

Lion and Lamb Apologetics'

History of Romanism

From the Earliest Corruptions of Christianity to the Present Time

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So widely extended is the reading, and even the religious, public in this country, and composed of so many different classes, that there is a demand for books on all subjects and of very diverse characters. Because a particular class of books, is distasteful to us, we should not hastily conclude that it must be so to our neighbours. We may think that superficial statements, and flaming pictures, are not the most effectual or rational means of opposing error; and yet there may be a multitude of minds ready to be excited and instructed by such instruments. So long as books contain truth and are free from an evil spirit, we may hope for good from their circulation, even when they are not of a kind to suit ourselves. Romanism is now, throughout the world so much an object of attention that its character and history, are matters of universal interest. Rome still claims, with whatever justice, the exclusive authority to speak in the name of Christ on earth; she speaks of the forgiveness of sins, with whatever meaning; and adores the blessed Trinity, with whatever purity. The image of the cross of Christ itself, with its sacred and affecting associations, is a sort of shibboleth of hers; perched on the summits of her houses of worship, in the place of the weather-vane; gilded on the backs of her priests, where soldiers bear their knapsacks; erected on high-ways for the benefit of travellers who need repose; set in the tiara of her pontiff, that he may display afar, the assertion of authority higher than that of the kings of the earth; traced on the foreheads and breasts of her votaries at every coming-in, and going-out, on clothing or shoeing themselves, when they wash or sit to the table, when they light a candle, or retire to bed; as if they had heard a voice, like Constantine, assuring them of the talismanic virtue of that sign alone, in all circumstances of life, however they may feel in relation to the thing signified. If the persons who are thus perpetually crossing themselves, were as full of the spirit of Christ; and if the history of their predecessors, in days that are past, was as full of that spirit, as their gestures are of the airy images of the cross, these latter would not be so strange things as they are: nor should we be required to ponder so deeply their true significancy, in the providence of God.

But when bodies are seen moving about over the face of the earth, the more frequent, the more totally life and living souls are absent from them, we may well enquire into laws of life so strange; when shadows appear so numerous as to chequer the ground, and there

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are no substances by which they are cast, men will look up to the sky, to discover how and whence they come.

Indeed in the whole history of Papal Rome these half ghastly and half ludicrous incongruities often make their appearance. Men who traced the cross upon their foreheads, often had the stiletto in their bosoms; and presenting to the eyes of their neighbours by day, the emblem of salvation, they made them feel the blade of the assassin by night; they withheld the cup of wine from the people in the holy communion, but often administered it, drugged with poison, at the social festival; a line of pontiffs, claiming to be vicegerents of the blessed Saviour, next to God, and all but gods on earth, is polluted, the purest charity must admit, with almost, if not altogether every human crime; in hearts vociferously devoted to the Prince of Peace, and arrogating His exclusive favour, murder and malice appear full-grown, and revelling, as giants refreshed with wine; a gospel which was given to enlighten the world, as Rome propagates it, shrouds the nations in darkness; the whole band of human virtues was to follow in its footsteps, but, as she gave it to men, the whole band of vices and woes and miseries were its more ordinary attendants. So that we seem morally impelled, not only by its constant exhibition of the sacred symbol of the cross, but also by most of the other substantial features it exhibits to view, to regard it as simply an ingenious CARICATURE of Christ, his kingdom, and his truth; planned with great wisdom, and executed with much skill and consistency, from step to step and from age to age.*

The design of this article is to present some examples and illustrations, from a wide field in which many might be gathered, which seem to show the religion of the Bible and that of the Papacy, as standing in the relation of truth and caricature, where they are not in the more decisive attitudes of truth and falsehood. The points to be adverted to, are, the worship of saints, the popedom, the catholicity of the church, the rule of faith and regeneration. The scriptures make clear statements, in relation to the communion of living saints, in the prayers of one another; where St. Paul describes himself, as bowing his knees to God, in the fervour of love, to pray for spiritual blessings on the Ephesian Christians; where he requests the prayers of his brethren for himself; and where he

* In the history of the suppression of the Knights Templars, by Philip the Fair, at the beginning of the fourteenth century, there are strong reasons to believe that the inexpiable sin of that order was, their dislike to the cross-idolatry of the Papists; that they bound their novices "to redeem the spirit of religion" from that mockery; and that this is the real meaning of the weighty charge: "abnegationem Christi et spuitionem super crucem;" especially as they were chargeable in addition, with such blasphemies as "la croisade va selon la croix (a coin) des Francois," and "des legats qui vendent Dieu et les indulgences."

