii. 2.	gunaikos	wife	wife
" " 11.	gunaikas	wives	women
1 Pet. iii. 7.	gunaikeio	wife	woman*
Rev. xxi. 9.	gunaika	wife	wife

7. The reading of first Corinthians xi. 27, according to the Protestant version is as follows: "Whosoever shall eat this bread, *and* drink this cup of the Lord unworthily." In the Rhemish translation it stands thus: "Whosoever shall eat this bread *or* drink this chalice of the Lord unworthily." In an explanatory note affixed to this verse, the Protestants are charged with having wilfully corrupted the text, by translating it "*and drink*" contrary to the original *e pine* "*or drink*." This text, as well as the last, is put on the list of heretical corruptions in Mr. Cumiskey's reference table. The author of the note on the passage, either through the heat of his pious zeal to confute heretics, or through the enormity of his ignorance happened to misquote the original Greek. But of this I wish to take no advantage. The Rhemish translation and the explanatory note were evidently intended to countenance the unscriptural doctrine of communion in one kind, as maintained in the Roman Church. Notwithstanding the apparent severity of the charges against the Protestants of falsehood, concerning this text, there are three ways, at least, of answering them, and vindicating the present reading of the Protestant version. 1. Should we grant the Papists all they desire, their doctrine of communion in one kind would gain no support whatever by the concession, nor would our's suffer any loss, as the matter is unequivocally decided in our favour in the preceding and subsequent verses; where, in the Greek text, the Latin Vulgate, and the Rhemish Testament, eating and drinking are connected by a copulative conjunction. 2. Though *e pine* "*or drink*," be admitted as the reading of the common Greek text; the *Alexandrian*, *Cambridge*, and *two later manuscripts* read *kai pine* "*and drink*." And this reading is supported by the *first Syriac* version and the *margin* of the *second*; and by the *Arabic*, *Ethiopic*, and *Coptic* versions. Several *Manuscripts* and *versions* of the *Vulgate* read *et, and*, particularly, one in the *Polyglott Bible*, sanctioned by Pope Leo X. Hence, I think it obvious that *e* in the Greek, and *rel*, in the Latin Vulgate are errors which have either crept into the text by the carelessness of the transcribers, or been foisted in by the Church of Rome for a pretext to withhold the wine from the laity in the sacrament. The latter, however, appears to be the true state of the case, as being more agreeable to the spirit

*Dublin edit. 1820, has female.

and conduct of Popery.* Almost all the respectable Manuscripts and Versions in the world sanction the present reading of the Protestant version. For further criticism on this subject the reader is referred to *Wetstein, Griesbach, Macknight, Parkhurst, and Dr. Clarke.* But 3. The whole error alleged against the Protestants, consists in translating the Greek conjunction *e* by the English copulative conjunction *and*. Now, if this be an erroneous translation, the Catholics themselves are highly reprehensible as they have done the same thing in numerous instances. The Protestants are either right or wrong in rendering *e* by *and*. If they are right, the Papists are wrong in falsely accusing them. If they are wrong, the Papists are wrong in doing precisely the same thing, so they are at perfect liberty to take which side of the question they please, and try if they can extricate themselves. In the following places the Catholics translate *e* by *and*, and not by *or*: Mark iii. 33. iv. 17. Luke ix. 25. xvii. 23. Acts x. 14. xix. 12.

8. It is well known that the Romanists pay divine honour and worship to the Virgin Mary.† Whoever has taken the pains to examine

*A certain priest in Spain, some years ago, being employed by the inquisitors to prepare for the press, the writings of several of the fathers of the primitive church, by expunging every sentence that might militate against the false doctrines of Popery, was so afflicted in his conscience, that, for almost a whole year, he could get no rest day nor night. At length he came to the conclusion that the church which required such deception to support it could not be the church of Christ. Soon after he abjured her errors and embraced the Protestant religion. (*See the Protestant Layman Belfast edit. 1827.*) The Catholics, ever since the Reformation, have been in the habit of fraudulently altering the writings of the early fathers so as to make them sanction the present errors of the church of Rome. I have collected several sentences from *Austin, Chrysostom, Hilary, Ambrose, Jerome and Basil* which have been erased as heretical, by the church of Rome. Dr. Nash, a minister of the Episcopal Protestant church and fellow of Trinity college, Dublin, Ireland, examined all the quotations from the Fathers, made by Dr. Milner in his "End of Controversy" and found that some of them were audacious forgeries, and all the rest distorted passages, some by placing a period where a comma had been, others by taking a part of a sentence instead of the whole, and others by other fraudulent means, so that, there is not one true or faithful quotation from the Fathers in all the book. This is the book, it is to be recollected, out of which the Catholics draw all their armour to fight the Protestants.

I shall only mention one literary fraud more. The Council of *Laodicea* decreed that, "We ought not to forsake the Church of God, and depart aside, and invoke angels."

The Romanists, to evade the force of this decree which is directly against the idolatry of the Popish religion, had the effrontery to change the word *Angelous*, "*angels*," into *Angulos* "*corners*," as if the Synod had decreed that we should not worship corners! This change was not made till after Pope *Adrian's* time; for he read it angels.

†In the Litany of Loretto, the Virgin Mary is addressed in the following language: "Holy Mary—Mother of God—Virgin of virgins—Mother of Divine Grace—Mother of our Creator—Venerable Virgin—Mirror of Justice—Seat of Wisdom—Cause of our Joy—Tower of David—Tower of Ivory—House of God—Ark of the Covenant—Gate of Heaven—Morning Star—Health of the Weak—Comfort of the Afflicted—Refuge of Sinners—Help of Christians; pray for us." It may be easily perceived, that most of these

their Catechisms, Formularies, and Devotional Books, must be aware that she is not only regarded as an advocate with God, but is addressed in prayer as the giver of all good. Many of those titles are given to her that belong exclusively to the true God. How often do we find her addressed in language which cannot be ascribed to any creature without the highest degree of idolatry and blasphemy! To render this idolatrous practice somewhat plausible, and exhibit it as a scriptural doctrine, the Rhemists have given a corrupt translation of the phrase, "Ti emoi kai soi," in John ii. 4. For instead of rendering it, "What have I to do with thee," as was their uniform practice, they have translated it, "What is *that* to me and to thee." The accomplishment of two objects appears to have been intended by this translation. 1. To evade the harshness of the reprimand which our blessed Saviour gave to his mother, when she interfered with his Mediatorial office. 2. To set her on an equal footing, in some respects, with our Gracious Redeemer, that she might be the more readily acknowledged as an object of religious worship. It is worthy of remark, that the Rhemists charge the Protestants with perverting this text, while they are silent respecting every other passage where this phrase occurs. That they have no ground to charge the Protestants with fraud, in this matter, and that the Protestants have good ground for charging them with fraud, will be manifest to every one who will maturely examine the subject. And to assist the reader in

titles belong to the Supreme God, and cannot be given to any creature without incurring the guilt of idolatry. In the Mass Book (*Paris edit.* 1634,) the Virgin is addressed thus: "Oh Empress and our most kind Lady, by the authority of a mother, command thy most beloved Son." In the Psalter approved by the doctors of the *Sorbonne*, I find the following prayer to the Virgin Mary: "My only Saviour my lips are bound to publish no other praises but thine. By thee, the head of the Serpent hath been bruised, the world repaired, thy power is boundless. Unto thee I confess my sins, into thy hands I commend my soul. Come unto Mary, ye who have thirst, pray unto her that with her water she may wash away the filthiness of your sins." In the Garden of the soul, a Popish Manual circulated in England, and highly recommended by the Right Rev. Dr. T. Smith, I find the following prayer addressed to the Virgin Mary (*page 134. Manchester edit.* 1822) "O Holy Mary succour the miserable, help the faint hearted, comfort the afflicted; pray for the people, intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help who celebrate thy holy commemoration." In the Path to Paradise, a devotional book in circulation among the Irish Catholics (*page 38, Dublin edit.* 1827,) the following prayer is addressed to the Virgin Mary: "We fly to thy patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin." This prayer is to be found in almost all the Manuals and Prayer Books in circulation throughout the United States. The short catechism, published in Baltimore, for the Catholics of the United States, contains (*page 4,*) the following remarkable declaration: "O holy Virgin! I put myself under thy protection, and beg the help of thy prayers." From the preceding extracts we discover that the Catholics of Europe and America, look upon the Virgin Mary as the dispenser of all spiritual and heavenly gifts; and as such, pay to her that honor and respect which are due to the true God alone. These prayers and supplications which are daily offered up to her by thousands of infatuated enthusiasts, are sufficiently blasphemous and idolatrous to chill the blood in the veins of all who know the holy scriptures, or have any knowledge of the true God. O blessed Creator! how is thy name daily blasphemed, and thine honor given to a creature!!

this, I shall lay before him all the places where the phrase occurs in the original, with its renderings in the two translations. They are as follows:

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	viii. 29.	Ti hemin kai soi.	What have we to do with thee.	What have we to do with thee.
Mark	i. 24.	Ti hemin kai soi.	What have we to do with thee.	What have we to do with thee.
"	v. 7.	Ti emoi kai soi.	What have I to do with thee.	What have I to do with thee.
Luke	iv. 34.	Ti hemin kai soi.	What have we to do with thee.	What have we to do with thee.
"	viii. 28.	Ti emoi kai soi.	What have I to do with thee.	What have I to do with thee.
John	ii. 4.	Ti emoi kai soi.	What have I to do with thee.	<i>What is that to me and to thee.</i>

From the foregoing view it may be seen, that the Protestants translate this phrase, in all cases and under all circumstances, precisely the same way; and the Rhemists follow the Protestants, in five cases out of six. Now, if one party have any cause to find fault with the other, certainly the Protestants have cause to censure the Catholics. If the Protestants are right, the Rhemists are wrong in John ii. 4. And if the Protestants are wrong, the Rhemists are wrong also in five instances out of six, because they use the same words employed by the former. This conclusion must appear unavoidable to every unprejudiced examiner of truth.

9. The worship of images was first established in the Church of Rome, in the year 787, by a decree of the second general Council of Nice. Ever since that time, this wicked practice has been carried on, in all countries wherever Popery had any influence. This practice, though evidently contrary both to the letter and the spirit of the whole revelation of God is in high repute among the devout Romanists. Images of wood and metal are regarded as being of the highest importance in their devotional exercises.* That this species

*On the subject of image worship the Bible is clear, full, and express in general, and particularly so in the following instances: *Exod. xx. 4, 5.* "Thou shalt not make unto thee any graven image or the likeness of any thing that is in heaven above, or that is in the earth beneath or that in the water under the earth; thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God." *Lev. xxvi. 1.* "You shall make you no idols, nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land to bow down unto it: for I am the Lord your God." (*See Deut. iv. 15, 16; Acts xvii. 29; 1 John v. 21.*) Notwithstanding the positiveness with which the worship of images is condemned by these scriptures, the Church of Rome holds this practice as a necessary part of true religion, as appears by the following extracts taken from her accredited formularies. The Council of Trent decreed (*sess. 13. cap. 5.*) that "The images of Christ, the Virgin Mary, and of other saints are especially to be had and kept in churches, and due honour and veneration are to be given to them." The twenty-first article of the creed of Pope Pius iv. is as follows: "I do firmly believe that the images of Christ, of the blessed Virgin the Mother of God, and of other saints ought to be

of idolatry might appear to derive some support from the example of the patriarch Jacob, the Rhemish translators have given a fraudulent version of Heb. xi. 21. By suppressing the Greek preposition *epi*, "upon" they make the text read thus: "*By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped the top of his rod,*" instead of, "And worshipped *upon* the top of his staff" ac-

had and retained, and that due honor and veneration ought to be paid to them." If any one be at a loss to know whether the honour and veneration of images, mean the worship of images or not, he may have all his doubts solved if he will only examine a little work called "A Net for the Fishers of men," printed and sold by Eugene Cummiskey of Philadelphia. In the fortieth page of this contemptible publication, the following words stand as the heading of a paragraph: "The worshipping of angels and Holy Images vindicated by the most solid texts of Scripture." Will any papist have the effrontery to say that images are not worshipped in the Church of Rome while this vulgar publication is circulated through the United States by a priest for the propagation of the Catholic faith? The second Council of Nice (*Art. 7th cited by Faber Diff. of Rom. p. 280.*) use the following language regarding the worship of the cross: "Thy cross O Lord we adore, and we adore the spear which pierced the vivifying side of thy goodness." In the service appointed for the two festivals, instituted to the honour of the cross, (*Rom. Brev. pp. 609, 612.*) I find the following language: "Hail! O cross our only hope in this paschal festivity; bring to the pious an increase of righteousness and to sinners grant pardon of their sins."—"O cross! more splendid than all the stars; celebrated in the world; much beloved by men, more holy than all * * * save this congregation, here present, assembled this day to thy praise."—"Thy cross we adore O Lord."—"O venerable cross, who hast brought salvation to the world, with what praises shall we extol thee, because thou hast prepared for us heavenly life." Thomas Aquinas, a writer of great celebrity in the Church of Rome, says (*Part. iii. Q. 25*) "The image of Christ is to be adored with the same manner of worship as Christ himself would be if personally present." Again, "does the believer" (meaning the Roman Catholic) "suffer? He prays to his little image, and he is comforted." Chateaubriand—*Genie du Christ t. ii. 334.* I shall make no more quotations on this revolting subject; those which I have already made, are amply sufficient to shew that the Catholics address dumb idols in all the varied forms of adoration in which we are accustomed to address the Deity. The cross is praised for having, as a tree, borne the body of our Lord; it is implored to give pardon to the guilty, increase of grace to the justified; and it is specially intreated to save the congregation assembled for its praise! If this is not palpable idolatry, it is difficult to know what is, as no Hindoo, Barbarian or Hottentot ever exhibited clearer marks of it.

The second commandment which expressly forbids the making and worshipping of images, was, by order of Pope Pius V. left out of the office of the Virgin Mary, printed at Salamanca, in 1588. It was also omitted in the English office at Antwerp, in 1653. It is wanting in Butler's Catechism which was printed in Dublin 1811, and in James Cunningham's edition of it for the United States, printed in New York 1822. It is wanting also in Rely's printed in Monaghan, Ireland, 1827. This commandment by having a place in the Catechisms, would open the eyes of the illiterate Romanists, to see the idolatrous nature of their religion. But to prevent this it has been erased from the Decalogue, and the tenth divided into two, that the number ten might still be retained, to deceive the unlearned. In England, the Romanists were so pressed on this subject, by the controversies of the Protestants, that they were obliged to admit it, and accordingly it appeared in the abridgement of the Trent Catechism, printed in London in 1811. Hence it appears that the Catholics can vary their doctrines to suit the various circumstances of the times.

