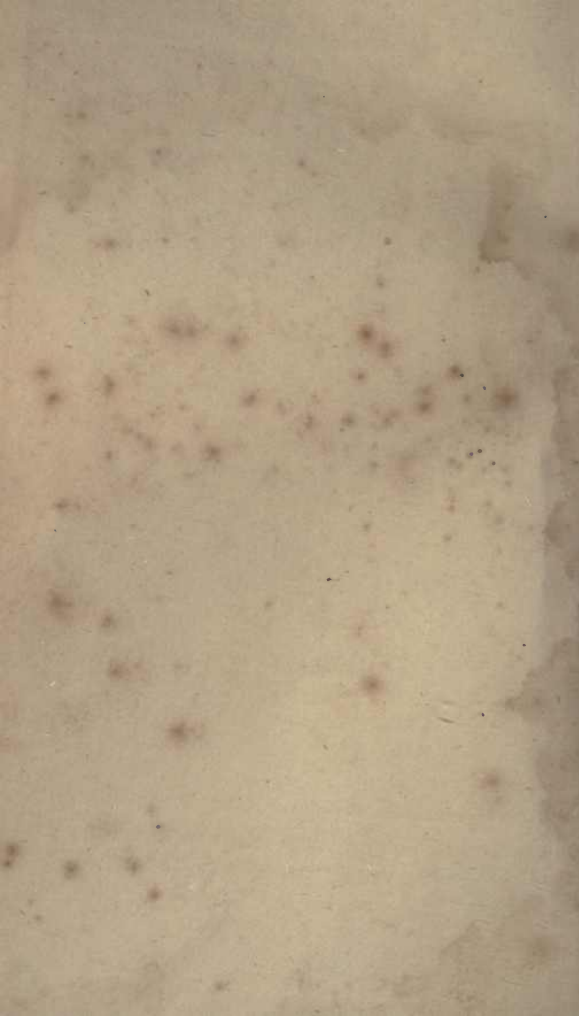


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THE IDOLATRY
OF THE
CHURCH OF ROME.

BY THE
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"Little children, keep yourselves from idols."—1 JOHN v. 21.



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P R E F A C E.

THAT those who profess and call themselves Protestants should be well acquainted with the true character of the Church of Rome, is always, and under all circumstances, highly important. It is, surely, inconsistent with our claim to be considered reasonable beings, that we should bear a name (and, perhaps, glory in a name) of which we do not understand the force and meaning. And to bear the name of *Protestant*, without understanding why or wherefore, is *peculiarly* inconsistent and irrational. For, if we would consider it, *to protest* implies, in its very nature, both consideration and decision. It implies that we have so far considered what we protest *against*, as to discern its inconsistency with some great principles of truth and righteousness, on account of love and zeal *for which* it is, that we feel the solemn duty of protesting against it. It behoves a *Protestant*, therefore, to be well acquainted with the errors and iniquities of *the*

Church of Rome, against which he protests; and with the principles of Scriptural truth and righteousness, *for the sake of which* he opposes and denounces that which would darken, deny, or overthrow them.

To say that *Protestantism* is a merely negative system, shows great ignorance, even of the meaning of language. To *disbelieve*, or to *deny*, may be a mere negation: but no man *protests* against anything, until he apprehends it to be contrary to, or inconsistent with, some great and important principle which he maintains and loves. To be a *Protestant*, therefore, it is necessary (if we attach any meaning to that word) to know so much of the Romish system, and to be so far established in the knowledge of Scriptural and Evangelical truth, as to understand and feel, that the value and importance of *the latter* lays us under a solemn obligation to oppose and denounce *the former*. No man, therefore, can be really and truly a Protestant—can be worthy of the name—unless he has some knowledge (sound and correct, so far as it goes) of the Romish controversy.

The want of this knowledge, in this professedly Protestant country, has already produced the most disastrous consequences. With this want of knowledge—which, alas! has pervaded all

ranks and classes of society—which has been but too prevalent, and too manifest, among both high and low, both rich and poor, both learned and unlearned, both clergy and laity—all strenuous and active opposition to Popery has declined; and all zeal to propagate, whether at home or abroad, a purer faith—the faith of the glorious and blessed Gospel—has declined also; and thousands and millions of our own fellow-countrymen (not to mention the millions who inhabit the Romish nations of Europe) have been left, from generation to generation, the unpitied victims of Popish superstition and delusion. And, as this want of knowledge has increased, and pervaded all classes more and more, we have proceeded from neglect of duty to more positive and flagrant transgression. Ignorance of the distinctions between Protestant truth and Popish error, has naturally led to utter indifference on the subject: till, at length, the barriers which the wisdom of our forefathers had erected against Popery have been thrown down, and Romish superstition and Antichristian falsehood have been sanctioned, encouraged, promoted, and endowed, by the Government of this still professedly Protestant empire! To ignorance of what Popery really is, and to consequent indifference in regard to its progress, must be ascribed all the concessions

which have been made to the Roman Catholics, from the repeal of the penal statutes until this hour: and, very especially, the fatal Act of 1829—commonly called “the Roman Catholic Relief Act.”

Every one of these concessions, and all their consequences, only serve to prove the importance of diffusing far and wide, throughout the length and breadth of this Country, sound information on the subject. If knowledge of the Controversy was important before those concessions took place, and when our position was strong, how much more is it necessary *now*, when so many advantages have been surrendered, so many barriers thrown down,—and our position is consequently so much weaker! The Protestant Association has laboured, in various ways, to disseminate this knowledge,—by the Meetings which have been held, and the speeches which have been made, in various parts of the country,—and by the tracts and pamphlets which it has printed and circulated. And certainly, on various points, most important facts have been published and substantiated. And now the same Association is endeavouring, by the publication of a series of volumes, to give further information on the subject, and to put that information into a more permanent shape.

The subject is vast and varied. Popery may be considered in its Moral and Political, as well as in its Religious aspect. As men who are touched with the feelings of humanity, and concerned for the happiness and well-being of society, which must depend upon the diffusion of sound principles of Morality, it behoves us to consider it in its *moral* aspect. As true patriots, and loyal subjects of a Protestant Sovereign,—concerned for the welfare of our Country and the stability of the Throne,—it is our duty to consider it in its *political* aspect. But,—highly important as it is, to consider Popery in these points of view,—everything else shrinks into comparative insignificance, when we come really and Scripturally to consider that system in its *religious* aspect. And—deeply important as the subject is, to the Moral Philosopher, to the Philanthropist, to the Statesman and Politician—yea, though all that is dear and important *to them*, in their respective spheres, is most deeply affected by the bearings and influence of the Popish system,—it is but too evident, that nothing will avail to open the eyes, either of the Moral Philosopher or the Politician, to a due consideration of the subject (even as far as they themselves are specially concerned with it) unless they can be induced to look at it *in its religious aspect*. It

would be, therefore, but a vain attempt, to endeavour to enlighten the minds of men on the Moral and Political branches of the Popish question, if the Religious portion of it were neglected. And, for this reason, the Protestant Association is labouring, in the series of publications of which the ensuing work forms one volume, to give solid information upon the subject at large. It has, indeed, more directly and immediately, to deal with the Moral and Political tendency of Popery, and to oppose its Political workings. But the Religious part of the question is fundamental to the whole; and, therefore, must not, and cannot be neglected.

It is to the Religious part of the question that this volume especially refers. Its design and purpose is, to bring, and to substantiate, the charge of Idolatry against the Church of Rome. My intention, in the first instance, was merely to throw into a little book three sermons on the subject, which were printed ten years ago: but, having been very earnestly solicited to enlarge my plan, so as to make a substantial volume, I have taken some pains to accumulate evidence on the subject,—chiefly from books which I have reason to know are *popular* among Romanists. For books *of this nature* are those which it is pecu-

liarily important to examine. It matters little what Romish controversialists are pleased to say, when they write books which are intended to be read, in the first instance and chiefly, by Protestants. The Romish principle, that no faith is to be kept with heretics, is quite sufficient to make us very suspicious of any statements which may be made in books of that class. They have a bad cause to maintain; and they will naturally, and unscrupulously, have recourse to bad means to maintain it: for the cause of falsehood can only be maintained by the arts of falsehood.

If any one desires illustration of this assertion, I need only refer him to the account of the "Exposition of the Doctrine of the Catholic Church," by the celebrated Bossuet, then Bishop of Condom, and afterwards Bishop of Meaux, which is given by Archbishop Wake, in the preface to his "Exposition of the Doctrine of the Church of England." The reader will there find, that that able, but not honest, apologist for Rome was encouraged and applauded, in publishing statements in a controversial work, which were, at the same time, condemned by the Church of Rome "as scandalous and pernicious;" yea, and for maintaining which, M. Imbert, D.D., a priest in the province of Bordeaux, was accused,

suspended, imprisoned, and in no little danger of being put to death!

Neither is it very material to concern ourselves with books which are written exclusively for the learned: for these will only lead us into curious questions of little practical importance.

But if we can get hold of books, whether of instruction or devotion, which are written by Romish priests and bishops for the use of their people, and which are circulated among the multitude,—from *these* we may learn, what is the true nature and character, both of the doctrine and of the devotions of the Church of Rome. Our own common sense will enable us to judge of such doctrines and devotions, if we only carefully compare with Holy Scripture the statements and the prayers which we find in such books.

And whatever we do find in *such* books, however foul and monstrous, absurd or contradictory, we are fully justified in charging upon the Church of Rome. Have the advocates of that Church any right to throw overboard what is practically received and practised by multitudes without censure, under the pretence that it is the private and unauthorized opinion of an individual or a party? *Protestants* are

at full liberty to distinguish between the authentic statements of their Churches, set forth in their Articles and Confessions of Faith, and proved by reference to the Word of God,—and the particular opinions of individuals, or whole classes of individuals: because Protestants recognise the duty of Private Judgement, and admit of freedom of thought and of discussion; nor do they acknowledge any infallible authority, but that of the Holy Scriptures. But *the Romanists* boast of their Unity and Infallibility: the motto of their Church is *Semper eadem*, Always the same (and, therefore, *Everywhere* the same): they set themselves in opposition to freedom of thought and freedom of discussion: they condemn the exercise of Private Judgement. Moreover, if anything should be advanced by any one, which is contrary to the doctrine of their Church, *they* have an *Index Prohibitorius* to condemn the books, and an *Index Expurgatorius* to condemn the passages, in which the error or the heresy is found. They have, therefore, not only chosen the position of professed Unity and Infallibility; but have made full provision for maintaining that position, by denouncing any book, or passage in a book, which is inconsistent with the doctrines of their Church. And, having thus chosen their

own position, and intrenched themselves in it, must they not be compelled to abide by it, with all its disadvantages? Can we allow them to boast of their slavery, and (at the same time) lay claim to the privileges of freedom?—to boast of Unity and Infallibility, and then to claim all the advantages of acknowledged and uncontrolled diversity of judgement?—to disclaim and condemn private judgement, and then to take refuge in the admission of private judgement, which they do not allow?

Have not Protestants, not unfrequently, shewn a degree of kindness and courtesy to Romish controversialists, to which *they* have no right or title whatsoever? and allowed them the full benefit of Protestant privileges, to which they are altogether unentitled? As Romanists have chosen the position of Unity and Infallibility, should they not be kept to it, to maintain it as best they can? Can we suffer them to desert it? If they offer to do so, by that very offer, do they not confess themselves vanquished? The army which is forced from its position is as truly defeated, as that which yields or surrenders.

Is not this common sense? Need we, therefore—especially in reference to such an awful question as that of Idolatry—which Romanists themselves admit to be a damning sin—take

much pains to distinguish between authenticated and unauthenticated books or statements of the Romanists? Or, rather, is it not enough, to ascertain, What books are widely circulated and used among its members? I would have it always remembered, that we have to do with a Church which pretends to be united and infallible; which scoffs at the diversities of Protestants,—yea, charges them, as an unpardonable offence, upon the principle of Protestantism,—a monstrous consequence of the admission of private judgement! After all this railing against the disastrous results of allowing private judgement, is it not a piece of shameless impudence in the Romanists,—when pressed with the difficulties which arise out of the statements of some of their own most popular writers—to turn round upon us, and endeavour to evade the difficulty by saying, “*That is only the private opinion of one of our sainted doctors*”!! We must not let them off so easily.

Is it not the fact, that the claim to Unity and Infallibility makes the whole Church of Rome responsible for every opinion which is maintained uncensured by its priests or doctors? However monstrous, however wicked, however contradictory those opinions may be, must not that Church take the sin and shame and inconvenience of them

all,—unless it can show us, that the books which contain them are denounced in the *Index Prohibitorius*, or, at least, that the particular passages are denounced in the *Index Expurgatorius*? Is not this the only course which is fairly open to the advocates of Romanism? If, therefore, any of them should be disposed to complain of the manner in which I have quoted and used any passages from any of their books, in the course of this volume, under the pretence that I am charging upon the Church the particular notions or mistakes of individuals, I can only say, that, if they can prove that the book which I have quoted was put into the “*Index Prohibitorius*,” or that the passage quoted was noted in the “*Index Expurgatorius*,” only twelve months before the date of this publication, I *then (but not else)* not only entirely withdraw the charge which I have founded upon it, but I publicly apologize for having brought it.

The celebrated Bull *Unigenitus* serves to prove, how easily the Church of Rome can dispose of any passages in the writings of her professed members or ministers, which are inconsistent with her doctrine. If there is anything in the writings of Bonaventura, or St. Alphonsus Liguori, or any other author whom I have quoted, which is really inconsistent with her doc-

trine and principles, is it not equally easy to dispose of that? All that is needed is, to put the book, or the passage, in one of the indices to which I have referred. *Till that is done*, must we not hold the Church of Rome responsible for all the Idolatries, all the heresies, all the blasphemies, all the manifold abominations which are to be found in the books I have quoted? and (I might add) in all the writings of the Jesuits to boot? *

At the same time, the reader will observe, that by far the larger part of the passages quoted in the following pages, are not from obscure or inferior writers, but from authors or documents of high and unquestionable reputation in the Church of Rome. And, if I did not feel the importance of insisting upon the general principles which are to be adopted, in arguing against a Church which

* I am well aware, that the Romanists will endeavour to get out of this difficulty, by giving us definitions of Unity and Infallibility, which will reduce those pompous and imposing words to an empty sound. Their *Unity* is an *ignis fatuus*; their *Infallibility* is another. They serve, as high sounding words, to impose upon the ignorant: but what sort of *Infallibility* is that, which gives over the mass of the people to instruction, which (when pressed in argument) they cannot themselves deny to be *foully idolatrous*, and, therefore, *soul-destroying*? What sort of *Unity*, which permits the grossest inconsistencies and contradictions *upon vital points*? See, on this subject, "The Peace of Rome," by Bishop Hall, now publishing (with his "No Peace with Rome,") as one of the volumes of this Series.

pretends to be united and infallible, I am not under the necessity of making any apology for the documents which I have myself produced.

The enlargement of my original plan, which I have already mentioned (p. viii.), and which entailed upon me the necessity of composing a large portion of the volume while it was going through the press, will account for some defects in arrangement, for which I must apologize to the reader: and, had the whole been completed before the printing of it began, I might have compressed the matter it contains into much smaller compass. I have thought it the more needful to prefix a table of contents, so full and ample, that it may serve as an index to the whole work, and will, I trust, help the reader to refer, without difficulty, to anything which it contains: so that, to those who are but beginners in the Romish controversy, this volume may serve as a useful handbook of the subject on which it treats.

I should just observe that, in the Homily from which I have quoted so largely in the Introduction, the texts of Scripture are taken from the version which was in general use when the Homilies of the Second Book were written. It might, perhaps, be well if some one would publish an edition of the Homilies, in which all the quotations of Scripture were conformed to

the present Authorized Version : but, in a book like the present, my duty was to quote faithfully : I was not at liberty to make any alterations. Indeed I may add, that, in all my quotations, I have been, what some would call, slavishly accurate : and, in quoting from Romish books, I have not ventured so much as to correct obvious errors of the press ; and, when I had to translate from the Latin, I have endeavoured to be slavishly literal ; lest any one should say, I had taken the slightest liberty with the original. When I met with a Romish translation of a Romish document, I have always preferred it : and, if that be sometimes more free, I am glad to take advantage of its being more easy and elegant, while I am not responsible if it should be less accurate.

Finally,—if any one should object to this volume, on the ground, that it is raking up the embers of an old controversy, in a manner which cannot but lead to strife, and to harsh and angry feelings,—I can only answer, “ Is there not a cause ? ” (1 Sam. xvii. 29.) The renewed, the restless, the daring and insolent activity of the Romanists, calls upon, and *compels*, all faithful Protestants to buckle on their armour, to engage with fresh vigour in the controversy, and to set forth, in their true character, the iniqui-

ties and abominations, the heresies and Idolatries, of the Romish system: and the movement towards Rome, which has (sad and shameful to think!) taken place in our own Church, makes it yet more needful to expose these in the plainest and strongest terms. If the earnestness with which any maintain this controversy, and wage this Scriptural and spiritual warfare, should displease them, the Romanists must thank themselves, and their friends and allies the Tractarians, who have combined together to lay us under such a special necessity of engaging in it. At the same time, let no one pretend, that this earnest zeal against sin and soul-destroying error, is want of charity to poor sinners and the victims of delusion. Quite the contrary. They who denounce iniquity and false doctrine in the plainest Scriptural terms, and faithfully contrast therewith the true doctrines of the Gospel, are the only persons who manifest real love and charity to the souls of men, and take the Scriptural way to deliver them from that curse, which else would cling to them for time and for eternity.

Pentonville, March 1, 1844.

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ERRATA.

Page 216, line 19, *for* by sins, *read* by his sins.

220, line 25, *at the end insert* I.

409, line 12, *for* Roman Catholic *read* R[oman] O[atholic.]

483—493, *Title for* RELICS *read* RELICS, &c.

ON THE IDOLATRY

OF

THE CHURCH OF ROME.

INTRODUCTION.

PROTESTANTS, that is to say, not individual Protestants only, but the Protestant Churches at large, distinctly and openly charge the Church of Rome with Idolatry. This is, I fully admit, a most grievous charge. It is a charge which ought not to be brought against any man, or any body of men, without the deepest deliberation. And it is one which, when it is brought, ought to be fully substantiated. It is well that those against whom it is brought should feel and acknowledge it to be, as it really is, a most serious and awful charge. It is not, therefore, a matter of regret or surprise that an advocate of the Church of Rome should be found exclaiming: "Idolaters! know ye, my brethren, the import

of this name? That it is the *most frightful charge* that can be laid to the score of any Christian? Then, gracious God! what must it be, when flung as an accusation upon those who have been baptized in the name of Christ?"

To such questions, however, and by whomsoever addressed to us, we are fully prepared to answer, That we know full well the import of the name, and the frightful nature of the charge. *We* are not startled at all by such theatrical exclamations. Nay, it is matter of congratulation, and thankfulness to God, that the advocates of Rome should use such language: that *they* should testify so plainly to the frightfulness of the charge. To admit this, is to admit a very important truth. In regard to the frightfulness of the charge, we are fully agreed with such of their advocates; while, on the other hand, we cannot at all agree with another Romish writer, who argues that, because the Scriptures speak of those who were guilty of "*abominable idolatries,*" that therefore there may be some idolatries in the Christian Church which are *not* "*abominable.*" All Idolatry is abominable. And when Protestants bring the charge of Idolatry against the popes and prelates, against the clergy and laity—that is to say, against the whole Church of Rome in its collective capacity—we are fully

aware of the nature of the charge which we bring: we are fully aware of the scriptural character—of the blackness and enormity of the sin. And, knowing this full well, we are compelled by authentic documents which we have examined, to bring this charge, in all its frightful blackness and enormity, against the Church of Rome. We are compelled to do this with the greatest deliberation: and we are fully prepared to sustain it.

This charge has been brought by Protestants against the Church of Rome over and over again. It is, indeed, one of the main grounds of our protest against that Church. It is brought against her, most distinctly and emphatically by the Church of England. The twenty-second Article, indeed, adopting the most calm and measured language, only says:—

“The Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no certain warranty of Scripture, but rather repugnant to the word of God.” (*Immo verbo Dei contradicet.* “Yea, it contradicts the word of God.” *Latin Article*; which is equally authoritative and binding with the English.)

This Article, then, mainly fixes our attention upon the fact, that the Romish doctrine, on all these points, is *repugnant to the Scriptures*; and

thus refers us to the Scriptures themselves, that we may learn the true nature and magnitude of each of these corruptions. But let us turn to the Homilies, which “contain a godly and wholesome doctrine, and necessary for these times.” Art. xxxv.: in which Article the titles of the Homilies of the Second Book are enumerated; and among them we find—

“2. Against Peril of Idolatry.” And the manifest design and purpose of *this* Homily, from the beginning to the end, is nothing else but to bring the charge of gross and foul Idolatry against the Church of Rome, to substantiate that charge by powerful arguments, and to refute the vain excuses of the Romanists. From this Homily, therefore, I proceed to quote at large.

First, then, observe its own statement of its design, and of the plan upon which it proceeds :

“The church or house of God is a place appointed by the Holy Scriptures, *where the lively Word of God ought to be read, taught, and heard, the Lord’s holy Name called upon by public prayer, hearty thanks given to his Majesty for his infinite and unspeakable benefits bestowed upon us, his holy Sacraments duly and reverently ministered*; and that therefore all that be godly indeed ought both with diligence, at times appointed, to repair together to the said church, and there with all reverence to use and behave

themselves before the Lord: and that the said church, thus godly used by the servants of the Lord, in the Lord's true service, for the effectual presence of God's grace—wherewith he doth by his holy word and promises endue his people there present and assembled, to the attainment, as well of commodities worldly, necessary for us, as also of all heavenly gifts, and life everlasting—is called by the Word of God, as it is indeed, the temple of the Lord, and the house of God; and that therefore *the due reverence thereof is stirred up in the hearts of the godly, by the consideration of these true ornaments of the said house of God, and not by any outward ceremonies or costly and glorious decking of the said house or temple of the Lord:* contrary to the which most manifest doctrine of the Scriptures; and contrary to the usage of the primitive Church, which was most pure and uncorrupt, and contrary to the sentences and judgements of the most ancient, learned, and godly doctors of the Church—as hereafter shall appear—the corruption of these latter days hath brought into the Church infinite multitudes of images; and the same, with other parts of the temple also, have decked with gold and silver, painted with colours, set them with stone and pearl, clothed them with silks and precious vestures, fancying untruly that to be the chief decking and adorning of the temple or house of God, and that all people should be the more moved to the due reverence of the same, if all corners thereof were glorious, and glistening with gold and precious stones. Whereas indeed

they by the said images, and such glorious decking of the temple, have nothing at all profited such as were wise and of understanding; but have thereby greatly hurt the simple and unwise, occasioning them thereby TO COMMIT MOST HORRIBLE IDOLATRY. And the covetous persons, by the same occasion, seeming to worship, and peradventure worshipping indeed, not only the images, but also the matter of them, gold and silver; as that vice is of all others in the Scriptures peculiarly called idolatry, or worshipping of images. (Ephes. v. 5; Coloss. iii. 5, 6.)

“Against the which foul abuses and great enormities shall be alleged unto you; first, the authority of God’s holy Word, as well out of the Old Testament as of the New. And secondly, the testimonies of the holy and ancient learned Fathers and Doctors, out of their own works and ancient histories ecclesiastical; both that you may at once know their judgements, and withal understand what manner of ornaments were in the temples in the primitive Church, in those times which were most pure and sincere. Thirdly, the reasons and arguments made for the defence of images or idols, and the outrageous decking of temples and churches with gold, silver, pearl, and precious stones, shall be confuted; and so this whole matter concluded.”

Next, let us observe, that it proceeds to confute the Romish distinction between *idols* and *images*, as vain and unscriptural.

“But lest any should take occasion by the

way, of doubting by words or names, it is thought good here to note, first of all, that although in common speech we use to call the likeness or similitudes of men or other things, images, and not idols; yet the Scriptures use the said two words, idols and images, indifferently for one thing alway. They be words of divers tongues and sounds, but one in sense and signification in the Scriptures. The one is taken of the Greek word *Εἶδωλον*, an idol, and the other of the Latin word *Imago*, an image; and so both used as English terms in the translating of Scriptures indifferently, according as the Septuaginta have in their translation in Greek *Εἶδωλα*, and St. Jerome in his translation of the same places in Latin hath *Simulachra*; in English, *Images*. And in the New Testament (1 John v. 21), that which St. John calleth *Εἶδωλον*, St. Jerome likewise translath *Simulachrum*, as in all other like places of Scripture usually he doth so translate. And Tertullian, a most ancient Doctor, and well learned in both the tongues, Greek and Latin, interpreting this place of St. John, Beware of Idols—that is to say, saith Tertullian, of the images themselves—the Latin words, which he useth, be *Effigies* and *Imago*; that is to say, an image. And therefore it skilleth not, whether in this process we use the one term or the other, or both together, seeing they both—though not in common English speech, yet in Scripture—signify one thing. And though some, to blind men's eyes, have heretofore craftily gone about to make them to be taken for words

of diverse significations in matters of religion, and have therefore usually named the likeness or similitude of a thing set up amongst the Heathen in their temples, or other places, to be worshipped, an idol; but the like similitude with us, set up in the church, the place of worshipping, they call an image; as though these two words, idol and image, in Scripture, did differ in property and sense; which, as is aforesaid, differ only in sound and language, and in meaning be indeed all one, especially in the Scriptures and matters of religion. And our images also have been, and be, and, if they be publicly suffered in churches and temples, ever will be also worshipped, *and so idolatry committed to them*; as in the last part of this Homily shall at large be declared and proved. *Wherefore our images in temples and churches be indeed none other but idols, as unto the which idolatry hath been, is, and ever will be committed.*"

Then the Homily adduces some of the plainest testimonies of Scripture against Idolatry. And these I quote; as the statements of the Homily will make it unnecessary for me to return again to that part of the subject.

"And first of all, the Scriptures of the Old Testament, condemning and abhorring as well all idolatry or worshipping of images, as also the very idols or images themselves, especially in temples, are so many and plentiful, that it were almost an infinite work, and to be contained in no small volume, to record all the places con-

cerning the same. For, when God had chosen to himself a peculiar and special people from amongst all other nations that knew not God but worshipped idols and false gods, he gave unto them certain ordinances and laws to be kept and observed of his said people. But concerning none other matter did he give either more, or more earnest and express, laws to his said people, than those that concerned the true worshipping of him, and the avoiding and fleeing of idols, and images, and idolatry: for that both the said idolatry is most repugnant to the right worshipping of him and his true glory, above all other vices, and that he knew the proneness and inclination of man's corrupt kind and nature to that most odious and abominable vice. Of the which ordinances and laws, so given by the Lord to his people concerning this matter, I will rehearse and allege some that be most special for this purpose, that you by them may judge of the rest.

“In the fourth chapter of the book named Deuteronomy (Deut. iv. 1, 2), is a notable place, and most worthy with all diligence to be marked, which beginning thus: ‘And now, Israel, hear the commandments and judgements which I teach thee, saith the Lord, that thou doing them mayest live, and enter and possess the land which the Lord God of your fathers will give you. Ye shall put nothing to the word which I speak to you, neither shall ye take anything from it. Keep ye the commandments of the Lord your God, which I command you.’ And

by and by after, he repeateth the same sentence three or four times, before he come to the matter that he would specially warn them of, as it were for a preface, to make them to take the better heed unto it. 'Take heed to thyself,' saith he, 'and to thy soul, with all carefulness, lest thou forget the things which thine eyes have seen, and that they go not out of thine heart all the days of thy life; thou shalt teach them to thy children and nephews, or posterity.' And shortly after, 'The Lord spake unto you out of the middle of fire; you heard the voice or sound of his words, but you did see no form or shape at all.' And by and by followeth, 'Take heed therefore diligently unto your souls: you saw no manner of image in the day in the which the Lord spake unto you in Horeb, out of the midst of the fire, lest peradventure you, being deceived, should make to yourselves any graven image, or likeness of any man or woman, or the likeness of any beast which is upon the earth, or of the birds that fly under heaven, or of any creeping thing that is moved on the earth, or of the fishes that do continue in the waters: lest peradventure thou, lifting up thine eyes to heaven, do see the sun and the moon, and the stars of heaven, and so thou, being deceived by error, shouldest honour and worship them, which the Lord thy God hath created to serve all nations that be under heaven.' And again, 'Beware that thou forget not the covenant of the Lord thy God, which he made with thee, and so make to thyself any carved image

of them, which the Lord hath forbidden to be made: for the Lord thy God is a consuming fire, and a jealous God. If you have children and nephews, and do tarry in the land, and, being deceived, do make to yourselves any similitude, doing evil before the Lord your God, and provoke him to anger; I do this day call upon heaven and earth to witness, that ye shall quickly perish out of the land which you shall possess; you shall not dwell in it any long time; but the Lord will destroy you, and will scatter you amongst all nations; and ye shall remain but a very few amongst the nations, whither the Lord will lead you away; and then shall you serve gods which are made with man's hands, of wood and stone, which see not, and hear not, neither eat nor smell; and so forth. This is a notable chapter, and treateth almost altogether of this matter; but, because it is too long to write out the whole, I have noted you certain principal points out of it. First, how earnestly and oft he calleth upon them to mark and to take heed, and that upon the peril of their souls, to the charge which he giveth them. Then how he forbiddeth, by a solemn and long rehearsal of all things in heaven, in earth, and in the water, any image or likeness of anything at all to be made. Thirdly, what penalty and horrible destruction he solemnly, with invocation of heaven and earth for record, denounceth and threateneth to them, their children and posterity, if they, contrary to this commandment, do make or worship any image or similitude,

which he so strictly hath forbidden. And when they, this notwithstanding, partly by inclination of man's corrupt nature—most prone to idolatry—and partly occasioned by the Gentiles, and Heathen people dwelling about them, who were idolaters, did fall to the making and worshipping of images; God, according to his Word, brought upon them all those plagues which he threatened them with; as appeareth in the Books of the Kings and the Chronicles, in sundry places at large. And agreeable hereunto are many other notable places in the Old Testament. (Deut. xxvii. 15): 'Cursed be he that maketh a carved image, or a cast or molten image, which is abomination before the Lord, the work of the artificer's hand, and setteth it up in a secret corner; and all the people shall say, Amen.'"

* * * * *

"In the Book of Psalms, the Prophet curseth the image-honourers in divers places. 'Confounded be all they that worship carved images, and that delight or glory in them.' (Psal. xcvi. 7.) 'Like be they unto the images that make them, and all they that put their trust in them.' (Psal. cxxxv. 18.)

"And in the Prophet Isaiah, saith the Lord: 'Even I am the Lord, and this is my Name, and my glory will I give to none other, neither my honour to graven images.' (Isa. xlii. 8.) And by and by; 'Let them be confounded with shame that trust in idols or images, or say to them, You are our gods.' And in the fortieth chapter, after he hath set forth the incomprehensible

Majesty of God, he asketh, 'To whom then will ye make God like? Or what similitude will ye set up unto him? Shall the carver make him a carved image? And shall the goldsmith cover him with gold, and cast him into a form of silver plates? And for the poor man, shall the image-maker frame an image of timber, that he may have somewhat to set up also?' (Isa. xl. 18—20.) And after this he crieth out, 'O wretches, heard ye never of this? Hath it not been preached unto you since the beginning,' and so forth; 'how by the creation of the world, and the greatness of the work, they might understand the Majesty of God the Creator and Maker of all, to be greater than that it should be expressed, or set forth in any image or bodily similitude?' And besides this preaching, even in the Law of God—written with his own finger, as the Scripture speaketh (Exod. xx. 4, 5)—and that in the First Table, and the beginning thereof, is this doctrine aforesaid against images, not briefly touched, but at large set forth and preached, and that with denunciation of destruction to the contemners and breakers of this law, and their posterity after them. And, lest it should not yet be marked, or not remembered, the same is written and reported, not in one, but in sundry places of the Word of God, that, by oft reading and hearing of it, we might once learn and remember it; as you also hear daily read in the church, 'God spake these words, and said, I am the Lord thy God. Thou shalt have none other gods but me.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, nor in the earth beneath, nor in the water under the earth: thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.' (Lev. xxvi. 1; Deut. v. 6—10; Exod. xx. 2—6.) All this notwithstanding, neither could the notableness of the place, being the very beginning of the very loving Lord's law, make us to mark it; nor the plain declaration, by recounting of all kind of similitudes, cause us to understand it; nor the oft repeating and reporting of it in divers and sundry places, the oft reading and hearing of it, could cause us to remember it; nor the dread of the horrible penalty to ourselves, our children, and posterity after us, fright us from transgressing of it; nor the greatness of the reward to us, and our children after us, move us anything to obedience, and the observing of this the Lord's great law: but as though it had been written in some corner, and not at large expressed, but briefly and obscurely touched; as though no penalty to transgressors, nor reward to the obedient, had been adjoined unto it; like blind men without all knowledge and understanding, like unreasonable beasts, without dread of punishment or respect of reward, have diminished and dishonoured the

high Majesty of the living God, by the baseness and vileness of sundry and divers images of dead stocks, stones, and metals.”

