

THE CHURCH OF ROME

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649401987

The Church of Rome by Baptist Wriothlesley Noel

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

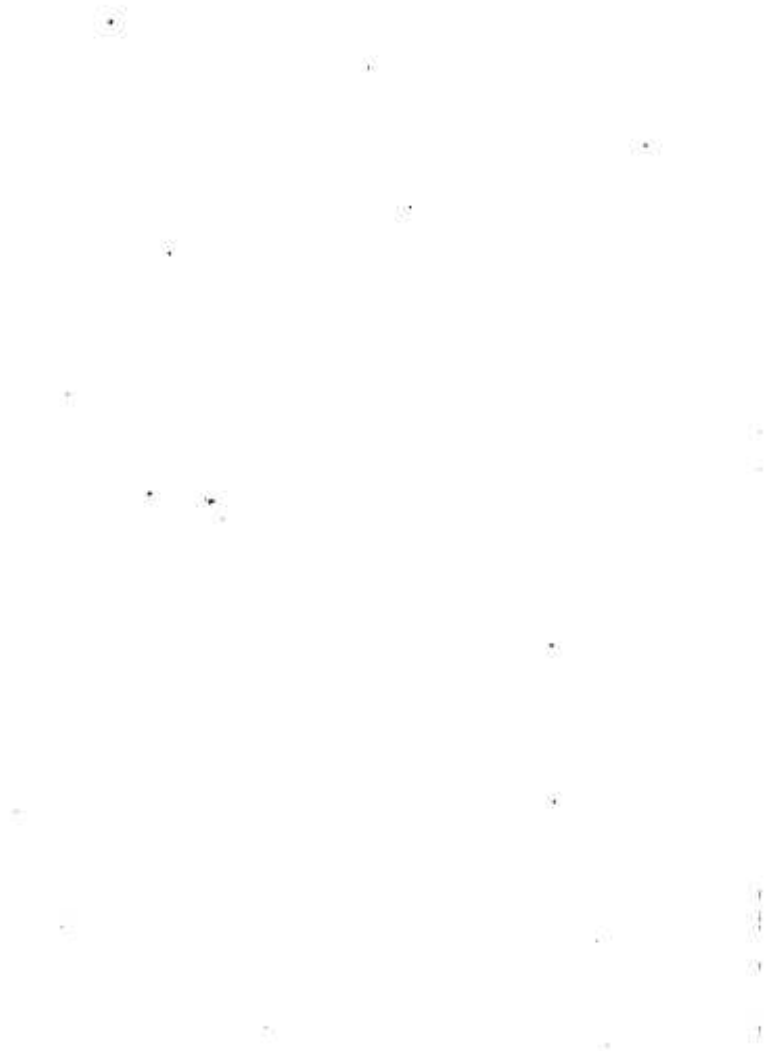
This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this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

www.triestepublishing.com

BAPTIST WRIOTHESLEY NOEL

**THE CHURCH OF
ROME**

THE CHURCH OF ROME.



THE
CHURCH OF ROME.

BY
BAPTIST WRIOTHESLY NOEL, M.A.



"Read not to contradict and confute; nor to believe and take for granted;
nor to find talk and discourse; but to weigh and consider."—LORD BACON.

London:
JAMES NISBET AND CO., 21, BERNERS STREET.

1851.

no. d. 237.

41

42

43

44

45

46

47

48

49

50

51

52

THE
CHURCH OF ROME.

THE Lord Jesus Christ "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 6. For this self-sacrificing love to his people, all the redeemed in heaven exalt him in terms like these: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. v. 12. For this he is worthy of equal gratitude from his disciples on earth: so that they should say with Paul, "Whether we live or die we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. xiv. 8, 9. "We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

The time was when the members of the Church of

Rome did so honour him. But it soon experienced a lamentable deterioration, from which it has never recovered: and instead of glorifying him, it has invented a whole system of doctrines and practices adapted to dishonour him. By these at this day it insults his deity, opposes his offices as Saviour of the church, misrepresents and mutilates the salvation which he has provided, injures his disciples, and honours his enemies. Among its adherents are persons of intelligence and integrity, and some there may be whom God knows to be true believers in Jesus Christ. Of individuals I write not. God is their judge, not I; and gladly will I honour virtue and religion wherever I may find them. But I speak of those doctrines and practices of the Church of Rome in which she glories, and of which the whole world is witness.

I. THE CHURCH OF ROME INSULTS THE LORD JESUS CHRIST BY RAISING MEN AND WOMEN AFTER DEATH TO SHARE IN HIS DIVINE HONOURS.

He was God manifest in the flesh, the fulness of the Godhead dwelling in him bodily; and he is worshipped because he is God. 1 Tim. iii. 16; Col. ii. 9; Heb. i. 3; Ps. xlv. 6; Isaiah ix. 6; John x. 30; i. 1; Acts vii. 59; 2 Cor. xii. 8; 1 Cor. i. 2; John v. 23. But the Almighty will not endure that any creature shall be treated as God. Exod. xx. 3. Is. xlii. 8. When therefore Cornelius fell down at the feet of Peter, though he doubtless intended merely to honour him as a supe-

rior, Peter said, "Stand up; I myself also am a man." Acts x. 25, 26. And when the apostle John, in his humility, fell down at the feet of an angel, though without the thought of rendering him divine honours, the angel, jealous for the glory of God, said, "See thou do it not, for I am thy fellow-servant. . . worship God." Rev. xxii. 8, 9. No disciple of Christ must therefore render even an external act of adoration to a creature. To do so is to detract from his glory, and to give it to another.

But this the Church of Rome has done. "The Synod," says the Council of Trent, "orders all bishops, &c., diligently to teach the faithful that the saints reigning with Christ, *bonum atque utile esse suppliciter eos invocari*,"—it is good and useful to invoke them in a suppliant manner.

Among the saints, the Trent fathers especially honoured the mother of our Lord; of whom their catechism says, "*Quem vere matrem Dei colimus*,"—"whom we worship as truly mother of God." God has declared in his Word that all have sinned, Rom. iii. 13; death has passed upon all men, because all have sinned, Rom. v. 12; judgment has come upon all men to condemnation, Rom. v. 18; in Adam all die, 1 Cor. xv. 22. Hence Mary, the mother of Jesus, as one of a sinful race, and who suffered natural death in consequence, was herself a sinner, deserving eternal death, incapable of reaching heaven by her own merit, redeemed from hell by the death of Jesus, and now in heaven solely