

**A CONVERSATION
BETWEEN DOMINIE
AND PATRICK, OR
THE BIBLE VS. PAPACY**

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A Conversation Between Dominie and Patrick, or the Bible vs. Papacy by T. R. Rawson

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T. R. RAWSON

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By
F. R. Rawson.

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DOMINIE AND PATRICK.

CHAPTER I.

THE NAME OF PRIEST.

Patrick—Good morning, Dominie, I hope y'r riv'rance is well, and y'r family.

Dominie—We are so, my neighbor Patrick. But why are you ever calling me Dominie? Am I not as much a *priest* as those who teach your religion?

Patrick—Eh, it is very right, what you say, and you might indeed be a good *priest*, if you had the true doctrine.

Dominie—Do you mean if I only held to what the first preachers taught?

Patrick—Yes, y'r riv'rance, that's my idea altogether, but you are far astray from the *one church*.

Dominie—We are not talking about the church just now. I am only asking why you call your religious teachers, priests, for I have never found that the ministers of the first churches were called so, at all.

Patrick—It may be that you have not got the right bible—very likely you have not yet seen it.

Dominie—I have both the Catholic and Protestant testament, and nothing is said, in either of the two, about priest Matthew, or priest Mark, or Luke, or John, nor priest Paul, or Barnabas, or even priest Peter.

Patrick—But will the Dominie deny that they were priests, all of them?

Dominie—No, I will not deny what is found in the Scriptures, but I am quite sure that the first ministers of the Gospel are not called priests in any of the chapters of the New Testament.

Patrick—I think you will find a place in *our* testament, where it says something like this: "*Is any man sick among you, let him bring in the priests of the church.*"

Dominie—Right glad am I to hear you speak of any thing written in the Scriptures. But I must tell you that the original word used by St. James in this place (5:14) never is translated *priest* by any honest scholar, but *elders*—such as were in the Jewish church from the days of Moses, 1500 years before Christ. The name of priest comes from the word, ἱερευς, as any one knows who reads the Greek.

Patrick—As y'r riv'rance seems to understand it better than myself, will you please tell what names were given to the first teachers?

Dominie—With pleasure, I will. In the epistle to the Ephesians (4:11), we find this record, viz: "And he gave some apostles; and some prophets; and some evangelists, and some pastors and teachers (or doctors)." These five names include all the different ecclesiastical orders, that have been appointed by the Head of the Church, and you see that the name of *priest* is not one of them.

Patrick—Though I am not a great scholar, I am not altogether ignorant, and will never say contrary to my belief. And sure it is clear enough how often priests are spoken of in the Holy Bible.

Dominie—O, yes, Patrick, it is very true that the name of priest is mentioned all along, in both the Old Testament and the New, like this, in the 7th and 8th chapters of Hebrews, viz: "And they truly were many priests, . . . for if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law"

Patrick—Now you have come to it, and—

Dominie—Do you mind the reading? It does not say that these priests, offered according to the Gospel, but

according to the law, which had existed 1500 years before the Christian era, as in Luke, 16:16, "The law and the prophets were until John; since that time the Kingdom of God, is preached, and every man presseth into it."

Patrick—If the Dominie wants to make me believe in anything else, than the church I was brought up to, he might as well give over talking, for I know my creed too well.

Dominie—Truly, you understand your own faith, and this is the very reason why I wish to converse with you, Patrick, neither is it every man that keeps so calm as you do.

Patrick—And was it not the duty of the priests, under the old law, to do just as our clergy do now, under the new law, or the Gospel?

Dominie—By no means, as the law and the Gospel differ widely. This you will see, if we read in Heb. 9:26, where it says of Christ, that he came . . . "to put away sin by the sacrifice of himself;" and in Heb. 10:14, "For by one offering he hath perfected, forever, them that are sanctified." As all sacrifices, therefore, which were offered by the priests, under the old law, came to an end, when Christ offered himself, the special work of the priesthood also came to an end at the same time.

Patrick—You come to the very short conclusion then, that there has been no official ministry, at the altar of sacrifice, since our Lord was crucified, 1859 years ago?

Dominie—Certainly I do, for what is more plain than this 14th verse—"By one offering"—not by two, or ten, but by one offering, he hath perfected the saints, or sanctified ones, and that is all they want.

Patrick—"Perfected, perfected forever," what does that mean. You make it all look very fair for your own side, but I'll never give up the religion of my fathers, before me. I'd like some time to ask you a few questions which it will require a whole head to think out.

Dominie—Very well, but must you go now? Just remember then that as there are no sacrificial offerings

under the Gospel dispensation, so no priests are wanted, your catechism, and all its doctrine of the mass, to the contrary, notwithstanding.

Patrick—I wonder how you come to think about the name of priest at first, I never thought a thing on this subject before. But I'll call to-morrow, perhaps, as I'm not very busy these times.

Dominic—Any day you choose.

Patrick—But you'll have hard work to turn me.

Dominic—These pleasant, neighborly interviews can't hurt us, I hope.

Patrick—Well, good bye.

CHAPTER II.

ON HEARING THE CHURCH.

Dominic—Well, Patrick, we have a pleasant day, and may we meet in Heaven at last.

Patrick—Indeed it would be well, but that is not quite so certain, for Christ established one Church, and he who refuses to hear what she says, will hardly get to Heaven, according to my mind.

Dominic—Oh, I see that you are just as warm for your church as ever—Hear the Church! Just wait a moment, and let me read that chapter in Mathew 18:15, 16, 17—“But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shall gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear then, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican.”

Patrick—And is not that sufficient to convince every Protestant of his errors, and to show him the way of his duty?