
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

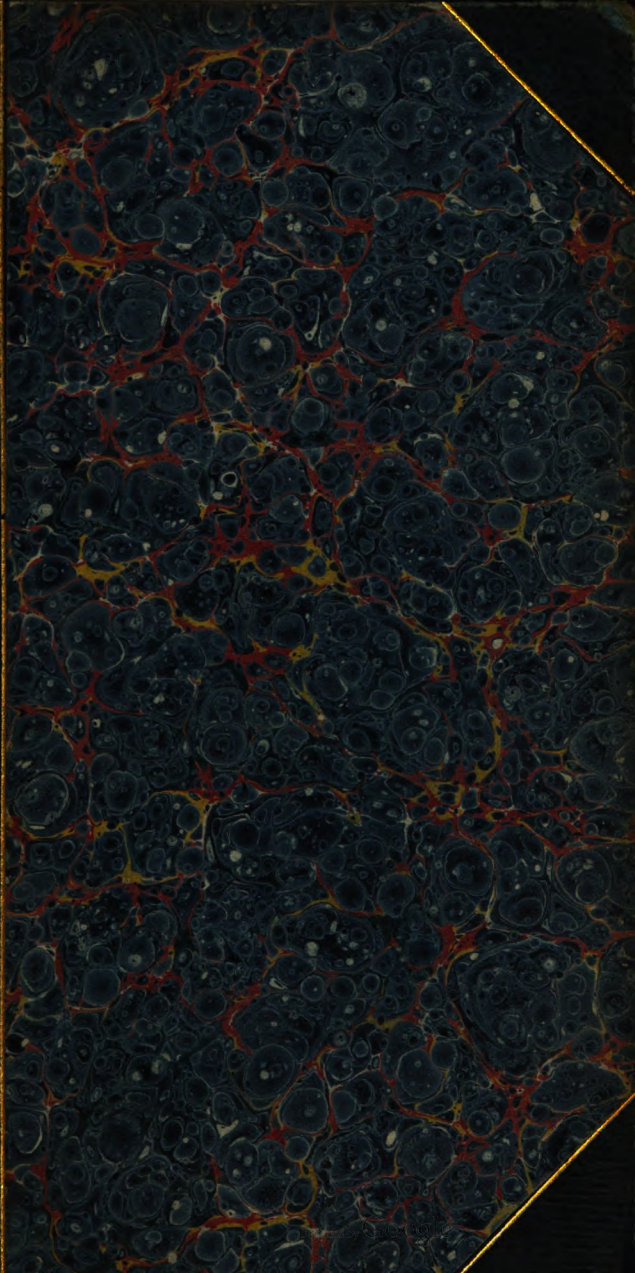
Google[™] books

<https://books.google.com>



3939

aaa 62





3939.aaa.62.

H. Rhind, Esq. 692



TO PROTESTANTS

ROMAN CATHOLICS, OF CHEADLE, ALTON, AND THE NEIGHBOURHOOD.

THOSE of you, my friends, who attended the discussions at Cheadle, heard the Roman Catholic Speaker say, that all the Catechisms and Books, that the Protestants quoted from, were false, and printed by the Reformation Society. Now this was easily said, but never can be proved; because, *were it possible to prove it, would not the Roman Catholics do so directly? would they not find, at the least, one book, and say, here, this book is a false copy, printed by the Reformation Society?* but no: they *never have, and never can, produce one.* But, if the Roman Catholic advocate said that they were all false, and they all happen to be true, what does it prove?—why, that either he or his Church are ashamed of their own books. But, before I close this, I shall

quote a few passages from different Authorities; and, if the Priests, of the Church of Rome, cannot contradict them, it will be your duty, your solemn duty, Roman Catholics, in the sight of God, to compare them with Scripture; and, if you find them false to that standard, inasmuch as you are told to "to prove all things, and hold fast that which is good,"—you will be bound, let what will be the consequence, to leave the Church of Rome; as the awakened man leaves the House, which is already being swallowed up by the devouring flame. For, if the Lord Jesus should come, in the clouds of Glory, to night, and you were found worshipping a Wafer instead of Him—or believing in your own merits being mixed with His, in your salvation, how awful the thought, that he would swear, in his wrath, that you should not enter into his rest.

