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An improved and desirable farm of excellent land, within half a mile of the South 150 acres of Lot No. 25 in the 6th Con. of the Township of Ops.

120 under cultivation, 30 of which are newly seeded down; the remaining 30 being good pasture land borderng on the of the Scugog River, with dry grassy banks to the water's edge. There are good comfortable buildings thereon, viz: a brick house, frame barn and stable, with a spring well of water thereat. Possession will be given after harvest. Terms of sale easy. For particulars apply to D. HUNTER on the premises or to MARTIN & HOPKINS, Barristers, Lind-

Two 100 Acre Farms For Sale. In the Township of Mariposa.

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Toronto Cattle Market

pand Lambs—Choice, or head about 125 lbs 4 50 head, 100 lbs.

34 to 44 per lb.

The Victoria Warder FRIDAY, JULY 16, 1886.

"Why am I a Protestant?" ERMON BY REV. M. L. PEARSON, LINDSAY,

DELIVERED ON SUNDAY, lith JULY, Text,—"There is one God, and one Mediator, between God and men, the man Christ Jesus."-1st Timothy, 2nd chap.,

In the year 1529 Chas. V. called ouncil at Spires to consider, among other natters, the most effectual method of allaying the religious disputes in consenence of Luther's opposition to the Romish church. At this council it was decreed that in countries where the people had embraced what was called the new religion, they could continue their worship untila general councii should be called, but he allowed to leave the church, and that every doctrine, not sanctioned by

the Reformers cease preaching any, and Church of Rome. Against this decision six Lutheran princes and thirteen deputies of imperial towns entered their protest, and were consequently called Protestants. If there were reasons then for protesting against the assumptions and pretentions of Romanism there is vastly greater reason to-day, and I propose this evening to assign a few of the many reasons why every lover of God and humanity should protest, and that, too, with no bated breath, against her unscriptural claims

1st. I protest against her claim to be onsidered the true church, the church established by Christ and his apostles.

the roman catholic church affirms, was by Christ with authority that he other apostles, was constituted first bishop of Rome, and that the popes are his legitimate successors. Now the patrons of this opinion cannot show by any good authority that Peter was ever in Rome, nor that he was ever a Roman hierarch. The evidence of time the Popes began to abuse it and dis- institutions of the province of Ontario his sojourn in the imperial city is not historical, but is simply traditional. History on the subject for at least a century after his pretended visit is a blank. Not one of the writers in the New Testament gives us a hint of it. Luke, James, John and Paul maintain a profound silence about Peter's popedom. Paul wrote a letter to to the pardoning of sins and the shorten- ies, and in building up our new Dom the church at Rome, and sent salutations ing of the duration of future punishment. to be on our guard against the undermi to Christian friends resident there, but Had these been bestowed gratuitously and insiduous influences which there is no mention of his sending greetings to his holiness Pope Peter I; and from not be so foul a stain upon the history of speak plainly against the course of some Rome he wrote several epistles, in which he speaks of those who were prominent in the church there, but how strange it is that he never once speaks of the sovereign while they continued openly to indulge pontiff. Instead, however, in writing to these the Galatians he says: "But when Peter did not scruple to call these "plenary re-enough protestant schools and colleges was come to Antioch I withstood him to missions of all sins, past, present and fu- this country. Let us wipe the face, because he was to be blamed." That is a strange way for a man to speak port to this infamous traffic, it was de- no more the principles which we want about the Holy Father. The fact is in clared by these teachers that the super- children to cherish and enjoy. Paul's day this monstrous doctrine was un abundant merits of Christ and of his faith- deceived by the idea that no effort is m known. At the time of Paul's first an- ful servants formed a fund of which the to weaken the attachment of protestar wer in Rome, and when he lay in his pope was the sole manager, and at his own children in protestanism. I could dungeon awaiting martyrdom, where was Peter? Certainly not in Rome. Had he he chooses. It was the offering of these not far from here a young lady of this been there, surely if he was the bishop of indulgences that so aroused the great Re- town was told by one of the sisters that Rome he would have stood by the apostle; former of the 16th century. I will quote Henry the VIII after he died sat up in but Paul says, when writing to Timothy, the language of Tethyel, one of these traf- his coffin and cursed the day he becames that only Luke stood by him. Peter him- ficers :- "Indulgences are the most prec- protestant. This is only one case among self wrote letters to the faithful, but they lous and sublime of the gifts of God. were not written from Rome. In these This red cross has as much efficacy as the be most effectual and fail not to speak letters he never mentions his supremacy. cross of Jesus. There is no sin so great How very different the way his letters that it cannot remit. Repentance is not read from those that emanate from popes necessary. O! we tradesmen, ye wives, charity-wanting neither gags, nor gibn modern times, in which they assume a ve mothers, ye young men, hear the voice marvellous number of prous and boastful of your friends crying to you from the the fullest liberty to hold and to diffuse titles, intended to impress and delude the votaries of this dreadful system. When are enduring terrible torment. A small for no penal bond, we must take our stand the question of apostolic superiority was fee will deliver us, and ye can, but will asdid our brave pious fathers by the altason submitted to the Saviour, when His min- not give it." "The very moment," said isters asked Him, "Who is the greatest?" he, "the money rattles into this box, I he, "the money rattles into this box, I he, "the money rattles into this box, I can hear the rustling of the garments of the Church of Rome does, and the wonder those who are escaping from purgatory." subjects but a barred door to Popery and is that a church that makes any pretention to believe in Christ, can so comfort for the power which belongs to God alone pletely overlook the Master's teaching. I can merit nothing less than our most need not detain you in referring at length vigorous protest. to the passage in the Gospel upon which Rome mainly relies, and which it has torfessional of the Church of Rome and its tured into a foundation for the doctrine of numberless abominations founded upon a fallible man, but upon pain will soon end, that his afflictions are

