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THE WITNESS.

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LONDON:
Hobson and Palmer, Printers, Savoy Street, Strand.

1.11.1827 225
THE WITNESS.

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BY THE AUTHOR OF

**A DISSERTATION ON THE "ADVENT, KINGDOM, AND
DIVINITY OF THE MESSIAH."**

"Woe to her that is filthy and polluted, to the oppressing city! Her princes within her are roaring lions, her judges are evening wolves. Her prophets are light and treacherous, her priests have polluted the sanctuary, they have done violence to the law."—**ZEPHANIAH.**

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities!—Therefore shall her plagues come in one day, death, and mourning, and famine. And she shall be utterly burned with fire. For strong is the Lord God, who judgeth her!"—**REV. xviii.**

LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

1827.

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TO THE

RIGHT HON. ROBERT PEEL, M. P.

§c. §c. §c.

SIR,

IF the liberty of an unauthorized Dedication may obtain pardon, I am acquainted with no personage to whom a writer might look with a fairer expectation of indulgence than to yourself. Urbanity and liberality are so generally ascribed to you, that I feel no apprehension lest my offering should be rejected; and your well-earned reputation,

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at the same time, removes the fear lest my honesty should be compromised in expressing my admiration of your talents and character.

In common with multitudes of your fellow-countrymen, I earnestly look forward, with grateful anticipation, to your resumption of the arduous and important duties which you have so ably and so uprightly fulfilled, persuaded that the good of this empire is the sole aim of your honourable ambition. The purpose of the present publication is, I trust, so far in unison with this sacred object, and consequently, in harmony with your opinions, as to need no other apology than for the manner in which these sentiments have been conveyed,



DEDICATION.

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and for the liberty I have taken in using
your name.

I have the honour to subscribe myself,

SIR,

Your most obedient,

And most humble Servant,

THE AUTHOR.

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THE WITNESS.

PART I.

THE word of God is at once the truth and the test of truth. The claims of the church of Rome have, long since, been tried by this test ; they have, again and again, been fully and impartially weighed in the scales of reason and revelation, and they have been " found wanting." Not only her faith, but her constitution has, for several ages, been deemed adverse to man's best interests. An idea, however, has of late prevailed, that the authority and influence of the Pope are so much and so hopelessly impaired,

that no evil can arise from the admission of Roman Catholics to the highest offices of the state. This is a question of great moment in a protestant kingdom: it is a consideration of vast importance, involving subjects of temporal and eternal concern. In the first place, the liberation of a large body of our fellow-countrymen from the most galling restraints; and, lastly, the protection of that reformed faith which a protestant Christian values more than even life itself. But the limitation of our views to either of these points, will give a bias to the mind which must prove prejudicial to the search of truth.

The strong party-spirit and intemperate zeal displayed by too many advocates of emancipation, have been injurious rather than beneficial to their cause. These turn a deaf ear to argument, and load all objectors with coarse and indiscriminate abuse. Moderate spirits are thus tempted to esteem that cause *weak* which stands in need of such extravagant support. If we are to credit

such advocates, we must believe that the bishops are neither judges nor guardians of those spiritual interests which a nation has, nevertheless, entrusted to their jealous custody. And why is this obloquy cast on the venerable hierarchy of the established church? Have our bishops less *knowledge* of this subject than other men; or have they done aught to forfeit their sacred title to our confidence? Surely such a question as Roman Catholic Emancipation may well enough be thought to compromise the interests of a protestant church: such apprehensions are not very far-fetched, but still they furnish no apology. The cry is, "Their *possessions* bribe the bishops to pronounce an unfavourable verdict!" This is an unlucky accusation; for the most substantial evidence an *interested* party can offer, is the *dread* he manifests lest his possessions should be endangered. Now, if the bishops apprehend no injury to the established church, what possible reason can they have for considering their revenues to be

hazarded ~~liberty~~ by emancipation? Men do not naturally court abuse. Grant but to this respectable body the common feelings of humanity, and it will be allowed that they would most gladly admit their Roman Catholic brethren to a participation of their own privileges and blessings, and would rejoice to see those barriers levelled which keep us separated, if they could be removed without injury to the protestant faith and the British constitution. Is there no middle course between these conflicting opinions? If there be, justice and self-interest concur in promoting its discovery. The nature of Roman Catholicism remains unchanged. We may feel assured that really pious and charitable, as well as bigoted individuals of the Romish faith, will seek to propagate their opinions. Now the great consideration appears to be, whether or not such designs would be much forwarded by emancipation. I humbly think *not*.

Emancipation is an event which the

generality of protestants contemplate with terror; and yet every calm observer may be led to anticipate its final accomplishment. The following arguments are not intended to hasten this event, (as the subject of the work itself will fully testify,) but they may help to allay some of that great anxiety which its opposers feel, and to direct the observation of its advocates to the point which an overstrained liberality and zeal have induced the latter to abandon.

Let it be supposed that the papal chair were filled by the most able pontiff that ever wore the triple crown; let it be admitted that the whole community of emancipated British Romanists were *unanimous* in the promotion of this pope's designs, and that these designs were directed against the religion or constitution of our country; force or persuasion are the means which supply the end desired. But is it reasonable to suppose that the open and forcible efforts of so comparatively small a body

would be attended with the remotest prospect of success? Is it not, on the contrary, preposterous to imagine that this body would be *unanimous* in hazarding the blessings which they had obtained with so much difficulty, and which, if once lost, could never be retrieved? The most probable period for such a mad attempt is *prior*, and not subsequently, to emancipation, when, comparatively, there is more to gain, and less to sacrifice. And have no opportunities occurred for the display of such treasonable folly, if it really must be granted to exist? If ever the state of this country laid it open to such an attempt, ages may revolve, and not present again so fit a season as when, exhausted of our military force, and debarred of internal and external aid, we were involved in a long and arduous struggle with the late colossal power of France.

Murmurings and *threats* inevitably spring from the bitter roots of disap-

pointment ; but these ebullitions are as hurtful to the feelings of the best friends of emancipation, as they are too much disregarded by its foes. It is obvious, that by violence all that the Roman Catholic can gain, is the possibility of ruining his country, and the *probability* of losing for ever the chance of obtaining those blessings for which he labours. Yet we have, unhappily, but too evident marks of that ardent temper, in the sister kingdom, which blinds the judgment, and gives the rein to passion. Feelings are now, alas ! kindled, which nothing, save the utter loss or gain of all they claim, can tranquillize ! But these considerations are in some degree a digression. We supposed the great object of the Roman Catholic's fervent aspirations to have been attained. We viewed him under the influence of an able, spiritual chief, striving to promote that chief's designs. We cannot reasonably imagine *force* to be the agent in such a case ; *intrigue* is the only instrument which the weaker party could em-

ploy. And is the British constitution an engine which might so easily be turned against itself? When a Roman Catholic raises his voice in the English senate, will not every protestant ear be on the alert? Will not every sentiment he expresses, every syllable he utters, be narrowly scrutinized? But admitting that the Houses of Lords and Commons turned traitors to themselves, and were ready to sacrifice not only the interests of the empire, but their *own*, can their debates be carried on in *whispers*? Will no sound of this absurd plot transpire; or will the nation, out of complaisance, put cotton in their ears? The temporal dominion of the Pope in Britain, *unless we all turn papists*, is no more! Popery is a plant that will not and cannot thrive in a *free* soil, and under the open canopy of heaven. Its growth must be fostered by a borrowed and mitigated heat and light: a despotism is the state in which alone it can attain its full luxuriance. Convert this protestant constitution of three estates into a Roman Catholic

monarchy, and then, indeed, when the *reformed faith* is gone, the *constitution* need not long survive, and will not be lamented. If the faith and ceremonies of the church of Rome be the true exposition of Christianity, it cannot but prevail. Let us observe, however, that in proportion as knowledge is diffused, the social and civil state of man is more and more averse to despotism; and the same cause operates in a similar ratio to wear down those religious prejudices with which such a state alone can duly harmonize. Let us look abroad on the face of the civilized globe, and we shall discern the effects of knowledge in their operation. Even the bigoted and ignorant Turk can no longer resist its magic influence! and while the Moham-
medan advances, will the Christian retrograde? In England, where not only the liberty, but the powers and means of discussion are so general, error may be disseminated, but it never can prevail. Our dearest privilege, the protestant faith, is greatly aided and favoured

by the church establishment, yet **this establishment is not its only pillar.** The *press*, that mighty engine, without which, humanly speaking, the efforts of the great reformers would have been fruitless; the press, that heart of liberty, whence the stream of vivifying wisdom pours forth and circulates through the remotest fibre of the British empire, nay, to the extremest limit of the world itself, must render truth triumphant!

The admission of a *few* Roman Catholics to power, (for there are but *few* to admit,) might supply them with additional opportunities of making their religious opinions *known*, but not *approved*; and until their sentiments be adopted by the nation in general, or by, at the least, a moiety of our population, how can those notions be *enforced*? But suppose the consummate talents of these few new members of the "Lords" and "Commons," succeeded in placing a Roman Catholic monarch on the throne. The experiment would not be original; it has been tried, and that, too, at a

period of English history which poorly competes with our present state of civil, moral, and intellectual strength. And what was the issue? The popish king was quietly removed from the throne, and banished, with his family, for ever from the land he so foolishly attempted to enslave! Is it possible that history should present this instructive lesson to the Romanist in *vain*? And if *theory* be deemed too feeble an instructor, can the privations and painful disabilities which, under no less than six successive sovereigns the Roman Catholic has endured, fail to impress their *practical* evidence on his heart? Much as popery may be suspected and hated by Protestants, (and *justly* too,) this abhorrence and suspicion may be carried too far, when they rob their country of the love and service of those who would return to the bosom and regain the affections of their common parent. Popery, in itself, is doubtless still the same; but time, which changes all things else, has robbed the apocalyptic monster of its

fangs: although its motives be unchanged, yet are they now innocuous. The same cause, under a very slight alteration of circumstances, will not produce the same effect; but in the case we contemplate, the alteration is great indeed. Wheresoever the blessings of liberty are appreciated, the temporal authority of this church must wear away; nay, it will not, for it cannot long *endure*.

Arguments of this nature have been repeatedly urged; but, owing to the invincible prejudices which Rome inspires, they are urged in vain. For my own part, I would venture to assert, that not only may emancipation be a measure of advantage to the state, but even productive of benefits of no ordinary character to the reformed faith. Freed from the civil restraints, which seem to extend their shackles to its *spiritual* concerns, the church we so much dislike would stand upon the narrow and exclusive basis of her own desert. She would no longer be entitled to the

indulgence which a persecuted party always claim, and which this *politic* church will take good care she does not lose. Hindered by the common imputation of worldly motives, which those who now leave her communion must expect to bear, many honourable and sensitive minds are, doubtless, afraid to look upon, and, much less, to examine with impartiality, the evidence which so clearly displays her errors. It is obvious that, if these errors exist, the more they are exposed to the light, the more readily will they be perceived, and the sooner abandoned; the longer, therefore, that they are kept in the shade, the longer they must endure. Again, emancipation would compel the Protestant churches, and individuals, to put forth all their powers, to stir up their latent energies, and to shake off that lukewarm and indifferent spirit which possesses some of them. In all of these folds too many "idle shepherds" are to be found, who consume their revenues and their *time* (that still more valuable

treasure) in luxury and sloth. Were the Roman Catholics emancipated, this could not be permitted or overlooked. Each individual layman who wishes to preserve his faith, must then be watchful on his post; but, above all, the pastor would be compelled to be at his work, *the cure of souls*. The stimulated activity and zeal of our adversaries must necessarily call into existence a higher standard of *spiritual*, as well as intellectual, attainments amongst ourselves, and thus extend their happy influence to every portion of the community.

