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REASONS
WHY
I AM NOT A PAPIST:
OR,
THE CHURCHMAN ARMED
AGAINST THE
NOVELTIES, USURPATIONS, AND CORRUPTIONS
OF
THE CHURCH OF ROME.
BY
REV. N. S. RICHARDSON, A. M.

AUTHOR OF "THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE,"
"REASONS WHY I AM A CHURCHMAN," "PASTOR'S APPEAL ON
CONFIRMATION," ETC.

New-York:
STANFORD AND SWORDS,
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TO THE MEMBERS
OF THE
One Catholic and Apostolic Church
OF THE
CREED,
TO ARM THEM AGAINST THE
NOVELTIES, USURPATIONS, AND CORRUPTIONS,
OF
THE ROMISH CHURCH,
THE FOLLOWING PAGES,
ARE RESPECTFULLY DEDICATED,
BY
THE AUTHOR.



REASONS
WHY
I AM NOT A PAPIST.

INTRODUCTION.

The controversy of the last half century, between the Church in the United States, and the scores of sects, among which she is steadily urging on her way, has called forth numerous works, of greater or less value, enabling the inquiring mind to draw the dividing line with great distinctness between her and them.

But there is another part of the controversy not so well understood. It is between the Church, and another body, which, of late years has begun to attract serious attention in this country. Waning in the old world, she comes among us with strong hopes and bold pretensions. She claims to be the one only Catholic Church of Christ. She classes all who differ from her in the same rank as hopeless heretics and schismatics. Her aims among us are lofty. She has calculated, long since, the greatness in every aspect, physical, numerical, commercial, literary, and religious, of this new and growing Republic. She is fearful, lest, with the spread of the English language and influence, that here as at home,

the English Church rear her gigantic form. She is busy like the great masters of antiquity, in laboring, not for the present, but a future age. She is at work every where, planting Schools and Colleges, erecting Churches and Cathedrals, and sending her well trained missionaries of every grade, throughout the length and breadth of the land.

She presents her system before the public in its most attractive form. She says nothing respecting many of the peculiar and more repulsive doctrines of Romanism, and lavishes her strength upon matters more defensible, but of less importance. She boasts of her antiquity, her unity, her Catholicity, her ultimate supremacy. She trumpets every numerical accession to her ranks, and points to the divisions, and the heresies which are springing up around her. She has something in her system for every body to do, some place for every peculiarity of the human mind. She has self-denial for the devotee, enterprise for the enthusiast, romance for the sickly sentimentalist, learning for the pedant, stern authority for the timid, sympathy for the disappointed, promotion for the aspiring, and sophistry for the inquiring. And under one or another of these forms, some restless spirits in the Church have already been ensnared.

With this new force in the field, the Church has now, and for some time to come, to contend. The ground, which has been so ably contested in England since the Reformation, has all to be gone over again, on our own shores. The armor which those old giants wore, Barrow, and Bull, and Hall, and Jewell, and Chillingworth, must be burnished up, and put on anew. In England and in our own country, the work has been already begun, and well begun, and there are scores of valiant sons of the Church, of stout heart and strong arm ready for the work.

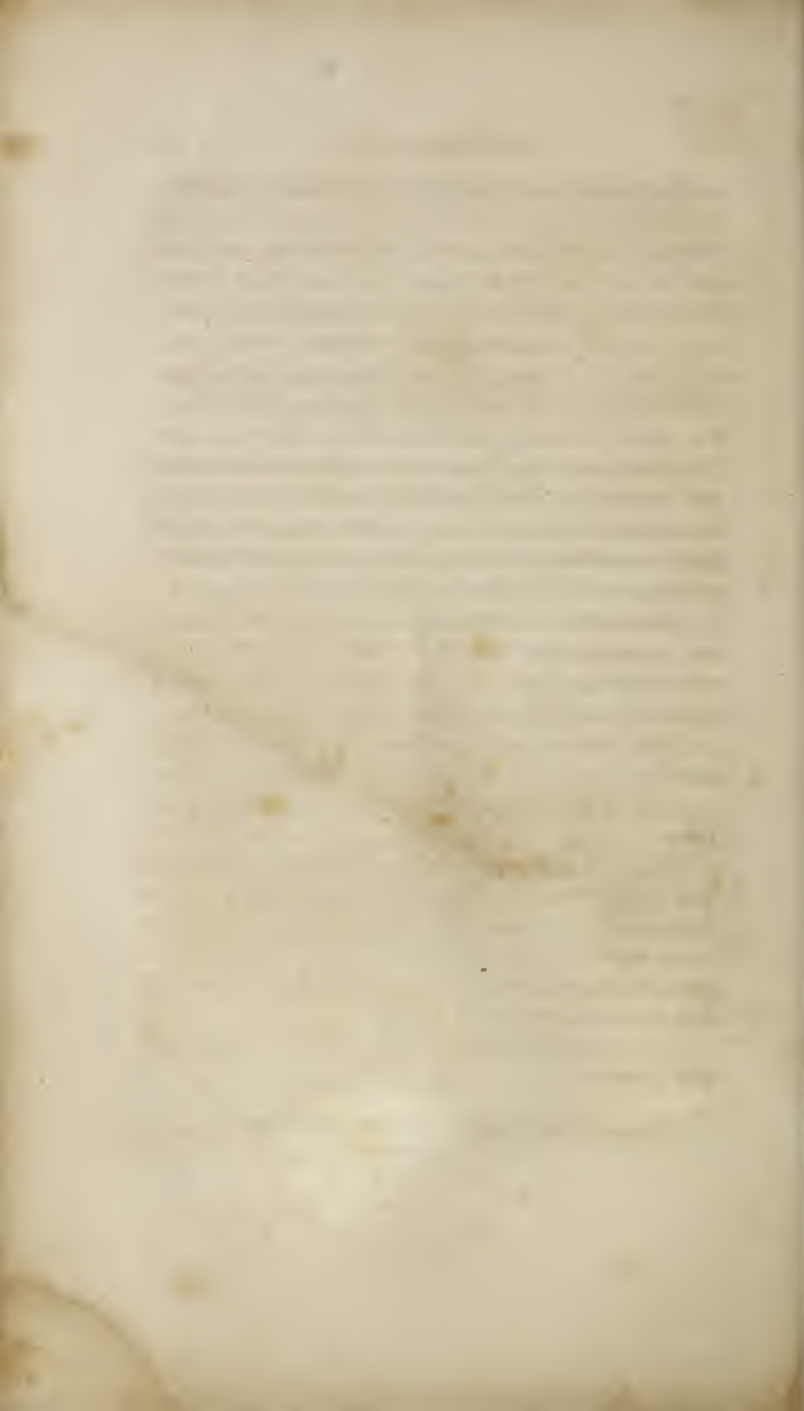
To assist, however feebly, in doing that, which he looks to see done by other and abler pens, the present writer, sends the follow-

ing pages abroad, commending them to the blessing of Almighty God.

Did the cause of truth permit, he would have preferred, to search the past history of the Romish Church, for bright names and bright deeds, and to hold them up to admiration. But he believes that the Romish Church, in the language of one of the most learned men of ancient or modern times, is a "*corrupt and despotic system*," corrupt in doctrine, and despotic in government, and he looks for a thorough Reformation of that whole system, not according to the whims and caprice of private fancy, but according to the rules of the Ancient, Catholic, and Apostolic Church. He has no feelings of unkindness, or of prejudice, against the Romish Church. He has read the ablest defences of their own system, and has found weakness, where he looked for more strength, and extravagant boasting, where he sees no room for aught, but silence, or acknowledged fault.

In his judgment, there is nothing to fear, but every thing to hope for, to the Church, in that free and full examination of the great question, which must be met, "What, and where is the true Catholic Church of Christ?" Only let the discussion be marked, by that deep humility, that earnest love of the truth, which becomes the cause.

The present writer, pleads for the same impartial examination of the following pages, with which they are indited, and implores the Spirit of Grace, to guide both writer and reader into all truth.



I.

I AM NOT A PAPIST—

BECAUSE THE DOCTRINE OF THE SUPREMACY OF
THE POPE IS ANTI-SCRIPTURAL.

THE doctrine of the Romish Church is, that Peter was the Prince, or Chief of the Apostles, the Supreme Head of Christ's Church upon earth, and the Vicar, or Representative, of Jesus Christ; and that the Pope of Rome is in all these things his successor.

The formal language of the doctrine is—"I promise to swear true obedience to the Pope of Rome, who is the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ."¹

We affirm of this doctrine that it is *Anti-Scriptural*.

1. It is contrary to the *spirit* of the Holy Scriptures.

We read that once, as the Apostles were on their way to Capernaum, "they had been disputing among themselves who should be greatest? And Jesus sat down and called the twelve unto Him, and saith unto them, if any man desire to be *first*, the same shall be last of all and servant of all."

Such was the manner² in which our Saviour met this question.

¹ Creed of Pius IV. Art. 23.

² Mark ix. 33—35.

2. But the doctrine that Peter was Prince of the Apostles, and Vicar of Jesus Christ, is contradicted by the Scriptural history of the Apostles themselves.

Not long after the Ascension of Jesus Christ, we find the College of the Apostles assembled, to appoint one to fill the place of the traitor Judas. Peter, universally acknowledged, from his natural temperament of character, to have been conspicuous among the Apostles; the first to walk on the water to go to Jesus, and the first to sink; the first to declare that he would go with him to prison and to death, and the first to curse and swear that he did not know such a person as Jesus; he also now at this meeting of the Apostles appears taking an active part. But when the *official action* of the Apostles is recorded, Peter's name is lost in the equal part which each of the Apostles there sustained. It was "*they*" who appointed two, and "*they* gave forth their lots."¹

A little while after we find the Apostles together again, engaged in the performance of official action.