To evade the charge of idolatry, brought against the Church of Rome

according to the original text. The Romanists, not content with a wilful perversion of the text, have, in a note appended to this verse, charged the Protestants with corrupting it. This is a degree of audacity and insolence not to be paralleled in any other set of men on earth. Where these gentlemen had no false doctrine to obtrude on the world by sophistry and artifice, they gave this preposition its own weight and signification as may be seen by the following examples:

by the Protestants, the Romanists have recourse to a superior worship of God, which they call *Latria*; and an inferior worship by them termed *Dulia* which they pay to saints, to relics, to images and to the cross. But to this it may be replied. 1. The nature of religious worship is such, that it will not admit of such nice philosophical distinctions as these. 2. These curious distinctions could not possibly be understood or observed by the generality of mankind for whose advantage the Christian religion was instituted by God. 3. The Romanists themselves are not agreed concerning the distinction between *Latria*, or Supreme worship and *Dulia*, or inferior worship. Some of their most eminent Doctors deny that there is any difference between the two words, and affirm that it is the same virtue, or principle of Religion, which is expressed by both. I desire therefore that all Protestants may be excused for not interfering with these bewildering distinctions till the Catholic Theologians shall have come to a better agreement among themselves concerning this subject. 4. It cannot be shewn that the Scriptures mention any such difference between *superior* and *inferior* worship. 5. The words *Latria* and *Dulia* are two Greek derivatives and are indiscriminately used by the inspired writers to express the worship of the true God. To make this evident I shall refer to all the places in the New Testament where the words are used.

The noun *latreia*, from which the word *Latria* is taken, is from the verb *latreuo*. It is always translated *service*, and relates to God in every case. It occurs in the following five places only in the New Testament, which the reader may consult. John xvi. 2; Rom. ix. 4; xii. 1; Heb. ix. 1, 6.

The verb *latreuo* is derived from *la* *very much*, and *treo* *to tremble*, and signifies to serve, in general. It occurs twenty-one times in the New Testament, and is *once* translated *offered*, *once service*, *once serving*, *twice worship* and *sixteen* times *serve*. It is *once* employed to express the idolatry of the Jews when they worshipped the host of heaven. Acts vii. 42, and *once* used to shew the idolatry of the Heathen, in worshipping the creature. Rom. i. 25. It relates to the Levitical service in the four following places: Heb. viii. 5; ix. 9. x. 2; xiii. 10. In the *fifteen* following places it relates to the worship of the true God. Matth. iv. 10; Luke i. 74; ii. 37; Acts vii. 7; xxiv. 14; xxvi. 7; xxvii. 23; Rom. i. 9; Phil. iii. 3; 2 Tim. i. 3; Heb. ix. 14; xii. 28; Rev. vii. 15; xxii. 3.

Douleia is from *doulos* a slave, and signifies *servitude*, or *slavery*. It occurs in the five following places only in the New Testament, and is always rendered *bondage*: Rom. viii. 15, 21; Gal. iv. 24; v. 1; Heb. ii. 15.

Doulos occurs one hundred and twenty-two times in the Greek Testament, and is, I believe, uniformly rendered *servant*. It is applied to one in a servile state; to Christ in his humiliation; and to the servants of God, &c.

Douleuo to *serve*, is applied to the worship of the true God exclusively in Matth. vi. "Ye cannot serve (*douleuein*.) God and mammon." This word occurs twenty-five times in the New Testament, and is commonly employed to denote that service to sin, the law, idols, worldly wealth and the flesh which is forbidden in the holy scriptures.

From these citations it is abundantly evident that the Popish distinction between the worship of *Latria* and *Dulia* has no support from the Holy Scripture. It is nothing but a miserable subterfuge, resorted to, in order to render a bad cause somewhat plausible. The two words in question, in most of those places, are employed to express that principle of worship which is due to the true God alone.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	vii. 24.	epi	upon	upon
"	xvi. 18.	epi	upon	upon
Heb.	xi. 21.	epi	upon	
Jam.	ii. 21.	epi	upon	upon
Rev.	viii. 10.	epi	upon	upon

As the Greek word *hrabdos* here rendered *rod* is derived from a Hebrew word which signifies a *bolster*, some think it ought to be rendered *bed*, or *bolster* in the present case; and then the sense of the text would be thus: "By faith, Jacob when he was dying, blessed both the sons of Joseph, and worshipped God upon his bed or bolster." This appears to be more agreeable to the sense in Genesis (xlix. 33.) and more conformable to the spirit of the text in question; as it is more likely an aged man would die on this bed, than standing on his feet, leaning on his staff. At all events there is not the smallest particle of evidence that the holy Patriarch ever paid any divine honour, or worship to any tangible object or image whatever. The word *hrabdos* occurs in the twelve following places in the Greek text: Matth. x. 10; Mark vi. 8; Luke ix. 3; 1 Cor. iv. 21; Heb. i. 8, twice; ix. 21; Rev. ii. 27; xi. 1; xii. 5; xix. 15, and is translated in the Protestant version *six* times *rod*, *four* times *staff*, and *twice* *sceptre*. In the Rhemish it is *seven* times *rod*, *three* times *staff*, and *twice* *sceptre*, which the reader may consult at his leisure.

10. The Protestant version of James v. 14, reads thus: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." In the Rhemish it stands thus: "Is any man sick among you? let him bring in the *priests* of the Church, and let them pray over him anointing him with oil, in the name of the Lord." This text, which I unhesitatingly pronounce an unfair translation, has been believed; by thousands, to be a complete proof in support of the sacrament of extreme unction. But this sacrament (so called) as held and maintained by the Church of Rome, has no support from the word of God; but was invented by designing men for the vile purposes of augmenting the wealth, and extending the influence of the Popish clergy. It must be obvious to every attentive reader of the New Testament, that the anointing spoken of, and then in use, was 1. *For cleanliness and decency*. "Anoint thine head and wash thy face." Matth. vi. 12. 2. *To heal the diseases of the body*. "And anointed with oil many that were sick and healed them." Mark vi. 13. Jam. v. 14. 3. *It was used as a funeral ceremony*. "She is come aforehand to anoint my body, to the burying." Mark xiv. 8. But, not one word can be found, in all the Sacred Scriptures to prove that oil, however it may be used, or, by whomsoever applied, has any part in preparing a soul for the joys of the heavenly world.

The principal error in this text consists in rendering the word *presbuteros* by the English word *priests*, instead of *presbyters* or *elders*. *Presbuteros* is properly an adjective of the comparative degree, from *presbus*, and signifies one more advanced in years. The proper Greek word (*hiereus*) for sacrificing priest is applied, in the New Testament. 1. To Jesus Christ the High Priest of the Chris-

tian Church. Heb. iii. 1; vii. 17. 2. To Melchisedech. Heb. vii. 1. 3. To the Jewish High Priest. Acts v. 24, 4. To the Jewish priests in general. Luk. i. 5. 5. To a Heathen priest of Jupiter. Acts xiv. 13. 6. To all true christians. Rev. i. 6. But in no instance is this word applied, in the New Testament, to an officiating minister in the Christian Church. The Popish practice of offering the fruits of the earth as a sacrifice to God, has no support whatever from the New Testament. The Romanists, when closely pressed on this point have recourse to antiquity in support of the sacrifice of the mass. This, it must be acknowledged, they have in great abundance. They have Cain as an example, who was the first that offered the fruits of the ground to God as they now do. They have all the apostates and antichrists among the Jews, and all the Heathen nations of the earth which they may adduce in support of their system, and glory in if they please. I wish to state in plain terms, once for all, that, if the Papists will shew me, in the New Testament, or in any other unadulterated manuscript written by any christian during the first two centuries, *one sentence*, that can be fairly taken to prove that the sacrifice of the mass then existed, as it is now held in the Church of Rome, I will openly renounce Protestantism, and humbly solicit admission into the Catholic Church. I give this challenge, because I know the Popish Mass to be an idolatrous institution, without support from the word of God, or any of the writings of the primitive christians.

That the reader may see how variously the Rhemists have rendered the word *presbuteros*, to suit their hypocritical designs, and deceive the ignorant, I shall cite and compare all the places where it occurs in the New Testament. It occurs seventy-one times in the original, and they have rendered it *fifty-nine times ancient, six times priest, twice old, once priesthood, once eldest, once elder, and once left it out of the text.* The places are as follows.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Matth.	xv. 2.	presbuteron	elders	ancients
"	xvi. 21.	presbuteron	elders	ancients
"	xxi. 23.	presbuteroi	elders	ancients
"	xxvi. 3.	presbuteroi	elders	ancients
"	" 47.	presbuteron	elders	ancients
"	" 57.	presbuteroi	elders	ancients
"	" 59.	presbuteroi	elders	ancients
"	xxvii. 1.	presbuteroi	elders	ancients
"	" 3.	presbuterois	elders	ancients
"	" 12.	presbuteron	elders	ancients
"	" 20.	presbuteroi	elders	ancients
"	" 41.	presbuteron	elders	ancients
"	xxviii. 12.	presbuteron	elders	ancients
Mark	vii. 3.	presbuteron	elders	ancients
"	" 5.	presbuteron	elders	ancients
"	viii. 31.	presbuteron	elders	ancients
"	xi. 27.	presbuteroi	elders	ancients
"	xiv. 43.	presbuteron	elders	ancients
"	" 53.	presbuteroi	elders	ancients
"	xv. 1.	presbuteron	elders	ancients

			Greek.	Protestant.	Rhemish.
Luke	vii.	3.	presbuterous	elders	ancients
"	ix.	22.	presbuteron	elders	ancients
"	xv.	25.	presbuteros	elder	elder
"	xx.	1.	presbuterous	elders	ancients
"	xxii.	52.	presbuterous	elders	ancients
"	"	66.	presbuterion	elders	ancients
John	viii.	9.	presbuteron	eldest	eldest
Acts	ii.	17.	presbuteroi	old	old
"	iv.	5.	presbuterous	elders	ancients
"	"	8.	presbuteroi	elders	ancients
"	"	23.	presbuteroi	elders	ancients
"	vi.	12.	presbuterous	elders	ancients
"	xi.	30.	presbuterous	elders	ancients
"	xiv.	23.	presbuterous	elders	priests
"	xv.	2.	presbuterous	elders	priests
"	"	4.	presbuteron	elders	ancients
"	"	6.	presbuteroi	elders	ancients
"	"	22.	presbuteroi	elders	ancients
"	"	23.	presbuteroi	elders	ancients
"	xvi.	4.	presbuteron	elders	ancients
"	xx.	17.	presbuterous	elders	ancients
"	xxi.	18.	presbuteroi	elders	ancients
"	xxii.	5.	presbuterion	elders	ancients
"	xxiii.	14.	presbuterous	elders	ancients
"	xxiv.	1.	presbuteron	elders	ancients
"	xxv.	15.	presbuteroi	elders	ancients
1 Tim.	iv.	14.	presbuterion	presbytery	priesthood
"	v.	1.	presbutero	elder	ancient
"	"	2.	presbuteras	elder	old
"	"	17.	presbuteroi	elders	priests
"	"	19.	presbuteron	elder	priest
Tit.	i.	5.	presbuterous	elders	priests
Heb.	xi.	2.	presbuteroi	elders	ancients
Jam.	v.	14.	presbuterous	elders	priests
1 Pet.	v.	1.	presbuterous	elders	ancients
"	"	"	presbuteros	elder	ancient
"	"	5.	presbuterois	elders	ancients
2 John		1.	presbuteros	elder	ancient
3 John		1.	presbuteros	elder	ancient
Rev.	iv.	4.	presbuterous	elders	ancients
"	"	10.	presbuteroi	elders	ancients
"	v.	5.	presbuteron	elders	ancients
"	"	6.	presbuteron	elders	ancients
"	"	8.	presbuteroi	elders	ancients
"	"	11.	presbuteron	elders	ancients
"	"	14.	presbuteroi	elders	ancients
"	vii.	11.	presbuteron	elders	ancients
"	"	13.	presbuteron	elders	ancients
"	xi.	16.	presbuteroi	elders	ancients
"	xiv.	3.	presbuteron	elders	ancients
"	xix.	4.	presbuteroi	elders	ancients

Presbiteros rendered elder, is derived from *presbus* old, and signifies one more advanced in years, an elder in respect of age. The members of the Jewish Sanhedrim, or great Council were called elders, because they were generally elderly men. The word was used as a title given to the apostles and other ministers in the christian church.

11. The word *onar* which signifies a dream, occurs six times only in the New Testament. The Rhemists have perverted its meaning in five places by rendering it *sleep*. What object they intended to accomplish by this fraudulent dealing is hard to say. But that the reader may be enabled the better to form his own opinion of the matter, I shall lay before him all the places where the word occurs:

		Greek.	Protestant.	Rhemish.
Matth.	i. 2.	onar	dream	sleep
"	ii 12.	onar	dream	sleep
"	" 13.	onar	dream	sleep
"	" 19.	onar	dream	sleep
"	" 22.	onar	dream	sleep
"	xxvii. 19.	onar	dream	dream

It appears by the above that the Catholics have rendered the word by *dream*, in one place out of six. Now, in this case, they either did right or wrong. If right, the Protestants are right in every case, and the Rhemists are wrong in five places. If wrong, their infallibility is destroyed, and they have no correct version of the scriptures.

12. The Rhemish version of 1 John iv. 3. is absurd in the highest degree. For, instead of reading, "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," as the original legitimately bears, it reads, "And every spirit that *dissolveth* Jesus is not of God." In the Belfast edition of the Rhemish Testament, printed in 1792, the text stands thus: "And every spirit that *divides* Jesus is not of God." What ridiculous nonsense! to suppose (as these translations would insinuate) that any human being could either *dissolve* or *divide* the Redeemer of the world, who is the same yesterday, to day, and for ever. Perhaps the Rhemists when translating this verse, had the doctrine of transubstantiation in view, and intended to say, if any man should divide, bruise, demolish, or dissolve the wafer or bread of God, is not of God. It is difficult to know the reason why they should translate the Greek word *homologeï* by the English word confesseth, in the second verse, while they render it *dissolveth* in the third. This conduct is somewhat mysterious, and certainly requires some explanation. The verb *homologeō* is derived from *homou*, together with, or *homos* like, and *logos* a word, and signifies, in the New Testament, to declare openly, to profess what another professes, to confess publicly. This word occurs twenty-three times in the Greek text. I shall cite ten places below to shew how exactly the Rhemists followed the Protestant translation in other places though they perverted the meaning of the word here so as utterly to ruin the sense of the passage. This conduct must have proceeded either from ignorance or wickedness.