The first book, I shall quote from, is **DR. DOYLE'S** "Abridgment of Christian Doctrine, published by COYNE, Dublin,"—but, before I give this, I shall prefix one passage from Scripture, taken from the Roman Catholic Version; and, if this be true—then the Church of Rome comes under the judgment therein set forth—"For I testify to every one that heareth the words of the Prophecy of this Book—If any man shall add to these things, God shall add unto

“him the plagues written in this book ; and if
 “any man shall take away from the words of
 “the prophecy of this book, God shall take
 “away his part, out of the book of Life, and
 “out of the holy city, and from the things
 “that are written in this book.” Rev. xxii c.
 18—19 y. Now, friends, keep your testa-
 ment before you, and examine the following
 extract by it ; see page 50.

QUEST. “Is it lawful to honour the Angels
 “and Saints?”

ANS. “It is with Dulia, an inferior honour
 “proportioned to their excellency which they
 “have from God ; It is God we honour in
 “them.”

QUEST. “How prove you that?”

ANS. “First, out of Joshua, v. c. 14—15
 “v. where Joshua did it ; “I am Prince of
 “the host of the Lord,” said the Angel to
 Joshua ; “and Joshua fell flat on the ground,
 “and adoring said, what saith my Lord to his
 “servant?”—Why did not DR DOYLE add the
 other portion, which says, “Loose thy shoe
 “from off thy feet ; for the place, whereon
 “thou standest, is holy ground.”—this would
 have proved that the prince of the Lord’s
 hosts was no Angel, but the same with Him
 who had spoken, from the burning Bush,
 as follows : “And he said, come not nigh
 “hither, put off thy shoes from thy feet ;
 “for the place, whereon thou standest, is

“holy ground. And he said, I am the God
 “of thy Father, the God of Abraham, the
 “God of Isaac, and the God of Jacob; and
 “Moses hid his face, for he durst not look
 “on God.” Exodus, iii c. 5—6 v. Could
 Joshua doubt, then, who this great Captain
 was? No: he *could not*, he *did not*; *there-*
fore it is that he describes him, in the next
 verse but one, thus: “And the Lord said
 “unto Joshua,”—that is, the same person,
 who spoke before; and, that you may know
 that this title, of the leader of an Army, is
 sometimes taken by God, see II Chronicles,
 xiii c. 12 v. where God is called “the Cap-
 “tain of his people.” Hebrews ii c. 10 v.
 “The Captain of our salvation.” Isaiah
 lv c. 5 v. “A leader and commander of the
 “people.” Rev. xix c. 14 v. “And the an-
 “gies, that were in heaven, followed him,”
 who is called, in the xvth verse, “King of
 “Kings, and Lord of Lords.”

From these verses, I think, I have proved
 that the prince, of the Lord of hosts, was
 the Lord the Saviour; and that, had the
 Catechism quoted all the passage, and re-
 ferred to Exodus—it would have proved it
 —but I pass on to the next passage. Still,
 in answer to the question, “How prove you
 “that it is lawful to worship Angels and
 “Saints? Secondly, Rev. xxii c. 8 v. where
 “St. John did it (though the Angel had, once