The reader is again reminded, that to advocate emancipation is not the purpose for which this work is intended. No one can argue in behalf of this measure, and at the same time expose the cruel and oppressive spirit of the church of Rome, without producing the effect of a *practical* refutation of his own reasonings. The generality of mankind will only endure to contemplate *one* side of a question, and that not on account of a defective perception, but through the

influence of prejudice and passion. To weigh the evidence for and against a proposition, is a tedious and distasteful process to a sanguine temperament. This book, therefore, if deemed *worthy* of abuse, will not fail to obtain its desert at the hands of party-spirit. The seeming *paradox* it ventures to advance, is and *must*, nevertheless, be embraced by all who favour the civil claims of the Roman Catholics, and possess an acquaintance with the history of their church. To advocate the one, and carefully to conceal the other, is an easy and familiar mode to gain an *end* and lose the *truth*. If these objects be united, an exposure of all the evidence, an unequivocal surrender of every fact, are essential to the declaration of an impartial verdict.

With this brief justification of himself, the writer proceeds to observe, that if the *faith* of the Romanists, through the concession of their civil claims, should necessarily become *general*, then, indeed, Protestants must bid adieu at once

to their own civil and religious liberty ; these blessed bonds will speedily be transmuted into iron chains. To suppose, however, that such a spread of Roman Catholicism would follow emancipation, is to admit neither more nor less than that the reformed faith is compelled to seek shelter under the superior numbers by whom it is professed ; in other words, that neither reason nor revelation are, in the *present day*, sufficient to resist those errors over which, in *times past*, a minority so completely triumphed ! Be these notions just or false, it is very evident to a common observer, that the tide of public opinion moves on with vast rapidity to the accomplishment of this event. As I have before observed, these few leaves may neither stem nor accelerate the mighty current ; the sentiments impressed upon them may, however, prove sufficient to allay the fears excited by the following extracts, and possibly suggest some grounds of consolation and security. The arguments which favour emancipation

will doubtless be *neutralized* by those extracts; but the chief object of their publication cannot partake of this negative character, they must advance the sacred cause of truth, if they expose the antichristian spirit of the church of Rome. Never was a time, perhaps, when men were so called upon as now, to discriminate between "*temporal*" and "*eternal*" things; between the indulgence with which *civil* claims should be received, and the jealousy that should mark the *religious* principles by which, in this case, they are accompanied.

The eagerness of many advocates for emancipation is, unhappily, attended by a lukewarmness in religion that deems this highly-essential distinction unnecessary. To force this pernicious error upon the notice of the public, should, therefore, be the endeavour of every Protestant who recognizes the sacred duty he owes to himself, his country, and his God! "*Seek ye first the kingdom of God and His righteousness,*" is at once an unequivocal command and a most un-

erring rule. The church of Rome labours hard to recover the civil rights of her lay members; if she succeed, her own interests will not be neglected. Party-spirit and religious indifference ably second her admirable skill and unwearied industry. In various parts of England she is *quietly*,* but actively, engaged in

* This assertion will readily be admitted by all who are acquainted with the principles of those secret and subtle agents of popery, who have insinuated themselves into the British dominions, notwithstanding the inveterate dislike manifested towards them, even by despotic governments, and the final suppression of their dangerous community by the Pope himself. The following sketch of the Jesuits may not prove unacceptable to the reader:

“ The Jesuits, with their numerous tribe of followers
“ and dependants, maintain that the Pope is *in-*
“ *fallible*; that he is the only visible source of that
“ *universal* and *unlimited* power which Christ has
“ granted to the church; that all bishops and *sub-*
“ *ordinate rulers* derive from him alone the authority
“ and jurisdiction with which they are invested;
“ that he is not bound by any laws of the church,
“ nor by any decrees of the councils that compose
“ it; that he alone is the *Supreme Legislator* of
“ that sacred community; and that it is in the

making proselytes. Many individuals, and some, alas! of high rank and au-

“ highest degree *criminal to oppose or disobey his edicts and commands*. The Jesuits moreover assert, “ that the church can never pronounce an erroneous “ or unjust decision, either relating to *matters of fact or points of doctrine*.”—(Mosheim’s Eccl. Hist. xvi. Century. Sect. iii. Part 1.)

“ As the prosperity of the Order was intimately “ connected with the preservation of the papal au- “ thority, the Jesuits, influenced by the same spirit “ of attachment to the interests of their society, “ have been the most zealous patrons of those doc- “ trines which tend to exalt ecclesiastical power on “ the ruins of civil government. They have attri- “ buted to the court of Rome a jurisdiction as exten- “ sive and absolute as was claimed by the most “ presumptuous pontiffs in the dark ages. They “ have contended for the entire independence of “ ecclesiastics on the civil magistrate. They have “ published such tenets concerning the duty of “ opposing princes *who were enemies to the Catholic faith*, as countenanced the most atrocious crimes, “ and tended to dissolve all ties which connect sub- “ jects with their rulers. Before the expiration of “ the sixteenth century, the Jesuits had obtained “ the chief direction of the education of youth in “ every Catholic country in Europe. They had “ become the *confessors* of almost all its *monarchs*,

thority, view the great points formerly and still at issue between the Pope and

“ a function of no small importance in any reign,
“ but under a weak prince superior even to that of
“ minister. They were the spiritual guides of almost
“ every person eminent for rank or power. They
“ possessed the highest degree of confidence and
“ interest with the papal court, as the most able
“ and zealous champions for its authority. They
“ formed the minds of men in their youth. They
“ retained an ascendant over them in advanced
“ years. They possessed, at different periods, the
“ direction of the most considerable courts in Europe.
“ They mingled in all affairs. They took part in
“ every intrigue and revolution. The general, by
“ means of the extensive intelligence which he re-
“ ceived, could regulate the operations of the Order
“ with the most perfect discernment, and by means
“ of his *absolute power* could carry them on with
“ the utmost vigour and effect;” for “ to his com-
“ mands they were required not only to yield out-
“ ward obedience, but to resign up to him *the in-
“ clinations of their own wills, and the sentiments
“ of their own understandings*. They were to listen
“ to his injunctions as if they had been uttered by
“ *Christ himself*. Under his direction they were to
“ be mere passive instruments, like clay in the hands
“ of the potter, or like dead carcasses incapable of
“ resistance!”—(See Robertson’s Hist. of Emp.

the Reformers, as merely *harmless speculations*, not at all connected with their

Charles V. Book vi. A.D. 1540, and the authorities therein cited.)

In "The Christian Examiner and Church of Ireland Magazine," for the year 1825, there is a detailed account of the character and revenues of "two" Jesuitical "establishments," on a large scale; the one at Clongowes, in Kildare, the other at Stoneyhurst, in Lancashire. The former contains *one hundred and fifty* pupils, the latter upwards of *three hundred*. The writer of this article observes, that "to intermeddle openly in either the ecclesiastical or political concerns of the empire, would, as yet, be eminently imprudent on the part of these well-organized aspirants. They accordingly, with few individual exceptions, apply, or appear to apply themselves exclusively to the education of youth; and with a view to the ulterior accomplishment of their projects, distinguish themselves by an insinuating, conciliating, and plausible manner towards all with whom they have any sort of intercourse, and probably even assist clandestinely the measures of Government, studiously and artfully endeavouring to impress their employers with a high opinion of the value of their talents, means, and services. But if things go on as they have done, any one, acquainted with their course, may safely venture to predict, that before the lapse of

everlasting destiny. A great statesman of our own day asserted, that he saw "very little* difference between them!" It is this combination of coldness and ignorance, which furnishes an opportunity to the church of Rome to spread her snares, and which her subtle policy will most ably seize. In Ireland the truth is taking rapid strides; but *here* the enemy steals on unheard, unseen.

"twenty years, the followers of Loyola will appear in their true light, at the head of a most formidable party, pervading every part of the state, and very difficult to be rooted out."—(From the same.) "It has been fairly computed by some who have directed their attention to the subject, with that vigilance which should distinguish the legislator, that there are actually, in England and Ireland, more than forty thousand persons almost indissolubly connected with these Jesuits, and more or less at their disposal."

* The church of England and the church of Rome are briefly and ably "contrasted" by the Rev. C. Mount, Vicar of Hannington, Wilts, in a sermon preached before the Bishop of Salisbury in 1826. The error of the above assertion would be speedily seen through and removed by a perusal of this Discourse.

A few of our champions are engaged. This is not enough. Public attention must be aroused; Indifference *herself* must be compelled to look upon the strife. Even this humble pen cannot be spared. Were the Roman Catholics content with the recovery of their civil rights, it never should have stirred. I blame not, nay, I rather admire that bright zeal which strives to propagate a revered faith. But when *modern Protestant* liberality, in order to accomplish a political or a philanthropical project, would spread a thick varnish over those doctrines which led the *ancient Protestant* to the block, or bound him to the stake; when the advocates of emancipation would brand every opposer with bigotry and intolerance, (as so many have done,) it is high time for those who would fain concur in promoting their liberal intention, to beware of the *means*, and distinctly to mark the ground and limit of their good-will and concurrence, and carefully to avoid the least taint of an assent to, or connivance at, the unscript-

tural tenets and antichristian spirit and deeds of the Romish church. The unguarded tone of feeling and sentiment of the times demand an exposure of the odiousness of popery; and that the *civil* advantages of the one party should incur some hazard, rather than that the *spiritual* welfare of the other should be exposed to the slightest compromise. This is the unequivocal intention of the present publication.

In contemplating the following historical extracts, a very small share of common sense and learning will place the reader on a level with him by whom he is addressed, and afford a commanding view of the *hideous spectacle before them*. If he be a Protestant, he will rejoice in the impossibility of a renewal, in this land, of those awful scenes; for he may boldly assert that "impossibility," if their renewal depend (as they must) on a wide spread of the opinions we both oppose. If he be a Roman Catholic, he may be led to make some allowance for the severity and harsh-

ness which his faith inspires. I desire not to *wound*, but to *convince*. In the presence of that Great Being, before whom we must both appear, I disavow all malice in either my feelings or expressions. An all-seeing Eye discerns "the thoughts and intents of the heart" which dictates this assertion. I write to expose that evil spirit which, independently of doctrine, will fully justify a separation from the church of Rome; that cruel spirit which she so long has manifested to the world, and still maintains; that antichristian spirit so deeply abhorred by man, and so unequivocally and severely opposed and condemned by the word of God!

THE WITNESS.

PART II.

(ix. Cent.) **THE** age in which *image worship* was fully and finally established in the church of Rome, is likewise remarkable for the truly antichristian spirit of *persecution* which raged under the authority and sanction of her pontiff, Nicholas. The Paulicians were the sect who became obnoxious to the corrupted faith and intolerant spirit of this period. A celebrated historian informs us, that for the space of * “one hun-

* “But faith and patience at length failed,” under these complicated sufferings. The Paulicians

“dred and fifty years, these servants
“of Christ underwent the horrors of
“persecution with Christian meekness
“and submission; and if the acts of
“their martyrdom, their preaching, and
“their lives, were distinctly recorded,
“there seems no doubt but this people
“would appear to have resembled those
“whom the church justly reveres as
“having suffered in the behalf of Christ
“during the three first centuries. Dur-
“ing all this time, the power of the
“Spirit of God was with them; and
“they *practised* the precepts of the 13th
“chapter to the Romans, as well as
“*believed* and felt the precious truths
“contained in the doctrinal chapters of
“the same Epistle. The blood of the
“martyrs was, in this case, the seed of
“the church. A succession of teachers
“and congregations arose, and a person
“named Sergius, who laboured among

were driven to extremity by their cruel persecutors,
against whom they took up arms, and waged a war
of bloody reprisal. (See Milner's Eccl. Hist. vol. iii.
—Mosheim's Eccl. Hist. vol ii.)

