

LECTURES ON THE ERRORS AND EVILS OF ROMANISM.

LECTURE THIRD ;

THE

DOCTRINE OF DIVINE GRACE

AS

PERVERTED BY ROMANISM ;

BY THE

REV. J. MACDONALD.

CALCUTTA :

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“ By Grace are ye saved, through Faith, and that not of yourselves, it is the gift of God.”

THE DOCTRINE OF DIVINE GRACE, as perverted by Romanism, and especially as regards the way of a sinner's *justification* before God, is the subject on which we are now to enter. To such a topic, involving in it interests the most vital, prerogatives the most sacred, consequences the most solemn, and prospects stretching out into the everlasting ages of eternity—to such a topic, it is impossible for any rightly thinking mind to approach without seriousness of soul and earnestness of spirit, and without feeling oppressed by the thought that he is about to tread on the battle field of ages between Christ and anti-christ—a field where myriads of saints have fallen in the slaughter of martyrdom, and where more myriads of sinners have perished in their deadly delusions. “ What must I do to be saved ? ” the answer to this first of all questions is that with which we have really on this occasion to deal : and in the prosecution of so serious a subject our prayer has been and our prayer now is, That CHRIST our Saviour may now vouchsafe us His blessed and gracious presence,—and that His HOLY SPIRIT may so enlighten, regulate and guide our hearts and minds, that we may discern between truth and error, and hold fast the truth as it is in Jesus unto everlasting life, to the glory of God the Father ! Amen.

As our object at present is simply to expose the Errors and Evils of Romanism to our own Christian brethren, who may not be sufficiently acquainted with the anti-christian character of that system, and who therefore may not feel or act towards it as they ought ;—we shall endeavour to treat our subject accordingly, and make ROME so speak in your hearing, and make confession of her errors and evils in her own words, and by her own organs, as that from her own mouth she

Assuming our own Christian ground as already fixed, defined and understood amongst us, from the Word of God, we have to shew how perverted and opposed is the doctrine of Rome on the same subject; so that it may be evident to all, that if ours be the doctrine of CHRIST concerning the grace of God in the salvation of sinners, then hers is the doctrine of an *anti-christ*;—that if ours be the truth which saves, hers is the falsehood which destroys;—that if ours be the “Article of a standing church,” hers is “the article of a *fallen* one.” We ask no more of our hearers now than that they bring up the Word of the Lord to their recollection as we proceed with the work of exposition; and if there be an individual present to whose judgment we would most confidently appeal our case, it is to *that* Christian now before me who knows his Bible best, and loves his Bible most: for such a one can truly say with the Lord’s servant of old, “Through thy precepts I get understanding; therefore I hate every false way!”

SALVATION, in the usual Christian sense of the term, signifies man’s deliverance from that awful dominion and experience of evil by which he has been ruined and oppressed since the Fall; and his further restoration to the everlasting possession, enjoyment and fellowship of all that is good; on earth first, and afterwards in Heaven, with God and all his blessed ones for ever. Involved in the transgression of his parents, as the breach of a divine covenant—inheriting, by the transmission of natural birth, a radically depraved nature—consenting in his whole soul to the spiritual evil that pervades and surrounds him—and confirming by his deliberate and habitual practice the wickedness that agitates and emanates from his deceitful and deceived heart—man is wholly the slave and the victim of *sin*. But more than this,—being cut off by his depraved nature, by his ungodly principles, and by his rebellious conduct, from all fellowship and friendship with his holy, righteous and good Sovereign, who is the life of the soul; and being of necessity under sentence of that Law of God which he has thus broken and rejected, the *curse* of his sin rests upon him, binding him over to the second and eternal death with all its prospective horrors and actual torments. Man in this condition is declared to be lifeless, helpless, hopeless as the dead: nay in the Scriptures he is called both “perishing” and “dead”—“dead in trespasses and sins,”—dead in his relationship to God, and dead in his communion with God. He may be said to be doubly dead, in a moral and in a judicial sense: morally dead, in that by the power of sin reigning in him, he is separated from all intercourse with God, as the Life of his soul—judicially dead, in being sentenced by God, on account of his sin, to be for ever under the just wrath of Him in whose favour alone does life consist. Thus, over this sinful world, as over a vast sepulchre, might be written this inspired epitaph, “DEAD,”—“without God, and having no hope!”

FROM GOD alone, in such circumstances, could salvation come to our ruined race. He alone could forgive, for it was He whom sin offended:—He alone could remove the sentence of death, which he himself had passed:—He alone could restore that fellowship of spirit, which on account of transgression he had denied:—He alone possessed

those resources of creative energy, by which man might be regenerated into the lost image of God :—and He alone knew, how he might effectually impart, or safely bestow, whatever as a gracious Sovereign He might deem fit to confer on his rebellious, guilty, condemned subjects. That which He could do, he determined that he would do ; and that which he graciously purposed, he has faithfully executed and clearly revealed in his written word, for the benefit of all concerned in the great and glorious work of salvation. Salvation is thus of the Lord ; and Christianity itself in its original, pure and simple form, is a divinely constituted dispensation or ordinance, or covenant, for the conveyance of eternal life, on earth and in heaven, now and hereafter, to the helplessly and hopelessly, because spiritually, dead. Thus it is written that, “ GOD so loved the world, that he gave his only begotten SON, that whosoever believeth on him should not perish, but have everlasting life.” Such a salvation is only for the perishing—for it is “ *life*” that it brings ; and it is as evidently of GOD, for it denies all origin, but the love of God, and all medium, but the Son of God. This directly leads us to state further, that—

All this salvation is IN A SAVIOUR, in *one*, complete, perfect, SAVIOUR, our LORD JESUS CHRIST. In this manner, it was the will of the Godhead, that the second person in the Divine Trinity should be peculiarly manifested and glorified ;—so that he should bear even the name of “ Saviour”—“ Thou shalt call his name Jesus, for He shall save his people from their sins.” He undertook, and was appointed in the covenant of Godhead to do, all that was necessary for man’s salvation. He became the *son of man*, obeyed and suffered vicariously, for guilty man, offered himself a sacrifice for us on earth, and now makes intercession in heaven for transgressors : and He is revealed in the gospel, and is to be preached to all men, as the one divine, all-sufficient SAVIOUR, in whom alone is to be found God’s great salvation. All who shall ever be saved, were given to him ; all who are now saved, are saved by him ; all who would be saved, must come to him ; for in him, and in him alone, is the power of salvation. He is the “ one mediator between God and man”—“ the way, the truth, the life”—“ no man can come unto the Father but by Him”—He is “ wisdom, righteousness, sanctification and redemption.” He is the “ vine,” and all true Christians, that is all saved ones, are “ branches,” of the vine : that is, in Christ, and in Christ alone, do they find the whole and entire and exclusive source of their spiritual or salvation-life. It is impossible for language to be more precise than is the language which declares that, “ CHRIST is all, and in all :”—so that as to salvation, we hold this a first truth, “ *In Christ we are complete.*” Even the work of the Holy Spirit is to testify of Christ, and “ take the things of Christ, and shew them to us,” so that we may come to HIM as our Saviour.

THIS CHRISTIAN SALVATION IS BY GRACE ;—this is the third grand point to be regarded. “ GRACE” is that law, or principle, according to which salvation is communicated to sinners, and in accordance with which it is to be sought or expected by them. Of this proposition what words can be more beautifully illustrative, or more

directly demonstrative, than those of the Inspired Paul, "God, who is rich in mercy, according to his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;—By grace are ye saved;—and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his Grace in his kindness towards us through Christ Jesus! For by grace are ye saved, through Faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Ephes. ii. 4—9.) Grace means love or kindness to the unworthy:—and thus it is a grand law or principle of the Christian salvation, that its receiver shall receive it as one unworthy of it, and as one who must bestow the whole praise and honor of the result on God alone, through Jesus Christ. And this is equally true, whether we view Salvation in either its external or internal relations: whether as a continued act of grace on the part of God towards man, wherein he pardons and accepts man, that is *justifies* him; or as a work of grace of God, wrought in man, to renew him after his own image, that is, wherein he *sanctifies* him: in the former case there is an exercise of God's gracious mind, that is of grace in the divine *will*, towards the sinner; in the other there is an operation of God's gracious power, that is of divine grace in its saving *energy*, within the sinner; and these two meeting in one subject, constitute the salvation which is by Christ Jesus, *that* salvation of which we say, that its one principle of dispensation is GRACE. As the grand law of our solar planetary system is that of gravitating towards one attractive centre, so is this the law of our system of salvation, even to be influenced and drawn as sinners by the Love or Grace of God in Christ crucified:—even as it is written, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And in another place, "And I, if I be lifted up, will draw all men unto me."

BUT, HOW IS A SINNER TO COME UNTO GOD, that he may become the subject of this salvation, and be saved? We have seen that there is salvation, from God, in Christ, and that it is by grace. What must we do that we may be saved? This question was once asked of an Apostle, and his immediate and distinct answer was, "*Believe in the Lord Jesus Christ and thou shalt be saved:*"—and we have already quoted those words of inspiration which say, "By Grace are ye saved, through *Faith*:"—and many such passages, nay a host of them, could we adduce, as you well know, to the same effect. FAITH then is that in man which responds to grace in God; and on what principle? Just on the principle that receiving responds to giving, or accepting to bestowing. God has revealed salvation in the gospel; Faith is, to believe that gospel; that is, to accept the divine testimony:—God has bestowed this salvation in Jesus Christ the Saviour; Faith is, to rely on Jesus for salvation; that is, to accept of the divine Saviour:—God dispenses this salvation by grace and by grace alone.; Faith is, to trust in that grace of God as sincere and real; that is, to accept simply what God bestows freely. Here then lies the first part of the theory of salvation by faith; it is the *acceptance* of a gift, and that gift a Saviour, and salvation in him.

But there is a second part in this theory. Faith *unites*, as well as receives; nay in receiving, in the fact of having received, it unites us to what we receive, or it unites what we receive to us, so that we and the object received are now *one*. The beggar who receives or accepts an alms, says, This money is mine, and so holds it firmly in his hand; the criminal who has received a writ of pardon, grasps it to him and says, This is *mine*, and I am free!—and the drowning man grasps a deliverer's hand as his own, and says, God bless thee, thou art my saviour! So is it in salvation from sin:—the Believer receives the Saviour, and becomes *one* with him;—receives the salvation, and becomes one with it. Thus does Faith save, because it accepts and unites; and what can be supposed or imagined a more fitting grace to select as the recipient of salvation than a living Christian FAITH, which receives CHRIST himself as a Saviour, and unites the soul to him as the Mediator; establishing a *judicial* union, in virtue of which, on account of Christ's righteousness, the judicially dead sinner is justified and lives; and establishing a *spiritual* union, in virtue of which, by Christ's Spirit, the spiritually dead man is sanctified and lives for ever?—Surely in all this there is a beautiful simplicity, and singleness of plan and aim, such as the truly Christian soul can never cease to admire and adore, and such as the penitent sinner, seeking salvation, need not for one moment mistake. Truly then, as sweetly, sang our much loved Gospel-Poet thus:

“ Oh how unlike the complex works of Man,
 “ Heaven's easy, artless, unaffected plan!
 “ No meretricious graces to beguile,
 “ No clustering ornaments to clog the pile:
 “ From ostentation as from weakness free;
 “ It stands like the cerulean arch we see,
 “ Majestic in its own simplicity.
 “ Inscribed above the portals from afar,
 “ Conspicuous as the brightness of a star,
 “ Legible only by the light they give,
 “ Stand the soul-quickenings words—BELIEVE AND LIVE.”