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exhorts that prayers and intercessions be made for all men; in which places, and other parallel ones, it is too plain for argument, that prayer to God, by the living, for the living, is meant; of which the periodical concerts of prayer, at present observed among several denominations of Christians, is a happy exemplification, as sublime as it is simple and scriptural, expanding pious sympathies, and solacing the heart, without bewildering the mind of the worshipper with unrevealed and incomprehensible mysteries.

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Instead of this divine arrangement, it is recommended to Romish families, to request, morning and evening, the prayers of St. Mary, St. Lucy, St. Agnes, St. Bridget, St. Cecily, St. Dominic, St. Anthony, St. Patrick, St. Jerom, St. Augustine, all holy virgins and widows, all holy monks and hermits, all holy doctors, all holy bishops and confessors, all holy priests and levites, all holy apostles, and evangelists, all holy patriarchs and prophets, all holy angels and archangels and all holy orders of blessed spirits: some of them real persons, now in the church triumphant above, whose audience of earthly requests we might doubt, and whose omnipresence we must deny, (did we undertake to reason at all, against the broad comedy of such superstition;) mingled with the heroes of dreams and prodigies, the wizards and jugglers, the Merlins and Fausts and Mesmers, of ages of moral and intellectual darkness; which objects indeed have a show of reverence in will-worship and humility, but present a horizon to the spirit's eye of the devotee, as different from the clear horizon of the word of God, as the sky filled with shadowy armies, wheeling and charging in spectre-warfare, said to have been seen during the siege of Jerusalem, differs from the fair sky of that Italy itself, where nature is yet bright, though the spirit of man is so dark.

It is not very surprising that such men as Basil and Eusebius, in such an age as that in which they lived, should broach such things; and speak of the spirits of the dead saints and martyrs, as present at the graves where their bodies were buried, or as standing around living men, like "well-arranged bulwarks" to guard them from invisible foes; nor that Origen should think he had a quite sufficient proof-text in the words which frightened Moab applies to the children of Israel, in the twenty-second chapter of Numbers; "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field;" to show that the company of saints, before the throne of God, could overcome with their tongues, the adverse company of evil spirits and accusers; though Eusebius is more downright and honest, and relies on the authority of Plato. The stronger sense of Augustine is perplexed with doubts, and almost opposes the new hagiology: "quomodo mortui vivorum rebus atque cognoscendis adjuvandisque miscentur? ista questio vires intelligentiae meae vincit." "Res haec altior est quam ut a me possit attingi, et abstrusior quam ut a me valeat perscrutari." Vigilantius, as far as can be gathered from his fierce antagonist, Jerome, openly opposes it, and on correct principles.

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It was a stroke of no feeble policy, when instead of salutary truth, so imposing a superstition took complete possession of the imaginations of men. It would last long, and acquire fresh strength from age to age; it would eventually stop altogether, one means of drawing down divine blessings upon man. It is manifest caricature indeed; and may excite a smile, as well as demand a tear; but it displays the skill of a master spirit of evil, with a more distant vision into the future than man; a more perfect knowledge of the springs of evil in the human soul; a greater willingness to work them; and more consummate powers of plan and combination.