* * * * *

“ So that if either the multitude or plainness of the places might make us to understand, or the earnest charge that God giveth in the said places move us to regard, or the horrible plagues, punishments, and dreadful destruction, threatened to such worshippers of images or idols, setters up or maintainers of them, might engender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lord’s sight so great an offence and abomination. Infinite places almost might be brought out of the Scriptures of the Old Testament concerning this matter: but these few at this time shall serve for all.”

Having cited various passages from the prophets, then follows the testimony of the New Testament on this subject; which are the rather to be noted, because too many are disposed to evade the testimonies and warnings of the Old Testament, as if they belonged to the Jews only, and not to us.

“ You will say, peradventure, These things pertain to the Jews; what have we to do with them? Indeed they pertain no less to us Christians, than to them. For if we be the people of God, how can the Word and law of God not appertain to us? St. Paul, alleging one text out of the Old Testament, concludeth

generally for other Scriptures of the Old Testament as well as that, saying, 'Whatsoever is written before'—meaning in the Old Testament—'is written for our instruction;' (Rom. xv. 4;) which sentence is most specially true of such writings of the Old Testament as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, such as the above-rehearsed places be. Notwithstanding—for your further satisfying herein—according to my promise, I will, out of the Scriptures of the New Testament or Gospel of our Saviour Christ likewise, make a confirmation of the said doctrine against idols or images, and of our duty concerning the same.

“First, the Scriptures of the New Testament do in sundry places make mention with rejoicing, as for a most excellent benefit and gift of God, that they which received the faith of Christ were turned from their dumb and dead images, unto the true and living God, who is to be blessed for ever: namely, in these places; the fourteenth and seventeenth of the Acts of the Apostles; the eleventh to the Romans: the First Epistle to the Corinthians, the twelfth chapter; to the Galatians, the fourth; and the First to the Thessalonians, the first chapter.

“And in likewise, the said idols, images, and worshipping of them, are in the Scriptures of the New Testament by the Spirit of God much abhorred and detested, and earnestly forbidden; as appeareth both in the forenamed places, and also

many other besides; as in the seventh and fifteenth of the Acts of the Apostles; the first to the Romans; where is set forth the horrible plague of idolaters, given over by God unto a reprobate sense, to work all wickedness and abominations not to be spoken: as usually spiritual and carnal fornication go together.

“In the First Epistle to the Corinthians, the fifth chapter, we are forbidden once to keep company, or to eat and drink, with such as be called brethren or Christians, that do worship images. In the fifth to the Galatians, the worshipping of images is numbered amongst the works of the flesh: and in the first to the Corinthians, the tenth, it is called the service of devils, and that such as use it shall be destroyed. And in the sixth chapter of the said Epistle, and the fifth to the Galatians, is denounced, that such image-worshippers shall never come into the inheritance of the kingdom of heaven. And in sundry other places is threatened, that the wrath of God shall come upon all such. And therefore St. John in his Epistle exhorteth us, as his dear children, to beware of images. (1 John v. 21.) And St. Paul warneth us to flee from the worshipping of them, if we be wise; (1 Cor. x. 14, 15;) that is to say, if we care for health, and fear destruction, if we regard the kingdom of God and life everlasting, and dread the wrath of God and everlasting damnation. For it is not possible that we should be worshippers of images.

and the true servants of God also; as St. Paul teacheth, in the Second to the Corinthians, the sixth chapter, affirming expressly that there can be no more consent or agreement between the temple of God—which all true Christians be—and images, than between righteousness and unrighteousness, between light and darkness, between the faithful and the unfaithful, or between Christ and the devil. Which place enforceth, both that we should not worship images, and that we should not have images in the temple, for fear and occasion of worshipping them, though they be of themselves things indifferent; for the Christian is the holy temple and lively image of God, as the place well declareth to such as will read and weigh it. And whereas all godly men did ever abhor, that any kneeling and worshipping or offering should be used to themselves when they were alive—for that it was the honour due to God only; as appeareth in the Acts of the Apostles, by St. Peter forbidding it to Cornelius (Acts x. 25, 26), and by St. Paul and Barnabas forbidding the same to the citizens in Lystra (Acts xiv. 14, 15)—yet we like mad men fall down before the dead idols or images of Peter and Paul, and give that honour to stocks and stones, which they thought abominable to be given to themselves being alive. And the good angel of God, as appeareth in the Book of St. John's Revelation, refused to be kneeled unto, when that honour was offered him of John: 'Beware,' saith the angel, 'that thou

do it not, for I am thy fellow-servant.* But the evil angel, Satan, desireth nothing so much as to be kneeled unto, and thereby at once both to rob God of his due honour, and to work the damnation of such as make him so low courtesy; as in the story of the Gospel appeareth in sundry places. Yea, and he offered our Saviour Christ all earthly goods, on the condition that he would kneel down and worship him. But our Saviour repelleth Satan by the Scriptures, saying, 'It is written, Thou shalt worship thy Lord God, and him alone shalt thou serve.' (Matt. iv. 10; Luke iv. 8.) But we, by not worshipping and serving God alone, as the Scriptures teach us, and by worshipping of images contrary to the Scriptures, pluck Satan to us, and are ready without reward to follow his desire: yea, rather than fail, we offer him gifts and oblations to receive our service. But let us, brethren, rather follow the counsel of the good angel of God, than the suggestion of subtle Satan, that wicked angel and old serpent; who, according to the pride whereby he first fell, attempteth always by such sacrilege to deprive God, whom he envieth, of his due honour; and, because his own face is horrible and ugly, to convey it to himself by the mediation of gilt stocks and stones, and withal to make us the enemies of God, and his own suppliants and slaves, and in the end to procure

* See Rev. xix. 10, and xxii. 8, 9. How the Romanists pervert the latter passage, by quoting the eighth verse and omitting the ninth, will be shewn hereafter.

us, for a reward, everlasting destruction and damnation. Therefore above all things—if we take ourselves to be Christians indeed—as we be named—let us credit the Word, obey the law, and follow the doctrine and example, of our Saviour and Master Christ, repelling Satan's suggestions to idolatry and worshipping of images, according to the truth alleged and taught out of the Testaments and Gospel of our said heavenly Doctor and Schoolmaster Jesus Christ, who is God to be blessed for ever. *Amen.*”

The first part, then, of this Homily (of which I have transcribed the larger portion) sets forth, plainly and expressly, the strong and decided testimony of Scripture against all Idolatry. It shews, from the Word of God, the fearful nature of this sin, and the horrible punishments denounced by God against it. And this is the more to be noted, because, when afterwards it brings the charge of Idolatry against the Church of Rome, it must evidently be understood as bringing that charge in all its force, and in all the blackness of its iniquity. It brings it as “the *most frightful charge* that can be laid to the score of any Christian.” Nevertheless it brings this charge deliberately against the Church of Rome; as will be seen by the following extracts from the Second Part, which thus begins:—

“ You have heard, well-beloved, in the First Part of this Homily, the doctrine of the Word of God against idols and images, against idolatry, and worshipping of images, taken out of the Scriptures of the Old Testament and the New, and confirmed by the examples as well of the Apostles as of our Saviour Christ himself. Now, although our Saviour Christ taketh not or needeth not any testimony of men; and *that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of man's doctrine and writings, than the bright sun at noontide hath need of the light of a little candle, to put away darkness and to increase his light*; yet, for your further content, it shall in this Second Part be declared—as in the beginning of the First Part was promised—that this truth and doctrine concerning the forbidding of images and the worshipping of them, taken out of the Holy Scriptures, as well of the Old Testament as the New, was believed and taught of the old holy Fathers, and most ancient learned doctors, and received in the old primitive Church, which was most uncorrupt and pure. And this declaration shall be made out of the said holy doctors' own writings, and out of the ancient histories ecclesiastical to the same belonging.”

This I quote by the way, in order to shew the decided manner in which the Church of England pours contempt upon the writings of the Fathers, *in comparison with the infallible truth and certainty of the written Word of God*; and

this even when entering upon a learned and lengthened investigation of what those Fathers taught on this particular point. Against those who were so fond of appealing to the Fathers, our Church appeals to them too, to show that Protestants are well prepared to meet their adversaries upon their own ground, when needful. But it is when consenting to meet them upon their own ground, that our Church thus takes occasion to point out, that bringing the writings of the Fathers to confirm the truth of Scripture, is just like holding a candle to the sun.

But having thus put the writings of the Fathers in their right place, and in due subjection and inferiority to the Scriptures, the Homily proceeds both to quote from them many plain testimonies against Idolatry; and to trace, from ecclesiastical history, the rise and progress of Idolatry in the visible Church.

Of these testimonies of the Fathers against Idolatry and Images, it shall suffice to quote the following:—

“Origen, in his book against Celsus, saith thus: ‘Christian men and Jews, when they hear these words of the law, Thou shalt fear the Lord thy God, and shalt not make any image, do not only abhor the temples, altars, and images of the gods, but if need be will rather die than they

should defile themselves with any impiety.' And shortly after he saith, 'In the commonwealth of the Jews, the carver of idols and image-maker was cast far off and forbidden, lest they should have any occasion to make images, which might pluck certain foolish persons from God, and turn the eyes of their souls to the contemplation of earthly things.' And in another place of the same book, 'It is not only,' saith he, 'a mad and frantic part to worship images, but also once to dissemble or wink at it. And a man may know God and his only Son, and those which have had such honour given them by God, that they be called gods; but it is not possible that any should by worshipping of images get any knowledge of God.'

"Athanasius, in his book against the Gentiles, hath these words: 'Let them tell, I pray you, how God may be known by an image. If it be by the matter of the image, then there needeth no shape or form, seeing that God hath appeared in all material creatures, which do testify his glory. Now if they say he is known by the form or fashion, is he not better to be known by the living things themselves, whose fashions the images express? For, of surety, the glory of God should be more evidently known, if it were declared by reasonable and living creatures, rather than by dead and unmoveable images. Therefore, when ye do carve or paint images, to the end to know God thereby, surely ye do an unworthy and unfit thing.' And in another place of the same book he saith, 'The invention

of images came of no good, but of evil; and whatsoever hath an evil beginning can never in anything be judged good, seeing it is altogether naught.' Thus far Athanasius, a very ancient, holy, and learned bishop and doctor, who judgeth both the first beginning and the end, and altogether of images or idols to be naught.

"Lactantius likewise, an old and learned writer, in his book of the Origin of Error, hath these words: 'God is above man, and is not placed beneath, but is to be sought in the highest region. Wherefore there is no doubt, but that no religion is in that place wheresoever any image is: for if religion stand in godly things, and there is no godliness but in heavenly things, then be images without religion.' These be Lactantius's words, who was above thirteen hundred years ago, and within three hundred years after our Saviour Christ."

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The following narrative is worthy of being particularly noted. Observe also, the wise inferences which are drawn from this history.

"Epiphanius, Bishop of Salamine in Cyprus, a very holy and learned man, who lived in Theodosius the Emperor's time, about three hundred and ninety years after our Saviour Christ's ascension, writeth thus to John, Patriarch of Jerusalem: 'I entered,' saith Epiphanius, 'into a certain church to pray: I found there a linen cloth hanging in the church door, painted and having in it the image of Christ,

as it were, or of some other saint; for I remember not well whose image it was: therefore when I did see the image of a man hanging in the church of Christ, contrary to the authority of the Scriptures, I did tear it, and gave counsel to the keepers of that church, that they should wind a poor man that was dead in the said cloth, and so bury him.'

“ And afterwards the same Epiphanius, sending another unpainted cloth, for that painted one which he had torn, to the said patriarch, writeth thus: I pray you, will the elders of that place to receive this cloth, which I have sent by this bearer, and command them that from henceforth no such painted cloths, contrary to our religion, be hanged in the church of Christ; for it becometh your goodness rather to have this care, that you take away such scrupulosity; which is unfitting for the Church of Christ, and offensive to the people committed to your charge.’ And this Epistle, as worthy to be read of many, did St. Jerome himself translate into the Latin tongue. And that ye may know that St. Jerome had this holy and learned Bishop Epiphanius in most high estimation, and therefore did translate this Epistle as a writing of authority, hear what a testimony the said St. Jerome giveth of him in another place—in his treatise against the errors of John Bishop of Jerusalem—where he hath these words: ‘Thou hast,’ saith St. Jerome, ‘Pope Epiphanius; which doth openly in his letters call thee an heretic. Surely thou art not to be preferred before him, neither for age, nor

learning, nor godliness of life, nor by the testimony of the whole world.' And shortly after, in the same treatise, saith St. Jerome, ' Bishop Epiphanius was ever of so great veneration and estimation, that Valens the Emperor, who was a great persecutor, did not once touch him. For heretics, being princes, thought it their shame, if they should persecute such a notable man.' And in the Tripartite Ecclesiastical History, the ninth book, and forty-eighth chapter, is testified, that Epiphanius, being yet alive, did work miracles; and that after his death devils, being expelled at his grave or tomb, did roar. Thus you see what authority St. Jerome, and that most ancient history, give unto the holy and learned Bishop Epiphanius, whose judgement of images in churches and temples, then beginning by stealth to creep in, is worthy to be noted.

" First, he judged it contrary to Christian religion, and the authority of the Scripture, to have any images in Christ's Church.

" Secondly, he rejected not only carved, graven, and molten images, but also painted images, out of Christ's Church.

" Thirdly, that he regarded not whether it were the image of Christ, or of any other saint; but being an image would not suffer it in the Church.

" Fourthly, that he did not only remove it out of the church; but with a vehement zeal tare it in sunder, and exhorted that a corse should be wrapped and buried in it; judging it meet for nothing but to rot in the earth: following herein the example of the good King Hezekiah, who

brake the brazen serpent to pieces, and burned it to ashes, for that idolatry was committed to it.

“ Last of all, that Epiphanius thinketh it the duty of vigilant bishops to be careful that no images be permitted in the church ; for that they be occasion of scruple and offence to the people committed to their charge. Now whereas neither St. Jerome, who did translate the said Epistle, nor the authors of that most ancient History Ecclesiastical Tripartite—who do most highly commend Epiphanius, as is aforesaid—nor any other godly or learned bishop at that time or shortly after, have written anything against Epiphanius’s judgement concerning images ; it is an evident proof that, in those days, which were about four hundred years after our Saviour Christ, there were no images publicly used and received in the Church of Christ, which was then much less corrupt and more pure than now it is.”

After quoting these and other testimonies of the early Fathers against Idolatry, or the making and worshipping of images, the Homily thus summarily disposes of all the writers of the Church of Rome, who have argued in favour of them:—

“ The opinion of all the rabblement of the Popish Church, maintaining images, ought to be esteemed of small or no authority ; for that *it is no marvel that they, which have from their childhood been brought up amongst images and idols, and have drunk in idolatry almost with their mother’s milk, hold with images and idols, and speak and write for them.* But indeed it

would not be so much marked, whether he were of a Jew, or a Gentile, converted unto Christ's religion, that writeth; *as how agreeable or contrary to God's Word he doth write*, and so to credit or discredit him. Now what God's Word saith of idols and images, and the worshipping of them, you heard at large in the first part of this Homily."

"All the rabblement of the Popish Church," then, "have drunk in Idolatry almost with their mother's milk!" This is plain speaking. The charge of Idolatry, therefore, is not only brought against them by our Church; but brought in the most sweeping manner.

Let us now proceed to consider the statement which the Homily gives, concerning the rise and progress of Popish Idolatry.

The first step towards Idolatry in the professing Christian Church is thus stated:—

"Now as concerning histories ecclesiastical, touching this matter, that we may know why and when, and by whom images were first used privately, and afterwards not only received into Christian churches and temples, but in conclusion worshipped also, and how the same was gain-sayed, resisted, and forbidden, as well by godly bishops and learned doctors, as also by sundry Christian princes; I will briefly collect into a compendious history, that which is at large and in sundry places written by divers ancient writers and historiographers concerning this matter.

“As the Jews, having most plain and express commandment of God, that they should neither make nor worship any image—as it is at large before declared—did, notwithstanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of images and worshipping of them, and so to the committing of most abominable idolatry; for the which God by his holy prophets doth most sharply reprove and threaten them, and afterwards did accomplish his said threatenings by extreme punishing of them, as is above specified; even so some of the Christians in old time, which were converted from worshipping of idols and false gods, unto the true living God and to our Saviour Jesus Christ, did of a certain blind zeal, and as men long accustomed to images, paint or carve images of our Saviour Christ, his mother Mary, and of the Apostles; thinking that this was a point of gratitude and kindness toward those, by whom they had received the true knowledge of God, and the doctrine of the Gospel. But these pictures or images came not yet into churches, nor were yet worshipped of a long time after. And lest you should think that I do say this of mine own head only, without authority, I allege for me Eusebius, Bishop of Cæsarea, and the most ancient author of the Ecclesiastical History—who lived about the three hundred and thirtieth year of our Lord, in Constantinus Magnus’s days, and his son Constantius, Emperors—in the seventh book of his History Ecclesiastical, the

fourteenth chapter; and St. Jerome upon the tenth chapter of the Prophet Jeremiah; who both expressly say, That the errors of images—for so St. Jerome calleth it—have come in and passed to the Christians from the Gentiles, by an Heathenish use and custom. The cause and means Eusebius sheweth, saying, ‘It is no marvel if they, which being Gentiles before, and did believe, seemed to offer this as a gift to our Saviour, for the benefits which they had received of him. Yea, and we do see now that images of Peter and Paul, and of our Saviour himself, be made, and tables to be painted, which I think to have been observed and kept indifferently by an Heathenish custom. For the Heathen are wont so to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.’

“Thus far I have rehearsed Eusebius’s words. Where note ye, that both St. Jerome and he agree herein, and these images came in amongst Christian men *by such as were Gentiles, and accustomed to idols, and being converted to the faith of Christ, retained yet some remnants of Gentility not thoroughly purged*: for St. Jerome calleth it an error manifestly.”

Let it be well observed how, in this passage, it is shewn, that the Idolatry which has defiled and deformed the professing Christian Church, is

deduced from the idolatry of the Gentiles; which is indeed its parent, and with which it is of one and the same nature.

“ And the like example, we see in the Acts of the Apostles, of the Jews; who, when they were converted to Christ, would have brought in their circumcision, whereunto they were so long accustomed, with them, into Christ’s religion. With whom the Apostle, namely, St. Paul, had much ado for the staying of that matter. (Acts xv.) But of circumcision was less marvel; for that It came first in by God’s ordinance and commandment. A man may most justly wonder of images, so directly against God’s holy Word and strict commandment, how they should enter in. But images were not yet worshipped in Eusebius’s time, nor publicly set up in churches and temples; and they who privately had them, did err of a certain zeal, and not by malice: but afterwards they crept out of private houses into churches, and so bred first superstition, and last of all idolatry, amongst Christians, as hereafter shall appear.”

Then follows the next step.

“ In the time of Theodosius and Martian, Emperors, who reigned about the year of our Lord 460 (and 1380 years ago); when the people of the city of Nola once a-year did celebrate the birth-day of St. Felix in the temple, and used to banquet there sumptuously; Pontius Paulinus, Bishop of Nola, caused the walls of the temple to be painted with stories taken out of the

Old Testament; that the people, beholding and considering those pictures, might the better abstain from too much surfeiting and riot. And about the same time Aurelius Prudentius, a very learned and Christian poet, declareth how he did see painted in a church, the history of the passion of St. Cassian, a schoolmaster and martyr; whom his own scholars, at the commandment of the tyrant, tormented with the pricking or stabbing in of their pointels, or brazen pens, into his body, and so by a thousand wounds and more, as saith Prudentius, most cruelly slew him. And these were the first paintings in churches, that were notable of antiquity. And so by this example came in painting, and afterward images of timber and stone, and other matter, into the churches of Christians. Now, if ye will consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an embossed and gilt image, set with pearl and stone. And a process of a story painted with the gestures and actions of many persons, and commonly the sum of the story written withal, hath another use in it than one dumb idol or image standing by itself. But from learning by painted stories, it came by little and little to idolatry."

This was the natural progress of the evil.

"Which when godly men—as well emperors and learned bishops as others—perceived, they commanded that such pictures, images, or idols, should be used no more. And I will, for a declaration thereof, begin with the decree of the ancient Christian Emperors, Valens and Theo-

dosius II., who reigned about four hundred years after our Saviour Christ's ascension, who forbad that any images should be made or painted privately: for certain it is, that there were none in temples publicly in their time. These Emperors did write unto the Captain of the army attending on the Emperors, after this sort:—'Valens and Theodosius, Emperors, unto the Captain of the army. Whereas we have a diligent care to maintain the religion of God above in all things, we will grant to no man to set forth, grave, carve, or paint, the image of our Saviour Christ in colours, stone, or any other matter; but in what place soever it shall be found, we command that it be taken away, and that all such as shall attempt anything contrary to our decrees or commandment herein, shall be most sharply punished.' This decree is written in the books named Libri Augustales, the Imperial Books, gathered by Tribonianus, Basilides, Theophilus, Dioscorus, and Satira, men of great authority and learning, at the commandment of the Emperor Justinian; and is alleged by Petrus Crinitus, a notable learned man, in the ninth book and ninth chapter of his work, entitled 'De honesta Disciplina,' that is to say, 'Of honest Learning.' Here you see what Christian princes of most ancient times decreed against images, which then began to creep in amongst the Christians. For it is certain, that by the space of three hundred years, and more, after the death of our Saviour Christ, and before these godly emperors reigned, there were no images publicly in churches or

temples. *How would the idolaters glory, if they had so much antiquity and authority for them, as is here against them!*"

Next, we are informed how the inroads and devastations of the barbarous nations helped forward the evil, by sweeping away learning, and introducing a night of ignorance and confusion.

"Now, shortly after these days, the Goths, Vandals, Huns, and other barbarous and wicked nations, burst into Italy, and all parts of the west countries of Europe, with huge and mighty armies, spoiled all places, destroyed cities, and burned libraries, so that learning and true religion went to wreck, and decayed incredibly. And so the Bishops of those latter days being of less learning, and, in the midst of the wars, taking less heed also than did the Bishops afore; *by ignorance of God's Word, and negligence of Bishops*, and especially barbarous princes, not rightly instructed in true religion, bearing the rule, images came into the Church of Christ in the said West parts, where these barbarous people ruled, not now in painted cloths only, but embossed in stone, timber, metal, and other like matter, and were not only set up, but began to be worshipped also. And therefore Serenus, Bishop of Massile, the head town of Gallia Narbonensis, now called the Province—a godly and learned man, who was about six hundred years after our Saviour Christ—seeing the people, by occasion of images, fall to most abominable idolatry, brake to pieces all the images of Christ

and saints, which were in that city; and was therefore complained upon to Gregory, the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open having of images in churches, that can be known by any writing or history of antiquity. And upon this Gregory do all image worshippers at this day ground their defence. But as all things that be amiss have from a tolerable beginning grown worse and worse, till they at the last became intolerable, so did this matter of images. First, men used privately stories painted in tables, cloths, and walls. Afterwards gross and embossed images, privately in their own houses. Then afterwards, pictures first, and after them embossed images, began to creep into churches; learned and godly men ever speaking against them. Then by use it was openly maintained that they might be in churches; but yet forbidden that they should be worshipped. Of which opinion was Gregory, as by the said Gregory's Epistle to the forenamed Serenus, Bishop of Massile, plainly appeareth. Which Epistle is to be found in the book of Epistles of Gregory, or Register, in the tenth part of the fourth Epistle, where he hath these words: '*That thou didst forbid images to be worshipped, we praise altogether; but that thou didst break them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story to learn what is to be worshipped. For that which Scripture is to them that read, the same doth picture perform unto idiots, or the*

unlearned, beholding ;' and so forth. And after a few words: 'Therefore it should not have been broken, which was set up, not to be worshipped in churches, but only to instruct the minds of the ignorant.' And a little after: 'Thus thou shouldest have said, If you will have images in the church for that instruction, wherefore they were made in old time, I do permit that they may be made, and that you may have them, and show them ; that not the sight of the story, which is opened by the picture, but that worshipping, which was inconveniently given to the pictures, did mislike you. And if any would make images, not to forbid them, but avoid by all means to worship any image.' By these sentences taken here and there out of Gregory's Epistle to Serenus—for it were too long to rehearse the whole—ye may understand whereunto the matter was now come, six hundred years after Christ: That the having of images of pictures in the churches was then maintained in the west part of the world—for they were not so froward yet in the East Church—but the worshipping of them was utterly forbidden. And you may withal note, that seeing there is no ground for worshipping of images in Gregory's writing, but a plain condemnation thereof, that such as do worship images do unjustly allege Gregory for them. And further ; if images in the church do not teach men, according to Gregory's mind, but rather blind them ; it followeth that images should not be in the church by his sentence, who only would they should be placed

there, to the end that they might teach the ignorant. Wherefore, if it be declared that images have been and be worshipped; and also, that they teach nothing but errors and lies—which shall by God's grace hereafter be done—I trust that then, by Gregory's own determination, all images and image-worshippers shall be overthrown. But, in the mean season, Gregory's authority was so great in all the West Church, that by his encouragement men set up images in all places: but their judgement was not so good to consider, why he would have set them up; but they fell all on heaps to manifest idolatry, by worshipping of them; which Bishop Serenus, not without just cause, feared would come to pass. Now, if Serenus's judgement, thinking it meet that images, whereunto idolatry was committed, should be destroyed, had taken place, idolatry had been overthrown: for to that, which is not, no man committeth idolatry. But of Gregory's opinion—thinking that images might be suffered in churches, so it were taught that they should not be worshipped—what ruin of religion, and what mischief ensued afterward to all Christendom, experience hath to our great hurt and sorrow proved. First, by the schism rising between the East and the West Church about the said images. Next, by the division of the empire into two parts, by the same occasion of images, to the great weakening of all Christendom; whereby, last of all, hath followed the utter overthrow of the Christian religion and noble empire in Greece, and all the east parts of

the world, and the increase of Mohammed's false religion, and the cruel dominion and tyranny of the Saracens and Turks; who do now hang over our necks also, that dwell in the West parts of the world, ready at all occasions to overrun us. And all this do we owe unto our idols and images, and our idolatry in worshipping of them."

Thus we see the Homily does not scruple to assert, that the most dreadful calamities which have afflicted Christendom are to be ascribed to the Idolatry which increased and prevailed in it. And it should be well observed, how the Homily attributes all the evil and foul Idolatry that followed to the sad and fatal misjudgement of Gregory, in allowing images to be retained in churches, contrary to the wise, and godly, and scriptural judgement of Serenus.

Further on, it states that,

"Leo, the third of that name, was a Syrian born, a very wise, godly, merciful, and valiant prince. This Leo by proclamation commanded, that all images, set up in churches to be worshipped, should be plucked down and defaced; and required specially the Bishop of Rome, that he should do the same; and himself, in the mean season, caused all images, that were in the imperial city of Constantinople, to be gathered on an heap in the midst of the city, and there publicly burned them to ashes; and whited over, and rased out all pictures, painted upon the walls of

the temples; and punished sharply divers maintainers of images. And when some did therefore report him to be a tyrant, he answered, 'That such of all other were most justly punished, who neither worshipped God aright, nor regarded the imperial majesty and authority, but maliciously rebelled against wholesome and profitable laws.' When *Gregorius, the third of that name, Bishop of Rome*, heard of the Emperor's doings in Greece concerning the images, he *assembled a council of Italian Bishops* against him, and *there made decrees for images, and that more reverence and honour should yet be given to them than was before*; and stirred up the Italians against the Emperor, first at Ravenna, and *moved them to rebellion*. And, as *Uspurgensis and Anthonius, Bishops of Florence*, testify in their *Chronicles*, he caused Rome and all Italy, at the last, to refuse their obedience, and the payment of any more tribute to the Emperor; *and so by treason and rebellion maintained their idolatry. Which example other Bishops of Rome have continually followed, and gone through withal most stoutly.*"

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Here observe, how roundly the bishops of Rome are charged with promoting Idolatry; and how plainly we are told that "*continually,*" from age to age, "*by treason and rebellion,*" they "*maintained their Idolatry.*" To this combination of *treason against God*, and *treason against their lawful sovereigns*, of which the bishops of

Rome have been continually guilty, our attention is particularly directed in the following passage :—

“ Note here, I pray you, in this process of the story, that in the Churches of Asia and Greece there were no images publicly by the space of almost seven hundred years. And there is no doubt but the primitive Church next the Apostles’ time was most pure. Note also, that when the contention began about images, how of six Christian Emperors, who were the chief magistrates by God’s law to be obeyed, only one, which was Theodosius, who reigned but one year, held with images. All the other Emperors, and all the learned men and Bishops of the East Church, and that in assembled councils, condemned them; besides the two Emperors before-mentioned, Valens and Theodosius II., who were long before these times, who strictly forbad that any images should be made. And universally after this time all the Emperors of Greece, only Theodosius excepted, destroyed continually all images. Now, on the contrary part, note ye, that *the Bishops of Rome*, being no ordinary magistrates appointed of God out of their diocese, but *usurpers of Princes’ authority contrary to God’s Word*, were the maintainers of images against God’s Word, and stirrers up of sedition and rebellion, and workers of continual treason against their sovereign lords, contrary to God’s law, and the ordinances of all human laws; *being not only enemies to God, but also rebels and traitors against*

their Princes. These be the first bringers in of images openly into churches. These be the maintainers of them in the churches : and these be the means, whereby they have maintained them ; to wit, conspiracy, treason, and rebellion against God and their Princes.

“Now to proceed in the history, most worthy to be known. In the nonage of Constantine VI. the Empress Irene, his mother, in whose hands the regiment of the empire remained, was governed much by the advice of Theodore, Bishop, and Tharasius, Patriarch of Constantinople, who practised and held with the Bishop of Rome in maintaining of images most earnestly. By whose counsel and entreaty, the Empress first most wickedly digged up the body of her father-in-law Constantine V., and commanded it to be openly burned, and the ashes to be thrown into the sea. Which example — as the constant report goeth—had like to have been put in practice with princes’ corses in our days, had the authority of the holy Father continued but a little longer. The cause, why the Empress Irene thus used her father-in-law, was, for that he, when he was alive, had destroyed images, and had taken away the sumptuous ornaments of churches, saying, That Christ, whose temples they were, allowed poverty, and not pearls and precious stones. Afterward the said Irene, at the persuasion of Adrian, Bishop of Rome, and Paul, the Patriarch of Constantinople, and his successor Tharasius, assembled a council of the Bishops of Asia and Greece, at the city of Nicea:

where the Bishop of Rome's legates being presidents of the council, and ordering all things as they listed, the council, which was assembled before under the Emperor Constantine V., and had decreed that all images should be destroyed, was condemned as an heretical council and assembly, and a decree was made, that images should be put up in all the churches of Greece, and that honour and worship also should be given unto the said images. And so the Empress, sparing no diligence in setting up of images, nor cost in decking them in all churches, made Constantinople within a short time altogether like Rome itself. And now you may see that come to pass, which Bishop Serenus feared, and Gregory I. forbad in vain—to wit, that images should in no wise be worshipped. For now *not only the simple and unwise*—unto whom images, as the Scriptures teach, be specially a snare—but *the Bishops, and learned men also, fall to idolatry by occasion of images, yea, and make decrees and laws also for the maintenance of the same.* So hard is it, and indeed impossible, any long time to have images publicly in churches and temples without idolatry: as by the space of a little more than one hundred years, betwixt Gregory I., forbidding most strictly the worshipping of images, and Gregory III., Paul, and Leo III., Bishops of Rome, with this council, commanding and decreeing that images should be worshipped, most evidently appeareth.