Were it necessary we might here adduce a multitude of passages from the whole Word of God, in addition to those already referred to, in order to fence and maintain our position in this vital subject:—but we shall confine our quotation to a few only, out of the many, and these gathered from Old and New Testaments together—ranging from the history of the Father of the Faithful, down to the inspired Epistles of him who was the chief of preachers.

“ Abraham believed in the Lord, and it was accounted to him for righteousness.” (Gen. xv. 6.—quoted also in Rom. iv.—and in James, ii.—)

“ Surely shall one say, In the Lord have I righteousness and strength—in the Lord shall all the seed of Israel be justified and shall glory.”—(Isai. xlv.)

“ All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all:—By his knowledge, shall my righteous servant justify many; for he shall bear their iniquities.”—(Isai. liii.)

"For this is the name by which he shall be called, 'The Lord (or Jehovah) our Righteousness.'"—(Jerem. xxiii.)

"Be it known unto you therefore, men and brethren, that through This Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."—(Acts xiii.)

"Being justified freely by his grace, through the Redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—to declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law." (Rom. iii.)

"Christ is the end of the Law for righteousness, to every one that believeth."—(Rom. x.)

"God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—(2. Cor. v.)

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not the works of the law; for by the work of the law shall no flesh be justified."—(Gal. ii.)

"Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord—for whom I have suffered the loss of all things, and do count them but dung: that I may win Christ and be found in Him—not having mine own righteousness which is of the law; but that which is through the faith of Christ the righteous, which is of God by Faith."—(Phil. iii.)

To all these let be added one summing up passage, which ascribes the whole of salvation, in its origin, medium, parts, effects, and glory, entirely and alone to God and his grace: "*But of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption: That, according as it is written, He that glorieth, let him glory in the LORD!*"—(1 Cor. i.)

This may suffice as an outline, both doctrinal and scriptural, of the doctrine of Salvation by Grace, as held by evangelical churches of every name and in every country, in regard to these two leading points of Christian Salvation, the sinner's justification, and the sinner's sanctification: and such is that doctrine, which, we alledge, the Roman Apostacy has perverted in the most fatal manner;—not always, in so many terms, denying the express words of Scripture, nor always refusing the inferences to be drawn from them; but, overlaying them with whatever may conceal their meaning, alter their character, defeat their tendency, and neutralize their gracious and evangelical efficacy. In this lecture we have to do chiefly with the doctrine of *Justification*: but it may be well, in passing, to shew, how Rome deals with the doctrine of God's inward grace exercised through his Spirit, in the *SANCTIFICATION* of sinful man, a doctrine which lies at the very foundation of life eternal in the souls of the saints. Towards the close of the seventeenth century, the Jansenists of France, a sect of Romanists with much that

was wrong or questionable in their theology, revived much also that was true and Scriptural in regard to the operations of divine grace in the heart; and one of the most distinguished of the party, the commentator QUESNEL, wrote popular annotations on the New Testament, replete with evangelical remarks and reflections, and much admired for their quaint simplicity mingled with spiritual faithfulness. This influential work was selected by the Papal supremacy of Rome for the exercise of its special discipline, and manifestation of its ecclesiastical judgment, in no ordinary form; for, it pleased Pope Clement the XIth to cause a committee of his Hierarchy to sit in examination of its contents, with instructions to select from it, in the shape of distinct propositions, all such sentiments as they deemed condemnable and worthy of his supreme censure. This committee selected, and presented to the Pope 101 propositions, such as they deemed worthy of ROME'S *Anathema*—and on these in due time that anathema was deliberately pronounced and published. Amongst these condemned propositions there are some that we cannot adopt or justify as Scriptural; but alas! there are many others, clothed almost in the very words of Scripture, descriptive either of man's need of grace, or of the power and effects of grace in the heart, which are cast out as "scandalous," "impious" and "blasphemous!"—Such are the following, which we give as selected from the Pope's own edict, well known as the "*Bull Unigenitus*," (so called because it begins with a reference to the "Only-Begotten" Son of God:)—

SIXTEEN OF THE PROPOSITIONS, CONDEMNED BY NAME IN THE
"BULL UNIGENITUS."

1. What else remains to a soul that has lost God, and his grace, but sin and the consequences of sin, a proud poverty, and a slothful indigence, that is, a general inability as to labour, prayer, and every good work?

2. The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action: without it, not only nothing is done, but likewise nothing can be done.

3. In vain, O Lord, thou commandest, if Thou thyself dost not give that which Thou commandest.

4. Yes, Lord, all things are possible to him to whom thou makest all things possible, by working the same in him!

5. When God does not soften the heart, by the internal unction of his grace, exhortations and external graces serve for nothing, but to harden it the more.

6. We belong not to the New Covenant, but only so far as we are partakers of that new grace, which works in us that which God commands us to do.

7. The grace of Christ is a Sovereign grace, without which we can never confess Christ, and with which we never deny Him.

8. When God willeth to save a soul and touches it with the internal hand of His grace, no human will resists Him.

9. No graces are given except by Faith.

10. Faith is the First grace, and the fountain of all others.

11. The first grace which God grants to the sinner is, the remission of his sins.

12. Jesus Christ gave Himself up to death, that he might by His blood for ever deliver the first begotten or elect, out of the hand of the destroying angel.

13. The essential difference between the grace of Adam and of the state of innocency, and the Christian grace is this—that every one would have received the former in his own person; where as the latter is received only in the person of Jesus Christ risen again, to whom we are united.

14. Under the curse of the Law no good is ever done, because a man sins either by doing evil, so by avoiding only through fear.

15. What is the Church, but the congregation of the children of God, continuing in His bosom, adopted in Christ, subsisting in His person, redeemed with His blood, living by his Spirit, acting by His grace, and expecting the grace of the world to come.

16. To wrest the New Testament out of the hands of Christians or to keep it closed up, by taking from them the means of understanding it, is no other than to shut or close up the mouth of Christ in respect to them.

Such are some of the propositions selected for condemnation:—now hear the sentence pronounced upon these, by Rome's own mouth, and in Rome's own words, about one century ago:

EXTRACT FROM THE BULL CONDEMNING THOSE PROPOSITIONS.

“WE DO, by this our Constitution, which shall be of perpetual force and obligation, declare, condemn, and reject, respectively all and every one of the propositions before cited, as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, contumelious not only against the Church, but likewise against the secular powers, seditious, impious, blasphemous, suspected of heresy and plainly savouring thereof, and likewise favouring heretics, heresies and schism, erroneous, bordering very near upon heresy, often condemned, and in fine, even heretical and manifestly reviving several heresies, and chiefly those which are contained in the infamous propositions of Jansenius, even in the very sense in which those propositions were condemned. We command all the faithful in Christ, of both sexes, not to presume to hold, teach or preach otherwise concerning the propositions aforesaid, than is contained in this our Constitution: Insomuch that whosoever shall teach, defend or publish them, or any of them jointly or separately, or shall treat of them by way of dispute either publicly or privately, unless it be to impugn them, shall, *ipso facto*, without any other declaration incur the censures of the Church, and all the other penalties appointed by the law against such delinquents. Let no one infringe or audaciously oppose this our Declaration, condemnation, mandate, prohibition and interdict:—and if any one presume to attempt this, let him know, that he will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul. Given at Rome, in the year of our Lord, 1713.”

Such is the celebrated Bull of Pope Clement XI., not yet much above one century old, a bull, which, we have no hesitation in saying, anathematizes or curses the substance of the GOSPEL itself, and denounces under the heaviest penalties the holding or proclaiming of the very first elements of the salvation that is by Grace! Surely the man who could pronounce his official curse on such words as these, “*The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action; without it, not only nothing is done, but also nothing can be done*”—could not be a Christian; for these are the very words of Christ, “*Without me ye can do nothing;*” and can he that pronounces the words of Christ accursed, can he be aught but an Anti-Christ? And can he be a Catholic Christian who denies and accurses the definition given of the whole Church of Christ, in these beautiful words of the Jansenist—“*What is the CHURCH but the*

congregation of the children of God, continuing in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living by his Spirit, acting by his grace, and expecting the grace of the world to come ;”—for what saith the inspired Paul, “Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours—Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.” (1 Cor. i.) And what saith the inspired Peter—“Peter an Apostle of Jesus Christ, to the strangers scattered abroad, &c. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ ; grace unto you, and peace, be multiplied.” (1 Peter i.) Yet this Clement of Rome, the vicegerent of Christ, the supreme Pontiff of Romanists, their highest Bishop, and their ecclesiastical head, rejects and anathematizes this apostolic definition of the Church of Christ, and threatens all who differ from him with the anger of those very Apostles, Peter and Paul, in those awful words—“He will incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul !” Truly in vain did this Pope and his Cardinals, at St. Mary Major’s in Rome, pray to Peter and Paul to aid them—for these holy Apostles had already blessed those whom they then and there cursed !

What importance Romanists are bound to attach to a decree of their Supreme Pontiff the Pope, on matters of *doctrine*, is beyond the reach of doubt or denial. Who knows not, that Romanism as summed up in the creed of Pope Pius the fourth, is as binding as the Bible itself and that it contains such words as these ? “*I promise and swear true obedience to the Roman bishop, the successor of St. Peter the prince of Apostles, and vicar of Jesus :*”—Is there a Romanist that gainsays *that* as his creed ? or that can or will refuse this further definition from the Catechism of the Council of Trent—“The Catholic Church recognizes in him (in the Pope) a jurisdiction emanating from no less an authority than GOD himself : As the successor of St. Peter, and the true and legitimate vicar of Jesus Christ, he therefore presides over the universal church, the Father and Governor of all the Faithful, of Bishops also, and of all other prelates, be their station, rank or power, what they may.”—*Trid. Catechism.*

PART II.

Knowing that a man is not justified by the works of the law, but by the FAITH of JESUS CHRIST, even we have believed in JESUS CHRIST that we might be justified by the FAITH of CHRIST, and not by the works of the Law ; for by the works of the Law shall no flesh be justified.—Gal. II.

THE SUBJECT OF JUSTIFICATION, on which now we specially enter, is in itself one of extreme simplicity, and as revealed in the Word of God, of exceeding plainness :—for, which of our children cannot be made in words to understand that God graciously forgives our sins, and hears our prayers, only for the sake of Jesus Christ, for the sake

of what he did on earth in dying for us, and what he does in heaven pleading for us? Yet has Rome thrown the subject into such interminable confusion, and introduced into it such endless perplexity, that we scarcely know where to enter, how to advance, or whence again to come out. "Christ is the end of the Law for Righteousness, to every one that believeth,"—than this nothing can be more straight, nothing more direct, nothing more smooth, as the way to eternal life: but Rome has taken the materials of the king's high-way, and constructed a fearful Labyrinth, in which none but a Priest can guide, and in which both the guide and the follower may and must together wander, until death and the judgment seize upon them and close their course forever. Under Romish doctrine, no man can certainly tell what justification means; no man can certainly assure himself that he is justified; no man can certainly determine what that is which will completely justify him; no man can certainly tell whether his justification received has been retained by him; no man can certainly anticipate that his justification enjoyed will take him into heaven:—No Romanist, as such, can depend on *grace* alone for justification, for what becomes then of the works also prescribed for that end; nor can he trust to *works* alone, for he can never be confident as to the character or amount of the works needed by him for his justification; nor can he trust to *grace and works* united, for the principles of these two are contrary to each other both in spirit and effect, and a man can no more unite the two than he can unite merit and mercy, pride and humility:—therefore it is not wonderful that all emancipated Romanists have after their conversation declared, that they never knew REST in their hours of reflection, until they received CHRIST as their only JUSTIFICATION.