		<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
John	ix. 22.	homologese	confess	confess
"	xii. 42.	homologesoun	confess	confess
Acts	xxiii. 8.	homologousi	confess	confess
"	xxiv. 14.	homologo	confess	confess
Rom.	x. 9.	homologeses	confess	confess
1 John	i. 9.	homologomen	confess	confess
"	iv. 2.	homologeï	confesseth	confesseth
"	" 3.	homologeï	confesseth	<i>dissolveth</i>
"	" 15.	homologese	confess	confess
2 John	7.	homologountes	confess	confess

13. To the *nine* fruits of the Spirit recorded in Gal. v. 22, 23, the Rhemists have added *three*, making *twelve* in all. I shall quote the whole passage as it stands in the original, and the two translations that the reader may examine it and judge for himself.

<i>Greek.</i>	<i>Protestant.</i>	<i>Rhemish.</i>
Gal. v. 22, 23. Ho de karpos tou Pneumatos estin agape, chara, eirene, makrothumia, chrestotes, agathosune, pistes, praites, enkrateia, katon toiouton ouk esti nomos.	But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.	But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law.

The word *ta dikaïomata* which signifies the precepts or ordinances of the law, is rendered justifications in several places. Hence in Luke, i. 6, we read that "Zechariah and Elizabeth walked in all the commandments and justifications of the Lord without blame." In Heb. ix. 1, we read of justifications of worship; in ver. 10, of justifications of the flesh, and in Rev. xix. 8. we are told that the fine linen is the justifications of saints!!

To support the false doctrine of human merit, the Rhemists have given us the following absurd translation of Luke ii. 14. "On earth, peace to men of good will," instead of "On earth peace, and good will towards men." Charles Butler, a man of no ordinary talents in the church of Rome, on carefully reviewing both the original and the translation, acknowledged that the latter was not fairly supported by the former. However, the judicious reader may examine the matter and judge for himself.

Let any unprejudiced reader examine the following translation, and compare it with the original, and then judge of its orthodoxy: Acts iii. 26. "That every one may convert himself from his wickedness."

In Heb. xiii. 16, we find the following reading: "And do not forget to do good, and to impart, for by such sacrifices God's favour is obtained!" Here, it may be remarked, the atonement made by our blessed Redeemer is set aside altogether, and man made his own saviour by the merit of good works! It may be observed that the verb

quæres:eo, which, in this verse is rendered favour, occurs in Heb. xi. 5, 6, where it is translated *please*, and *pleased*, as the Protestants have rendered it.

I have made these remarks upon the defects of the Rhemish Testament for the purpose of setting the truth in a proper point of view. The public mind has been very much abused on this subject. The Popish priests, it is well known, use every means in their power to make the illiterate Romanists believe that the Protestant scriptures, as circulated by the Bible Societies, are false and corrupt. This line of conduct must proceed from ignorance or malevolence, or a compound of both. If from ignorance they are to be pitied rather than blamed. If from malvolence, their conduct ought to be fully exposed. The fact is, the Protestant Scriptures are as correct and perfect as any in the world. While the Catholic Testament is shamefully and scandalously corrupted. It is so far perverted, that, in more than two hundred places the text scarcely bears any of the prominent features of the original. And is this the conduct, and is this the work of that church which professes to be infallible, and to have the Holy Scriptures committed to her for safe keeping! When will such bare-faced lies and hypocrisy cease, and the pure word of God be permitted to drive away superstition and darkness from the face of the earth, and diffuse among all nations the light and power of eternal truth! May the Divine Being interfere and maintain his own truth.

Differences between two versions of the Rhemish Testament.

It is well known that the Popish Hierarchy have always manifested a strong disposition to keep the Scriptures out of the hands of the laity. The object of this was to keep the people in ignorance, that the priests might have the greater dominion over them. *Dr. Slandish* in his book against English Bibles, says, "Take from the people the English damnable translations, and let them learn to give as much credit to that which is not expressed, as to that which is expressed in the Scriptures."

Some learned men in France published a French translation of the Roman Missal, which so displeased *Pope Alexander VII.* that in a brief (*Bulla Alex. VII. 1661.*) sent to the clergy of France, he styles its authors, "Sons of perdition," and represents it as "A novelty which he abhorred and detested as the seed plot of disobedience, rashness, sedition and schism." The Council of Trent decreed (*Sess. 4.*) that "It belongs to the Church to judge of the true sense and interpretation of Scripture, and that no person shall dare to interpret it in matters of faith and manners, to any sense contrary to that which the Church has held, or contrary to the unanimous consent of the Fathers." *Azorius*, a man highly extolled among the Jesuits, in the 16th century, declared that "It was heresy to say that the Scriptures ought to be translated into the vulgar languages." (*Inst. Mor. b. 8. c. 26.*) The fourth rule prefixed to the "Index Expurgatorius" stands thus: "All persons are forbidden the use of the Scriptures in the vulgar tongue, without a particular license, and whosoever presumes to do it, he is not to receive absolution, unless he first give up his Bible."

These extracts, express in language not to be misunderstood, the sentiments of the Pope and his clergy concerning the circulation of

the Scriptures among the laity. Notwithstanding all the exertions of the Papal clergy to conceal the Scriptures, the people would not rest till they compelled them to publish a version in the English language. This was done at Rheims in 1582. Several editions varying very much both from each other, and from the original have been published since that time. Among these, two have come particularly under my observation; the one was issued in *Dublin*, 1820, the other in *Philadelphia*, 1829. These are both for sale in the store of Eugene Cummiskey, Catholic Bookseller, Philadelphia. On a careful examination of these two versions, I ascertained that there were three thousand five hundred differences between them, though both were issued with the approbation of the Catholic Archbishops, and sold for authentic versions.

The following are a few of these differences which may be regarded as a sample of the whole.

Dublin Edit. 1820.

Matth. i. 18. Now the generation of Christ was in this wise.

Matth. v. 22. And whosoever shall say, thou fool, shall be in danger of hell-fire.

Matth. v. 29. And if thy right eye scandalize thee, pluck it out and cast it from thee; For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.

Mark xii. 12. For they knew that he spoke this parable to them.

Luke i. 63. And demanding a writing table, he wrote, saying, John is his name.

Luke ii. 38. Now she at the same hour coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel.

Luke x. 21. In that same hour he rejoiced in the Holy Ghost, and said, *I confess to thee, O Father, Lord of heaven and earth.*

John xiii. 19. At present I tell you, before it come to pass: that when it shall come to pass you may believe that *I am he.*

Acts vi. 10. And they were not able to resist the wisdom and the spirit that spoke.

Acts viii. 7. For many of them who had unclean spirits, crying

Philadelphiu Edit. 1829.

Now the birth of Christ was thus.

And whosoever shall say thou fool, shall be guilty of hell-fire.

And if thy right eye cause thee to offend, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

For they knew that he spoke this parable against them.

And demanding a table book, he wrote, saying John is his name.

Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel.

In that same hour he rejoiced in the Holy Ghost, and said, *I give thanks to thee, O Father, Lord of heaven and earth.*

At present I tell you, before it come to pass: that when it shall come to pass, you may believe that *I am the Messias.*

And they were not able to resist the wisdom and the spirit with which he spoke.

For unclean spirits, crying with a loud voice, went out of

Dublin Edit. 1820.

Philadelphia Edit. 1829.

with a loud voice went out.

Acts xii. 19. And when Herod had sought for him, and found him not; having examined the keepers, he commanded *they should be put to death.*

Acts xviii. 22. And going down to Cesarea *he went up to Jerusalem*, and saluted the church and so came down to Antioch.

Rom. xv. 19. I have *replenished* the Gospel of Christ.

1 Cor. vii. 9. For it is better to marry *than to be burned.*

1 Cor. xv. 51. Behold I tell you a mystery: we shall all indeed rise again, but we shall *not* all be changed!!!!

Phil. ii. 10. That in the name of Jesus, every knee should bow, of those that are in heaven, on earth, *and under the earth.*

Col. i. 19. Because in him, it hath well pleased *the Father*, that all fullness should dwell.

2 Pet. ii. 4. For if God spared not the angels that sinned: *but delivered them drawn down by infernal ropes to the lower hell, unto torments*, to be reserved unto judgment.

Rev. xvii. 18. And the woman which thou sawest, is the great city, *which hath kingdom over the kings of the earth.*

Rev. xviii. 19. *Alas! alas!* that great city.

many who were possessed with them.

And when Herod had sought for him, and found him not, having examined the keepers, *he commanded they should be led away.*

And going down to Cesarea, he went up, and saluted the church, and so came down to Antioch.

I have *fully preached* the gospel of Christ.

For it is better to marry *than to burn.*

Behold I tell you a mystery; we shall all indeed rise again: but we shall all be changed!!!!

That in the name of Jesus every knee should bow of those that are in heaven, on earth, *and in hell.*

Because in him it hath well pleased that all fullness should dwell.

For if God spared not the angels that sinned, *but having cast them down into the place of torments, delivered them into the chains of hell to be tormented*, to be reserved unto judgment.

And the woman which thou sawest, is the great city, *a kingdom which hath dominion over the kings of the earth.*

Wo, wo, that great city.

The Belfast edition of 1792, differs as much from both these as they do from each other, and comes, in some respects, nearer the Protestant translation than they do. All these editions are said in the title page to be corrected according to the Clementine edition. This acknowledgment destroys at once, the inspiration of the Scriptures; for, if they are a revelation from God, written by inspired men, how can any uninspired man correct or improve them? If they required correction they were previously incorrect, and the Church of Rome had no correct translation of the Scriptures!! These numerous discordant versions, and this acknowledged correction destroy utterly the claims of the Church of Rome to infallibility! But this is not all. This Church issued a version of the New Testament, about the beginning of the 16th century into which she introduced the names of several of her false doctrines; as "Purgatory," "Transubstantiation,"

&c. To the text in 1 Tim. iv. 1. she added the word "Roman," and thereby made the text read thus: Now the Spirit speaketh expressly that in the latter times some shall depart from the *Roman* faith." This edition, in consequence of the exposures it received from Protestants, was afterward suppressed. There are, however, three copies of it still in Europe, in the hands of Protestants. There is one in a University, and another in the library of a private gentleman in England, and one in Trinity College, Dublin, Ireland.

Expository Notes appended to the Dublin edition, of the Rhemish Testament, published in 1816.

To discover more perfectly the pride, inscience, and persecuting principles of the Popish Hierarchy, I shall transcribe a few explanatory notes which I find affixed to the Rhemish Testament, printed in Dublin in 1816, and circulated with the approbation and under the direction of Dr. Troy, and three other Catholic Archbishops. This edition had a rapid circulation through England and Ireland, until the same Archbishops issued an order for its suppression. The following circumstances led to this remarkable transaction. An English periodical collected some of the more exceptionable parts of these notes, and thereby brought them before the Protestant community. And by this means they fell into the hands of Daniel O'Connell, Esq. who, on reading them, and their accompanying remarks, was so disgusted that he denounced them as blasphemous and murderous. His object in opposing these notes was altogether of a political nature. He declared in the Catholic Association that the circulation of these notes would cut off all hopes of Catholic emancipation; and asserted that the English Protestants would never let men into their councils who would sanction such murderous principles as these notes contained. Mr. O'Connell went to the Archbishops who sanctioned the publication of these notes, and declared that if they would not suppress the edition that contained such exceptionable sentiments, he would withdraw from the Catholic communion. The consequence was, the edition was suppressed to the breaking down of the Bookseller, who had a large stock on hand, and Daniel O'Connell remains a member of the Church of Rome. Hence we see the Bishops of the Church of Rome can vary their conduct in any way or manner whatever to suit the times, and the partial circumstances of the country.

The extracts from the notes are as follow:

On Matth. iii. we read, "The good must tolerate the evil when it is so strong, that it cannot be redressed without danger or disturbance of the whole Church; otherwise, where evil men, be the heretics or other malefactors, may be punished and suppressed without hazard of the good, they may and ought by public authority, either spiritual or temporal, to be *chastised* or *EXECUTED*."

On Mark iii. 12. We are informed that "Their prayers and services (meaning Protestants) though ever so good in themselves, out of their mouths, are no better than the howling of wolves."

On Luke ix. 53, 54. We are told that "The Church should not be blamed for putting *heretics* (i. e. Protestants) to death as an example to others."

On John iii. 8. It is affirmed that, "The obstinate unbeliever is condemned already by retrenching himself from the society of Christ and his Church."

On John xxv. 4, 7. These learned expositors say, "The prayers of a Protestant cannot be heard in heaven"—or, "of any one separated from the Church, pray he ever so much."

On Rom. x. 15. Those Reverend divines affirm that, "All new teachers (or Protestant ministers) have usurped to themselves the ministry without any lawful mission."

In the note on Phil. ii. 12. These commentators term "The faith of modern sectaries *false* and their security *presumption*."

On Tim. iii. 11. They write, "Heretics, by being out of the Church give judgment and sentence against their own souls."

In the note on Heb. v. 7, those learned expositors tell us, "The translators of the English Protestant Bible ought to be abhorred to the depths of hell." And on verse 8 *ibid*, they say, "The Catholic man should give the *curse*, the *execration* and the *anathema* to *heretics* though they were his *parents*."

On 1 John ii. 18. "Heretics" are pronounced to be "enemies of Christ's Church, and forerunners of Antichrist."

These commentators say, in their note on Rev. ii. 20, that "Bishops should be *zealous* and *stout* against false prophets and *heretics* of what sort soever."

In their notes on Rev. ix. 3, &c. these Transubstantio-purgatorian divines speak their sentiments in plain language. They roundly affirm that, '*Heretics*' (i. e. all out of their communion) 'are like *locusts* which come out upon the earth from the *smoke* of the *bottomless pit*'——'prepared to battle, ever ready to contend'——'in shape they are like men, in smoothness of speech as women, and in fury and rage against all that oppose them, as *lions*'——'The sting of their *pestiferous* doctrine is worse than that of a *scorpion*.'

In a note on Rev. xvii. 6. I find the following effusion which shews tolerably well the spirit and principles of the Church of Rome: 'The *blood* of *Heretics* (or Protestants) is not the blood of Saints any more than the blood of thieves, man killers and other malefactors; and that for the shedding of it, by order of justice, no commonwealth shall answer.' So far the notes from the Dublin edition.

The horns of the Anti-Christian beast appear without a mask in several notes affixed to the pocket edition of 1829, published by Mr. Cummiskey of Philadelphia. The following note on Acts x. 35, contradicts the text and affirms that all churches, but that of Rome belong to the devil: 'Beware then of the error of those (Protestants) who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true (i. e. the Popish) religion can be from God; all other religions must be from the Father of lies, and therefore highly displeasing to the God of truth.'

In the note on Jude ii. we read that *Heretics* (i. e. all out of the Church of Rome) follow the way of Cain, by murdering the souls of their brethren; the way of Balaam, by putting a scandal before the people of God, for their own private ends; and the way of Core, by their opposition to the Church governors of divine appointment.' (i. e. Popish Bishops and Priests.)