News had reached Jerusalem that Philip, one of the deacons, had preached the Gospel with success at Samaria. And we read that "*they* (the Apostles) *sent* unto them Peter and John," who went down, and laid hands on the disciples whom Philip had baptized. So far from Peter being regarded as Prince of the Apostles, and Vicar of Jesus Christ, he appears before us, yielding obedience to the Apostles, and subject to their direction.²

A little while after we find another event in the

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¹ Acts i. 15—26.

² Acts viii. 14.

history of the Apostles, still more indicative upon the point in question.

It was at Jerusalem, where a Council was called, usually regarded as the "First Council," to decide upon a question, then troubling the infant Church, concerning Circumcision.

At that Council, Peter and Paul and Barnabas, all appear as Counsellors, but when, finally, the decision of the Council was *judicially declared*, it was done, not at the mouth of Peter, but of James, first Bishop of Jerusalem. And the decree went forth, not in the name of Peter, but "The Apostles and Elders (Presbyters) and brethren, Greeting."¹

The history of that Council throws light also, not only upon the question of priority of rank and power, but it shows also, that if any Church deserved the name of "Mother and Mistress of all Churches," it must be that of Jerusalem, and not of Rome.

Subsequently, we have a large number of Epistles, written by the Apostles, Peter and Paul. Some of them written under such circumstances, that it is morally impossible no allusion should have been made to such exalted claims of Peter and of Rome, if any such existed. Paul, in his long Epistle to the Church at Rome, writes with great plainness and great particularity: and yet he makes no allusion to Peter as having any connection whatever with that Church. The Scriptures nowhere give us any such intimation, and many of the most learned men, are of opinion, that Peter never had any connection with the Church

¹ Acts xv. 1—23.

at Rome at all. Throughout the whole of Paul's fourteen Epistles, there is not the slightest allusion to any such priority of power in Peter, or of rank in the Romish Church.

St. Peter also himself has left us two Epistles. And yet in them we have the same impressive fact, the same unaccountable omissions of any peculiar claim, due to himself, or to the Church at Rome.

In one of Paul's Epistles, we do find him indeed alluding to Peter, but is it as to a Prince among the Apostles, as to a Vicar of Jesus Christ? He says to the Galatians that he withstood Peter at Antioch, "*to his face because he was to be blamed,*" for insisting upon the Circumcision of the Gentiles, conduct not corresponding with the doctrine that Peter was the Vicar of Jesus Christ and Prince of the Apostles; a doctrine, of which the Apostles knew nothing, and the origin and rise of which, we find recorded in the subsequent history of the Church, together with the causes thereof.

3. But what Scriptural authority do the Romanists pretend to urge in justification of the Papal Supremacy.

Passing by those instances in which our blessed Saviour noticed Peter, or in which his name appears in distinction from the other Apostles, all of which prove nothing to the purpose, since other of the Apostles, as John, for instance, was peculiarly honored by the Saviour, who was particularly loved, and to whom he left the care of Mary his Mother, passing by these allusions to Peter, the authority mainly relied upon by the Romanists, is the following: "When Jesus

had come into the coasts of Cesarea Philippi, He asked *his disciples* (not Peter only) whom do men say that I, the Son of Man am?" And they repeated the various opinions abroad concerning Him. He now addresses *them collectively*. "But whom say ye that I am? And Simon Peter answered and said, *thou art the Christ, the Son of the living God*. And Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."¹

Such is the Scriptural narration on which the Romanists have erected their superstructure. Let us give to it a brief examination.

Granting, therefore, for the present, to the Romanists all that they claim in respect to this passage, that Peter as an individual was "this rock," and that to him were given the keys as a symbol of power in the Church, yet by an examination of other corresponding Scriptures on this subject, we shall see how slight is the foundation for such a superstructure.

For subsequently, and after Jesus Christ's resurrection from the grave, by which, we are taught, he obtained mediatorial power over all things "in heaven, and in earth, and under the earth,"² we find Him con-

¹ Matt xvi. 13—19.

² Phil. ii. 8—11.

ferring this *very same power*, claimed for Peter, *on all the Apostles alike*. “Whosoever sins YE remit, they are remitted, and whosoever sins YE retain, they are retained.”¹

And so far from Peter being the chief foundation of the Church, we are taught expressly that all the Apostles sustain the same relation. For says St. Paul, “Ye are built upon the foundation of Apostles and Prophets, Jesus Christ Himself (not Peter) being the chief corner-stone.”²

And St. John, afterwards, as he in vision was permitted to gaze upon the Church triumphant in glory, saw engraved upon the foundations the names of all the twelve Apostles of the Lamb, showing that that construction which the Romanists put upon the passage in question, in reality is unauthorized.

But even here, little as the Romish argument is strengthened by this concession, we have granted quite too much. For who, or what, is “this rock,” upon which Christ will build his Church? Was it Peter as an individual? or was it the Apostles collectively, to whom the Saviour addressed his inquiry, and in whose name Peter spake? Or was it the confession of the true faith by Peter, “THOU ART THE CHRIST, THE SON OF THE LIVING GOD?” This latter interpretation is most conformable to Scriptural usage. In the sacred writings, the *name* is often given to certain places and things, of those things to which they stand related. Thus to a certain place where Jacob was travelling, the name of Mahanaim was given,

¹ John xx. 23.

² Eph. ii. 20.

signifying two hosts, because that there the hosts or angels of God appeared to him. So also Bethel was called Elbethel, or God of Bethel, because God there appeared to the Patriarch.

So also several of the ancient Fathers will have "this rock" to have been, not Peter as an individual, but the confession of the true faith, "Thou art the Christ, the Son of the living God," to which Peter had borne witness.

Justin Martyr says, "Christ bestowed upon Simon the name of Peter, *because*, by the revelation of the Father, he confessed him to be the Son of God."¹

Athanasius, Cyril, Jerome and Augustine, all prefer this interpretation. Augustine is very explicit: he says, "The Church is founded upon a Rock, whence Peter derived his name. For the rock was not so called from Peter, but Peter from the rock. . . . For the Rock was Christ, upon which foundation Peter himself was built, inasmuch as it is said, 'other foundation can no man lay than what is laid, that is Jesus Christ.'"²

But we are not yet through with the Romish difficulty upon this passage. For, even admitting that by "this rock," Peter as an individual was meant, and that to him, and him alone, was given such supreme power, it would still remain to be proved, that that same degree of power descended to an order of men, as successors of Peter, (which could not be proved,)

¹ Jus. Dial. Cum. Try. p. 255.

² See Athan. unum esse Christ, Orat. Oper. pp. 519, 520. Cyr. Col. vi. p. 54, and xi. p. 93. Hier. Com. in Matt. xvi. 18. August. Ex. in Evan. Johan. Oper. vol. ix. p. 206.

and then that this order of men was to be found in the Bishops of the Romish See. But here is an assemblage of difficulties. For by the most learned men it is questioned whether Peter was even one of the founders of the Church at Rome. Irenæus says, that the two blessed Apostles, Peter and Paul, were the two co-founders of the Church at Rome, and that they delivered the Episcopate of it to Linus, mentioned by St. Paul as being a Christian in the Romish Church about the year A. D. 65, in his second Epistle to Timothy.¹ The Apostolic Constitutions declare that it was by Paul (not Peter) that Linus was appointed *first Bishop of Rome*.²

And Eusebius names Clemens third Bishop of Rome, and reckons before him Linus and Anacletus.³

And this agrees with the history of the Church of Rome, as found in the Holy Scriptures, where the name of Paul, but not Peter, appears before us as of one entering personally into its condition. That Peter was ever *Bishop of Rome*, in person, there is no satisfactory reason to believe. His personal labors in connection with the Church at Jerusalem and Alexandria, are far better attested, and each of those Churches might institute far stronger claims for the honor of succession from him, than the Church of Rome.⁴

Such are some of the difficulties in the way of sustaining the doctrine of the Papal Supremacy, from this passage of Holy Writ.

¹ 2 Tim. iv. 21.

² Cons. Apos. lib. vii. c. 46.

³ Eus. iii. 4. 13. 15.

⁴ See Burton's Lectures Ecc. Hist. first three Cen. Lec. x.

We have seen, in our previous pages, that to each of the Apostles were given equal degrees of power in the Church of Christ. That the inspired page presents them before us in the exercise of such power, and hence we conclude that the doctrine of the Papal Supremacy is *Anti-Scriptural*.

II.

I AM NOT A PAPIST—

BECAUSE THE DOCTRINE OF THE PAPAL SUPREMACY
IS ANTI-PRIMITIVE.

THE doctrine of the Romish Church, as expressed by the Lateran Council, is as follows :—

“ We distinctly charge them (the Church of the Greeks) to submit themselves, like obedient children, to the Holy Church of Rome their Mother. . . . But if one shall be disposed to do any thing of the sort, (viz. withhold obedience,) let him be smitten with the sword of excommunication, and be deposed from all office and benefice.¹

And again—

“ We decree that the Holy Apostolic See, and the Roman pontiff, has a primacy over the whole world, and that the Roman Pontiff himself is the successor of St. Peter, the Prince of the Apostles, and is the

¹ IV. Can. IV. Lateran Council.

true Vicar of Christ, and Head of the whole Church, and the father and teacher of all Christians; and that to him, in the person of the blessed Peter, our Lord Jesus Christ has committed *full power of feeding, ruling and governing the universal Church*. ‘Pascendi, regendi ac gubernandi universalem Ecclesiam.’”¹

The same claim is advanced in the Creed of Pope Pius IV., and in the Bulls of many other Popes, in language even more exceptionable.