“Now when Constantine, the young Emperor, came to the age of twenty years, he was daily in

less and less estimation. For such as were about his mother persuaded her, that it was God's determination, that she should reign alone, and not her son with her. The ambitious woman, believing the same, deprived her son of all imperial dignity; and compelled all the men-of-war, with their captains, to swear to her, that they would not suffer her son Constantine to reign during her life. With which indignity the young prince being moved, recovered the regiment of the empire unto himself by force; and being brought up in true religion in his father's time, seeing the superstition of his mother Irene, and the idolatry committed by images, cast down, brake, and burned all the idols and images that his mother had set up. But within a few years after, Irene, the Empress, taken again into her son's favour—after she had persuaded him to put out Nicephorus his uncle's eyes, and to cut out the tongues of his four other uncles, and to forsake his wife, and by such means to bring him into hatred with all his subjects—now further to declare that she was no changeling, but the same woman that had before digged up and burned her father-in-law's body, and that she would be as natural a mother as she had been a kind daughter, seeing the images, which she loved so well, and had with so great cost set up, daily destroyed by her son the Emperor, by the help of certain good companions deprived her son of the empire; and first, like a kind and loving mother, put out both his eyes, and laid him in

prison ; where, after long and many torments, she at the last most cruelly slew him.”

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“ And here may you see what a gracious and virtuous lady this Irene was, how loving a niece to her husband’s uncles, how kind a mother-in-law to her son’s wife, how loving a daughter to her father-in-law, how natural a mother to her own son, and what a stout and valiant captain the Bishops of Rome had of her, for the setting up and maintenance of their idols or images. Surely they could not have found a meeter patron for the maintenance of such a matter than this Irene ; whose ambition and desire of rule was insatiable, whose treason, continually studied and wrought, was most abominable, whose wicked and unnatural cruelty passed Medea and Progne, whose detestable parricides have ministered matter to poets to write their horrible tragedies.”

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“ While these tragedies about images were thus working in Greece, the same question of the use of images in churches began to be moved in Spain also. And at Eliberi, a notable city, now called Granada, was a council of Spanish Bishops and other learned men assembled ; and there, after long deliberation and debating of the matter, it was concluded at length by the whole council, after this sort, in the thirty-sixth article : ‘ We think that pictures ought not to be in churches, lest that which is honoured or wor-

shipped be painted on walls.' And in the forty-sixth canon of that council, it is thus written: 'We thought good to admonish the faithful, that, as much as in them lieth, they suffer no images to be in their houses: but if they fear any violence of their servants, at the least let them keep themselves clean and pure from images; if they do not so, let them be accounted as none of the Church.' Note here, I pray you, how a whole and great country in the west and south parts of Europe, nearer to Rome a great deal than to Greece in situation of place, do agree with the Greeks against images, and do not only forbid them in churches, but also in private houses, and do excommunicate them that do the contrary. And another council of the learned men of all Spain also, called Concilium Toletanum Duodecimum, decreed and determined likewise against images and image-worshippers."

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"Now to come towards an end of this history, and to shew you the principal point that came to pass by the maintenance of images. Whereas, from Constantinus Magnus's time until that day, all authority, imperial and princely dominion of the empire of Rome remained continually in the right and possession of the Emperors—who had their continuance and seat imperial at Constantinople, the city royal—Leo the Third, then Bishop of Rome, seeing the Greek Emperors so bent against his gods of gold and silver, timber and stone; and having the King of the Francons, or Frenchmen, named Charles, whose power was

exceeding great in the west countries, very applicable to his mind, for causes hereafter appearing;—under the pretence that they of Constantinople were for that matter of images under the Pope's ban and curse, and therefore unworthy to be Emperors, or to bear rule; and for that the Emperors of Greece, being far off, were not ready at a beck to defend the Pope against the Lombards his enemies, and others with whom he had variance—this Leo the Third, I say, attempted a thing exceeding strange and unheard-of before, and of incredible boldness and presumption: for he by his Papal authority doth translate the government of the empire and the crown and name imperial from the Greeks, and giveth it unto Charles the Great, King of the Francons; not without the consent of the fore-named Irene, Empress of Greece, who also sought to be joined in marriage with the said Charles. For the which cause the said Irene was by the lords of Greece deposed and banished, as one that had betrayed the empire, as ye before have heard. And the said princes of Greece did, after the deprivation of the said Irene, by common consent, elect and create—as they always had done—an Emperor, named Nicephorus, whom the Bishop of Rome, and they of the West, would not acknowledge for their Emperor; for they had already created them another, and so there became two Emperors. And the empire, which was before one, was divided into two parts, upon occasion of idols and images, and the worshipping of them: even as the kingdom of the

Israelites was in old time, for the like cause of idolatry, divided in King Rehoboam's time. And so the Bishop of Rome, having the favour of Charles the Great by this means assured to him, was wondrously enhanced in power and authority, and did in all the West Church, especially in Italy, what he list; where images were set up, garnished, and worshipped of all sorts of men. But images were not so fast set up, and so much honoured in Italy and the West, but Nicephorus, Emperor of Constantinople, and his successors, Scauratus, the two Michaels, Leo, Theophilus, and other Emperors their successors in the empire of Greece, continually pulled them down, brake them, burned them, and destroyed them as fast. And when Theodorus the Emperor would at the Council of Lyons have agreed with the Bishop of Rome, and have set up images, he was by the nobles of the empire of Greece deprived, and another chosen in his place: and so rose a jealousy, suspicion, grudge, hatred, and enmity, between the Christians and empires of the East countries and West, which could never be quenched nor pacified. So that when the Saracens first, and afterward the Turks, invaded the Christians, the one part of Christendom would not help the other. By reason whereof at the last, the noble empire of Greece, and the city imperial Constantinople, was lost, and is come into the hands of the Infidels, who now have overrun almost all Christendom; and possessing past the middle of Hungary, which is part of the

West empire, do hang over all our heads, to the utter danger of all Christendom.

“ Thus we see what a sea of mischiefs the maintenance of images hath brought with it ; what an horrible schism between the East and the West church ; an hatred between one Christian and another ; councils against councils, church against church, Christians against Christians, princes against princes, rebellions, treasons, unnatural and most cruel murders ; the daughter digging up and burning her father the Emperor’s body ; the mother, for love of idols, most abominably murdering her own son, being an Emperor ; at the last, the tearing in sunder of Christendom and the empire into two pieces, till the Infidels, Saracens, and Turks, common enemies to both parts, have most cruelly vanquished, destroyed, and subdued the one part, the whole empire of Greece, Asia the Less, Thracia, Macedonia, Epirus, and many other great and goodly countries and provinces, and have won a great piece of the other empire, and put the whole in dreadful fear and most horrible danger.”

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“ And all this mischief and misery, which we have hitherto fallen into, do we owe to our mighty gods of gold and silver, stock and stone ; in whose help and defence, where they cannot help themselves, we have trusted so long, until our enemies the Infidels have overcome and overrun us almost altogether. *A just reward for those that have left the mighty living God, the*

Lord of hosts, and have stooped and given the honour due to him to dead blocks and stocks; who have eyes and see not, ears and hear not, feet and cannot go, and so forth, and are cursed of God, and all they that make them, and that put their trust in them."

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This is a mournful history of the rise, progress, and establishment of Idolatry in the Church of Rome, and of the sad results which followed: and it is well worthy to be had in remembrance by all Protestants, and most of all by British Protestants at the present day; for whose benefit I have transcribed so large a portion of this excellent Homily.

The Third Part of the Homily against Images, and the worshipping of them, contains "the confutation of the principal arguments which are used to be made for the maintenance of Images, which part," it is added, "may serve to instruct the Curates themselves, or men of good understanding." From this also, I will make a few extracts.

In taking up these arguments, it says:—

"First, it is alleged by them that maintain images, that all laws, prohibitions, and curses, noted by us out of the Holy Scripture, and sentences of the doctors also by us alleged, against images and the worshipping of them, appertain to the idols of the Gentiles or Pagans, as the

idol of Jupiter, Mars, Mercury, &c., and not to our images of God, of Christ, and his saints. But it shall be declared, both by God's Word, and the sentences of the ancient doctors, and judgement of the primitive Church, that all images, as well ours as the idols of the Gentiles, be forbidden and unlawful, namely, in churches and temples. And first, this is to be replied out of God's Word, that the images of God the Father, the Son, and the Holy Ghost, either severally, or the images of the Trinity, which we had in every church, be by the Scriptures expressly and directly forbidden and condemned, as appeareth by these places. 'The Lord spake unto you out of the middle of fire: you heard the voice or sound of his words, but you did see no form or shape at all; lest peradventure you, being deceived, should make to yourself any graven image or likeness' (Deut. iv. 12—15); and so forth, as is at large rehearsed in the first part of this treatise against images. And therefore in the old Law, the middle of the propitiatory, which represented God's seat, was empty; lest any should take occasion to make any similitude or likeness of him. Isaiah, after he hath set forth the incomprehensible majesty of God, he asketh, 'To whom then will ye make God like? or what similitude will ye set up unto him? Shall the carver make him a carved image? and shall the goldsmith cover him with gold, or cast him into a form of silver-plates? And for the poor man, shall the image-maker frame an image of timber, that he may have somewhat to set up

also?' (Isa. xl. 18—20.) And after this he crieth out, 'O wretches, heard ye never of this? Hath it not been preached to you since the beginning, how by the creation of the world, and the greatness of the work, they might understand the majesty of God, the Maker and Creator of all, to be greater than that it could be expressed or set forth in any image or bodily similitude?' Thus far the Prophet Isaiah, who, from the forty-fourth chapter to the forty-ninth, treateth in a manner of no other thing. And St. Paul, in the Acts of the Apostles (Acts xvii.), evidently teacheth the same, that no similitude can be made unto God in gold, silver, stone, or any other matter. By these and many other places of Scripture it is evident, that no image either ought or can be made unto God. For how can God, a most pure Spirit, whom man never saw, be expressed by a gross, bodily, and visible similitude? How can the infinite majesty and greatness of God, incomprehensible to man's mind, much more not able to be compassed with the sense, be expressed in a finite and little image? How can a dead and dumb image express the living God? What can an image, which, when it is fallen, cannot rise up again, which can neither help his friends nor hurt his enemies, express of the most puissant and mighty God; who is alone able to reward his friends, and to destroy his enemies everlastingly? A man might justly cry with the Prophet Habakkuk, 'Shall such images instruct or teach anything right of God? or shall they be-

come doctors?' (Hab. ii. 18, 19.) Wherefore men that have made an image of God, whereby to honour him, have thereby dishonoured him most highly, diminished his majesty, blemished his glory, and falsified his truth. And therefore St. Paul saith, that such as have framed any similitude or image of God, like a mortal man, or any other likeness, in timber, stone, or other matter, have changed his truth into a lie. (Rom. i. 25.) For both they thought it to be no longer that which it was, a stock or a stone, and took it to be that which it was not, as God, or an image of God. Wherefore an image of God is not only a lie, but a double lie also. But the devil is a liar, and the father of lies (John viii. 44); wherefore the lying images which he made of God, to His great dishonour, and horrible danger of His people, came from the devil.

“Wherefore they be convict of foolishness and wickedness in making of images of God, or the Trinity: for that no image of God ought or can be made, as by the Scriptures and good reason evidently appeareth: yea, and once to desire the image of God cometh of Infidelity, thinking not God to be present, except they might see some sign or image of him; as appeareth by the Hebrews in the wilderness, willing Aaron to make them gods, whom they might see go before them.

“Where they object, that seeing in Isaiah and Daniel be certain descriptions of God, as sitting on a high seat, &c., why may not a

painter likewise set him forth in colours to be seen, as it were a Judge sitting on a throne, as well as he is described in writing by the Prophets, seeing that Scripture, or writing, and picture, differ but a little? First, it is to be answered, that things forbidden by God's Word, as painting of images of God, and things permitted of God, as such descriptions used by the Prophets, be not all one: neither ought nor can man's reason—although it shew never so goodly—prevail anything against God's express Word, and plain statute-law, as I may well term it. Furthermore, the Scripture, although it have certain descriptions of God, yet if you read forward it expoundeth itself, declaring that God is a pure Spirit, infinite, who replenisheth heaven and earth; which the picture doth not, nor expoundeth itself, but rather, when it hath set God forth in a bodily similitude, leaveth a man there, and will easily bring one into the heresy of the Anthropomorphites, thinking God to have hands and feet, and to sit as a man doth: which they that do, saith St. Augustine in his book 'De Fide et Symbolo,' cap. vii., fall into that sacrilege, which the Apostle detesteth in those who have changed the glory of the incorruptible God into the similitude of a corruptible man. For it is wickedness for a Christian to erect such an image to God in a temple; and much more wickedness to erect such an one in his heart, by believing of it.

“But to this they reply, that, this reason notwithstanding, images of Christ may be made,

for that he took upon him flesh, and became man. It were well that they would first grant, that they have hitherto done most wickedly, in making and maintaining of images of God and of the Trinity in every place, whereof they are by force of God's Word and good reason convicted; and then to descend to the trial for other images.

“ Now concerning their objection, that an image of Christ may be made, the answer is easy: for in God's Word and religion, it is not only required whether a thing may be done or no; but also, whether it be lawful and agreeable to God's Word to be done or no. For all wickedness may be and is daily done, which yet ought not to be done. And the words of the reasons above alleged out of the Scriptures are, that images neither ought nor can be made unto God. Wherefore to reply, that images of Christ may be made, except withal it be proved that it is lawful for them to be made, is, rather than to hold one's peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no image can be made of Christ, but a lying image—as the Scripture peculiarly calleth images lies (Rom. i. 25.)—for Christ is God and man. Seeing, therefore, that of the Godhead, which is the most excellent part, no image can be made, it is falsely called the image of Christ. Wherefore images of Christ be not only defects, but also lies. Which reason serveth also for the images of saints; whose souls, the most excellent parts of them, can by no images be represented and ex-

pressed. Wherefore they be no images of saints—whose souls reign in joy with God—but of the bodies of saints, which as yet lie putrefied in the graves. Furthermore, no true image can be made of Christ's body; for it is unknown now of what form and countenance he was. And there be in Greece and at Rome, and in other places, divers images of Christ, and none of them like to another; and yet every one of them affirmeth, that theirs is the true and lively image of Christ; which cannot possibly be. Wherefore, as soon as an image of Christ is made, by and by is a lie made of him, which by God's Word is forbidden. Which also is true of the images of any saints of antiquity; for that it is unknown of what form and countenance they were. Wherefore, seeing that religion ought to be grounded upon truth, images, which cannot be without lies, ought not to be made, or put to any use of religion, or to be placed in churches and temples, places peculiarly appointed to true religion and service of God. And thus much, that no true image of God, our Saviour Christ, or his saints, can be made: wherewithal it is also confuted That their allegation, that images be the laymen's books. For it is evident, by that which is afore rehearsed, that they teach no things of God, of our Saviour Christ, and of his saints, but lies and errors. Wherefore, either they be no books, or, if they be, they be false and lying books, the teachers of all error.

“And now if it should be admitted and granted, that an image of Christ could truly be

made, yet is it unlawful that it should be made; yea, or that the image of any saint should be made; specially to be set up in temples, to the great and unavoidable danger of idolatry, as hereafter shall be proved."

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"To go to God's Word. Be not, I pray you, the words of the Scriptures plain? 'Beware lest thou, being deceived, make to thyself'—to say, to any use of religion—'any graven image, or any similitude of anything,' &c. (Levit. xxvi. 1; Deut. iv. 15—18.) 'And cursed be the man that maketh a graven or molten image, abomination before the Lord,' &c. (Deut. xxvii. 15.) Be not our images such? Be not our images of Christ and his saints either carved, or molten and cast, or similitudes of men and women? It is happy that we have not followed the Gentiles in making of images of beasts, fishes, and vermins also. Notwithstanding, the image of an horse, as also the image of the ass that Christ rode on, have in divers places been brought into the church and temple of God. And is not that which is written in the beginning of the Lord's most holy law, and daily read unto you, most evident also? 'Thou shalt not make the likeness of anything in heaven above, in earth beneath, or in the water under the earth,' &c.? (Exod. xx. 3—6.) Could any more be forbidden and said than this; either of the kinds of images, which be either carved, molten, or otherwise similitudes; or of things, whereof images are forbidden to be made? Are not all things either in heaven,

earth, or water under the earth? And be not our images of Christ and his saints likenesses of things in heaven, earth, or in water?"

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Then,—because some will say, that images are in themselves things indifferent, and therefore may lawfully be set up, if only we take care not to worship them,—the Homily applies itself to a distinct confutation of this notion.

“Where they say that images, so they be not worshipped, as things indifferent may be tolerated in temples and churches; we infer and say for the adversative, that all our images of God, our Saviour Christ, and his saints, publicly set up in temples and churches—places peculiarly appointed to the true worshipping of God—be not things indifferent, nor tolerable, but against God’s law and commandment, taking their own interpretation and exposition of it.

“First, for that all images, so set up publicly *have been worshipped* of the unlearned and simple sort, shortly after they have been publicly so set up, and in conclusion, of the wise and learned also.

“Secondly, for that *they are worshipped in sundry places now in our time also.*”

So that not only Idolatry *had been* committed in the Church of Rome, but *it was then, and is still* committed. The Homily charges that Church with Idolatry *as a present sin*,—persisted and persevered in.

“And thirdly, for that it is impossible that

images of God, Christ, or his saints, can be suffered—especially in temples and churches—any while or space, without worshipping of them: and that idolatry, *which is most abominable before God*, cannot possibly be escaped and avoided, without the abolishing and destruction of images and pictures in temples and churches; for that idolatry is to images, specially in temples and churches, an inseparable accident, as they term it; so that images in churches and idolatry go always both together, and that therefore the one cannot be avoided, except the other, specially in all public places, be destroyed. Wherefore, to make images, and publicly to set them up in temples and churches, places appointed peculiarly to the service of God, is to make images to the use of religion; and not only against this precept, Thou shalt make no manner of images, but against this also, Thou shalt not bow down to them, nor worship them. For they, being set up, have been, be, and ever will be worshipped. And the full proof of that, which in the beginning of the first part of this treatise was touched, is here to be made and performed; to wit, that *our images, and idols of the Gentiles, be all one*, as well in the things themselves, as also in that our images have been before, be now, and ever will be worshipped, in like form and manner, as the idols of the Gentiles were worshipped, so long as they be suffered in churches and temples. Whereupon it followeth, that *our images in churches have been, be, and ever will be, none other but abominable idols*, and be therefore no things

indifferent. And every of these parts shall be proved in order, as hereafter followeth.”

That Idolatry in the visible Church of Christ had its origin in the Idolatry of the Gentiles, who—when professedly converted to the Christian faith—had brought in their Gentile superstitions and idolatrous notions into the Church which they joined, has been already asserted and proved in the Homily. It now goes on to shew that, as this Idolatry had its origin in that of the Gentiles, so it resembles it in character, and is of the very same nature.

“ And first, that our images and the idols of the Gentiles be all one concerning themselves, is most evident, the matter of them being gold, silver, or other metal, stone, wood, clay, or plaster, as were the idols of the Gentiles; and so being either molten or cast, either carved, graven, hewn, or otherwise formed and fashioned after the similitude and likeness of man or woman, be dead and dumb works of man’s hands, having mouths and speak not, eyes and see not, hands and feel not, feet and go not, and so, as well in form as matter, be altogether like the idols of the Gentiles. Insomuch that *all the titles, which be given to the idols in the Scriptures, may be verified of our images.* Wherefore, no doubt but the like curses which are mentioned in the Scriptures will light upon the makers and worshippers of them both. Secondly, that they have been and be worshipped in our time, in like form and manner

as were the idols of the Gentiles, is now to be proved. And for that idolatry standeth chiefly in the mind, it shall in this part first be proved, that our image-maintainers have had and have the same opinions and judgement of saints, whose images they have made and worshipped, as the Gentiles Idolaters had of their gods. And afterwards shall be declared, that our image-maintainers and worshippers have used and use the same outward rites and manner of honouring and worshipping their images, as the Gentiles did use before their idols; and that *therefore they commit idolatry, as well inwardly as outwardly, as did the wicked Gentiles Idolaters.*

“ And concerning the first part, of the idolatrous opinions of our image-maintainers. What, I pray you, be such saints with us, to whom we attribute the defence of certain countries, spoiling God of his due honour herein, but Dii Tutelares of the Gentiles Idolaters? Such as were Belus to the Babylonians and Assyrians; Osiris and Isis to the Egyptians; Vulcan to the Lemnians; and such other. What be such saints, to whom the safeguard of certain cities are appointed, but Dii Præsides with the Gentiles Idolaters? Such as were at Delphos, Apollo; at Athens, Minerva; at Carthage, Juno; at Rome, Quirinus, &c. What be such saints, to whom, contrary to the use of the primitive Church, temples and churches be builded, and altars erected, but Dii Patroni of the Gentiles Idolaters? Such as were in the Capitol, Jupiter; in Paphus Temple, Venus; in Ephesus Temple, Diana; and such like. Alas,

we seem in thus thinking and doing, to have learned our religion, not out of God's Word, but out of the Pagan poets, who say,

Excessere omnes, adytis arisque relictis,
Dii, quibus imperium hoc steterat, &c.

That is to say, all the gods, by whose defence this empire stood, are gone out of the temples, and have forsaken their altars. And whereas one saint hath images in divers places, the same saint hath divers names thereof, most like to the Gentiles. When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, and such others, what is it but an imitation of the Gentiles Idolaters' Diana Agrotera, Diana Coriphea, Diana Ephesia, &c. Venus Cypria, Venus Paphia, Venus Gnidia? Whereby is evidently meant, that the saint for the image' sake should in those places, yea, in the images themselves, have a dwelling; which is the ground of their idolatry. For where no images be, they have no such means. Terentius Varro sheweth, that there were three hundred Jupiters in his time: there were no fewer Veneres and Dianæ: we had no fewer Chistophers, Ladies, and Mary Magdalens, and other saints. CEnomaus and Hesiodus shew, that in their time there were thirty thousand gods. *I think we had no fewer saints, to whom we gave the honour due to God.* And they have not only spoiled the true living God of his due honour in temples, cities, countries, and lands, by such devices and inventions, as the Gentiles Idolaters have done before them: but the sea and waters have as

well special saints with them, as they had gods with the Gentiles,—Neptune, Triton, Nereus, Castor and Pollux, Venus, and such other: in whose places be come St. Christopher, St. Clement, and divers other, and specially our Lady, to whom shipmen sing, ‘Ave, maris stella.’ Neither hath the fire scaped their idolatrous inventions: for, instead of Vulcan and Vesta, the Gentiles’ gods of the fire, our men have placed St. Agatha, and make letters on her day for to quench fire with. Every artificer and profession hath his special saint, as a peculiar god: as, for example, scholars have St. Nicholas and St. Gregory; painters, St. Luke: neither lack soldiers their Mars, nor lovers their Venus, amongst Christians. All diseases have their special saints, as gods, the curers of them; the pox, St. Roche; the falling-evil, St. Cornelis; the tooth-ache, St. Apollin, &c. Neither do beasts nor cattle lack their gods with us; for St. Loy is the horseleech, and St. Anthony the swineherd, &c. Where is God’s providence and due honour in the mean season; who saith, ‘The heavens be mine, and the earth is mine, the whole world and all that in it is: I do give victory, and I put to flight: of me be all counsels and help, &c. Except I keep the city, in vain doth he watch that keepeth it: thou, Lord, shalt save both men and beasts?’ But we have left him neither heaven, nor earth, nor water, nor country, nor city, peace nor war, to rule and govern; neither men nor beasts, nor their diseases to cure: that a godly man might

justly for zealous indignation cry out, O heaven, O earth and seas, what madness and wickedness against God are men fallen into! What dishonour do the creatures to their Creator and Maker! And if we remember God sometimes, yet, because we doubt of his ability or will to help, we join to him another helper—as if he were a noun adjective—using these sayings; such as learn, God and St. Nicholas be my speed; such as neese, God help and St. John; to the horse, God and St. Loy save thee. Thus are we become like horses and mules, which have no understanding. For is there not one God only, who by his power and wisdom made all things, and by his providence governeth the same, and by his goodness maintaineth and saveth them? Be not all things of him, by him, and through him? *Why dost thou turn from the Creator to the creatures? This is the manner of the Gentiles Idolaters: but thou art a Christian, and therefore by Christ alone hast access to God the Father, and help of him only.*

These things are not written to any reproach of the saints themselves; who were the true servants of God, and did give all honour to him, taking none unto themselves, and are blessed souls with God; but against our foolishness and wickedness, making of the true servants of God, false gods, by attributing to them the power and honour which is God's, and due to him only. And for that we have such opinions of the power and ready help of saints, all our legends, hymns, sequences, masses, did contain stories, lauds, and

praises of them, and prayers to them; yea, and sermons also altogether of them, and to their praises, *God's Word being clean laid aside.* And this we do altogether agreeable to the saints, *as did the Gentiles Idolaters to their false gods.* For these opinions which men have had of mortal persons, were they never so holy, the old most godly and learned Christians have written against the feigned gods of the Gentiles; and Christian princes have destroyed their images: who, if they were now living, would doubtless likewise both write against our false opinions of saints, and also destroy their images. For it is evident, that our image-maintainers have the same opinion of saints which the Gentiles had of their false gods, and thereby are moved to make them images, as the Gentiles did. If answer be made, that they make saints but intercessors to God, and means for such things as they would obtain of God; that is, *even after the Gentiles' idolatrous usage,* to make them, of saints, gods called *Dii Medioximi*, to be mean intercessors and helpers to God, as though he did not hear, or should be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means; and so they made all gods subject to fate or destiny; as Lucian in his Dialogues feigneth that Neptune maketh suit to Mercury, that he might speak with Jupiter. And therefore in this also, it is most evident, that *our image-maintainers be all one in opinion with the Gentiles Idolaters.*

“ Now remaineth the third part, that their rites

and ceremonies, in honouring and worshipping of the images or saints, be all one with the rites which the Gentiles Idolaters used in honouring their idols. First, what meaneth it that Christians, *after the example of the Gentiles Idolaters*, go on pilgrimage to visit images, where they have the like at home, but that they have a greater opinion of holiness and virtue in some images than other some, like as the Gentiles Idolaters had? Which is the readiest way to bring them to idolatry by worshipping of them, and directly against God's Word, who saith, 'Seek me and ye shall live; and do not seek Beth-el; enter not into Gilgal, neither go to Beer-sheba.' (Amos v. 4, 5.) And against such as had any superstition in the holiness of the place; as though they should be heard for the place's sake, saying, 'Our fathers worshipped in this mountain, and ye say, that at Jerusalem is the place where men should worship;' our Saviour Christ pronounceth, 'Believe me, the hour cometh, when you shall worship the Father neither in this mountain nor at Jerusalem; but true worshippers shall worship the Father in spirit and truth.' (John iv. 20—23.) But it is too well known, that by such pilgrimage-going, Lady Venus and her son Cupid were rather worshipped wantonly in the flesh, than God the Father, and our Saviour Christ his Son, truly worshipped in the spirit.

“And it was very agreeable, as St. Paul teacheth, that they which fell to idolatry, which is spiritual fornication, should also fall into carnal

fornication and all uncleanness, by the just judgments of God, delivering them over to abominable concupiscences. (Rom. i. 28.)

“What meaneth it, that Christian men, *after the use of the Gentiles Idolaters*, cap and kneel before images? which if they had any sense and gratitude, would kneel before men, carpenters, masons, plasterers, founders, and goldsmiths, their makers and framers; by whose means they have attained this honour, which else should have been evil-favoured and rude lumps of clay, or plaster, pieces of timber, stone, or metal, without shape or fashion, and so without all estimation and honour; as that idol in the Pagan poet confesseth, saying, ‘I was once a vile block, but now I am become a god,’ &c. What a fond thing is it for man, who hath life and reason, to bow himself to a dead and insensible image, the work of his own hand! Is not this stooping and kneeling before them, adoration of them, which is forbidden so earnestly by God’s Word? Let such as so fall down before images of saints, know and confess that they exhibit that honour to dead stocks and stones, which the saints themselves, Peter, Paul, and Barnabas, would not to be given them being alive; which the angel of God forbiddeth to be given to him. (Acts x. 25, 26; xiv. 14, 15; Rev. xix. 10; xxii. 8, 9.) And if they say they exhibit such honour not to the image, but to the saint whom it representeth, they are convicted of folly, to believe that they please saints with that honour, which they abhor as a spoil of God’s honour: for they be no

changelings; but now both having greater understanding, and more fervent love of God, do more abhor to deprive him of his due honour; and being now like unto the angels of God, do with angels flee to take unto them by sacrilege the honour due to God: and herewithal is confuted their lewd distinction of Latria and Dulia; where it is evident, that the saints of God cannot abide, that as much as any outward worshipping be done or exhibited to them. But Satan, God's enemy, desiring to rob God of his honour, desireth exceedingly that such honour might be given to him. (Matt. iv. 9.) Wherefore *those which give the honour due to the Creator to any creature, do service acceptable to no saints—who be the friends of God—but unto Satan, God's and man's mortal and sworn enemy.* And to attribute such desire of Divine honour to saints, is to blot them with a most odious and devilish ignominy and villany, and indeed of saints to make them Satans and very devils, whose property is to challenge to themselves the honour which is due to God only.

“And furthermore, in that they say that they do not worship the images as the Gentiles did their idols, but God and his saints whom the images do represent; and therefore that their doings before images be not like the idolatry of the Gentiles before their idols; St. Augustine, Lactantius, and Clemens, do prove evidently, that *by this their answer they be all one with the Gentiles Idolaters.*”

This is worthy of special note: for, if the

Romanists use the very same arguments to excuse or defend their worshipping of images, which the Gentiles did in regard to their idols, how plain is it, that Romish Idolatry is of the very same nature as that of the Gentiles, and just as sinful !

“ The Gentiles, saith St. Augustine, which seem to be of the purer religion, say, ‘ We worship not the images, but by the corporal image we do behold the signs of the things which we ought to worship.’

“ And Lactantius saith, ‘ The Gentiles say, We fear not the images, but them after whose likeness the images be made, and to whose names they be consecrated.’ Thus far Lactantius.

“ And Clemens saith, ‘ That serpent the devil uttereth these words by the mouth of certain men: We, to the honour of the invisible God, worship visible images: which surely is most false.’ See how, in using the same excuses which the Gentiles Idolaters pretended, they shew themselves to be all one with them in idolatry. For, notwithstanding this excuse, St. Augustine, Clemens, and Lactantius prove them idolaters. And Clemens saith, ‘ That the serpent, the devil, putteth such excuses in the mouth of idolaters, And the Scriptures say, they worship the stocks and stones—notwithstanding this excuse—even as our image-maintainers do. And Ezekiel therefore calleth the gods of the Assyrians stocks and stones, although they were but images of

their gods. So are our images of God and the saints named by the names of God and his saints, after the use of the Gentiles.' And the same Clemens saith thus, in the same book: 'They dare not give the name of the Emperor to any other, for he punisheth his offender and traitor by and by: but they dare give the name of God to others, because he for repentance suffereth his offenders.' And even so do our image-worshippers give both names of God and the saints, and also the honour due to God to their images, even as did the Gentiles Idolaters to their idols. What should it mean, that they, according as did the Gentiles Idolaters, light candles at noon-time, or at midnight, before them, but therewith to honour them? For other use is there none in so doing. For in the day it needeth not; but was ever a proverb of foolishness, to light a candle at noon-time. And in the night it availeth not to light a candle before the blind; and God hath neither use nor honour thereof.

