

**POPERY NOT CATHOLICISM. IN
TWO PARTS. PART FIRST. SIX
LECTURES ON INFALLIBILITY.
PART SECOND. VINDICIÆ LAICÆ**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649676835

Popery Not Catholicism. In Two Parts. Part First. Six Lectures on Infallibility. Part Second.
Vindiciæ Laicæ by B. W. Mathias & W. B. Stewart Mathias

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

B. W. MATHIAS & W. B. STEWART MATHIAS

**POPERY NOT CATHOLICISM. IN
TWO PARTS. PART FIRST. SIX
LECTURES ON INFALLIBILITY.
PART SECOND. VINDICIÆ LAICÆ**

POPERY NOT CATHOLICISM.

IN TWO PARTS.

PART FIRST.

SIX LECTURES ON INFALLIBILITY.

PART SECOND.

VINDICIÆ LAICÆ;

OR,

THE RIGHT OF THE LAITY TO THE UNRESTRICTED READING
OF THE SACRED SCRIPTURES VINDICATED.

BY THE LATE

REV. B. W. MATHIAS, M.A.

CHAPELAIN OF THE BETHESDA, DUBLIN.

EDITED BY THE

REV. W. B. STEWART MATHIAS, B.A.



"And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues."—Rev. xxviii. 4—Douay version.

LONDON: SIMPKIN, MARSHALL & CO., STATIONERS' HALL.
EDINBURGH: OLIVER & BOYD. DUBLIN: S. OLDHAM, SUFFOLK-ST.
LIVERPOOL: EDWARD HOWELL, 6, CHURCH STREET.

1851.

100. 3. 303.

PREFACE.

THE following controversial Lectures, on the Infallibility of the Church of Rome, were delivered in the Bethesda Chapel, Dublin, by the late Rev. B. W. MATHIAS, Chaplain, at a period when the clergy of both Churches in Ireland began to come forward in advocacy of their peculiar tenets. *Discussions* were frequently held, and the public mind was strongly excited on the subject. The deputations from the Hibernian Bible Society rarely visited the Auxiliary Societies throughout the country without their meetings terminating by a *discussion*, commenced by the Roman Catholic priest of the place, or else, by some one put forward by him, the advocate of scriptural truth on such occasion being most generally the clerical member of the deputation. Both Protestants and Romanists felt deeply interested in the results of these controversial campaigns. Many of the latter were led to a serious and scriptural examination of the doctrines of their Church; and *not a few* members of that communion regularly visited the revered author of these discourses for his advice and instruction; and many, both priests and private individuals, through his instrumentality, were led to forsake, from conviction, the soul-destroying errors of Romanism, and embrace the pure religion of the unadulterated gospel of Christ.

The Editor has taken no further liberties with

these lectures than was absolutely necessary, in order to render them fit to meet the public eye. As they were delivered at intervals of a fortnight or a month, recapitulations and repetitions unavoidably occurred, these have been omitted; and some expressions, which might, perhaps, be used with effect in the pulpit, have been changed for others, similar in meaning, but more suitable for a printed discourse. A few notes have been added.

The essay, entitled "Vindiciæ Laicæ," was originally published in the form of a pamphlet, in the year 1827, and is reprinted, *verbatim*, from the copy in the Editor's possession.

The immediate cause of the present publication is the recent aggression of the Bishop of Rome, which renders it necessary that Protestants should have the arguments in favour of the truth placed fully and fairly before them.

The Editor presents this volume to the public with respectful confidence, as being the production of a late eminent servant of God, who has been well styled the Father of the Church in Ireland.

The earnest prayer of the Editor is, that the great Head of the Church may be pleased to accept this little work, and condescend to follow it with His blessing, for the maintenance of truth, and the exposure of error.

LIVERPOOL, January, 1851.

N.B.—*All* passages of importance are given according to the Douay version.

CONTENTS.

SERMON I.

Introductory to the course—Object of Sermon I.—Meaning of the word “prove”—What is the test—1st decree of the Council of Trent—Passages of Scripture to prove the *written word* the test—I. The Old Testament—II. The New Testament—How the test is to be received—In what manner and frame of mind to be read—Admonition of the text important—Address of Christ to the Church of Ephesus—St. Peter, 1 Ep. iii. 15—Why necessary to examine and believe the Scriptures—Important and alarming passages, Ezekiel iii. 17, Matthew xv. 13, 14—Conclusion.

SERMON II.

Difficulty in ascertaining the doctrines of the Church of Rome—Infallibility has never been defined—Church of Rome claims it for herself exclusively—Strong presumptions against the claim—Exact seat of infallibility uncertain—Viewed as placed in the Pope—No infallibility in the Jewish Church—Impeccability required—Meaning of the word Church—God has given infallibility—Where—Objection noticed—Conclusion.