Some have thought that in Barabbas, who was released from prison at Jerusalem in preference to the Saviour, a caricature of the person and character of Christ himself, was permitted to be attempted. There are reasons to think this culprit's name was also Jesus; and the cognomen by which he is called, obviously means, Son of the Father. It would seem as if the fiends who wrought the wires, in those memorable scenes, wished to play off, for the view of future ages, a kind of theatrical jeer, more degrading even, than the scarlet robe, the sceptre of reed, and the crown of thorns; and would seem to say by it, see, this is a better Jesus than that! this is to be released—that must go to the cross. The wisdom of the city of Solomon directs it to be so. This illustration, as it may be conceived to be, is suggested, on passing to our next point, the Popedom. The Pope of Rome, and the office which he holds, as it has been administered ever since its creation, resembles the real Head of the Church and His office, as defined in his word, as little as Barabbas deserved precedence of him at Jerusalem. That such men as the Popes of Rome, could be supposed to stand before the world, in any manner whatever representing Christ, in his stead as representative, ambassador, prime-minister, vicar or vicegerent; or as his locum tenens in any capacity whatever; that men were to think it was as if they saw Christ on earth, when they looked upon Hildebrand, or Innocent, or Julius, or Alexander Borgia, or any one of a score of others who might be named; that this was the papa of the world, as God is our Father in Heaven; the visible head of a church of which the immaculate Son of God is the invisible head; the chief of a kingdom of righteousness; and especially that the prophecies of universal dominion and superiority over other potentates, written in the scriptures for Christ, should be applicable also to the Pope of Rome, on account of the oneness of the official and personal rights of the visible and invisible heads of the church, would be as ludicrous as any simile can make it appear, if it had not been too closely connected with the calamities of mankind for sport, and if it was not still the instrument of an extensive and melancholy delusion. Perhaps there is a more appropriate analogy for the Popedom in Virgil, when he tells us that in his visit to the infernal regions, his hero saw there, the company of the giants, suffering punishment for invading heaven with violence; and that there was a Greek among them, who had not participated in that crime; but had gone exulting through the cities of Greece, in a brazen chariot drawn by four horses, and waving a torch, to ape with his torch, his brazen wheels and the trampling of

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his horses, the lightning and inimitable thunder of Jupiter. The poet Dante, an Italian and a good Catholic, sees in his vision more than one of the Popes who had lived before him, in the same location in the eternal world.

It was a maxim of the times in which the Papacy originated, that “the importance of a bishop depended on the political consequence of the city in which he lived.” And on this ground, a precedence of rank, not of office, had been allowed to the bishops of Rome. But near the close of the sixth century, when the seat of the imperial government had been removed to Constantinople, and that city was therefore become superior to Rome in civil dignity, John, the bishop of the rising see, and the new capital, thought himself entitled to assume, and did for a while assume, the title of “universal bishop.” This was before Rome had so well understood her inheritance of the primacy of St. Peter, and while her ambition was fed with honours given upon another pretext, of course the assumption was peculiarly offensive to the humility of Gregory, bishop of Rome, who then rejoiced only in the sheep-skin title: “servant of the servants of God;” and in letters to his ambassador at court, to the Emperor Mauritius, and to John of Constantinople himself, he pronounced that the style which the bishop of Constantinople was assuming, was “blasphemous” — “infernally” — “diabolical” — and “whoever adopts or affects the title of universal bishop, has the pride and character of anti-Christ.” This seems an interposition of the high providence of God, mightier than the powers of darkness, compelling this man to write a superscription for his successors; that, strangely enough, their character and doom, pronounced by one of the most noted of their vaunted apostolic line, might be visible to men, until the end of time. And it reminds us of the secret, overruling power, which seems to have constrained Pilate at the crucifixion, perhaps by an impulse mysterious to himself, to write in direct terms: This is the king of the Jews — instead of what he was desired to write: He saith, I am the king of the Jews — and to adhere to it immoveably when it was done, saying: What I have written, I have written; in both cases the hand of Omnipotence is visible, advertising man of truth, traced by those who meant it not so, and preparing the means to return the scoff, at some future day, to those who prepare it for himself.

That which stands for the church in the Romish system, is as much a caricature of the church of God, as the pope is of the Divine Head; probably more, if possible. The Redeemer declares to his disciples, that the kingdom which he would erect *in* this world, was not to be *of* this world; not to come “with observation,” but to be situated “within them.” He confesses to Pilate that He is a king; but says that the function of His royalty is “to bear witness unto the truth.” The word of truth is the sword of the Spirit; it is also the sceptre of the Son of God. His people were to be “one as his Father and himself are one;” their national costume, love, joy, peace, gentleness, meekness, temperance, faith. The person possessing the spirit of Christ would be one of his people; a member of his