I. Rome has perverted the very DEFINITION of Justification, and has left it by her Decree so confounded that it is impossible rightly to understand what she means by the term. "JUSTIFICATION," (says she, in her council of Trent,) "*is not remission of sins only, but also Sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts, so that he who was unrighteous is made righteous, and the enemy becomes the friend, and an heir according to the hope of eternal life.*" Here at the outset is a grievous confusion of terms and of things, "Justification is also sanctification:—and how in such confusion is it possible for men ever to come to the knowledge of the Truth as it is in Jesus? Such confusion at the outset leads necessarily to greater confusion in the subsequent process, so that Romanists are compelled to invent still more error in order to counteract or perfect their first error; and after denying the original signification, and conventional use of the Scriptural terms employed, they are constrained for consistency's sake to alter the meaning of all other words which might probably expose their error. Thus Faith is no longer Faith, grace no longer grace: and the judicial act of pardoning and accepting a transgressor, is confounded with the very different and distinct work of internal power, by which he renews the transgressor and conforms him to his Divine will. Nothing can be plainer or simpler as a definition of Justification than that which is conveyed in these words of the inspired Apostle, when quoting also the language

of the inspired Psalmist, thus uniting in one the testimony of the Jewish and the Christian Churches—"Even as David also described the blessedness of the man unto whom the Lord imputeth Righteousness, without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin." (Rom. iv.) Such is the definition which we abide by, when we say, "Justification is an Act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight; only for the Righteousness of Christ imputed to us and received by Faith alone:"—Whilst of *Sanctification* we in different and distinct terms say, that it is "The work of God's Spirit, whereby we are renewed in the whole man after the image of God; and are enabled more and more to die unto sin and to live unto righteousness." (*Westminster Catechism.*)

II. A second source of confusion is found in the Romish doctrine of *Two Justifications*—a first, and a second Justification—a doctrine which has been thus expressed: "In the first justification the sinner is supposed to have no absolute merit, although his Faith and Hope dispose him for justification, that is, have the merit of congruity—in his second (or renewed, or continued) justification, his works are meritorious by the grace of God and deserve Heaven, and this is the merit of condignity." The substance of this doctrine is found in the following clause from the Decrees of Trent. "They therefore who are justified, &c. do, by the observance of the commandments of God and the Church, faith co-operating with good works, gain an increase of that righteousness which was received by the grace of Christ, and are the more justified." (*Concil. Trident. Cap. x.*)—Here is a previous justification, simply by grace, referred to—and a secondary justification, and continuance of the former, but on a different ground, the ground of works; or an increase of it, on the same new and distinct grounds, and therefore so distinct that we can only term it a second Justification. The theory of this confusion of ideas, will better appear under our next head; but here let us simply advert to the effect of it. The sinner when first he comes to be justified, must occupy *one* ground of Justification. The same sinner, when afterwards he comes, must occupy *another* ground, in order to its continuance:—or, it may be that it is for an increase of Justification that the sainted sinner comes; and for this he must not look to the same ground as when first he cried, "God be merciful to me a sinner!" Thus are we driven to consider in each man's case, which sort of Righteousness is needed] to justify the person who applies for it, whether the Righteousness of the first time, or the Righteousness of the second time; whether he simply craves a first bestowal, or desires a further continuance, or expects and may now deserve a well-earned increase. We are thus divided between the sinful sinner, and the sinful saint:—and amidst the varied shiftings of these Romish scenes of Evangelical perversion, we know not where to find the true answer to this most vital question, *What is Justification?* Of this double Justification Paul knew nothing when he said, many years after his conversion, "I count all things but dung, that I may win Christ, and be

found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith!"—or when again he said, "I am crucified with Christ, nevertheless I live:—yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me and gave himself for me." (Gal. ii.) All this is in keeping with his own inspired and universal Canon of justified life drawn from the Old Testament, and established in the New—first for the sinner, "For in it (the Gospel) is the righteousness of God revealed from faith to faith; as it is written, *the just shall live by Faith*:—and secondly to the professed believer—"Now, *the just shall live by Faith*;—But if any man draw back (from this faith), my soul shall have no pleasure in him:" all this is in keeping with the records of spiritual experience as presented to us in the Word of God. That there is such a thing as an *actual* justification before God by grace alone, and also such another thing as a *declarative* justification of the same person by his good works before men, we not only admit, but hold as a pledge of all sound evangelical doctrine. We hold that Abraham, was *actually* justified when first he believed God, and it was accounted to him for righteousness (Genesis xv. 6; Rom. iv. 3; James ii. 23;—) "and that therefore, they who are of faith, the same are the children of Abraham, and that they who are thus of faith are blessed with Faithful Abraham, Gal. iii. 6, 9:—and we hold that the same Abraham was *declaratively* justified by his works when he offered up his son Isaac, and so proved himself to be, what in faith he had long been, the Friend of God. (Genesis xxii. 12—James ii. 21). We hold that no man is bound to hold another as actually justified before God, unless he be also declaratively justified as was Abraham, by his character and works of righteousness before men: but we utterly deny that the *actual* depends on the *declarative*, as we would deny that the existence of the tree depends on the fruits which it afterwards bears; and we utterly disown the idea as Anti-Christian because Anti-Scriptural, that God justified a man first by Faith and then by works—in any sense but this—that God justifies the sinner through the grace of Faith in Christ his righteousness; and that afterwards he seals or makes manifest the same justification as an already-existing thing, by the grace of works, flowing from, and so completing, that faith which has already united him to the Saviour. All this will be followed by a *sentential* or public justification on the great day of Judgment; for that which was conveyed to the soul through faith, and by works of Christian charity proved to have been real, will then be openly acknowledged by the Lord the Justifier, in connexion with all those good works which will then be proclaimed as constituting the evidences (not the *merits*) of pardon and acceptance already vouchsafed and already substantiated in their effects during life. Yet all this is but *one single Justification* on the part of God, bestowed on the sinner, through faith in Christ Jesus—a Justification secretly communicated and enjoyed—openly manifested and substantiated by works—and that shall be openly published in all its gracious origin and glorious fruits at the day of public and universal judgment! In all these there is simplicity, perfect simplicity, both of design and

effect : a simplicity which leaves the Christian soul to rejoice in this one object, always and alone, for acceptance, "The LORD OUR RIGHTEOUSNESS!"—which leaves him to this one exercise, always and alone, for pardon, "They washed their robes and made them white in the blood of the Lamb!" which leaves him peacefully to pursue this one path of spiritual life, always and alone, "As ye have received the Lord Jesus Christ, so walk ye in Him!"—For the redeemed know but of one way from first to last, whereby they advance from the beginning to the end;—and it is this—"Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God even his Father; to him be glory and dominion, for ever and ever. Amen!"

III. A third source of perverted confusion, and very nearly allied to the former, is to be found in the different *modes of obtaining* justification inculcated by Rome. Here the ruinous complexity of the system thickens upon us. First, we have had a false definition presented to us—then we had double sort imposed upon us—and now we have a variety of methods given us to embrace:—nor are we left at liberty to choose or select what may be preferable, but under the penalty of *his* anathema, who holds (as he alleges) the keys of Heaven and of Hell, we must embrace them all, however opposite or strange to each other they may seem.

First. Justification is communicated by BAPTISM. Thus, in the decrees of the Council of Trent it is written:—"The instrumental cause of Justification is Baptism, which is the sacrament of faith, without which no one can ever obtain Justification" (De Justific;) and again, "Whosoever shall deny that the merit of Christ Jesus is applied both to infants and adults by the sacrament of Baptism rightly administered according to the forms of the church, let him be accursed!" Again, "Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm that that wherein sin truly and properly consists is not wholly rooted, but is only cut down or not imputed, let him be accursed!" (Trid. Concil. De Peccato originali.) But this justification may be lost, yet the baptism by which it came cannot be renewed; what then must be done? Another medium is shewn, corresponding with the altered circumstances of the case—Justification may then be restored by the sacrament of Penance:—thus, "they who by sin have fallen from the grace of justification received, may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ: for this method of justification is that recovery of the fallen which the holy fathers have fitly called "the second plank after shipwreck of lost grace." Then, mark the multiplicity of things involved in this penance. "The penance of a Christian man after his fall, includes, not only cessation from sin, and the hatred of it, or a contrite and humble heart, but also the sacramental confession of (sin at least in desire) to be performed in due time, with priestly absolution;—Satisfaction also, by fasts, alms, prayers and other pious exercises of the spiritual life; not satisfaction for eternal punishment, which together with the offence is

remitted by the sacrament or the desire thereof, but for the temporal punishment, &c." But even this is not all; this temporal punishment may not be remitted in this life, and the justification which is by penance, may therefore not be attained to in this life, that is, before death.—Thus again says Rome—"Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endured before his entrance into the kingdom of heaven, either in this world, or in the future state, in *Purgatory*—let him be accursed!"—Can the unfinished work be completed? Can a *third* deliverance reach the sinner, in the unseen world? Yes, even there, may the sacrifices of the mass, the prayers for the dead, and the merits of the Saints reach him; and if not these, yet at least the flames of purgatory having done their perfect work, consumed what former justifications left unremoved of sin, liberate the now perfected soul, so that it may at last enter into life eternal!

Under the head of Perverted Confusions we might also here introduce the arbitrary distinction which Rome has introduced between *sins mortal* and *sins venial*, in regard to which it is impossible for any man, even among themselves, to draw any such distinction as to afford any security to the transgressor, either as to the method or the certainty of his pardon at the hand of God. The Bible speaks of only *one* sin that God has constituted as unpardonable:—all other sins *may* be pardoned, in the way which God has appointed for that end through "that Blood which cleanseth from all sin"—and thus there is left no room for this Romish fiction, that mortal sins must be removed or pardoned in one way, and venial sins be taken away or forgiven in another and easier way. So might we also enter into the impracticable distinction which Romanism holds between the *temporal* and the *eternal* punishment of certain sin or of certain sinners; a distinction, in the unascertained abysses of which theories disappear, and even infallibility itself seems to stagger and sink: but we must leave these untouched for the present:—and this we do the more readily because in what remains of our present exposure, the substance of these delusions will necessarily present themselves in other forms; and we shall have to deal with them in their roots if not in their stems and branches.

IV. But the grandest and most deadly perversion of God's Justifying grace on the part of Rome is to be found in that series of SUBSTITUTIONS, corrupt substitutions, which she presents to men for their faith and confidence before God. How these may have sprung up successively in this world of sin, or on what grounds they came to be gradually adopted even by Rome herself, it is not our part now to consider or enquire:—It is sufficient for us that she has adopted them and proclaimed them as *now her own*, and that she has given to them in principle or effect, in part or in whole, *that* place which the Gospel gives only to the Righteousness of our Lord and Saviour Jesus Christ.

1. The foremost and also the most dangerous, because the most subtle and extensive of these corruptions is the substitution of an INFUSED and INTERNAL RIGHTEOUSNESS produced by the grace of

God in us, for an external and imputed righteousness wrought by Christ for us, as the immediate ground of our justification before God. On this subject we slightly touched, when noticing the *definition* of justification, but we cannot allow it thus to pass away, without exposing its Anti-Christian character and injurious tendency. The whole Gospel scheme proceeds on the principle of a vicarious atonement; on the principle that Jesus Christ came into the world as a substitute for sinners, as a sacrifice for sin—so that when a penitent sinner believes in Him with the heart, then all Christ's work is reckoned to his account and so he is set free. As there was no infusion of sin into Christ when he "became sin for us," but an imputing of our sins to him to bear their guilt and punishment; so when we are "made righteousness," or justified in Him, it is by the transference, by the imputation of his merits to us. Therefore do we find such language as this—"To us, it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification." (Rom. iv.) "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life: for, as by one man's disobedience many were made sinners; so by the obedience of one many shall be made righteous." (Rom. v.) "For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: for God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. v.) Surely then the Christian Church may well hold that "Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone."—Yet what saith Rome as to the precise ground on which a sinner may obtain justification:—"Lastly, the sole *formal cause* is, the righteousness of God; not that by which he himself is righteous, but that by which he makes us righteous—with which being endued by Him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous, and *are so*, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as He wills, and according to our respective dispositions and co-operation." (De Justif.)