"And concerning this candle-lighting, it is notable that Lactantius, above a thousand years ago, hath written after this manner: 'If they would behold the heavenly light of the sun, then should they perceive that God hath no need of their candles, who for the use of man hath made so goodly a light. And whereas in so little a circle of the sun, which, for the great distance, seemeth to be no greater than a man's head, there is so great brightness, that the sight of man's eye is not able to behold it, but if one stedfastly look upon it awhile, his eyes will be

dulled and blinded with darkness: how great light, how great clearness may we think to be with God, with whom is no night nor darkness !' and so forth. And by and by he saith, ' Seemeth he therefore to be in his right mind, who offereth up to the Giver of all light the light of a wax-candle for a gift? He requireth another light of us, which is not smoky, but bright and clear, even the light of the mind and understanding.' And shortly after he saith, ' But their gods, because they be earthly, have need of light, lest they remain in darkness: whose worshippers, because they understand no heavenly thing, do draw religion, which they use, down to the earth, in the which, being dark of nature, is need of light. Wherefore they give to their gods no heavenly, but the earthly understanding of mortal men. And therefore they believe those things to be necessary and pleasant unto them, which are so to us; who have need either of meat when we be hungry, or drink when we be thirsty, or clothing when we be cold, or, when the sun is set, candle-light, that we may see.'

“ Thus far Lactantius, and much more, too long here to write, of candle-lighting in temples before images and idols for religion: whereby appeareth both the foolishness thereof, and also that in opinion and act we do agree altogether in our candle-religion with the Gentiles Idolaters. What meaneth it that they, after the example of the Gentiles Idolaters, burn incense, offer up gold to images, hang up crutches, chains, and ships, legs, arms, and whole men and women of wax, before images, as though by them, or saints,

as they say, they were delivered from lameness, sickness, captivity, or shipwreck? Is not this *colere imagines*, to worship images, so earnestly forbidden in God's Word? If they deny it, let them read the eleventh chapter of Daniel the prophet; who saith of Antichrist, 'He shall worship God, whom his fathers knew not, with gold, silver, and with precious stones, and other things of pleasure;' in which place the Latin word is *Colet*. And in the second of *Paralipomenon, the twenty-ninth chapter, all the outward rites and ceremonies, as burning of incense, and such other, wherewith God in the temple was honoured, is called *Cultus*, to say, worshipping; which is forbidden strictly by God's Word to be given to images. Do not all stories ecclesiastical declare, that our holy martyrs, rather than they would bow and kneel, or offer up one crumb of incense before an image or idol, have suffered a thousand kinds of most horrible and dreadful death? And what excuses soever they make, yet that all this running on pilgrimage, burning of incense and candles, hanging up of crutches, chains, ships, arms, legs, and whole men and women of wax, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images be, or where they have been and be taken away, they do no such thing at all. But all the places frequented when the images were there, now they be taken away, be forsaken and left desert; nay, now they hate and abhor the place deadly: which is an evident proof, that that which they did before was done in

* *i. e.* Chronicles.

respect of the images. Wherefore, when we see men and women on heaps go on pilgrimage to images, kneel before them, hold up their hands before them, set up candles, burn incense before them, offer up gold and silver unto them, hang up ships, crutches, chains, men and women of wax before them, attributing health and safeguard, the gifts of God, to them, or the saints whom they represent, as they rather would have it; who, I say, who can doubt but that our image-maintainers, agreeing in all idolatrous opinions, outward rites and ceremonies, with the Gentiles Idolaters, *agree also with them in committing most abominable idolatry?*"

Then the Homily proceeds to declare what false and pretended miracles were connected with these Idolatries, even as was also the case with the Idolatries of the Heathen.

"And to increase this madness, wicked men, which have the keeping of such images, for their greater lucre and advantage, after the example of the Gentiles Idolaters, have reported and spread abroad, as well by lying tales as written fables, divers miracles of images: as that such an image miraculously was sent from heaven, even like the Palladium, or Magna Diana Ephesiorum. Such another was as miraculously found in the earth, as the man's head was in the Capitol, or the horse's head in Capua. Such an image was brought by angels. Such an one came itself far from the east to the west, as dame Fortune fled to Rome. Such an image of our Lady was painted by St. Luke, whom of a physician

they have made a painter for that purpose. Such an one an hundred yokes of oxen could not move; like Bona Dea, whom the ship could not carry; or Jupiter Olympius, which laughed the artificers to scorn, that went about to remove him to Rome. Some images, though they were hard and stony, yet, for tender heart and pity, wept. Some, like Castor and Pollux, helping their friends in battle, sweat, as marble pillars do in dampish weather. Some spake more monstrously than ever did Balaam's ass, who had life and breath in him. Such a cripple came and saluted this saint of oak, and by and by he was made whole; and, lo, here hangeth his crutch. Such an one in a tempest vowed to St. Christopher, and scaped; and, behold, here is a ship of wax. Such an one by St. Leonard's help brake out of prison; and see where his fetters hang. And infinite thousands more miracles, by like or more shameless lies, were reported. Thus do our image-maintainers in earnest apply to their images all such miracles, as the Gentiles have feigned of their idols. And if it were to be admitted, that some miraculous acts were by illusion of the devil done where images be—for it is evident that the most part were feigned lies, and crafty jugglings of men—yet followeth it not, therefore, that such images are either to be honoured, or suffered to remain; no more than Hezekiah left the brazen serpent undestroyed, when it was worshipped; although it were both set up by God's commandment, and also approved by a great and true miracle, for as many as beheld

it were by and by healed. *Neither ought miracles to persuade us to do contrary to God's Word.** For the Scriptures have for a warning hereof foreshewed, that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobates."

Next let us note what is spoken concerning the Romish superstitions and Idolatries in regard to relics, and the monstrous fables which were connected therewith.

"But in this they pass the folly and wickedness of the Gentiles, that they honour and worship the relics and bones of our saints; which prove that they be mortal men and dead, and therefore no gods to be worshipped; which the Gentiles would never confess of their gods for very shame. But the relics we must kiss and offer unto, specially on Relic-Sunday. And while we offer, that we should not be weary, or repent us of our cost, the music and minstrelsy goeth merrily all the offertory time, with praising and calling upon those saints, whose relics be then in presence. Yea, and the water also, wherein those relics have been dipped, must, with great reverence, be reserved, as very holy and effectual. Is this agreeable to St. Chrysostom, who writeth thus of relics? 'Do not regard the ashes of the saints' bodies, nor the relics of their flesh and bones, consumed with time; but open the eyes of thy faith, and behold them clothed with heavenly virtue, and the grace of the Holy Ghost,

* Deut. xiii. 1—3.

and shining with the brightness of the heavenly light.' But our idolaters found too much vantage of relics and relic-water, to follow St. Chrysostom's counsel. And because relics were so gainful, few places there were but they had relics provided for them. And *for more plenty of relics, some one saint had many heads, one in one place, and another in another place. Some had six arms and twenty-six fingers.* And, where our Lord bare his cross alone, if all the pieces of the relics thereof were gathered together, the greatest ship in England would scarcely bear them; and yet the greatest part of it, they say, doth yet remain in the hands of the Infidels; for the which they pray in their beads' bidding, that they may get it also into their hands, for such godly use and purpose. And not only the bones of the saints, but everything appertaining to them was an holy relic. In some place they offer a sword, in some the scabbard, in some a shoe, in some a saddle that had been set upon some holy horse, in some the coals wherewith St. Lawrence was roasted, in some places the tail of the ass which our Lord Jesus Christ sate on, to be kissed and offered unto for a relic. For rather than they would lack a relic, they would offer you a horse-bone, instead of a virgin's arm, or the tail of the ass, to be kissed and offered unto for relics. O wicked, impudent, and most shameless men, the devisers of these things! O silly, foolish, and dastardly daws, and more beastly than the ass whose tail they kissed, that believe such things! Now God be merciful to such miserable and silly

Christians ; who, by the fraud and falsehood of those, which should have taught them the way of truth and life, have been made *not only more wicked than the Gentiles Idolaters, but also no wiser than asses, horses, and mules, which have no understanding.*

“ Of these things already rehearsed, it is evident, that our image-maintainers have not only made images, and set them up in temples, as did the Gentiles Idolaters their idols ; but also that they have had the same idolatrous opinions of the saints, to which they have made images, which the Gentiles Idolaters had of their false gods ; and have not only worshipped their images with the same rites, ceremonies, superstition, and all circumstances, as did the Gentiles Idolaters their idols, but *in many points also have far exceeded them in all wickedness, foolishness, and madness.*

But it is not enough to shew by inference from manifest facts, that the Romanists are idolaters. The Homily goes on to prove it by their own statements and confessions.

“ And if this be not sufficient to prove them image-worshippers, that is to say, idolaters, lo, you shall hear their own open confession ; I mean not only the decrees of the second Nicene Council under Irene, the Roman Council under Gregory III., in which, as they teach, that images are to be honoured and worshipped—as is before declared—so yet do they it warily and fearfully, in comparison to *the blasphemous bold blazing of manifest idolatry* to be done to images set forth

of late, even in these our days ; the light of God's truth so shining, that, above other their abominable doings and writings, a man would marvel most at their impudent, shameless, and most shameful blustering boldness ; who would not at the least have chosen them a time of more darkness—as meeter to utter their horrible blasphemies in—but have now taken an harlot's face, not purposed to blush, in setting abroad the furniture of their spiritual whoredom. And here the plain blasphemy of the reverend father in God, James Naclantus, Bishop of Clugium, written in his exposition of St. Paul's Epistle to the Romans, and the first chapter, and put in print now of late at Venice, may stand instead of all ; whose words of image-worshipping be these in Latin, as he did write them, not one syllable altered :—

“ Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine, ut nonnulli ad cautelam forte loquuntur ; sed et adorare imaginem, sine quo volueris scrupulo. Quin et eo illam venerantur cultu, quo et prototypon ejus. Propter quod, si illud habet adorare latria, et illa latria ; si dulia, vel hyperdulia, et illa pariter ejusmodi cultu adoranda est.

“ The sense whereof in English is this : ‘ Therefore it is not only to be confessed, that the faithful in the Church do worship before an image, as some peradventure do warily speak ; but also do worship the image itself, without any scruple or doubt at all. Yea, and they worship the image with the same kind of worship, wherewith

they worship the copy of the image, or the thing whereafter the image is made. Wherefore if the copy itself is to be worshipped with Divine honour—as is God the Father, Christ, and the Holy Ghost—the image of them is also to be worshipped with Divine honour. If the copy ought to be worshipped with inferior honour, or higher worship, the image also is to be worshipped with the same honour and worship.’

“ Thus far hath Naclantus, whose blasphemies let Pope Gregorius I. confute, and by his authority damn them to hell, as his successors have horribly thundered. For, although Gregory permitteth images to be had, yet he forbiddeth them by any means to be worshipped, and praiseth much Bishop Serenus for the forbidding the worship of them, and willeth him to teach the people to avoid by all means to worship any image. But *Naclantus bloweth forth his blasphemous idolatry, willing images to be worshipped with the highest kind of adoration and worship*: and lest such wholesome doctrine should lack authority, *he groundeth it upon Aristotle*, in his book *de Somno et Vigilia*, that is, of sleeping and waking, as by his printed book, noted so in the margin, is to be seen: whose impudent wickedness and idolatrous judgement I have therefore more largely set forth, that ye may—as Virgil speaketh of Sinon—of one know all these image-worshippers and idolaters; and understand to what point in conclusion the public having of images in temples and churches hath brought us; comparing the times and writings of Gre-

gory I. with our days, and the blasphemies of such idolaters, as this instrument of Belial, named Naclantus, is."

Now then, note the conclusion of this part of the argument, and how it is summarily stated, what charge had been brought and substantiated against the Church of Rome: that is to say, a charge of gross and foul Idolatry.

"Wherefore, now it is by the testimony of the old godly Fathers and Doctors; by the open confession of Bishops assembled in councils; by most evident signs and arguments, opinions, idolatrous acts, deeds, and worshipping done to their images; and by their own open confession and doctrine set forth in their books, declared and shewed, that their images have been and be commonly worshipped, yea, and that they ought so to be; I will out of God's Word make this general argument against all such makers, setters-up, and maintainers of images in public places.

"And first of all, I will begin with the words of our Saviour Christ. 'Woe be to that man by whom an offence is given. Woe be to him that offendeth one of these little ones, or weak ones. Better were it for him that a millstone were hanged about his neck, and he cast into the middle of the sea and drowned, than he should offend one of these little ones or weak ones.' (Matt. xviii. 6.) And in Deuteronomy (xxvii. 18), God himself denounceth him accursed, that maketh the blind to wander in his way. And

in Leviticus xix. 14, 'Thou shalt not lay a stumbling-block, or stone, before the blind.' But images in churches and temples have been, and be, and, as afterwards shall be proved, ever will be, offences and stumbling-blocks, specially to the weak, simple, and blind common people; deceiving their hearts by the cunning of the artificer, as the Scripture expressly in sundry places doth testify, and so bringing them to idolatry."

* * * * *

"Now images will continually to the beholders preach their doctrine, that is, the worshipping of images and idolatry: to the which preaching mankind is exceeding prone, and inclined to give ear and credit, as experience of all nations and ages doth too much prove. But a true Preacher, to stay this mischief, is in very many places scarcely heard once in a whole year, and somewhere not once in seven years, as is evident to be proved. And that evil opinion, which hath been long rooted in men's hearts, cannot suddenly by one sermon be rooted out clean. And as few are inclined to credit sound doctrine; as many, and almost all, be prone to superstition and idolatry. So that herein appeareth not only a difficulty, but also an impossibility of the remedy.

"Further, it appeareth not by any story of credit, that true and sincere preaching hath endured in any one place above one hundred years: *but it is evident that images, superstition, and worshipping of images and idolatry, have con-*

tinued many hundred years. For all writings and experience do testify, that good things do by little and little ever decay, until they be clean banished: and, contrariwise, evil things do more and more increase, till they come to a full perfection of wickedness. Neither need we to seek examples far off for a proof hereof; our present matter is an example. For preaching of God's Word, most sincere in the beginning, by process of time waxed less and less pure, and after corrupt, and, last of all, altogether laid down and left off, and other inventions of men crept in place of it. And on the other part, images among Christian men were first painted, and that in whole stories together, which had some signification in them; afterwards they were embossed, and made of timber, stone, plaster, and metal. And first they were only kept privately in private men's houses: and then after they crept into churches and temples, but first by painting, and after by embossing. And yet were they nowhere at the first worshipped; but shortly after they began to be worshipped of the ignorant sort of men, as appeareth by the epistle that Gregory, the first of that name, Bishop of Rome, did write to Serenus, Bishop of Marseilles. Of the which two bishops, Serenus, for idolatry committed to images, brake them, and burned them. Gregory, although he thought it tolerable to let them stand, yet he judged it abominable that they should be worshipped; and thought, as is now alleged, that the worshipping of them might be stayed by teaching of God's Word; ac-

ording as he exhorteth Serenus to teach the people, as in the same epistle appeareth. But *whether Gregory's opinion or Serenus's judgement were better herein, consider ye, I pray you*; for experience by and by confuteth Gregory's opinion. For notwithstanding Gregory's writing, and the preaching of others, images being once publicly set up in temples and churches, simple men and women shortly after fell on heaps to worshipping of them: and at the last the learned also were carried away with the public error, as with a violent stream, or flood; and *at the second Council Nicene, the Bishops and Clergy decreed, that images should be worshipped*: and so, by occasion of these stumbling-blocks, *not only the unlearned and simple, but the learned and wise; not the people only, but the Bishops; not the sheep, but also the shepherds themselves*—who should have been guides in the right way, and lights to shine in darkness—being blinded by the bewitching of images, *as blind guides of the blind, fell both into the pit of damnable idolatry*. In the which all the world, as it were drowned, continued until our age, *by the space of above eight hundred years, unspoken against in a manner. And this success had Gregory's order*: which mischief had never come to pass, had Bishop Serenus's way been taken, and all idols and images been utterly destroyed and abolished; for no man worshipping that that is not.

“ And thus you see, how from having of images privately, it came to public setting of

them up in churches and temples, although without harm at the first, as was then of some wise and learned men judged : and from simple having them there, it came at the last to worshipping of them ; first, by the rude people—who specially, as the Scripture teacheth, are in danger of superstition and idolatry, and afterwards by the Bishops, the learned, and by the whole clergy. *So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom — an horrible and most dreadful thing to think — have been at once drowned in abominable idolatry ; of all other vices most detested of God, and most damnable to man ; and that by the space of eight hundred years and more. And to this end is come that beginning of setting up of images in churches, then judged harmless ; in experience proved not only harmful, but exitious and pestilent, and to the destruction and subversion of all good religion universally.”*

* * * * *

We see, then, in what a sweeping manner our Church in this Homily,—not here and there incidentally, but in the whole Homily,—brings the charge of “abominable Idolatry” against “laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom,” for “the space of eight hundred years and more :” that is to say, during the whole period in which the

Church of Rome was dominant, and Christendom was groaning under its usurpations. Gregory I. is pointed out, as a main author and originator of the mischief. The second Council of Nice, and the Roman Council under Gregory III. (held in the year 732), are especially referred to as maintaining, sanctioning, and establishing the evil. And to what a hideous and shameless pitch it had grown in the Romish Church, is proved by reference to the express declarations of Naclantus, Bishop of Clugium,—which might also be confirmed (as we shall see in due time) by reference to other writers of the greatest name and authority among the Romanists. It is, therefore, manifest that our Church, in this Homily, charges the Church of Rome with Idolatry,—not as a thing accidental,—not as a sin into which the ignorant might occasionally fall or be betrayed; but, on the contrary, as a systematic iniquity, inwoven with the principles of the Romish Church, perseveringly maintained and persisted in—a fearful sin in which the bishops and clergy were involved, and which these blind guides taught the people to commit.

I will not here quote at large from the remaining part of the Homily, in which we are plainly warned against “the abuse of churches and temples, by too costly and sumptuous decking and

adorning of them ;” though there seem to be at this time too many in our Church, who might do well to read and study what is there said. But I will quote one passage, to shew in what terms the Church of Rome is spoken of. The language may seem coarse to this squeamish age. It is not, I allow, in accordance with modern taste. But it shews that no language was deemed too strong, when our Homilies were written, to set forth the foul iniquities of the Church of Rome, or to express the abhorrence with which Christians should regard her.

“ Now, concerning excessive decking of images and idols with painting, gilding, adorning with precious vestures, pearl, and stone ; what is it else, but for the further provocation and enticement to spiritual fornication, to deck spiritual harlots most costly and wantonly ? which the idolatrous Church understandeth well enough. For she being indeed not only an harlot, as the Scripture calleth her, but also a foul, filthy, old, withered harlot—for she is indeed of ancient years—and understanding her lack of natural and true beauty, and great loathsomeness which of herself she hath, doth, after the custom of such harlots, paint herself and deck and tire herself with gold, pearl, stone, and all kind of precious jewels ; that she, shining with the outward beauty and glory of them, may please the foolish fantasy of fond lovers, and so entice them to spiritual fornication with her ;

who, if they saw her, I will not say naked, but in simple apparel, would abhor her, as the foulest and filthiest harlot that ever was seen: according as appeareth by the description of the garnishing of the great strumpet of all strumpets, the Mother of Whoredom, set forth by St. John in his Revelation (xvii. 4, 5; xviii. 3—9); who, by her glory provoked the princes of the earth to commit whoredom with her. Whereas, on the contrary part, the true Church of God, as a chaste matron, espoused, as the Scripture teacheth, to one husband, our Saviour Jesus Christ; whom alone she is content only to please and serve, and looketh not to delight the eyes or fantasies of any other strange lovers or wooers; is content with her natural ornaments; not doubting by such sincere simplicity best to please him, who can well skill of the difference between a painted visage and true natural beauty.”

One passage more I will add from the conclusion of the Homily, as summing up what has been said before, and repeating the charge which it has brought all along against the Church of Rome.

“True religion then, and pleasing of God, standeth not in making, setting up, painting, gilding, clothing, and decking of dumb and dead images—which be but great puppets and babies for old fools, in dotage and wicked idolatry, to dally and play with—nor in kissing of them, capping, kneeling, offering to them, incensing of them, setting up of candles, hanging up of legs,

arms, or whole bodies of wax before them, or praying and asking of them or of saints, things belonging only to God to give. *But all these things be vain and abominable, and most damnable before God.* Wherefore all such do not only bestow their money and labour in vain; *but with their pains and cost purchase to themselves God's wrath and utter indignation, and everlasting damnation both of body and soul.* For ye have heard it evidently proved in these Homilies against Idolatry, by God's Word, the Doctors of the Church, ecclesiastical histories, reason, and experience, that images have been and be worshipped, and so idolatry committed to them by infinite multitudes, to the great offence of God's majesty and danger of infinite souls; and that idolatry cannot possibly be separated from images set up in churches and temples, gilded and decked gorgeously; and that *therefore our images be indeed very idols, and so all the prohibitions, laws, curses, threatenings of horrible plagues, as well temporal as eternal, contained in the Holy Scripture, concerning idols and the makers, maintainers and worshippers of them, appertain also to our images set up in churches and temples, and to the makers, maintainers, and worshippers of them.* And all those names of abomination, which God's Word in the Holy Scriptures giveth to the idols of the Gentiles, appertain to our images, *being idols like to them, and having like idolatry committed unto them.* And God's own mouth in the Holy Scriptures calleth them vanities, lies, deceits,

uncleanliness, filthiness, dung, mischief, and abomination before the Lord.

“ Wherefore God’s horrible wrath, and our most dreadful danger, cannot be avoided, without the destruction and utter abolishing of all such images and idols out of the church and temple of God: which to accomplish, God put in the minds of all Christian princes. And, in the meantime, let us take heed and be wise, O ye beloved of the Lord; and let us have no strange gods, but one only God, who made us when we were nothing, the Father of our Lord Jesus Christ, who redeemed us when we were lost, and with his Holy Spirit doth sanctify us. ‘ For this is life everlasting to know him to be the only true God, and Jesus Christ, whom he hath sent.’ (John xvii. 3.) Let us honour and worship for religion’s sake none but him; and him let us worship and honour as he will himself, and hath declared by his Word, that he will be honoured and worshipped; not in nor by images or idols, which he hath most strictly forbidden, neither in kneeling, lighting of candles, burning of incense, offering up of gifts unto images and idols, to believe that we shall please him—for all these be abomination before God—but let us honour and worship God in spirit and in truth; (John iv. 24;) fearing and loving him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only, and all other in him, and for him. For such worshippers doth our heavenly Father love; who is a most pure

Spirit, and therefore will be worshipped in spirit and in truth."

From the Homily against Peril of Idolatry, I have quoted thus at large,—not only to shew how distinctly our Church brings the charge of foul and awful Idolatry against the Church of Rome,—but also in the hope of bringing before my readers the substance of that important Homily, and the many facts and arguments it contains; which otherwise, I fear, might never be read by many of them. At the same time I would most earnestly recommend, especially under present circumstances, the perusal of the whole Homily, and the extensive circulation of it. It may be obtained from the Prayer-book and Homily Society—which has done good service to the cause of truth, by directing attention to the Homilies, and which ought to be far more liberally supported than it is, by all the faithful friends of the Church of England.

But it is not only in the Homilies that this charge of Idolatry is brought against the Church of Rome: there is, in our Prayer-book, a solemn warning, at the end of the Communion, to explain that,

“Whereas it is ordained in this office for the administration of the Lord’s Supper, that the communicants should receive the same kneeling,
* * * it is hereby declared, That thereby no

adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (FOR THAT WERE IDOLATRY, TO BE ABHORRED OF ALL FAITHFUL CHRISTIANS;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

But it is notorious that the Romanists do adore the sacramental bread and wine (under the monstrous pretence that they are transubstantiated into the body and blood of Christ). They are, therefore, plainly guilty of IDOLATRY, TO BE ABHORRED OF ALL FAITHFUL CHRISTIANS: on which subject I shall presently speak more at large.

With special reference to *the Mass*, other Churches also, in their confessions and catechisms, bring the charge of Idolatry against the Church of Rome. For example, the Westminster Confession, chap. xxix. sec. 6.

"That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to

Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament, *and hath been, and is, the cause of manifold superstitions, yea, OF GROSS IDOLATRIES.*"

So also the Heidelberg Catechism, in the answer to the eightieth question:—

“What difference is there between the Supper of the Lord, and the Popish Mass?”

*“Answer.—*The Supper of the Lord testifieth to us, that we have perfect forgiveness of all our sins for that only sacrifice of Christ, which He himself once finished on the cross. Then also, that we by the Holy Ghost are ingrafted into Christ, who now, according to His human nature, is only in heaven, at the right hand of His Father, and there will be worshipped by us. But in the Mass it is denied, that the quick and the dead have remission of sins only for the passion of Christ; except also Christ be daily offered for them by the sacrificers. Further also it is taught, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them. And so *the very foundation of the Mass is nothing else than an utter denial of that only sacrifice and passion of Christ Jesus, and AN ACCURSED IDOLATRY.*”

If from such authenticated formularies we should turn to the works of the principal Reformers, and the testimony of Protestant martyrs, it would be easy to accumulate instances, in which the same charge of foul and abominable Idolatry has been

brought against the Church of Rome: but I have not met with any instance in which this is done more deliberately, more fully, or more forcibly, than in the Homily from which I have quoted so much at large. So that the Church of England stands forward pre-eminently, and appears to take the lead of all the Reformed Churches, in fixing this charge upon the Church of Rome.

But this charge is not only brought against the Church of Rome by *the Church* of England; it is also brought by *the Nation*. It was *once* brought far more emphatically than it is *now*. Nevertheless this Nation still, by a public and solemn act, brings the charge of Idolatry against Rome. For the Sovereign, on ascending the throne of these realms, is obliged by Act of Parliament to make a declaration against Popery, and solemnly to subscribe it. It was accordingly made and subscribed by her present Majesty. The facts are these:—

In the year 1700, the Stat. 12 and 13 William III., c. 2, called the Act of Settlement, was passed: of which the second section re-enacted the fourth and fifth clauses of 1 Will. and Mary, sess. ii., c. 2. Now the *fifth* clause provides,

“That every King or Queen of these realms, of the age of twelve years, ‘shall on the first day

of the meeting of the first Parliament next after his or her coming to the crown,' or attaining the age of twelve years, as the case may be, 'sitting on his or her throne in the House of Peers, in the presence of the Lords and Commons, therein assembled, or at his or her coronation, before such person or persons who shall administer the coronation oath to him or her, at the time of his or her taking the said oath (which shall first happen), make, subscribe, and audibly repeat the declaration mentioned in the statute made in the thirtieth year of the reign of King Charles II., intituled, *An Act for the more effectual preserving the King's person and Government, by disabling Papists from sitting in either House of Parliament.*'"

The declaration itself is as follows :—

"I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that *the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome,* ARE SUPERSTITIOUS AND IDOLATROUS. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me,

as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning."

Till the fatal year 1829, this declaration was also made, repeated, and subscribed by every member of both Houses of Parliament. And thus every member of the Legislature, in entering upon his legislative functions, did solemnly renew the charge of Idolatry against the Church of Rome. *The Sovereign, by the very tenure by which the crown is held, does so still.* And what does this amount to, but that the British Nation, in its national capacity, brings against the Church of Rome the awful accusation of Idolatry?

I need say no more to prove, that this charge has been brought against the Church of Rome over and over again.

And now, as a Protestant clergyman—as a

minister of the Church of England—I repeat the charge. Openly, deliberately, solemnly—in the face of earth and heaven—I charge the Church of Rome with gross and foul Idolatry. And I call upon all the members of that Church—upon all the friends and advocates and semi-advocates of that Church—upon all who, directly or indirectly, support or countenance that Church, or seek to palliate or excuse her sins—to listen to the charge. And if, among all these, there should be any who fear God, and therefore start and shudder at the thought of being involved in the guilt of foul Idolatry, I say unto them, in the Name of God, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*.” (Rev. xviii. 4, 5. 2 Cor. vi. 17.)

There are three main points in which the Church of Rome is guilty of Idolatry.

I. In worshipping the consecrated Wafer.

II. In worshipping Saints and Angels.

III. In worshipping Images and Relics.

Each of these will demand a measure of distinct and separate consideration. My work,

therefore, will naturally divide itself into three chapters, in each of which it will be my humble endeavour to uphold Scriptural and Protestant truth, in contrast with, and in opposition to, Romish and Antichristian error; and not merely to expose and refute falsehood, but so to maintain sound doctrine, as may tend, under the blessing of God, to the welfare and edification of immortal souls. For it is to little purpose that we denounce and expose fatal error and soul-destroying heresy, unless we also substitute and uphold essential and soul-saving truth and godliness in the place thereof. Indeed it is not possible that the soul should be really and truly purged from error, unless it be filled with truth—*the truth as it is in Jesus.*

THE IDOLATRY OF THE CHURCH OF ROME.

CHAPTER I.

THE IDOLATROUS ADORATION OF THE HOST.

IT is a duty incumbent upon Protestant clergymen, and upon all Protestant Teachers, to use their earnest endeavours, and to improve every suitable opportunity, to point out to their people and pupils, what Popery really is. And this will best be learned by referring to those books, which are printed and published by priests and bishops of the Church of Rome, for the instruction of their own people. In controversial works, and other books which are *intended* to circulate among Protestants, much is disguised, much is palliated and softened down, much is presented in a specious form. We do not want to know, what they may please to tell *us*. If we can get at the instruction which they really give to their own disciples, and the books of devotion which are compiled for, and used by, Romish devotees, *then* (and not till then) we shall be enabled to understand what Romanism really and truly is.

And for myself I must say, that, deeply as I have been impressed with the awful character of the Romish apostasy, ever since I became at all acquainted with the facts of the case in studying the history of the Reformation, I must confess, that I never had any just conception of the blackness of its abominations, till I was led carefully to examine for myself some of the Popish books, which are authoritatively put forth, and widely circulated, by the dignitaries and priests of that Antichristian Church. *Then* I clearly discovered, and fully understood, that Popery is indeed a mystery of iniquity, the masterpiece of Satan, devised by that malignant and cunning enemy of all righteousness,

1st, To enslave the minds of men in blind submission to human authority, in utter contempt of the Word and authority of Almighty God ;

2dly, To set aside the one only all-sufficient sacrifice of Christ, by a pretended sacrifice, devised and offered up by a sinful man, usurping His priestly office ; and to substitute human merits and superstitious observances for His perfect and everlasting righteousness ;

3dly, To kindle a false fire of fancied devotion, by working on the natural affections and imagination of fallen man ; and to substitute this for the sacred fire which is kindled in the heart by the holy and heavenly operation of God's Spirit.

And hence it is, that the Romish Church has recourse to all magnificence and pomp of external worship: to images and paintings; to music and singing the most refined and affecting; to incense and burning tapers, splendid dresses and long processions—in short, to everything that can impose upon the mind and captivate the senses, and thus work upon the affections and imagination of the natural man, till he fancies himself devout; though he has not yet the least conception what it is to worship God in spirit and in truth, and has never yet experienced that cleansing and renewing by the blood and Spirit of Christ, without which it is impossible for any child of fallen Adam to offer up one acceptable or one real prayer.

Thus Romanism is, in fact, a system which *practically* dishonours and denies every Person of the blessed Trinity; and this under the most specious professions and pretences. So that neither the craft nor the malice of Satan could go further. It hath all the scriptural marks of Antichrist, the “man of sin;” and cannot be more fitly described than in the words of prophecy, which foretold its rise and character centuries beforehand: “So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. xviii. 3—5.)

All that I have now said of the true nature of this Antichristian system, is especially illustrated and exemplified in the Popish Mass, which has been substituted for the scriptural Sacrament of the Lord's Supper. With this subject, therefore, I shall begin, in endeavouring to set forth a brief view of the Idolatries of the Church of Rome. And, in order to this, I propose to consider,

- I. THE ROMISH DOCTRINE WHICH PROTESTANTS REJECT AND ABHOR; and
- II. THE SCRIPTURAL DOCTRINE WHICH THEY EMBRACE AND MAINTAIN.

And may the Spirit of truth enable all who read so to prove all things by the Word of God, that they may abhor that which is evil, and cleave to that which is good!

I. THE ROMISH DOCTRINE, WHICH PROTESTANTS REJECT AND ABHOR, will best be learned and understood, by referring to the statements which are set forth in the books of the Romanists themselves. To begin with that which

is of highest authority among them, we find the following article in the Creed of Pope Pius IV., which is the profession of faith that is solemnly made by every Popish priest, and confirmed with an oath.