“ them thirty-three years, is confessed by
“ the bigoted historians to have been a
“ man of extraordinary virtue. The per-
“ secution had, however, some intermis-
“ sions, till at length Theodora,* *the*
“ *same empress who fully established image-*

* “Pope Innocent III. surpassed the sanguinary
“ fame of Theodora. It was in *cruelty* alone that
“ her soldiers could equal the heroes of the cru-
“ sades, and the cruelty of her priests was far
“ excelled by the founders of the inquisition; an
“ office more adapted to confirm than to refute
“ the belief of an evil principle. The visible assem-
“ blies of the Paulicians, or Albigeois, (Albigenses,)
“ were extirpated by fire and sword; and the bleed-
“ ing remnant escaped by flight, concealment, or
“ catholic conformity. But the invincible spirit
“ which they had kindled still lived and breathed
“ in the western world. In the state, in the church,
“ and even in the cloister, a latent succession was
“ preserved of the disciples of St. Paul: who pro-
“ tested against the tyranny of Rome, embraced
“ the Bible as the rule of faith, and purified their
“ creed from all the visions of the gnostic theology.
“ The struggles of Wickliff in England, of Huss
“ in Bohemia, were premature and ineffectual; but
“ the names Zuinglius, Luther, and Calvin, are
“ pronounced with gratitude as the deliverers of
“ nations.” (Gibbon’s “Decline and Fall,” chap. liv.)

“ *worship*, exerted herself beyond any
“ of her predecessors against them.
“ Her inquisitors ransacked the lesser
“ Asia in search of these sectaries ;
“ and she is computed to have killed by
“ the gibbet, by fire, and by sword, a
“ *hundred thousand persons !*

“ Theodora was succeeded by her son
“ Michael. Her cruelties and super-
“ stitions deserved the applause of Ni-
“ cholas, who became pope of Rome in
“ 858. In a letter he highly approved
“ her conduct, and admired her on ac-
“ count of her implicit obedience to the
“ holy see. We learn from the bio-
“ grapher of the emperor Michael, what
“ Theodora had done to call forth the
“ eulogiums of this pontiff. ‘ She re-
“ ‘ solved,’ says he, ‘ to bring the Pauli-
“ ‘ cians to the true faith, or *cut them all*
“ ‘ *off, root and branch.*’ Pursuant to that
“ resolution, she sent some noblemen
“ and magistrates, *not preachers or mis-*
“ *sionaries*, into the different provinces
“ of the empire, and by them some of
“ those unhappy wretches were *cruci-*

“*fied, some put to the sword, and some*
“*thrown into the sea and drowned. Thus*
“*were they slaughtered to the number*
“*of one hundred thousand, and their goods*
“*and estates confiscated. The pope*
“*alluded to this bloody massacre, when*
“*he commends Theodora, in the same*
“*letter, for the manly vigour she ex-*
“*erted, Domino ‘co-operante,’ (as he blas-*
“*phemously adds,) against obstinate*
“*and incorrigible heretics. . . . And*
“*here I am not disposed to suppress,*
“*that, from the pope’s own words, it*
“*appears, that the apostolic see had its*
“*share in the glorious exploit just men-*
“*tioned ; for the pope, after telling her*
“*that the heretics dreaded, and at the*
“*same time admired her resolution and*
“*steadiness in maintaining the purity*
“*of the Catholic faith, adds, ‘ and ‘ why*
“*‘ so, but because you followed the direc-*
“*‘ tions of the apostolic see?’*”

The historical reader is well aware of the calumnious charges brought against the early disciples of our blessed Lord by their unrelenting pagan persecutors.

A similar veil is used in the case of the poor Paulicians, to conceal the true cause of, and to justify, the malice of their enemies. This sect were termed "pestilent," "pernicious," "Manichæans," and so forth. But supposing that they were all that their executioners could wish us to imagine respecting them, is it the less antichristian to "crucify and drown," and at length by every species of barbarity, drive them headlong into rebellion? Is this the way an affectionate parent would take to recover a prodigal son? There is, however, good reason to believe that the church of Rome defamed those whom her cruel policy found it advantageous to destroy. At the auto-da-fé, a vest of painted devils is cunningly designed to conceal the victim's innocence, and to excite anew the abhorrence of the spectator. The historian informs us, "that the Paulicians held the common orthodox doctrine of the Trinity, with the confession and use of which the Manichæan fable seems incompatible. They were

“ also perfectly free from *image-worship*.
“ They were simply *scriptural in the use*
“ *of the sacraments*. They disregarded
“ *relics*. They knew no *Mediator but the*
“ *Lord Jesus Christ*.” It is very obvious,
that if the church of Rome really loved
the Lord Jesus, she would have loved
and cherished these his faithful mem-
bers. No one but Satan, or the chil-
dren of his dark kingdom, could have
delighted, on the contrary, in torment-
ing and destroying them.

The humble Cathari * were the next
who felt the cruel intolerance of the
Romish church, and upon whom were
found, even by the admission of their
enemies, “ the *real marks of godliness*.”
“ Egbert, a monk of Schonauge, tells
“ us,” says Dr. Milner, who cites Al-
lix, “ that he had often disputed with
“ these heretics, and says, ‘ These are
“ ‘ they who are commonly called Ca-
“ ‘ thari,’ ” (corresponding to our term
puritan.) Egbert says, that “ they main-

* Milner's Eccl. Hist. 12th Cent.

“ tained their sentiments by the author-
“ rity of Scripture. “ They are armed,”
says the same Egbert, “ with all those
“ passages of Scripture which in any
“ degree seem to favour their views ;
“ with these they know how to defend
“ themselves, and to oppose the catho-
“ lic (papistical) truth. They are in-
“ creased to great multitudes, through-
“ out all countries. Their words eat
“ like a canker. In Germany we call
“ them Cathari ; in Flanders they call
“ them Piphles ; in French, Tisse-
“ rands.” The English author ob-
“ serves, “ We seem, however, by com-
“ paring together several fragments of
“ information, to have acquired some
“ distinct ideas of these Cathari. They
“ were a plain, unassuming, harmless,
“ and industrious race of Christians ;
“ condemning by their doctrine and
“ manners the whole apparatus of the
“ reigning idolatry and superstition ;
“ placing true religion in the *faith* and
“ *love* of Christ, and retaining a supreme
“ regard for the divine word. It is a

“ strict attention to the revealed word
“ which, under the influence of the di-
“ vine Spirit, has alone secured the
“ existence of a holy seed in the earth,
“ who should serve God in righteous-
“ ness; though they might frequently
“ be destitute of learning and every
“ secular advantage; as seems to have
“ been the case with the Cathari.
“ ‘ Even so, Father, for so it seemed
“ ‘ good in thy sight!’ There is a piece,
“ entitled the Noble Lesson, written
“ undoubtedly by one of the Cathari.
“ The people of whom (says Milner in a
“ note) the author speaks, are called
“ Wallenses or Vaudes,* from the vallies
“ of Piedmont. They afterwards were
“ called Waldenses, from Peter Waldo,
“ and by that name they are known to
“ this day. But by the date, 1100,
“ they were evidently a distinct people
“ before his time. The seeds of the
“ Cathari had, in all probability, been

* See a very interesting account of the present state of these excellent Christians, by Hugh Dyke Acland Esq.

“ sown by Claudius of Turin,* in the
 “ ninth century. In the latter part of
 “ the same century (the twelfth) they
 “ received a great accession of members

* “ But no one was more willing, as indeed no one
 “ of that age was more able, to stem the torrent of
 “ superstition than Claude, bishop of Turin, in his
 “ numerous writings and comments upon Scripture.
 “ He asserted the equality of all the apostles with
 “ St. Peter, and maintained that Jesus Christ was
 “ the only head of the church. He overthrew the
 “ doctrine of *merit*, and all pretences to *works of*
 “ *supererogation*. He rejected *tradition* in matters
 “ of religion, held the church to be subject to error,
 “ and denied the use of prayers for the dead. He
 “ proposed the doctrine of the eucharist in a man-
 “ ner totally different from Paschasius Radbertus
 “ *and entirely according to the sense of the ancient*
 “ *church*. He opposed with all his might the
 “ *worship of saints, of relics, of images, together*
 “ *with pilgrimages, penances, and other superstitions*
 “ *of the like kind*. He may, in a manner, be said to
 “ have sown the seeds of the Reformation in his
 “ diocese of Turin; and his doctrines took such
 “ deep root, *especially in the vallies of Piedmont*,
 “ that they continued to flourish there for some
 “ centuries, as the papists themselves acknow-
 “ ledge!” (Vide Newton on the Prophecies, page
 588.—12th edition in 1 vol.)

~~from the learned labours and~~
“ from the learned labours and godly zeal
“ of Peter Waldo. In the century before
“ us, they were gloriously distinguished
“ by a dreadful series of persecutions,
“ and exhibited a spectacle to the world,
“ both of the power of divine grace, and
“ of the malice and enmity of the world
“ against the real gospel of Jesus Christ.
“ The Cathari, whom Bernard so un-
“ happily misrepresented, were pecu-
“ liarly numerous in the vallies of Pied-
“ mont. Hence the name of Vaudois
“ or Vallenses was given to them, par-
“ ticularly to those who inhabited the
“ vallies of Lucerne and Angrogne.* A
“ mistake arose from a similarity of
“ names, that Peter Valdo, or Waldo,
“ was the first founder of these churches.
“ But from a just account of the subject
“ it appeared, that the real protestant

* This mistake occurs in Mosheim's History; but it is most satisfactorily accounted for and corrected; and the host of writers cited by his annotator, fully corroborate the statement given by Dr. Milner. (See Mosheim's Eccl. Hist. translated by Dr. Mac-laine, and edited by Dr. Cooke, vol. iii. page 123.)

“ doctrines existed during the dark ages
“ of the church, even long before Wal-
“ do’s time ; the proper founder of them
“ being, as before observed, Claudius
“ of Turin, the Christian hero of the
“ ninth century. About the year 1160,
“ the doctrine of transubstantiation,*
“ which, some time afterwards, Inno-
“ cent III. confirmed in a very solemn
“ manner, was required by the court of
“ Rome to be acknowledged by all men.
“ A very pernicious practice of idolatry
“ was connected with the reception of
“ this doctrine. Men fell down before
“ the consecrated host, and worshipped
“ it as God. And the novelty, absurd-
“ ity, and impiety of this abomination,
“ very much struck the minds of all men
“ who were not dead to a sense of true re-
“ ligion. At this time Peter Waldo, a
“ citizen † of Lyons, appeared very out-
“ rageous in opposing the innovation ;

* See Note A.

† From the number of these Christians in Lyons, they were sometimes called *Leonists*, as well as *Waldenses*, *Vallenses*, &c.

“ though it is evident, from the very
“ imperfect account we have of him, that
“ it was not one single circumstance
“ alone which influenced him in his
“ views of reformation. It was the fear
“ of God, in general, as a ruling prin-
“ ciple in his own soul, and an alarming
“ sense of the wickedness of the times,
“ which, under divine grace, moved him
“ to oppose with courage the dangerous
“ corruptions of the hierarchy.”

After particularizing the circumstances of the character, doctrine, and discipline of the Waldenses, and of their dreadful sufferings at the hands of the Romanists, the same historian mentions the establishment of that horrible institution, the inquisition, and the proclamation of a crusade against this truly Christian sect. With respect to the former, he observes, “ It was reserved
“ to Innocent III., than whom no pope
“ ever possessed more ambition, to in-
“ stitute the inquisition (A. D. 1206);
“ and the Waldenses were the first ob-
“ jects of its cruelty. He authorized

“ certain monks to frame the process of
“ that court, and to deliver the sup-
“ posed heretics to the secular power.
“ The beginning of the thirteenth cen-
“ tury saw thousands of persons hanged
“ or burned by these diabolical devices,
“ whose sole crime was, that they trust-
“ ed in Jesus Christ for salvation, and
“ renounced all the vain hopes of self-
“ righteous idolatry and superstition.”

The limits of this sketch are too narrow to admit of more than a very brief outline of the history before us. There is, however, an anecdote respecting the inquisitorial persecutions of this sect in Germany, which must not be omitted.

“ In Germany, in the year 1230, the
“ papal inquisition oppressed the Wal-
“ denses with peculiar severity. They
“ were, notwithstanding, stedfast in
“ their profession ; and their pastors
“ publicly announced the pope to be
“ Antichrist : affirming, that if God had
“ not sent them into Germany to preach
“ the gospel, the very stones would have
“ been raised up to instruct mankind.