Hear also her Canons:—

"Whosoever shall affirm that men are justified without the righteousness of Christ, by which he has merited for us—Or, *that they are thereby formally just* (or justified); *let him be accursed.*"

"Whosoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God—Let him be accursed!"

"Whosoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven us for Christ's sake, or that it is that confidence only by which we are justified; let him be accursed!"

And as to the real meaning of all this take the opinion of an able judge on behalf of Romanism—CARDINAL BELLARMINE; (*de Justificatione. Lib. ii. 2.*)

“The whole controversy may be brought to this simple question, Whether the formal cause of absolute justification be inherent righteousness or not?—for, he who proves the affirmative does at the same time, refute all opposite errors. For, if the formal cause of justification is inherent righteousness, then it is not the indwelling righteousness of God; not the imputed righteousness of Christ—nor, solely the remission of sin, without the renewal of the inner man.”

Surely all this is plain enough. Rome has enacted that there is no justification but by an infused or inherent righteousness of soul, and has pronounced her curse on all who hold that justification is by the imputation of Christ's righteousness, as we all do hold. Yet some will ask, what is the evil of all this, what great difference does such a substitution make? Vast is the difference, sad the evil. In the first place it contradicts the gospel, and makes God a liar who has said the opposite:—it would overturn the whole sacrificial system of mediation, which involves in it as first principles the doctrines of substitution, transference and imputation:—it distracts the troubled conscience, which is unable to discover within itself any righteousness infused or inherent on which to rest, and that in proportion to the amount of its conviction and terror:—It robs Christ of that peculiar glory which he has in Himself, apart from anything bestowed on us by his Holy Spirit, of being “Jehovah our righteousness;” and it induces sinful man to be ever looking to what may be found or may be produced within or by himself, thereby opening a door for further abuses of a self-righteous character, and it leaves him more and more exposed to all manner of deceits in the rest of his religion, for there is nothing in which he is more willing to be deceived than in his opinion of himself, and it makes him a prey to perpetual uncertainty of soul; for how can he ever be sure that his righteousness is genuine in its kind, and sufficiently large in its amount? We have said the more on this point, because in the doctrine of an infused, and therefore an inherent, and therefore a personal righteousness, is to be found the natural progenitor of almost all other perversions of the grace of God, and especially of that which we next name as,

2. The institution of HUMAN MERITS as a ground of pardon and acceptance before God. Romanists are exceedingly sensitive as to this charge, and repel it in its direct form with indignation:—but in vain do they so; the doctrine is theirs both virtually and directly, both in substance and in name. True, they hold that a man before justification can merit nothing, and that a man after Justification can have merits only by the grace of the Lord Jesus Christ—but this in nowise affects our present charge against them. The question is not one of *source*, but of *effect*—not as to whether the spring of the merit be in nature, or in grace, but as to whether merit can exist or not before God, in any such senses as the following:—Whether a man may so use or improve the grace given him, as absolutely to *deserve more* at the hand of God, so that he may justly claim it from Him? Or, secondly, whe-

ther a man can so perform *more* than the duty required of him, as that there may be an overflow of good works, constituting a stock or treasury of merits?—Both of these are maintained in the affirmative by Rome, and that in the plainest terms. What means this canon of Trent?—“Whosoever shall affirm that Justification received, is not preserved, and even increased, in the sight of God, by good works, but that works are only the fruits and evidences of Justification received, and not the causes of its increase, let him be accursed!”—Or what means this other, still more plain:—

“Whoever shall affirm that the good works of a justified man, are in such sense the gifts of God, that they are *not* also his worthy merits: or, that he, being justified by his good works, which are wrought by Him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really *deserve* increase of grace, eternal life, the enjoyment of that eternal life (if he dies in a state of grace) and even an increase of glory, let him be accursed!”

What says Pope Leo the Xth, in regard to superabundant merits of saints, as worthy of being treasured up with those of Christ, and capable of being transferred to other men who may need them?

“The Roman Church hath taught, that the Roman Pontiff may for reasonable causes, by his apostolic authority, grant indulgences. Indulgences out of the superabundant merits of Christ and the saints, and that in thus dispensing the treasure of the merits of Jesus Christ and the Saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage.”

Is not the whole fabric of Roman indulgences built on the assertion of superabounding merits of the Saints conjoined with those of Christ?

And what say the prayers of Rome on this subject? Does she plead “merits” before the throne of God? In the Ordinary of the Mass, the priest on coming up to the altar, is to bow down and pray—“We beseech Thee, O Lord, by the merits of thy Saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins.” Amen.

Here mark, the merits of the Saints, and of the Saints alone, are urged as the ground of forgiveness. On the Mass of St. Andrew’s day, “May the Holy prayers of blessed St. Andrew the Apostle, we beseech thee, O Lord, render our sacrifice (*the sacrifice of Christ himself!*) pleasing to thee—that what we solemnize in his honour (that is, *offer up Christ himself in honour of his Apostle*), his merits (St. Andrew’s) may render acceptable!” Many more such prayers to be offered up on the Saints’ days, might we here adduce; but why should we bring more evidence in a matter so openly and plainly avowed, by Romanists themselves?

In the Bible it is written concerning the very Church of the ancient Saints, “All our righteousnesses are but filthy rags;” and still more ancient ones than those, did thus reason, “Is it any pleasure to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways perfect?—If thou be righteous, what givest thou him, or what receiveth He of thine hand.” (Job xxii. and xxxv.) What said Christ, the giver of grace and the judge of works? “Ye, who

ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." (*Luke xvii. 10.*) Our consciences and our Bibles are at one on this point, for they both declare, "That if *we* (including the aged Apostle John who uses these words), say we have no sin, we deceive ourselves, and the truth is not in us:" now, where there is sin, there can be no perfection, and no merit; no merit in this life, and therefore no merits to present, plead or communicate in the world to come. By such a doctrine in its full extent, as set forth in the words of Rome already quoted, the whole system of grace by Christ is overturned, and the very meaning of the sweetest word in this world's vocabulary, "GRACE," turned into the merest emptiness: for, hear the jealousy of one, even of Paul, who might have had merits if ever man might—"And if of Grace, then it is no more of works; otherwise grace, is no more grace:—but if it be of works, then it is no more grace, otherwise work is no more work!"—And as for the idea, in heaven, of any other merit than that of having made perpetual application to the blood of Christ on earth, hear what is said by the saints there, including all that ever were saints: "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in this temple." (*Rev. vii.*)

3. We have a third and heavy charge to bring against Rome in that she has perverted the doctrine of the Grace of God by the institution of a NEW SACRIFICE for sin, called THE MASS, or "the sacrifice of the mass." That the sacrifice which Christ offered up of Himself upon the cross, was a true and sufficient, because infinite sacrifice, is denied by no Christian man. The Romanist himself in theory admits this; but by a strange perversion makes it the very basis, or rather starting point, of a *series* of sacrifices, which he declares to be one and the same with the original Sacrifice offered on the cross, as to reality, value, and effect: and on which, he rests his soul for all the same benefits of salvation as on the original sacrifice itself. That we do not exaggerate or misrepresent in this matter, take the following undeniable evidence; first, as to the character of the *sacrifice* made when a consecrated wafer is offered in the service of the mass; and *secondly*, as to the character of the *priesthood*, who are the offerers of this sacrifice.

THE SACRIFICE.

"Since the same Christ, who once offered himself, by his blood on the altar of the Cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the Holy Council teaches that this sacrifice is really propitiatory and made by Christ himself: so that if we approach God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we obtain mercy and find grace in seasonable aid." (*Heb. iv. 16.*) For, assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever: for the sacrifice which is now offered is one and the same ~~as that~~ which Christ then offered on the cross.

only, the mode of offering is different. . . . Wherefore it is properly offered, according to Apostolic Tradition, not only for the sins, punishments, satisfactions and other necessities of living believers ; but also for the dead in Christ, who are not yet thoroughly purified."

PRAYER AT THE OBLATION OF THE HOST.

"Accept, O Holy Father, Almighty and Eternal God, this unspotted host (Victim), which I thine unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences and negligences and for all here present—as also for all faithful Christians, both living and dead ; that it may avail both me and them to everlasting life. Amen."

CANON CONCERNING THE MASS.

Canon I. Whoever shall affirm, that a true and proper Sacrifice is not offered to God in the Mass ; or that the offering is nothing else than giving Christ to us to eat—let him be accursed."

Such is the Romish sacrifice of the Mass ; declared to be one and the same with that which Christ offered on the cross—differing only in circumstance, mere circumstance, or mode !

But where shall we find a PRIEST or Priesthood capable of so awful a work as that of offering up the Lord Jesus Christ as a sacrifice unto God !—ROME hath found such a Priesthood !

"The sacred Scriptures shew, and the tradition of the Catholic Church has always taught, that this (New Testament) Priesthood was instituted by the Lord our Saviour, and that to his Apostles and their successors in the Priesthood, the power was given to consecrate, offer, and minister His body and blood, and also to remit and retain sins."—(*Trid. Concil. Sess. 23, c. 1.*)

Again,

"Justly are they (the Priests) called not only angels, but Gods, holding as they do, the place, the power, the authority, of GOD, on earth. But the Priesthood, at all times an elevated office, transcends in the New Law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the Priesthood of the New Law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, any thing on earth."—(*Trident. Catechism.*)

Again,

"Whoever shall affirm, that under the New Testament there is not a visible and external Priesthood—or that there is no power to consecrate and offer the true body and blood of the Lord, remit and retain sins, but only the bare office and ministry of preaching the Gospel—or that those who do not preach are by no means to be considered Priests—Let him be cursed."

It is unnecessary for me to remind you that within this corruption of the mass, there is involved another corruption, that of *Transubstantiation*. With this we have not at present to do further than to say, that the one is dependent on the other ; that first the *wafer* is transubstantiated so into JESUS CHRIST himself, sacramentally, that the elevated Host or wafer becomes an object of worship, and all the people

fall down and worship Christ in it!—and that after having undergone this alleged change, it is then CHRIST in the *wafers*, offered up a sacrifice by CHRIST in the person of the *priest*; a sacrifice perfect in itself because it is then again Christ sacrificed for “the sins, punishments, satisfactions and other necessities of the living and of the dead!”—To reason on merely human grounds on such a subject, so far as Romanists are concerned, seems utterly vain: for in it they deny the use of the senses, and the exercise of reason itself: and if for once, they appeal to FAITH, yet alas! not the Faith of the Bible, but of “the Church;” that is, to the faith of man and not of God; for the whole Bible is against the sacrifice of the mass. Thus—

The Bible says, “Without shedding of blood there is no remission of sin.” (Heb. ix.): But Rome says, that the bloodless mass is a true sacrifice for the living and dead. The Bible says, “The blood of Jesus Christ cleanseth us from *all* sin,” leaving no sin for any thing else to remove: But Rome says, “The mass also is a sacrifice for the sins and the punishments of the living and of the dead;” which shall we believe? Christ said on the cross, “It is finished!” and bowed the head and gave up the ghost! but Rome says, It is *not* finished, the mass is a continuation of His sacrifice until the end of the world: one and the same with it. The Bible says, “Christ needed not, as those (Jewish) high-priests to offer up sacrifice, first for his own sins, and then for the people’s; for this he did *once*, when he offered up himself.” Rome says, “He does so still, in our daily mass when He is offered up by us!” The Bible says, “This man after he had offered one sacrifice for sins forever sat down on the right hand of God—for by ONE offering he had perfected forever them that are sanctified!” and again, “by which will (of God) we are sanctified through the offering of the body of Jesus Christ once for all.” But Rome says, and plainly says, “Since the same Christ, who once offered himself by His blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the holy Council teaches that this sacrifice is really propitiatory and MADE BY CHRIST HIMSELF!”—(De Sacrif. Miss.)