I shall close these extracts by remarking that, every man whose mind is not bewildered by invincible ignorance, or long contracted

prejudice must see that the principal design of that church which claims to be exclusively christian and infallible, is to obscure the celestial light of revelation, and disseminate principles, which are both dishonorable to God, and subversive of human happiness. From what other principles than these propagated in those notes did those dreadful and horrible persecutions, assassinations, and massacres proceed, that almost depopulated France, Spain, Germany, England and Ireland. O! how unlike the spirit and conduct of the meek and lowly Jesus!

Character and Conduct of some eminent Popes.

The term *Pope* comes from the Latin word *papa*, and signifies father. This appellation was given to all Christian priests previous to the year 154, when it was exclusively claimed by *Hygenus*, bishop of Rome. The Roman bishop ever since that time is called by this name, because he is regarded by the Roman Catholics, as the father of all Christians. About the year five hundred and eighty, *John*, bishop of Constantinople, assumed to himself the title of Universal Bishop. This circumstance displeased *Pelagius II.* Bishop of Rome, so highly, that he wrote a letter to the Bishops assembled in a Synod, in Constantinople, saying, "they ought not acknowledge *John* as Universal Bishop, unless they wished to depart from the communion of all other bishops. I speak with grief of mind, says he, seeing our brother and fellow, Bishop *John*, in despite of the commandment of our Saviour, the precepts of the Apostles, and Canons of the Church, by this haughty name marks himself the forerunner of Antichrist." *Gregory* called the Great, succeeded *Pelagius* in the Roman see. *John* of Constantinople, persisted in claiming and maintaining the title of Universal Bishop. *Gregory* was so displeased with him for this, that about the year 590, he wrote a letter to *Constantia*, the empress, on the subject, in which he called the title in question, a crooked name, and an unsufferable thing, and declared that such pride and arrogance portended that the time of Antichrist was at hand. In a letter to the Emperor *Maurice* on the same subject, he said that those who read the Gospel know that Peter was not called the Universal Apostle, yet my fellow priest *John*, seeketh to be called the Universal Bishop. I am now forced to cry out, Oh the times! Oh the manners of men!" The title of Universal Bishop, though assumed by several aspiring bishops, was not fully established till the year 605, when *Boniface III.* had it conferred on him by the Emperor. The circumstances which gave rise to this act of usurpation were the following: The virtuous *Mauritus*, Emperor of the East, fell into disrepute among his army. One *Phocas*, a centurion, made himself captain over those that mutinied, and was afterward by them proclaimed Emperor. *Mauritus*, seeing this, fled with his wife and children. *Phocas* pursued him and slew his wife and children before his eyes, and then murdered himself. This barbarous conduct of *Phocas* excited the indignation of the people against him. *Boniface*, thinking this a convenient time to accomplish his ambitious purpose, offered all his services to *Phocas*, to as-

sist him to establish himself in the Empire obtained by murder, upon the condition that he would grant to him and his successors in Rome the title of Universal Bishop. With this condition Phocas readily complied. Thus, the murdering Phocas and the aspiring Boniface, agreeing to assist each other, the former was established on the throne of Mauritus, and the latter on the throne of Christ in the Christian Church. This was the commencement of the Pope's spiritual dominion over the conscience of mankind. In the year 666, *Pope Vitalian* restricted the public liturgy to the Latin language, and thereby marked the Church with an implicit subjection to the Pope. About the year 756, one Pepin, under the title of Mayor, being Governor under King Childeric, proposed the question to *Pope Zachary*, whether he, or his sovereign Childeric was most worthy of the throne. *Zachary*, who had his own interest in view, decided that Pepin had a right to add the title of King to the office. Shortly after this, Childeric, was, by the united efforts of the traitorous Pepin and the haughty Pope, deposed and confined in a Monastery for life. Pepin, to compensate the Pope for his services, turned his forces against the Lombards, and deprived them of the Exarchate of Ravenna, and made donation of it and other considerable territory to the Pope. At this time the Pope became a temporal prince; and wore two swords in token of his spiritual and temporal jurisdiction. Since the year 1054, he has kept a standing army. In electing a Pope, several methods have been observed. At the commencement of Popery he was chosen by the Laity; afterward he was elected by the clergy in general; sometimes he was selected by the Council; sometimes chosen by the cardinals, and sometimes the Pontificate was purchased for a sum of money! In the year 1721, when the college of Cardinals were shut up deliberating on the election of a Pope, a dissension arose so high between them, that they threw the inkstand dishes at each other, and each used both his hands and his feet to subdue his antagonist.

Sometimes there is no Pope, sometimes *two*, at once, sometimes *three*, and sometimes four. There have been numerous schisms in the Popedom. *Onuphrius*, in his lives of the Popes, reckons up 30; and *Baronius* admits of 22, the most considerable of which was in the 14th century, and lasted fifty years. One Pope resided at Rome, and the other at Avignon in France, and the great powers of Europe were divided in supporting, some the one, and some the other, while each Pope excommunicated and cursed the other with all his adherants. And which is the true Pope, is still disputed. When a Pope is elected he is taken to St. Peter's Church and placed on the altar, where the Cardinals worship him by kneeling before him and kissing his feet. *Pope Martin V.* got a medal struck out representing this ceremony with the figure of two cardinals placing the triple crown on the Pope's head, and two on their knees kissing his feet, with this inscription underneath: "*quem, creant, adorant,*" *Whom they create they adore.* One of these medals is still to be seen in one of the temples at Rome. The Pope assumes a vast number of high sounding titles. These are ascribed to him by cardinals, bishops and other eminent writers of the Roman Church, who wish to ingratiate themselves into his favour. The following *thirty* are collected from the accredited formularies and other authentic documents of the Church. The Pope of Rome—The successor of St. Peter—The Father of all fathers—The Bishop of the christians

—The chief high priest and Prince of bishops—The head of the church—The shepherd of the christian flock—The foundation of the Catholic Church—The Father and the Teacher of all believers—The Regent of the House of the Lord—The preserver of his vineyards—The prelate of the Apostolic chair—The Lord of mankind—The General of all ecclesiastical orders—The infallible, the Highest and most Blessed Father—The oracle of religion—The Girdle which binds all christians together—The Heir of the Apostles—Our Most Holy Lord—Our Lord God, the Pope—His Divine Majesty—The victorious God and man in the see of Rome—Vice-God—The Lamb of God that taketh away the sin of the world—The Bearer of the Keys of eternal life—Most Holy Father—Priest of the world—God's Vicar general on earth—The Most High and Mighty God upon earth—More than God. It will be easily perceived that most of these names belong exclusively to the Supreme God, and cannot be assumed by any creature without the most horrid blasphemy and monstrous impiety. Let us now see some of those names by which he is called in the Sacred Scriptures. The following are a few out of many: "*Man of sin*," (2 Thes. ii. 3.) because his conduct in dishonouring God and ruining the souls of men has brought him under the sentence of eternal destruction. "*That Wicked*" (2 Thes. ii. 8.) because he arrogates to himself that power, supremacy, glory, and praise that belong exclusively to the true God. "*Antichrist*" (1 John ii. 18.) This name is descriptive of his opposition to Christ; which is chiefly manifested in the new doctrines he has introduced into the Church. A few words will make this evident. Christ taught that all men should read the Scriptures; the Pope teaches that all men should not read them. Christ taught that all men should drink wine in the Sacrament; the Pope withholds it from the laity, and says all men should not drink it. Christ taught his followers to love their enemies; the Pope teaches his followers to burn them for heretics. Christ says thou shalt worship the Lord thy God, and Him only shalt thou serve; the Pope says thou shalt worship and serve saints and angels, images and relics. Christ taught his followers to call no man on earth Lord or Master; the Pope teaches men to call him both Lord and Master. In these things the opposition of the Pope to Christ chiefly consists. "*Apollyon*" (Rev. ix. 11.) that is, destroyer, because he persecutes and destroys the bodies of those who will not submit to his galling yoke, and the souls of all those who are led from God by his delusion. "*False Prophet*," (Rev. xvi. 13.) because he has overspread a great part of the earth with the false doctrine of transubstantiation, sacrifice of the mass, invocation of angels, extreme unction and purgatory. "*Dragon*" (Rev. xvi. 13.) to signify his ferocious and destructive influence in the christian world. "*Beast*" (Rev. xiii. 1.) to shew how detestable his person and conduct are in the sight of God and to all good men. In Rev. xiii. 18. we are informed that the number of the beast's name is 666. Figures not having been then, nor indeed till the tenth century, known, men reckoned by letters. St. John wrote in the Greek language. Irenæus, a father of the second century affirmed that the numerical letters in his name would make this number. This is admitted by the annotators of the Rhemish Testament on Rev. xiii.

18. Now let us see if we can find this number in any of the Pope's titles. If the numerical value of the letters in the Hebrew word, "*Romith*," *Roman* or *Roman Beast* be added up, the number will be obtained thus: R. 200, O. 6, M. 40, I. 10, I. 10, TH. 400, in all 666. The Hebrew word "*Sethur*," *Mystery*, which was formerly worn by the Pope on his mitre, contains the same number, thus: S. 60, TH. 400, U. 6, R. 200, in all 666. The Greek word "*Lateinos*" Latin, contains precisely the same number, and may very well apply as a name to that Church, whose name, seat and language are Latin. No solid objection can be made to the orthography of this word; Irenæus says it ought to be written with a diphthong, and not with a single vowel; thus—L. 30, A. 1, T. 300, E. 5, I. 10, N. 50, O. 70, S. 200, which when added, are 666. The Greek phrase "*He Latine Basileia*," *The Latin Kingdom* which is a very appropriate name of the Church of Rome, contains this number; thus—E. 8, L. 30, A. 1, T. 300, I. 10, N. 500, E. 8, B. 2, A. 1, S. 200, I. 10, L. 30, E. 5, I. 10, A. 1, in all 666. The Greek word "*Apostates*" *Apostate*, furnishes us with the same numerical amount, thus—A. 1, P. 80, O. 70, ST. 6, A. 1, T. 300, E. 8, S. 200, total 666. The Latin name "*Paul V. Vice Deo*," assumed by one of the Popes, contains the same number, thus—P. 0, A. 0, U. 5, L. 50, V. 5, V. 5, I. 1, C. 100, E. 0, D. 500, E. 0, O. 0, in all 666. The Popes Latin title which he wears on his mitre contains this number; "*Vicarius Felii Dei*" *Vicar of the Son of God*, thus—V. 5, I. 1, C. 100, A. 0, R. 0, I. 1, U. 5, S. 0, F. 0, I. 1, L. 50, I. 1, I. 1, D. 500, E. 0, I. 1, in all 666. "*Vicarius generalis Dei in terris*" *God's Vicar General on earth*, contains the same number, thus—V. 5, I. 1, C. 100, A. 0, R. 0, I. 1, U. 5, S. 0, G. 0, E. 0, N. 0, E. 0, R. 0, A. 0, L. 500, I. 1, S. 0, D. 500, E. 0, I. 1, I. 1, N. 0, T. 0, E. 0, R. 0, R. 0, I. 1, S. 0, total 666. The circumstance of this number applying to the Church of Rome, in so many instances, is very alarming; especially, when it is considered, that her name in three different languages contains it precisely; whereas, no name of any other church under heaven can be found to contain it. Hence it follows as clear as demonstration itself, that the Pope of Rome is the *Antichristian Beast*, described by St. John in the Book of Revelation. With regard to the character of the Popes, it may be remarked that, *Cardinal Baronius* declared that for the space of 150 years together, they were rather *apostates* than *apostles*. To this agrees the declaration of *Platina*, the Pope's librarian, who affirmed that "many of the Popes were monsters of men." *Stapleton*, an eminent papist, said "I must acknowledge, I think there were scarce any sins except that of heresy, of which the Popes and Bishops of Rome were not guilty." *Marcellinus* was an open idolater. *Liberius* embraced the Arian heresy. *Joan* was an artful female that sat in St. Peter's chair two years and a half; and as she was one day on her way from the Vatican to the chapel, the pangs of child birth seizing her, she expired on the street. When this fact was discovered, the Holy See, out of detestation to such a disgraceful occurrence, erected on the spot, the figures of a woman and an infant, cut out of solid marble. No Pope from that time forward walked in that street, but always went through another lane to the chapel. To prevent the recurrence of such frauds, a Porphyry chair, with a hole of eight inches diameter in the seat, was prepared for the examination of the sex, at the election of a Pope. But the

use of this chair has long since been dispensed with. This circumstance was hardly contradicted till the Reformation. Any one that doubts the truth of this account is referred to "Weekly Packets from Rome," where sixty Catholic historians are cited in confirmation of its truth. See also Savages Lives of the Popes, and Mosheim's Ecclesiastical History. (*cent. IX.*) *Stephen VII.* took the body of *Formosus*, his predecessor, out of the sepulchre; placed it in the Pontifical seat; denied its ever being a lawful Pope; cut off the fingers that had been employed in ordaining bishops, and threw them into the river Tiber, and all that *Formosus* had ordained, he degraded, and ordained them again. *Benedict IV.* was strangled in gaol. *Leo V.* was deposed by *Christopher*, a rival Pope, and thrown into prison where he died through grief. *John XI.* kept for his paramour, a famous lady, called Marosia. At length he was taken by the soldiers and stifled to death with a bolster. *Boniface VII.* advanced himself to the Pontificate by murdering his predecessor. Baronius calls him "a thief, murderer, and traitor," His character was so detestable, that his corpse was treated with the utmost indignity, and thrown in the open streets. *John XIII.* of infamous memory, drank an health in wine to the devil; at dice called on him for help; ordained deacons in a stable of horses; made men bishops for money; ordained a boy of ten years old bishop of Tudortine; had illicit correspondence with his own mother; with a widow called Anne, and her niece; committed incest with his own two sisters, and was afterward slain in the art of adultery by the woman's injured husband. *Sylvester II.* was a conjuror, and one day on enquiring of the devil how long he should live, was answered till he should celebrate Mass in Jerusalem. In the Lent after as he was celebrating Mass in the Chapel of St. Cross, he suddenly fell sick, then he remembered that that Chapel was called Jerusalem, and perceived how the devil had cheated him. He gave commandment to his cardinals that after his death, they should cut his corpse into small pieces, and so bury him. *Benedict VIII.* and *John XIX.* two brothers, publicly bought the Popedom, one after the other, and to keep it in their family, it was purchased afterwards by their friends for *Benedict IX.* a child of ten years old, who, after ten years profligacy, rapine, and murders was forcibly and ignominiously expelled by the Romans. After a temporary resumption of his dignity, finding the people ready to burst forth into violent measures, he sold his title to the Pontificate, to the ignorant and unlettered *Gregory VII.* for \$6666 66. This *Benedict* was a sorcerer, and sacrificed to devils in the woods, it *Cardinal Benno* is to be credited. *Nicholas II.* forbade marriage to his clergy, saying, it was more honest to have private concern with many women, than openly to take one wife. *Gregory VII.* (alias *Hildebrand*, or more expressively *Hellbrand*) was a necromancer, and enquiring of the Host for an answer against the Emperor, because it would not speak, he threw it into the fire and burned it. For many other profligate actions he was deposed and banished. *Urban VI.* in exercising the plenitude of his ecclesiastico-secular power, sewed up five cardinals in sacks and drowned them. His Holiness, *John XXII.* originally a cobbler, surpassed all his predecessors in pride and tyranny, and held, among other erroneous doctrines, that the souls of the wicked should not be punished till the day of judgment. *John XXIII.* of detestable memory, was charged at the Council of Con-

stance with the blackest crimes under seventy articles, fifty of which were read and proved, among which were heresy, schism, simony and denying the immortality of the soul. *Innocent VIII.* was the father of eight illegitimate sons, and eight daughters: Hence arose the following couplet—

“Eight sons, eight daughters *Nocent* has begot,
Rome rightly styles him Father, and why not.”

