

**ROMANISM AND
RATIONALISM AS
OPPOSED TO
PURE CHRISTIANITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649355693

Romanism and Rationalism as Opposed to Pure Christianity by John Cairns

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN CAIRNS

**ROMANISM AND
RATIONALISM AS
OPPOSED TO
PURE CHRISTIANITY**

ROMANISM AND RATIONALISM
AS OPPOSED TO PURE
CHRISTIANITY.

JOHN CAIRNS, D.D.

Cairns

- 22

ALEXANDER STRAHAN AND CO.

London, 32, Ludgate Hill.
Edinburgh, 35, Hanover Street.
Glasgow, 2, Royal Bank Place.

ROMANISM AND RATIONALISM
AS OPPOSED TO PURE
CHRISTIANITY.



BY

JOHN CAIRNS, D.D.
BERWICK.

NEW YORK
PUBLIC
LIBRARY

ALEXANDER STRAHAN AND CO.
LONDON AND EDINBURGH.

1863.

M&N

PREFACE.

THE following Discourse or Lecture, recently delivered at the instance of kindred Societies, first in Glasgow and then in Edinburgh, is now published at their joint request.¹ Both Societies are made up of the Sons of Ministers of the United Presbyterian Church, who combine chiefly to render help to widows and fatherless children of their own class; and both have been already productive of no small amount of good. Their claims may be pleaded on many grounds, and not least from the services rendered by the ministers of that Church, during its past history, to evangelical religion. Few denominations, it is believed, have hitherto been preserved more free from the extremes of error described in the following Lecture; and as this result, under God, can only be ascribed to Christian teaching, there arises an obligation to remember, in the per-

¹ See Appendix, p. 53.

sons of their relatives, those faithful men who have generally speaking received no superabundant earthly recompense of their labours. If the origin of this publication serve in any degree to attract denominational attention to a needful object, or if the matter of it confirm any reader in those vital truths which are now so rudely assailed from unexpected quarters, the writer will be abundantly rewarded.

In conducting the argument of the Lecture itself, it will be seen that no one author has been selected for special animadversion. It has been judged better to deal in general principles, and to leave the truth to be its own witness.

December 1862.



Take heed, and beware of the leaven of the Pharisees and of the Sadducees.—MATT. xvi. 6.



THE history of the human race, considered as a religious development, is the history of a struggle on the part of Unbelief and Superstition against each other, or against that divine form of religion which is appointed to supplant both. Man is inexplicable, on any system of philosophy which does not afford large room for the working of a religious element in his being; an element which, never long dormant, may at any time awake, and awe into subjection all the other principles of his nature. There cannot be a greater misconception of Christianity than to imagine that for the first time it introduces the religious principle into the history of the race, or the experience of the individual, and invests it with authority. There is a belief in the super-