Surely then, we who abide by the word of God alone in all that concerns salvation, may sum up all and say:—as the Bible is true, the doctrine of a sacrifice for sin in the Roman Mass is false;—but fatal also as false:—for if any do trust in *that* to take away sin which in itself is but *sin*, then surely must his sin remain; and if all the sin which has been supposed to be taken away by Masses, do yet remain—and if to it be added the further sin of substituting the Masses for Christ Himself, and a wafer for his sacrifice, how great the accumulation of unpardoned sin that awaits some men at death and the judgment!

4. A fourth and also heavy charge which we bring against Rome in the matter of our common salvation, is the introducing of a *New system of Intercession*, in addition to, or in substitution for the only intercession of our Lord Jesus Christ:—we mean the intercession of *saints and angels* in Heaven, who are besought by Romanists to pray to God or to Christ for them. The Intercession of Christ in Heaven is the completing of his priestly and sacrificial work begun on earth. He

as an High-Priest, having also offered himself as a sacrifice, presented himself both as Priest and sacrifice in one, before the throne of the Eternal Father; forever, until the end of the world, representing those who believe in his name, receiving their prayers and services, and on the ground of the infinite merits of his one all-sufficient sacrifice for sin, obtaining for them all the pardon, acceptance and blessing of every kind that they need. Hence it is said, that "that He is able to save to the uttermost, for he ever liveth to make intercession for us." (Heb. vii.) Hence also it is said, that the Christian's Hope is as the anchor of his soul fixed within the veil, whither Christ his forerunner is for him entered. He is sure that Christ is an Intercessor, for God hath said so;—and he knows there can be no other, for he is "the ONE Mediator between God and man." He is able to hear prayer and to answer it: for he is omnipresent to listen, and is omnipotent to perform; and this can be said of no being in the universe but himself. That he is willing to hear and to answer, is as evident as is the fact of his sacrifice on the cross—and that he is worthy, is also clear as the fact that all the saints and angels in heaven are but his servants and worshippers; for even the Mother of His humanity was but a sinner saved by that Son whom she praised on earth as "GOD HER SAVIOUR!"—To ask saints and angels to intercede with God, is but to make complex, what God hath made simple; is to increase the distance between us and Christ, or to separate between us, by introducing a third party, instead of bringing us nearer:—it is but to introduce a longer avenue of access to the most gracious, meek, lowly, kind, attractive, sympathetic Being in the universe towards sinners, the alone One that died for us, our kinsman Redeemer, the Lord Jesus Christ! Oh then with what feelings of wonder, of horror and of pain, does the lover of Jesus hear the children of Rome thus in delusion praying (for we must give a specimen of her prayers, that we may not seem to bear false witness against our neighbour, and let all men of common sense and open mind consider whether such prayers for the intercession of saints be or no an infraction of the office of Christ.)—

Specimens from the Missal.

"I confess to God Almighty, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, to you Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles, Peter and Paul, and all the Saints, and you Father, to pray to our Lord God for me!"

"We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins." Amen.

On blessing the Incense. "May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar

of Incense, vouchsafe to bless this Incense, and receive it as an odour of incense !”

On offering the Mass. “Receive, O Holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, and of all the Saints, that it may be available to their honour and to our salvation, and that they may vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth ! Through the same Christ our Lord.”

“Deliver us, O Lord, from all evil, past, present, and to come ; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the Holy Apostles Peter and Paul, and of Andrew, and of all Saints, mercifully grant peace in our day,” &c.

Mass 15. Of Abbots.—“May the Intercession, O Lord, of the blessed Abbot N. recommend us to Thee : that what we cannot hope for through our own merits, we may obtain by his prayers.”—“May blessed N. the Abbot intercede for us, O Lord ; that the offerings, we have laid on thy altars, may avail us unto salvation !

Mass 17. Of Virgin Martyrs.—“Let blessed N. thy virgin and martyr O Lord, sue for our pardon—who, by the purity of her life and profession of thy virtue, was always pleasing to thee :—Being plentifully fed with thy divine gifts, we beseech Thee O Lord our God, that by partaking of them through the intercession of blessed N. thy virgin and martyr, we may obtain eternal life !”

Assumption of the B. V. Mary.—“Forgive, O Lord, we beseech thee, the sins of thy people, that we who are not able to do any thing of ourselves that can be pleasing in thy sight, may be assisted in the way of salvation by the prayers of the Mother of thy son ! May the prayer, O Lord, of the mother of God, assist thy people, that we may experience her intercession in thy Heavenly Glory !—We humbly beseech thy clemency, O Lord our God, that we who honour the assumption of the Mother of God, may by her intercession, be delivered from all evils !”

The stigmas of St. Francis, (who was said to have on his person the five wounds or stigmas of Christ)—“O Lord Jesus Christ, who for the inflaming our cold and tepid souls, with the fire of thy love wast pleased to renew the sacred marks of thy passion in the flesh of the blessed Francis—mercifully grant through his virtues and prayers that we always bear thy cross with patience and bring forth worthy fruits of penance ! and by his intercession purify us from every stain of sin !”

In all these extracts I have confined myself to the Roman Missal (for the Laity) or book of regular public worship ;—were I to depart from it to works of a more private, but not therefore more doubtful character, some of my hearers would be utterly confounded and perhaps inclined

to doubt their own senses as to whether they heard and understood rightly or not what I told them. Besides, it is not my province now to take up the *idolatry* of Romanism, involved as it is in this subject, the intercession of saints and angels—that will be done, if the Lord will, by another brother, well able to do it. But we may conclude this sad charge with a specimen from another source besides the Missal. The following is from the “*Litany of Loretto*”—and is but a brief excerpt out of many titles and petitions under which the intercession of MARY is invoked. “Holy Mother of God, pray for us—Mother of divine grace, pray, &c. Mother of our creator, pray, &c. Cause of our joy, &c. Ark of the Covenant, &c. Gate of Heaven, &c. Morning Star, &c. Health of the weak, &c. Refuge of sinners, &c. Help of Christians, &c. Queen of Angels, &c. Queen of Prophets, &c. Queen of Apostles, &c. Queen of Martyrs, &c. Queen of all Saints, &c. Pray for us!” Transfer such titles into the *masculine* gender, and WHO IS THAT INTERCESSOR who is the “Ark of the Covenant,” the “Cause of joy,” the “Morning Star,” the “Refuge of sinners,” the “Help of Christians,” the “King or Lord of Prophets, Apostles and Martyrs?” HIM we know; but, who is *this* Romish usurper of his names and titles and intercessory work in heaven?—It is said, “just and true art thou, O KING OF SAINTS!” But who is *this*, to whom Rome blasphemously says, “O Queen of Saints, pray for us?”—Shall we add to this a specimen of the latest sort, from a Pope of the present day—Gregory xvi?—What says he in his encyclical letter, addressed to all Patriarchs, Primate, Archbishops and Bishops, not to the common people—“But that all these things may come to pass prosperously and successfully, let us lift up our hands and eyes to the most holy virgin Mary, who *alone* has destroyed all heresies, and is our *greatest* confidence, yea, the WHOLE CAUSE of our hope; may she by her patronage in this trying situation of the Lord’s flock, implore a prosperous result of our efforts, designs and actions!”

“Come unto me,” saith Christ, “all ye who labour and are heavy laden, and I will give you rest!”—What saith the virgin’s Psalter—“Come unto her, all ye who labour and are heavy laden and she will give you rest!” “Come unto me,” says the blessed Jesus, “all ye weary and heavy laden sinners!” “No, saith the Romanist, my Church teaches me that it would be presumptuous to go to thee, O Lord, first; I will go to thy mother and thy saints to intercede for me!—Come to me, saith the Saviour—him that cometh unto me, I will in nowise cast out. I am fearful of thee, saith the Romanist; I must first invoke the merits and intercessions of the saints and angels, to render thee propitious to me. Whatsoever ye ask in my name, of the Father, saith the Son, he will give it thee. I am too humble and unworthy, saith the Romanist, to ask the Father for mercy in thy name alone; I must join the names of thy blessed mother, and of thy holy saints along with thine, before I can dare to hope that the Father will hear me!”

Surely such a doctrine both in its principle and effects, is a dishonouring perversion of the grace of God as pardoning and blessing sinners through the alone intercession of Jesus Christ, our kinsman redeemer, our elder brother; who bore our sins, our very sins, in his

own body on the accursed tree, and who when on earth was known by the name of the "FRIEND OF PUBLICANS AND SINNERS;" and surely all this is an unkind, ungrateful, heartless, insulting return to Him who said to his poor sinful people on earth, not in heaven, "If ye shall ask any thing in MY name, I will do it!"

5. There yet would remain for us to expose to your view many other devices of Rome, by which she has corrupted the simple, pure and scriptural method of a sinner's justification before God, by faith in the righteousness of Christ:—but we should then detain you beyond the time and space to which we must limit ourselves. We shall, therefore, treat under the one head of *additional devices* for the pardon of sin, four more inventions of Rome, interwoven almost in one, viz.:

Auricular Confession, Infliction of Penance, Extreme Unction, and Purgatorial Masses.—We might here again enter into the two grand objections which we entertain against all these Romish ordinances together;—first, as to their authority, that they are not Christian, and therefore negatively are un-christian; and secondly, that they are in the use and application of them *anti-christian*, because they are against Christ's single and gracious method of justification. But all that I have properly to show to you as Christians, holding the Gospel truth as it is Jesus on this subject, is, That Rome makes essential to salvation things which are not so much as named in the word of God as such, but are of necessity excluded from any such place by the terms of the Gospel revelation: in other words, that, whilst the Scriptures deny all justification, pardon or acceptance, save on the alone ground of Christ's Mediatorial Righteousness received by Faith, Rome has decreed certain other modes of absolution and forgiveness, both in this and the next world by human rites and works, and which therefore stand not only unsupported by, but also in direct opposition to the Gospel of Christ. And let it be remembered that Romish authority leaves no alternative on this subject; for, the man who receives not these inventions as essential to salvation, or the man who dares to deny that there is grace by means of them, is declared to be ACCURSED.

AURICULAR CONFESSION. This invention consists in the stated and private confession of all mortal sin into the ear of a Romish priest, as one delegated by God to receive it: with the assurance that when such confession is rightly made, the full remission of all such confessed sin can, and may, and will, be granted by the priest, acting in the stead of God, the judge of all; so that the sinner thus confessed and thus absolved, is cleared from all the guilt of the sin that he brought with him, if so the priest see right. Concerning this priestly power the Council of Trent says—

"The Council further teaches that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a *ministry*, whether to publish the gospel, or to declare the remission of sins, but as of the nature of a

judicial act in which sentence is pronounced by Him as A JUDGE.”—
(Concil. Trid. De Pœnitent.)