John XXIV. was accused before the Council of Constance, of heresy, simony, adultery, poisonings and murder, all which being substantiated against him, he was deposed and imprisoned. *Alexander VI.* committed all manner of wickedness, without either shame or regret, and was the father of, at least, four illegitimate children. At length he died of a poisoned draught that he took in mistake, which he had prepared for one of his cardinals. *Leo X.* pleased with the large sums of money which he had obtained by selling indulgences, said to Cardinal Bembo, “*See what abundance of wealth we have gotten by that fable of Christ!!*” And when he lay on his death bed, as the same cardinal was repeating a text of scripture to him, he said, “*Away with these baubles concerning Christ!!*” In the 15th century there were three Popes at once, (*Benedict XII. Gregory XIII. and John XXIII.*) which were deposed by the Council of Constance and *Martin V.* was elected. Hence there were four Popes living at once!!! *Cardinal Benno* assures us that one *Gerard Brazuta*, in the course of a few years, had poisoned seven or eight Popes, as he had been kept in pay for that purpose by the College of Cardinals. The whole number of Popes appear to be about two hundred and fifty. Of these, three were Africans, two were beheaded, ten were poisoned, two were choaked with filth, two were strangled, twenty-seven were deposed, six were cast into prison, five died of exile, six died of grief, four fled, nine were convicted of adultery, three of incest, and two were slain in the act adultery.

I would now seriously ask any man of common sense and understanding, did the Lord Jesus Christ ever appoint such a race of imperious, incestuous, adulterous, blood thirsty and murderous infidels and atheists as the Popes of Rome, to be the heads of his Church; or, to be the channels through which his pure gospel should be communicated to the world? See *Platina, Baronius, Burgomansis, Genesard, Bernard, Nicholas de Clemangis, Benno, Savage and Du Pin.*

Fees of the Pope's Chancery.

Well informed Protestants generally are aware that the Pope grants licenses to commit all sorts of sins. *Dr. Revit* informs us that he saw a book at Paris, called the “*Tax of the Sacred Roman Chancery*,” printed in the year 1500, *cum privilegio*, in which were taxed, at a certain rate, all absolutions in the Church of Rome. And *Dr. Taylor* declares that *Innocent VIII.* was either the author or enlarger of it. This book is quoted by *Claudius Espencaeus*, a Popish writer of high reputation, in his digresio (2 da. to the Ep. to Tit. chap. i. 5—6.) where he complains of the corruption of the Popish clergy. His words are:—“These inferiors, not bishops only

but archdeacons, and their officials, in the course of their visitations extort and squeeze the money out of the clergy, and the laity, under the name of procuration, not to say fictitious jurisdiction. And, what is most base of all, they permit them for a certain annual fixed rate of payment, to live with *concubines* and *harlots*. Instances of filthy lucre such as these, might be supposed to be invented through hatred to the Pope, if there were not openly and publicly printed and sold, in this place, (Paris) at this day (soon after the Reformation) as in former times, a book entitled, "*Tax of the Sacred Roman Chancery*," in which you may learn more of crimes than in the summists, and summaries of all the vices that can be named, and in which there is set forth to very many, not even a license, but to all who will pay for it, an absolution." This testimony of *Claudius*, *Milner* and *Butler* have in vain attempted to contradict. The book, however, was printed, at least, five times. At Rome, in 1500; at Cologne, in 1515; and at Paris, in 1520, 1524, and 1525. A copy of it is still to be seen in Trinity College, Dublin, Ireland. From this copy the following scale of prices is extracted, which is given both in the British and United States currency.

Absolutions.

	£.	s.	d.	\$	cts.
For procuring abortion, - - -	7	6		1	60
For simony, - - - - -	9	0		2	00
For sacrilege, - - - - -	10	0		2	22
For perjury, - - - - -	10	6		2	33
For fornication in a church, - -	9	0		2	00
For a layman murdering a layman,	7	6		1	60
For murdering father, mother, kinsman,					
&c. - - - - -	10	6		2	33
For laying violent hands on a priest,	10	6		2	33
For * * * with mother, sister, godmother,					
&c. - - - - -	9	0		2	00
For robbery or burning a neighbour's					
house, - - - - -	12	0		2	66
For forging the Pope's hand, -	1	7	0	6	00
For forging letters apostolical, -	1	7	0	6	00
For taking two holy orders in one day,	2	5	0	10	00
For a King visiting a holy sepulchre					
without a license, - - -	7	10	0	33	33

Licenses.

	£.	s.	d.	\$	cts.
To eat flesh and white meats in lent,	10	6		2	33
To change a vow of going to Rome, -	18	0		4	00
For a bastard to enter holy orders, -	18	0		4	00
For liberty in fasting days, - - -	1	4	0	5	33
To get christian burial for a man found					
hanging, - - - - -	1	7	0	6	00
To marry in times prohibited, -	2	5	0	10	00
To have a portable altar, - - -	10	0		2	22
That a King on Christmas-day-morn-					
ing may have a naked sword borne					
before him as the Pope has, -	7	10	0	33	30

That one who preaches before a					
King, may give indulgences to all	£.	s.	d.	\$	cts.
his hearers, - - -		12	0	2	66
That a King may enjoy such indul-					
gence as if he were at Rome, -	15	0	0	66	66
For a queen to adopt a child, -	300	0	0	1333	33

About the year 1730, His Holiness, *Benedict XIII.* in compliance with the request of the Romish Archbishops and Bishops of Ireland, (who, with others of that communion had conspired to exterminate King George II. and the royal family, and to place the pretender on the throne) issued a bull to hasten their *pious* purpose, and sent an indulgence for ten years, in order to raise a sum of money to be quickly applied to restore James III. to his right. This bull enjoined, "that every communicant, confessing and receiving on the patron days of every parish, and any Sunday from the first of May to September, having repeated the Lord's prayer five times, and the Apostle's creed, upon paying two pence (about four cents) each time, was to have a *plenary indulgence of ALL his SINS.*" Under this holy bull, it appears that in a short time the sum of \$6666 66. was raised and ready to be remitted to the pretender's agent in Flanders. This conspiracy was detected by the vigilance of the Irish government. (*See Letters by Sidney pp. 93, 94, Cork and London Edit. 1823.*)

This lucrative traffic of indulgences and pardons has been carried on very extensively of late: for, in the year 1709, a British privateer captured a vessel from Spain, on her passage to *America*, which had on board upwards of three million of these bulls of indulgences, which were to be sold to the *Americans*, at various prices, from thirty-seven and a half cents for the poor, so high as forty-eight dollars and ninety cents for the rich; and Captain Dampier told Bishop Burnet that they were so numerous that the sailors used them in careening the ship.

In the year 1800, a Spanish ship from Europe was captured near the coast of *South America*, by Admiral Harvey, then Captain of the *Southampton Frigate*. There were on board large bales of paper, valued in her books at \$33,333 33. It was a matter of surprise to him to see them rated so high; he examined them, and found them all filled with large sheets of paper, printed, some in Spanish, and some in Latin, but all sealed with seals of the ecclesiastical courts in Spain, or at Rome. These were indulgences or pardons of various sins mentioned in the Catholic Rubric, and the price which varied from fifty cents to seven dollars, was marked on each. They had been bought in Spain, and were intended for sale in *South America*. At Tortola some Dutch merchants bought the whole for \$888 88, with the hope of being able to smuggle them among the Spaniards in America.

Besides these methods of extorting money, the Pope is reckoned to have extracted no less than \$2333333 33, out of England alone, at one time or another, by what were called *Peter-pence*; in fact, Great Britain (as well as other countries) was so oppressed by him, that some years the Pope's revenue exceeded that of the King, five to one. For the Abbey lands alone, as they were let in the year 1539, he received \$589361 56. (*See Dr. Philpott's letters pp. 151,*

153. *Dr. Hayles's Analysis, vol. II. part 3, pp. 1019, 1022. Taxatio Papalis, London Edit. 1825, and Burnet's Hist. of the Reformation.*)

Popish Sects.

No charge perhaps has been more frequently urged against the Protestants, by the Catholics, than that of sectarianism. A difference of opinion in religious sentiments, is regarded as a great crime by the latter. In translating the Rhemish Testament, they rendered the word "*haireseis*" *heresies*, by the word "*sects*" and gave it as one of the works of the flesh in Gal. v. 20. The Catholics, in representing a difference of opinion on minor matters among Protestants, as a pernicious effect of reading the Scriptures, and exercising private judgment, seem to forget that there were divisions and differences of opinion among themselves, not only concerning minor matters, but concerning the most essential doctrines. The worship of images was condemned as an idolatrous practice, by a Council held at Constantinople, in the year 755. This practice was established by a decree of the second Council of Nice, in the year 787. The general Councils of Constance and Basil, headed by the Pope, decreed that a general Council is above a Pope: while the General Councils of Florence and Lateran decreed, on the contrary, that the Pope is above a general Council! The order of Jesuits was suppressed by a bull of *Clement XIV.* dated July 21, 1773. The same order was restored by another bull of *Pius VII.* dated August 7, 1814! Numerous opinions exist in the Church of Rome concerning the place where infallibility resides. *Bellarmino*, the Jesuits, and the Italian Church maintain the infallibility of the Pope; while the French Catholics, and several other orders of the Papists affirm that it is in a general Council. A third faction deny that it is in either Pope or Council, separately considered, but lies in the union of both; while a fourth party say it is in none of all but in the Church diffusive! This is as absurd as if a historian were to affirm there was on the earth a most splendid city, built of pure gold; but, it was not in any one of the four quarters of the earth. *Bishop Hall* has collected from the writings of the Papists, three hundred differences of opinion on religious subjects, and nearly sixty on one point alone. It is well known that the immaculate conception of the Virgin Mary was a subject of violent disputation, and the cause of much bloodshed, between the Dominicans and the Franciscans. The quarrels of the Jesuits and the Jansenists convulsed several parts of Europe before the former were expelled from that country. Many violent disputes arose in Europe among the Popish clergy (a specimen of which, appeared in Philadelphia of late years, at the excommunication of priest Hogan) to the great disturbance of the kingdoms where they happened. Parson, the Jesuit, in his *Apology*, (chap. iv. p. 8.) calls the secular priests, "madheads, seditious libellers, notorious calumniators, factious, turbulent, of scandalous life, rebels, betrayers of the Catholic cause, &c. &c. On the other side the seculars (*Walton's Quod. p. 61.*) call the Jesuits, Schismatics, Donatists, Ariens, men that run such a course as if religion were a mere political, atheistical device; busied in making hostile strife between Kings and Kings, States and States, Priests and Priests, raising rebellions, murdering princes, raising uproars every where, men

unworthy to be called religious, or Catholic, or Christian." There was a furious war between John Floyd, a Jesuit, and the doctors of the Sorbonne:—Floyd charged the Sorbonne with malice, ignorance, schism, and heresy." The Sorbonne represented him as "guilty of lying and heresy, of profane scurrility, of blasphemy, impiety and of furious, filthy, devilish writing." (*See C. Otway's letters pp. 54, 55.*)

The following may be considered as a tolerably accurate list of the divisions, parties and sects of the Church of Rome:—Abbots, Cardinal Abbots, Commendatory Abbots, Ecumenical Abbots, Crosiered Abbots, Regular Abbots and Mitred Abbots. Abeleans, Abrahamites, Abstemii, Acephalia, Acaemeti, Acolithi, Abstinents, Amediens, Anchorites and Augustines. Barnabites, Bartholomites, Behemists, Benedictines, Beghards, Beguines, Bethlehemites, Bridgatiners and Beringarians. Lay Brothers, White Brothers and Bernardines. Carmaldolites, Carmelites, these wear no linen shirts, but linsey-wolsey, Capuchins, these always go barefoot, and never shave, Caputiatii, Carthusians, Catharists, Celestins, Chambrites, Cistercians, Constitutionalists, Cardiliars, Crossiers, Crossbearers and Chatreux. Dominicans, this sect was formed in the year 1215, for the purpose of exterminating heretics. Ecclesiastical Virgins. Franciscans, these were formed into a sect by St. Francis, in 1209, Crossed Friars, Grey Friars, Begging Friars, Preaching Friars, Black Friars, White Friars, and Familiars. Fratricilli, Arch Fraternity, Fraternity of the Rosary, Fraternity of the Scapulary, Fraternity of St. Francis's Girdle and Fraternity of St. Augustines' Leathern Girdle, Gebbertines, these were founded 1148. Henricians a sect formed in 1147, by one Henry, a famous Monk. Iconolaters, Iconomachi, Iconoclastae. Jesuits, this faction besides the three common vows of poverty, chastity, and monastic obedience, bound themselves by a vow of unlimited obedience to the Pope. In consequence of their misdeemeanors, attempts to overturn States, and other outrageous actions in Europe, they were banished from England, in 1604; from Venice in 1606; from Portugal in 1759, on a charge of attempting to murder the King. From France, in 1764; from Spain and Sicily, in 1767. They were suppressed in Ireland in 1829, by the British Parliament. Jansenists, this sect took its rise in 1640. Joachimites, Lampetians, this sect was formed in the seventh century long before the name of Protestantism was known. Macarians, these came into existence in the 14th century. Maronites, Macedonians, Magdalenettes, Mendicants, Methodists, Minims or Minimes, Mathurines, these sprung into existence in 1257. Milinists and Minors. Basilian Monks, Black Monks, White Monks and Grey Monks. Nestorians, Norbertines, Oblati and Premonstrants. Penitents, it was necessary a female should commit the sin of the flesh before she could be admitted into this sect. Quietists, Servites, Starbearers, Scotists, Thomasts, Theatines founded 1594. Trappists, instituted 1818. Ursulines and Whippers.