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mystical body; a branch of the true vine; a living stone in the great temple, builded together, in the unity of the Spirit, and of the faith, and of the knowledge of the Son of God, to be a habitation of God through the Spirit. And the visible church consists of those whom human judgment, applying these scriptural tests, and expressing itself in an organized and orderly manner, shall pronounce to be the children of God, together with their baptized offspring. But instead of the kingdom of truth, we have the states of the church, St. Peter's patrimony, as it is called, marked out on the map of Italy, with its capital city, and the whole circle of the appurtenances of civil government; instead of the "garments of salvation" clothing the human soul, fit for the holy eyes of its creator, we behold cardinals in scarlet, bishops in purple, priests and monks in cowls, surplices and ghostly gowns; for the "robes of pure innocency," we have those "of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold and gewgaws fetched from Aaron's old wardrobe, or the flamin's vestry;" for the unity of the faith, there is presented to the deluded nations, a similarity, constrained by the mercenary bayonet, of dead forms, and wild wizard shows and processions on multitudes of so-called holy-days; for the unity of the knowledge of the Son of God, a unity of immoral maxims concerning implicit obedience, and blind submission, or at best a unity of reliance on uncomprehended salve reginas, ave marias and pater nosters; and in the place of a unity of spirit, we have a unity of pledge, and vow, and awful irrevocable oath to be Rome's liege and slave, soul and body, irrespective of the question of right or wrong, against all causes, whether that of the open bible, civil freedom or personal well-being, and against all men, saint or sinner, apostle or father, patriot or sage.

We presume indeed to think the day is coming, when this whole claim of Rome to be the universal church, (what else does *Catholic* mean?) which in ages past, has invested the thunder of the Vatican with such terror, will be clearly seen by men, as it probably is now, by angels, looking into the church of God, to be a mere pun; not even artfully constructed upon any nice analogy between the two meanings of the word. The catholicism of the bible is founded in the grace of Omnipotence which attends ordinations, sacraments, and means of grace, but which is as entirely different from them in its nature, as the rays of the sun are from the lens, which by their aid, becomes a burning-glass, or as the vigour of the soldier's right arm is from the sword with which he performs his deeds of valour; the Catholicism of Rome (even the phrase implies as much a self-contradiction as "the world of London," or the "universe of the United States,") is founded on the ordinations, sacraments and means of grace themselves. According to her, the lens has power *ex opere operato* to be a burning-glass, and the sword, like Macbeth's air-drawn dagger, has power to go about and slay, without the hand and muscles of a bearer. The one is a religion, where a religion well may be, in the lovely attitudes of the soul; the other is a religion, where it is simply farcical, when understood, to say that any such thing as religion can be, in the regimen, the vestments, and the attitudes of the body. The two

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things resemble one another about as much as the metes and boundaries treated on in Cicero's book, *De Finibus Bonorum et Malorum* resemble the forty-ninth parallel of latitude, dividing the territories of the United States from those of British America, on our Oregon border, or the line run by Mr. Featherstonaugh on our North-eastern.

But the gates of hell were not to prevail against the *visible* church; they have not prevailed against Rome; therefore Rome is the visible church. It is no compliment to the reader whose eye will at once detect the sophistry here, to dwell at any length on this famous syllogism. Would not the reasoning be equally sound? to say: the gates of hell were not to prevail against the visible church; they have not prevailed against the pyramids of Egypt, the sphynx, or the hieroglyphics; therefore the pyramids of Egypt, the sphynx, or the hieroglyphics, is the visible church. Or thus: the gates of hell were not to prevail against the visible church; they have not prevailed against the throne of the Almighty in heaven; therefore the throne of the Almighty in heaven is the visible church?—or thus: the gates of hell were not to prevail against the visible church; they have not prevailed against the invisible church; therefore the invisible church is the visible church? The following passage from Chillingworth's answer to the fifth chapter of his *Romish antagonist*, will probably be read with pleasure in this connection, as entirely satisfactory and conclusive on this point; for indeed it is at least sufficiently liberal admitting Rome to be *a* visible church, and reasoning on that ground:

"Whereas you say, that protestants must either grant that your church then was the visible church, or name some other disagreeing from yours, and agreeing with protestants in their particular doctrine, or acknowledge there was no visible church; it is all one as if (to use St. Paul's similitude) the head should say to the foot, either you must grant that I am the whole body, or name some other member that is so, or confess that there is no body. To which the foot may answer, I acknowledge there is a body; and yet that no member beside you is the body, nor yet that you are it, but only a part of it. And in like manner say we, we acknowledge a church there was, corrupted indeed universally; but yet such a one as we hope, by God's gracious acceptance, was still a church. We pretend not to name any one society that was this church; and yet we see no reason that can enforce us to confess that yours was the church; but only a part of it, and that one of the worst then (at the Reformation) extant in the world. In vain, therefore, have you troubled yourself in proving that we cannot pretend that either the Greeks, Waldenses, Wickliffites, Hussites, Muscovites, Armenians, Georgians, Abyssines were then the visible church. For all this discourse proceeds upon a false and vain supposition, and begs another point in question between us, which is, that some church of one denomination and one communion (as the Roman, the Greek, &c.) must be always, exclusively to all others, the whole visible church. And though perhaps some weak protestant having the false principle settled in him, that there was to be always some

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visible church of one denomination, pure from all error in doctrine, might be wrought upon and prevailed with by it, to forsake the church of protestants; yet why it should induce him to go to yours, rather than the Greek church, or any pretenders to perpetual succession as well as yours, that I do not understand; unless it be for the reason which Æneas Sylvius gave, why more held the pope above a council, than a council above the pope; which was because popes did give bishopricks and archbishopricks, but councils gave none; and therefore suing *in forma pauperis* were not like to have their cause very well maintained. For put the case, I should grant of mere favour, that there must be always some church of one denomination or communion free from all errors in doctrine, and that protestants had not always had such a church; it would follow, indeed from hence that I must not be a protestant; but that I must be a papist, certainly it would follow by no better consequence than this—if you will leave England, you must of necessity go to Rome.” *Chil.* p. 355.

Rome plead in proof of her catholicity, in other days, more than she now does. The maxim that that is truth “quod semper, quod ubique, quod ab omnibus creditum” —which has been believed always, everywhere, and by all—a maxim from which sound argument might be drawn in favour of principles propagated by Galilean fishermen, without the aid of the civil arm and even against its influence. But those are just the circumstances under which it has never had any application to her. A man’s reasoning powers would be no object of temptation to the covetousness of his neighbour, who could not see the futility of such a plea in behalf of principles propagated by the influence of the crown, the sword, or the statute-book. The church in such cases, is just what king, queen, emperor, exarch, chieftain, or parliament may have chosen to make it; and not what the judgment of Christian consciences guided by the lively oracles of God, would make it; so that whatever other institution may plead a “jus divinum,” such a one never can; for it is not established by God, guiding men into truth by his word and Spirit, but by might and by power, always under foreign influence, from supposed exigencies of the times, or from civil policy, or the irresponsible will of the earthly potentate. And yet the fantastic notion of saying *the* church, concerning some one denomination, which, in the best judgment of charity, can only be *a* church, and that too here, where sword and statute-book are not placed in the scale in such matters, with the vain hope that some ray of meaning in such an expression, drawn from legal establishments in other countries, may dawn on feeble minds, by means of some apparent analogy, where a clearer judgment would see that there is obviously none, is a notion, comical as it may be, much in favour, not only with the American children of Rome, but with the interesting daughter of Lambeth and of Oxford, that is among us. In fact this maxim of Rome could be true only when it was useless as an auxiliary in argument; for when it is true of any system of principles, then manifestly, there is no opposer of them remaining, with whom to argue; the system is of course every where prevalent. Under the only circumstances in which it can be of any