“ ‘We give not,’ say they, ‘a fictitious re-
“ ‘ mission, but we preach the remission
“ ‘ of sins appointed by God himself,
“ ‘ in his word.’ About the year 1330,
“ Echard, a Dominican monk, an in-
“ quisitor, grievously oppressed them.
“ At length, after many cruelties, he
“ urged the Waldenses to inform him of
“ the real cause of their separation from
“ the church of Rome. This was an op-
“ portunity not often vouchsafed to this
“ people by their enemies, of using the
“ weapons of their Christian warfare.
“ Echard was enlightened, confessed
“ the faith of Christ, united himself to
“ this people. Like Paul, he preached
“ the faith he once destroyed ; and in
“ the issue, was burned at Heidelberg,
“ and the Christians glorified God in
“ in him ! Raynard Lollard was ano-
“ ther convert of the same kind ; at first
“ a Franciscan, and an enemy to the
“ Waldenses. He was taken by the in-
“ quisitors after he had diligently taught
“ the gospel, and was burned at Co-
“ logne ! From him the Wickliffites in

“ England were called Lollards; and he
“ it was who instructed the English who
“ resided in Guienne (time of Edward
“ III.) in the Waldensian doctrine.”

The writer we have quoted, concludes the account of this long and bloody persecution of the innocent Waldenses in these words: “ Thus largely did the
“ King of saints (Rev. xv. iii.) provide
“ for the instruction of his church in the
“ darkness of the middle ages. The
“ Waldenses are the middle link which
“ connects the primitive Christians and
“ Fathers with the reformed; and by
“ their means the proof is completely
“ established, that salvation by the
“ grace of Christ, felt in the heart, and
“ expressed in the life, by the power of
“ the Holy Ghost, *has ever existed from*
“ *the time of the apostle to the present day;*
“ and that it is a doctrine marked by the
“ cross, and distinct from all that religion of mere form and convenience,
“ or of human inventions, which *calls*
“ itself Christian, but wants the spirit
“ of Christ.” The annotator in Mosheim,

already alluded to, observes, that “when the Papists ask us where our religion was before Luther, we generally answer, ‘*in the Bible;*’ and we answer well. But to gratify their taste for *tradition and human authority* we may add to this answer, ‘*and in the vallies of Piedmont.*’” (Mosheim, vol. ii. p. 2.)

In confirmation of this assertion, and attestation of the preceding facts, Bishop Newton, in his dissertation on the prophecies, cites no less than three Roman Catholic writers of eminence. The testimony of one of them may suffice. “Reinerius flourished,” says the bishop, “in the year 1250, and his testimony

* We may likewise answer, “*And on the Coast of Malabar.*” These churches, founded, as some suppose, by St. Thomas, and, consequently, *primitive* churches, are mentioned by Gibbon, and were visited by the Rev. Dr. Buchanan a few years ago. Christians cannot escape persecution. The spirit of antichrist pursues them even to the shores of India! The inquisition *was established at the town of Goa.* (Decline and Fall, vol. viii. p. 346, 347. Buchanan’s Memoirs.)

“ is the more remarkable, as he was a
“ Dominican and inquisitor general.”
Reinerius thus expresses himself:
“ Among all the sects which still are,
“ or have been, there is not any more
“ pernicious to the church than that of
“ the Leonists. And this for three rea-
“ sons. The first is, because it is *older* ;
“ for *some say*, that it hath endured from
“ the time of Pope Sylvester ; others,
“ *from the time of the apostles*. The
“ second, because it is *more general* ;
“ for there is scarce any country where
“ this sect is not. The *third*, because
“ when all other sects beget horror in
“ the hearers by the outrageousness of
“ their blasphemies against God, this
“ sect of the Leonists hath a great show
“ *piety* ; because *they live justly before men*,
“ *and believe all things rightly concerning*
“ *God*, and *all the articles which are con-*
“ *tained in the creed*, only they blaspheme
“ the *Court of Rome* and the *clergy*,
“ whom the multitude of the *laity* is easy
“ *to believe*.”

The description of the *piety* and *purity*

of the early Christians, given by Pliny in his letter to the emperor Trajan, curiously resembles the testimony of the Roman Catholic Reinerius! Both sects received a tribute of respect for their genuine Christianity from their enemies; but the sufferings of the Waldenses, in degree and extent, far surpassed those of their predecessors. "It is enough," says Bishop Newton, "to make the blood run cold, to read of the horrid murders and devastations of this time, how many of these poor, innocent Christians were sacrificed to the blind fury and malice of their enemies. It is computed, that in France alone, were slain of these Christians, *one million!*"

Yea, the time cometh, (saith our blessed Lord,) that whosoever *killeth* you, will think that he doeth God service. (JOHN xvi. 23.) And these things will they do unto you, because they have not known the Father nor me.

Newton, in his "Dissertation on the Prophecies," cites Mezeray, Thuanus, and the inquisitor Reinerius.

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GERMANY.

IN GERMANY, but more particularly in the Netherlands, the most grievous persecutions were carried on against the reformed churches in the latter country. "A great author," says Hume, "computes, that from the time the edict was promulgated against the reformers by the emperor Charles V. there were *fifty thousand persons hanged, beheaded, buried alive, or burnt, on account of religion*; and that in France the number was considerable."* By the emperor Charles V. it is calculated that *one hundred thousand* persons were destroyed, and still greater cruelties were inflicted

* See Hume's History of England, vol. iv. p. 419. Hume quotes Father Paul, lib. v. See likewise Chalmer's Encyclo. Brit., article, "Reformation;" also Decline and Fall of the Roman Empire, vol. ii. last page. Gibbon cites Fra. Paolo, and Grotius: the former estimates the number of martyrs at fifty thousand persons: the latter at one hundred thousand!

on the protestants * by his bigotted son,
Philip II.

FRANCE.

IN FRANCE, in the course of *three days*, at the feast of St. Bartholomew, the Roman Catholics put to death not less than *seventy thousand Protestants*; and not satisfied with this effusion of blood, the bodies of the slain were treated with every species of indignity. “ On this occasion great rejoicings were
“ made in the courts of *France, Spain,*
“ and *Rome*. They went in procession
“ to the churches, *they returned public*
“ *thanks to God*, they sung *Te Deums*,
“ they celebrated jubilees, they struck
“ medals, and it was enacted that *St.*

* The term Protestant was first used to designate the deputies of the fourteen imperial cities who entered their protest against the popish Decree of Spires. (Robertson's History of Charles V.)

*“ Bartholomew’s day should ever after be
kept with double solemnity ! ” **

O God, the heathen are come into thine inheritance; *thy holy temple have they defiled*; they have laid Jerusalem on heaps. The *dead bodies of thy servants* have they given to be meat unto the fowls of the heaven; the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; *and there was none to bury them !* (PSALM lxxix.)

If any man *defile the temple of God*, him shall God destroy. For the temple of God is holy, *which temple ye are*, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an *holy temple* in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. (EPHES. ii. three last verses.)

* Tully’s Memoirs, vol. i.—Newton on the Prophecies.

By the admission of their chief persecutor, the Waldenses, or Leonists, were worshippers of God, bringing forth the fruits of righteousness through the Holy Ghost by faith in Christ Jesus. Their union with their Lord is therefore irresistibly established. Now if the Pope, the head and representative of the church of Rome, were the vicar of Christ upon earth, would he persecute, torment, and destroy *the members of his Lord's body*? This is impossible; "for," the apostle says, "no man ever yet hated his *own* flesh, "but nourisheth and cherisheth it, even "as the Lord the Church; for *we are members of his Body*." (EPHES. v. 29, 30.)

But the Pope *does hate*, and therefore persecutes Christians; consequently the Pope and his subjects are not the true church of Christ; otherwise he "*hateth his own flesh*," which is monstrous!

ENGLAND.

IN ENGLAND but few, comparatively,

have been called upon to surrender their lives in attestation of their invincible repugnance to the church of Rome. The followers of the celebrated Wickliffe, who protested against her errors, did not altogether escape the fiery ordeal which such a protest was sure to prepare for them.* John Huss and Jerome† of Prague bore glorious and successful testimony in Bohemia to the truth of Wickliffe's principles. Of these two strenuous opposers of popery, Mosheim gives the following account, which, though in some measure a digression, may not prove uninteresting. "If from "the measures of this council (Constance) to check the lordly arrogance "of the Roman pontiffs, we turn our "eyes to the proceedings against those "who were called *heretics*, we shall observe in this new scene nothing worthy "of applause, but several things, on the

* Mosheim's Eccl. Hist. vol. III. chap. XI. pp. 406, 407. 410, 411. See Note B.

† Ibid. p. 411.

“ contrary, that can only excite our in-
“ dignation, and which no pretext, no
“ consideration, can render excusable.
“ Before the meeting of this council,
“ there were great commotions raised
“ in Bohemia concerning religious mat-
“ ters. One of the persons that gave
“ occasion to these disputes, was John
“ Huss, who lived at Prague in the
“ highest reputation, both on account of
“ the sanctity of his manners and the
“ purity of his doctrine; who was dis-
“ tinguished by his uncommon erudi-
“ tion and eloquence, and performed,
“ at the same time, the functions of pro-
“ fessor of divinity in the University,
“ and of ordinary pastor in the church
“ of that famous city. This eminent
“ ecclesiastic declaimed with vehemence
“ against the vices that had corrupted
“ the clergy of all denominations; nor
“ was he singular in this respect, for
“ such remonstrances had become very
“ common, and were generally approved
“ by the wise and good. The enemies,
“ however, of this good man, who were

“ very numerous both in the kingdom
“ of Bohemia, and also in the council
“ of Constance, coloured the accusation
“ that was brought against him with
“ such artifice and success, that, by
“ the most scandalous breach of public
“ faith, he was thrown into prison, de-
“ clared a heretic, because he refused
“ to obey the order of the council,
“ which commanded him to plead guilty
“ against the dictates of his conscience,
“ and was burned alive on the 6th of
“ July, 1415; which dreadful punish-
“ ment he endured with unparalleled
“ magnanimity and resignation, ex-
“ pressing, in his last moments, the
“ noblest feelings of love to God, and
“ the most triumphant hope of the ac-
“ complishment of those transporting
“ promises with which the Gospel forti-
“ fies the true Christian at the approach
“ of eternity. The same unhappy fate
“ was borne, with the same pious for-
“ titude and constancy of mind, by
“ Jerome of Prague, who came to this
“ council with the generous design of

“ supporting and seconding his persecuted friend.” These events, the reader should observe, occurred one hundred years before the time of Luther. But to return to England. This favoured land was summoned to bear a more decided testimony to the cruel errors of popish Rome. In the brief period of the reign of Mary, we are told that “ many were punished by fines, by imprisonment, and confiscations. Of those who suffered death at the stake, were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred servants and labourers, fifty-five women, and four children.”*

It will not be denied that these sufferers were believers in Jesus Christ. They held the Scriptures to be the only rule of faith, they abjured and protested against the errors of the church of Rome, and for *this* they were condemned to the flames! If these victims of unrelenting

* Hume's Hist. of England, reign of Q. Mary.—
Mosheim's Eccl. Hist. vol. III. p. 406 to 411.

bigotry and superstition, instead of Christians, had been the most obstinate pagans, and even *haters*, as well as rejecters of the Lord, the voice of God himself forbids their persecution. Hear the words of the Divine Redeemer in answer to the antichristian request of James and John, when the Samaritan city refused to receive their God and Saviour: "And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command *fire* to come down from heaven, and *consume them*, even as Elias did? But he turned, *and rebuked them*, and said, *Ye know not what manner of spirit ye are of*. For the Son of Man is not come to *destroy men's lives*, but to *save them*!" (LUKE ix. 54, 55.) In the very teeth of this *rebuke*, however, the church of Rome slays not only the lay members of the church of Christ, but even her pastors and bishops. In a blind and barbarous zeal, all, whether high or low, rich or poor, men, women, and children, are consigned to an agoni-

zing death! Hear again the awful threatening of our blessed Lord: "*But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea!*"

The spirit reproved by our Saviour is evidently in opposition to that of Christianity. But the church of Rome has manifested this spirit for centuries; consequently we are unable to avoid the conclusion that the Romish church is *antichristian*.