We are to show now that this doctrine of Papal Supremacy is *Anti-Primitive*.

Thus St. Cyprian says—The other Apostles were indeed that which Peter was, *endowed with equal consortship of honor and power.*” And again—

“Although our Lord giveth to all the Apostles after his resurrection an equal power and saith as the Father sent me, so send I you.”²

St. Chrysostom says—“St. Paul sheweth that each Apostle did enjoy equal dignity.”³

St. Cyril says that “Peter and John were equal in honor one to another.”⁴

St. Jerome says “the strength of the Church is equally settled upon them.”⁵

And Isidore, still later, says, “The other Apostles *did receive an equal share* of honor and power, who also being dispersed in the whole world, did preach the Gospel, and to whom departing, the Bishops did

¹ Council of Florence, Sess. xxv. A. D. 1438.

² Cypr. de Un. Eccl.

³ Chrys. in Gal. ii. 8.

⁴ Act. Con. Eph. p. 1, p. 209.

⁵ Hier. in Jovin, 1, 14.

succeed, who are constituted, through the whole world in the Sees of the Apostles.”¹

And as Jerome says again, “Wherever a Bishop be, whether at Rome, or at Eugubium, at Constantinople or at Rhegium, at Alexandria or at Thanis, he is of the same worth, and of the same priesthood, the force of wealth, and lowness of poverty, doth not render a Bishop more high or more low, for that all of them are Successors of the Apostles.”²

Origin says, “Are the keys of the Kingdom of Heaven, given by the Lord to Peter alone, and shall none other of the blessed ones receive them? But if this I will give thee, the keys of the Kingdom of Heaven be common, how also are not all the things common, which were spoken before, or are added as spoken to Peter.”³

And St. Jerome says—“All the Apostles did receive the keys of the Kingdom of Heaven.”⁴

But this equal authority of all the Apostles is declared to us not only by the Fathers individually. The early Councils in legislating for the Church authoritatively teach the same thing.

The Council of Nice ordered—“Let the ancient customs prevail, that are in Egypt, Lybia, and Pentapolis, that the Bishop of Alexandria have power over them all, forasmuch also, as the Bishop of Rome hath the like custom. In like manner in Antioch, and all other Provinces, let the privileges be preserved to the Churches.”⁵

¹ Isid. *Hisp. de Off.* ii. 5.

² Jer. *ad Evag.* Ep. 85.

³ Origin, in *Matt.* xvi.

⁴ Hier. in *Jov.* i. 14.

⁵ 1 *Con. at Nice, Can. vi.*, A. D. 315.

And in like manner also at the first Council of Constantinople, we have the following enactment :

“ Let not the Bishops go out of their Diocese, (patriarchate) to Churches beyond their bounds, nor cause a confusion of Churches, but, according to the Canons let the Bishop of Alexandria order the affairs in Egypt only, and the Bishops of the East in the East only, saving the dignity of the Church in Antioch, expressed in the Canons of Nice,” &c.¹

Such is only a specimen of the language of the Fathers and Councils concerning the equal authority, dignity, and power of the Apostles and their successors. Language cannot be stronger, or more explicit.

True it is that many of the early writers speak of St. Peter in extravagant eulogy. But then it is easy to cull out also detached passages from them, in which they speak of other of the Apostles with equal respect.

Clement of Rome calls St. James, our Lord's brother, “ the Bishop of Bishops.”² Hesychius, Presbyter of Jerusalem, calls him the Chief Captain of the new Jerusalem, the Captain of Priests, the Prince of the Apostles, the top among the heads, &c.³

Hesychius calleth St. Andrew “ the first-born of the Apostolic choir, the first settled pillar of the Church, the Peter before Peter, the foundation of the foundation,” &c.

St. Chrysostom says of St. John,⁴ that he was “ a

¹ 1 Con. at Cons. Canon II. A. D. 381.

² Clem. Recog. i. 68.

³ Hes. Apud Phot. Cod. 275.

⁴ Hes. Apud Phot. Cod. 269.

pillar of the Churches through the world, he that had the keys of the Kingdom of Heaven.”¹

St. Chrysostom says of St. Paul :

“He was the tongue, the teacher, the Apostle of the world. He had the whole world put into his hands, and took care thereof, and had committed to him all men dwelling upon earth.” And again—

“He was better than all men, greater than the Apostles, and surpassing them all.” And again—

“None was greater than he, yea, none equal to him.”²

We do not deny that, at a later day, we begin to find language different from this. The Bishop of Rome, not on account of his pretended descent from St. Peter, or any legislation of the Church Catholic, but solely from other temporal and worldly reasons, as might be easily shown, began to usurp dominion and power. His See was one of great wealth and dignity. He had around him great numbers of learned influential Presbyters. He was able to afford relief and protection to the early Churches.

The civil condition of the world facilitated and encouraged this aggrandizement of the Bishop of Rome. The waning powers of the Emperors, the civil commotions, led the civil rulers to seek assistance from a power growing up among them, possessing exhaustless wealth and unbounded influence over the people. Such supplies were not granted without corresponding concessions. The unity of the civil

¹ Chrys. in John i. 1.

² Vide Chrys. in Rom. xvi. 24. 1 Cor. ix. 2. 2 Tim. iii. 15, &c.

government was being broken to fragments. The unity of Ecclesiastical government was becoming more consolidated and powerful, and at length we have before us, as the result of worldly causes perfectly intelligible, the spectacle of a great body, partly civil and partly ecclesiastical, bearing the "two swords," fomenting commotions, conspiracies, rebellions, and insurrections against princes, deposing kings, and all this by Divine right, as the successors of one of the Apostles. Such is the history of the origin of the Papal supremacy, and enough has been said to show that it is beyond all doubt *anti-primitive*.

And this prepares the way for our next position.

III.

I AM NOT A PAPIST—

BECAUSE THE PAPAL CHURCH CLAIMS THAT THE POPE HAS POWER TO DEPOSE CIVIL RULERS, AND ABSOLVE THEIR SUBJECTS FROM CIVIL ALLEGIANCE.

WHATEVER may be the opinions of individual Romanists, and however reluctant to acknowledge that such is the real doctrine of that Church, we are able to show that this power has been affirmed in Councils, which Rome regards as general, and the student of past history knows in what language the record of that claim has been written.

Of the fourth Lateran Council we have the following Canon :

“ We excommunicate and anathematize every heresy which exalteth itself against this holy orthodox and Catholic Faith which we have set forth above, condemning all heretics by whatsoever names they may be reckoned. . . . Let such persons, when condemned, be left to the secular powers, who may be present, or to their officers, to be punished in a fitting manner. And let the *secular powers, whatsoever offices they may hold*, be induced, and admonished, and, if need be, COMPELLED by ecclesiastical censure . . . that, to the utmost of their power, they will strive to exterminate from the lands under their jurisdiction, all heretics who shall be denounced by the Church. . . . But if any temporal lord being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound by the chain of excommunication, by the Metropolitan and the other co-provincial Bishops. And if he shall refuse to make satisfaction within a year, let this be signified to the SUPREME PONTIFF (or POPE,) that forthwith he may declare his vassals to be absolved from all their fidelity to him, and may expose his land to be occupied by Catholics, who, having exterminated the heretics, may without contradiction possess it, and preserve it in the purity of the Faith.”¹

We have quoted from the Canons of this famous Lateran Council at length, that the reader may be able to put his own construction upon it. The Creed of Pope Pius IV., and the Canons of the Third

¹ IV Lat. Coun. Canon iii. A. D. 1215.

Lateran Council breathe the same spirit. Will the reader examine the above language. First, heretics are to be handed over to the secular powers, who are to be induced, admonished, and, if need be, *compelled* by ecclesiastical censure to exterminate from their lands all heretics. But if they neglect to do this, as a last resort, the POPE may absolve the vassals or subjects of such secular powers from all allegiance to them, and expose their land to be occupied by Catholics, who, having exterminated the heretics, are without contradiction to possess it.

Such is the language, and such the spirit of the Church of Rome. Has the language been a dead letter? Let the past history of Europe answer. Let the scenes of carnage, and the rivers of blood tell their story! In A. D. 1210, John, King of England, was anathematized and deposed by Innocent III. The Emperor Henry IV. was twice anathematized and deposed by Gregory VII. In A. D. 1245, the Emperor Frederick II. was anathematized and deposed by Innocent IV. In A. D. 1283, Peter, King of Arragon, was anathematized and deposed by Martin IV. In A. D. 1322, Matthew, Duke of Milan, was anathematized and deposed by Urban V. In A. D. 1538, Henry VIII. King of England, was anathematized and deposed by Paul III. In A. D. 1583, Henry of France was anathematized and deposed by Sixtus V. In A. D. 1591, Henry IV. of France was anathematized and deposed by Clement VII. In A. D. 1569, Elizabeth, Queen of England, was deposed by Pius V. In A. D. 1643, Charles I., in Ireland, was deposed by Urban VIII. In A. D. 1729, George

H., King of England, was deposed by Benedict XIII.

Is it necessary to adduce other instances? Shall we enter into all the details by which these sanguinary measures were carried out or attempted?

Have those claims to depose princes and absolve their subjects from allegiance, been abandoned to this day? Have the Canons of the Lateran Council been abrogated? When and where?