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service: when there are opponents or unbelievers, then by the very terms of the statement, it is false; and its falsehood as applied to Romanism in every age, is proclaimed by the most notorious features of her history; by not one but thousands of struggling and martyred opponents; by Donatists, Arians, Paulicians, Albigenses, Lollards, Hussites, Wickliffites, Lutherans, at whom she has ever arbitrarily hurled the charge of heresy, and with whom she has had a perpetual struggle for existence; by Vigilantius, Berenger, Wickliff, Huss, Zuingle, Luther, Calvin, Knox, and Cranmer; by the fierce anathemas with which even her addresses to Almighty God are bespotted; by her crusades, her inquisitions, and her auto-da-fes; by almost every peculiar characteristic of her progress from its beginning until now. Owing her pre-eminence over Jerusalem, the metropolitan church of the apostles, where an apostolic synod was held; over Antioch, where the Christian name originated; over Alexandria, and over Constantinople, to the wane and sad decay of the nations of which those cities were capitals; to the civil grandeur which the throne of the heathen Cæsars had imparted to the ancient and renowned city of Rome; to the famous boon of Constantine to Sylvester — if indeed that itself is not a forgery; — to the consequences of a quarrel between the tyrant Phocas and the bishop of his civil metropolis; to the wheedling of Charlemagne by means of the pretended deed and example of Constantine; to the inordinate and unscrupulous ambition of Hildebrand; (*Dowling*, pp. 44, 174, 184, 246) to the intrigues of courts; the eloquence of gold; the prowess of armies; the favours of emperors; to every circumstance which may define a progress to power by carnal instruments and means; to none which ordinarily characterize the progress of mighty truth in the hearts of men; she was still rarely acknowledged any thing like universally even in Europe, except when the cells of her inquisitions were crowded with martyrs to conscience, or when her armies had produced solitude in some smouldering province, and called it peace; and she still continues to bribe, to anathematize, to send and receive temporal ambassadors; to bear about the metal keys of St. Peter; to wear a crown; to muster an army of soldiers, and to call herself the Catholic church of Christ!

Another point, nearly akin to the foregoing, in regard to which the same plan of caricature has been as signally put in execution, is the papist expedient concerning the Rule of Faith. It is a short task to find in the Bible the right guaranteed to every individual, to go to the Law and to the Testimony, for himself concerning himself, in all matters of faith and conscience. The duty of searching the scriptures is expressly enjoined; a congregation of people are unequivocally praised for the daily exercise of private judgment, in comparing even apostolic preaching with the Bible; there is a case mentioned where the person must (comparatively) hate father and mother, husband or wife, brothers and sisters, to obey the word of God, speaking in his own conscience; and the whole evangelical system, with its individual responsibility, its direct intercourse between individual souls and God, and its distribution of personal rewards and punishments, has the right and the duty of

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private judgment, for its foundation, a foundation most honourable to God, because it recognizes His word as an intelligible book, adapted to illuminate the human mind, not as a bundle of enigmas, a wizard's lamp, whose various and many coloured rays are more confounding than darkness itself. But according to Rome, the inspired writers are obscure philosophers, whose words and thoughts cannot safely be entrusted to man, lest, as says the immaculate Council of Trent, "his temerity should cause more evil than good to arise from it;" for not Matthew, nor Paul, nor Luke, nor John, nor even Prince Peter himself, inspired by the Spirit of God, has been able to bring his words down to men's business and their bosoms with sufficient clearness, nor "to paint out and describe with a solid and treatable smoothness," the doctrines which God addresses to human souls, without the infallible decrees of Popes and Councils, the authoritative judgments of Bellarmine and Baronius, and the luminous sentences of the Fathers, in his aid. She claims that the living oracles speak in her favour; but their voice is dangerous, without her infallible interpretation upon it; she must be the oracle of oracles, interpreter of the Interpreter's house, revealer of Revelation, corrector of the proof-sheets of the Divine Spirit, or else, (more cowardly than Philip of Macedon himself, who bribed the oracle to Philippine, but placed no perpetual guard around the pythoness) she will neither hear, nor allow to be heard the testimony of those oracles; if it can be prevented, not only by her claims of infallible interpretation but by declaring a loose, inferior translation of the Bible to be authoritative; by inserting into the sacred canon, books containing weak and silly things, and making no pretensions to inspiration; by mangling the sacred text itself; by appending to it notes and comments obviously incongruous with its meaning, and sometimes even flatly contradictory to it; and actually in one of her decrees, (that which forbids wine to laymen at communion,) where the knot cannot be untied by legerdemain, but must of necessity be cut, she declares that she so decrees, notwithstanding (non obstante) the different teachings of scripture. And still, after all this moving of heaven and earth to drown the testimony of the scriptures against herself, and to make them Romanize if possible, her victims may not enjoy, unlicensed by authority, even the ruined image of the word of God which she abides by. This is Rome's substitute for that mental freedom, which is one of the best gifts of the Spirit of the Lord; and for that personal responsibility to Himself, under which the revealed will of the Creator lays his creature, man. And yet she cannot make a solitary aggressive movement, even so far as to proselyte and pervert one poor, sliding Puseyite, without fairly abandoning her principles, and appealing to his private judgment, between herself and her sister of Lambeth and Oxford, concerning the true bearing of those dim medieval rays of evidence in which they both profess to bask. Her logic is not locomotive at all. It is a wheel upon a fixed axle, ever returning upon itself. She can argue with no one out of her own pale, without becoming involved in self-contradiction; with her weapons, no warfare can safely be waged, except upon men already dead; her first principles beg every important point; her reasonings must meet with previous unquestioning faith, before they become at all conclusive. When