“ I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and for the dead : and that in the most holy sacrifice of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and Divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood : which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.”

From this let us turn to one of their ordinary books of instruction. And I know not where to find one which, with more fairness to the Romanists themselves, I could select, than that which is entitled, “ An Abridgment of the Christian Doctrine, with Proofs of Scripture on Points Controverted.” This was “ first composed by the Rev. Henry Turberville, D.D., of the English College of Douay, in the year 1645, a man greatly celebrated for the piety of his life, as well as for the extent and variety of his sacred learning : since that time the ‘ Abridgment

of the Christian Doctrine' has passed through several editions; and been used extensively, both in England and Ireland." Such is the account of the work which is given by "the Right Rev. James Doyle, D.D.," R. C. Bishop of Kildare and Leighlin. A work composed by such a man, and which has remained, and been used extensively among Romanists, as a standard book for nearly 200 years, may be fairly taken as a specimen of their ordinary books of instruction. But lest any one should say that it is *now* antiquated and out of date, the edition which I use is that of the Right Rev. Dr. Doyle himself,—who took the pains "to revise and to correct, and occasionally to alter or enlarge 'the Abridgment.' We have thus endeavoured," says he, "to render it more easy and simple, more plain and perspicuous, as well as less harsh in its language, and thereby more extensively useful." It is therefore set forth by a Romish bishop, with the greatest care and deliberation. It is not an ephemeral production, hastily published. It was "*prescribed*" by this Romish bishop "to be used in the united dioceses of Kildare and Leighlin." In this book we read (p. 81, &c.)—

"Q. By what means is the body and blood of Christ made present under the outward forms of bread and wine?—A. By a real conversion or change of the whole substance of the bread

and wine into the whole substance of the body and blood of Christ; which conversion is wrought by the power of God, when the most holy words of consecration, instituted by Christ, are spoken by the priest; and is fitly called transubstantiation by the Councils of Lateran and Trent, which signifies a passage or conversion of one substance into another."

" Q. Is the body of Christ divided or broken when we divide or break the Sacrament?—A. It is not, for He is now immortal and impassible; He cannot die or suffer any more, Rom. vi. 9; his body has now some qualities of a spirit."

" Q. What other reason have you?—A. Because Christ is whole in the whole host, and whole in every particle thereof, if you divide or break it; seeing that wherever there would have been bread before consecration, there must needs be the whole body and blood of Christ after consecration."

" Q. Is the most holy Eucharist or Mass a sacrifice?—A. It is the unbloody sacrifice of the body and blood of Jesus Christ, which He himself instituted at His last supper."

Now then let us turn again to a public document, of high and unquestionable authority among Romanists. In the Canons of the Council of Trent on this subject (Sess. XIII.), we read as follows:—

Canon i.

" Si quis negaverit in " If any one shall deny
sanctissimæ Eucharistiæ Sa- that the body and blood,

cramento contineri verè, realiter et substantialiter corpus et sanguinem unà cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum, sed dixerit tantummodo esse in eo ut in signo, vel figurâ, aut virtute; anathema sit.”

together with the soul and Divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the Sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually; let him be accursed.”

Canon ii.

“ Si quis dixerit in sacrosancto Eucharistiæ Sacramento remanere substantiam panis et vini unà cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus duntaxat speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissimè Transsubstantiationem appellat; anathema sit.”

“ If any one shall say that in the most holy Sacrament of the Eucharist the substance of the bread and wine doth remain together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion, indeed, the Catholic Church most aptly calls Transsubstantiation; let him be accursed.”

Canon iii.

“ Si quis negaverit in venerabili Sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione factâ, totum Christum contineri; anathema sit.”

“ If any one shall deny that in the venerable Sacrament of the Eucharist entire Christ is contained in each kind, and in each several particle of either kind when separated; let him be accursed.”

Canon iv.

“ Si quis dixerit, peractâ consecratione, in admirabili Eucharistiæ Sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantùm in usu, dùm sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur vel supersunt, non remanere verum corpus Domini; anathema sit.”

“ If any man shall say, that, when the consecration has taken place, there is not in the admirable Sacrament of the Eucharist the body and blood of our Lord Jesus Christ, but only in the use, while it is being taken, but not before or after; and that in the consecrated hosts or particles, which are reserved or remain after the communion, the true body of the Lord doth not remain; let him be accursed.”

Canon viii.

“ Si quis dixerit Christum in Eucharistia exhibitum, spiritualiter tantùm manducari, et non etiam sacramentaliter ac realiter; anathema sit.”

“ If any one shall say that Christ offered in the Eucharist is only spiritually eaten, and not also sacramentally and really; let him be accursed.”

And in the Catechism of the Council of Trent:—

“ Jam vero in hoc loco à pastoribus explicandum est, non solum verum Christi corpus, et quidquid ad verum corporis rationem pertinet, *veluti ossa et nervos*,*

“ But now the pastors must here explain, that not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the *bones and*

* In the modern translation, set forth by the College of Maynooth, the words *veluti ossa et nervos* are not translated, but passed over in careful silence. I have, however, compared that translation with the original and authentic Latin; so that I can myself bear witness to this fraudulent omission.

sed etiam totum Christum *nerves*, but also that entire
 in hoc sacramento conti- Christ is contained in the
 neri." sacrament."

In these authentic statements of the Romish doctrine there are three grievous errors especially to be noticed.

1. *The Mass is declared to be a sacrifice—unbloody, yet propitiatory*; contrary to the express declaration of Scripture, that "without shedding of blood is no remission." (Heb. ix. 22.) And in this grand rite of the Romish Church, a sinful man, usurping the priesthood of Christ,—who "by His own blood entered in *once* into the holy place, having obtained eternal redemption for us," and "who through the Eternal Spirit offered Himself without spot to God,"—presumes to repeat daily that one great all-atoning Sacrifice, of which it is written, that "we are sanctified through the offering of the body of Jesus Christ *once for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:" (so that the very repetition is sufficient to prove, their utter inefficiency to take away sins, as also appears from verses 1—3:) "but this man, after he had offered *one sacrifice for sins for ever*, sat down on the right hand of God; from henceforth expecting till His enemies

be made His footstool. For *by one offering* He hath perfected *for ever* them that are sanctified." (Heb. x. 10—14.) So that any attempt to repeat or renew this sacrifice of Christ, is a blasphemous denial of its all-sufficiency and eternal efficacy. Well, then, does the Church of England, in her Thirty-first Article, contrast the true doctrine of Scripture with the false doctrine of the Romish Church:—

“The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, were *blasphemous fables and dangerous deceits.*”

2. The next error which is contained in the Popish doctrine of the Sacrament, is *Transubstantiation*: which many of the Romanists plainly allow cannot be proved from Scripture; and which is therefore (by their own confession) to be received on the mere authority of the Pope, the councils, and the Church of Rome: that is to say, on the mere authority of wicked men, who presume to dictate to the consciences of others, and insist on our believing, on their bare word, what is contrary to the evidence of all our

senses, “repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament,” confounds the distinction between the two natures of Christ, by ascribing omnipresence to His human flesh and blood; and plucks Him from the mediatorial throne on which he is exalted, to be not only eaten of men, but also trampled under foot, blown about by the winds, vomited up again, or even carried away and eaten by mice or dogs!

Do these suppositions seem irreverent? They are to be found in the Roman Missal, which (in the rubrics *De Defectibus*) particularly tell us what is to be done “if the consecrated host disappears, either by some accident, as by the wind, or by a miracle, or *if it be taken by any animal*, and cannot be found.” And again, “If the priest vomits the Eucharist, if the accidents appear entire, let them be reverently taken, if there be not a nausea,” &c.—See p. 123, &c.

3. But there follows upon this monstrous doctrine, and is inseparably connected with it, another grievous and most fatal error, to which I am more particularly concerned to call your attention at present. This is *the Adoration of the Host*. For I have charged the Church of Rome with Idolatry; and this is one of the particulars in which her commission of that awful sin is

more particularly manifest: for the consecrated wafer is actually worshipped: it is held up by the priest, and the people are commanded to adore it. On this point the declarations of the Church of Rome are express, as we find in the Canons of the Council of Trent:

Sess. 13, can. 6.

“Si quis dixerit in sancto Eucharistiæ Sacramento Christum unigenitum Dei Filium non esse cultu latriæ, etiam externo, adorandum, atque ideo nec festivâ peculiari celebritate venerandum, neque in processionibus, secundùm laudabilem et universalem Ecclesiæ sanctæ ritum et consuetudinem, solemniter circumgestandum, vel non publicè, ut adoretur, populo preponendum, et ejus adoratores esse idololatrias; *anathema sit.*”

“If any one shall say that Christ, the only begotten Son of God, is not to be worshipped in the holy Sacrament of the Eucharist, even with the open worship of *latria*, and so neither with a peculiar festive celebration to be venerated, nor to be carried about solemnly in processions, according to the laudable and universal manner and custom of the holy Church, or that He is not to be publicly set before the people to be adored, and that his adorers are idolaters; *let him be accursed.*”

Caput v.

“Nullus itaque dubitandi locus relinquatur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione exhibeant; neque enim ideò minus est adorandum quòd fuerit à Christo Domino, ut sumatur, insti-

“There is, therefore, no room for doubting, that all the faithful in Christ may reverently exhibit to this most holy Sacrament the worship of *latria*, which is due to the true God, according to the ever-received custom of the Catholic Church; nor is it the less to be adored because it was ap-

tutum. Nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit: Et adorent eum omnes Angeli Dei; quem Magi procidentes adoraverunt; quem denique in Galilæa ab Apostolis adoratum fuisse, Scriptura testatur; &c.”

pointed to be taken by Christ the Lord. For we believe that same God to be present in it, of whom the Eternal Father, when he was brought into the terrene world, said, And let all the angels of God worship Him; whom the Magi falling down adored; whom finally the Scripture testifies to have been adored by the Apostles in Galilee.”

Accordingly,—if we turn to their books of devotion, in which directions are given for the behaviour of *the faithful* during the celebration of Mass, and which contain the prayers appointed for them to use on that occasion,—we shall find that the host is actually worshipped in the same terms and manner as the Everlasting God Himself. Yea, the soul recoils with horror, and the blood runs cold, while we find, by the express evidence of their own books, that the poor deluded votaries of that apostate Church do actually worship the consecrated wafer, a mere piece of bread, as if it were indeed the Second Person of the ever-blessed Trinity! I must confess that I had no conception how absolutely, and to what extent, this is done, till I had satisfied myself by an actual examination of their own books. I give the following specimens, from “The Poor Man’s Manual,”—in which it will be

easily seen that the whole of the Romish doctrine on the subject of the Mass is embodied.

“ At the Consecration.

“ Make an act of faith of the real presence of your Saviour’s body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him, to his Father. Beg that your heart and soul may be happily changed into him.

“ At the Elevation.

“ Contemplate with the eyes of your soul your Saviour elevated on the cross for you. Bow down all the powers of your soul to adore him, and beg that he would draw all our hearts to himself.

“ At the Elevation of the Host.

“ Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum.

“ Ave, verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce, pro homine; cujus latus perforatum, fluxit unda et sanguine. Esto nobis prægustatum in mortis examine. O dulcis, O pie, O Jesu, Fili Mariæ, miserere mei. Amen.”

“ We adore and bless thee, O Christ, because by thy holy cross thou hast redeemed the world.

“ Hail, true body, born of the blessed Virgin Mary; which truly sufferedst, and wert offered on the cross for mankind: whose side being pierced with a spear yielded water and blood. O sweet, O good Jesus, Son of the eternal God, and Son of the blessed Virgin, have mercy on me; and vouchsafe that I may worthily receive thee at the hour of my death.”

“ *At the Elevation of the Chalice.* ”

“ *Salvator mundi, salva nos, qui (per) crucem et sanguinem tuum redemisti nos, auxiliare nobis te deprecamur, Deus noster. Amen.* ”

“ *O salutaris hostia! quæ cœli pandis ostium, bella premunt hostilia, da robur, fer auxilium.* ”

“ Hail, most precious and sacred blood, which flowing out of the side of my Lord and Saviour *Jesus Christ*, washest away the spots of our offences; cleanse, sanctify, and preserve my soul, I beseech thee, to everlasting life. Amen.”

“ We thank thee, O Lord God, merciful Father, for having been pleased to send thy only-begotten Son, *Jesus Christ*, to die for us sinners, even the most shameful death of the cross, that he might offer himself to thee, a most pure, holy, and acceptable sacrifice for our sins, and thereby purge our wicked conscience from all spots of uncleanness. By this thy exceeding great love to us, and by these most bitter torments of thy Son our Saviour, we humbly beseech thee continually to impart to us the fruits of our redemption, that we may daily die to the world, and be crucified to the lusts and desires of the flesh, and live to thee alone during our whole life; that in the end we may rejoice everlastingly in thy kingdom: where with thy eternal Son and the Holy Ghost, thou livest and reignest one God, for ever and ever. Amen.”

“ [Saviour of the world, save us, we beseech thee, who by thy cross and blood hast redeemed us, to help us, O our God. Amen.] ”

“ [O salutary host! which openest the gate of heaven, hostile wars oppress us, give strength, bring help.] ”

“Soul of *Christ*, sanctify me ; body of *Christ*, save me ; water issuing out of the side of *Christ*, wash me. O good *Jesus*, hear me : hide me within thy wounds ; suffer me not to be separated from thee ; defend me from the malignant enemy ; and command me to come to thee ; that with thy saints I may praise thee for all eternity. Amen.”

“*Short Meditations or Aspirations.*”

“Oh ! the depth of the wisdom and knowledge of God : how incomprehensible are his judgments, and how unsearchable his ways.

“O Sacrament of piety ! O sign of unity ! O bond of charity ! He that will live, hath here whereon to live, here wherein to live. Let him come and believe and be incorporated, that he may be enlivened.

“O miracle ! O the goodness of God ! who, sitting above with the Father, is in the same moment of time in the hand also of the priest, and delivered to such as are willing to receive and embrace him.

“O dread majesty ! how should I tremble to offend thee ! O infinite mercy, to thee I come for pardon of my sins : to thee I have recourse in all my necessities ; thee I adore with all the faculties of my soul and body. Hail holy sacrifice, offered for me and all mankind ! Hail most precious blood, shed for me and all mankind !

“O how pleasant, Lord, is thy spirit ! who, to shew thy sweetness towards thy children, givest

them the most delicious bread from heaven, and sendest the proud away empty."

"A devout Prayer and Adoration in the presence of the blessed Sacrament.

"I adore thee, O Saviour of my soul, Redeemer of mankind, the true sacrifice offered for the sins of the whole world. O most precious treasure! source of all delight, and repose of pure and clean hearts! O angelical food! O celestial bread! O eternal Word of the Father, who for us wert made flesh, and yet remainest God in one and the same person. I believe most undoubtedly, that by the virtue of holy consecration, thou, O Lord, true God and true man, art really present after a miraculous manner on the altar. Thou art the assured hope and only salvation of sinners. Thou art the sovereign restorative of those that languish, and the inexhaustible treasure of poor distressed pilgrims. Hallowed be thy name, most sweet Saviour *Jesus Christ*; may all thy creatures sound forth praises and thanksgiving to thee, for the love wherewith thou regardest our welfare, by descending from heaven, and offering up thy pure and innocent body on the cross for our redemption. Hallowed be thy name, most blessed *Jesus*, that after thy resurrection and ascension vouchsafest to leave us in this most venerable Sacrament, the very same body, become glorious and immortal, as a memorial of thy departure, and a pledge of the infinite love which thou bearest us.

“ O Lamb of God, that takest away the sins of the world, have mercy on us, and grant us thy peace; refresh and recruit our souls with this spiritual and heavenly food, and strengthen us continually with thy grace, that neither in life nor death we may depart from thee, nor be deprived at any time of thy celestial benedictions: who livest and reignest with God the Father, and the Holy Ghost, to all eternity. Amen.”

“ A Prayer for the Departed.”

“ We humbly beseech thee, O merciful Father, for the souls of the faithful who are departed this life, that this holy sacrifice may be to them eternal salvation, perpetual rest, and everlasting felicity. O my Lord Jesus, let this wonderful and excellent mystery of piety and bounty be to them, this day, full and perfect joy: grant that they may be filled with thee, the living and true bread, who descendest from heaven, and gavest life to the world: with thee, the immaculate Lamb that takest away the sins of the world. Make them drink of the fountain that springs to eternal life; that so, being refreshed and comforted, they may rejoice in thy holy praise and glory, world without end. Amen.”

“ When the Priest has said the Lord's Prayer.”

“ Deliver us, we beseech thee, O Lord, from all evil, past, present, and to come; and by the intercession of the blessed and glorious Virgin *Mary*, mother of God, of the blessed apostles,

Peter, and Paul, and Andrew, and of all the saints, mercifully grant peace, in our days; that by the help of thy grace, we may always be free from sin, and safe from all disturbance."

" At the Agnus Dei.

" O Lamb of God, that takest away the sins of the world, have mercy on us. O Lamb of God, that takest away the sins of the world, have mercy on us. O Lamb of God, that takest away the sins of the world, grant us peace."

From another book, entitled "The Key of Heaven," I extract the "*Litany of the Blessed Sacrament:*" in which the reader will note what constant reference there is to the doctrine of Transubstantiation.

"Lord, have mercy upon us.

"Christ, have mercy upon us.

"Lord, have mercy upon us.

"God the Father, Creator of the world, have mercy upon us.

"God the Son, Redeemer of mankind, have mercy upon us.

"God the Holy Ghost, perfecter of the elect, *Have mercy upon us.*

"Sacred Trinity, three Persons in one God, *Have mercy upon us.*

"Jesus, God and man, in two natures, and one divine Person, *Have mercy upon us.*

"Jesus, our wonderful God, who for our sakes vouchsafest" (N.B.) "to subject thy Almighty Self to the power of man, by immediately descending

upon our Altar, when the Priest pronounces the words of consecration, *Have mercy upon us.*

“Jesus, our incomprehensible God, who though the heaven of heavens cannot contain thy immensity, yet vouchsafest personally to reside in our churches, and dwell amongst us in a small tabernacle, *Have mercy upon us.*

“Jesus, our Sovereign King, who, though thy throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as ourselves, *Have mercy upon us.*

“Jesus, our heavenly physician, who descendest from thy palace of immortal bliss to our houses of clay, to visit us on our sick beds, and give thyself to comfort our sorrows, *Have mercy upon us.*

“Jesus, our glorious God, who sittest at the right hand of thy eternal Father, adored by innumerable angels, and encompassed with the splendour of inaccessible light, *Have mercy upon us.*

“Jesus, our gracious God, who condescending to the weakness of our nature, coverest thy glory under the familiar forms of bread and wine, and permittest thyself to be seen, touched, and tasted, by wretched sinners, *Have mercy upon us.*

“Jesus, our gracious God, who, concealing the awful brightness of thy Majesty under such low and humble veils, sweetly invitest us to approach thy person, lay open our miseries, and deliver

our petitions into thy hands, *Have mercy upon us.*

“Jesus, our gracious God, who, to communicate thy Divine nature to miserable sinners, humblest thyself to descend into our breast, and by an inconceivable union, become one with us, *Have mercy upon us.*

“Jesus, the bread of life, that came down from heaven, of which whoever eats shall live for ever, *Have mercy upon us.*

“Jesus, the heavenly manna, whose sweetness nourishes thy elect in the desert of this world, *Have mercy upon us.*

“Jesus, the food of angels, whose deliciousness replenishes our hearts with celestial joys, *Have mercy upon us.*

“Jesus, the Lamb without spot, who art every day sacrificed, and yet always livest, every day eaten, and yet still remainest entire, *Have mercy upon us.*

“Jesus, the good shepherd, who layest down thy life for thy sheep, and feedest them with thine own body, *Have mercy upon us.*

“Jesus, who in this august and venerable mystery, art thyself become the priest and sacrifice, *Have mercy upon us.*

“Jesus, who in this sacred memorial of thy death, hast abridged all thy wonders into one accumulative miracle, *Have mercy upon us.*

“Jesus, who in this admirable Sacrament, hast contracted all thy blessing into one stupendous bounty, *Have mercy upon us.*

“Jesus, who by this blessed fruit of the tree of

life, restorest us again to immortality, *Have mercy upon us.*

“Jesus, who, by sanctifying the most familiar of thy creatures, dost inspire us with a pure desire of thee, and teachest us the right use of the rest, *Have mercy upon us.*

“Jesus, who, by becoming our daily food in this life, preparest us to feed on thee eternally in the next, *Have mercy upon us.*

“Jesus, who, in this Divine banquet, givest us possession of thy grace here, and a secure pledge of our glory hereafter, *Have mercy upon us.*

“Have mercy, O Lord, *and pardon our sins.*

“Have mercy, O Lord, *and hear our prayers.*

“From presuming to measure the depth of Divine Omnipotence by the short line of human reason, *Deliver us, O Lord.*

“From presuming to interpret the secrets of thy will by the fallible rule of private judgment, *Deliver us, O Lord.*

“From all distraction and irreverence in assisting at this awful sacrifice, *Deliver us, O Lord.*

“From neglecting to approach this holy table, and from coming to it negligently, *Deliver us, O Lord.*

“From an unworthy and fruitless receiving of this adorable Sacrament, *Deliver us, O Lord.*

“From all hardness of heart, and ingratitude for so unspeakable a blessing, *Deliver us, O Lord.*

“Through thy irresistible power, which changeth the course of nature as thou pleasest, *Deliver us, O Lord.*

“Through thy unsearchable wisdom, which

disposeth all things in perfect order, *Deliver us, O Lord.*

“Through thy infinite goodness in bestowing thyself on us in this incompreheensible mystery, *Deliver us, O Lord.*

“Through thy blessed body broken for us on the cross, and really given to us in the holy communion, *Deliver us, O Lord.*

“Through thy precious blood, shed for us on the cross, and substantially present in the chalice of benediction, *Deliver us, O Lord.*

“We sinners, *beseech thee, hear us.*

“That we may always believe nothing more reasonable than to submit reason to faith, *We beseech thee, hear us.*

“That by this sacred oblation, we may solemnly acknowledge thy infinite perfections and supreme dominion over all things, *We beseech thee, hear us.*

“That by this sacred oblation, we may humbly acknowledge our dependance on thee, and absolute subjection to the disposal of thy will, *We beseech thee, hear us.*

“That we may eternally adore thy goodness, who, standing in no need of us, hast contrived such endearing motives to make us love thee, and be happy, *We beseech thee, hear us.*

“That we may thankfully comply with thy gracious desire of being united to us, by a fervent desire of being united to thee, *We beseech thee, hear us.*

“That before we approach this banquet of Divine love, we may sincerely endeavour to be

reconciled to thee, and to be in perfect charity with all mankind, *We beseech thee, hear us.*

“That, at the moment of receiving thy sacred body, our souls may dissolve into reverence and love, to attend on and entertain so glorious a guest, *We beseech thee, hear us.*

“That, returning from this Divine banquet, we may recollect all our thoughts to praise thee, and immediately apply our utmost endeavours to the amendment of our lives, *We beseech thee, hear us.*

“That, by this heavenly preservative, our hearts may be healed of their infirmities, and strengthened against future relapses, *We beseech thee, hear us.*

“That, as we adore thee here by faith, under these sacred veils, we may hereafter behold thee face to face, and eternally rejoice in thy presence, *We beseech thee, hear us.*

“Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

“Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

“Lamb of God, who takest away the sins of the world, *Have mercy upon us.*”

“*The Prayer.*”

“O God, who in this wonderful Sacrament hast left a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence these sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruits of thy

redemption : who, with the Father and the Holy Ghost, livest and reignest, world without end. Amen."

Now all this is idolatry of the grossest kind that ever was thought of in the world, *if Transubstantiation be not fully and unanswerably proved*. And, even on their own principles, it is gross idolatry, *if the Transubstantiation, in the particular case, do not actually take place*; of which there is always reason to doubt: for, on account of various *defects*, which are mentioned in their own books, the consecration may not take place, and there is therefore no sacrament, but merely a piece of bread. These defects may result from the want of *intention* in the priest who consecrates, or from various circumstances, which he cannot always foresee or prevent. For the Council of Trent decrees, respecting the Sacraments generally (sess. 7, can. 11), "If any one shall say, that the intention at least of doing what the Church does is not required in ministers, whilst they make and administer the Sacraments; *let him be accursed.*" And the importance of this principle, in application to the Mass, we learn from the Roman Missal, in the rubrics on the "Defects:" "If any one does not intend to consecrate, but only to do something delusively: also, if any hosts remain on the altar through

forgetfulness ; or if any part of the wine, or any host, is concealed, and he only intends to consecrate what he sees : also, if any priest has before him eleven hosts, and only intends to consecrate ten, not deciding which ten he intends to consecrate ; in these cases he does not consecrate, because intention is necessary." And again : if the bread be not wheaten, or be adulterated ; and if the wine be sour, or tainted, or so much water has been mixed with it as to adulterate it ; there is no Sacrament celebrated.

But on this subject it will be well to give a mass of authentic information, by considering which, the reader may see, in what a miserable abyss of endless uncertainties the Romanists are involved, even on their own shewing, and according to their own principles, in regard to that which they themselves represent as the *vital* doctrine of their Church,—Transubstantiation. I therefore give the following extracts from the rubric* of the Roman Catholic Mass-book ; which I transcribe from a tract written by the Rev. Thomas Kingston, and published at Dublin in 1836:—

De Defectibus in Celebratione Missarum occurrentibus. *On the Defects occurring in the celebration of Masses.*

“ Sacerdos celebraturus, omnem adhibeat diligenter “ Let the Priest, when about to celebrate, use the

* Missale Romanum.—Dublin; Richard Coyne. 1822.

tiam, ne desit aliquid ex requisitis ad Sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et Ordo Sacerdotalis in conficiente, non conficitur Sacramentum. Et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii verò sunt defectus, qui in Missæ celebratione occurrentes, et si veritatem Sacramenti non impediunt; possunt tamen aut cum peccato, aut cum scandalo contingere."

De Defectibus Materiæ. II.

"Defectus ex parte materiæ possunt contingere, si aliquid desit ex iis, quæ ad ipsam requiruntur. Requiritur enim ut sit panis triticeus, et vinum de vite; et ut hujusmodi materia consecranda in actu consecrationis sit coram Sacerdote."

utmost diligence, lest something should be deficient of those things, required for forming the Sacrament of the Eucharist. Now a defect may happen on the part of the matter to be consecrated, and on the part of the form to be used, and on the part of the minister forming. For whichsoever of these is deficient—namely, the requisite matter, the form with the intention, and the Sacerdotal Order in the person forming, the Sacrament is not formed. And if these things exist, whatsoever other things be deficient, the reality of the Sacrament exists. But there are other defects, which occurring in the celebration of the Mass, although they may not prevent the reality of the Sacrament, yet may happen either with sin or with offence."

On the Defects of the Matter. II.

"Defects may arise on the part of the matter, if something be deficient of those which are required for itself. For it is required that the bread should be of wheat, and the wine of the vine; and that the matter of this kind to be consecrated, in the act of consecration should be before the priest."

De Defectu Panis. III.

“ Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis in tanta quantitate, ut non maneat panis triticeus, vel si alioqui corruptus, non conficitur Sacramentum.

“ 2. Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

“ 7. Si Hostia consecrata dispareat, vel casu aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecratur.”

De Defectu Vini. IV.

“ Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aquæ, ut vinum sit corruptum; non conficitur Sacramentum.”

“ 6. Si quis percipiat ante consecrationem, vel post consecrationem, totum vinum esse acetum, vel aliàs corruptum, idem servetur quod suprâ, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in Calice.

On the Defect of the Bread. III.

“ If the bread be not of wheat, or if of wheat, it should be mixed with grain of another kind in so great a quantity, that it does not remain wheaten bread, or if otherwise corrupted, the Sacrament is not formed.

“ 2. If it be formed from rose water, or water of some other distillation, *it is doubtful* whether it be formed.

“ 7. If the host when consecrated should disappear either by some accident, as by wind, or by a miracle, or taken by some animal, and cannot be found, then let another be consecrated.”

On the Defects of the Wine. IV.

“ If the wine have become altogether vinegar, or altogether putrid, or be made from sour or unripe grapes, or if so much water has been mixed with it that the wine is corrupted, the Sacrament is not formed.

“ 6. If any one perceive before consecration, or *after* consecration, that the whole wine is vinegar, or otherwise corrupted, let the same be observed as above, as if he were to discover that the wine was not placed, or that the water alone was placed in the chalice.

“ 8. Si materia quæ esset apponenda, ratione defectûs vel panis, vel vini, non posset ullo modo haberi, si id sit ante consecrationem Corporis, ulteriûs procedi non debet : si post consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata : tunc si nullo modo haberi possit, procedendum erit, et Missa absolvenda, ita tamen ut præmittantur verba et signa, quæ pertinent ad speciem deficientem. Quód si expectando aliquamdiu haberi possit, expectandum erit, ne sacrificium remaneat imperfectum.”

De Defectibus Formæ. V.

“ Defectus ex parte formæ possunt contingere, si aliquid desit ex iis, quæ ad integritatem verborum in ipsa consecratione requiruntur.”

De Defectibus Ministri. VI.

“ Defectus ex parte Ministri possunt contingere quoad ea, quæ in ipso requiruntur. Hæc autem sunt : In primis intentio, deinde dispositio

“ 8. If the matter which ought to be placed, in respect of the defect of either the bread or the wine, cannot be had by any means; if this be before the consecration of the Body, the service ought not to be further proceeded in : if after the consecration of the Body, or even of the wine, a defect of one species is perceived, the other being already consecrated: then if it can by no means be had, the *service* must be proceeded in; and the Mass finished, so however, that the words and signs be omitted which belong to the species having the defect. But if by waiting for some time it can be had, the priest should wait, lest the sacrifice should remain imperfect.”

On the Defects of Form. V.

“ Defects on the part of the form may arise, if anything be deficient of those things which are required for the completion of the words in the consecration itself.”

On the Defects of the Minister. VI.

“ Defects on the part of the Minister may arise as to those things which are required in himself. But these are : first, intention,

animæ, dispositio corporis, dispositio vestimentorum, dispositio in ministerio ipso, quoad ea, quæ in ipso possunt occurrere."

then, disposition of mind, disposition of body, disposition of vestments, disposition in the duty itself, as to those things which can happen in itself."

De Defectu Intentionis. VII.

On the Defects of Intention. VII.

"Si quis non intendit conficere, sed delusoriè aliquid agere. Item si aliqua Hostiæ ex oblivione remaneant in Altari, vel aliqua pars vini, vel aliqua Hostia lateat, cùm non intendat consecrare nisi quas videt. Item si quis habeat coram se undecim Hostias, et intendat consecrare solùm decem, non determinans quas decem intendit, in his casibus non consecrat, quia requiritur intentio."

"If any one does not intend to form; but to do something *deceitfully*, likewise if some hosts from forgetfulness remain on the altar, or some part of the wine or some host is concealed, when he does not intend to consecrate any but those which he sees. Likewise if any one have before him eleven hosts, and intend to consecrate only ten, not determining which are the ten that he intends, in these cases he does not consecrate, because intention is required."

De Defectibus Dispositionis Corporis. IX.

On the Defects of the Disposition of the Body. IX.

"Si quis non est jejunos post mediam noctem etiam post sumptionem solius aquæ, vel alterius potus, aut cibi, per modum etiam medicinæ, et in quantumcùmque parva quantitate, non potest communicare, nec celebrare.

"If any one is not fasting after midnight, even after the taking of mere water, or other drink or food, even as medicine, and in any quantity how little soever, he cannot communicate or celebrate.

"2. Si autem ante mediam noctem cibum, aut

"2. But if before midnight he have taken food

potum sumpserit, etiam si postmodum non dormierit, nec sit digestus, non peccat: sed ob perturbationem mentis, ex qua devotio tollitur, consulitur aliquando abstinendum.