Even within the present century, at the secularization of certain German Churches and Chapters in 1803, by the "Diet of Augsburg," we find Pope Pius VII. using the following language of complaint:

"To be sure we are fallen into such calamitous times, that it is not *possible* for the spouse of Jesus Christ to *practice*, nor even *expedient* for her to recall her holy maxims of just rigor against the enemies of the Faith; but, although she cannot exercise her RIGHT of deposing heretics from their principalities, and declaring them deprived of their property, yet can she for one moment allow that they should rob her of her property to aggrandize and enrich themselves? What an object of derision would she become to heretics, who, in mocking her grief, would say, that they had found out a way of making her *tolerant!*"¹

And in the Romish College of Maynooth, supported in part even at this day, by bounties from the British Parliament, the candidates for orders are taught as follows from their text-book:

"The Church *retains its power* over all heretics,

¹ "Ess. His. Temp. des Pap.," tom. 2. p. 320.

apostates and schismatics, *though they may no longer belong to its body*, as a general may have a right to inflict punishment on a deserter, though his name is no longer on the muster-roll of the army."¹

Besides, what the present spirit of the Romish Church is, may be partly gathered from the "oath" which *all Bishops* of that Church are required to take at their consecration. From that oath I make the following extract :

"The Apostolical commands, I will observe with all my power, and cause them to be observed by others, the Roman Papacy, and the royalties of St. Peter I will aid and defend against every man; *heretics, schismatics, and rebels to the Pope*, or his successors, *I will, to the extent of my power, persecute and impugn,*"² — "pro posse, persequar et impugnabo."

We leave now with the reader, the subject of the claims of civil power by the Pope of Rome. True it is, indeed, that certain other civil governments have supported the religion of their own realms by stringent laws ; but for a Christian ruler, in virtue of his spiritual power, to wage a war of universal extermination against all whom he may brand as heretics, not only in his own lands, but in all lands, this is an excess and a refinement of cruelty in which the Supreme Pontiff stands entirely alone.

Against such excessive, such high-handed tyranny, we will not mock our readers by urging arguments.

¹ Dig. Parl. Evidence, Part I., p. 125.

² Greg. Dec. lib. iii. tit. 24, Cap. 4.

It is enough to show, as we have already done, that such tyrannical power has been solemnly claimed, has been exercised, and has never been abandoned.¹

IV.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH IS GUILTY OF GROSS
IDOLATRY IN HER WORSHIP.

IF there are individuals in that Church who are capable of making those wire-drawn distinctions, between *Latria* and *Dulia*, to which they resort, in respect to religious worship, and who are not guilty of this awful sin, yet we cannot avoid the conclusion, that the *language*, which the Romish Church authorizes or tolerates, in her worship, in its natural and ordinary sense is the language *of the grossest Idolatry*.

We quote first, from Books of Devotion, publicly

¹ The "oath of secrecy" taken by the JESUITS, is as follows. It deserves attention.

"I do further declare, that I will help, assist, and advise, all, or any, of his Holiness's agents, in any place where I shall be, in England, Scotland, Ireland, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, REGAL OR OTHERWISE."—See Archbp. Usher's Coll.

authorized and commonly used, in which idolatrous worship is paid to the Virgin Mary. We first select from the Psalter of Bonaventure published at Rome under the auspices of Pope Sextus V. and between A. D. 1476 and 1823 passing, it is said, through 28 Editions—

“Blessed is the man that loveth thy name, Oh Holy Virgin Mary, thy grace shall strengthen his soul.”¹

“We praise thee the Mother of God—we acknowledge thee Mary the Virgin.”²

“To thee the whole angelic creation, with never-ceasing voice cry aloud,”³

“Holy, Holy, Holy, Mary the Parent of God Mother and Virgin.” “Thou, *with thy Son*, sittest at the right hand of the Father.”⁴

“Oh Lady save thy people, that we may be partakers of thy Son’s inheritance.”⁵

“Vouchsafe Oh sweet Mary to keep us now and forever without sin.”⁶

“In thee do we hope, Oh sweet Mary, do thou defend us eternally.”⁷

We quote next from the “Glories of Mary,” by Alphonso Liguori, and approved by Pope Pius VII. A. D. 1803.

“Dispensatrix of the Divine Grace, *you save whom you please*, to you then I commit myself that the enemy may not destroy me.”⁸

“We, Holy Virgin, hope for grace and Salvation, from you, and since you need but say the word,

¹ Psalm i.

² The “Te Deum.”

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ P. 100.

Oh do so, and you shall be heard, and we shall be saved.”¹

The following extracts, are made from a long prayer used by the “Confraternity of the Holy Scapular” in Ireland.

“Oh Virgin Mary of Mount Carmel, dearest Mother of God, Queen of Angels, Advocate of Sinners, Comforter of the afflicted, extend, Oh glorious Virgin, the ear of your pity, to the prayers of me your most humble servant. Purify my heart, Oh immaculate Virgin, from every sin, take away and banish from me all, every thing, that can offend your chaste eye,” &c. &c.

In the Book of Devotions, usually known as “Devotions to the Sacred Heart of Mary”—the following are specimens, of blasphemous addresses to the Virgin Mary.

“Oh Holy Mother of God, Glorious Queen of Heaven and Earth! I choose thee this day for my Mother, my Queen, and my Advocate at the Throne, of thy divine Son.”²

“Oh Holy Mary, our Sovereign Queen, as God the Son has endowed thee with so much knowledge and charity, *that it enlightens all Heaven*, so in the hour of our death, illustrate and strengthen our souls, with the knowledge of the true Faith, that they be not perverted by error or pernicious ignorance.”³

We close this list of extracts, to which hundreds might be added, by selecting two or three from a Book

¹ P. 137.

² P. 201.

³ P. 212.

of Devotions called the "Month of Mary," and approved by an American Bishop.¹

"Obtain for me, Oh Glorious Virgin, a sincere conversion; strength and resolution in the hour of trial, and the Grace of final perseverance."²

"Oh Sacred Refuge of Sinners! How many Sinners hast thou rescued from the power of Hell! How many hast thou brought over to penance and change of life."³

"Oh amiable and powerful Mother! Graciously assist us and rescue us from all misery and affliction. Protect the Church of thy Son, that her enemies may not prevail over her."⁴

Disguise it as the Romanists may, such language is nothing more or less than that homage and worship paid to a poor, helpless, ignorant creature, which belongs to the Supreme Majesty of Heaven. For it implies, the possession by the Virgin Mary of all the attributes and perfections of the Deity. It places her with the Son on the Throne of God at the right hand of the Father on high.

How different from all this is the manner, in which our blessed Lord, once spoke of his mother. It was told him, on one occasion, that his mother and brethren were without desiring to speak with Him. He replied, "Who is my mother, and who are my brethren?" And He stretched forth his hand toward his *disciples*, and said, "Behold my mother and my brethren."⁵

If it were necessary to sustain the charge further,

¹ Bp. Francis Patrick Kenrick.

² P. 72. ³ P. 153. ⁴ P. 162. ⁵ Matt. xii. 49 and 50.

of Idolatry, against the Church of Rome, we would show in what manner, language has been employed by her, concerning, and addressed to, the Pope of Rome.

The Cardinal Bellarmine, in attempting to exalt the power of the Pope, as being above the Church, aims to prove, that all the names which in the Scriptures are given to Jesus Christ, ARE GIVEN TO THE POPE. So that his work is an effort to fasten upon the Church of Rome the very charge which we are sustaining. And he then goes on to prove that Papists have actually given to the Pope those divine names and titles by which the Divinity is proved. We quote briefly from his work, *De Conc. et Eccl.* Book ii. Ch. 17.

“Thou art the Shepherd, thou art the Physician, finally thou art another God upon earth.”

“We acknowledge the Supremacy of the Holy Father the LORD GOD THE POPE, and he is Peter’s successor in the Chair,”—

“We are bound to believe that Christ’s Vicar, our LORD GOD THE POPE, can absolve all men (heretics excepted) and has given the like power to all his inferior Clergy.”

Other epithets have been given him, as “The Saviour that was to come,” as the “Lord’s Christ,” and others of equal profanity. At the tenth Session of the Fifth Lateran Council in A. D. 1515, the following address was made to Pope Leo X.—

“Seize therefore the two edged sword of DIVINE POWER delivered unto thee. . . . FOR ALL POWER IS GIVEN UNTO THEE, IN HEAVEN AND ON EARTH.”¹

¹ Lab. et Cos. Conc. tom. xiv. p. 271.

We deem it unnecessary, to detain the reader further, to prove that the charge of gross Idolatry, lies against the Romish Church.

V.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH DEPRIVES HER MEMBERS, OF ONE HALF THE HOLY SACRAMENT OF THE LORD'S SUPPER.

Her language is—

“ If any shall say, that, by the command of God, or the necessity of salvation, all and sundry the faithful of Christ, ought to receive both kinds of the most Holy Sacrament of the Eucharist, LET HIM BE ANATHEMA.”

“ If any shall deny, that whole and entire Christ, the Fountain and Author of all grace, is received under the one kind of bread, because as some falsely assert, he is not received under both kinds, according to Christ's institution, LET HIM BE ACCURSED.”¹

Thus does this Church not only deprive her members of an important part of the most comfortable Sacrament of the Lord's Supper, but she has heaped

¹ Council of Trent, Sess. XXI. Can. I. and III.

vengeance upon her wrongs by inflicting her horrid curses upon the heads of all those, who presume to differ from her.

Many of the earlier Fathers of the Church, many of the learned Doctors and Popes even of her own Church, are among the number whom she thus anathematizes.