Now, reader, what ground have the Catholics to boast of their unity? and why should they find fault with Protestants for differing with one another? Were there ever so great, or so many differences among Protestant sects, as among the Catholics themselves? Never. The Protestants agree in the essential principles of Christianity, and differ on unimportant matters; while it is extremely diffi-

cult to know what the Catholics agree upon, except it be to persecute heretics.

Popish Miracles.

The truth of the Christian Religion, at its commencement, being attested by miracles of a clear and unequivocal description, was acknowledged and embraced by thousands. The advocates of Popery observing this, were induced to accumulate all the marvellous stories and extravagant fictions which they could either hear of, or invent, and set them forth as splendid miracles wrought by divine power to support their system. Many of these pretended miracles (for they are only pretensions) are so ridiculous and absurd, that no one who had not renounced the testimony of his senses, could believe. From this immense assemblage of absurdities, collected by the dupes of Popery, the following particulars are extracted.

The Popish writers tell us that *St. Dennis* walked two miles and a half with his head under his arm, after having it cut off. They affirm that *St. Francis* sailed across the Strait of Sicily in his cloak; that *St. Raymond* sailed over an arm of the sea, with a number of monks in his great coat!

We are informed that *St. Frances* of Rome, stood in a river without being wet; and when thirsty, she could quench her thirst with grapes which were produced by miracle.

It is related of *St. Peter* of Alcantera, that he made his staff grow into a figtree.

It is said that, in the place of the consecrated wafer, real flesh has been often found, and sometimes an entire child has appeared.

A swarm of bees are said to have built an honey-comb in the hands of *St. Isidore*.

The miracle-mongers of Popery tell us that their church bells used to ring, of their own accord, at the birth of a young saint.

The Papists tell us that the fishes, on hearing *St. Anthony* preach, signified their approbation of, and faith in, his doctrine.

St. Patrick, if the Popish writers may be credited, caught salmon in ploughed land; prayed one hundred times in the day, and the same at night; when a bishop, repeated two hundred and fifty Psalms and two hundred collects every day; kneeled three hundred times, and made the sign of the cross with his hand eight hundred times a day; at night recited eight hundred Psalms, knelt two hundred times passed one third of the time up to the chin in cold water, repeating fifty Psalms more, and then lay two hours on a pavement!!! I have seen, perhaps, six or eight different lives of *St. Patrick*, all varying from each other, and some of them contradictory. No fewer than six different places are said to have given him birth. It is said he received a miraculous staff from the hand of our blessed Saviour by which he drove all the venomous beasts and serpents out of Ireland. But, after all I have seen and heard concerning the Irish saint, I must frankly confess that, I have not seen any thing to induce me to believe that such a man ever existed.

St. Christopher, the giant, it is said, carried Christ across an arm of the sea.

According to the Roman Breviary, the house of the Virgin Mary

was carried through the air, at different times, by angels, from Palestine to Loretto in Italy in the Pope's dominions, where it became a source of immense revenue to the Church of Rome.

The fiction of *Januarius's* blood melting annually was so extensively exposed that it is well known to every general reader of history.

"The mule of a *Heretic*," says Bellarmine, left its provinder and came to the hand of *St. Anthony* to adore a consecrated wafer."

The wonderful tale of the miraculous host must be known to most readers, of which, we had so much, some years ago, in many of the public prints in Europe.

For a further account of Popish miracles, *See the lives of the Saints, The life of Prince Hohenlohe, Blanco White and The Roman Breviary.* And for an examination of Popish miracles, *See Paley's Evidences of Christianity and Fletcher's Lectures on the Roman Catholic Religion.*

Pretended Relics

In the year 335 the first order of monks was instituted in the Roman Church. This order of lazy, idle wretches soon found it expedient to devise some means to extract money from the illiterate multitude; and accordingly, as early as 343, they went about selling the bones and other fragments of imaginary saints. This practice has been carried on to an enormous extent, ever since, wherever the multitude were such dupes as to suffer themselves to be imposed on in this way.

Among other relics of great esteem in the Church of Rome, the relic-mongers of Popery will pretend to shew us—The ark of the Covenant, which the Jews lost at the Babylonish captivity; The tail of Balaam's Ass; The manger and cradle from Bethlehem; The stone on which Abraham offered to sacrifice his son Isaac; The brazen serpent erected in the wilderness by Moses, though the scriptures (2 Kings xviii. 4.) declare it was ground to powder 2500 years ago.

The Papists, with great appearance of religious sanctity, will pretend to gratify our curiosity with a sight of—one of the children put to death by King Herod; the head of the woman of Samaria, who had seven husbands; *St. Joseph's* breath preserved in a vial; A pail full of the water of Jordan; The water pots in which the water was made wine at the marriage in Cana in Galilee; The swaddling clothes of Christ; The head and middle finger of *St. Stephen*; *St. Simeon's* arm with which he embraced Christ in his infancy; The Virgin Mary's wedding ring, made of iron, also, her hair, and breast-milk in great abundance, together with her shift, girdle, shoes, slippers, handkerchief and combs.

There are preserved, it is affirmed, two bodies each of *St. Andrew*, *St. Philip*, and *St. James*, making six, and all genuine originals! Three heads of John the Baptist, and the finger with which he pointed at Christ! There are also three bodies of *Mathias*, besides a head and an arm! There are to be shewn the chain with which *St. Peter* was bound, and nearly half a million of his teeth! There are to be had also, the cross of the good thief; Judas's lantern, which held the light to betray Christ. The dice with which the

soldiers played for our Saviour's garment; A tooth of St. Christopher, the giant, though some literary persons who saw it, declare it is the tooth of some animal.

The Popish relic traders will affect to shew you the staff with which St. Patrick drove the snakes and venomous serpents out of Ireland, which, they say, was preserved since his time. They will shew also St. Peter's sword; blood, nails, hammers, spears, &c. in great abundance, and more of the wood of the cross than would build a ship, though more of it has been sold than would build twenty of the largest ships ever sailed on the ocean. For farther information on this subject, the reader is referred to *The Breviary*, *The Watchman*, *The Master Key of Popery*, *Biancho White*, a pamphlet, entitled, *A Catalogue of the Most Sacred, and eminently venerated Relics of the Holy Roman Church*, *Williams's Religious Ceremonies of all Religions*, *The Protestant Vindicator*, a weekly periodical published in the City of New York; and *the Baltimore Literary and Religious Magazine*, an ably conducted monthly periodical, issued in the City of Baltimore, which every lover of learning and Protestantism ought to possess.

Persecuting spirit and conduct of the Church of Rome.

As the Papists have the effrontery, in countries where their principles are not generally known, to deny that the burning of heretics is an article of their religion, and affirm that it is only a wicked slander of Protestants to bring the Church of Rome into contempt, I shall be particular in my statement, and say nothing but what I will prove by their own Popes, Councils, Creeds, and practice. Various oaths are taken both by the clergy and the laity for the support of the Papacy and the destruction of heretics; some of which I shall cite for the inspection of the reader.

The Creed of *Pope Pius IV.* is universally considered as a standing summary of the doctrines of the Church of Rome. It is uniformly put into the hands of lay converts, as containing the initiating doctrines of the church, to which all the members are to subscribe. The following extract contains the last three articles of this Creed:

Extract from the Creed of Pope Pius IV. 13. "I acknowledge the Holy Catholic and apostolic Roman Church, the Mother and Mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ."

14. "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general Councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church."

15. "This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N. promise, vow and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of

God." All Catholic priests are sworn to believe every article of this Creed!

Schoolmaster's Oath.

"Moreover, all those to whom the care, visitation, or reform of Universities and general studies belong, must take diligent care, that the canons and decrees of this holy synod (of Trent,) be received entire in these universities, and that according to these rules, the masters, doctors, and other teachers in such universities may teach and interpret those things which belong to the Catholic faith, and that they bind themselves, *by a solemn oath*, in the beginning of each year, to this observance." *C. Trent. Sess. xxv. cap. 2.*

The Catholic Bishop's Oath.

The following is a complete copy of the oath which every Catholic bishop is obliged to take at his ordination. It is taken from the Ecclesiastical History of Spain, page 1830. It is also quoted by Dr. Barrow from the Roman Pontifical, set forth by Pope Clement viii. and printed at Antwerp in the year 1626, pp. 59, 86.

"I. N. Elect of the Church of N. from hence forward will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to our Lord, the Lord N. Pope N. and to his successors canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member, or that their persons may be seized, or hands any wise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall instruct me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy and the Royalties of St. Peter, saving my order against all men. The Legate of the Apostolic See, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges, and authority of the Holy Roman Church, of our Lord the Pope, and his foresaid successors, I will endeavour to preserve, defend, increase and advance. I will not be in any counsel, action or treaty, in which shall be plotted against our said Lord, and the said Roman Church any thing to the hurt or prejudice of their persons, right, honour, state or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can, will signify it to our said Lord, or to some other by whom it may come to his knowledge. The Rules of our Holy Fathers, the Apostolic decrees, ordinances and disposals, reservations, provisions and mandates, I will observe with all my might and cause it to be observed by others. *Heretics, Schismatics, and Rebels to our said Lord or his foresaid successors, I will to my power persecute and oppose.** I will come to a council when I am called, unless I be hindered by a Canonical impediment. I will by myself in person visit the threshold of the apostles every three years; and give an account to our Lord and his foresaid successors, of all my pasto-

*This sentence in *italics*, was expunged from the Bishop's oath, throughout the British dominions in 1795, by the Pope; but is, I believe, retained in all other states and governments, where the Pope's influence prevails.

ral offices, and of all things any wise belonging to the state of any Church, to the discipline of my Clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid, by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy (of the diocese) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proof to be transmitted by the fore-said messenger to the Cardinal Proponent of the Holy Roman Church, in the congregation of the sacred council. The possessions belonging to my table, I neither sell nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, no not even with the consent of the chapter of my Church, without consulting the Roman Pontiff, and if I should make any alienation, I will hereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and the Holy Gospels of God."

Jesuit's Oath of Secrecy.

The following oath of the Jesuits may be found in Archbishop Usher's collection called "Foxes and Firebrands." It is cited at length by M'Gavin in the Protestant vol. ii. p. 256.

"I. A. B. now in the presence of Almighty God, the Blessed Virgin Mary, the blessed Michael, the archangel, the Blessed St. John Baptist, the Holy Apostles, St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness, Pope Urban is Christ's vicar general, and is the true and only head of the Catholic or Universal church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness, rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever: especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants, to be *damnable*, and they themselves are *damned*, and to be *damned* that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom, I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with to assume any religion he-

retical for the propagation of the mother church's interest, to keep secret and private all her agents' councils from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever: but to execute all what shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B. do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably: And do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony whereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal in the face of this holy convent this day of An. Dom." &c.

The Pope of Rome claims dominion over all mankind on the habitable globe, and devotes to destruction the bodies and souls of those who deny or resist this supercilious claim. *Boniface VIII.* in his canon law (*Bon. Ex. Com. Tit. viii. c. 1.*) says, "Moreover we declare, and say, and define, and pronounce, to every human creature, that it is altogether necessary to salvation, to be subject to the Roman Pontiff." Conformably to this sentiment the Council of Trent declared (*can. 8.*) that, "If any one shall say that baptized persons are free from all the precepts of Holy Church, which are either written or given by tradition, so that they are not bound to observe them, unless they please, of their own accord, let him be accursed." The intolerable pride and invincible insolence of the Popes may be seen in the following extract from the Bull of *Sixtus V.* against Queen Elizabeth, taken from Kett's History, p. 23.

“He who reigneth on high, to whom all power is given, in Heaven and Earth, hath committed, the one, holy, Catholic and Apostolic Church, out of which there is no salvation, to be governed with plenitude of power, by one only on Earth. This one he hath constituted a Prince over all nations and all kingdoms, to pluck up, waste, destroy, plant and build. Supported by his authority, who hath seen fit to place me, however unequal to such a charge, in this superior throne of justice, I pronounce and declare in the plenitude of my Apostolic authority, the said Elizabeth, laid under the sentence of anathema: deprived of all right and title to her kingdom; her subjects absolved from all oaths of allegiance to her: and those who obey her, in the like sentence of anathema.”

Oaths on Kings to extirpate heretics.

The fourth Council of Lateran, can. 3, has these words—*Pro defensione fidei praestat juramentum, quod de terris suae jurisdictionis subiectos universos haereticos ab Ecclesia denotatos, bona fide pro viribus exterminare studebunt.* “For the defence of the faith, all Princes must SWEAR that they will *bona fide*, most diligently study to root out of their territories, all their subjects, by the Church, pronounced heretics, which, should they neglect to do, they must themselves be excommunicated, and deposed.” The Council of Constance confirms this canon, Sess. 45.

Extract of an Edict of Lewis XVth of France, published in 1724, consisting of 18th Articles: the 1st and 2d are as follow—"That the Catholic Religion be alone professed in our kingdom; forbidding all

our subjects, of what estate, quality or condition soever, to profess any other religion, or assemble for that purpose in any place, under any pretence whatever, on pain, of men for the gallies forever, and women to be shorn, or put up for ever in such places as our judges shall think proper, with confiscation of goods."

"We order, that all such preachers as have convened assemblies, not according to the Catholic Religion, or shall have preached, or discharged any other function therein, shall be *punished with DEATH!* we forbid all our subjects to receive such Ministers or Preachers, or to give them any retreat, succour, or assistance, or to have any manner of communication with them. And we order all who shall have any notice thereof, to discover it to the officers of those places; the whole, on the aforesaid penalties." See *Ousley's Old Religion*, p. 259, *Dublin edit.* 1820.

Oath of the King of Spain.

The following oath was administered by the Inquisitor General, and taken by the King of Spain, at the grand *Auto de Fe* in the presence of the clergy and nobles, &c.

"O Lord, assist us," &c.—"Your majesty swears, and promises on you royal faith and word, that, as a true Catholic king, chosen by the hand of God, you will, with all your power defend the Catholic faith, which our Holy Mother, the Church of Rome, holds and believes, as well as the preservation and increase thereof; and will persecute and command to be persecuted, all heretics and apostates opposed to the same; and that you will give and command to be given to the holy office of the Inquisition, and also to the ministers thereof, all aid and protection, in order that heretics, disturbers of our Christian Religion, may be seized and punished, conformably to the laws and holy canons, without any omission on the part of your Majesty, or exception in favor of any person of whatsoever quality he may be." *Inquisition Unmasked, Madrid Edit.* 1814.