“before, willed him *not* to do it, on account “of his Apostolic dignity) c. xix. v. 10 “And “I fell down” saith he, “to worship before “the feet of the Angel who shewed me these “things.” But why did not DR. DOYLE add the remaining passage—“And he said to “me, see thou do it not, for I am thy fellow “servant, and of thy brethren the prophets, “and of them that keep the words of this “prophecy of this book. *Adore God?*” Now I ask any honest minded man—If this conduct of the Roman Catholic Bishop was not directly calculated to say No, where God said Yes, and to say Yes, where God said No? Where did the Bishop learn that the Angel only told John not to do it on account of his Apostolical dignity? Did not he forbid him the second time? Did not he charge him not to do it? Did he not tell him that God was the only object of adoration? John could not have taken the Angel for the Lord; for he told him he was a servant. This Catechism, of DR. DOYLE, then, leaves all its readers under the impression that John did a right thing to worship the Angel, and that they ought to follow him. But the Scripture tells you he did a wrong thing; and you ought *not* to follow him.—This Catechism, of DR. DOYLE, leads you to believe that Joshua did a right thing to worship the prince of the Lord’s hosts, be-

cause he was an Angel—the Scriptures tell you Joshua did a right thing, because the prince of the Lord's hosts was the Lord of Angels, the God of Abraham, the God of Isaac, and the God of Jacob. The Angel, in the Revelations, said "Adore, God." The prince of the Lord's hosts *received the adoration offered*, and told Joshua that the very ground he stood on was holy: therefore the prince of the Lord's hosts was God. But and if the Church of Rome has erred in this application of the Scripture, where is her infallibility, her unity?

I have given you, then, two proofs how the Church of Rome has taken from God's word. I will now shew you how *she has added to it*—see Abridgment of Christian Doctrine, page 114, the question is asked; and a very singular one it is,

QUEST. "How is sin divided?"

ANS. "Into mortal and venial."

QUEST. "What is mortal sin?"

ANS. "Any great offence against the Law of God, and is so called, because it kills the soul, and robs it of the spiritual life of grace."

QUEST. "What is venial sin?"

ANS. "A small, a very pardonable, offence against God or our neighbour."

One word here—you see that the Bishop gives you no proof from Scripture, no attempt at it. *No: he could not: for the*

Scripture speaks of sin as being "the transgression of the Law." See, also, the following Scriptures, Galat. iii c. 10 v.—Rom. vi c. 23 v—but to proceed:—

QUEST. "How do you prove that some sins are mortal?"

ANS. "First out of Rom. vi c. 23 v. For "the stipend of sin is death." "And what fruit had ye, then, in those things in which ye are now ashamed."

Now mark this, my friends: It does not say the stipend of *mortal sin*, but the stipend of *sin*, is death; and our blessed Saviour, who, being the God who gave the law, knew what sin was, said that the glance of the lustful eye was adultery; and that the thought of anger was murder—but let us proceed to the next answer:

"Secondly, out of Wisdom, xvi c. 14 v. "For man, by malice, killeth his own soul;" "and out of Ezekiel xviii c. 4 v. "The soul, that sinneth, the same shall die."—Now, the first of these quotations is from a book which, Roman Catholics know, the Jews, who had the keeping of the old Testament, never acknowledged to have come from God: but, even if it were true, it makes nothing for the question; because it still talks of sin—and so, in the last passage from Ezekiel, it only proves that the *sinner* shall die; and St. James, ii c. 10 v. says,

though a man "keep the whole law, and "yet offend but in one point, he is become "guilty of all." We have seen, then, from the Scriptures already quoted, that DR. DOYLE has not got on a step in the proof; no: nor, if he kept to the letter of the word, would he ever do so; therefore he has the temerity to *add to God's word*. For I put it to any honest, simple hearted, man—if he would not think that *mortal* was in the text about to be quoted? The question is put page 114.—

QUEST. "How do you prove that some "sins are venial?"

ANS. "First out of St. John's 1st Epis. "i c. 8 v. where, speaking of such as walk in "the light, and are cleansed from all *mortal* "sin by the blood of Christ, he adds, if we "will say we have not sin, we seduce our- "selves, the truth is not in us?" Now, what right had DR. DOYLE to put in the word *mortal* there? How awful is his responsibility! to take from, and add to, God's word.

Roman Catholics, be no longer deceived; but take and examine your Catechisms; and those things, contained therein, which you cannot prove by Scripture, *reject*.