“3. Si reliquæ cibi remanentes in ore transglutiantur, non impediunt Communionem, cum non transglutiantur per modum cibi, sed per modum salivæ. Idem dicendum si lavando os deglutiat stilla aquæ præter intentionem.

or drink, even if afterwards he shall not have slept, nor is it digested, he does not sin: but on account of the disturbance of mind, in consequence of which devotion is removed, abstaining sometimes is advised.

“3. If fragments of food remaining in the mouth be swallowed, they do not prevent the communion, since they are not swallowed as food, but as saliva. The same is to be said if in washing the mouth a drop of water be swallowed contrary to intention.

Some of these *ifs* are so indecent, that, in a book intended for general circulation and perusal, I should be sorry to insert them. But let us proceed.

De Defectibus in Ministerio ipso occurrentibus. X.

“Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit: ut si celebretur in loco non sacro, vel non deputato ab Episcopo, vel in Altari non consecrato, vel tribus mappis non coperto; si non adsint luminaria cerea; si non sit tempus debitum celebrandi, quod

On the Defects occurring in the Duty itself. X.

“Defects may occur in the duty itself, if some of those things required for it be wanting: as if it be celebrated in a place not sacred, or not esteemed so by the Bishop, or on an altar not consecrated or not covered with three *mappæ*;—if there are not wax lights; if it be not the due period of cele-

est ab aurora usque ad meridiem communiter : si celebrans saltem Matutinum cum Laudibus non dixerit : si omittat aliquid ex vestibus sacerdotalibus : si vestes sacerdotales, et mappæ non sint ab Episcopo, vel ab alio hanc habente potestatem, benedictæ : si non adsit clericus, vel alius deserviens in missa, vel adsit, qui deservire non debet, ut mulier : si non adsit Calix cum Patena conveniens, cujus cuppa debet esse aurea, vel argentea, vel stannea ; non ærea, vel vitrea : si corporalia non sint munda, quæ debent esse ex lino, nec serico in medio ornata, et ab Episcopo vel ab alio hanc habente potestatem benedicta, ut etiam superius dictum est ; si celebret capite cooperto sine dispensatione ; si non adsit Missale licet memoriter sciret Missam, quam intendit dicere.”

“5. Si musca, vel aranea, vel aliquid aliud ceciderit in Calicem ante consecrationem, projiciat vinum in locum decentem et aliud ponat in Calice, misceat parum aquæ, offerat, ut

bration, which is commonly from morning to mid-day : if he that celebrates have not said at least the *matins* with *lauds* : if he omit something of the sacerdotal vestments, and if the sacerdotal vestments and *mappæ* (napkins) have not been blessed by a Bishop, or by another having his power : if there be not a clericus or another attendant at the mass, or there be one who ought not to attend, as a woman ; if there be not a proper chalice with patena, the cup of which ought to be of gold, or silver, or tin, not of brass or glass ; if the *corporalia* are not clean, which ought to be of linen, and not adorned with silk in the centre, and blessed by a Bishop or by another having this power, as has been before said ; if he celebrate with head covered without a dispensation ; if there be not a missal, although he knows by memory the mass which he intends to say.

“5. If a fly, or spider, or something else have fallen into the chalice before consecration, let him throw the wine into a suitable place, and place other wine in the chalice, let him mix a little

suprà, et prosequatur Missam: si post consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea sacerdoti, extrahat eam, et lavet cum vino, finita Missa comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine.

“ 6. Si aliquid venenosum ceciderit in calicem, vel quo provocaret vomitum, vinum consecratum reponendum est in alio calice, et aliud vinum cum aqua apponendum denuò consecrandum, et finita Missa sanguis repositus in panno lineo, vel stупpa, tamdiù servatur, donec species vini fuerint desiccatae, et tunc stупpa comburatur, et combustio in sacrarium projiciatur.

“ 7. Si aliquid venenatum contigerit Hostiam consecratam, tunc alteram consecret, et sumat modo quo dictum est: et illa servetur in tabernaculo loco separato

water, offer it as above, and continue the mass; if a fly or something of this kind have fallen after consecration, and nausea arise in the priest, let him take it out, and wash it with wine, at the end of the mass let him burn it, and let the combustion and lotion of this kind be thrown into the sacrarium. But if he has no nausea, nor fear any danger, let him take it with the blood.

“ 6. If something poisonous have fallen into the chalice, or calculated to excite sickness of the stomach, the consecrated wine is to be placed in another cup, and other wine with water is to be placed, again to be consecrated. And at the end of the mass, the blood placed on linen cloth or hemp is to be preserved so long, until the species of the wine shall have dried up, and then let the hemp be burned, and the combustion be thrown into the sacrarium.

“ 7. If something poisoned have touched the consecrated host, then let him consecrate another, and take it in the way that has been said: and let that be pre-

donec species corrumpantur; et corruptæ deinde mittantur in sacrarium.

“8. Si sumendo sanguinem particula remanserit in Calice, digito ad labium Calicis eam adducat, et sumat ante purificationem. vel infundat vinum, et sumat.

“9. Si Hostia ante consecrationem inveniatur fracta, nisi populo evidentur appareat, talis Hostia consecratur; si autem scandalum populo esse possit, alia accipiatur, et offeratur: quod si illius Hostiæ jam erat facta oblatio, eam post ablutionem sumat. Quod si ante oblationem Hostia appareat confracta, accipiatur altera integra, si citra scandalum, aut longam moram, fieri poterit.

“10. Si propter frigus, vel negligentiam, Hostia consecrata dilabatur in Calicem, propterea nihil est reiterandum, sed Sacerdos Missam prosequatur, faciendo cæremonias, et signa consueta cum residua parte Hostiæ, quæ non est madefacta sanguine, si commodè potest. Si verò tota fuerit madefacta, non extrahat eam, sed omnia dicat omit-

served in the tabernacle in a separate place until the species be corrupted; and when corrupted, then let it be thrown into the sacrarium.

“8. If in taking the blood a particle have remained in the chalice, let him draw it with his finger to the lip of the cup, and take it before purification; or pour in wine and take it.

“9. If the host before consecration, be found broken, unless it plainly appear to the people, let such an host be consecrated; but, if it can be an offence to the people, let another be taken and offered: but if an oblation had already been made of that host, let him take it after ablution. But if before oblation the host appear broken, let another host be taken, if it can be done without offence, or long delay.

“10. If on account of cold or carelessness, the consecrated host break into the cup, on that account nothing is to be repeated; but let the priest go on with the mass, by performing the ceremonies, and the customary signs with the remaining part of the host, which is not wet with the blood, if he can conveniently. But if it have been all wet

tendo signa, et sumat pariter Corpus et sanguinem, signans se cum Calice, dicens: *Corpus et Sanguis Domini nostri, &c.*

“ 11. Si in hieme sanguis congeletur in Calice, involvatur Calix pannis calefactis: si id non proficeret, ponatur in ferventi aqua prope Altare, dummodo in Calicem non intret, donec liquefiat.

“ 12. Si per negligentiam aliquid de Sanguine Christi reciderit, si quidem super terram, seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur; cinis verò in sacrarium recondatur. Si verò super lapidem Altaris ceciderit, sorbeat Sacerdos stillam, et locus benè abluatur, et ablutio in sacrarium projiciatur. Si super linteum Altaris, et ad aliud linteum stilla pervenerit: si usque ad tertium, linteamini ter abluantur ubi stilla ceciderit Calice supposito, et aqua abluitionis in sacrarium projiciatur.

let him not take it out, but say everything by omitting the signs; and let him take together the body and blood, signing himself with the chalice, saying ‘*Corpus et Sanguis Domini nostri, &c.*’

“ 11. If in winter the blood be congealed in the chalice, let the chalice be wrapped in warmed cloths: if this does not succeed, let it be placed in hot water near the altar, provided it does not enter into the chalice, until it be melted.

“ 12. If through carelessness some of the blood of Christ have fallen—if indeed on the earth, or on the board, let it be licked with the tongue, and let the place itself be scraped as much as is sufficient, and let what has been scraped off be burned; and let the ashes be laid up in the sacrarium. But if it have fallen on the stone of the altar, let the priest suck up the drop; and let the place be well washed, and the ablution be thrown into the sacrarium. If a drop have come on the linen of the altar, and to the second linen—if even to the third, let the linen coverings be thrice washed, where the drop has fallen, placing the chalice under, and let the water of ablution be thrown into the sacrarium.

“ 13. At si contingat totum Sanguinem post consecrationem effundi, si quidem aliquid vel parum remansit, illud sumatur, et de effuso reliquo sanguine fiat ut dictum est. Si verò nihil omnino remansit, ponat iterum vinum, et aquam, et conseret ab eo loco; *Simili modo postquam cœnatum est, facta prius tamen Calicis oblatione, ut supra.*

“ 14. Si sacerdos evomat Eucharistiam, si species integre appareant, reverenter sumantur, nisi nausea fiat; tunc enim species consecratæ cautè separentur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur. Quòd si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur.

“ 15. Si Hostia consecrata, vel aliqua ejus particula, dilabatur in terram, reverenter accipiatur, et locus, ubi cecidit, mundetur, et aliquantulum abradatur, et pulvis, seu abrasio hujusmodi, in

“ 13. But if it happen that the whole blood after consecration is poured out— if indeed any, even a little, has remained, let it be taken, and regarding the rest of the blood that has been poured out, let it be done as has been said. But if none at all has remained, let him place the wine again, and water; and let him consecrate from that place; ‘*Simili modo postquam cœnatum est,*’ having first, however, made an oblation of the chalice, as above.

“ 14. If the priest vomit forth the Eucharist, if the species appear entire, let them be reverently taken, unless nausea arise; for in that case, let the consecrated species be carefully separated, and let them be replaced in some sacred place, until they are corrupted; and afterwards let them be thrown into the sacrarium. But if the species do not appear, let the vomit be burned, and the ashes be thrown into the sacrarium.

“ 15. If the consecrated host, or some part of it, should break and fall on the earth, let it be reverently taken, and the place where it has fallen be cleansed and somewhat scraped, and let the

sacrarium immittatur. Si ceciderit extra Corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur, et lotio ipsa in sacrarium effundatur.

“ 16. Possunt etiam defectus in ministerio ipso occurrere, si Sacerdos ignoret ritus, et cæremonias ipsas in eo servandas: de quibus omnibus in superioribus rubricis copiosè dictum est.”

dust or scraping of this kind be thrown into the sacra- rium. If it have fallen outside the corporal on the napkin, or in any other way on some linen covering, let the napkin or linen covering of this kind be carefully washed, and the water itself in which it was washed, be poured into the sacrarium.

“ 16. Defects also may arise in the performance of the duty itself, if the priest be ignorant of the rites and ceremonies themselves to be observed in it, regarding all which, in former rubrics, it has been copiously spoken.”

On these extracts the following remarks, among others, are most justly made:—

“ In the face of these extracts it is impossible for any Romanist to tell whether he has his god put into his mouth, or a mere wafer. Because, ‘a defect may happen on the part of the matter to be consecrated, and on the part of the form to be used, and on the part of the minister forming. For whichever of these is deficient, the Sacrament is not formed.’

“ Now here are three fountain-heads of defects from which issue many others that vitiate the Sacrament, that is, prevent consecration. Under the head of ‘matter,’ there are no less than *seventeen* divisions and subdivisions, with their accumulated ‘ifs.’ Under the head ‘form,’

there are not so many; but the defects attendant 'on the part of the minister' abound. 'These are: first, *intention*, then *disposition of mind*, *disposition of body*, *disposition of vestments*, *disposition in the duty itself*.' Truly the person must be credulous in the extreme, who can expect the mass to be formed in the face of so many 'IFS,' and such a number of defects. Let all those several 'defects' be examined, and the true celebration of the mass is next to an impossibility."

Now let me entreat attention to the awful light which *Historical Facts* throw upon the subject of *Priestly Intention*, in regard to this great Sacrament of the Romish Church. It stands upon record among the facts of history, that priests and prelates of the Church of Rome have openly boasted that, when saying Mass, instead of the words of consecration, "*Hoc est corpus meum, &c.*" they have said, in mockery, "*Panis es, et panis manebis: vinum es, et vinum manebis:*" "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain." After which they elevated the host, and the people (of course) fell down and worshipped it, with the open worship of *latria*. Here, then, the wretched people were beguiled (according to the principles of the Church of Rome itself) into the grossest idolatry. And who shall pretend to say, how often this occurs, even at this

day? Multitudes of the Romish clergy have been, and doubtless still are, in various countries, mere Infidels. Not a few have openly gloried in their shame—of which there were many instances during the French Revolution. The custom of the Romish priests is, to mutter over the words of consecration, so that no one of the congregation can say, whether the precise words (on which, according to their system, everything depends) are truly uttered, or no. And, if they are uttered, who can tell—who can pretend to know—what is *the intention of the priest*? He may have secret reasons, of a deep and powerful nature, for not intending to consecrate: and, if *intention* be wanting, there is no *consecration*: the bread and wine remain (as the Romanists themselves admit) in their natural substances.

As an example of such deep and secret reasons, take the following narrative:—

In the year 1487, Sir Richard Edgecumbe was sent into Ireland by Henry VII., to receive the submission of the Lords and Prelates who had taken part in the rebellion of Lambert Simnel. Copies are left of the oaths which were taken on that occasion; Sir Richard himself had devised them “as sure as he could,” and they cost him the labour of many days.

“The attempt made to elude the force of these oaths, is a strong instance of that detest-

able casuistry by which the schoolmen of the Church of Rome have seared the natural susceptibility of conscience. When at length every difficulty appeared to be adjusted, it was demanded by Kildare, the leader of the rebellion, that the host on which they were to be sworn should be consecrated by one of his own chaplains. This demand involved literally a *mystery of iniquity*, which the rude proposer could never have fathomed for himself; and which few Roman Catholic laymen of the present day will be able to comprehend without a particular explanation.

“It has long been a doctrine of the Papal Church, re-published at Trent under the sanction of a curse upon all who deny it, that the intention of the officiating priest is necessary for the validity of a religious rite. The conspirators were assured that the intention of Kildare’s chaplain would be cordially in their favour;” [*i. e.*, he would be careful *not to intend* to consecrate, and therefore there would be no consecration] “thus the form of consecration would be the juggling illusion of a mountebank; the wafer would be no host; and the protestation made upon it, ‘So help me *this* holy Sacrament of God’s body, in form of bread *here present*, to my salvation or damnation,’ however awful in its terms, would have no meaning, and consequently no terrors to those whom the prelates should initiate into so comfortable a secret. But Edgecumbe was aware of the perfidy of the demand; he insisted that the mass should be celebrated by his own chaplain: and has left us a

description of the whole ceremony, which shews the appalling character of the meditated prevarication."

This narrative I extract from a little book, which I earnestly recommend to the attentive perusal of all my readers. It is entitled "Outlines of the History of the Catholic Church in Ireland." By the Very Rev. Richard Murray, D.D., Dean of Ardagh. The passage quoted will be found pp. 103—105.

Perhaps some of my readers will, while reading the latter part of the extract, remember the old saying, "Set a thief to catch a thief." We may fitly alter it a little and say, "Set a Papist to catch a Papist:" for certainly no *Protestant* ambassador or commissioner would have had any idea of the craft and perfidy involved in Kildare's demand. And this may serve to shew (by the way) how little confidence any Protestant can be warranted to place in the most solemn oaths, which are taken in their presence, and (professedly) for their security, by members of the Church of Rome. The time was when the Protestant princes of Europe understood this: and they were careful never to demand or accept the *oaths* of Romish princes, in confirmation of any treaty: for they knew that those oaths might be null and void from the beginning (owing to some such evasion as that which was contemplated on

the occasion above related)—or they might be made null and void by the Church of Rome, whenever it was convenient. They would not, therefore, suffer themselves to be beguiled by a form of obligation which the Pope could make void: but they contented themselves with demanding and receiving *their word of honour, as knights and gentlemen*. Over this the Pope had no jurisdiction. It was not a *religious* obligation, and therefore it came not within *his* province to dissolve it. But an oath is a *religious* obligation. The Pope (according to Romish principles) must judge of *it*, and decide when it was binding, and when it was not. And *he* would never allow it to be binding, when it militated against “Ecclesiastical utility!” Protestant princes and statesmen were *once* wise enough to understand these things. They did not refuse to be taught by the experience of ages. Is it so *now*?

But (to return from this digression) we may see from the above-cited facts, that Popish priests may have most convenient reasons, unknown and unsuspected by the congregation, for *not intending* to consecrate the wafer,—which, therefore (on their own principles), remains in its natural substance, and is no better than a common piece of bread. Yet the people still fall down before it, and worship it as God! And

whether this be, or be not, according to the principles of Rome itself, gross idolatry, must depend entirely on the intention of the priest. Hence, even in ordinary cases, it is absolutely necessary to keep the priest in good humour; or else, though he may formally go through the ceremony of the Mass, he may withhold *his intentions*; and so the poor people are but mocked! there is no Sacrament after all! The consequence is, that the priest must be paid *for his intentions*, as well as for the ordinance itself. And it is well known, that priests get a great deal of money, and a great many comforts and luxuries besides, for the purpose of securing *their intentions*. In short he may not only demand regular fees for every Sacrament; but, in addition to this, he may sell his intentions at what price he will! for if these be not secured, the people must continually tremble under the apprehension of committing awful idolatry, whenever they worship the Host. These, then, are some of the fearful uncertainties which arise out of the doctrine of intention. The priest may be an Infidel or a Hypocrite; or, for some reason, good or bad, he may not intend to consecrate!

Again: if the Bishop who ordained the Priest did not *intend* to ordain, he is no Priest, and therefore unable to consecrate: and if any one, in the long line of succession from the Apostles,

did not *intend* to ordain, all the subsequent administrations of the sacraments of Orders and of the Eucharist are utterly vitiated thereby. And, following up the argument, it is a matter of uncertainty, whether there be any Priest in the whole Romish Church who is able to consecrate: for no one can know how far the ordination of those Priests has been vitiated, and rendered null and void, by the want of *intention* in preceding Bishops. So that the miserable votary of the Church of Rome, *according to his own principles*, must be lost in a sea of uncertainties; and never can know but that he is committing the grossest idolatry, in actually worshipping as God a mere piece of bread!

And,—setting aside their own monstrous doctrine, which makes all the effect of the sacraments dependent on the intention of the Priest, and not on the institution and promise of Christ,—it is plain, to every considerate person, that, unless a miracle has been wrought, contrary to the nature of a miracle, contrary to the evidence of all the senses, and contrary to the plain words of Scripture, the Romanists in adoring the host do actually worship, with that Divine honour which is due (according to their own statements) to the eternal God alone, a piece of pastry which a mouse can eat!

I say, in the first place, *contrary to the nature*

of a miracle. For a *miracle is a manifestation of Divine power perceptible to the senses*; as our Lord Himself teaches us, when He calls upon Thomas and the other disciples to satisfy themselves of the fact of His resurrection, *by touching and feeling* his hands and feet and wounded side. (See Luke xxiv. 39, and John xx. 27.)

I say, in the second place, *contrary to the evidence of all the senses.* And surely this is no light matter: for shall we say that God, the God of Truth and the God of Holiness, with whom it is impossible to lie, hath given us all our senses to tell us lies? to combine together in telling us a lie! Our Lord Himself, as we have seen, appeals to the evidence of our senses. So do His Apostles: "He hath shed forth this, which ye now *see* and *hear*..... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." (Acts ii. 33, 36.) "His Name, through faith in His Name, hath made this man strong, whom ye *see* and know." (iii. 16.) "And *beholding* the man which was healed standing with them, they could say nothing against it." (iv. 14.) Yet here there was only the evidence of one sense. Again: speaking of the certainty of the Resurrection of Christ, the Evangelist says, "To whom also he shewed himself alive after his passion *by many*

infallible proofs, being *seen* of them forty days, and *speaking* of the things pertaining to the kingdom of God." (i. 3.) *Seeing* and *hearing*, then, were *infallible proofs*. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us." (1 John i. 1, 3.) What is this but appealing to the evidence of the senses of hearing, seeing, and touch, for the truth of that which they declared? What say then our bodily senses to the bread and wine after consecration? We look at them; and our eyes tell us that they are bread and wine. We feel them; and our sense of feeling tells us, that they are bread and wine. We smell them; and the sense of smell tells us the same thing. We receive them into our mouths; and the sense of taste assures us, that we have eaten bread and drunken wine. Let the consecrated bread fall upon the ground, and pour out the wine upon the earth, and let us listen to the sound. Is it the sound of a human body falling? No — the sense of hearing tells us plainly, that it is bread that falls, and wine that splashes upon the ground. Thus all our senses tell us one and the same thing: all combine to assure us that the

bread and wine remain in their natural substances. And if we are not to believe the united testimony of all our senses, how are we to believe anything? When God speaks, we can only know what is spoken by the evidence of our senses. If our eyes and ears are not to be believed, how shall we know what it is that God hath spoken? We *hear* His word: but may we believe our *ears*? We *see* it written: but may we believe our *eyes*? Surely not, if we once admit that all our senses may combine in telling us a lie. The very foundations of all knowledge and certainty are shaken, if once we admit that all our senses may agree in testifying a falsehood; and we shall be reduced to a wretched state of universal scepticism.

It is vain to object that, under certain circumstances, one sense may deceive us: or, in other words, that *one* sense is not always a sufficient witness. This is readily admitted. But another sense comes in quickly, to rectify the mistake. The eye may be deceived, for example: but as soon as we handle the object, the deception is at an end; and a little investigation leads us to understand, how it came to pass that the eye, when alone and unaided, was deluded. But, if Transubstantiation be admitted, then all our five senses, instead of assisting and correcting one another, would combine together to testify

an utter falsehood. And there is no possibility of accounting for the delusion.

In the third place, I said, *contrary to the plain words of Scripture*; for the Scriptures repeatedly call the Sacramental elements, bread and wine, *after* the consecration, as well as *before*. (See Matt. xxvi. 29; and 1 Cor. x. 17, xi. 26—28.) So that, if we are to believe either Scripture or the evidence of our own senses, the substance of the bread and wine remain: and *these* are directly and positively worshipped as the living and true God!

But the opposition of this doctrine to the Scriptures is so plainly stated by my friend Dr. M'Caul, in his able sermon on Transubstantiation,* that I must beg leave to transcribe the whole passage:—

“ Having shewn, then, that the doctrine of Transubstantiation is unwarranted by universal tradition, we now come to prove—

“ III. That it is directly opposed to the Word of God.

“ The Church of Rome, feeling that she cannot appeal to the senses, and that an appeal to antiquity is fatal to her doctrines, is very glad to betake herself to Scripture, and to try and prove to us, that the sense of the written word is in her favour. Of the passages to which she

* Preached at Wheler Chapel, Feb. 22, 1837, and published in *The Protestant Preacher*.

appeals, the first which we shall consider is, the sixth chapter of St. John's Gospel. Our Lord there says, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.' Here the Church of Rome supposes firstly, that these and similar passages refer to the Eucharist only: and, secondly, that they are to be taken literally. There is not time now fully to discuss the whole chapter, but a few short arguments are sufficient to overthrow the Roman interpretation. In the first place, if the words, 'Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day,' signify the eating of the consecrated wafer, then it will follow that men may be saved without either faith or works. All that the most ungodly Infidel has to do, is, to procure a consecrated wafer and eat it, and 'he hath eternal life.' It is not necessary to believe in Transubstantiation, or any other doctrine of the Church of Rome. A man may live in open disobedience to her,—he may be a Turk, or a Heathen,—it makes no matter, if he can only lay hold of a consecrated wafer and eat it. Nay; not only an ungodly man may have eternal life, but any of the brute creation. We should be sorry to speak of any religion with levity; but the Romanist writers themselves suppose, that the body and blood of Christ may be swallowed by a mouse, a dog, or a hog; and if so, then,

according to the literal sense, these animals have eternal life, and must be raised up at the last day. Now this conclusion, legitimately following from the Roman interpretation, is absurd; for Christ says, 'He that believeth not shall be damned:' that interpretation, must, therefore, be false.

"Again, if the words—'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you'—are to be taken literally, the cup is absolutely necessary to salvation. Without the cup, it is impossible literally to drink his blood. To swallow down a man whole, would not be to drink his blood. And if the Roman Church stand out for the literal sense of 'flesh,' and 'blood,' and 'eat,' she must not take 'drink' figuratively. If we cannot be saved unless we literally eat the flesh of Christ, neither can we unless we literally drink his blood; and for this the cup is absolutely necessary. This was felt so strongly by Cardinal Cajetan, that he argues with great earnestness to shew, that these words of our Saviour *do not deliver a precept of eating and drinking the Sacrament of the Eucharist.** The Church of Rome must, therefore, choose between the literal and figurative interpretation. If the latter, then Transubstantiation is not proved; if the former, then not one single layman of the Roman Church has been or can be saved: for, as they do not get the cup, they cannot *drink* Christ's blood. If, therefore, the

* Comment, on ver. 53, as quoted in "An Answer to the Seeker." P. 8.

Roman Church be in the right, the laity must renounce all hope of salvation. These arguments are, in themselves, sufficient to overthrow the Roman interpretation of this passage; we therefore proceed to the words of institution. Our Lord said, 'Take, eat; this is my body.' And again, 'This is my blood of the New Testament, which is shed for many for the remission of sins.' Here, again, the Roman Church contends for the literal interpretation. Now let us grant, for a moment, that the literal is the true interpretation, and see what the Church of Rome will gain by it. The literal meaning of 'this is my body,' excludes everything else but body. When a man says, 'this is my body,' he does not mean 'this is my soul.' The words of consecration would, therefore, turn the bread into his body, and his body only. The blood, soul, and divinity, would, therefore, be wanting; and consequently three parts of Transubstantiation. In like manner, the words, 'This is my blood,' if they are to be taken literally, necessarily exclude the body, soul, and divinity. The doctrine of concomitance will not help. Either the words are to be taken literally, or they are not. If they are, then 'This is my body,' means, This is my body, and nothing else; and 'This is my blood,' means, This is my blood, and nothing else. If she chooses the letter, she must abide by the letter, and then three-fourths of Transubstantiation are wanting. Again, if the literal sense is to be taken, the wine is not transubstantiated at all, but the cup in which the wine is. Our Lord

said, 'This is my blood of the New Testament.' If we ask to what the word 'this' refers, St. Luke in his Gospel, and St. Paul in his First Epistle to the Corinthians, both tell us, that it refers to the cup; for they say, 'Likewise also the cup after supper, saying, This cup is the New Testament in my blood.' Not one word is said about the wine; so that if we are to abide by the letter, the Roman doctrine of the conversion of the whole substance of the wine is false. Not the whole substance of the wine, but the whole substance of the cup, is converted into the whole substance of the blood, and consequently the Roman doctrine of Transubstantiation is false. The only way of escape from this conclusion is, to take a figurative sense, and then the cause of Rome is lost. But, further, if the literal sense is to decide, neither the cup nor the wine is turned into the blood of Christ, but into the New Testament. St. Luke and St. Paul both say, 'This cup is the *New Testament* in my blood.' If this be literally true, then the cup, after consecration, is the New Testament, and not the blood of Christ; and, as in no case the wine is mentioned, it must remain wine. Thus it appears that the literal interpretation of the words is of no manner of use to the Church of Rome: it is as far removed from the doctrine of Transubstantiation as the figurative sense.

“But this doctrine is contrary, not only to the literal sense of these words, but to the general declarations of the New Testament. The Church of Rome says that, after the consecration, the

fluid in the cup is not wine, but blood : and yet our Lord says expressly that it is wine :—‘ I say unto you, I will not drink henceforth of this *fruit of the vine*, until that day when I drink it new with you in my Father’s kingdom.’ (Matt. xxvi. 29.) To prevent all mistake, he calls it the fruit of the vine. In like manner, the Apostle says, that the bread after consecration is still bread. ‘ The cup of blessing, which we bless, is it not the communion of the blood of Christ? The BREAD which we break, is it not the communion of the body of Christ?’ (1 Cor. x. 16.) And again, ‘ For we *being* many are one bread, *and* one body: for we are all partakers of that ONE BREAD.’ (Ver. 17.) And again, ‘ For as often as ye eat THIS BREAD, and drink this cup, ye do shew forth the Lord’s death till he come.’ (1 Cor. xi. 26.) And again, ‘ Wherefore whosoever shall eat THIS BREAD, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.’ (Verse 27.) And again, ‘ But let a man examine himself, and so let him eat of that BREAD, and drink of that cup.’ (Ver. 28.) Here the Apostle, not once, but five times, says, that the consecrated bread is still BREAD. Are we, then, to believe our Lord and his Apostle? Or are we to say that both were mistaken—that both used incorrect language? Either the Church of Rome is in error, or Christ and his inspired Apostle are in error. But if we say the latter is impossible, then the former is true, and the doctrine of Transubstantiation is false.

“Further, the Trent interpretation is contrary to the general usage of Scripture language. The Bible is full of language exactly similar to the words, ‘This is my body.’ For instance, in explaining the chief butler’s dream, Joseph says, ‘The three branches are three days.’ And again, ‘The three baskets are three days.’ (Gen. xl. 12—19.) No one has been so absurd as to imagine that a transubstantiation took place. Again, Joseph says to Pharaoh, ‘The seven good kine are seven years; and the seven good ears are seven years.’ And again, ‘The seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.’ (Gen. xli. 26, 27.) The language of our Lord is precisely similar. He says to the Apostles, ‘Ye are the salt of the earth.’ ‘Ye are the light of the world.’ (Matt. v. 13, 14.) He says of himself, ‘I am the door.’ (John x. 9.) ‘I am the vine.’ (John xv. 5.) But who ever imagined that the Apostles were literally turned into salt, or into light,—or that our Lord was transubstantiated into a door or a vine? If, then, the general usage of Scripture language, and of our Lord’s language, be of any value in the interpretation of a particular passage, the doctrine of Transubstantiation is unfounded.

“But this doctrine is not merely contrary to principles of interpretation, it is contrary to acknowledged facts. Christ said, ‘Ye have the poor always with you: but me ye have not

always.' It is, therefore, a fact that, as to his bodily presence, Christ is now absent from his Church ; but, according to the doctrine of Transubstantiation, a Romanist may always have Christ with him. He need only procure a consecrated wafer, and, when it putrifies, another ; and then he may always have Christ, though the Lord himself asserts the contrary. In like manner, the Psalmist and the Apostle tell us, that the body of Christ is to remain in heaven until his second advent. The former says, ' Sit thou at my right hand, until I make thine enemies thy footstool.' (Psalm cx. 1.) The latter says, ' Whom the heavens must receive until the time of the restitution of all things.' The Roman Church, on the contrary, says, that his body is to be found in every part of the world."

But to all that has been thus far adduced, may be added two further powerful arguments against Transubstantiation.

Firstly, The Romanists themselves allow that the consecrated elements may become corrupted : the host may become mouldy, and rot ; the contents of the cup may turn sour. This they themselves allow : for their own Rubrics tell us what is to be done when the *species* become corrupted. When they do this, it would seem, they are transubstantiated again ; they cease to be the body and blood of Christ ! What then is it that corrupts ? Does the immortal and glorified body of Christ — which they themselves

maintain has some properties of a spirit—does *this* corrupt and rot? contrary to the express declaration of God, “Thou wilt not suffer thine Holy One to see corruption!” (Ps. xvi. 10; Acts ii. 27, 31; xiii. 35—37.) The admitted and undeniable fact, that the host may become corrupted, is a plain and unanswerable argument against Transubstantiation. It proves that not merely the accidents or appearances of bread and wine remain; but that the bread and wine remain, in all their properties, unchanged: for the body and blood of Christ are manifestly, according to the plain and express declarations of Scripture, incorruptible.