The following, according to some Popish writers, is a true copy of the decree of Pope Gregory VII. against Henry IV. Emperor of Germany. *Lib. 5, Ep. 24.*

"On the part of the Omnipotent God, I forbid Henry to govern the kingdoms of Germany and Italy. I absolve all his subjects from every oath of allegiance which they have taken, or may take to him; and I excommunicate every person who shall serve him as King!"

The History of Europe furnishes us with numerous instances of the insolence of the Popes, manifested in deposing and excommunicating kings and princes. The following list of kings, princes, and emperors have been anathematized, or deposed, or both, by the Popes of Rome. The dates may not, in all cases, be exactly correct; but this alters not the truth of the facts. Authorities may be found in *Letters by Sidney* pp. 93, 93, *Dr. Philpot's Letter* pp. 98, 101, and *Spinckes's Answer to the Essay towards a Proposal for Catholic Communion*, pp. 49—61. *London edit.* 8 vo.

Kings and Princes deposed and excommunicated by the Popes of Rome.

A.D.	Kings, &c.		Popes.
497	Anastasius, the Greek Emperor	was excommunicated by	Anastasius II.
725	Leo Isaurus the Emperor	do by	Gregory II.
735	The Emperor	do by	Gregory III.
761	Constantine Emperor	do by	Paul I.
864	John of Ravenna	deprived by	Nicholas I.
1080	Henry IV. Emperor	excom. by	Gregory VII.
1093	The Emperor	do by	Urban II.
1116	Henry V. Emperor	do by	Paschal II.
1156	Frederick Emperor	do by	Adrian IV.
1171	Frederick I.	do by	Alexander III.
1210	John King of England	do by	Innocent III.
1215	Raymond Count of Thoulouse	do by	do do
1233	Frederick Emperor	do by	Gregory IX.
1248	Frederick II. Emperor	deposed by	Innocent IV.
1283	Peter King of Arragon	d. or e. by	Martin IV.
1322	Matthew Duke of Milan	do by	John XXI.
1324	Lewis of Bavaria	do by	do do
1363	Barnabas Duke of Milan	do by	Urban V.
1425	Alphonso King of Arragon	do by	Martin V.
1450	Ladislaus King of Naples	do by	Alexander V.
1508	Lewis of France	do by	Julius II.
1512	The King of Navarre	do by	do do
1538	Henry VIII. of England	do by	Paul III.
1569	Queen Elizabeth	do by	Pius V.
1583	Henry III. of France was	excom. by	Sixtus V.
who, on hearing of this Monarch's assassination by frier Jacques Clement, declared that the murderer's fervent zeal toward, surpassed that of Judith and Eleazar, and that the assassination was effected by Providence!!			
1587	Elizabeth, Queen of England	do by	Sixtus V.
1588	Henry IV. of France	do by	do do
1591	Henry IV. of France	do by	Gregory XIV.
	do Henry of Navarre	do by	do do
1643	Charles I of Ireland	do by	Urban VIII.
1729	George II. King of England	do by	Benedict XIII.
1763	Duke of Parma	do by	Clement XIII.
1810	Buonaparte and army	excom. by	Pius VII.

The following form of Papal excommunication is taken from the London Protestant Journal, for Sep. 1831, and is said to have been drawn up in the year 1632.

"By the authority of God Almighty, the Father and the Son, and the Holy Spirit, and of the Holy Virgin Mary, the Mother of our Lord Jesus Christ, and of the Angels and Archangels, and of St. Michael, and of St. (John the) Baptist, and in the place of St. Peter and the other Apostles, and of St. Stephen, and all the martyrs,

of Sylvester and St. Adalbert, and all the confessors, and of St. Adelgunde, and of all the holy virgins and saints, who are in heaven and on earth, to whom is given the power of binding and loosing: We excommunicate, damn, curse, anathematize, and separate from the threshold of the Church those thieves, sacrilegious persons, robbers, counsellors, helpers, whether male or female, who have committed this theft or evil, or have hence usurped any thing to themselves. Let their portion be with Korah, Dathan, and Abiram, whom the earth swallowed up on account of their sins; let their portion be with Judas the traitor, who sold the Lord for a price. Amen. And with Pontius Pilate, and with those who said unto the Lord, "Depart from us, for we desire not the knowledge of thee." Let their children be orphans; let them be cursed in the city, cursed in the field, in the open field, in the wood, at home; cursed in their barns, on their couches, in their bed-chambers; cursed in the court, on the road, in the city; cursed in the camp, on the river; cursed in the Church, in the burial ground, in the courts of justice; cursed in the market place, in war; cursed in praying, in speaking, in holding their tongues, in eating, awake, in sleeping, drinking, touching, sitting, lying down, standing; cursed when at leisure; cursed always. Cursed in the whole of their body and soul, and in the five senses of their body; cursed be the fruit of the womb; cursed, the fruit of their land; cursed be all their goods; cursed be their head, mouth, nostrils, nose, lips, jaws, teeth, eyes, pupils of the eye, brain, palate, tongue, throats, breast, hearts, belly, liver, all (*their*) entrails; cursed, the stomach, spleen, navel, bladder; cursed be (*their*) legs, thighs, feet, and toes; cursed (*be their*) necks, shoulders, back, arms, elbows; cursed (*be their*) hands and fingers; cursed (*be their*) toenails, ribs, conception, knees, flesh, bones; cursed (*be*) their blood, skin; cursed (*be*) the marrow of their bones, (*and*) whatever concerns them; cursed be they in the passion of Christ, and with shedding of Christ's blood, and with the milk of the Virgin Mary.

I adjure thee, O Lucifer! with all thy imps, also with the Father and the Son, and with the Holy Spirit; and with the human nature and nativity of the Lord, and with the virtue of all the saints, that thou rest not night and day, until thou hast brought them to destruction; whether they be drowned in rivers, or be hung, or be devoured by beasts, or be burned, or be slain by enemies, let them be hated by every person living, or even their ghosts. And as the Lord conferred on Peter and his successors whose places we hold, and on ourselves, although unworthily, the power, that whatsoever we shall bind on earth be also bound in heaven, and whatsoever we shall loose on earth, shall be loosed also in heaven, so we shut heaven against them, and deny them earth for burial, but let them be buried in the feeding grounds of asses. Moreover, let them perish in the future judgment; let them not have any conversation with Christians, nor, when they are in the article of death, let them receive the Lord's body. let them be as the dust before the wind; and as Lucifer was cast down from heaven, and as Adam and Eve were cast out of Paradise, so let them be expelled from the light of every day. Let them also be associated with those to whom the Lord will say at the day of judgment, "Depart ye cursed into everlasting fire, prepared for the devil and his angels, where their worm shall not

die, nor their fire be extinguished." And as this candle, being thrown out of my hands, is extinguished, so let their bodies and souls be extinguished in the stink of hell, unless they restore what they have stolen within a certain limit: Let every one say amen."

The reader of the above form of excommunication is left to judge, whether, a more violent spirit of persecution can be found in this side the infernal regions. Certainly, nothing can be found to equal it, except it be among those things which have emanated from the same source. The Popish Priests, once every year, with great solemnity excommunicate all Protestants of every description, that their deluded votaries may have the greater freedom and encouragement to shew their zeal in destroying them. The following is an extract from this form of excommunication, which was drawn up, and published by his holiness, Paul V.

"We excommunicate and anathematize, in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own—all Hus-sites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, Apostates and all other Heretics, by whatsoever name they are called. As also their adherants, receivers, favourers and defenders, with all who publicly or privately, read, keep, print or defend their books **** We also excommunicate and anathematize all who appeal from the orders and decrees of us or the Popes of Rome * * * * We charge and command all Patriarchs, Prelates, &c. that they solemnly publish these letters once a year, or oftener, in all places at the celebration of Mass * * * * Let no man infringe on, or boldly oppose our excommunication; for, if he do: he shall incur the displeasure of Almighty God, and of his blessed Apostles, Peter and Paul. Given at Rome, April 8, 1610, in the fifth year of our Pontificate."

The following is an extract taken from a Bull of Innocent III. against the Albigensis. It is copied from the Primitive Wesleyan Methodist Magazine, for 1824, Dublin Edit.

"We moreover promise that those who shall take up arms to revenge the said murder (of *Peter de Chateuneuf* by *Earl of Raymond*) the pardon and remission of their sins, and since we are not to keep faith with those who do not keep it with God, we should have all to understand, that every person that is bound to the said Earl Raymond, by oath of allegiance, or any other way, is absolved by Apostolical authority from said allegations, and it is lawful for any Catholic to persecute said Earl, and seize upon his country. We exhort you, that you should endeavour to destroy the wicked heresy of the Albigensis, and do this with more vigor than you would to the Saracens themselves; persecute them with a strong hand; deprive them of their lands and possessions, banish them and put the Roman Catholics in their room."

The following announcement, made by *Gregory IX.* Lib. 5, Tit. 7,) is a clear specimen of the spirit of the Popes, and perfectly accords with the feelings of Innocent III. which is exhibited against the poor and inoffensive Albigensis in the above extract.

"Be it known to all, who are under the dominion of heretics, that they are set free from every tie of fidelity, or duty to them; all oaths and solemn obligations to the contrary notwithstanding." Conformably to this the General Council of Constance, decreed (*Sess.*

19.) that, "No faith is to be kept with heretics." The third Council of Lateran decreed (*Labbei Concilia tom. X. p. 1522.*) that, "All oaths which contravene the utility of the Church and the Constitution of the Holy Fathers, are not to be called oaths but rather perjuries."

The fourth Lateran Council, under Innocent III. decreed (*Labbei Concilia tom. XI. part I. p. 148, can. 3, de Hereticis.*) "That all secular powers, whatever office they execute, be admonished, persuaded, and, if necessary, compelled to swear to extirpate all heretics out of their dominions. * * * But if the temporal prince, being admonished, shall neglect to purge his land from heretical filthiness, he shall be excommunicated by the Bishops of the province. * * * The Pope shall absolve his subjects from their allegiance and expose his land to be possessed by Catholics, who, having destroyed the heretics, may possess it without contradiction."

Of the same persecuting spirit and temper were the bishops assembled in the fifth council of Toledo. (*Can. 3.*) Their sentiments are as follow:

"We, the Holy Council promulge this sentence, or decree pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn among other oaths, to permit no man to live in his kingdom who is not a Catholic. And if after he has taken the reigns of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel of the eternal fire."

Pope Urban II. declared (*Baron. Annal. p. 1887.*) that, "They are not guilty of murder who kill any that are excommunicated." Urban VIII., in his bull of 1643, gave plenary indulgence and remission of sin (as a reward) to all who had a hand in the cruel and barbarous massacres committed on the Protestants of Ireland in 1641, See *G. Horne's Hist. p. 344.*

Those decrees of the Council of Constance and of Lateran which authorise the extermination and murder of heretics were confirmed by the Council of Trent; and consequently, contain the very doctrines believed by the Papists in general, and sworn to by the Popish clergy. No papist has ever attempted to shew that any one of these decrees was ever abrogated, or the doctrine contained in them altered by the authority of the Catholic Church; and until this is done, I must look upon them as containing the genuine doctrines of the Church. Indeed I have often seen anonymous books circulated by the Papists denying these to be the doctrines of the Church, and representing them as the slanders of Protestants. The United States abound with such productions written and circulated to impose on superficial Protestants, and mislead ignorant Romanists. But, if we turn to the 24 article of the Creed of Pius IV. that every priest swears to maintain, we will see that the above cited decrees do contain the present doctrine of the Church. The article runs thus: "I do undoubtedly receive and profess all other things that have been delivered, and defined by the sacred and general councils, and especially by the holy Synod of Trent; and all other things contrary hereunto; and all heretics condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize." And farther: In the class book, taught in the Popish College at Maynooth in Ireland, which is supported by the

bounty of the British Parliament to the annual amount of \$39903 25. (*See act. 7, Geo. IV. c. 79, sec. 11.*) the candidates for orders, in the Romish Church, are taught that, "The Church retains its power over all heretics, apostates, and schismatics, though they may no longer belong to its body; as a general may have a right to inflict punishment on a dissenter, though his name is no longer on the muster roll of the army." *Digest. of Par. Evid. Part. I. p. 125.*

Having seen what the principles of the Romanists are, we shall now come to see how they have carried them into practice upon the property and persons of the Protestants, where they could operate with personal safety. It would be vain to attempt a full description of those afflictions, privations, sufferings and persecutions which the Protestants endured from the merciless and unrelenting Romanists, in all those countries where the Pope's power and influence predominated: as no human language, or pen could set them forth, in their true colours. When Cardinal Beton, in Scotland, was about to burn the pious reformer, *Mr. Wishart*, he caused it to be proclaimed, (*see Keith's Scotch affairs*) "that no one should pray for him under pain of the severest ecclesiastical censures." When *John Huss* was condemned to be burned for heresy, by the Council of Constance, in violation of the Emperor Sigismund's faith for his safe return, seven bishops degraded him; then put a paper mitre on his head, in form of a pyramid, a cubit in height, on which were painted three devils of a horrible shape, with this inscription, "*Heresiarcha.*" In this condition the prelates delivered his body to be burned; adding these words, "And we devote thy soul to the devils in hell." (*See L. Enfant's Hist. Vol. I. p. 416.*) When Huss was brought to the stake, and the faggots piled up to his very neck, the duke of Bavaria was so officious as to desire him to abjure. "No" said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." He said to the executioner, "You are now going to burn a goose, (*Huss* signifying goose in the Bohemian language) but in one century you will have a *swan*, you can neither roast nor boil." If he were prophetic he must have meant *Luther*, whose name in the Bohemina language signifies a *swan*, who had a swan for his crest, and who was born precisely one hundred years afterward. The fire was then applied to the faggots; when the martyr sung a hymn. At last his voice was cut short, after he had uttered "Jesus Christ, thou Son of the living God have mercy upon me," he was consumed in a most miserable manner.

About the year 1108, was instituted the infernal inquisition, whose professed object was the extermination of the Waldenses and Albigenses, of whom it is affirmed, were murdered in forty years, not fewer than *one million!* According to *Llorente*, in the space of one hundred and twenty-nine years, the inquisition deprived Spain alone of *three million* of her inhabitants!!

About the year 1210 *Pope Innocent III.* put the barbarous decree of the Council of Lateran in force, and actually employed armies and sent them to put the defenceless *Albigenses* to death. And it is affirmed that he destroyed, by this means, in a few weeks, more than *two hundred thousand!!* (*See Clarkson's Practical Dignity of Papists destructive to Christianity, p. 206.*) Dr. More, in his *Divine Dialogues*, declares that *Pope Julius II.* occasioned the slaughter of

two hundred thousand Christians in the space of seven years! *Perronius* affirms, "that in France alone, in that great persecution against the *Albigensis* and *Waldenses*; there were murdered, not fewer than one million!!! From the beginning of the order of Jesuits to the year 1580, *Baldwinus* reports, there were about nine hundred thousand of the orthodox christians murdered! that is, within the space of thirty or forty years.