The Catechism of Trent adds, in a similar strain,

“In the Minister of God who sits in the tribunal of penitence, as his legitimate Judge, he venerates the power and person of our Lord Jesus Christ: for in the administration of this as in that of other sacraments, the priest represents the character and *discharges the functions of Jesus Christ.*”

Again, it is thus decreed—

“It is plain that the priests cannot sustain the office of Judge if the cause be unknown to them, nor inflict equitable punishments, if sins are confessed only in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in *Confession* all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind. Therefore, when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned: those who do otherwise, and knowingly conceal any sins (that is, from the *priest*) present nothing to the divine goodness to be *forgiven by the priest*; for if the sick man is ashamed to shew his wound to the surgeon, that cannot be cured which is unknown.”—(De Pœnit.) Once more—

“Whoever shall deny that Sacramental Confession (that is of sin to a priest) was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has ever been observed from the beginning, by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention, let him be accursed!”

These surely are plain enough statements to prove that Rome has declared auricular confession, a human device and a human work, to be essential to salvation; so that *that* simple confession of sin to Christ, or to our Heavenly Father in Christ's name, on which all Christians are taught to rest, is not enough to obtain for them His forgiveness—nor can we be pardoned without gaining the ear of a Romish Priest, who may, at the very time, be himself labouring under the awful guilt of living in mortal sin, as Rome herself admits! Surely this is a perversion of the Gospel of Grace, which does not so much as name a “priest” but Christ, nor “priests” save all true Christians alike: and surely this is a perversion which seems, almost of purpose, to have turned into contempt the only text of Scripture (which so far as we know) it has ever pretended to cite—“Confess your faults *one to another* and pray *one for another*, that ye may be healed.” Does the priest confess to those who confess to him? Does the priest ask his people, after he has confessed to them, their prayers on his own behalf, even as he has prayed for them? Where is the *mutual* confession—and where the reciprocal benediction—on one common ground, of equal brotherhood? Surely the Confessional (apart from its filthy, abominable and unutterable secrets) is an outrage on God's truth, and Christ's grace, and man's reason, and the Christian's liberty, at once and together!

The sacrament of PENANCE we have already introduced you to, as that Romish institute by which the sinner who has lost the grace of Justification received in Baptism, may be again recovered and restored to his forfeited privilege—and not once only, but many times, even as often as Penance may be appointed to him by his Priest. With the doctrine of justification by works as a whole, therefore, this device of Rome, so essential to the system, also falls and is cast out. But what we wish you to understand in this present exposure is, the authoritative place which it holds in Romanism, as a perversion of that most blessed doctrine of evangelical repentance spoken of in the New Testament, and which is an unfailing accompaniment of the Faith in Christ that justifies, but never a substitute for it. Romish Penance is as gross a corruption of true repentance, as is Idolatry a perversion of the true worship of God—and we need not wonder that they should go together. But does Rome leave us at liberty to choose or reject this device of hers, a device which has no more foundation than this, that she chooses to understand by that solemn word “REPENT,” the expression “*Do Penance*” (Latin—*Agite pœnitentiam*)—as if she really pretended to believe that Christ, and his Servants John Baptist, Paul, Peter and John, called upon their hearers to *do Penance* just as her wretched children are constrained by her to do! Yet hear what in the awfulness of her delusion and deception she says, and says with a curse!—

“Whoever shall affirm that Penance, as used in the Catholic Church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they fall into sin after baptism, let him be accursed!” And again, “Whoever shall affirm that we can by no means make satisfaction to God for our sins, through the merits of Christ, so far as the temporal penalty is concerned, either by punishments inflicted on us by Him and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety—and therefore that the best penance is a new life—Let him be accursed!”—

Hear also what she says in calm and deliberate terms, as if her very object had been, what certainly the effect of her procedure is, to make the Gospel of free grace a lie, and the Lord of free salvation a liar:—

“It is agreeable to the Divine goodness that our sins should not be pardoned without satisfaction, (that is from *us*, by Penance;) lest taking occasion therefrom we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For, doubtless these satisfactory penances tend powerfully to preserve and restrain penitents from sin, &c.—Nor has the Church of God ever devised a more effectual method of averting punishment impending over us from the Divine Being, than a frequent performance of these works of Penance, with genuine sorrow of heart.” (Conc. Trid. De Pœnit. Cap. vii.)—Is this justification by works, or by Grace? Judge ye. Whom shall we believe, God or Rome? On the one hand is the assertion of God, that “by works of Law shall no flesh be justified before Him.”—On the other hand Rome says “that these satisfactions

of Penance are a most efficacious method of removing the anger of God. But as God is true, *what* is Rome by her Penances proved to be? Even that which is written, "Let God be true, and every man a liar!"

At the close of a life thus insufficiently justified by baptism, and thus inadequately re-justified by Penance, comes EXTREME UNCTION, as if the soul's undertaker, to prepare it for eternal burial. This rite has been denominated by Romanists "*the sacrament of the dying*," as if in contempt for the very words of that scripture on which it professes to rest for its authority, which say, "Let the Elders of the Church pray over the sick, anointing him with oil in the name of the Lord, *and the prayer of faith shall save the sick, and the Lord shall raise him up.*" (James v.) This unction, if a Church-rite at all, was only in order to life, and not in any case in preparation for death. To administer it with a view to any thing but *recovery*, bodily recovery, would have been as contrary to its design, as it would be to baptise a corpse. Yet on this elementary lie does Rome found the doctrine of pardon to the dying by the last anointing of the body with episcopally consecrated oil, at the hand of a Priest! On this contradiction of the Bible does she teach her expiring children to look to the God of truth and holiness for a fresh absolution from sin, and for their deliverance from the pains of hell! But what is her decree in regard to this last deceptive rite? May we or may we not reject or doubt it?

"Whoever shall affirm, that extreme unction is not holy, and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony received from the Fathers, or a human invention—let him be accursed!

"Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick, but that its power has ceased, as if the gift of healing existed only in the past ages—let him be accursed."

"Whoever shall affirm, that the right and practice of extreme unction observed by the Holy Roman Church is repugnant to the doctrine of the blessed Apostle James, and therefore that it may be altered or despised without sin—let him be accursed!"

Thus the anointing with consecrated oil, by the hand of Rome, may save the soul, and is declared by a curse to be effectual to that end:—and how many poor dying sinners may have perished, relying in their last moments on the delusion of the transubstantiated wafer, and the soothing deceit of the last holy anointing, God only knoweth; for thus almost every Romanist over the world, except the condemned criminal, is expected and hopes to die! even under such a ceremonial process as *this*, that, after a priest has anointed the sick or dying man on the eyes, the ears, the nostrils, the mouth, the hands, the loins, and the feet, as the several organs of sense, he shall have such words as these pronounced over him, "May God, by this holy unction and through his great mercy, indulge thee whatever sins thou hast committed by sight, by hearing, by smelling, by tasting," &c. ! Who knows not, how many and how great be the sins committed through the organs of sense as "*instruments of unrighteousness*,"—and yet all these may thus under

a priest's anointing disappear forever! Yea, under the anointing of a priest who has power to forgive absolutely the sins of the soul, and yet is not able to raise the sick man to health!—who can do the thing that is infinitely greater, and cannot perform the thing that is unmeasurably less!—who can accomplish what no one can ever see or know to have been done, and cannot shew a work that every man's eyes might behold and determine! How unlike, nay, how contrary this to the conduct of HIM who when on earth once said, "But, that ye may know that the SON OF MAN hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise and take up thy bed and go into thine house!—and immediately the man arose, took up his bed, and went forth before them all; insomuch that they were all amazed and glorified God, saying, We never saw it on this fashion!" (Mark ii.) From THIS Son of Man will we hereafter seek and receive our pardon, even as we have already received it, through Faith in the Gospel of his Grace: saying in sickness and disease, "I know WHOM I have believed, and am persuaded that HE is able to keep that which I have committed unto Him against that day!" and what need we more in dying itself but the mind of the first Martyr when he said, "Lord Jesus receive my spirit!" This to us will be our "sacrament of the dying,"—and the sprinkling of the blood of Christ will alone be our last anointing, for "*it cleanseth from ALL SIN.*"

Nor can we omit in this sad list of Rome's corrupt inventions, one of the most attractive and therefore one of the most fatal of them all in practice:—we mean, INDULGENCES. We have already presented you with Pope Leo the Xth's definition of Indulgences, and his assertion of his own authority to dispense them. But the full theory of this most fatal practice, it may be right to state, in order to your clearer perception of the place which Indulgences actually hold in Romanism; for all these inventions hold no *accidental* place:

"It is a maxim with the Roman Catholic Church that when sin is forgiven, though the guilt thereof and the eternal punishment due on account of it are wholly remitted, there always remains some temporal punishment to be endured, for which satisfaction must be made by the penitent, either before his death or in Purgatory. The Fasts, Alms, Penances and other meritorious works performed in obedience to priestly injunction, are supposed to have the power of satisfaction. Yet even these are insufficient, and the most obedient and dutiful son of the Church finds that there is a heavy balance against him, which if not discharged will sadly lengthen the purifying process. But provision is made for him. It has been ascertained that there is an immense treasure of unappropriated merit, partly the Saviour's and partly accruing from works of supererogation performed by the saints now in glory. All this is at the disposal of the Pope, having been originally placed in the hands of Peter, who transmitted the privilege to his successors. The Pontiff therefore, has the power of granting a remission of the temporal (or purgatorial) punishment due to him, on such terms and conditions as he may choose to prescribe. This may be *limited*, in which case the Indulgence is granted for a specified number of years, or *plenary*, releasing the individual from all the pains and penalties incurred by

him up to the time of receiving the boon. The efficacy of these indulgences reaches to the souls that are in Purgatory ; and a kind relative or friend may enjoy the satisfaction of procuring the release of those he loves, or at any rate some considerable remission of the period of their sufferings. The terms vary, according to times and circumstances ; sometimes a devotional exercise is sufficient, on other occasions money is the *sine quâ non*.* This will not be disputed as a fair and complete view of the practical *theory* of Indulgences :—for on the awful and incredible *abuses* of this Romish Invention we do not so much as touch. We shall now give you a specimen of the official Form in which Papal Indulgences were clothed ; a specimen but too notorious from being that which was first instrumental in arousing the great and blessed Reformation. Here is a translation of Tetzel's writs of pardon, as offered for sale, and as bought for money :—

“ May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion ! And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most Holy Pope, granted and committed unto me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred—*Then from all thy sins, transgressions and excesses, how enormous soever they may be*—even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend, I remit to you all, all punishment which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism ; so that, when you die, *the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened* ; and if you should not die at present, *this grace shall remain in full force, when you are at the point of death*. In the name of the Father, the Son, and the Holy Ghost !”

Such is a Romish indulgence, as dispensed by the Pope's Legate or Ambassador. But what says the Pope himself ?—“ Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal (including purgatorial) punishment, *due according to divine justice for their actual sins, as is equivalent to the value* of the Indulgence bestowed and received.” Such are the words of Leo the Xth :—but, as alone he may be fallible, are his words confirmed by a General Council ? Hear again this edict of Trent :—“ Since the power of granting Indulgences has been bestowed by Christ upon His Church, and this power divinely given, has been used from the earliest antiquity ; The Holy Council teaches and enjoins that the use of Indulgences, so salutary to Christian people, and approved by the authority of venerable Councils, shall be retained by the church : and it *anathematizes* those who assert that they are useless, or deny that the church has the power of granting them.” (*De Indulg.*)

Who that knows the Scriptures, after reading and hearing these things, can fail to recollect the case of “ Simon the Sorcerer,” to whom

* From Cramp's *Text-Book of Popery*, by which we have been helped to a number of our Romish *Extracts*.