SERMON III.

Claim of infallibility considered in two points of view—I. As a question of right—Scripture proofs for that doctrine examined—Method of interpreting those passages by the advocates of infallibility—Deut. xvii. 8—13, proves too much—“Table of references”—Isaiah lix. 20, 21, considered—Four principal passages in New Testament relied on by advocates of infallibility—1 Tim. iii. 15, Matt. xxviii. 20, xviii. 17, xvi. 18, examined—Two points for consideration; I. Whether Christ spoke of Peter's person; or, II. of Peter's confession—Romish tradition concerning St. Peter—Had two lines of successors—Which inherited his infallibility?—Questions to be answered before the claim can be acknowledged—Opinion of the fathers respecting the words, “Thou art Peter,” &c.—Gildas.

SERMON IV.

Claim for infallibility considered in the second point of view, as a question of fact—Primitive Church unacquainted with the grant—Easter controversy—Anicetus and Polycarp—Victor and the Eastern Churches—Extent of excommunication—Controversy respecting the rebaptism of the *Lapsed*—Stephen, Cyprian, and the African bishops—First general council of Nice—Difference of opinion respecting the exact position of infallibility—As to *what* it is, and as to *where* it is—Unity the boast of Rome—Four opinions as to what infallibility is, and four as to where it is.

SERMON V.

Four opinions respecting the seat of infallibility examined—*1st opinion.* It is in the Pope—Facts in opposition to this—Council of Pisa—Council of Constance—Instances of Popes contradicting and cursing popes—title of universal bishop—Popes have been heretics—*2d opinion.* Infallibility is seated in a council—Difference of opinion as to *when* councils exert their infallibility—Two points necessary to constitute a council infallible—Council of Trent—Remarks on the infallibility of councils—Conclusion.

SERMON VI.

3rd opinion. Infallibility seated in pope and general council—Difficulty respecting what is meant by a general council—Pope Gregory VII.—Sacredness of oaths in Scripture—Decree of iii. Lateran council, canon 16. respecting oaths—John Huss and the council of Constance—Council of Constance decided that a council is above a pope—Fifth Lateran council decreed the contrary—*4th opinion.* Infallibility exists when the Church representative agrees with the Church diffusive—Rome boasts that she is unchanged and unchangeable—Facts to show the contrary—Church of Rome at one period rejected the Epistle to the Hebrews—Reason for so doing—Four authentic documents, all written within the first two centuries, showing what were the doctrines of the Church of Rome at that period—Conclusion.

SERMON I.

1 THESSALONIANS V. 21.

“ Prove all things : hold fast that which is good.”

THE Apostle Paul wrote his epistles to the Thessalonians under very peculiar and interesting circumstances. He had planted a church in Thessalonica, where he met with severe persecution, insomuch that he was compelled to leave it after a very short stay ; but his heart was deeply impressed with affectionate interest for those whom he had left behind as the fruit of his ministry, and to whom the word of the Lord had been blessed. “ For,” as the apostle writes in the first chapter of this epistle, “ our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness.”*

In the course of his progress, after leaving Thessalonica, he sent there Timothy, his companion, and “ fellow-labourer in the gospel of Christ,” in order “ to establish them, and comfort them concerning their faith.” It was on that occasion that this epistle was written.

I have selected the passage, which constitutes my text, for the purpose of making a few observations introductory to a series of discourses, which, if it please God, I intend delivering on doctrines at issue between us and our brethren of the Church of Rome. I feel the deepest

* Douay version.

affection for my brethren of that communion, and trust, that in my addresses to any such, whom the providence of God may bring within these sacred walls, I shall not advance any thing which can give them just cause of offence. I contend not with men, but with things. My objection is not to persons, but to principles; and I attack those principles, because I sincerely believe that they are subversive of the purity of religion, and also, because I desire to deliver my countrymen from their baneful influence.

We shall now make a few introductory remarks on the words of our text: "Prove all things: hold fast that which is good." Nearly all the epistles written by St. Paul were *general*, directed not to the clergy exclusively, but to the laity also. In fact, if I wanted to establish the point, I could prove that they were written more generally to the laity than to the clergy; but I shall content myself with proving that they were written as generally.

The apostle wrote three epistles to clergymen, viz. two to Timothy, and one to Titus. All the rest were written to churches, and whatever was written to churches, was written to all the laity composing those churches. You may easily satisfy yourselves on this point, by examining the introduction to the epistles, which were directed to *all* in that place. This is the case with the epistle before us: "Paul, and Sylvanus, and Timothy; to the church of the Thessalonians." In fact, the greater part of it is written, or directed, to the people, particularly the chapter furnishing our text.

In the 12th verse of this chapter, the apostle says: "And we beseech you, brethren, to know them who