For among the early corruptions in Christian doctrine, growing out of the prevalence of a false philosophy, were those respecting this Holy Sacrament, such as giving water, instead of wine—and giving the bread and wine together, instead of separately as in the institution. And among others, St. Cyprian, St. Ambrose, also the Popes Julius, Leo I., and Gelasius, condemn in the strongest manner, all such innovations. In what stronger language of condemnation would they have spoken of the more modern but important corruption, of withholding entirely from the people, the blessed Sacrament of the Blood of Christ.

This grievous error is not however to be seen in its true light in the works of the early Fathers and writers. But we must go back to the words and intentions of Him who first instituted the Sacrament. We read that,

“Jesus took bread and blessed and brake it, and gave it to the disciples, and said, take eat, this is my body. And He took the cup and gave thanks, and gave it to them, saying, DRINK YE ALL OF THIS, for this is my blood of the New Testament, which is shed for many, for the remission of sins.”¹

¹ Matt. xxvi. 26—29.

And that the Apostolic Churches did without doubt obey the Saviour's command, in this particular, we learn from the Exhortation of St. Paul to the Church at Corinth, in which after reprovng certain abuses, he says,

“ But let a man examine himself, and so let him eat of that bread, AND DRINK OF THAT CUP.”¹

And if the exhortation of our Saviour, as given by St. John, concerning the eating Christ's body, and drinking his blood, is to be understood of this Holy Sacrament, (as the Romanists themselves contend,) then the drinking of the cup, is as indispensable to the Christian life, as the eating of the bread, for the language is—“ Except ye eat the flesh of the Son of man and DRINK HIS BLOOD YE HAVE NO LIFE IN YOU.”²

Indeed no Romish error, admits less defence than this. It is witnessed against, by the Universal Church for more than a thousand years. It is condemned by all the Ancient Liturgies and Offices, Eastern and Western. All the Ancient Fathers, without exception, bear witness to this Holy Sacrament, as being given to all in both kinds. Not, until we come down to the eleventh or twelfth century, do we find this corruption, among others, creeping into the Latin Church.

Surely, so late an innovation, by one branch of the Church, cannot make void, the express institution and command of Jesus Christ, the Great Head of the Church, and the unanimous consent of the Church Universal, for more than a thousand years.

¹ 1 Cor. xi. 28.

² John vi. 43—58.

VI.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH TEACHES A TRANSUBSTANTIATION, OR CHANGE OF THE SUBSTANCE OF THE ELEMENTS OF THE BREAD AND WINE, INTO THE BODY AND BLOOD OF CHRIST, IN THE HOLY SACRAMENT OF THE LORD'S SUPPER.

Thus the Lateran Council declares, that the "bread and wine through the Divine power, are transubstantiated, the bread into the body, the wine into the blood." ¹

And the Council of Trent, confirms this error with an oath thus—

"If any shall say that in the Holy Sacrament of the Eucharist, there remains the substance of the bread and wine,—and shall deny that wonderful and remarkable conversion of the whole substance of the bread, into the body, and of the whole substance of the wine, into the blood—LET HIM BE ACCURSED." ²

It is no part of our present labor to speak of the nature or blessedness of this Holy Sacrament. We are only concerned to prove, that the Romish Church, in maintaining that the *substance* of the bread and wine is changed at the consecration, is guilty of great error, an error which is the source of some of the greatest abuses existing in that Church.

¹ IV Later. Coun. Can. I.—A. D. 1215.

² Coun. of Trent, VI. Sess. Can. I. of the Euch. A. D. 1547.

1. The Holy Scriptures speak of the bread and wine as still remaining such after the Consecration. For our blessed Saviour *after the supper* said, "I will not drink *henceforth of this fruit of the vine*, until that day, when I drink it new with you, in my Father's Kingdom."¹

St. Paul speaks of the Consecrated Elements in similar language.

Whosoever shall *eat this bread, and drink this cup unworthily*," &c.²

And that the substance of the elements remained unchanged is certain from the *nature of the abuses*, of which the Apostle complains,

"For in eating every one taketh before other his own supper, and *one is hungry and another is drunken*.—What! Have ye not houses to eat and to drink in?"

And so also, in the History of the Acts of the Apostles, we read that, upon the first day of the week, the disciples came together to break bread.³

Thus then we meet the assertion that our Lord calls the elements "his body and his blood," by replying that he also calls the cup "*the fruit of the vine*," and that the inspired Apostles still call the elements, the bread and the wine. The body and the blood, *they are sacramentally*, and so under this construction, our Saviour's words are intelligible to us. But *bread and wine*, as called by the Apostles, they are not, if the doctrine of Transubstantiation is true. So that under the Romish construction, the Apostles words admit no explanation.

2. That the substance of the bread and wine re-

¹ Matt. xxvi. 29.

² 1 Cor. xi. 27.

³ Acts xx. 7.

main unchanged is apparent to us from the evidence of our own senses.

Jesus Christ, if he had chosen, *might have changed* the substance of the bread and wine, by the same power, with which he fed the five thousand with a few loaves and fishes, and made the blind see, and the lame walk, and the lepers to be cleansed, and the dead to live. But would He impose on us, the belief, that the thousands were fed, that the blind did see, that the lame did walk, that the lepers were cleansed, when the testimony of all the senses, on which we rely to convey to us, evidences of miracles, assures us to the contrary? And can the Romish Church, impose a belief that the substance of the bread and wine is actually and wonderfully changed, so that they no longer are bread and wine, when every evidence of the senses assures us to the contrary?—and especially when, as we shall see, such a monstrous contradiction, is opposed to the whole teaching of the Church for many hundred years?

3. That such a doctrine was unheard of in the early Church, is also obvious from the fact, that while the enemies of Christianity vigorously attacked every mysterious doctrine of Christ, they evidently knew nothing of this.

The keen sighted Julian an apostate, Porphyry, and Celsus, reviled the mysterious doctrines of the Gospel, such as the Divinity of Christ, the doctrine of Baptism, and of the Resurrection of the body, and they were quite too shrewd, not to have hit upon such a mark of attack, as this, had the least shadow of

such a doctrine been in existence. The absence of any allusions to such a doctrine in their pages, is therefore a very strong, presumptive argument, that it did not exist.

4. But we have satisfactory proof, of the sentiment of the early Church upon this point.

The early Fathers of the Church, call the consecrated elements of this Sacrament, *figures, signs, symbols, types, antitypes, a commemoration, a representation, mysteries, and sacraments*, when they could have been none of these, if there is a change of the substance of the elements. Nay they would then cease to have even a sacramental character.

Nay more, Justin Martyr, Irenæus, Tertullian, Origen, St. Cyprian, Eusebius, Athanasius, Epiphanius, Gregory Nyssen, St. Ambrose, St. Chrysostom, St. Jerome, and St. Augustin, all speak of the consecrated elements *as still being bread and wine*, and evidently knew nothing of that pretended change of the substance of the elements, which became so fruitful in idolatrous practices in after days.

Theodoret, for example says,

“Christ does honor the symbols, with the name of his body and blood, not changing the nature, but adding grace to nature,” and again,

“The mystical symbols, after the sanctification, *do not depart from their own nature, for they continue in their former substance, figure and form.*”¹

Ephrem of Antioch says, “The body of Christ,

¹ Dial. Cont. Euty. 1 and 2.

received by the faithful, does not depart from its sensible substance.”¹

Pope Gelasius says, “The substance of the bread and wine does not cease to exist.”²

The early Liturgies remained longer unchanged and uncorrupted, in their primitive simplicity, but the preachers of the Gospel, in order to promote greater reverence for this Sacrament, began to use unguarded language respecting it, yet it was not till ten centuries had gone by, that the term Transubstantiation, was adopted. Afterward, the Lateran Council incorporated it as a doctrine of the Church, and the Council of Trent set its seal upon the error, by denouncing the curses of the Church, upon all who presume to call it in question.



VII.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH *CLAIMS THE RIGHT TO PROHIBIT* THE READING OF THE HOLY SCRIPTURES, BY THE PEOPLE.

To what extent, she has exercised this power, we do not now inquire; and how generally the Holy Scrip-

¹ In Photi. Bibli. Cod. 229.

² Lib. de duo. Nat. Christ.

tures are actually circulated and read, in those lands where that Church holds undisputed sway, is another question. All that we now propose to prove, is, that the Romish Church, *claims the right to prohibit the reading of the Holy Scriptures entirely, at her discretion,* and, that in so doing, she places herself in opposition to the Holy Scriptures, and the Catholic Church.

At the Council of Trent, a Committee of the Council was appointed, called, the "Congregation of the Index," to decide as to prohibited Books. In the ten rules, finally adopted, we find the fourth rule as follows.—

"Inasmuch, as it is manifest from experience, that *if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil, than good to arise from it,* it is on this point referred to the judgment of the Bishops or inquisitors, who may, by the advice of the priest, or confessor, *permit the reading of the Bible, translated into the vulgar tongue, by Catholic authors, to those persons, &c., and this permission they must have in writing.*"

So recently as A. D. 1828, the Pope in his bull to the Romanists of Ireland, directs the enforcement of these regulations of the Council of Trent.

How directly is all this in conflict with the letter and spirit of God's Holy Word! *Why is it,* that the Romish Church has found it so necessary, to keep her members from a diligent perusal of the Sacred Scriptures?