Peter's supremacy. When Christ said, "Upon this rock will I build my church," he never meant the church was to be himself as the Saviour of men, upon His Atonement, as set forth in Peter's noble rid that even devils might protest. But we protest again against the doctrine of Rome, on the Authority and Sufficiency of the Word of God.

Protestantism is tounded upon the Bible, it rests upon this immovable rock. We hold that Holy Scripture is a sufficient and perfect rule of faith and practice. Romanist teachers say it is but a partial rule and declare tradition is necessary to make up a perfect rule, and by tradition they mean the doctrines which have been committed orally to the apostles by the Lord Jesus and by the immediate dictates of the Spirit, and which have been handed down to their successors and have been announced to the faithful through the and the writings of the fathers. And this call the Bible. I will only add here, that, if the ingenuity of perditton had been taxed to invent the most effectual way of weakening and destreying the world's belief in the Word of God this tradition " of Rome would have been the

A further protest is entered against the Church of Rome, on account of the dishonor done to God in the worship it ren-

There is but one God, and He only should be worshipped. When at any time in the spiritual history of the world religious worship has been offered to any

have enquired of some who have been led is conveyed by persuasic into the embracing of this error, and they straint; we are to assail tell me that they are so great sinners in the sight of God that it is needful to enlist in their behalf those who have so great influence in the court of heaven. Thus these persons are taught to believe that the gifts of God are distributed as s distribute theirs. The spiritual patronage appears to be at the disposal of the Virgin Mary and other glori-fied beings, and their influence must be secured. In not a passage of the Bible is secured. In not a passage of the Bible is there any warrant for the practice to which there any warrant for the practice to which else no heavenly favors can be I am referring. The rich man in hell is the only one in the Bible spoken of as asking help of glorified saint—and this prayer could not be answered. Jealousy for the majesty and goodness of Him who is our only Advocate, compels the protest which the true church of Christ everywhere makes against this soul destroying

Another ground upon which we rest our protest is the doctrine of the church of Rome regarding the sinners justification

To the questions "how can a man be just with God," "what must I do to be sayed" when proposed by the penitent sinner, the Bible answers, that we are justified by faith, in Christ whose atonement has procured our redemption. It is plain then that no one can forgive sins but God, and God pardons us only through the merits of Jesus Christ. But Rome teaches that the priest can forgive sins, and she has for reasons, we may see hereafter, invented a number of additional "Do penance" she says to the burdened

sinner, but Christ and his apostles never

authorized such a condition of pardon.

Then there is taught the people the it by unholy lives fearful doctrine of "indulgences." Let But once more an me briefly trace the history of this doc- not be beguiled into any plans intended trine. In the primitive church seven to increase the power of romanism. penalties were inflicted upon those who needful that you be on your g had been guilty of any sins and were at the course of the Quel particularly prohibited from partaking of the Lord's supper and from communion by Rome, and at some truckling with the church. At the council of Nice | serving protestant politicians, w permission was given to the bishops to relax or remit these penalties as they should think best. Every favor of this kind was called an indulgence. After the roman catholic church to obtain co this power had been exercised for some trol over the legislative and educations covered that it could be made a mighty instrument to sid their ambition and every party that will do her avarice. In the 11th century when the power of the Papacy was rising to its | The old nationalities call upon us to zenith they refused to confine the granting of indulgences to matters of mere ecclesiastical discipline but extended them | the history of romanism in their terri upon penitent persons only, there would weakened and enslaved them. this practice but for money these indul- protestants in sending their children gences were granted to the most profligate and abandoned and that too ren do without the accomplis abominations. And they ture." To give a bit of color and sup- this reproach against us, and endang