Secondly, Transubstantiation “overthroweth the nature of a Sacrament.” (Art. xxviii.) For a Sacrament is a “certain sure *witness*, and effectual *sign* of grace, and God’s good will towards us.” (Art. xxv.) Or, as it is expressed in the Church Catechism, a Sacrament is “an outward and visible *sign* of an inward and spiritual grace given unto us;” and there are in it two parts; “the outward visible sign, and the inward spiritual grace.” And, in the Lord’s Supper, the outward part or sign is “Bread and wine, which the Lord hath commanded to be received:” and the inward part, or thing signified, is, “The Body and Blood of Christ, which are verily and indeed taken

and received *by the faithful* in the Lord's Supper." But if the Bread and Wine are transubstantiated into the Body and Blood of Christ; or, in other words, if the outward visible part or sign, is really converted and transformed into the inward part, or thing signified, then it is plain that there is no longer any Sacrament: for there are no longer *two* parts of it, but only *one*: the outward visible sign is entirely taken away, and the inward part, or thing signified, remains alone; and, if so, the definition of a Sacrament no longer applies—an essential part of the Sacrament is wanting. The *mean*, whereby we receive the inward and spiritual grace has vanished; and the *pledge*, to assure us thereof, is gone; and we are left to be deceived by the mere appearance, species, or accidents of the *mean* and *pledge*. And how is it possible that we should receive the inward and spiritual grace, when the mean whereby we are to receive it is gone? and how can we be assured that we have it, when,—instead of seeing, feeling, tasting the pledge which should assure us thereof,—we are only mocked with a shadow and lying appearance of it? Thus then, if Transubstantiation were true, the Lord's Supper would not be a Sacrament; nor could it, in any respect, answer the gracious design and purpose of a Sacrament.

Transubstantiation, then, is to be utterly re-

jected as not only false and unscriptural, but as altogether monstrous and absurd. And, this being proved, what must we say of those who give to the Bread and Wine the worship which is peculiar and appropriate to the Second Person of the Holy Trinity?

Must not such men be called Idolaters? And here, let it be observed, there is no room for the common evasion; that they honour, through the image, Him whom it represents, and worship God, by the help of a figure or resemblance which serves to call Him to mind. In this case it is not even pretended that the host is an image: it is the very host itself, confessedly, which is worshipped as God: and surely the history of the whole Heathen world, pregnant as it is with instances of the most gross and stupid idolatries, cannot produce among them all an instance of Idolatry so gross and foolish as this!

II. And this unscriptural, monstrous, and carnal view of the Sacrament, the Papists are content to take and to maintain, because they are incapable of spiritual views, and ignorant of the mighty working and inward operation of the Holy Ghost: as will appear from considering, in the next place, **THE SCRIPTURAL DOCTRINE WHICH PROTESTANTS EMBRACE AND MAINTAIN.** And it is the more necessary to insist upon this, because there is reason to fear

that many who call themselves Protestants in the present day, are falling away very fast, and very far, from the views of the Reformers as to the doctrine of the Sacraments; as any one may satisfy himself by duly considering many passages in the writings of the confessors and martyrs of our Church, and comparing with them the views and statements of modern writers.

The true notion of a Sacrament is admirably expressed in our Catechism, and xxvth Article.

“Q. What meanest thou by this word Sacrament?—A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a mean whereby we receive the same, and a pledge to assure us thereof.”

“Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and effectual signs of grace and God’s good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.”

Applying this to the Sacrament of the Lord's Supper, this holy ordinance is,

1. *A perpetual memorial of the person, work, sufferings, and offices of our Lord Jesus Christ, and Him crucified, appointed by Christ Himself.* For the Apostle, in giving directions for its due administration, relates the solemn and affecting circumstances of its original institution, reminding us, "That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (xi. 23—26). And while we thus commemorate His finished work and all-atoning sacrifice, it becomes also, on our part, a sacrifice of praise and thanksgiving; whereby we humbly and gratefully acknowledge the innumerable benefits which by His precious blood-shedding He hath obtained to us, and offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Him. Thus far, then, it is a token and badge of our Christian profession.

2. But we must consider it also in a far higher and more important point of view. *It is a blessed mystery and mean of grace*, wherein God the Holy Ghost doth feed *the faithful* with the Body and Blood of Christ. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (1 Cor. x. 16.) Doubtless it is. For this form of question is only used in the Scriptures, when, without any moment’s doubt or hesitation, one only answer can be given: it implies, Can any one be so ignorant as not to know this? The necessity of the participation of the body and blood of Jesus Christ by the faithful, is insisted on at large by our blessed Lord Himself, in the latter part of the sixth chapter of John; the whole of which (ver. 26—71) should be diligently studied in connexion with this ordinance, if we desire to have truly Scriptural and spiritual views of it. For though I do not believe that that chapter, or our Lord’s discourse in it, has (properly speaking) any reference to the Sacrament of the Lord’s Supper (which was not then instituted) yet it may be truly and justly maintained, that the Sacrament of the Lord’s Supper *has reference to it*; inasmuch as that ordinance is graciously appointed by our Lord Himself, as a special mean

(though not the only mean) of spiritually eating His flesh and drinking His blood,—the necessity of which is there insisted on. And let us specially observe, in order to a right understanding of that chapter, that it is written, “It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, **THEY ARE SPIRIT, AND THEY ARE LIFE**” (John vi. 63). And in our xxviiith and xxixth Articles we read accordingly.

“The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ’s death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation—or the change of the substance of bread and wine in the Supper of the Lord—cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper is Faith. The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”

“The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.”

In the following Rubric to the Communion of the Sick, the Church of England distinctly teaches, that a man may “feed upon Christ in his heart by faith with thanksgiving,” without receiving the Sacrament of the Lord’s Supper at all. And nothing can be more conclusive as to the truly Scriptural and Protestant views of our Church upon this important subject.

“The curate shall instruct him [*the sick man*], that if he do truly repent of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul’s health, although he do not receive the Sacrament with his mouth.”

And, in further illustration of the views of our Church and the Reformers, let me quote an expression in the Catechism of King Edward VI.; “Faith is the mouth of the soule; whearby we receive thys verye heauenly meate, full both of saluation and immortalitey, dealt among us, by

the meanes of the Holy Ghost:" and another, which was common in the mouths of our martyrs, when examined by the Popish Inquisitors on the doctrine of the Sacrament; that "Christ's body and blood are really and truly present in the Sacrament *to the faithful receiver*, but *not* to the stander-by or looker-on:" so that *the faithful receiver* doth therein truly "eat the flesh of the Son of Man, and drink His blood." (John vi. 53.)

But he who is destitute of a true and lively faith cannot discern the Lord's body in the Sacrament, neither can he understand this doctrine: for it is not to be received by natural or carnal reason, but by faith, which is spiritual and supernatural, wrought in the soul by the power of the Holy Ghost, whose office it is *to take of the things which are Christ's, and shew them unto us*. By *His* inward illumination it is that we rightly apprehend the true scriptural doctrine of the sacrament. By *His* inward working and mighty operation it is, that, in this blessed ordinance, we feed upon Christ in our hearts by faith with thanksgiving, and are made partakers of His most blessed body and blood; so that our souls are fed and nourished, and He dwells in us, and we in Him. Those, therefore, who are strangers to the teaching and inworking of the Holy Ghost cannot rightly apprehend the

true doctrine of the Lord's Supper: they have, and can have, no idea what it is to "feed upon Christ in their hearts, *by faith*, with thanksgiving," as it is written, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." (1 Cor. ii. 14.) They cannot distinguish between *faith* and *credulity*. And, therefore, though they have credulity enough to swallow any humanly invented doctrine, however absurd and monstrous, they have no *faith* in the holy and mysterious truths which God has revealed, or in the promises He has given. They fall, therefore, either through credulity, into the monstrous Popish doctrine of Transubstantiation, on the one hand, with the superstitions and Idolatries to which it leads; or else, on the other, through unbelief, they make the Sacrament a mere sign and token of something to be remembered—a bare commemoration of Christ's passion, without any inward or spiritual efficacy. These two views, however distinct in other respects, agree in this,—that they are both carnal, and suited to the merely natural man, who knows not what faith is. And, as we are but renewed in part, there is often *a leaning* to one or the other error in the minds of believers; as will appear by considering and contrasting the views and state-

ments of Luther and Zuinglius on this important question. Our danger some years ago laid, perhaps, not so much in a disposition to return to the Popish view of the Sacrament, as in a proneness to run into the opposite extreme; thus losing sight of the scriptural truth, of which the Popish doctrine is a carnal misrepresentation and perversion. *Now*, however, there are those among us, who, holding the situation and position of ministers of the Church of England, are striving, with all their might, to bring us back to the Popish doctrine of Transubstantiation. And they seem not to shrink from the superstitious and monstrous notions which are inseparably connected with it. The true doctrine, the spiritual view, is clearly, though briefly, stated in the Articles and Catechism of our Church, and embodied in our Liturgy; of which the Communion Service is undoubtedly one of the most beautiful and truly spiritual parts. It was stated more at large by many of our Reformers; and more especially by that holy martyr, John Bradford, in a sermon upon "The Supper of the Lord,"* which I earnestly commend to your prayerful perusal and meditation. You will find therein a clear confutation and decided rejection of the Papal errors, followed by a very

* See a volume of the works of Bradford, published by the Religious Tract Society.

full and spiritual statement and elucidation of the true nature and design of this Sacrament.

And having thus endeavoured to set before you, in contrast, the Popish doctrine of the Mass, with the superstitions, idolatries, and impieties that arise out of it; and the true scriptural and Protestant doctrine of the Sacrament of the Lord's Supper; I would only add a very few words by way of practical improvement: for, let us be assured, we shall not maintain a clear and Scriptural view, nor a firm hold of any portion of Divine Truth, unless we practically improve it, and have inward experience of its power and sweetness.

1. *Let us learn* more humbly and thankfully from day to day *to bless the God of all grace*, who by the glorious Reformation delivered us from the yoke of Antichristian doctrine, and from Papal superstition and Idolatry, and restored to us the doctrine and the ordinance of Christ. And that we may admire His grace, and the mighty operation of His power, the more, let us remember for how long a season our country had been among the willing slaves of Rome, united with Antichrist in darkening the true doctrines of the Gospel, and in depriving Christ's people of the ordinance, the blessed Sacrament, which He had instituted, to substitute for it the abominable inventions of foolish and

wicked men. Oh, why were we thus privileged, while so many other nations are left in Papal bondage and darkness still! We can only answer, that such was the sovereign will and gracious pleasure of Almighty God; and unite with the Psalmist in saying, "Not unto us, O Lord, not unto us, but unto Thy Name, give glory, for Thy mercy, and for Thy truth's sake." (Psalm cxv. 1.)

2. *Let us endeavour to shew ourselves thankful to God for these unspeakable benefits, by worthily partaking of His own ordinance, whenever we have opportunity,—by receiving the holy Sacrament with faith, in a spiritual manner.* Let us look through and above the outward visible sign, for the lively experience of the inward spiritual grace, which Christ by the power of the Holy Ghost is waiting to bestow: that while, in due obedience to His command, we receive, in remembrance of Him, the appointed pledges of His love and mercy, we ourselves may be of that number who *feed upon Him in their hearts by faith with thanksgiving*; that He may dwell in us and we in Him; and that we may go forth, strengthened and refreshed by His Body, which is meat indeed, and His Blood, which is drink indeed,—to run the Christian race, and maintain the spiritual conflict, to the praise and glory of His holy Name.

THE IDOLATRY OF THE CHURCH OF ROME.

CHAPTER II.

THE IDOLATROUS ADORATION OF SAINTS.

THE Apostle Paul, in the first chapter of the Epistle to the Colossians, sets forth the glorious fulness of Christ, "who is the Image of the invisible God, the First-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the Church: who is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I

say, whether they be things in earth, or things in heaven." And, having congratulated the Colossian Christians on their reconciliation unto God by Him, he proceeds to speak of his own office and ministry, and the earnestness and zeal with which he had discharged it; preaching Christ, the Hope of glory, with much labour and patience, in the midst of sufferings and afflictions, that he might present every man perfect in Christ Jesus. And he passes on very naturally from his labours and sufferings on their behalf, in the beginning of the next chapter, to the mention of his earnest striving and wrestling in prayer for them, that they might be comforted, and knit together in love . . . to the acknowledgement of the mystery of God the Father, and of Christ, "in whom are hid all the treasures of wisdom and knowledge." (See i. 15—29, and ii. 1—3.)

Having thus testified, by labours, by sufferings, and by fervent prayers, his earnest desire that these Christians might increase in the knowledge of the fulness and glory of the Lord Jesus Christ, the Apostle next takes occasion to warn his beloved fellow-believers against three great and dangerous errors, which might separate their souls from Christ. "And this I say, lest any man should beguile you with enticing words." He was jealous over them with a godly jealousy.

He desired that, as they had received Christ, they might walk in Him, "rooted and built up in Him, and stablished in the faith, . . . abounding therein with thanksgiving." And in order to help them herein, he felt it to be his solemn duty, and an act of true and faithful love, to warn them against the dangers and delusions to which they were or might be exposed. First, *against human wisdom, and false philosophy*: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (ii. 8.) And the history of the primitive Church, and of the manner in which the simplicity of the Gospel was corrupted by the admixture of Pagan philosophy, and of Platonism more especially, shows at once how needful this warning was, and by what prophetic Spirit it was given. Secondly, he warns them *against Jewish rites and legal observances*; from the yoke of which Christ had delivered them, "blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body *is* of Christ." (ii. 16, 17.) And, thirdly, he

warns them *against human inventions and superstitious additions to the doctrine of Christ, and the worship which He has enjoined*: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (ii. 18, 19.)

And herein it is manifest, that the Apostle gives a prophetic warning against one of the principal forms of Popish Idolatry. I have already, in the first chapter, called your attention to the Idolatry of the Church of Rome, as practised in the adoration of the Host; and I propose, in the following chapter, to direct your attention to the third branch of antichristian Idolatry, which consists in the worshipping of Images. In this, my object is to say something of the folly and iniquity of which that Church is guilty, in worshipping Saints and Angels, in the very face of the solemn warning contained in the words of the Apostle to which I have just referred; whereby we may also understand how daringly that Church sets at defiance the plainest warnings and declarations of the Scriptures.

Two things are more especially to be observed in the due consideration of this subject ;

I. THE SUPERSTITIOUS WORSHIP AGAINST WHICH WE ARE WARNED BY THE APOSTLE ;

II. THE DANGER AND MISCHIEF ARISING FROM IT.

And, when we come to this latter part of the subject, we shall see that it is no light or unimportant matter which is before us ; but a grievous error, full of danger, and even destruction, to the soul. Therefore I entreat all those who read these remarks, to read with serious attention, and with earnest prayer. And while Protestants rejoice in their own deliverance from Papal darkness and bondage, let them learn also to compassionate those who are yet enslaved and blinded by the Man of sin.

I. THE SUPERSTITIOUS WORSHIP AGAINST WHICH WE ARE WARNED BY THE APOSTLE PAUL, is evidently such worshipping of Saints and Angels as is practised to this day by the Church of Rome. And it is very remarkable that the Apostle puts together "*a voluntary humility, and worshipping of angels ;*" thus warning us against a twofold error : and into this twofold error it is manifest also that the Church of Rome has fallen. Against *all* "will-worship" we are warned in a subsequent verse. It behoves

us to remember, that we are to render unto God that worship which He demands, and none other; and to humble ourselves before Him in the manner which He has prescribed in His Word; for if we forsake that Word, our humility may be found at last to be nothing but pride and presumption in a specious form, and our worship nothing better than impiety and sacrilege. We are not to be inventing a religion of our own; nor to be contriving, according to the devices of our own hearts, how to humble ourselves enough. The Romanists are guilty of this folly and presumption. They pretend to be too humble to approach Christ directly: they will not presume to come into his presence, without some one of more worthiness and dignity to intercede for and introduce them. They therefore tell us that they apply to the saints and angels to pray and intercede for them: and in so doing they render to these exalted and glorified beings an inferior sort of religious worship, which they call *dulia* (from the Greek word δουλεια), to distinguish it from that highest kind of worship, which they call *latria* (λατρευια), and which they confess to be due to the Eternal God alone. This is a fair specimen and most instructive example of humanly devised humility. They are humble enough—to trample on God's laws, and to despise the plainest warnings of his immutable

Word!—as we shall clearly see by examining their doctrine and practice in regard to the worshipping of saints and angels.

1. They endeavour to evade the charge of Idolatry, by making a distinction between *latria* and *dulia*. Indeed, they make a threefold distinction: for, besides *latria*, which is due to God alone, and *dulia*, which they ascribe to saints and angels, they have *hyperdulia*, which they pretend is due to the Virgin Mary, “the Mother of God,” as they continually call her. To this I answer, that *this distinction is unscriptural*.

It is remarkable that the word *dulia* (*δουλεία*), which is found repeatedly in the New Testament, is always used in a bad sense—to signify bondage, or slavery: as when Paul contrasts “the spirit of bondage” with “the spirit of adoption” (Rom. viii. 15); or speaks of “the bondage of corruption” (ver. 21); or tells us that the Law (as contrasted with the Gospel)—the old covenant—“gendereth unto bondage” (Gal. iv. 24), and thereupon warns us, “be not entangled again with the yoke of bondage” (v. 1);—or, again speaks of them “who through fear of death were all their lifetime subject to bondage.” (Heb. ii. 15.) I mention this the rather, because this base and slavish spirit of bondage is characteristic of the Church

of Rome: it is the very state in which she labours to keep all her votaries. Most fitly, therefore, has she branded her own forehead with this term, by choosing it to designate that worship which she enjoins her votaries to pay, to those to whom no worship is due: wherein they come under the censure which the Apostle passes upon the Galatians, in their heathenish and idolatrous condition, before their conversion to Christianity: "Howbeit then, when ye knew not God, *ye did service* unto them which by nature are no gods." (Gal. iv. 8.) The word here used is *ἑδουλεύσατε* (*edouleusate*), the verb from which *dulia* is derived: so that the Apostle condemns the Galatians as Idolaters, because they rendered, not *latria*, but *dulia*, to their self-invented divinities, "which *by nature* are no gods:" and by the same rule he condemns the Romanists, for rendering *dulia* to their saints and angels, who certainly *by nature* are no gods.

It is also to be observed, that the worship forbidden in Col. ii. 18, is not *latria*, but *thrēskia* (*θηρησκεια*): a different word being used from that which the Papists use, to designate supreme worship. Now, then, it is clear, that if *latria* be properly the worship that is due to God alone, *thrēskia* must either be *an inferior kind of worship* (which is therefore *expressly* forbidden to be rendered to the angels); or else

it is *a general term*, including various kinds of religious worship (whether they be termed for distinction's sake *latria, dulia, hyperdulia*, or what else), which therefore are *all of them* here forbidden to be paid to angels. So also all kind of religious worship to any but God alone is plainly forbidden by Matt. iv. 10: "Thou shalt *worship* (*προσκυνήσεις, proskunēseis*) the Lord thy God, and Him only shalt thou *serve* (*λατρεύσεις, latreuseis*)." Two distinct words are used in that text also; and if the one apply peculiarly to God alone, the other is either *inferior*, or *more general*, in its meaning and application. The latter (by a collation of passages) appears to be the case. And it is remarkable that Satan evidently did not demand *latria*; but both uses the more general term (*προσκύνησις, proskunēsēs*) and speaks, in the context, as an inferior being, who could offer nothing to our Lord, but what he acknowledged had first been delivered to him by the Supreme. (See Luke iv. 6.) Hence it appears that there would be no force or pertinence in the reply of our blessed Lord, unless *all kinds* of religious worship were absolutely forbidden except to God alone—unless everything comprehended under the general term (*προσκύνησις, proskunēsis*) were as much forbidden as *latria* itself.

Accordingly, we find that all kinds of religious

worship have been uniformly rejected, both by saints and angels, with abhorrence. When Cornelius fell down at the feet of Peter and worshipped him (the word here is *προσεκυνησεν*, *prosekunēsen*, the general term, and not *ἐλατρευσεν*, *elatreusen*, the peculiar—it therefore does not even imply that he offered him *latria*), “Peter took him up, saying, Stand up; I myself also am a man.” When the inhabitants of Lystra would have done sacrifice to Paul and Barnabas, those holy Apostles were filled with horror and indignation: “they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you.” (Acts xiv. 13—15.) What would they have felt, and what would they have said, if they had seen the Romish priests, in God’s own house, pretending to offer, *in honour of them*, the sacrifice of the Mass—that is to say, professing to offer up *Christ himself* in sacrifice (for such is their own doctrine) in honour of *His servants*, the poor, vile sinners that are saved by His grace and mercy? What words could have expressed the horror they would have felt at this blasphemy? So, also, when John, in admiration of the glorious angel who had shewn him such great and wonderful things, “fell at his feet to worship him,” the angel instantly said unto him, “See

thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." And for our further instruction, both as to the proneness of man to idolatry, and the stedfastness with which all holy creatures have refused every species of worship, we read again, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things." But what follows? "Then saith he unto me, SEE THOU DO IT NOT: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (The word in Greek is προσκύνησον, *proskunēson*.) Could there be a plainer testimony against the worship of angels? (Rev. xix. 10, and xxii. 8, 9.)

But on this last passage let me pause a little, to give a specimen of Popish *honesty* and *fidelity* in the citation of Scripture. It may be supposed that these deceivers are strangely put to it, to find any countenance for their Idolatry in the Scriptures: how, then, do they contrive to make out a *semblance* of scriptural warrant for it? Let us turn to the "Abridgment of Christian Doctrine," by Dr. Doyle. There we find, in chap. viii. § 2, "*The First Commandment expounded*," the following passage (p. 52):—

"Q. Is it lawful to honour the angels and

saints?—*A.* It is with *dulia*, an inferior honour, proportioned to their excellency, which they have from God; it is God we honour in them.”

“*Q.* How prove you that?—*A.* First, out of *Joshue*, v. 14, 15, where Joshua did it. I am prince of the host of the Lord, said the angel to Joshue, and Joshue fell flat on the ground, and adoring said, What saith my Lord to his servant? Secondly, *Apoc.* xxii. 8, where St. John did it (though the angel had once before willed him not to do it in regard of his apostolical dignity. (*Chap.* xix. 10.) And I fell down, saith he, to adore before the feet of the angel, who shewed me these things.

“*Q.* Is it lawful to honour the relics of the saints?” &c. &c.

I give you this passage just as I find it, and now I proceed to make two or three remarks upon it.

As for the first proof, from Joshua, it will be evident, to every one who duly considers the context—especially the beginning of the next chapter—and compares the whole passage with the account given of the appearance of the Angel of the Lord to Moses in Mount Sinai (*Exod.* iii. 2—14), that the Angel there spoken of is no other than the Angel Jehovah, the Messenger of the Covenant, the Lord Jesus Christ Himself; whom Joshua, Jacob, and other saints of the Old Testament, undoubtedly worshipped as their

God—not with inferior, but with supreme adoration. So that the Romanists help themselves in this place, by adopting a *Socinian* interpretation of Scripture—by setting aside one of the scriptural proofs of the Deity of Christ, and applying the passage, which plainly relates to Him, to a created angel! Is this gross ignorance, or gross dishonesty?

But as to the second, observe how craftily the Romish priests impose upon the credulity of the people, from whom they have taken away the Scriptures. They quote the eighth verse, in which it is recorded that St. John offered to worship the angel; and *entirely suppress all mention of the ninth*, in which we are informed that the angel plainly refused and forbade all such worship. I have already cited the passage as it stands in Scripture. But, *by citing half the passage, and concealing the rest*, they bring Scripture to prove the direct contrary of that which it really proves; and thus garble and mutilate, to suit their own purpose, one of the plainest and strongest testimonies of Scripture against them! Is not that a bad cause which needs to be supported by such frauds?

I will only observe further, on these two passages from Revelation, that the word used in both is the general word (*προσκυνῆσαι*, *prosku-*

nēsai), and not the particular term (*λατρεῦσαι*, *latreusai*), from which *latria* is derived. So that in these again, *all* religious worship of angels is plainly forbidden.

2. But the Romanists, in addition to this unscriptural and vain distinction between *dulia* and *latria*, also tell us *that they only pray to the saints to pray for us*. To this assertion I reply,

1stly, *That is not true*: their own books of devotion prove it to be a lie. For the devout Romanist is taught to pray; “O holy mother of God, help my frailty and weakness; assist me this day in all my calamities, temptations, and dangers; but especially at the hour of my death, vouchsafe not to depart from me, that by thy prayers and protection I may be safe in that last and dangerous battle.”

And “*The following prayer*,” we are told, “*hath many remarkable properties, so as to obtain a good death to any person that devoutly says it once a-day, with a good intention to the glory of God, and devotion to our blessed Virgin. And saying it devoutly for any woman in labour, it forwards, with God’s blessing, a speedy and safe delivery, with many other benefits.*” The prayer itself is as follows:—“O Jesus Christ, Son of the divine bounty of God, be my aid: O blessed Virgin, listen unto me; Mother of the Saviour of the world, assist me; Mother of God, lady of

heaven, sweetly beloved queen, and *advocate of all human lineage*, pray come, amiable and mild lady, lady of angels, flower of the Patriarchs, desire of the Prophets, treasure of the Apostles, mother of the Confessors, ornament of the Virgins, O sweet Virgin Mary, pray for me; lady who art heard above the company of angels, *preserve me from all evils, past, present, and to come*; do not abandon me this day, nor at that dreadful hour when my soul shall be separated from my body; obtain for me, sweet Virgin, in the hour of my death and judgment, that my soul may come to the heavenly paradise before your son Jesus, and that I may be worthy to see his grace and everlasting glory with you. O Gate of Paradise, palace of Jesus Christ, star of the sea, consolation of mankind, *beginning without end*; take pity on me, O sweet and blessed Virgin Mary, *daughter of God the Father, mother of Jesus Christ, the spouse of the Holy Ghost, gate of heaven, door of the firmament, hope of Christians, fountain of piety, safeguard of peace, glory of Virgins, honoured above all Angels, mother of mercy, miracle of virginity, Virgin above all virgins, temple of the most holy Trinity, beautiful above all creatures, O lady of meekness, abyss of mildness, comfort of the sorrowful, consolation of the afflicted; in you the Angels do rejoice.* O sweet lady of mercy, turn

your merciful eyes unto me, *enlighten me with grace*, and hear my prayers: *unto the protection of Almighty God, and your holy hands, O refuge of sinners, I recommend my soul and body. Amen.*—These prayers are extracted from “The Poor Man’s Manual,” Dublin,—(1829, as it should seem, but there is no date to the title-page), pp. 30, 61—63.

One other instance, of “*A prayer to your Guardian Angel*,” I will add from the same book: “O holy angel, who art appointed by the Divine goodness to be my guardian, *to conduct my blindness, teach my ignorance, strengthen my weakness, and excite my slothfulness*, I heartily praise our common Lord for so singular a benefit, and thank thee for the many good offices which thou hast done for me; *defending me against so many dangers, both spiritual and corporal*, but specially by *withholding me from sin*, and preserving me when I was hastening to my own destruction. I humbly beseech thee to continue the same care on my behalf, *till thou shalt have brought my soul to the happy port of everlasting salvation*. Through Christ our Lord. Amen.” (p. 32.)

Now, not to multiply proofs, as I easily might from the same and other books, I will ask any man of plain sense, whether these are *merely* prayers to the saints and angels *to pray for us?*

Do we not see that such petitions as ought only to be presented to the infinite and eternal God are here presented to the creature ?

On this subject, I might here refer to a book entitled "The Glories of Mary," but that I intend presently to give my readers a review of that book, in order to illustrate the whole subject more at large.

Again, we find that *the very same prayers* are addressed, *in the same breath, to Jesus and to the saints*. I will here only give a single instance, which I noticed especially, some years ago, in reviewing the "Digest of Evidence on the State of Ireland," in the "Christian Review" for 1829 (vol. iii. p. 454), as it became a subject of enquiry when Dr. Doyle was examined by the Commissioners of Education; and he was evidently not a little puzzled to give even a specious explanation of it.

I cannot do better than transcribe the whole passage from that Review, just as I quoted it fourteen years ago.

" "In your evidence before the Lords' Committee, you have distinctly stated, that no prayer is ever offered up to the Virgin, except in her quality of intercessor ?"—' Yes.'

" "In a printed paper, entitled, "The Rules of the Christian Doctrine Society," the Pope's bull incorporating that Society is professed to be set forth, in which the commissioners observe

this passage: "An indulgence of three hundred days is granted for ever, to all those who, with a devout and contrite heart, repeat the three following verses or ejaculatory prayers: Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, I offer you my heart and soul. Jesus, Mary, and Joseph, may I breathe forth my soul to you in peace." Does it appear to you, that the Virgin is distinguished by her quality of intercessor in the manner she is here addressed?—"Not in the form of the words, but in the mind of the Christian; he knows he addresses the Saviour as his God, and the blessed Virgin or St. Joseph as an intercessor. The prayer is the act of the mind; and when the person makes this distinction, as he always does in his mind,* the form of the words he uses is to be understood conformably to the sense in which he uses them."

"Does this sentence, "Jesus, Mary, and Joseph, may I breathe forth my soul to you in peace," call upon the Virgin Mary as an intercessor?"—"I do not know that it calls upon her for any distinct act of intercession, but *it implies, God grant me admittance into the society of the saints.*" †

"Again, "Jesus, Mary, and Joseph, I offer you my heart and soul;" will you explain what

* "It appears from this, that if a devout Roman Catholic be free from Idolatry, he is so *notwithstanding* the language of his prayers. Is it not hard that a man cannot even pray without a mental reservation?"

† "This implied sense seems to make Jesus *a saint*, as well as Mary and Joseph."

practical intercession she is called on to perform there?'—'It is not so much an act of intercession which she is there prayed to exercise, as *an act of devotion which is offered to her, and such as may properly be offered to a saint entitled to respect from her high place in heaven.*'

" 'Then in that last-mentioned prayer she is not applied to as an intercessor?'—'I cannot say that she is; but the prayer is rather an act of praise offered on account of her exalted rank in heaven.'

" 'Is it not an act of worship as far as the Saviour is concerned?'—'Yes; *I think,** with respect to him, it implies a total resignation of the heart into his hands, as the supreme arbiter of our future destiny. As far as they (the saints) are concerned, it is an offering of devotion to them, and an *implied* prayer to them, as well as an act of affection, that they would assist us in our approaching to God.'

" 'Then that sentence is, in fact, when properly understood, an act of adoration so far as our Saviour is concerned, but not so far as the Virgin or Joseph is concerned?'—'Certainly not *to the extent*, or at all as the Saviour is adored, but we respect them as saints, and reverence them

* "Even Dr. Doyle is not sure of the degree of mental distinction which the language of these prayers will allow. How then is a peasant to be secure against the curses pronounced by Gother and Dr. Murray?—If he judge by the words, he will make Jesus, Mary, and Joseph, a Trinity, either of Divine, or of glorified human persons; and, in either case, will incur the anathema of those very pastors by whom the words are enjoined."

with affection and devotion.'” (Part II. pp. 269, 270.)

“ We should not forget to add to this precious extract the conclusion of the above-quoted indulgence, which we find in another part of the work :

“ ‘ An indulgence of one hundred days is granted, for devoutly and contritely repeating any of these ejaculations, applicable in both cases to the souls in purgatory. Pius VII., 28th April, 1807. N.B. This indulgence is gained as often in the day, as the devotion is performed.’ (Part I., p. 250.)

“ Can anything be more lame and miserable than these attempts of Dr. Doyle to explain away the plain language of the prayer, and to evade the charge of Idolatry? And let it be remembered, that this same Dr. Doyle is one of their champions; one of the most learned and distinguished of the advocates of the Popish cause at present. And this man affirms upon oath, that no prayer is ever offered up to the Blessed Virgin, except in her quality of *intercessor*! Protestants will, moreover, remember, that, even if it were so, his Church would not be clear from the charge of Idolatry: for to pray to the saints *to intercede for us* would still be absurd, unscriptural, and idolatrous, and a blasphemous interference with the glorious office and dignity of our only High Priest, Mediator, and Intercessor, Jesus Christ. It seems, however, that neither the Commissioners of Education, nor the Committees of the Houses of Parliament, had sufficient knowledge of, or regard to the Scriptures

and Protestant principles, to point this out to Dr. Doyle, or to tell him, that, by his own showing, he was still an Idolater."