The language of our Saviour is, "*Search the Scrip-*

tures, for in them ye think ye have eternal life, and they are they which testify of me.”¹

The Prophet Isaiah, bids Israel, “Seek ye out of the Book of the Lord, and read.”²

And so far from this use of the Scriptures being “cause of more evil than good,” as the Romish Church teaches, the Psalmist David, says, “The entrance of thy words giveth light, it giveth understanding *to the simple.*”³

So also—“*The Commandment of the Lord is pure enlightening the eyes.*”⁴

In the early Church, the Bereans were commended, as being more noble than they of Thessalonica, in that “they searched the Scriptures daily, whether these things are so.”⁵

St. Paul commends Timothy because “from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”⁶

And unto the whole Church at Ephesus, the Apostle writes, addressing all indiscriminately, “Take the helmet of salvation, and *the sword of the spirit, which is the word of God.*”⁷

As we come down to the Church in times immediately following that of the Apostles, we there find that the Scriptures were distributed throughout all the Churches, and were generally known and read. In the early Church, it was not thought necessary to conceal the Scriptures. They hedged not the way,

¹ John v. 39. ² Isaiah xxxiv. 16. ³ Ps. cxix. 130.

⁴ Ps. xix. 8. ⁵ Acts xxii. 11. ⁶ 2 Tim. iii. 15. ⁷ Eph. vi. 17.

to this living fountain with proscriptions and anathemas, or even "written permissions." They earnestly exhorted all men to consult these living oracles of God. They re-echoed the Saviour's language,—“ Search the Scriptures, for in them ye think ye have eternal life.”

As a specimen of the early Fathers we give the following brief quotations from Origen.

“ If the Lord Jesus find us employed in such studies, He will come and partake with us.”

“ The greatest torment of demons, and above all other pains they endure, is to see men reading the Word of God.”

“ Let us read the Scriptures of the Old Testament, let us also read the Books of the New Testament, the words of the Apostles.”

“ Let us come daily to the wells of the Scriptures, the waters of the Holy Spirit,—and there draw and carry home a full vessel.”¹

Why it is, that the Romish Church finds it so necessary to prevent the free circulation of the Scriptures, we do not now ask. That this blessing, like every other, may be and is perverted, is unquestionable. But the Romish Church in withholding this great gift of God, from those to whom He sent it, is guilty of great moral wrong, violates the express letter and command of Holy Writ, and opposes the judgment and practice of the whole Catholic Church.

¹ In lib. Ies. Hom. xx. p. 44. In Num. Hom. xxvii. p. 378. In Gen. Hom. x. p. 87. See also the testimony of the Early Church in Lardner's Works.

VIII.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH ADDS TO THE CANONICAL BOOKS OF THE HOLY SCRIPTURES, AND AS OF EQUAL AUTHORITY WITH THEM, CERTAIN APOCRYPHAL BOOKS, WHICH WERE NEVER REGARDED AS CANONICAL, BY THE JEWS TO WHOM WERE COMMITTED THE ORACLES OF GOD, NOR BY THE PRIMITIVE CHURCH, NOR BY ANY GENERAL COUNCIL, NOR BY THE GREEK CHURCH.

The Romish doctrine is,

“ Whosoever shall not receive as sacred and canonical, all those Books and every part of them, as sacred and canonical, as they are read in the Catholic Church, &c. LET HIM BE ACCURSED.”¹

That list of Books, includes the following: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, Daniel, and two of Maccabees.

Let it be remembered in the outset, that it was more than one thousand and five hundred years after Christ, that this list was first sent forth to the world, to be received under pain of the awful curses of God.

And yet, aside from the want of the internal evidence of their divine origin, (which might be easily shown,) they lack entirely, that strong ground, on which we receive the list of the Canonical Books of the Holy Scriptures, viz; the testimony of the Catholic Church.

¹ Fourth Sess. Co. of Trent. A. D. 1546.

Long indeed is that list of early Fathers, all of whom must be considered as included under the curses of this modern Romish Council. The early Fathers, who have left us lists of the Books of the Old and New Testaments, did not receive one single one of these Apocryphal Books as sacred and canonical. Thus Melito, A. D. 177., Origen, A. D. 200, Eusebius, A. D. 315, Hilary A. D. 354, Epiphanius, A. D. 368, Gregory of Nazianthum, A. D. 370. Amphilocheus, A. D. 370, Jerome, A. D. 392—all these early Fathers on whose testimony the Sacred Scriptures were handed down to the Church, reject every single one of the Apocryphal Books.

The first Council of the Church which took in hand the subject of the list of the Sacred Books was that of Laodicea, A. D. 367, and yet that Council rejected every one of these Apocryphal Books, (unless it be Baruch, of which there is dispute,) and their decision was confirmed by the General Council of Chalcedon.¹

Such is the overwhelming authority of the Catholic Church against the Romish doctrine on this subject. It is not enough, that she claims the right, to withhold entirely from the people, the sacred oracles, but she must also add to the sacred volume certain Books rejected by the whole Church for many hundreds of years.

To whom, we ask the reader, do the following declarations belong?—

“Ye SHALL NOT ADD unto the word which I command you.”²

¹Can. I. A. D. 451.

²Deut. iv. 2.

“Every word of God is pure. Add thou not unto his Word, lest He reproach thee and thou be found a liar.”¹

“I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these, God shall add unto him the plagues that are written in this Book—and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.”²

IX.

I AM NOT A PAPIST—

BECAUSE THE ROMISH DOCTRINE OF INFALLIBILITY,
IS *UNFOUNDED, UNDEFINED, AND ABSURD.*

No boast of the Romish Church is more confidently made than this. Amidst the acknowledged diversity of opinion, on religious subjects, among nominal believers, Rome claims infallibility of judgment. Amidst prevailing doubts and uncertainties, Rome claims to speak with the greatest degree of confidence.

¹ Prov. xxv. 5 and 6.

² Rev. xxii. 18. 19.

1. But this claim is *unfounded*.

The portions of the Holy Scripture, which are pressed into a support of this claim, really prove no such thing. They are these, the promises of Christ: "Lo I am with you always, even unto the end of the world." ¹ "The Gates of Hell, shall not prevail against it" (the Church.) ²

But certain things must be taken for granted, before the Romanist can plead these promises of Christ, in support of his doctrine. First, that *they promise* infallibility of judgment at all to the Church, on all questions. Second, that they promise this to any particular branch of the Church. And *third*, That they promise this to the Romish Church.

The most that *these* Scriptures prove, is, the *perpetual presence* of Christ with his Church—and the *indefectibility* or *perpetual duration* of the Church. But yet, no one particular branch of the Church, has a right to appropriate even this to itself. The Church of Ephesus was threatened, that the candlestick should be removed from its place. And we know, that multitudes of individual Churches, once planted on ground, baptized even with the blood of martyrs, have now no name or place. The candlestick has been removed. Rome can plead no security against such a final end, without first taking for granted, the very thing to be proved. We know that the Church of Christ on the Earth, shall outlive all revolutions and all change. For the mouth of the Lord hath spoken it. But we

¹ Matt. xxviii. 20.

² Matt. xv' - 3

know too, that a "falling away" first was also clearly predicted, and that that prediction has in part been fearfully fulfilled. "Let him that thinketh he standeth, take heed lest he fall." ¹

2. This claim of Romish Infallibility, is *undefined*.

The Romanists themselves, have never been able to tell us, where the seat of this infallibility is located. Nor have they ever assigned to it, a locality, which cannot be shown to be in the highest degree absurd and ridiculous.

The Romanists known as Transalpines, contend that the Pope himself is infallible. On the other hand the Cisalpines, deny entirely this personal infallibility of the Pope, and contend that he may be deposed for heresy or schism. While another class of Romanists, midway between these, maintain, that Infallibility lies in neither the Pope, or in General Councils, alone, but in the decisions of Councils, after having been sanctioned by the Pope.

Thus we see that, while Infallibility is a very high sounding word, on which to ring changes in the ears of discordant sects, yet that when we come to look after the very thing itself, nobody knows where it is. It is both here, and there, and no where.

3. But this claim is not only *unfounded* and *undefined*, it is also *absurd*. For it can be shown, again and again, that, wherever this seat of Romish Infallibility may be supposed to reside, the claim is chargeable, beyond all dispute, with the most gross self-contradictions, rendering the idea of infallibility preposterous.

¹ 1 Cor. x. 12.

To quote an example or two, and for these only we have room, Is the seat of Infallibility in the Pope of Rome?—In the Sixth Century, Pope Gregory said, that whoever claimed the Universal Episcopate is the forerunner of Antichrist.¹

And yet, a few years after, Boniface III. claimed this Universal Episcopate, and so have also numbers of his successors. *Who is infallible, Gregory or Boniface?*

In A. D. 1590, Pope Sextus V. published an Edition of the Latin Vulgate, to be received everywhere as true, legitimate, authentic, and undoubted, ordered that all future Editions should conform to it, and that *not the least syllable be changed, added, or omitted*, on pain of the greater excommunication.

And yet, not long after, Pope Clement VII, *suppressed* this Edition, and published another of his own, in which he made *more than two thousand corrections*. *Who was infallible, Sextus V. or Clement VII?*

Pope Liberius subscribed an Arian Creed, for which St. Hilary, Bishop of Poitiers, said, “I anathematize thee, O Liberius, thee and thy companions, again I anathematize thee, and for the third time I say unto thee, O Liberius, that thou art a prevaricator.”²

Pope Honorius I. embraced the Monothelite heresy, for which the Sixth General Council condemned him, and he was also anathematized by several succeeding Popes. Were Honorius and Liberius both infallible?—Are these Popes, condemning and excommunicating each other, all infallible?—We see then, that the plea

¹ Greg. Magn. Ep. lib. vi. Ep. 30.

² Oper. pp. 1153. 1134.

of the *personal infallibility* of the Pope is, in the highest degree, absurd and ridiculous.