IRELAND.

IN IRELAND, during the reign of Charles the First, the spirit of antichrist broke loose in all its madness. Particularizing the atrocities committed by the papists during the rebellion of Sir Phelim O'Neale, the historian writes thus: "Amidst all these enormities, "the sacred name of *Religion* resounded



“ on every side, not to stop the hands
“ of these murderers, but to enforce
“ their blows and steel their hearts
“ against every movement of human
“ sympathy. The English, as *heretics*,
“ abhorred of God, and detestable to all
“ *holy* men, were marked out by the
“ *priests* for slaughter; and of all ac-
“ tions, to rid the world of these de-
“ clared enemies to *Catholic* faith and
“ piety, was represented as most meri-
“ torious! While death finished the
“ sufferings of each victim, the bigoted
“ assassins still echoed in his expiring
“ ears, that these torments were but the
“ commencement of agonies infinite and
“ eternal!” The number immolated, at
the instigation of these “*holy priests*,”
is estimated by some at two hundred
thousand; but the most moderate are
forced to admit, that not less than *two*
and forty thousand Protestants were thus
barbarously put to death!” *

* Hist. of England, Chas. I. Hume quotes
Temple and Rushworth.

~~Subsequent insurrections~~ in this unhappy country too clearly prove, that the *holy* wrath of the church of Rome was not appeased by the blood it so profusely shed in the year 1164.

SPAIN AND ITALY.

IN SPAIN and ITALY, we are informed that "the Pope endeavoured to put a "stop to the progress of the Reformation, by letting loose the *inquisitors*, "who spread dreadful marks of their "barbarity" through these countries, and especially in the latter. These formidable ministers "of a fierce and implacable superstition put many to "death, and perpetrated such horrid "acts of cruelty and oppression," that most of the reformed saved themselves by exile, and the rest took refuge in the errors they had before abandoned!*

* See Chalmers's Encyclo. Brit. art. "Reformation."

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FRANCE.

IN FRANCE, again, “ Louis XIV.
“ having long harassed and molested
“ the Protestants, at last revoked en-
“ tirely the Edict of Nantz, which had
“ been enacted by Harry IV. for se-
“ curing them the free exercise of their
“ religion, *which had been declared irre-*
“ *vocable*; and which, during the expe-
“ rience of near a century, had been
“ attended with no sensible inconveni-
“ ence. *All the iniquities inseparable from*
“ *persecution were exercised against those*
“ *unhappy religionists*; who became ob-
“ stinate in proportion to the oppressions
“ which they suffered; and either co-
“ vered under a feigned conversion a
“ more violent aversion to the catholic
“ communion, or sought among foreign
“ nations that liberty of which they
“ were bereaved in their native country.
“ Above *half a million* of the most useful
“ and industrious subjects deserted

France; and exported, together with
immense sums of money, those arts
and manufactures which had chiefly
tended to enrich that kingdom. They
propagated every where the most tra-
gical accounts of the tyranny exercised
against them, and revived among the
Protestants all that resentment against
the *bloody and persecuting spirit of*
popery, to which so many incidents in all
ages had given too much foundation.
Near *fifty thousand* refugees passed
over into England; and all men were
disposed, from their representations,
to entertain the utmost horror against
the projects which they apprehended
to be formed by the king for the abo-
lition of the protestant religion. When
a prince of *so much humanity*, and of
such signal prudence as Louis, could
be engaged, by the bigotry of his re-
ligion alone, *without any provocation*,
to embrace such sanguinary measures,
what might not be dreaded, they
asked, from James, who was so much

“inferior in these virtues, and who had
“already been irritated by such obsti-
“nate and violent opposition?”*

This execrable persecution was termed by the papists of the times, “*dragooning*.” The reader who may desire information upon the subject, will find an account of these truly disgusting, as well as fiend-like proceedings in the *Encyclopædia Britannica*, by Chalmers, (art. “*Dragooning*.”) The detail is taken from a French account, translated into English in the same year in which they had occurred, viz. 1686. The author of this work concludes in the following words: “These, fellow-protestants, were the methods used by the
“ ‘Most Christian King’s apostolic dra-
“ ‘goons’ to convert his heretical sub-
“jects to the Roman Catholic faith!
“These, and many other of the like
“nature, were the torments to which
“Louis XIV. delivered them over, to

* History of England, James II. vol. viii. p. 243.

“ bring them to his own church ! And,
“ as popery is unchangeably the same,
“ these are the tortures prepared for
“ you, if ever that religion should be-
“ come settled amongst you ; the con-
“ sideration of which made Luther say
“ of it, what every man who knows any
“ thing of Christianity must agree with
“ him in saying, viz. ‘ If you had *no*
“ ‘ other reason to go out of the Roman
“ ‘ church, *this alone would suffice*, that
“ ‘ you see and hear how, contrary to
“ ‘ the law of God, they shed innocent
“ ‘ blood. *This single circumstance shall*
“ ‘ (God willing!) *ever separate me from*
“ ‘ the papacy. And if I was now sub-
“ ‘ ject to it, and could blame nothing
“ ‘ in any of their doctrines ; yet *for this*
“ ‘ one crime of cruelty, I would flee from
“ ‘ her communion as from a den of
“ ‘ thieves and murderers.’ ”

Instead of awakening resentment in the Roman Catholic, may this burst of honest indignation kindle the spirit of inquiry. May he be led, by the perusal

of these *bloody deeds*, so thoroughly at variance with the precepts and character of the divine Author of man's redemption, to examine into the *faith* which produced such fiend-like works ; and to try that faith, not by the fallible traditions of men, but by the unerring standard of eternal truth !

THE WITNESS.

PART III.

FAR be it from us to suppose, that the abominable persecutions detailed in these extracts are not calculated to excite the deepest abhorrence in the breasts of multitudes of the Romish church. But let it ever be remembered, that this hot zeal for the *intended* "service of God," is in exact proportion to the degree of religious principle at that moment dominating. Previously to the kindling of this internal fire, this flame of bigotry and superstition in the soul, were the humane but bigoted individual asked if

he would commit such horrors, he might answer with unaffected surprise and genuine aversion, as the Syrian noble replied to the prophet, "*Am I a dog that I should do this thing?*" So doubtless would the king of France have answered, of whose deeds of cruelty we have just been reading. And yet it is indelibly graven, as "with an iron pen, in the rock for ever," that both the humane king, and the Syrian noble could, under the influence of prejudice and passion, do *the very thing* from which before they would have turned with real horror. We have a similar example presented in the history of the great apostle of the Gentiles. *It is written for our learning.* "As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison." (Acts viii. 3.) Again, "And Saul, yet *breathing out threatenings and slaughter* against the disciples of the Lord, &c." (Acts ix. 1, 2.) He frequently acknowledges with deep sorrow the effects of his cruel zeal,—

“ And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry ; who was before a *blasphemer*, and a *persecutor*, and *injurious* ; but I obtained mercy, because I did it ignorantly in unbelief.” With this example before us of the dire effects of bigotry and ignorance, “ Let him that thinketh he standeth,” and is consequently secure in the assurance of his own humanity and integrity, “ take heed lest he fall !” This dreadful principle of persecution is inherent in the church of Rome. The most reluctant member of her body cannot but yield to the influence of this vital spirit : when its circulation is excited by the devoted agents, she can at all times rouse into the most energetic action. Were the origin of this evil spirit deeply investigated, it would be deprived of that *holy* covering with which it seeks to hide itself from mortal gaze, and even from *its own* view ; pomp, and pride, and lust of dominion would be found lurking be-

hind this cloak, which policy *embroiders with the cross of Christ!* What Roman Catholic would hesitate in pronouncing judgment upon the blood-stained ambition of an Alexander, a Cæsar, an Alaric, an Attila? What stronger evidence against the principle and faith of Mahomet would such an one desire, than the *means* whereby that faith was propagated? Were these means in harmony with the precepts of the gospel, and the lovely nature of its divine Author, or are they diametrically *opposed* to them? The faith thus spread, we know, and are assured is thoroughly *antichristian*, and is most diabolically *false*. But the popes of Rome have, for centuries, employed *the very same means*, and with, perhaps, *tenfold more cruelty!* The conclusion is irresistible. Well indeed does the monstrous character of Rome accord with the impious triumphs of the arch impostor!

We have, in the course of a few pages, reviewed a period of papal history, comprising more than *eight hundred* years.

Rivers of blood have passed before us in quick and terrible succession, intersecting every portion of Rome's dominion, and polluting each portion of that huge empire from its earliest to its latest sway. Yes, even to the minute in which these lines are penned, streams gush forth to swell the hideous deluge! And can the members of this church really *feel* the surprise they manifest at the jealous fears of a protestant people, lest this antichristian spirit should again burst in upon them? Surely there must be some Romanists who can account for these apprehensions, without having recourse to illiberal or sordid motives. The well-informed, assuredly, discern in the very constitution of Roman Catholicism, abundant sources of alarm to a free people. They cannot but perceive its fitness to attain vast temporal power, and must admit that, when obtained, this power has been most cruelly abused. Protestants, however, are told to view these things as the production of a remote and barbarous age; or as

“the wonders of a last year’s almanack.”

But the question is, has Rome repented of, and repealed her bloody statutes? Are these *barbarous* times expired? Let the *inquisition* furnish a reply! Does not this, her *consecrated* mode of torture and slavery to soul and body, exist *by* and *for* the support of papal superstition and authority? What stronger evidence is wanting to prove the fact, that the spirit of persecution still incorporates popery, and in the dens of this infernal institution, not only *lives*, but *works*? Having for so many ages taught these sanguinary lessons to mankind, shall Rome be permitted to retort the charge of blood upon her protestant adversaries, and rebuke the *few* by whom *her cruel principles were reduced to practice*! How truly applicable to this case are the words of the great English bard:

“ But in these cases

“ We still have judgment here; that we but *teach*

“ *Bloody instructions, which being taught, return*

“ *To plague the inventor!* This even-handed justice

“ Commends the ingredients of our poisoned chalice

“ To our own lips!

But God forbid that we should seek to justify that which his word so unequivocally condemns! The *reformed* Catholic faith holds, and ever must hold, these “*bloody instructions*,” and this “*poisoned chalice*,” in deepest aversion. Rome hath but *sipped* the cup. Time may be, when she will be made to drink it to the very dregs! For how many evils has the world to thank this marvellous superstition! Whence is it that so many generous minds have been compelled to admit the dire necessity of sacrificing the civil rights of others, that they may not be deprived of their own? Whence all these bickerings, agitations, privations, and resentments? Why is it that society must either be bound together by the ties of superstition, in bodily and mental thralldom, or else fly asunder never to reunite? Ask popery! Delivered from this bondage, and distrustful of the very name of priest, how many religiously-disposed beings have been driven into every species of error and extravagance! Behold the fruitful parent of heresies! And, unnatural



mother as she is, Rome then denies—nay more, anathematizes and destroys her own offspring! In France, the sudden discovery of the gross impositions, so long, so securely, and so *profitably* practised upon them, urged that lively people headlong into infidelity, and the most desperate wickedness. Accustomed, as the papist is, to build his faith upon “the traditions of men,” rather than on the “Rock” of ages, the * WORD OF GOD, scepticism easily removes the sandy foundation, and when the superstructure falls, the demolition of the whole building is inevitable. The power of divine grace alone, when this occurs, can enable man to clear away the sound materials, buried in so much rubbish, and rebuild the temple of his faith “upon the foundation of the apostles and prophets, Jesus Christ being, Himself, the chief corner-stone.” Thanks be to Almighty God, this blessed labour has been undertaken and accomplished!

* Is not this *the* “Rock,” the exclusive basis of a Christian’s salvation?