In the year 1508, the Spaniards commenced their unrelenting cruelties in *South America* and the *West Indias* under the pretence of converting the idolatrous natives to the Christian faith, of whom in the course of forty years, it is calculated, they destroyed not fewer than fifteen million!!!

During *Queen Mary's* short reign of five years, in England there were burned to ashes, one Archbishop, four Bishops, twenty-one Divines, eight gentlemen, one hundred and eighty four Artificers, &c. fifty-four women, and four children. In all 277, besides those who died in prison.

In the year 1572, the diabolical massacre of Paris began about daybreak on St. Bartholomew's day, and after barbarously murdering *Admiral Coligni*, in three days, the sanguinary Papists destroyed, of lords, gentlemen, and others of all ranks and sexes, above ten thousand! from thence the destruction ran through the kingdom, and in a shorttime there were butchered, forty thousand more!! At the news of this infernal transaction, *Gregory XIII.* was so overjoyed that he commanded a discharge of artillery to be made, ordered the cardinals to return thanks to Almighty God, and caused a medal to be struck out in honor of this bloody event.

In the year 1588, England was invaded by a Spanish fleet, which was sent to destroy that nation. They brought with them rods of wire to whip the Englishmen to death, and thumb screws and other instruments of torture unheard of in England before, all which are still to be seen in the Tower in London.

On the fifth day of Nov. 1605, was discovered the diabolical gunpowder plot, which was designed to destroy, at once, by blowing up both houses of Parliament, all the respectable Protestants in the kingdom, to make way for the establishment of Popery throughout the United kingdom of Great Britain.

In the year 1641, a catastrophe commenced in Ireland, which will remain in characters of blood to the latest posterity. The blood thirsty Papists, instigated by their Bishops and Priests, began out of cold blood, to root out and destroy the Protestants of every rank, age and sex, by sword, fire and water. When they besieged the town and castle of Longford, the innocent inhabitants surrendered on condition of being allowed quarter; the besiegers instantly attacked them in the most unmerciful manner, and murdered them every one. In a similar manner was the garrison of Sligo treated, the infuriated Papists, at the command of their friars, compelled about forty Protestants at once, to the hard fate, of either falling by the sword or drowning in the sea. In the castle of Lisgol, near Enniskillen, were burned of men, women, and children one hundred and fifty! And at the castle of Monea, not fewer than one hundred were put to the sword. Different modes of torture were resorted to by the savage Papists to hasten the destruction of the Protestants. Some were laid with the centre of their barks on an axletree of a

carriage, with their legs on the ground on the one side, and their arms and head on the other. In this position one of the savages scourged the wretched objects on the thighs, legs, &c. while another set on furious dogs which tore to pieces, the arms and upper parts of the body. By these dreadful means many were deprived of their existence. Others were fastened to the tails of horses and dragged till they expired. Hundreds were hung on lofty gibbets, a fire being placed below. they soon expired, partly by hanging, and partly by suffocation. Women of all ages were put to death, in the most cruel and barbarous manner; some were fastened with their barks to strong posts; stripped to their wastes; had their breasts cut off with shears; in this position they were left, till, through loss of blood, and other excruciating torments, they expired. When the unhappy mothers were hanging on branches of trees, their innocent offspring have been cut out of their bodies, and thrown to swine: to increase the horror of the scene, the merciless persecutors would oblige the husband to be a spectator before he suffered himself. They hanged *one hundred* Scottish Protestants at the town of Lismaskea. Upwards of *one thousand* men, women, and children were driven into the river Bann, at Portadown Bridge, where they were drowned. At one place *one hundred and forty* Englishmen, after being driven many miles stark naked, in the most severe weather, were hanged, burned, shot or buried alive. The inhabitants of Kilmore, consisting of many thousands, were all destroyed in a short time by famine, fire, water, and all other deaths that rage, cruelty and malice could invent. They murdered *nine hundred and forty-four* Protestants, in Antrim county, in one morning, and afterwards, about *one hundred and twenty* more, in the same county. All the Protestants in Kilkenny, without exception, were put to death; and some of them in so cruel a manner as was never thought of before. In some places the Papists plucked out the eyes and cut off the hands of Protestants, and then turned them into the fields to wander out their miserable existence. Many young men were obliged to force their parents into a river and drown them. Wives were compelled to hang their husbands, and mothers to cut the throats of their children. They compelled a young man, in one place, to kill his father, and then immediately hanged him. In another they forced a woman to kill her husband, then obliged the son to kill her, and after that shot him through the head. During this whole scene of bloodshed, in Ireland, it is computed, that about *two hundred thousand* harmless Protestants perished in all the circumstances of cruelty and savage ferocity, that incarnate devils could invent.

The Church of Rome, for several centuries, carried on an almost uninterrupted persecution against the Waldences, an innocent and pious people, solely because they opposed her heterodox doctrines and worshipped God according to the Scriptures and their own conscience. At length, having a design to exterminate them altogether, at the instigation of the Pope, in the year 1655, an army was collected. The poor people were driven from their habitations in the midst of winter, their country laid waste with fire and sword, and themselves, without distinction of age, sex, or rank, were barbarously murdered and cut to pieces; infants were taken from the breast and torn to pieces; little children carried about on the points of spears; men were tied to horses' tails and dragged over rough places

in the streets till they expired; others had parts of their bodies cut off, and when roasted, crammed down their throats, by which they were choaked. The persecuting wretches put gunpowder in the mouth of some, and then set it on fire. Some they flayed alive, and out of others they tore the heart.* *G. Horne's Eccl. Hist. p. 355.*

In the year 1685, Lewis XIV. of France expelled *one hundred and fifty thousand* Protestants from his kingdom, confiscated their property, took from them their wives and children, and dragooned many of them into Popery.

Lewis XV. in like manner, hanged, fined, dragooned and imprisoned great numbers of Protestants.

In Holland and the low countries, for many years, the most horrible cruelties were carried on by the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of those parts were then in subjection. Father Paul declares that these Belgic martyrs were *fifty thousand* in number. Grotius and others affirm there were *one hundred thousand* who suffered by the hand of the executioner.

Every government and state in Europe, where the Pope's authority prevailed, has been more or less deluged with the blood of Protestants. It has been calculated that about *ninety millions* of Protestants have been destroyed by the Church of Rome since the Reformation!! As her principles are, so has her practice been. It may be truly said, "In her was found the blood of the saints." See *Middletons Letter, Burnet's Hist. of the Reformation, G. Horne's History, Sir J. Temple's Hist. of the Irish Rebellion, Fox's Book of Martyrs, Lockman's Popish Persecution and Doddridge's Sermon on Persecution.*

The spirit of Popery has undergone no change, but remains precisely the same; as may be seen demonstrated in the History of the Irish Rebellion; in the recent persecutions in the south of France since the French Revolution; and, in the more recent fulminations of the Pope against Protestants and the Bible Societies. His Holiness, Pope Pius VII., in his bull, dated June 29, 1816, calls the Bible Society a "*pestilence*," a "*most crafty device*," and a "*defilement of the faith*." His successor in the Pontificate, Leo XII., in a bull of 1825, called by him, "*An Encyclical Letter*," denounces the same Society as, "*a most wicked novelty*;" and the Scriptures

*On this horrible massacre, the celebrated *Milton* has the following highly appropriate lines, which ought to be transmitted to future generations in letters of gold:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Ev'n them who kept thy truth so pure of old,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontes, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learned thy way,
Early may fly the Babylonian woe.

published by them, he denominates, "*Poisonous Pastures*," and "*Gospels of the devil!!!*" The spirit of these bulls is breathed by all the Popish Clergy. A few facts, to illustrate this, may be necessary. Dr. Doyle, a Popish Bishop in Ireland, a few years ago, highly applauded the conduct of a peasant of Kildare county, who *buried a Protestant Bible in his garden. The vile miscreant, to prevent the contamination of his fingers, cautiously carried the Holy Bible with a pair of tongs to its grave, which he had previously prepared in the garden, where he buried it.* When the news of this diabolical action reached Dr. Doyle, he said, "should he meet with the boy he would give him a piece of money as a reward for his orthodoxy." Nor does the Bible escape the persecuting spirit and wrath of the Popish priests in this republican community, as the following uncontradicted facts, which have appeared in the public prints, sufficiently testify. Near Cox's Creek, in Bullitt county, Ky. about the first of Feb. 1830, a Roman priest burned a Bible that had been given to a man gratuitously by the Bible Society. About two months afterward, a priest at Baltimore, snatched a Bible out of a Protestant lady's hand, denounced it, calling it a "*viper*" and threw it into the fire, where it was consumed! About the same time, in the state of Maryland, a Popish Priest went to the house of a Roman Catholic, and enquired of the gentleman why he did not attend to confession; before he received an answer, as he was looking round, he saw a Bible, and seizing hold of it, said, "This explains the cause why you have not been to confession; have not I told you that reading this book will carry your souls to hell? therefore, to prevent this, I commit it to the flames." So saying, he threw it into the fire where it was burned!!! He then proceeded to the house of Mr. Lewis, where he found another Bible, which he took up to throw into the fire also. Mr. Lewis, aware of his design, with modesty and firmness informed him that if he would attempt to burn it, he would hurl him on the top of it, and let both burn together. The Bible burner, seeing the sincerity of Mr. Lewis, laid down the word of God, and left the house in a furious rage, belching up the most direful anathemas! Shortly after this, Mr. Lewis fell sick, and was visited by two Protestant ministers, who witnessed the strong confidence he had in his Blessed Redeemer, which he received by means of that Bible which his Priest attempted to burn.

All those Protestants who love their lives, their liberty, their religion and their innocent offspring, should be exceedingly alarmed at the rapid progress of Popish delusion in this country; especially, when it is considered that the Pope expends more money to establish idolatry in the the United States, than all the religious societies in the Union contribute for the propagation of the Gospel of Christ. Enormous sums are sent annually by the society *de propagande fide*, at Rome, for the dissemination of Popery in the western states of America. It is believed, on good authority, that the Emperor of Austria sends to this country, annually, \$50,000 for the same purpose. These circumstances are sufficient to excite the lovers of religious liberty and gospel truth, to timely vigilance and the use of proper means to prevent the domineering influence of Popery; lest the free people of this happy country, should, at some future time,

have such an exemplification of its baneful influence as the innocent Protestants of Europe once had.

Texts of Scripture to refute the common errors of Popery.

1. The holy scripture is a perfect guide in all matters of faith and morals. Ps. xix. 7; Jos. i. 8; 2 Tim. iii. 16, 17; Rom. xv. 4; 2 Pet. i. 15—19; Is. viii. 20; Matth. xxii. 29; John xii. 48.

2. Nothing ought to be added to the scriptures or taken from them. Deut. iv. 2; Prov. xxx. 5, 6; Gal. i. 8; Rev. xxii. 18, 19.

3. All classes of people ought to read the scriptures. Is. xxxiv. 16; John v. 39; Acts xvii. 11; Deut. xi. 18, 19; xxxi. 11, 12, 13; xxix. 29; 1 Thes. v. 27; Eph. vi. 17; Neh. viii. 1; Rev. i. 3; Luke xi. 28.

4. Tradition is not necessary. Ezek. xx. 18, 19; Matth. xv. 2—19; 1 Pet. i. 18, 19; Mark vii. 5—13; 1 Pet. iv. 11; Rev. xxii. 18, 19.

5. Not penances, but the death of Christ alone can atone for sin. Is. liii. 5—11; Matth. xxvi. 28; John i. 29; Rom. v. 8, 9; Eph. i. 7; Col. i. 7; Col. i. 21, 22; 1 Pet. ii. 24; iii. 18; 1 John ii. 2; Gal. ii. 16; Eph. ii. 8, 9.

6. It is not a priest, but God alone that can forgive sin. Ps. ciii. 3—12; Is. xliii. 25; Jer. xxx. 8, Dan. ix. 9; Micah vii. 18, 19; Matth. ix. 6; Act. v. 30, 31; xiii. 38; Col. i. 14; 1 John i. 7—9; Mark ii. 7; Luke v. 31; Eph. iv. 32; John i. 29; Rom. iii. 24; v. 9; v. 1; viii. 33.

7. Christ, and not the Pope, is the head of the Universal church. Matth. xxiii. 8; Eph. i. 22; Col. i. 18.

8. There is no merit in good works. Eccl. vii. 20; Is. lxiv. 6; Luk. xviii. 10; Rom. viii. 8; 1 Cor. iv. 7; Eph. ii. 9.

9. God only is to be worshipped, and not the Virgin Mary, nor saints, nor relics, nor angels, nor images. Matth. iv. 10; Exod. xx. 4; Col. ii. 18; Rev. xix. 10; xxii. 8, 9; Acts x. 25, 26; xiv. 13—18.

10. The laity are to receive wine in the sacrament as well as the clergy. Matth. xxvi. 27; 1 Cor. xi. 25; Mark xiv. 22—24; Luke xxii. 19—20; 1 Cor. x. 16; xi. 24, 29.

11. The sacrifice of the Mass is a useless thing, and contrary to the sacrifice of Christ, which was offered once for all. Heb. xi. 22; Heb. x. 11—14; and 18; and vii. 23—27.

12. Public worship ought not to be performed in an unknown tongue. 1 Cor. xiv. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 21, 22.

13. There is no mediator with God but Jesus Christ. 1 Tim. ii. 5; John vi. 68; x. 9; xiv. 6, 13; Acts iv. 12; Eph. ii. 18; John ii. 1, 2;

Heb. v. 4; Rom. viii. 34; Heb. vii. 24, 25; xii. 24; Exod. xxviii. 37, 38; 1 Pet. ii. 5.

14. All sins are mortal. Rom. vi. 23; Ezek. xviii. 20; 1 Cor. xv. 56; Gal. iii. 10; Jam. ii. 10; Matth. v. 22; 1 Cor. vi. 10; Rev. xxi. 8.

15. Praying for the dead is useless and contrary to the scriptures. Eccl. xii. 7; Ps. vi. 5; xvii. 15; xxx. 9; cxv. 17; Is. xxxviii. 18, 19; 2 Sam. xii. 22, 23; Luke xvi. 24—32.

16. There is no such place as Purgatory in a future state. Eccl. ix. 10; xii. 7; Matth. vii. 13, 14; 1 Thes. iv. 13, 14; 1 Cor. xv. 20, 23; Heb. ix. 27; 1 John i. 7; 1 Sam. xxv. 29; Matth. viii. 11, 12.

THE END.

