

**A COMPLETE VIEW OF PUSEYISM,
EXHIBITING FROM ITS OWN WRITINGS,
ITS TWENTY-TWO
TENETS, WITH A CAREFUL REFUTATION
OF EACH TENET. ALSO, AN EXPOSURE
OF THEIR TENDENCIES**

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A Complete View of Puseyism, Exhibiting from Its Own Writings, Its Twenty-Two Tenets, with a Careful Refutation of Each Tenet. Also, an Exposure of Their Tendencies by R. Weaver

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R. WEAVER

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ALSO,

An Exposure of their Tendencies;

VIZ.

TO EXALT UNDULY THE POWER OF THE CLERGY;

TO ENSLAVE THE MINDS OF THE PEOPLE;

TO PROPAGATE A SPURIOUS RELIGION;

TO DELUDE AND DESTROY SOULS.

THE SUBJECT SO TREATED AS TO INVOLVE

THE SCRIPTURE DOCTRINE

OF THE CHURCH—OF UNIFORMITY IN RELIGION—OF JUSTIFICATION—

OF REGENERATION—OF SANCTIFICATION—OF BAPTISM—

AND OF THE LORD'S SUPPER.

“Magna est veritas et prævalebit.”

BY R. WEAVER,

AUTHOR OF “THE RECONCILER,” “THE PAGAN ALTAR,” “MONUMENTA ANTIQUA,”
ETC. ETC.



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ADVERTISEMENT.

NUMEROUS as the publications have been on the subject of Puseyism, the writer of the following sheets cannot but think notwithstanding, that a work which might give a *complete*, and, at the same time, a *detailed* view of it—which might separately and distinctly refute its several tenets, and which might expose to full view their dangerous consequences, must be a desideratum in the present day; and he has therefore ventured to make an attempt at such a work. Conceiving, also, that the proper way of dispelling the darkness of error, is to introduce the light of truth, he has adopted such method; and hence, in many of the leading subjects discussed, he has stated, in

the first place, with all the clearness of which he was capable, the true Scripture doctrine on such subject; and, throughout, he has endeavoured to write in the spirit enjoined, by the apostle Paul, upon the Ephesian church, when he says, "Speaking the truth in love."

The Table of Contents presenting to the reader the plan of the work, the author deems it unnecessary to say any more than to express his sincere desire that "The Father of lights" may shed the light of truth upon the mind of every reader!

VIEW OF PUSEYISM BY THE BISHOP OF CALCUTTA.

"It is to me a matter of surprise and shame, that, in the nineteenth century, we should have the fundamental position of the whole system of Popery virtually reasserted in the bosom of that very Church which was reformed so determinately three centuries since from this same evil, by the doctrine, and labours, and martyrdom of Cranmer and his fellow-sufferers. What! are we to have all the fond tenets which formerly sprang from the traditions of men, reintroduced, in however modified a form, amongst us? Are we to have a refined transubstantiation; the sacraments, and not faith,

the chief means of salvation ; a confused and uncertain mixture of the merits of Christ and inherent grace, in the matter of justification ; remission of sins and the new creation in Christ Jesus confined, or almost confined, to baptism ; perpetual doubt of pardon to the penitent after that sacrament ; the duty and advantage of self-imposed austerities ; the innocency of prayers for the dead ; and similar tenets and usages, which generate a spirit of bondage, again asserted among us ? And is the paramount authority of the inspired Volume, and the doctrine of the grace of God in our justification by the merits of Jesus Christ, which reposes on that authority, to be again weakened and obscured by such human superadditions, and a new edifice of will-worship, and 'voluntary humility,' and 'the rudiments of the world,' as the apostle speaks, to be created once more, in the place of the simple gospel of a crucified Saviour ?"

VIEW OF IT BY THE BISHOP OF WINCHESTER.

"I cannot but fear the consequences for the character, the efficiency, and the very truth of our Church, if a system of teaching should become extensively popular, which dwells upon the exter-

nal and ritual parts of religious service, whilst it loses sight of their inner meaning and spiritual life; which defaces the brightest glory of the Church by forgetting the continual presence of her Lord; seeming, in effect, to depose him from his rightful pre-eminence . . . which tends to substitute, at least in unholy minds, for the worship in spirit and in truth, the observance of ' days, and months, and times, and years ;' for the cheerful obedience of filial love, an aspect of hesitation, and trouble, and doubt; for the freedom of the gospel, a spirit of bondage . . . which works out salvation indeed with fear and trembling, but without any foretaste of the rest that remaineth for the people of God, and without joy in believing."—*In D' Aubigné's " Geneva and Oxford."*

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