Through the operation of the Holy Ghost, *many* congregations of believers have been enabled to restore the hallowed fabric. Multitudes no longer draw the waters of salvation from stagnant pools, and "broken cisterns," but from the undefiled "well of life." The heart which is withdrawn, by faith in Christ, from the transitory joys of earth, and induced thereby to set its "affections upon things above," cleaves with more passionate earnestness to the word of God, and is enabled, without any knowledge whatever of "*useless genealogies, which engender strife,*" or of "*the traditions of men,*" "to give a reason" for its "hope." Thus, then, has the same Spirit (which "in the beginning moved on the face of the waters," and brought order out of chaos) educes good from evil; has made believers to "*beware*" of those "*seducing fables*" by which so many have been "*enticed*" into error; and has kindled in their minds a "*holy jealousy,*" lest they also should be led away from "*the truth as it is in Jesus.*"

“ But,” as an apostle declares, “ we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” There is an external, as well as an internal evidence of unity which belongs to the members of the church militant, which is visible to one another, and of which they are themselves assuredly conscious ; viz. *the love of Jesus* in the heart, and *good-will to man* in their lives. These, without exception, account themselves undone, but for the sacrifice made for their sins upon the cross, by the eternal Son of God ; and without strength to lead a holy and charitable life, unless through the help of God the Holy Ghost. These are the true members of the mystical body of our Lord, to whatever church, or sect, or party they may conscientiously belong. A man may boast of his orthodoxy : he may say, “ I am of St. Peter,” or of St. Paul ; but if he wish not and seek not to make the attainment of these true marks of fellowship with Christ and with the saints, his chief business, his

faith is vain—he is yet in his sins. But if, on the contrary, it be the main *desire* and *endeavour* of the soul to obtain an interest in this salvation, and to promote by piety, purity, and charity, the glory of him by whom it was provided, that soul is a “member of Christ, a child of God, and an inheritor of the kingdom of heaven.” “Flesh and blood” reveal not such things, create not such desires; but a genuine belief in Jesus Christ, and the baptism of the Holy Ghost. Protestants boast not of that external uniformity* of discipline with

* The Romanist before he ventures to reproach the Protestant for the want of a general unity of sentiment, should turn his attention to the fierce differences that have so often rent his own church. The chair of St. Peter itself unoccupied for the space of *fifty* years—The existence, at one and the same period, of several popes, each of them fulminating anathemas upon his *infallible* adversary—The hot contentions between the eastern and western churches, which at length disunited them—The rival councils which asserted tenets of a diametrically opposite character—The dangerous troubles excited by the disagreement of the bishops and men-

which their adversaries are so much captivated, and which, after all, the

dicant orders—the Franciscans and Dominicans—the Jesuits and Jansenists, &c. &c. All of which the Romanist may however consider as perfectly consistent with Christian unity of principle and feeling, and not at all subversive of Catholic faith and practice.

“ It is however certain (says the ecclesiastical historian) that the mendicant orders, though they were considered as the main pillars of the hierarchy, and the principal supports of the papal authority, involved the pontiffs, after the death of Dominic and Francis, in many perplexities and troubles, which were no sooner dispelled, than they were unhappily renewed; and thus the church was often reduced to a state of imminent danger. These tumults began with the contests between the Dominicans and Franciscans about *pre-eminence*, in which these *humble monks* mutually indulged themselves in the bitterest invectives, and the severest accusations, both in their writings and in their discourse; and opposed each other's interests with all the fury of disappointed ambition. *Besides this, the Franciscans were early divided among themselves, and split into several factions, which not only disturbed the tranquillity of the church, but struck at the supreme jurisdiction and prerogatives of the Roman pontiffs.*”

latter cannot maintain, even with the aid of fire and sword! The members of the Christian body, now scattered here and

The same historian, after portraying the various struggles and commotions, the troubles and dissensions of these *united* and *amiable* brethren, mentions another circumstance, which may suffice to convince the reader, that these contentions were not confined to mutual *invectives*:—"The worldly minded Franciscans persecuted their opponents with the most unrelenting bitterness. Hence many of the *spiritual* Franciscans retired into a small island; but no retreat was sufficient to screen them from the vigilance and fury of their cruel persecutors, who left no means unemployed to perpetuate their miseries. In the mean time, the branch of spiritual Franciscans that remained in Italy, continued to observe the rigorous laws of their primitive institution, in spite of pope Boniface VIII., who used his utmost efforts to conquer their obstinacy. They gradually spread through the greatest part of Europe, and continued in the most violent state of war with the church of Rome until the Reformation. In these conflicts, they underwent trials and sufferings of every kind, and *multitudes of them perished in the flames, as miserable victims of the infernal fury of the inquisition.*"—So much for papistical unity. (Cent. xiii. Part 2.)

there, amongst ~~different~~ communities and establishments, are, even upon *earth*, united in the *Spirit*, and are "*one with God*," whatever they may *seem* to be among *men*; and shall, eventually, be more perfectly united with each other, and with their glorified Head in *heaven*! Released from the spiritual bondage of popery, man, but for the grace of God, must have sunk into a more hopeless slavery, the bondage of his own passions; and into still thicker darkness, a total aberration from the light of life. O may the members of this church be awakened from the sleep in which she keeps them plunged as in a trance! May the mighty aid of the Holy Spirit enable them to burst the chains in which the most subtle craft so long has kept them bound! Could they but dare to shake off the paramount influence of the priesthood, and with unfettered minds to examine the Scriptures, and compare the spirit and letter of the gospel with the records of their church, the work would be accomplished. They would

discern that, not in *deed* only, but in *faith*, has Rome departed from the truth. They would find, that as, from age to age, these errors succeeded each other, till, like noxious plants, they obscured the tree of life, so did the mercy of God, from time to time, cause holy and learned men to arise and expose these errors to the world, and enabled many of them to seal their testimony with their blood.

A slight exertion of intellectual power would detect the shallowness of those pretexts by which so many Romanists are induced to adhere to a corrupted church. Some plead a reverence for its antiquity; others boast of its catholicity or universality. But what have universality or antiquity of notions and practices to do with their truth? The Brahmins talk proudly of their antiquity. Does this justify their idolatry? Judaism is nearly twice as old as popery; but the Jews are for the time, and have been for the space of nearly eighteen hundred years, rejected and forsaken of

God, and have been deprived even of the *shadows* and types of their religion, since they forsook the *substance*! What then becomes of the argument of antiquity? But even upon this ground, the papists have an inferior title; for they are compelled to support their tenets by an appeal to councils and decrees, some of them of very recent date: whereas protestants appeal directly to the apostolic age and to the Bible itself. Universality fares no better than the plea of antiquity—nay, the very *reverse* of this might be asserted. No person will deny this plea to the antediluvians. In the 6th chapter of the book of Genesis, and at the 12th verse, we read, “And God looked upon the earth, and behold it was corrupt, for *all* flesh had corrupted his way upon the earth.” Instead of catholicity being an excuse for the opinions and practices of the old world, it proved the main ground of their condemnation. If therefore the faith and works of the Romish church be corrupt, the antiquity and universality of that

corruption is a strange argument for their approval: as if a criminal, in justification of his enormities, should venture to plead the *greatness* of their *duration* and *extent*! But how comes it that, if their religion be indeed corrupted, there have been so many learned and pious papists? Many reasons may be assigned in answer to this objection. Education, the force of habit and example, and, above all, the amazing difficulty and danger, in popish countries, of attempting, and the improbability of effecting a *salutary* change in religion—the certain loss of friends, of reputation, of *property* (especially if the reformer be a *priest*); the creation of a host of enemies; and lastly, the imminent hazard of those chief gifts and blessings, *liberty* and *life*! But what has *example* to do with *truth*? Is the virtue of man, or the word of God, the standard of faith? Have there been no pious and virtuous idolaters? How justly applicable are the words of the prophet Isaiah! (ix. 16.) “For the *leaders* of

this people cause them to err ; and they that are led of them are destroyed !"

But again, the church of Rome asserts, in confirmation of her title, that, during successive ages, she has exhibited proofs of her truth, by many *infallible* signs, and miracles, and holy works. These, *if fully established*, are no better testimonies than those we have already examined, if in other points it can be made out that she has departed from the faith ; for, saith our blessed Saviour, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father, which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and *in thy name done many wonderful works* ? And then will I profess unto them, *I never knew you ; depart from me ye that work iniquity.*" (MATT. vii. 21—23.)

Nay, if there be plain evidence deducible from acknowledged and incontro-

vertible facts, that the character of the church of Rome is antichristian, then it is obvious that the strongest scriptural evidence against her which can possibly be given, arises out of that claim, which Mohammed himself dared not to assert, the claim to miracles, and those miracles wrought too by agents the most obnoxious to divine worship, even by * *images and pictures* ! “ Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth. Even him, whose coming is after the working of Satan, *with all power, and signs, and lying wonders, and with all deceivableness* of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. For this cause, *God shall send them strong delusion, that they should believe a lie!*” &c. (2 THESS. ii. 8—11.)

It is not in a remote quarter of the papal dominions, that her real character is fully exhibited. In England, and even in Ireland, the subtle policy of

* See Note B.

this cunning system suppresses her fierce energies, and is afraid to manifest all the paraphernalia of her superstition. Rome knows full well, that her idolatrous processions of the elements of the ‘ Last Supper,’ of various kinds of images and relics,* to which she lights up candles in the blaze of day, and before which incense† is tossed up, and oft-repeated prayers are made ; her consecrated *banners*, her crucifixes and *miraculous* pictures, before which, as they solemnly parade the streets, the multitude prostrate their bodies in deepest adoration ;—she knows that these things will not endure the glare of scriptural light which beams on a protestant people, and therefore wisely conceals them, not only from the public gaze, but likewise from the members of her own communion, many of whom are totally ignorant of these abominations. Not so, however, in countries where Roman Catholicism is the dominant persuasion. In France, in Spain, in Portugal, and

* See Note B.

† See Note C.

above all, in Rome,* popery is truly manifested, and there only is it fully shown. Reason alone is adequate to prevent, in an enlightened nation, the propagation of such egregious errors ; but, alas ! so complete is the subjection of the papist's understanding to the authority of his church and the influence of the priest, that the power of reason is insufficient ; the Holy Ghost must rend the veil, and break the bonds of prejudice and superstition ! Wherever the word of God appears, the structure of this erroneous faith trembles to its base. As when the ark of the covenant entered the Philistine city, Dagon fell in pieces to the ground, so must it be in the presence of the sacred depository of

* The Reader who may not have seen this extraordinary and truly painful exhibition of human weakness and corruption, is recommended to peruse " A Letter from Rome, showing an exact conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Pagan Ancestors." By Conyers Middleton, D. D. Author of the " Life of Cicero," &c. &c.

the will of God! Pious, but timid Roman Catholics, discerning, perhaps, the force of these and similar objections to their church, and not daring to pry too closely into her grievous errors, shut their eyes upon the things they fear to contemplate, and take shelter in some of those leading doctrines of Christianity which, though obscured by popery, are not destroyed; and here they esteem themselves secure. But are they not, in the sight of God and man, responsible for the effects of errors to which they timidly consent to afford the sanction of their name? If the brief records we have perused are true, are they not upholding a system of deceit and blood? a system in directest opposition to the word of God? Should any such venture to glance upon these pages, may they hear that voice which says, "Come out of her, my people, that ye be not partakers of her sins; and that ye be not partakers of her plagues: for her sins have reached unto heaven! (REV. xviii. 4, 5.) But the unscriptural nature and

tendency of popery, in all its various branches, have been so ably and so thoroughly exposed by hosts of writers, that it is needless, and even *foreign* to the main subject of this work, to dwell upon her rites and ceremonies. It is the cruel, oppressive, vindictive, and sanguinary spirit which we now chiefly contemplate. The contrast between the heavenly character and spirit of the gospel of peace, and that of the worldly and domineering spirit of the church of Rome, is so striking, that not to discern this opposition is indeed *marvellous*! The greatest ingenuity must fail in the attempt to establish the remotest resemblance between the kingdom of the popes and the kingdom of our Lord. The difference is as great as between *wrath* and *meekness*, *implacability* and *mercy*, *pride* and *humility*, *earth* and *heaven*. The pope makes no distinction between believers and infidels; between worshippers of God, in Jesus Christ, and idolatrous blasphemers: his pride and wrath account all as *enemies* who

venture to question his authority ; and the flame, once kindled, quenches only in their extermination. Sovereigns tremble in the presence even of his decrees, and some have actually been compelled for days to wait shivering and crouching at his gate, in order to appease his anger and obtain forgiveness. He dissolves at pleasure the sacred bonds of allegiance and duty between the subject and prince,* the child and parent.† If a monarch dare to dispute his fiat, the throne and territories of the refractory prince are, without remorse, transferred to his deadliest

* In the form of the excommunication of Henry IV., used by Gregory, (nick-named *Hell-brand*,) these words are extant in Baronius, "It is in the pope's power to take away *empires, kingdoms, principalities, duchies, marquisates, earldoms*, and the possessions of all men, and to give them to whom he shall think fit." (See "A Discourse concerning the Idolatry of the Church of Rome, and the hazard of salvation in the communion of it." By Edward Stillingfleet, D. D. Bishop of Worcester.)