And so also, it can be shown, that wherever the seat of Infallibility is supposed to be located, that claim is preposterous. For we have before us, the spectacle of Council against Council, affirming and denying the very same identical things, Council and Pope against Council and Pope, mutually contradicting each other, or contradicting the whole united voice of the Church, for hundreds of years.

Such is the Romish doctrine of Infallibility. We have shown it to be *unfounded, undefined, and absurd*. If other proofs are needed, they are abundant.

X.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH CONDUCTS HER PUBLIC WORSHIP IN AN UNKNOWN TONGUE, AND THEREBY DISREGARDS THE TEACHING OF THE HOLY SCRIPTURES, AND THE PRACTICE OF THE CATHOLIC CHURCH.

The Council of Trent declared, that

“Whosoever shall affirm . . . that the Mass should be celebrated in the vernacular tongue only . . . LET HIM BE ACCURSED.”¹

¹ XXII. Sess. Chap. 8. Can. 1.

1. Nothing can more pointedly condemn the practice of the Church of Rome, in this respect, than the language of St Paul. "Except ye utter, by the tongue, *words easy to be understood*, how shall it be known, what is spoken? For ye shall speak into the air." ¹

"Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing, he understandeth not what thou sayest?" ²

2. The offering of such a service in an unknown tongue is in the highest degree unreasonable.—As an ancient writer said of the Hebrew text, "What good doth a well sealed up?"—and so it may be asked, of what possible edification can it be to the worshippers, to address the Most High in language which is to them but unmeaning sound? Have they no understanding to be exercised? no conscience to be addressed? no devout emotions of praise to be offered? no contrition to acknowledge? no mercy to implore? Is such a congregation of immortal accountable beings, to be treated as so many stocks and stones? Is the old Infidel libel after all true—that "Ignorance is the mother of devotion!" Shall the Priests of the Most High, sanction the opinion, that Religion can only exert an influence upon men, by withholding its claims from their understandings, their judgments, and their consciences!

3. Such a method of conducting public worship is *unprimitive* and *uncatholic*.

I deem it unnecessary to affirm to the reader that

¹ 1 Cor. xiv. 9.

² 1 Cor. xiv. 16. 17.

in all parts of the world, where the Early Church was established, the Liturgies and Offices of the Church, were composed in the vernacular tongue. Such Liturgies of those venerable Churches still exist, as the Syriac and Greek Liturgies, Arabic and Coptic, standing monuments against the corruptions of Modern Rome.

In the ninth Century, when the Slavons were converted to Christianity, Pope John VIII. wrote to the Prince and Bishop of the Slavons allowing them to have the public services in their own tongue. Such a well attested fact as this, shows what was the custom of the Church at that age.

And as late as A. D. 1215, the Lateran Council ordered, "Because in most parts, there are, within the same State or Diocese, people of different languages, mixed together, having under one Faith, various rites and customs, we distinctly charge, that the Bishops of these States or Dioceses, provide proper persons, to celebrate the divine offices, and administer the Sacraments of the Church, *according to the differences of rites and language.*"¹ *

Unscriptural, unedifying, and uncatholic and inconsistent with itself, then, is the Romish practice, of offering up unto God a public worship, in language, to the people wholly unintelligible.

¹ IV. Lateran—Canon IX.

* The Romish Church is also inconsistent with herself. For, in her more modern efforts to bring over to the Papal Church, the Greeks, the Armenians, the Nestorians, and the Maronites, she allows them still to use their own Liturgies, in their own languages as before.

XI.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH TEACHES, THAT THE *INTENTION OF THE PRIEST*, IS NECESSARY, IN PERFORMING AND CONFERRING THE SACRAMENTS.

Her language is,

“Whosoever shall affirm, that when ministers perform and confer the Sacraments, it is not necessary, that they should at least have, the intention to do, what the Church does, LET HIM BE ACCURSED.”¹

And what are these Sacraments?—Baptism, Confirmation, the Lord’s Supper, Penance, Extreme Unction, Orders, and Matrimony, to deny either of which to be Sacraments, or as necessary to salvation, is to be liable to the curses of the Church of Rome.

And yet, what Romanist can tell, whether he ever received either of these Sacraments or not? How does he know, that, at the time of performing, or conferring the Sacraments, the Priest did not for some reason lack intention to “*perform*” or “*administer*” them? How can he tell, but that, from either, lack of moral honesty, or from infirmity, physical or mental, or from fatigue, or from carelessness, or indifference, there did not lack intention of the Priest?—Indeed, upon this doctrine of the Romish Church, no person can ever be certain that he has received, either Baptism, or any other of the Seven Sacraments.

¹ Co. of Trent, Sess. VII. Can. XI.

In distinction from this, it is the doctrine of the Catholic Church, that the Sacraments of God's Church, are channels, through which He administers grace to all who properly receive them, and that the reception of that grace, does not depend, upon the whim, the will, the infirmity, the immorality, or the intention of the administrator.

XII.

I AM NOT A PAPIST—

BECAUSE THE ROMISH CHURCH, HOLDS UNSCRIPTURAL AND UNCATHOLIC NOTIONS RESPECTING THE *VISIBLE UNITY* OF THE CHURCH.

HER doctrine may be expressed in the following proposition, that "the Pope of Rome is the divinely appointed Supreme Head of the Catholic Church, and the divinely appointed Centre of Ecclesiastical Unity."

The former part of this proposition, has been included under Reasons I. and II.

The latter part has just that sort of dreamy poetical indefiniteness about it, which is admirably adapted to captivate unstable and visionary minds. We have no doubt that this imaginary something, this impalpable "visible centre of ecclesiastical unity" is the very idea, which has attracted those wandering spirits, who hav-

ing come into the Church from the ranks of opposition, have been borne along by the vibration of the pendulum, to the opposite extreme. Wearied with those endless divisions, which have been both their sin and punishment, they now crave unity. Assuming that this centre of ecclesiastical unity is some one Bishop, and that that Bishop is the Pope of Rome, they come at once to the conclusion, so long sought.

Precisely what is meant by this "divinely appointed centre of ecclesiastical unity" has never been clearly explained. We have examined on our previous pages the claims of the Pope to Supremacy in the Church, and when it shall be known, precisely what is meant, by this "centre of unity," we shall then know how to test its claims by Holy Scripture and the Catholic Church. If it be meant that there is in the Romish Church even essential unity, among themselves, any other unity than that of a mere name, we stand ready to prove, that under a merely nominal unity, no other religious body has been more thoroughly convulsed with intestine divisions. Pope against Pope,—Council against Council,—Decrees of Councils approved by some, and rejected by other portions of the Church,—every shade of doctrinal opinion vigorously attacked and defended,—rival and jealous religious orders, shaking Romanism to its centre,—broils, wars, and commotions, carried on to advance sectional ambition—this, and much more like this, is the real story of Romish Unity.

But that Unity, for which all good Catholics should live and pray, is not unity under one Pope, but under Jesus Christ, whom and whom *alone* "hath God given

to be Head over all things to the Church.”¹ And St. Paul says—“Christ is the Head of the Church and Saviour of the body.”² “He is the Head of the body, the Church, that in all things, He might have the præeminence.”³ This Great Head of the Church ascended to Heaven, in his *visible* once crucified body, and in that same body He has gone up to the Courts of Heaven to attest the purchase of man’s redemption from the Grave and Hell, and He will come again, at the last, *even so as He was seen to go*.

Awfully presumptuous indeed it must be for any poor mortal, to attempt to occupy that place in the Church, which Jesus Christ purchased for himself of the Father, by his own conquest of death and Hell.

That unity in which the Catholic Church believes, is the Unity of “One Lord, One Faith, One Baptism,”⁴ there being “One God and Father of all, who is above all, and through all, and in you all.”⁵

“One” in the essential unity of those *Formularies* by which that “Faith” is embodied and perpetuated. “One” in the divinely appointed ministry, by which that “Baptism” is administered. “One” in the unity of that “body” into which all are baptized by “one spirit,”—of that body, there being many members yet all of “one body.”

Such is the essential unity of the Church of Christ. It is evinced and witnessed, in the visible profession, of this one Lord, and one Faith,—in the reception of this one Baptism,—in the union and communion of the

¹ Eph. i. 22.² Eph. v. 23.³ Col i. 18.⁴ Eph. iv. 5.⁵ Eph. iv. 6.

people with the Presbyter, of the Presbyters with the Bishop, and of the Bishops with each other, in doctrine, sacraments and councils, (for as St. Cyprian says "the Episcopate is one") and in the communion and fellowship of all, people, Presbyters and Bishops, in the common sacraments and privileges of the Church, "in breaking of bread and in prayers," every where throughout the world. *Such is the real unity, such the visible unity of the Church of Christ.* A thing, most unlike, and abhorrent to, that forced, usurped, tyrannical, and only nominal unity, of the Church of Rome.

CONCLUSION.

WE have now given as above, twelve Reasons, why the Catholic Churchman cannot be a Papist.