Rome's own fancied Apostle addressed those killing words—"Thy money perish with thee, because thou hast thought that the *gift of God, might be purchased with money* :—Thou hast neither part nor lot in this matter ; for thy heart is not right with God !" If Rome's Justification be not remission of sins only, " but also *sanctification*" or the grace of God's Spirit (as we have already seen that she says,) then how confounding are these words to her who thus sells the work of God's Spirit for money ? And, if Rome deny all transference or imputation of righteousness for Justification, as a doctrinal statement in her *creed*, how is it that she so readily traffics in the transferred merits, that is imputed righteousness, of Christ and his saints, for gold and silver to flow into her *treasury* of indulgences ?" Is not this that which was written of old, "They account *gain* to be *godliness* ?"

Last, in this funeral array of Rome's fatal superstitions, come her PURGATORIAL MASSES. As if she were haunted by a consciousness of final insufficiency, and goaded on by a dread of ultimate failure, she has endeavoured to establish one grand reserve to cover all possible exigencies and fears. She has invented a place of temporary and intermediate punishment, beyond this life, for the reception of those who may, after all past modes of deliverance, die under the guilt of pardonable sin. Into this place of purgatory it is possible that those who have been baptised, have satisfied Penance, received extreme Unction, and purchased a limited amount of Indulgence, may yet fall—and there they may have to endure a long course, even thousands of years, of intense torments in those fearful flames which are reported to purify without destroying: even Popes and cardinals, and priests and holy men *may*, after every effort, fall into this awful purgatorial furnace. Continuing in this awful place of suffering during the period allotted to them, the persons so doomed, will at last be set free, and have the prospect then of entering into Heaven with all the saints: yet alas! this is but a painful prospect; for who can tell how long the interval may be, and how tremendous the agonies in the meanwhile to be endured! Can no deliverance be devised from such a danger—no remedy to remove so frightful a possibility? Yes, Rome has provided for this too.—She has her sacrifice for the DEAD as well as for the living; she causes her Wafer to be offered up for the sinful souls of her departed children—she opens all the dungeons of Purgatory with the keys of her Purgatorial Masses. By the agency of these masses, she professes that she can deliver from purgatorial fire, souls selected and named for that purpose, and who may be present to the minds of her priests in their performance of the services allotted or entrusted to their care. Hear her own Decree! "Since the Catholic Church . . . hath taught that there is a Purgatory, and that the souls detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass—this Holy Council commands all bishops to endeavour that the wholesome doctrine of Purgatory, delivered to us by venerable Fathers and Councils be believed and held by Christ's faithful, and every where taught and preached:" and hear her Douay Catechism—"Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins? A. To Purgatory, till they have made full

satisfaction for them—and then to heaven.”—(Abstract, p. 71.)—Or listen to the prayers which she offers up, in her own Missal—

“Mercifully look down O Lord, on the offerings we make for the soul of thy servant N—, that being purified by these heavenly mysteries, it may find rest in thy mercy!—Or, “Have mercy Lord, we beseech thee, on the soul of thy servant N—, for which we offer this victim of praise, humbly beseeching thy majesty that by this propitiatory sacrifice, he may arrive at eternal rest!”—“Grant unto the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins, by these mysteries of our salvation”—(that is, these *masses*!) Many more such quotations might be made; but these may suffice to impress the minds of our Christian friends with a due sense of the reality and extent of the evil which we are now presenting to their view. Yet it may not be out of place to present you with *one* specimen of the *working* of this system of posthumous pardon and salvation, both as to the sordid money-basis on which it rests, and the precarious agency to which it is entrusted: thus—(As quoted by the Rev. H. Macniel:)

The Will of the Rev. John Curran, P. P. of Kellucan, was proved in the Prerogative Court of Dublin on the 6th day of January, 1838. It was as follows:—“I also will and bequeath £300 for masses for the persons who might have given me money for said purposes, to be discharged at 2s. 6d. for each intention,” &c. &c. This is the verbatim extract of the copy of a Will proved in one of Her Majesty’s Courts of Law. This man had received £300 for saying masses for other people, and he had not said them; he kept the money, but when dying, his compunctious visitings would not let him rest, and he bequeathed this money to another priest, on condition that he should make amends by a more punctual discharge of this important business, at the rate of 2s. 6d. a mass; that is, offer about 2400 masses which he had neglected.

The Will thus proceeds, “I also bequeath and will £300 for masses for my own soul, at 2s. 6d. each mass. I also will and bequeath all my books, vestments and furniture, and gold watch, to be disposed of in procuring masses for the repose of my soul, at 2s. 6d. per mass!” &c. &c. Probate granted to the Rev. Michael Berry, January 6th, 1838.

Who would believe *that* to be a true and real sacrifice of CHRIST, which must be offered up 2400 times before it be sufficient to deliver a sinner from, not the flames of Hell, but the mere pains of a temporary purgatory! Who can believe that to be the real atonement of Christ, which can be purchased by money; so that, by paying to a priest the sum of half-a-crown, we may have Christ again offering Himself up (as Romanists assert) in the sacrifice of the mass! Who can believe that Jesus Christ has left the propitiatory sacrifice of Himself dependent on the caprice, covetousness or dishonesty of a mere human priest; becoming as it were (awful blasphemy!) a partner in such sin Himself, in not offering Himself up in the mass, when the priest pleased *not*, although the price of His sacrifice had been already paid! Who would commit his soul for salvation to a priesthood who may thus at any time leave in the most dreadful torments for hundreds or thousands of years, souls for whose release they have been abundantly and faithfully

paid ! Who would not pity the man who believes, that by the proceeds of the sale of his watch, he may have his soul partially redeemed from the pains of future punishment—or who passes into an awful eternity under the murderous delusion that the sale of his household stuff could be made to purchase the eternal repose of his sinful soul ! This is not an extreme case, but a fair and common one : for, who can doubt that many masses are never said, that yet have been already paid for ; that any man may at any time be thus cheated out of his soul's safety, after it is beyond his reach to claim or recover it ; that money may become at last the only means by the application of which a man may hope to escape from the coming wrath of God—until even the word of the Lord Himself be overturned, where he says, “ How hardly shall those who have riches enter into the kingdom of heaven ! ” For, the Mistress of Purgatorial Masses has decreed, that certainly and easily may those who have riches be delivered from punishment of their sins !—Masses can deliver the dead, money can procure masses, the rich can give money ; therefore the rich may always be delivered, by their riches, so as at least to get sooner into heaven than they otherwise could have done without this purchase of their wealth. Surely this system is but too like that with which Apocalyptic Rome is charged, (Rev. xviii.) receiving “ *the merchandize of gold and silver and precious stones, and OF THE SOULS OF MEN !* ”

PART III.

“ What shall we then say to these things ? If God be for us, who can be against us ? ”

Thus, dear Christian friends, have we endeavoured to present you with an exposure of the Romish doctrine concerning the Grace of God in the Justification of sinners. We have endeavoured to speak calmly and dispassionately on one of the most affecting and rousing topics which the mind of a Christian man can contemplate—making Rome herself to speak her own mind, and to declare her own doctrine, in her own terms, which need not be mistaken or misunderstood. This is the way in which we would ourselves desire to be dealt with by Rome, and in this way have we endeavoured to deal with her :—nor are we conscious of having made an unfair quotation, or of having endeavoured to force an unfair construction, or of having given way to one insincere declamation.

Need we now wonder at the efforts which Rome has made to *confirm* and *secure* herself in such a system as this—a system so antisciptural and antichristian—yet so pleasant to the inclinations of sinful man, so influential for securing both power and riches to her who would be mistress of the world ? Need we wonder at the efforts she has made to *confirm* herself in her false position ?—that she has set the stamp of divine inspiration on the mere traditions of men, traditions that contradict the very commandments of God and set at nought the very Gospel of Jesus, and that give the lie to men's senses, to human reason, to the Lord of all truth and revelation at once ?—that she has set her seal also on a fabulous Apocrypha, declaring books which her own

fathers rejected, and which contain both lies and heresy, and which even disclaim inspiration, to be a part of the inspired Scriptures, the revelation of the Grace of God, because they favour herself?—that she has issued her notes and comments, few in number but plain in character, perverting the very words and meaning of the Records of grace and love to sinners; telling men in her Douay Bible and Rhemish New Testaments, that words do not mean what they must mean if they have any meaning at all; as that, “Repent” means, *do penance*, rendering satisfaction for sin—“Confess your faults one to another” means, *not that*, but confess them to a *priest*; yet not *he* to you, but only *you* to him? and commanding men to believe as the church has ever believed; without telling them what she has ever believed?

Or, need we wonder at the *obstructions* by which she has filled up the way of knowledge and enquiry that leads to the Tree of life, so that men may not discover that *she* is a tree of error and death? Need we wonder now that she still veils her worship in the shroud of a dead language, and *that* language the everlasting symbol of Antient Pagan Rome, as if to unite both the dead and the living in one; permitting indeed selected translations for the use of her laity, if they choose, but maintaining her public communion of grace in a language that to the multitude of her worshippers is utterly unknown? Need we wonder that she has laid restrictions on the circulation of the Holy Scriptures themselves, amounting almost to a prohibitory duty, assigning as a reason, what we can all now see to be quite sufficient as given, a few years ago, in a Declaration by the Catholic Bishops and Vicars Apostolic in Britain—

“The Catholic Church knows that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of the Christian Belief,” &c.—such, no doubt, as on this most primary of all Christian doctrines, the doctrine of a sinner’s justification solely and entirely by Faith in the Righteousness of Christ.

Need we wonder that she has put such an espionage as the following into the hands of a sworn and interested priesthood, with such anti-Christian instructions as these?—(*From the Index of Prohibited Books, Rules Prefixed; Published 1564.*)

“Inasmuch as it is manifest from experience, that, if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every man, the temerity of men will cause more evil than good from it, it is on this point referred to the judgment of Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But, if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution* until he have first delivered up such Bible to the Ordinary.”

Or, need we wonder that she has threatened with the pains and penalties of delivery to the secular power, all who shall by reading

searching, and judging for themselves, transgress these restrictions : as in this decree of the Church—

“ In order to restrain petulant minds, the Council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Scriptures to his own sense of them, contrary to that which hath been held and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the Fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law.”

And what is this “ *punishment according to law* ” that may be inflicted on all who dare thus to study the records of grace for themselves ? Let Rome herself tell you in her 4th Lateran Council—in a Decree which she has not repealed, which she cannot repeal, which she dares not repeal, nor deny :—

“ We excommunicate and anathematize every heresy that exalts itself against the holy Orthodox and Catholic Faith, which we already set forth : condemning all heretics, by whatsoever name they may be known Such as are condemned are to be delivered over to the existing secular powers or their officers, to receive due punishment. If laymen, their effects shall be confiscated : if Priests, they shall be first degraded from their respective orders, and their property applied to the use of the churches, in which they officiated.—Those who have incurred a public *suspicion* of heresy shall be punished with anathema, and their company shunned by all men, unless they thoroughly clear themselves from the charge. If they remain under excommunication for a year, they shall then be condemned as heretics.”