Before I close, I must quote a little more, from DR. DOYLE, the creed of POPE PIUS the fourth, and also the Catechism of the Council of Trent, relative to the opinion

that the Church of Rome holds concerning those who are not Roman Catholics; and I challenge all the Roman Catholics, that read this, to disprove that the Church of Rome, in the Council of Trent, pronounces a curse upon every man who rejects transubstantiation—who rejects the Apocrypha; who says that marriage is not a sacrament; and, indeed, in most of the things we differ in, we lie under her curse; and it is a known truth, that this Council (who spake, as they say, with the voice of God) closed its last sitting by cursing all heretics: For, after having pronounced a blessing upon all Bishops present, the President said, and let all heretics be accursed! And all the Council, Cardinals, Archbishops, Bishops, Abbots, &c., said “let them be accursed, let them be accursed.”—Can the Priests, of the Romish Church, deny this?—but to bring the matter a little closer—let us look at the Catechism of the Council of Trent, a book which is the manual of Instruction for the Roman: see page 96.* Where you will see the place we hold in the view of this mother and mistress of all churches, as the Roman Church arrogantly styles herself—speaking of those *without her communion*, she says, “Hence

* Donovan's translation, printed by Fold and Son, and published by Coxne, Dublin, 1829.

"there are but three classes of persons exclu-
 "ded from her pale, Infidels, Heretics, and
 "Schismatic and excommunicated persons;
 "Infidels, because they never belonged to,
 "and never knew, the Church; and were never
 "made partakers of any of her Sacraments.
 "Heretics and Schismatics, because they have
 "separated from the Church, and belong to
 "her, only as *deserters belong to the army*
 "from which they have deserted—*It is not,*
 "*however, to be denied that they are still*
 "*subject to the jurisdiction of the Church,*
 "*inasmuch as they are liable to have judgment*
 "*passed on their opinions,—to be visited with*
 "*Spiritual punishments, and denounced with*
 "*Anathema.*" Now, just look, and read this
 over again; and see, my Protestant friends,
 your picture and your condition; and be
 thankful that, though *esteemed deserters*, yet
 the Anathema, of this apostate Church,
 can no more hurt you than the threat of the
 Chinese Emperor from the midst of his city.

MR. ARMSTRONG told you not to believe
 the Roman Catholic books; and what will
 you say, when I tell you that the Latin
 copy, of this Catechism, was even not quite
 so gentle as this; but spoke of *punishment*
*without any word *spiritual to it:* and this

* This word was not in the original: it was added
 just to suit a Protestant Country.

Cranmer, and Ridley, and Latimer, and Hooper, knew; whose bodies were given to the burning flame, because they were, just what you are, *deserters*; and because, *then*, the Roman Catholic Church had power; and their Bishops, with their Crosiers in their hands, condemned Men and Women to the flames, for not believing the Idolatry of the Mass. The Priests, of Rome, say that Protestants have persecuted—they *have*, and shame be upon them for it—it *was contrary to their principles*. Protestants say that the Priests of Rome have persecuted; and *they* cannot say *shame*, for they did it *in accordance with their principles*—The early Protestants persecuted; but, then, they had been Roman Catholics, and had been familiar with persecution; but each successive year saw them more merciful: and, the more the word of God spread, the more benign did Protestants become.—The requiem, of Popery, in this Country, had its first note in the dying song of the Martyrs in the reign of the bloody Mary—and the accursed fire was yet raging, when she was summoned before her God, —“*drunk with the blood of the saints*”—but, to substantiate the charge that persecution is a part of the Romish policy, I will quote from her Great Lateran Council, which no Priest, of Rome, can deny to be true. In

the 8th Session she says "That the secular powers shall be admonished, and, if necessary, be compelled, by Ecclesiastical censures, to make oath that they will, to the utmost of their power, strive to exterminate, from their territory, all Heretics declared to be so by the Church." And again, "Those, whom the Church condemns as Heretics, are to be delivered over to the secular power, to be punished in the manner that is due." *What that manner is, I need hardly remind my readers, says an invaluable writer on this subject: it was death, death in its most appalling form; death by burning—this accursed sentence was the invention of the Church of Rome; its Canons recognize it—those Canons to which Councils refer: and the Creed, of POPE PIUS the fourth, has recognized it. "I also profess, and, without any hesitation, receive, all other things, delivered, and defined, and declared, by the holy Canons, and general Councils." Every Priest is bound to believe this: every Priest is bound to teach it.*