It will be borne in mind also, that none of these objections, can be urged against that branch of the Church in the United States which the Churchman loves and honors as the Spouse of CHRIST, the Pillar and Ground of the Truth. Her ministry, doctrines, discipline, and worship, will bear the test of the Holy Scriptures, as interpreted by the Ancient Catholic Church. Upon this strong foundation, Catholic Antiquity, does the Church stand, while on the contrary we have as we trust, clearly shown that some of the principal corruptions, and usurpations, of the Church of Rome are both anti-scriptural, and anti-catholic. We have not arrayed private opinion, against Romanism, but have shown, that Rome arrays herself, against the

teaching of God's Holy Word, and the authoritative decisions, of the Catholic Church. Neither are these "Twelve Reasons" all. The half has not been told. Let all these objections be obviated and there still remain almost as many more, corruptions in the Catholic Faith, doctrine, discipline, and worship, unremoved. Still there exists, her doctrine of justification by inherent and infused righteousness,—her doctrine, of making numerous modern novelties, to be received by all, as "*matters of Faith*" on pain of damnation,—her doctrine of Purgatory and the sale of Indulgences, the source of her unholy traffic,—her doctrine of the forced celibacy of the clergy, at once anti-scriptural, and of evil tendency,—her doctrine of auricular confession, and the social and political evils of which history declares it to have been the engine,—her doctrine of the worship of Images and Invocation of the Saints,—her doctrine of "a true proper and propitiatory sacrifice for the quick and the dead in the Mass" when, "*once* in the end of the world hath Christ appeared to put away sin by the sacrifice of himself." ¹

All these are some of the evils, the errors, and corruptions, in doctrine, discipline, and worship, now chargeable upon the Romish Church. These are the evils, which awoke in the breast of immense numbers of her members at the Reformation, a spirit, which no force could subdue. Beneath such a mountain of moral wrongs, a fire is still slumbering, which may be smothered for awhile, but which cannot be extinguished, and which will finally break forth.

¹ Heb. ix. 26.

Let the Church of Rome, then, for her own sake, for the sake of the millions of souls, in her embrace, for the sake of Jesus Christ, and his Church throughout the world, purify herself from these. Let her, distinguishing between what is Catholic, and what is Romish, return to the faith as it was once delivered to the saints, and as it was once held "*everywhere and by all.*" She has within herself and at her command, the elements of great efficiency. God grant, that her well marshalled hosts, may be found standing in the front ranks, at the final conflict of the Church, and the hour of her victory.

But, let her beware, lest at that day, when the fire shall try every man's work, of what sort it is, when the gold, and silver, and precious stones, and wood, and hay, and stubble, shall be made manifest, for the day shall declare it, let her beware, lest, the corruptions for which she is responsible, become then the sources of her sad dismay, if not the elements of her total destruction. "Other foundation, can no man lay than that is laid, which is Jesus Christ."¹

¹ 1 Cor. iii. 11—13.

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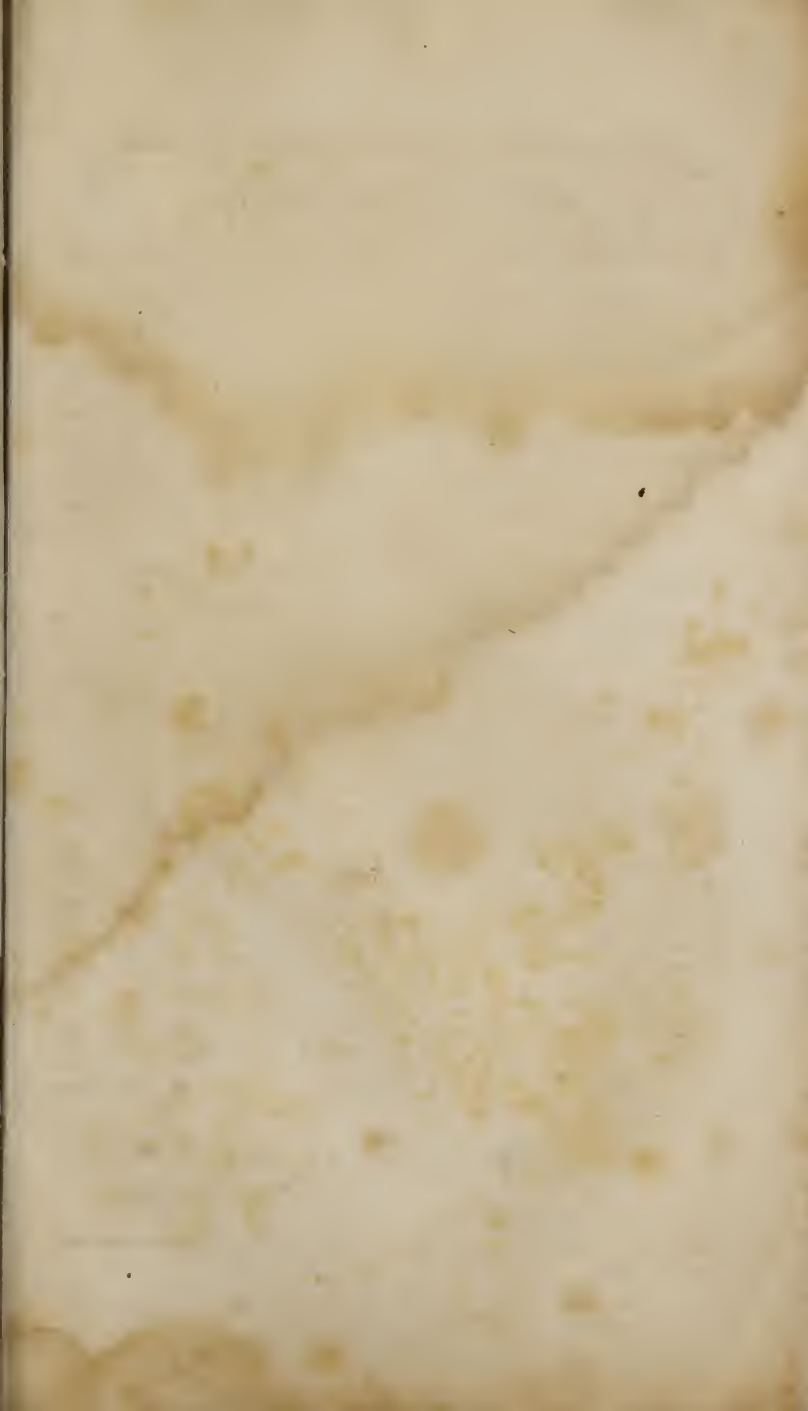
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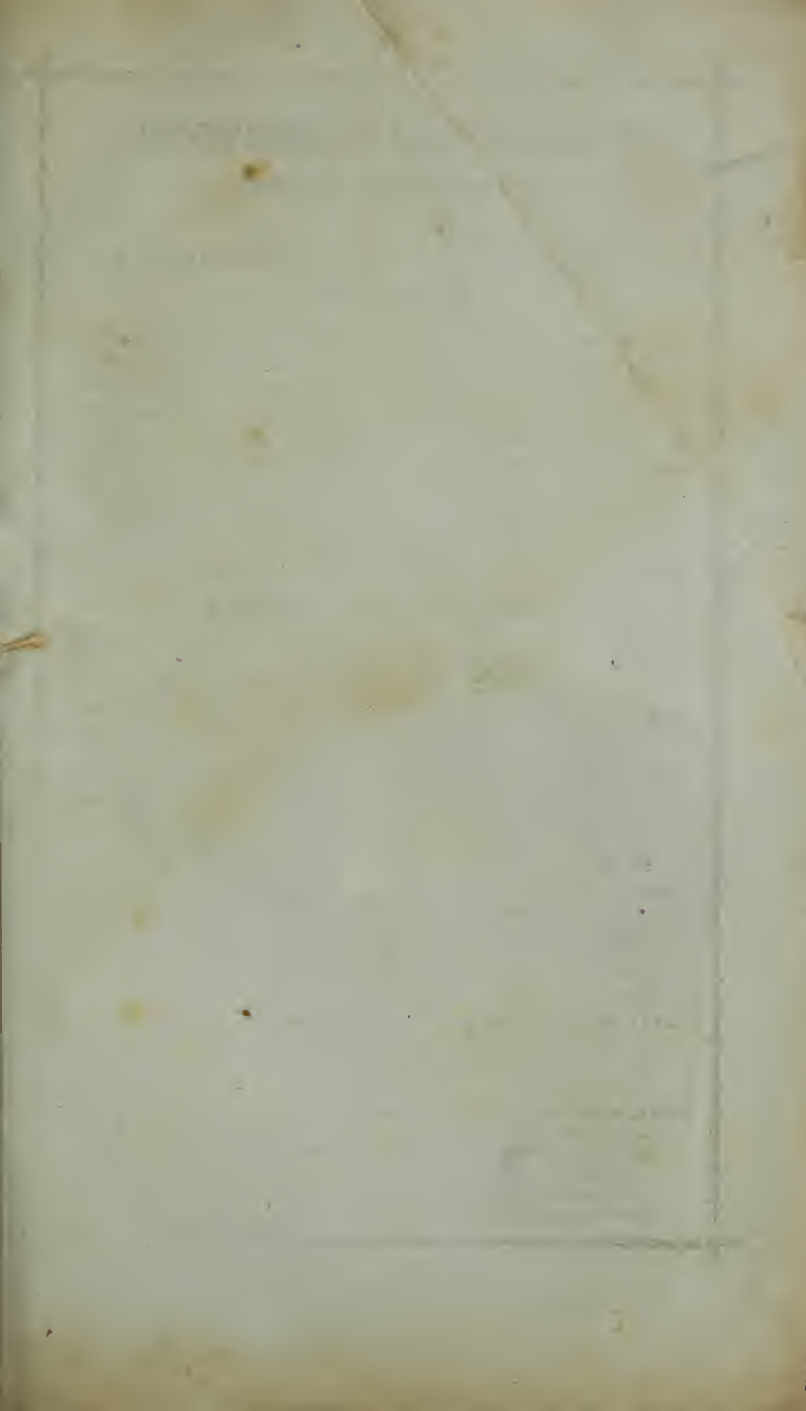
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