Such is “ *punishment according to law* ; ” but Rome has also added to this, a punishment *without law* ;—nay punishment contrary to all law, so that all who dare to doubt or disobey, all who avow their love or profession of that doctrine of grace which Rome calls heresy, may not have a shred of human righteousness or of common honesty in which to trust, or by which to be protected ! Hear what the seventeenth GENERAL COUNCIL, the Council of Constance, has said in reply to the question, “ *shall a safe-conduct granted to heretics be accounted binding ?* ” “ The Holy Council declares that no safe conduct given by the Emperor, by kings, or by other secular princes, to heretics or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the Catholic Faith, or ecclesiastical jurisdiction ; so as to prevent the proper or ecclesiastical judge from enquiring into the errors of the party, and otherwise proceeding against them, as justice may require, should they obstinately refuse to renounce their errors—although they should have come to the place of trial, relying on the same safe-conduct, and otherwise would not have come. Nor shall he who gave the safe conduct continue to be bound thereby in any respect—seeing that he has done all that is in his power.”

But it may in conclusion be asked, are Romanists bound *now* by these long-past things ? We answer by asking, is the creed of Pope

Pius the IVth binding *now* or no? Is it true or is it not (as Mr. Butler, no mean Romanist Authority, says, in His Book of the Roman Catholic Church) that "This Creed was immediately received throughout the Universal Church, and since that time has been considered in every part of the world as an accurate and explicit summary of the Roman Catholic faith; Non-Catholics, on their admission into the Catholic Church, publicly repeat and testify their assent, without restriction or qualification?" And what saith this creed, which no Roman Priest dares deny, and no layman as a Romanist dares gainsay, on the subject of such decrees of bygone centuries?

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church. I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification. I also profess and undoubtedly receive all other things, delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent—and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the church.

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

Surely "an oath for confirmation is an end of all strife;"—and such an oath or obligation, as that just cited, is quite sufficient to set at rest the question, what amount of doctrinal, decretal, or ecclesiastical identity subsists between the Papal past and the Papal present, between Rome that was and Rome that now is? Besides, she claims a corporate *infallibility*, as the strength and frequency of her anathemas constantly indicate; and wherever the secret seat of this infallibility may be, its actual existence, in a general or indefinite form, may not for a moment be disputed by those who believe in the truth of her supreme and exclusive claims. Indeed, if there be another feature in her character more dreadful than that of her falsity, it is her boldness and effrontery; for, like the antient harlot having her name written on her forehead, she glories in her shame!

How many solemn reflections present themselves to the mind, at the close of such a subject as this, could we but now prosecute them in their suggestive train. How fearfully busy has been SATAN, the great Enemy of Christ and His Church, from the beginning of the Gospel cause until this day, and how successful also in blinding and bewitching the minds of men, lest they should possess the Truth, know the Truth, believe the Truth, and be saved by the Truth, as it is in Jesus Christ!—How subtle, how gradual, and how numerous, the perversions and corruptions of the Gospel, that successively and separately sprung up during the first fifteen centuries, until in the Grand Apostatic Council of

Trent, they were consolidated and authoritatively incorporated into one complete and acknowledged WHOLE : for Rome has thus been the willing and attractive receptacle of those sinful and fatal growths which have spontaneously presented themselves from the evil heart of unrenewed or imperfect man !—How completely furnished and finished is Romanism as the antagonist system of the “glorious gospel of the Blessed God,” adopting all the names, and rejecting all the substances, and then acting as if she had done nothing but what is fair and honourable !—How does she lay hold of all the sinful workings of the human heart, and furnish that remedy which is most agreeable to each of them ; entrenching herself in compromises of truth and righteousness, and surrounding her with the fears and doubts of fallen mortality as her bulwarks ; making the love of sin and the fear of punishment to work together in one most effective but degrading partnership, for the increase of her power and the overflow of her revenues !—How helpless the condition of the subjects of her rule, whilst they remain under her iron sceptre. Behold her Priesthood trained up by solemn obligation in all the deceitful arts of a false but popular religion, bound by solemn vow to believe and to teach most evident perversions of God’s word, either through an ignorance that is responsibly fatal in its effects, or through a deceit that is consciously murderous in its designs and results—working on in painful darkness, until they become totally blinded, and sink into eternity, either as the slaves of their own delusions, dreaming of a false peace and a short purgatory, or as the victims of an awakened conscience which threatens eternal judgment, against its hardened possessor ;—for, what else *can* befall the makers or believers of a lie ? Or, behold the Laity of Rome, brought up from infancy blind-fold in a system, which permits no authority besides that of the church, and admits of no instruction save that of the church’s priest ; bound down by penalties from heaven, earth, purgatory, and hell, to move neither hand nor foot in matters of salvation, but as they may be tolerated or directed by a despotic hierarchy :—How in such circumstances, morally, is it possible for them to arrive at the knowledge of the Truth as it is in Jesus ? The very rumour or suspicion entertained, that they are seeking a better righteousness than their own or their church’s rags, to justify them, were enough to bring down, first the wrath and then the curse of Rome. Yet who can tell how great the amount of secret unhappiness, fear, doubt, and anxiety that prevails in the breasts of Romanists, unconfessed and untold ! What would not many of them give in order to make sure that they are right or safe, as to their acceptance with God, and their hope of everlasting life ! The Reformation let out many secrets on this subject. Many a Romanist heart, that had long been struggling after peace and rest, by works and sufferings, but in vain—THEN unburdened itself before CHRIST alone, and in his “precious blood” found the full assurance of pardon and adoption without masses or penances, without merits or indulgences, without saints or angels, without priests or confessionals ! And so would it now be found, if the Word of God had but free course among the children of Rome now, as it had then. Let us help and stir up such to their spiritual emancipation : and pray that CHRIST may shine forth upon

them ! Hear what Luther says of the helpless victims of self-righteous inflictions in his day, of whom also *he* was one ; “ What I here say, from St. Paul’s words, I learned by experience (my own and of others) in the monastery. I have seen many who with the utmost diligence and scrupulosity have omitted nothing which might pacify the conscience ; have worn haircloth, fasted, prayed, afflicted and exhausted their bodies by various severities, so that even if they had been made of iron they must at length have been destroyed ; *yet the more they laboured, the more fearful they became ; and especially as the hour of death drew nigh, they were so full of trepidation*, that I have seen many condemned to die for their crimes, meet death with more confidence than the persons who had lived with so strict austerity ! ”

How precious is that GOSPEL of Salvation by the grace of God, of justification by faith in Christ Jesus alone, which still *we* possess in all its original simplicity and purity, and generous freeness ! It still brings us true peace and true safety, and it still enables us to look forward with calm and joyful hope to the joy that is yet to come : even as it was written to the first Church at Rome, “ Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ—by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God.” Rome by all her perversions cannot turn us from this our portion of grace, neither by all her cursings can she frighten us or drive us from the blessedness of a conscience pacified only by the blood of Christ :—we can calmly read over her fearful anathemas levelled and continued against us—and say, “ IF GOD BE FOR US, WHO CAN BE AGAINST US ! ” “ She declares that whosoever does not believe that God is the author of the books of Tobit, Judith and Maccabees, with their falsehoods and absurdities, is *accursed* : She declares that whosoever does not believe extreme unction, orders and matrimony, to be Sacraments of Christ, is *accursed* : She declares that any one who shall deny that the Eucharist contains really and substantially the body and blood and soul and divinity of Christ, is *accursed* : She declares that any one who shall say that in the Eucharist there remains the substance of bread and wine, is *accursed* : She declares that any who shall say, that the anointing of the sick does not confer grace or remit sin, is *accursed* : She declares that any one who shall say, that Christ’s faithful people ought to receive both species (the bread and the wine) in the Sacrament of the Eucharist, is *accursed* : She declares that any one who shall say, that in the mass there is not offered to God a true and proper sacrifice, is *accursed* : She declares that any one who shall say, that mass ought to be celebrated in the vulgar tongue, is *accursed* : She declares that any one who shall say, that the clergy can lawfully contract marriage, is ACCURSED ! ” The opposite of all these things do we hold, and so do we incur Rome’s curse ; and if her words were true and authorized of God, then should we be still and for ever unjustified from our sins. But to all these curses we reply—“ Who shall lay any thing to the charge of God’s elect ? It is God that justifieth : who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is at the right hand of the Father, who shall save us from all unrighteousness.”

still, and as Christians we still hold fast and live upon, *that* Gospel concerning which Paul the Apostle of Jesus Christ wrote to primitive (not yet Papal) ROME, even then in danger of being deceived by the doctrine of justification by human doings and legal services—"I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the GOSPEL OF CHRIST; *for it is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Gentile: for, therein is revealed the righteousness of God from faith to faith—as it is written, the just shall live by faith.*" (Rom. i.) But have we this Gospel now, as purely as laid down in Scripture—as simply as when addressed to the original Christian Rome? Compare, and see, whether the following Testimonies, as held in the nineteenth century, correspond not with the ancient word of God, as to what constitutes the true faith of the Church of Christ in order to salvation:—

"Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort as more largely is expressed in the homily of justification." *Thirty-nine Articles.*

"The whole Counsel of God, concerning all things necessary for His own glory, man's salvation faith and life, is either expressly set forth in Scripture, or by good and necessary consequence, may be derived therefrom: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.

"Those whom God effectually calleth he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought on them or done by them, but for Christ's sake alone—not by imputing faith itself, or the act of believing, or any other evangelical obedience to them as their righteousness—but by imputing the obedience and satisfaction of Christ unto them—they receiving and resting on him and his righteousness by Faith: and faith, thus receiving and resting on Christ and His righteousness, is the alone instrument—yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith—but worketh by love!"—*The Westminster Confession.*

"I am righteous before God, only by the merits of Jesus Christ, through a true Faith; although my conscience upbraids me with having sinned grievously against the divine commands, and with being still inclined by the Law in my members to transgress: Yet God, without any human merits, out of mere grace, sets to my account the entire obedience and righteousness of Christ: so that I am thus as righteous as though I had never fallen or committed sin; yea, as if I had performed all the obedience which Christ hath provided, I receive those benefits with a believing and obedient heart: and I am justified by faith

alone, not because I am acceptable to God by my faith—but that the obedience, satisfaction and righteousness of Christ is alone my righteousness before God, and I can no otherwise receive and apply it than by a true saving faith.”—*The Heidelberg Catechism*.

Such is our doctrine, this day, in this nineteenth Century :—and was not this also the doctrine of the first Century, the Century of Christ and of inspiration? Hear these Apostolic words (Rom x.) “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. **FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH.** For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them : But the Righteousness which is of Faith speaketh on this wise, say not in thine heart, who shall ascend into heaven (that is, to bring Christ down from above)—or, who shall descend into the deep, (that is to bring up Christ again from the dead).—But what saith it? *The Word is nigh thee, even in thy mouth and in thine heart—that is, the word of Faith which we preach ; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, THOU SHALT BE SAVED !*” (Rom. x.)

Or consider the yet more ancient, but equally evangelical testimony of the Inspired Isaiah : How rich the grace ; how free the invitation !

“*Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat—yea, come, buy wine and milk without money and without price.* Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good : and let your soul delight itself in fatness ! *Incline your ear and come unto Me : hear, and your soul shall live ; and I will make an everlasting Covenant with you ; even the sure mercies of David.* Seek ye the Lord, while He may be found ; call ye upon Him while He is near : *let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will multiply to pardon.* **FOR MY THOUGHTS ARE NOT YOUR THOUGHTS, NEITHER ARE YOUR WAYS MY WAYS, SAITH THE LORD :** but as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts ! For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : *So shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* *For ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you unto singing, and all the trees of the field shall clap their hands : instead of the thorn shall come up the fir tree, and instead of the briar*

shall come up the myrtle tree—and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off!" (Isai. lv.)

"Now, the God of Peace, that brought again from the dead our Lord Jesus that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will—working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever—Amen!"