† Pascal II. dissolved the oath of the son of Henry IV., who was consequently deposed.

foe.* Even the usual external signs of sovereignty are insufficient to gratify the pontiff's inordinate pride. Emperors and kings, for the most part, present their *hands* to be kissed; but the pope deems it a sufficient condescension to present his *foot*. The generality of princes are satisfied with the glory of a *single diadem*; the pope, however, claims a *triple crown*. The former are content with the boundaries of earth, the latter extends his influence to the confines of another world; the regions of disembodied souls are challenged to confess his mighty sway, his vast, unlimited ambition! Have we not here "revealed "that man of sin," the son of perdition; "who opposeth and exalteth himself "above all that is called God, or that "is worshipped?" This is indeed that

* Martin IV. made over the kingdom of Peter of Arragon to Philip the Bold of France.—Innocent III. transferred the kingdom of England to the king of France, dissolved the allegiance of John's subjects, and abrogated Magna Charta. (See Hume's History of England—John.)

“ man of sin, who exalts himself not
 “ only above inferior magistrates, but
 “ likewise above bishops and primates,
 “ exerting an absolute jurisdiction and
 “ uncontroled supremacy over all: not
 “ only above bishops and primates, but
 “ likewise above kings and emperors;
 “ deposing some, and advancing others;
 “ obliging them to prostrate themselves
 “ before him, *to kiss his toe, to hold his*
 “ *stirrup, to wait barefooted at his gate,**
 “ treading even upon the neck,† and
 “ *kicking off the imperial crown with his*
 “ *foot.‡* not only above kings and em-
 “ perors, but likewise above Christ and
 “ God himself; *making the word of God*
 “ *of none effect by traditions; forbidding*
 “ *what God hath commanded, as marriage,*

* As Pope Hildebrand, or Gregory VII. did to Henry IV.

† As Alexander III. did to Frederic I.

‡ As Celestin did to Henry VI.; also as Pope Alexander VII. to Henry II. of England, and Lewis VII. of France—the former riding on horse-back, the two latter walking on foot, as grooms at his horse's head!

~~communion in~~ BOTH kinds, the use of
“ the Scriptures in the vulgar tongue, and
“ the like ; and also commanding or al-
“ lowing *what God hath forbidden*, as
“ idolatry, persecution, works of supe-
“ rerogation : ‘ so that he as God sit-
“ teth in the temple of God, showing
“ himself that he is God.’ His sitting
“ in the temple of God plainly implies
“ his having a seat, or cathedra, in the
“ Christian church. And he sitteth
“ there as God, especially at his inau-
“ guration, *when he sitteth on the high*
“ *altar in St. Peter’s church, and maketh*
“ *the table of the Lord his footstool*, and
“ in that position receiveth adoration !
“ At all times he exerciseth divine au-
“ thority in the church ; affecting titles
“ and attributes, as ‘ *holiness*’ and ‘ *in-*
“ *fallibility* ;’ assuming divine powers
“ and prerogatives in condemning and
“ absolving men, in retaining and for-
“ giving sins, in asserting *his decrees* to
“ be of the same, or greater authority
“ than the *word of God*, and commanding
“ them to be received under the penalty

“ of the same, or greater damnation! Like
 “ another Salmoneus, he is proud to
 “ imitate the state and thunder of the
 “ Almighty; and is styled, and pleased
 “ to be styled, ‘ *Our Lord God the*
 “ ‘ *Pope;*’ ‘ *another God upon earth;*
 “ ‘ *King of kings, and Lord of lords.*’
 “ The same is the dominion of God and
 “ of the Pope. To believe that *our*
 “ *Lord God the Pope* might not decree
 “ *as he decreed* is *heresy*. The power of
 “ the pope is greater than all created
 “ power, and extends itself to things
 “ *celestial, terrestrial, and infernal*. The
 “ pope doth even what he listeth, *even*
 “ *things unlawful*, (‘*etiam et illicita et*
 “ ‘ *plusquam Deus,*’) *and is more than*
 “ *God!!*” *

What resemblance does this portrait bear to Him,† of whom the prophet

* See Newton's Dissertation, p. 466.

† “ Jesus answered, *my kingdom is not of this world*. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. *But now is my kingdom not from hence.*” (See St. JOHN xviii. 36.)

says, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets."

"A bruised reed shall he not break, and the smoking flax shall he not quench."

(ISAIAH xlii. 2, 3.) "Who when he was reviled, reviled not again; when he suffered, threatened not!" But the voice of him who pretends to be Christ's representative, is bellowed forth, and fulminated from one end of the earth to the other! We read, that when the Samaritan city rejected the Saviour of the world, and refused him the common rites of hospitality and shelter, and his indignant followers besought him to call down upon the blaspheming city an avenging fire; instead of commending, he rebuked their unchristian zeal, and said, "Ye know not what spirit ye are of! For the Son of Man is *not come to destroy men's lives, but to save them!*" (LUKE ix. 56.) But when the *pope's* authority is questioned, even by true believers in this blessed Saviour, the flames of persecution burst forth, and are quenched only by their blood.

Again, when a fierce band of unbelieving Jews and idolatrous Romans laid violent hands on the 'Lord of Life,' and the apostle drew his sword in his Master's personal defence, the Lord said to him, "*Put up again thy sword into his place; for all they that take the sword shall perish with the sword!*" (MATT. xxvi. 52.)

But when the pope's dignity is insulted, in the directest opposition to this plain injunction and threat, the *successor of St. Peter* instantly unsheaths the instrument of death, and sends forth armies of executioners, sparing neither sex nor age! It is true that, without claiming the "sword," as well as "the keys" of St. Peter, the temporal kingdom of the pope must long ere this have ceased to exist. But can we believe that our Redeemer granted to the bishop of Rome an authority and a kingdom which he denied to his apostles and himself? Such an authority, and such a dominion, are utterly incompatible with Christianity, and can only be supported, as we

have seen, by the subversion of its faith and practice.

“ Jesus called his apostles, and said, Ye know that the princes of the Gentiles exercise *dominion* over them, and they that are great exercise *authority* upon them; *but it shall not be so among you!* (MATT. xix. 25, 26.) The highest possible temporal “ authority ” and “ dominion ” are, however, claimed and exercised by the pope !

Can this church teach the truth, if she possess it not herself? “ Can the blind lead the blind ? ” Protestants need not appeal to the sentiments of a Luther, in order to condemn the church of Rome. *Hundreds of her own bishops,**

* Roman Catholics, many of them, imagine that only *protestants* exclaim against the church of Rome and her popes. But it would be difficult to discover an error to which the members of *her own* communion have not directed the attention of the world. Many of these members were eminent divines, some of them of the highest clerical rank and dignity. For instance, there would not be any

ages before the reformation, protested against her corruptions. Have we not spread out before our eyes the evidence

difficulty in producing the testimonies against image-worship of four, and five, and perhaps *six hundred Romish bishops*. If, again, Protestants wish for papistical evidence that the dominion of the pope is that of antichrist, they have the testimony of an *archdeacon*, an *abbot*, a *bishop*, an *archbishop*, and a *saint*, immediately adduced. Thus, Archdeacon Berengarius declared "the church of Rome" to be "*the seat of Satan*." Abbot Joachim of Calabria preached before Richard Cœur de Lion, that the pope is antichrist. Fluentius, Bishop of Florence, Gerbert, Archbishop of Rheims, (afterwards Pope Sylvester II.) and the bigoted St. Barnard, proclaimed the same opinion; and the latter asserted, moreover, that the pope was "*the man of sin*," and the "*apocalyptic beast*." But that facts should not be wanting to confirm the assertions of these celebrated papists, their great historian has left it upon record, that for the space of one hundred and fifty years, the abominations committed by the successors of St. Peter were so outrageously wicked, that they were more like *apostates* than apostles! *Fifty popes* sustained this character, and proved the truth of the historian's assertion! These are the words of the original, viz. "Hoc vero uno infelix, quod per annos

of centuries? Hear we not the expiring cries of myriads whom she hath tortured and slain? Do they not hand down to us the scroll of accusation, written on both sides, in letters of blood, that Rome hath erred from the faith of Christ in *faith* and *works*, and that both testify against her? O Rome, Rome, the voice of blood crieth unto heaven against thee from the ground! Behold then, our Roman Catholic brothers, the produce of this tree under whose shadow you are content to sit! Behold in Germany, in France, in England, in Ireland, in Spain, in Portugal, and in Italy, the produce of its deadly branches!

Some persons, we are told, have by custom inured themselves to the most active poisons. We quarrel not with

*fere 150 Pontifices circiter 50 a virtute majorum prorsus defecerint, apotactici apostaticive potius quam apostolici!** For the above facts the author cites the Decline and Fall of Gibbon, the Ecclesiastical Histories of Milner and Mosheim, and Newton's Dissertation on the Prophecies.

* Guebrard Chron. lib. 4. in initio x. Sec.

the man who seeks a shelter under the dreadful upas; but when he endeavours to thrust its hateful roots into the very soil whence, in ages past, it was torn by our ancestors and rejected, it is high time to bestir ourselves, unless we choose to acquiesce in the destruction of those whom it is our sacred duty to protect. We may be accused of old-fashioned prejudices; but can we cast them off with safety to our temporal and eternal interests? Rome will bear us out in the stiffness of our opinions; for is she not unchangeable in her laws, her creed, her constitution, and her policy? The *inquisition* will tell us whether or not she is changed in her *spirit*. The continuance of the "*Holy Office*" will offer a sufficient apology to the Protestant who strives to keep alive in the memory of every individual, who holds this anti-christian spirit in just abhorrence, that she is indeed unchanged. History declares, that wherever the *crucifix* hath been upraised, persecution hath followed in its

course, and manifested the most unequivocal hatred to the humble bearers of the *cross*. Rome cannot be even named without suggesting the ideas of cruelty and superstition! This favoured isle hath so long been liberated from her galling yoke, that the recollection of popish errors, in *creed* and *deed*, hath almost faded into oblivion. But now that secret and insidious efforts are making to replace that *spiritual* yoke upon our necks, at the very moment in which we are, many of us, labouring to free its wearers from their *civil* bondage, Protestants would be guilty of a gross and unpardonable dereliction of duty were they to be silent observers of the event. If the great question be at length carried, and those who hold the reformed catholic faith help to forward its accomplishment, common sense requires that they should attain a well-grounded assurance and conviction, that the cruel antichristian spirit exhibited during so many ages by the church of Rome, can

never again pervade this happy land. To grant emancipation, *without* this assurance, may entitle its advocates to the praise of extraordinary liberality; but the *temporal* advantages bestowed on their Roman Catholic brethren, must be given to them in exchange for the temporal and *eternal* interests of a Protestant empire. But can this spirit venture to stalk abroad until a majority of these kingdoms be converted to the popish faith?

In conclusion, let us once more cast a retrospective glance on the character of Rome. Throughout her blood-stained records she exhibits a paramount lust of dominion, outweighing every sentiment of justice, of piety, and of charity. Christianity for a brief period subdued her passion and her pride; but, alas! behold how soon the instinctive attributes prevailed!