I now come to the last book I shall quote on this occasion, DR. DOYLE's Catechism; as you may learn, from that, the opinions which Roman Catholic children are taught to have of Protestants. see page 46.

QUEST. "How do you prove it a great sin to go to Church with Heretics?"

ANS. "Because, by so doing, we outwardly deny *our* faith, and profess *their* false faith, *at least in our Country*, where going to Church is, by the laws of the land, made a distinctive sign between them and "us." Here, then, there can be no mistake: we are deemed, by them, to be Heretics to all intents and purposes; and the going to Church, with us, is called a great sin, that is a mortal sin; but the punishment, due to mortal sin, is Hell: therefore DR. DOYLE says—to go to Church, with a Protestant, is to make a man liable to Hell: It is impossible to get out of this reasoning. I will, next, shew you the company the Bishop places you in; which, I think, may a little surprise you: see page 18.

QUEST. "Who are those that are not to be accounted members of the Church."

ANS. "All such as are not in the unity of the Church by a most *firm belief* in her doctrine; as *Jews, Turks, and Heretics.*"

Can any one, after this, doubt whether the Roman Catholic is not, systematically, taught to despise the Protestants, when he first shews that, even for a Roman Catholic to go to Church with a Protestant, is a mortal sin; and that the Protestant himself is classed with the unbelieving Jew and Turk. Is it not, then, a mockery for that Church ever to call us Christian brethren?

To close these remarks, I will now tell you, and this also from her own books, the place to which the Church of Rome consigns all those who are not her members: see *Pope Pius's Creed*; where, after having stated its doctrines at large, it says, "This is the true Catholic faith, out of which no one can be saved."

But, it may be added, the man, who protests against it, that is the Protestant, who is a Heretic, *must be out of it*; therefore the Protestant cannot be saved.

Roman Catholics, this is the doctrine of your Church; and, if you do not believe it, you are no Roman Catholics; for mind, it is a *most firm belief*, that goes for membership in her. Oh, then, flee from this Babylon, this Mystery of Iniquity—flee from her, lest you perish in her destruction.

Protestants, be warned! *let nothing tempt* you to trifle with this awful apostacy—on no account send your poor children to Popish schools, lest the thought thereof embitter your dying bed. The souls of your children are delivered to your care—surely, you have Protestant Schools—put them, at once, to *them*—let nothing hinder this—the time is short—death is hastening on—act as in God's sight, and do as you would be done by—pity your poor Roman Catholic neighbours; be kind to them; pray for

them. Pray that they may be delivered from their Priests who deceive them—shew them that the man, whose only hope is in the death and resurrection of the Lord Jesus, is animated by the Spirit of God, the Spirit of Mercy—shew them that you are one with Christ, and delight to go about doing good—shew, in fine, that you are actuated only by that pure and holy principle, which never can rest happy, whilst it sees immortal souls in danger of everlasting woe ; and oh ! reiterate the Angel's cry to them, "Come out of her—Come out of her, my people, " that ye be not partaker with her plagues." see Rev. xviii c. 4 v.

W. G. RHIND.

N. B.—The broad sheet, containing Extracts from the Roman Catholic Missal &c., was published by J. H. McGUIRE : That, on the Hostility of the Church of Rome to the Word of God, by the Rev. N. ARMSTRONG.

Horn and Son, Printers, Cheadle.

20MA64