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Dr. Wiseman and Dr. Brownson spread their nets, they must either appeal to the individual judgment of the unhappy persons whom they find floundering in patristic darkness, or else they must find themselves in the less eligible and comfortable predicament (but for the oblivion of the means which success produces,) of asking them to believe that Rome is the true church, because Rome says she is the true church; and when the scriptures are alluded to, preferring the still farther, and equally reasonable request, that Rome be permitted infallibly to interpret the scriptures, so as not to interfere with her claims. The jugglery is perfect, when Cardinal Bellarmine tells the world that if the Pope should enjoin vice and prohibit virtue "we ought to believe vices to be good and virtues evil." The prince of the powers of the air caricatured the voice of God with the mutterings and ravings of Delphi and Dodona, in earlier times; can we avoid the perception of his handiwork in this caricature of the later times?

Many other points in her system appear to have been managed on the same plan; the development of which would require more space than is left for the present article. As she caricatures the truth, so also does she its application to the human heart; and in the Romish baptizer, as he stands at the font, with his exorcisms and signs of the cross administering, as the only regeneration which his communion knows, one of those sacraments of the new law, as she calls them, which he is accursed who does not admit "to contain and confer the grace which they signify," we behold what we can hardly view otherwise than as a mimic and ape of the Spirit of God, pretending to exhibit in visible and tangible form, that awful mystery of regeneration, which the Saviour declared, man could no more intelligibly explain, than he could open the mysteries of the invisible winds.

The whole scheme is not only preposterous, but there is about it something uncouth and satyr-like, reminding us of the lurid scene in the witch's laboratory in the Faust, where a magic mirror is set before the eyes of the mortal, for purposes of delusion, and a draught of liquid flame given him, that

"With this drink, what'er she be
He may in her a Helen see."

And there is in it a coherency of plan from age to age, a consistency and unity of purpose, extending over scores of the life-times of men which are of too great grasp and size, to be attributed merely to human ingenuity. In addition to the well known passages, in the Thessalonians, concerning the "man of sin," and in the Apocalypse, concerning the doomed city on seven hills, there is also a remarkable passage of scripture in the Second Corinthians, in which the Spirit of God, speaking by St. Paul, saw and spoke of a systematic caricature of the church of Christ, then commencing, by false apostles and deceitful workers, transforming themselves, in appearance, into ministers of

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righteousness and apostles of Christ; and declared it not to be a wonderful thing since Satan himself, the leader of the party, and the head of the mimic church, had succeeded in accomplishing the more difficult transformation of himself into the form of an angel of light—the practicability of the inferior and less difficult work being proven by the actual accomplishment of the superior and more difficult. By the same reasoning there is no ground for incredulity as to the issue of a complete series of coinage from the same mint—a perfect anti-church—a complete ecclesiastical organization, with any necessary multiplicity of ranks and orders of ministry, with a ritual more imposing and more burdensome than the Jewish; a superstition grosser and more impenetrable than the heathen, yet having the name of Christ and the language of religion ever in its mouth. And for the deliverance of the vitals of the world, from this worse than the vulture of the Promethean fable, in unceasing, unresting warfare with every weapon of truth, we have prayerfully to look to the “wise and holy bounding and governing” of that providence of God, which is of a power above that of the evil Prince who wrought this system, and to the going forth of the residue of the Spirit from him, to turn the hearts of the deluded nations to the Lord Jesus.¹

History of Romanism, from the earliest corruptions of Christianity to the present time, &c. By John Dowling, A. M., Pastor of the Berean church, New York. New York: Edward Walker, 114 Fulton Street. Sixth edition, 671.

¹ “Review of History of Romanism, from the Earliest Corruptions of Christianity to the Present Time, &c. by John Dowling”. (1847). *The Biblical Repertory and Princeton Review*, 19(1–4), 196–211.