Rome, under the sovereignty of the popes, sustains the identical character she exhibited under the cruelty and ambition of her Cæsars. One master-

passion hath stamped an indelible impression on her brow. The virtues of one pope, or the incapacity of extensive mischief in another, are too thin a veil to hide the terrible aspect of the tyrant mistress of the world. The features of the system, though softened down, are still unalterably the same. If myriads of papists uttered their approving shouts, they could not drown the cry,—

“ If pagan Rome hath slain her thousands, popish Rome hath slain her tens of thousands !”

It is not a weak mortal who now presumes to sit in judgment on her faith and deeds. The *witnesses* against her are a vast and mixed multitude of “ nations, kindreds, languages, and tongues ;” the Judge is *God* !

REV. xvii. xviii.

“ And I saw the woman drunker with the blood of saints, and with the blood of martyrs of Jesus. And when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The seven heads are seven mountains, on which the woman sitteth, and the woman which thou sawest, is that *great city* which reigneth over the kings of the earth!" "And in her was found the blood of prophets, and of saints, and of all that were slain in the earth!"

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NOTES.

Note A. (Part ii. p. 37.)

Transubstantiation.

“THE Lord’s Supper,” we are informed by Dr. Mosheim, “was sometimes celebrated at the tombs of martyrs, and at funerals; which custom undoubtedly gave rise to the *masses* that were afterwards performed in honour of the saints, and for the benefit of the dead. In many places, the bread and wine were holden up to view before their distribution, that they might be seen by the people, and contemplated with a certain religious respect; and hence, not long after, *the adoration of the symbols* was unquestionably derived.” (IV. Cent. Part ii.) The same author observes (Part ii. Cent. XIII.)—“It will not appear surprising, that the bread, consecrated in this sacrament, became the object of religious worship; for this was the natural consequence of the monstrous doctrine of transubstantiation. But the effects of that impious and ridiculous doctrine did not end here; it produced a series of ceremonies and institutions, still used in the church

“ of Rome, in honour of that DEIFIED bread, as they blasphemously call it. Hence those rich and splendid receptacles that were formed for the residence of God under this new shape, and the lamps and other precious ornaments that were designed to beautify this habitation of the Deity. And hence that custom that still prevails of carrying about the *divine bread* in solemn pomp through the streets, when it is to be administered to sick or dying persons, with many other ceremonies of a like nature, which are dishonourable to religion, and opprobrious to humanity.”

These unscriptural notions met, even in the dark ages, with many eminent opposers. Johannes Scotus, Claud, Bishop of Turin, Berenger, Archbishop of Angers, and other Roman Catholic divines, maintained that the bread and wine in the eucharist were not changed into the body and blood of Christ; but preserved their natural and essential qualities, and were no more than external figures and *symbols*, of the body and blood of the divine Saviour. But this wise notion was condemned by two papistical councils, and the book of Scotus cast into the flames in consequence. The Archbishop of Angers was compelled by Pope Nicholas II. to assert that “ the bread and wine, after consecration, were not only a sacrament, but also the *real body and blood of Jesus Christ*; and that this body and blood were handled by the priests, and consumed by the faithful, not merely in a sacramental sense, but in reality and truth as *other sensible objects are* !”

These views were fully established as articles of faith by Pope Innocent III. Previously to the 13th century, it appears that Christians had been left to the rule prescribed by their own consciences and understandings.

Note B. (Part iii. p. 80.)

A GREAT multitude of Romish bishops and divines, besides princes and other distinguished laymen, have, ages before the time of Luther, branded the use of images and pictures with the name of idolatry. It is obvious to the humblest capacity, that the *least degree* of worship offered to the Supreme, through the medium of a painted or sculptured representation, must kindle the "jealousy" of the God who has so unequivocally forbidden it in the second commandment. The Romanist vainly pleads the purity of his intentions, in the face of that plain ordinance of Him who declares, that "*to obey is better than sacrifice, and to hearken than the fat of rams.*" But there is evidence unquestionable of the directest and most undissembled idolatry in the modes of worship before images and pictures so long practised in the church of Rome. "The style and sentiments of a Byzantium hymn, (says the author of the Decline and Fall,) will declare how far their worship was removed from the grossest idolatry. 'How can we with mortal eyes contemplate this image, (αχειροποίητον εἶχονα τοῦ κυρίου,) whose celestial splendour the host of heaven pre-

“ ‘ *sumes not to behold?* He who dwells in heaven
“ ‘ *condescends this day to visit us by his vene-*
“ ‘ *rable image!* He who is seated on the che-
“ ‘ *rubim visits us this day by a picture,*
“ ‘ *which the Father has delineated with his imma-*
“ ‘ *culate hand, which he has formed in an ineffable*
“ ‘ *manner, and which we sanctify by adoring it*
“ ‘ *with fear and love !* ” (ch. xlix. p. 119.) This
may suffice as a specimen of that sort of respect
which popery paid to pictures in ancient days; the
following may serve to prove that the modern tribute
to pictures and images is not degenerated either in
quality or quantity. Dr. Middleton, in his “Letter
from Rome,” informs us, that “in a collegiate
“ church called St. Mary of Impruneta, about six
“ miles from Florence, there is a miraculous picture
“ of the Virgin Mary, painted by St Luke, and held
“ in the greatest veneration through all Tuscany,
“ which, as often as that state happens to be visited
“ by any calamity, or involved in any peculiar
“ danger, is sure to be brought out and carried
“ through the streets of Florence, attended by the
“ prince himself, with all the nobility, magistrates,
“ and clergy, where it has never failed to afford
“ them present relief in their greatest difficulties.
“ In testimony of which they produce authentic
“ acts and records, confirmed by public inscriptions,
“ setting forth all the particular benefits miracu-
“ lously obtained from each procession, and the
“ several offerings made on that account to the
“ sacred image, for many centuries past, down to

“ the present age ; from the notoriety of which facts
 “ it became a proverb over Italy, ‘ che i Fiorentini
 “ ‘ hanno una Madonna, che fa à lor modo.’ (Vide
 “ *Memorie Istoriche della Miracolosa Immagine*,
 “ p. 85.) That the *Florentines had got a Madonna*
 “ *that did whatever they pleased!*”

Again, Aringhus, touching upon this subject, in his elaborate account of subterraneous Rome, observes, “ that the images of the Blessed Virgin shine
 “ out continually by *new and daily miracles to the*
 “ *comfort of their votaries, and the confusion of*
 “ *all gainsayers.*” In another place, “ Rome
 “ abounds with these treasures or *speaking images.*
 “ (These words are quoted by Dr. Middleton.) They
 “ show an *image of the Virgin which reprimanded*
 “ *Gregory the Great ;*” and, in St. Paul’s church,
 “ *a crucifix which spoke to St. Bridgith.*” Durantus
 “ mentions another Madonna which “ *spoke to the*
 “ *sexton in commendation of the piety of one of her*
 “ *votaries.*” One more, and I have done. “ One
 “ of the most celebrated images in Italy is that of
 “ St. Dominic of Sarriano, in Calabria, which, as
 “ their histories testify, *was brought down from*
 “ *heaven, about two centuries ago, by the Virgin*
 “ *Mary in person, accompanied by Mary Magda-*
 “ *lene and St. Catharine.* Before this *glorious*
 “ *image, as they affirm, great numbers of the dead*
 “ *have been restored to life, and hundreds from the*
 “ *agonies of death.* The *dumb, the blind, the*
 “ *lame, the deaf* have been cured, and *all sorts of*
 “ *diseases and mortal wounds miraculously cured!*
 “ All which facts are attested by public notaries,

“and confirmed by the relations of *cardinals, prelates, generals, and priors* of that order; and the certainty of them so generally believed, that from the 9th of July to the 9th of August, the anniversary festival of the saint, they have always counted above a hundred thousand pilgrims, and many of them of the highest quality, who come from the different parts of Europe to pay their devotions, and make their offerings to this saint.” (La Vie de St. Dominic, p. 599, 4to.) No wonder that Leo, Bishop of Chalcedon, in the eleventh century, published a treatise, affirming that in these images which the papists worship, there resided an *inherent sanctity*; and that the adoration of Christians ought *not* to be confined to the *persons* represented by images, but extended to the *images themselves*! The wise pagans, however, considered images *merely as representations* of their deities. Still this did not exculpate them from the charge of an “*inferior and relative worship*,” which is *idolatry*. The second commandment, according to Dr. Murray, (the titular archbishop of Dublin,) is *not* given in *all* the Roman Catholic Catechisms; and he justifies the omission by an allusion to the sentiments of Origen. The Protestant, in the perusal of the above idolatrous evidences, is enabled to find a much better, or rather a much stronger reason for the omission! Such was the *jealousy* of images, excited, we are told, in the breast of this *very* Origen, that he, with Justin Martyr, Clemens Alexandrinus, Lactantius, Tertullian, and Arnobius, deemed it *in itself* unlawful to make any

images of the Deity, and went so far, in their holy dread of idolatry, as to deny to Christians an indulgence in the arts of *painting* and *engraving* !!

Note C. (Part iii. p. 81.)

THE author we have quoted, respecting the miraculous images and pictures, says that "Every one knows what a perpetual use there was of *incense* and *sweet odours* in all the temples of the heathens. Tertullian speaks of it as the distinguishing rite of paganism; and declares, that idolatry might sooner be carried on without an idol than without *incense*: and for this reason, as he intimates, if the perfumers, who furnished this incense to the pagan altars, continued to carry on that trade after they had embraced Christianity, they were to be rejected from the church." "But after the establishment of Christianity, when the policy of complying with 'pagan' prejudices began to prevail among the clergy, and 'the church,' as St. Jerome says, '*declined* as much in its *virtue* as it increased in *power*,' we find not only the incense sellers, but even *the incense itself*, and *the thuribulum*, taken into the service of the Christian altars." "From the first promulgation of the gospel, as all history informs us, there was a perpetual contest between the pagan and Christian rites, through a long succession of ages; in which the pagan rites were forcibly imposed upon the Christians by the pagan emperors; re-

“ jected again, in their turn, by the Christian
“ emperors; and all of them distinctly marked out
“ and described by the imperial laws, so as the
“ Christians, in all ages, might clearly know and
“ avoid them. For example, the laws of Theodo-
“ sius, as I have already observed, forbad all people,
“ under severe penalties, *to light up candles, burn*
“ *incense, or hang up garlands to senseless images;*
“ for these were then reckoned the notorious acts
“ of genuine paganism.” The miserable sophisms
and subtleties employed by the Romish priesthood
to support these abominations, are admirably an-
swered and exposed by the two writers already
cited, (Stillingfleet and Middleton.)

The following may serve as a sufficient specimen
of the (*total*, I had almost said,) aberration of the
church of Rome from the fundamental principle of
Christianity. In the gospel, we are told, that
“ the Father sent the Son to be the Saviour of the
world.” (JOHN iv. 14.) “ Neither is there salva-
in any other; for there is none other name under
heaven given among men whereby men must be
saved.” (Acts iv. 12.)

In a procession of the image of the Virgin Mary,
already mentioned as working such wonders in
Florence, the following inscription was placed, in
the year 1711, over the principal gate of one of
their churches: “The gate of celestial benefit—the
“ gate of *salvation*. Look up to the Virgin herself.
“ Pass into me all ye who desire me. Whosoever
“ shall find me, shall find life and draw salvation

“ from the Lord. *For there is no one who can be saved, O most Holy Virgin, but through Thee!* “ There is no one who can be delivered from evils, *but through Thee!* There is no one from whom we *can obtain mercy, but through Thee!*” The following “*grants*” may well accompany this inscription :—

“ Our Holy Father Sixtus IV., Pope, hath graunted to all them that devoutly say this prayer before the Image of our Lady in the Sone, eleven thousand years of pardon.”

“ Thys 3 prayers be written in the Chappelle of the Holy Cross in Rome, otherwise called Sacellum Sanctæ Crucis 7 Romanorum; who that devoutly say them shall obtain 90,000 years of pardon for dedly sins, graunted by our Holy Father John, 22nd Pope of Rome.”

ERRATA.

- Age 45, line 4, for reformed churches in the latter country.
 read reformed churches. “in the latter country,”
 — 47, note, for Tully's, read Sully's.
 — 56, line 5, for 1164, read 1641.

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