Again, when the believer in the Bible goes into the chamber when the good man is departing he tell him that his almost over, and that as soon as death comes he will be happy with the Lord comfession. "Thou art Christ the Son of the living God." Peter's supremacy is a fiction. Growing out of this doctrine is that of the Pope's infallibility. The that of the Pope's infallibility. The with me in Paradise." And thus do they with the Lord, "To day shalt thou be with me in Paradise." And thus do they with me in Paradise. "And thus do they with me in Paradise." Scott, Isaac Roman pontiff claims that, seeing with rejoice, that the soul, released from the eye of the church, and enlightened trouble, is "forever with the Lord." But Elliott, John... with drvine illumination, he is as unerring the Roman priest tel's he sufferer that Henderson, Nettie as the Son of God. A blaspnemy so hor there awaits him the pains and Mills, Aggie. sufferings of som- imaginary place, Blair, Albert. which he calls purgatory, and when Houghton, Frank he is dead the consolation of the sur- Bowen, Annie vivors is, that when they can hand Gneveckow, Chan over to the church the needful amount of Bannan, Eddie money an escape therefrom will be Britton, Arthur

guaranteed. Now without detaining you to refer at length to the unscriptural multiplication of the sacraments, the division of the Smyth, Fred. sacrament of the Lord's Supper, the dcc-trine of transubstantiation which means Silver, Leslie... that by the priest's prayer of sconsecration the bread and the wine are transformed into the actual body and blood of Christ, and a host of other unscriptural doctrines which she has invented, I will only ask you to-night to consider one other reason, why we are protestants, namely, the methods Romanism adopts for excercising and enforcing her authority.

and enforcing her authority.

1.—Ignorance. Her aim is to keep the people in darkness. She denies to her votaries the right of private judgment and holds their intellects in alavery. If Rome opposes the circulation of the Bible why do they not circulate the Douay Bible. I verily believe, if even that in which she purposes to believe, were circulated and the people encouraged to read it the fearful delusion would be discovered and abandoned by multitudes.

treasury. And if in later times good pro-testant Queen Bess was unmoved by pop-ish bulls and anathemas, it only proves Rome's waning influence. For the Pope excommunicated her, absolved her sub-jects from their allegiance, and sent over Philip of Spain to destroy her throne and kingdom. It is true we do not hear so much of Rome's lordly pretentions to-day, but she in the same as course.

Jesus." The Church of Rome tells its adherents to pray to the Virgin Mary, and angels and saints, and implore them to intercede with God in their behalf. I period of his history, but not of Him who rebuked the apostle for his use of the sword. The Son of Man came not to destrey men's lives, but to save them. Faith Keeves.—29-3.

straint; we are to assail our enem by arms, but by arguments; we are to at tack with the word, not with the swo The weapons of our warfare are We admit that in the history carnal." the wars of religion, the charge wer against the Church of Rome can also truly made against some protestants. Wher protestants persecute they pens cute of their own "malice aioreth and in direct opposition to the rescript the soil itself. Persecution in the on case is by protestants, not of pretestant In the other instance it is not a much of romanists as of popery. tudes of high-souled men I know are to be found in the Church of Rome; men of charity, who would not lend their fluence to any system of persecution But "if the spirit of persecution be not in the heart of the catholic, it is at least

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in the book of popery, in the de its councils, in the history of its advance and in the fulminations of its popes. 5. -The concealed methods. end justifies the means" is a motto of the Jesuits, as their chameleon-like career attests. But I have no time to pursus this well known characteristic of the sva.

Before I conclude I must refer to the way in which we are to protest. By first the manifestation of all possible charity toward roman catholics. By da monstrating in our lives the super fluence of Bible Christianity. If we the truth and are the children let us walk in the light. If we believe the Word of God do not let us dishonor But once more and I will

down before the great cardinal that had set up. The most desperate an termined efforts are being emplo ware. Spain and France and Italy a calling to us, bidding us take warning many. They are silent when silence will

when the hour of attack arrives. While careful to preserve our bets, nor penalties, nor prisons, allowing opinion, robbing of no civilright and asking our faith and cry in the homesteads subjects but a barred door to Popery and

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