But the most appalling proof of the gross Idolatry of the Church of Rome, in the worship of the Virgin Mary, yet remains. This is to be found in "the Psalter of the Blessed Virgin Mary," a work which Bellarmine, without any hesitation, ascribes to St. Bonaventura, and which is contained in the complete collection of the works of Bonaventura, published at Rome by order of Pope Sixtus V., by whom this same Bonaventura was solemnly and authoritatively enrolled among the Holy Doctors of the Church. For the extracts which follow, I am indebted to a work on the subject of that Psalter by "Robert King, A.B., S.T.C.D., Dublin, 1840," which contains much important information, and a critical enquiry as to its genuineness, as some recent writers have asserted it not to be Bonaventura's, but, on the contrary, altogether unworthy of his name. This appears, however, to be nothing more than a common artifice of the Romanists, to which they have recourse whenever they find that a work of name and authority among themselves is found, in the hands of a skilful adversary, to furnish powerful arguments against their system. In arguing with Protestants they make a regular practice of

throwing overboard anything and everything which they cannot defend or explain away.

But let us now proceed to our extracts:—

Psalm i.

“Beatus vir qui diligit nomen tuum Maria Virgo : gratia tua animum ejus confortabit.

“Tanquam aquarum fontibus irrigatum uber : in eo fructum justitiæ propagabis.

“Benedicta tu inter mulieres : per credulitatem cordis sancti tui.

“Universas enim fœminas vincis pulchritudine carnis : superas Angelos et Archangelos excellentiâ sanctitatis.

“Misericordia tua et gratia ubique prædicatur : Deus operibus manuum tuarum benedixit. Gloria Patri, &c.”

“Blessed is the man that loveth thy name, Virgin Mary : thy grace shall strengthen his heart.

“As a fertile spot moistened by the water streams : thou shalt plant in him the fruit of righteousness.

“Blessed art thou among women : for the believing disposition of thy sacred heart.

“For in the beauty of thy person thou surpassest all women : thou excellest Angels and Archangels in the excellence of holiness.

“Thy mercy and grace are every where told forth : and God hath blessed the operations of thy hands. Glory, &c.”

Psalm ii.

“Quare fremuerunt inimici nostri : et adversum nos meditati sunt inania ?

“Protegat nos dextera tua mater Dei : ut acies terribilis confundens et destruens eos.

“Venite ad eam qui laboratis et tribulati estis : et dabit refrigerium animabus vestris.

“Accedite ad eam in ten-

“Why do our enemies rage : and imagine vain things against us ?

“Let thy right hand protect us, Mother of God : as a terrible sword confounding and destroying them.

“Come unto her, all ye that labour and are heavy laden : and she will give rest unto your souls.

“Come to her in your

tationibus vestris: et stabiliet vos serenitas vultus ejus.

“Benedicite illam in toto corde vestro: misericordiâ enim illius plena est terra. Gloria Patri, &c.”

temptations: and the benignity of her countenance shall establish you.

“Bless her with all your heart: for the earth is full of her mercy. Glory, &c.”

Psalm iii.

“Domina quid multiplicati sunt qui tribulant me: in tempestate tua persequeris et dissipabis eos.

“Dissolve colligationes impietatis nostræ: tolle fasciculos peccatorum nostrorum.

“Miserere mei Domina et sana infirmitatem meam: tolle dolorem et angustiam cordis mei.

“Ne tradas me manibus inimicorum meorum: et in die mortis meæ conforta animam meam.

“Deduc me ad portam salutis: et spiritum meum redde factori et creatori meo. Gloria Patri, &c.”

“Lady, how are they increased that trouble me: in thy wrath shalt thou persecute and scatter them.

“Loosen the bonds of our iniquity: remove the burden of our sins.

“Have mercy upon me, O Lady, and heal my infirmity: take away the pain and anguish of my heart.

“Deliver me not over unto my enemies: but support my soul in the day of my death.

“Conduct me to the gate of salvation: and restore my breath to him who hath created and made me. Glory, &c.”

Psalm iv.

“Cum invocarem exaudivisti me Domina: et è sublimi solio tuo, mei dignata es recordari.

“A rugientibus præparatis ad escam: et de manibus quærentium me, liberabit me gratia tua.

“Thou hast heard me when I called, O Lady: and from thy throne on high thou hast vouchsafed to remember me.

“From roaring [lions] ready to devour me: and from the hands of those that seek me, thy graceshall deliver me.

“Quoniam benigna est misericordia et pietas tua : in omnes qui invocant nomen sanctum tuum.

“Benedicta sis Domina in æternum : et majestas tua in sæculum.

“Glorificate eam omnes gentes in virtute vestra : et cuncti populi terræ extolite magnificentiam ejus. Gloria Patri, &c.”

Psalm xviii. (xix. in our Version.)

“Cæli enarrant gloriam tuam : et unguentorum tuorum fragrantia in gentibus est dispersa.

“Respirate ad illam perditii peccatores : et perducet vos ad indulgentiæ portum.

“In hymnis et psalmis et canticis pulsate viscera ejus : et stillabit vobis gratiam dulcedinis suæ.

“Glorificate eam justi ante thronum Dei : quia fructu ventris ejus estis justitiam operati.

“Laudate eam cæli cælorum : et nomen ejus glorificet omnis terra. Gloria Patri, &c.”

Psalm xix. (i. e. xx.)

“Exaudias nos Domina in die tribulationis : et precibus nostris converte clementem faciem tuam.

“For thy mercy and tenderness is beneficent : to all those that call upon thy sacred name.

“Blessed be thou, O Lady, for ever : and thy majesty throughout all ages.

“Glorify her, all ye Gentiles, in your strength : and all ye people of the world extol her grandeur. Glory, &c.”

“The heavens declare thy glory : and the perfume of thine ointments is diffused among the nations.

“Pant after her, ye lost sinners : and she shall lead you to the haven of indulgence.

“Apply to the bowels of her mercies with hymns and psalms and canticles : and she will drop on you the grace of her sweetness.

“Glorify her, ye righteous, before the throne of God : for ye have worked out righteousness by the fruit of her womb.

“Let the heaven of heavens praise her : and let all the earth glorify her name. Glory, &c.”

“Hear us, Lady, in the day of trouble : and turn thy merciful countenance to our prayers.

“Ne projicias nos in tempore mortis nostræ : sed succurre animæ cum deseruerit corpus suum.

“Mitte angelum in occursum ejus : per quem ab hostibus defendatur.

“Ostende ei serenissimum Judicem sæculorum : qui ob tui gratiam veniam ei largiatur.

“Sentiat in pœnis refrigerium tuum : et concede ei locum inter electos Dei. Gloria Patri, &c.”

Psalm xx. (i. e. xxi.)

“Domina in virtute tua lætabitur cor nostrum : et in dulcedine nominis tui consolabitur anima nostra.

“De sedibus mitte nobis sapientem : per quam in omni veritate dulciter illustremur.

“A carnalibus desideriis concede gratiam abstinendi : ut lumen gratiæ in nostris cordibus oriatur.

“Quam dulcia diligentibus te eloquia tua Domina : quam suavia sunt tuarum stillicidia gratiarum.

“Gloriam et honorem psallam tibi : et in nomine tuo gloriabor in sæculum. Gloria Patri, &c.”

Psalm xxi. (i. e. xxii.)

“Deus Deus meus : respiciat in me meritis tuis Virgo semper Maria.

“Forsake us not in the time of our death : but succour the soul when it shall have left its body.

“Send an angel to meet it : by whom it may be defended from its enemies.

“Exhibit to it the Judge of the world most serene : who on account of thy grace will pardon it.

“Let it feel thy refreshing aid in suffering : and vouchsafe it a place among the elect of God. Glory, &c.”

“Our heart shall rejoice in thy strength, O Lady : and in the sweetness of thy name shall our soul find comfort.

“Send us (wisdom ?) from thy dwelling-place : by which we may be sweetly enlightened in all truth.

“Grant us grace to abstain from fleshly lusts : that the light of grace may arise in our hearts.

“How sweet are thy words, O Lady, to those that love thee : how pleasant are the dew drops of thy graces.

“I will sing of thy glory and honour : and make my boast of thy strength for ever. Glory, &c.”

“Let God, my God : regard me for the sake of thy merits, ever Virgin Mary.

“Domina mea clamavi ad te per diem et noctem : et fecisti cum servo tua misericordiam tuam.

“Quia ego speravi in misericordia tua : sempiternum a me opprobrium abstulisti.

“Deriserunt me inimici mei undique : tu autem sub umbra manus tuæ contulisti mihi refrigerium bonum.

“Adorent te familiæ gentium : et glorificent te omnes ordines Angelorum. Gloria Patri, &c.”

Psalm xxx. (i. e. xxxi.)

“In te Domina speravi non confundar in æternum : in gratia tua suscipe me.

“Tu es fortitudo mea et refugium meum : consolatio mea et protectio mea.

“Ad te Domina clamavi, dum tribularetur cor meum : et exaudisti me de vertice collium æternorum.

“Educas me de laqueo quem absconderunt mihi : quoniam tu es adjutrix mea.

“In manus tuas Domina commendo spiritum meum : totam vitam meam et ultimum diem meum. Gloria Patri, &c.”

“My Lady, I have cried unto thee day and night : and thou hast performed thy mercy unto thy servant.

“Because I have hoped in thy mercy : thou hast removed from me everlasting shame.

“Mine enemies have laughed me to scorn on every side : but thou hast bestowed on me kindly refreshment beneath the shadow of thy hand.

“Let all the families of the Gentiles adore thee : and all orders of Angels glorify thee. Glory, &c.”

“In thee, O Lady, have I put my trust, let me never be put to confusion : in thy grace uphold me.

“Thou art my strength and my refuge : my consolation and my protection.

“Unto thee have I cried, O Lady, when my heart was in heaviness : and thou hast heard me from the top of the everlasting hills.

“Draw me out of the net, that they have laid privily for me : for thou art my helper.

“Into thy hands, O Lady, I commend my spirit : my whole life and my last day. Glory, &c.”

Psalm xxxv. (i. e. xxxvi.)

“Dixit injustus, ut peccet in abscondito : per se a malo proposito discedat Mater Dei.

“Inclina vultum Dei super nos : coge illum peccatoribus misereri.

“Domina in cœlo misericordia tua : et gratia tua diffusa est super terram.

“Potentia et virtus in brachio tuo : robur et fortitudo in dextera sua.

“Benedictum sit imperium tuum super cœlos : benedicta sit magnificentia tua super terram. Gloria Patri, &c.”

Psalm xlvi. (i. e. xlviii.)

“Magna est Domina, et laudabilis valde in civitate Dei cœli : in universa Ecclesia electorum ejus.

“Ascendisti, alternantibus hymnidicis Angelicis choris : Archangelis constipata, rosis et liliis coronata.

“Occurrite illi Potestates et Principatus : obviate ei Virtutes et Dominationes.

“Cherubim et Throni et Seraphim exaltate eam : et constituite eam a dextris sponsi amantissimi et filii ejus.

“The wicked hath said, Let the Mother of God depart from the evil determined : that he might sin by himself in secret.

“Incline to us the countenance of God: *compel him to have mercy on sinners.*

“Thy mercy, O Lady, reacheth unto the heavens : and thy grace is diffused over the earth.

“Power and virtue are in thine arm : strength and firmness in thy right hand.

“Blessed be thine empire above the heavens : blessed be thy majesty above the earth. Glory, &c.”

“Great is the Lady, and highly to be praised in the city of the God of heaven : in the Church universal of his elect.

“Thou art gone up, with the Angelic choirs singing alternate hymns : attended by Archangels, crowned with roses and lilies.

“Present yourselves before her, Powers and Princes : go forth to meet her, Virtues and Dominions.

“Exalt her, Cherubim and Thrones and Seraphim : and place her at the right hand of her most loving spouse and of her son.

“O Quam læto animo, quam sereno aspectu suscepisti eam Angelorum et hominum Deus : et dedisti ei principatum super omnem locum dominationis tuæ. Gloria Patri, &c.”

Psalm xlvi.

“Audite hæc omnes gentes : auribus percipite qui ingredi cupitis regnum Dei.

“Virginem Mariam honorate : et invenietis vitam et salutem perpetuam.

“Pauperes servos tuos Domina : felici confederatione conjunge Christo.

“Esuriem parvulorum tuorum : fructu ventris tui refice et sustenta.

“Remansisti enim incorrupta post partum : et inviolata post Filium. Gloria Patri, &c.”

Psalm l.

“Miserere mei Domina : quæ mater misericordiæ nuncuparis.

“Et secundum viscera misericordiarum tuarum : munda me ab omnibus iniquitatibus meis.

“Effunde gratiam tuam super me : et solitam clementiam tuam ne subtrahas a me.

“Quoniam peccata mea confitebor tibi : et coram te

“O with what a glad heart, with how serene an aspect thou hast received her, God of Angels and men: and hast given to her to be princess over every place of thy dominion. Glory, &c.”

(*i. e. xlix.*)

“O hear ye this, all ye people: ponder it with your ears, ye that desire to enter the kingdom of God.

“Give honour to the Virgin Mary : and you shall find everlasting life and salvation.

“Unite, O Lady, thy poor servants : by a blessed confederation, unto Christ.

“Refresh and sustain with the fruit of thy womb : the cravings of thy little ones.

“For thou hast remained uncorrupt after child-birth : and chaste after bringing forth a son. Glory, &c.”

(*i. e. li.*)

“Have mercy upon me, O Lady: who art called the mother of mercy.

“And according to the bowels of thy mercies : cleanse me from all my iniquities.

“Pour out thy grace upon me: and take not thy wonted loving-kindness from me.

“For I will confess my sins to thee : and I accuse

me accuso de sceleribus meis.

“Fructu ventris tui me reconcilia: et pacifica me ei, qui me creavit. Gloria Patri, &c.”

myself before thee for my crimes.

“Reconcile me by the fruit of thy womb: and make me to be at peace with my Creator. Glory, &c.”

Psalm lxxii. (i. e. lxxiii.) 1.

“Quam bonus Deus Israel: his qui colunt matrem suam et venerantur.”

“Truly God is loving unto Israel: *even unto such as worship and venerate his mother.*”

Psalm lxxxii. (i. e. lxxxiii.) 2.

“Sicut exaltantur cœli a terra: sic tu præcelsior cunctis, et nimis exaltata.”

“As the heavens are higher than the earth: so art thou elevated above all, and greatly exalted.”

Psalm lxxxv. (i. e. lxxxvi.) 5.

“Scire et cognoscere te est radix immortalitatis: et enarrare virtutes tuas est via salutis.”

“To know and be acquainted with thee is the root of immortality: and to tell thy powers is the path of salvation.”

Psalm lxxxvi. (i. e. lxxxvii.) 4.

“Qui sperat in te, inveniet thesauros pacis: et qui te non invocat in hac vita, non perveniet ad regnum Dei.”

“He that hopeth in thee shall find the treasures of peace: and *he that calls not on thee in this life, shall not arrive at the kingdom of God.*”

Psalm xciv. (i. e. xcv.) 1, 2, 3.

“Venite exultemus Dominæ nostræ: jubilemus salutiferæ Mariæ Reginae nostræ.

“O come, let sing unto our Lady: let us heartily rejoice in Mary the Queen of our salvation.

“Præoccupemus faciem ejus in jubilatione: et in canticis collaudemus eam.

“Let us come before her presence with thanksgiving: and show forth her praise with psalms.

“ Venite, adoremus et procidamus ante eam: confiteamur illi cum fletibus peccata nostra.”

“ O come, let us worship and fall down before her: let us confess our sins unto her with tears.”

Psalm cix. (i. e. cx.) 1.

“ Dixit Dominus Dominæ nostræ: sede mater mea a dextris meis.”

“ The Lord said unto our Lady: Sit, mother, on my right hand.”

Psalm cxvi. (i. e. cxvii.) 3.

“ Qui digne coluerit illam justificabitur: qui autem neglexerit illam, morietur in peccatis suis.”

“ He that shall worthily worship her shall be justified: but he that shall neglect her, shall die in his sins.”

Psalm cxvii. (i. e. cxviii.) 3.

“ Via veniendi ad Christum est appropinquare ad illam: qui autem fugerit eam, non inveniet viam pacis.”

“ The way of coming to Christ is to approach to her: but he that will shun her shall not find the way of peace.”

Psalm cxlviii.

“ Laudate Dominam nostram de cœlis: glorificate eam in excelsis.

“ O praise our Lady from the heavens: praise her in the heights.

“ Laudate eam omnes homines et jumenta: volucres cœli et pisces maris.

“ Praise her, all ye men and beasts: fowls of the heaven and the fishes of the sea.

“ Laudate eam Sol et Luna: Stellæ et circuli planetarum.

“ Praise her, Sun and Moon: Stars and orbits of the planets.

“ Laudate eam Cherubim et Seraphim: Throni et Dominationes et Potestates.

“ Praise her, Cherubim and Seraphim: Thrones and Dominions and Powers.

“ Laudate eam omnes legiones Angelorum: laudate eam omnes ordines spirituum supernorum. Gloria Patri, &c.”

“ Praise her, all ye legions of Angels: praise her, all ye orders of spirits above. Glory, &c.”

Psalm cl.

“Laudate Dominam in sanctis ejus: laudate eam in virtutibus et miraculis ejus.

“Laudate eam cœtus Apostolorum: laudate eam chori Patriarcharum et Prophetarum.

“Laudate eam exercitus Martyrum: laudate eam turmæ Doctorum et Confessorum.

“Laudate eam in Collegio Virginum et Continentium: laudate eam ordines Anchoritarum et Monachorum.

“Laudate eam conventus Religiosorum omnium: laudate eam omnes animæ civium supernorum.

“Omnis spiritus: laudet Dominam nostram. Gloria Patri, &c.”

“O praise the Lady in her holiness: praise her in her powers and miracles.

“Praise her, company of the Apostles: praise her, choirs of Patriarchs and Prophets.

“Praise her, ye armies of Martyrs: praise her, ye hosts of Doctors and Confessors.

“Praise her in the College of Virgins and Chaste ones: praise her, ye orders of Anchorites and Monks.

“Praise her, ye societies of all religious men: praise her, all ye souls of the citizens above.

“Let everything that hath breath: ——— praise our Lady. Gloria, &c.”

Is all this merely praying to the Virgin Mary to pray for us? When the very Psalms, and the prayers and praises which they contain, and which are addressed to the Most High, are thus perverted, and distinctly applied and addressed to the Virgin Mary, is it possible to conceive a fuller proof, that the worship which is peculiar and appropriate to God Himself is really given to her?

I beseech the reader to consider for himself all these extracts from “the Psalter of the Virgin Mary,” and to form and pronounce his own judgement upon them.

But let us further observe, in the following extracts from the same work, how the Hymns of the Christian Church are corrupted and perverted; and the honour and worship, which in them is given to God Himself, is thus given to a mere creature, whose highest glory and blessedness is, that she is a sinner saved by grace, through the merits of her Son.

**HYMNUS INSTAR ILLIUS QUI
ASCRIBITUR AMBROSIO
ET AUG. VV. 1. 2. 7. 14.**

“Te matrem Dei laudamus: te Mariam virginem profite-mur.

“Te æterni Patris spon-sam: omnis terra veneratur.

“Tibi omnes Angeli et Archangeli: tibi Throni et Principatus deserviunt.

“Tibi omnis angelica creatura incessabili voce proclamat:

“Sancta, sancta, sancta Maria Dei genitrix, Mater et Virgo.

“Te per universum orbem Ecclesia invocando concelebrat;

“Matrem divinæ Majes-tatis.

“Tu cum Filio tuo sedes ad dexteram Patris.”

**SYMBOLUM INSTAR ILLIUS
ATHANASII, v. 1.**

“Quicumque vult salvus esse, ante omnia opus est:

**HYMN SIMILAR TO THAT
ASCRIBED TO AMBROSE
AND AUGUSTIN, VV. 1. 2.
7. 14.**

“We praise thee, O Mother of God: we acknow-ledge thee, Virgin Mary.

“All the earth doth wor-ship thee: the spouse of the everlasting Father.

“To thee all Angels and Archangels: to thee Thrones and Principalities do service.

“To thee the whole an-gelic creation with unceasing voice cry out:

“Holy, holy, holy Mary, mother of God, Mother and Virgin.

“The Church throughout all the world: joins in call-ing upon thee;

“The Mother of the di-vine Majesty.

“Thou, with thy Son, sittest at the right hand of the Father.”

**CREED LIKE THAT OF
ATHANASIUS, v. 1.**

“Whosoever will be saved, before all things it is neces-

ut teneat de Maria firmam fidem.”

SPECULUM BEATÆ VIRGINIS
MARIÆ SECTIO III.

“Post prædicta omnia considerandum est quod Maria interpretatur Domina. Hoc quoque optime competit tantæ Imperatrici, quæ revera Domina est cælestium terrestrium et infernorum. Domina inquam Angelorum, Domina hominum, Domina Dæmonum, Domina utriusque in cælo, Domina in mundo, Domina in inferno.”

sary: that he hold firm the faith concerning Mary.”

EXTRACT FROM THE SPE-
CULUM B. V. M., OR “VIR-
GIN’S LOOKING-GLASS.”

“After all that has been said we are to consider that Mary is interpreted Lady (*i. e.* Ruler, answering to Lord). This title also excellently suits so great an Empress, who is in truth ruler of things in heaven, in earth, and under the earth. Ruler, I say of Angels, Ruler of men, Ruler of Dæmons, Ruler of each in heaven, Ruler in the world, Ruler in hell.”

If this be not giving to Mary the honour and worship which belongs exclusively to God, what is? or how could it be done? If this be not Idolatry—gross and blasphemous Idolatry—when and where was that awful sin ever yet committed upon earth?

‘But surely,’ some one will say, ‘this must be the work of some obscure fanatic in the Church of Rome,—whose name is known, only to be despised,—whose works are known, only to be rejected and condemned?’ That supposition is not, perhaps, unnatural. Let me then entreat the attention of the reader to the following documents in reference to this saint of the Romish Church, which I take from Mr. King’s work.

S. D. N. SIXTI PAPÆ IV.

DIPLOMA.

[*Extracta e Bulla Canonizationis S. Bonaventuræ.*]

“Legeramus studiosissime sancti hujus divina scripta, quibus (postquam per ætatem aliquid sapere licuit) semper fuimus delectati

Confidentes igitur quod in hac Canonizatione non permittet nos Deus errare qui omnia in eâ quomodolibet requisita etiam superabundanter observari fecimus et observavimus

. . . . Bonaventuram Sanctum esse et aliorum Sanctorum Dei Catalogo adscribendum, adjiaciendum et adgregandum fore decernimus.

.

Quocirca omnes et singulos in dignitate constitutos requirimus et monemus; quatenus universis Clericis et populis suarum civitatum, diœcesium, et parochiarum, præsentibus nostras litteras solenniter publicantes; eosdem hortentur, ut Deum ipsum a quo bona cuncta procedunt humiliter deprecantur: ut ipsius S. Doctoris et Confessoris Bona-

THE DIPLOMA OF HIS HOLINESS POPE SIXTUS IV.

[*Extracts from the Bull of Canonization of S. Bonaventura.*]

“We had most attentively read the Divine writings of this saint, from which we have ever derived delight, since we were old enough to have any taste

Being confident, therefore, that in this Canonization, God will not permit us to err, who have caused every formality in any way required to be attended to with even a superabundant minuteness, and have ourselves so attended to them

We decree that Bonaventura be a saint, and enrolled, inserted and numbered in the list of the other Saints of God

.

Wherefore we require and admonish all and singular occupying stations of dignity, that they solemnly publish these our present letters among the entire body of the clergy and people of their states, dioceses and parishes, and that they exhort the same persons humbly to intreat of God himself, the source of all good: that being prevailed

venturæ meritis et precibus exoratus, militantem Ecclesiam, Apostolicam fidem, et cunctos Christi fideles, a paganorum et aliorum infidelium et hæreticorum tuetur incursibus, et a periculis cunctis semper protegat ac defendat, et illam quam mundus dare non potest pacem hostium omnium sublata formidine firmam tranquillitatem concedat: utque post hujus vitæ militiam, depositumque pastoralis officii ministerium, unam cum grege nobis credito ad sempiterna tandem gaudia pervenire mereamur. . .

. . . Nulli ergo hominum licet hanc paginam nostræ constitutionis, adscriptionis, congregationis, statuti, mandati, concessionis, relaxationis, largitionis, adsumptionis, adnumerationis, monitionis, ac voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli Apostolorum ejus, se noverit incursurum."

on by the merits and intercessions of this holy Doctor and Confessor S. Bonaventura, he may ever protect and defend the Church Militant, the Apostolic faith, and all the faithful of Christ, from the attacks of pagans and other infidels and heretics, and from all dangers whatsoever: and that he would vouchsafe to give to us, delivered from the fear of all our enemies, that peace which the world cannot give, together with permanent tranquillity: and that after the warfare of this life, and the close of our ministry in the pastoral office, we, together with the flock committed to our care, may at length merit the fruition of everlasting bliss.

. . . . *To no person therefore is it allowed to infringe or by rash adventure to contravene, this page of our constitution, enrolment, act, statute, mandate, concession, relaxation, indulgence, addition, insertion, admonition and will. But if any shall presume to attempt this [opposition], let him know that he shall incur the displeasure of Almighty God, and of the blessed Peter and Paul his Apostles. [Bearing date 1482.]"*

S. D. N. SIXTI PAPÆ QUINTI DECRETALES LITTERÆ
 QUIBUS SANCTUS BONAVENTURA INTER EXIMIOS
 EGREGIOSQUE SANCTOS CATHOLICÆ ECCLESIE DOC-
 TORES ANNUMERATUR.*

. . . . “quam sane gratiam
 in ejus ore et calamo diffu-
 sam, admirans prædecessor
 noster Sixtus IV. Pontifex,
 illud dicere non dubitavit,
 Spiritum sanctum in eo lo-
 cutum videri

. . . . nos quoque ip-
 sum S. Bonaventuram, jure
 sanctorum Doctorum con-
 sortio ab eodem Sixto IV.
 ascriptum et connumeratum,
 auctoritate Apostolica te-
 nore præsentium inter præ-
 cipientes et primarios, qui
 Theologicæ facultatis ma-
 gisterio excelluerunt habend-
 um ac venerandum esse
 decernimus et declaramus.

“ Atque ob eam causam
 illius libros, commen-
 tarios, opuscula, opera de-
 nique omnia, prout ex nostra
 typographia Vaticana, quam
 emendatissima emit-
 tuntur, ut aliorum ecclesiæ
 Doctorum qui eximii sunt,
 non modo privatim, sed
 publice in Gymnasiis, Aca-
 demiis, Scholis, Collegiis,

. . . . “it was through ad-
 miration of this grace which
 abounded in his lips and his
 pen, that our predecessor
 Pope Sixtus IV. hesitated
 not to use the expression,
 that the Holy Spirit seemed
 to have spoken in him [*i. e.*
 in Bonaventura]

. . . . we likewise
 in virtue of our Apostolic
 authority, by these presents
 decree and declare that the
 aforesaid Bonaventura, hav-
 ing been deservedly enrol-
 led and numbered by the
 said Sixtus IV. among the
 company of holy Doctors,
 be estimated and honoured
 among the chief and prin-
 cipal of those who have
 excelled in the attainments
 of the theological faculty.

“ And for this reason . .
 we will and decree,
 that his books, commenta-
 ries, tracts, in fine all his
 works, as they are pub-
 lished in the most correct
 manner from our Vatican
 press be in the same
 way as the works of other
 Doctors who are held in
 repute, cited, adduced, and

* The decretal letters of our holy Lord Pope Sixtus the Fifth, by which St. Bonaventura is enrolled amongst the excellent and illustrious holy Doctors of the Catholic Church.

lectionibus, disputationibus, interpretationibus, conscientibus, sermonibus, omnibusque aliis ecclesiasticis studiis, Christianisque exercitationibus, citari, proferri, atque cum res postulaverit adhiberi, volumus et decernimus Nulli ergo, &c. [fere ut sup.]”

brought forward when the occasion shall require, not only privately, but publicly in seminaries, academies, schools, colleges, in lessons, disputations, interpretations, addresses, discourses, and all other ecclesiastical studies and Christian exercises To no person, therefore, &c. [as in the close of last bull.] [Dated 1587.]”

It seems also to be a work well known and highly popular, for in p. 85, Mr. King enumerates no less than twenty-eight editions of it from 1476 to 1823; which list, he says, might be further extended.

It is painful to dwell upon such passages, which we cannot even adduce in evidence without shrinking and shuddering: nor do I wish to quote more than are sufficient to prove my point. But the result to which we come by examining Popish books of devotion is, that the Romish Church is *practically* unsound, even upon the doctrine of the Trinity, in spite of all her orthodox statements on that head: for she teaches her children and votaries to give to saints and angels the place and offices, the honour and worship, which belong only to the Persons of the blessed Trinity; and, more especially, in her prescribed forms of prayer, and in the manner of her worship, she erects the Virgin Mary into

a fourth person of the Trinity! I am obliged to use this strange language, for I cannot otherwise express the sum-total of the monstrous absurdities and Idolatries of which that Church is guilty, in her worship of the Virgin. And,—as she is continually addressed as *the Daughter of God the Father, the Mother of God the Son, and the Spouse of God the Holy Ghost*,—does not this amount to a sufficient proof of the correctness of this apparently strange assertion? If not, the extracts which I have already made from Bonaventura's Psalter of the Virgin Mary, will, I think, be deemed abundantly sufficient, doth to illustrate, and to confirm this statement.

2dly. But *if this assertion of the Romanists were true*, that they pray to the saints only to pray for us, I affirm that *they would still be idolaters*. For when a multitude of persons, under various circumstances, and scattered over the face of the whole earth, are taught to offer up their prayers to the same saint, and to implore his or her intercession and assistance at the same moment, what is this but ascribing omniscience and omnipresence, the incommunicable attributes of Deity, to a mere creature, and rendering to that creature an honour which is due to God alone, on account of those His Divine perfections? It is surely a vain thing to pray to a being who is not present to hear. And the lame attempts which

these idolaters make to get over this difficulty, and to find out some imaginable way in which our prayers may be brought to the knowledge of the saints, without implying their participation of Divine perfections, can only serve to bring them more distinctly under the condemnation of “intruding into those things which they have not seen, vainly puffed up with a fleshly mind:” for, before they can pretend to have ascertained that their saints can hear the prayers which are addressed to them, they must give us much of sure and certain information respecting the secrets of the invisible world, which is no where to be found in the volume of Revelation.

That the Romanists themselves are strangely perplexed with this difficulty, will plainly appear from the following passage of Bellarmine. (Book I. ch. 20. On the Beatitude of the Saints.)

“Concerning the manner in which they know what is said to them, there are four opinions among the doctors:—

“1. Some say that they know them from the relation of the Angels, who at one time ascend to heaven, and at another time descend thence to us.

“2. Others say that the souls of the Saints, as also the Angels, by a certain wonderful swiftness that is natural to them, are in some measure everywhere, and themselves hear the prayers of the supplicants.

“3. Others say that the Saints see in God all

things, from the beginning of their beatitude, which in any way appertain to themselves, and hence even our prayers that are directed to them. So teach the blessed Gregory, the blessed Thomas, and Cajetan.

“4. Others say, lastly, that the Saints do not see in the Word our prayers from the beginning of their blessedness, but that our prayers are only then revealed to them by God, when we pour them forth.”

So that unless God himself be first gracious and merciful to reveal our prayers to the Saints, the Saints can never hear them! Is not this a strange roundabout way of getting our prayers presented to God by the Saints? What statement could be devised to show more plainly than this, the wretched folly of going to God through the Saints, when it is only through God revealing it to them, that those Saints can know that we seek their aid and intercession with God! How much trouble and difficulty would be avoided, by going directly to God himself, by that new and living Way which He hath opened to us!

Observe, too, *four opinions* on this important point—this point of daily practical importance to every worshipper in their communion—among the Doctors of a Church, which claims our special regard and attention on the ground of its unity and infallibility!—which invites us to seek repose to our souls in its peaceful bosom, that we may

escape from the jarring and conflicting opinions by which Protestant Churches are distracted! How much better to keep close to the Bible, and wait upon God for the teaching of His Spirit, with humble, earnest, persevering prayer, than to cast ourselves into the midst of the inextricable confusion of this unscriptural Church!

But this is not all: for, granting that in some mysterious manner our prayers might be conveyed to the ears of the Saints in paradise—which, *had we scriptural warrant for such prayers*, we might perhaps be ready to admit, without seeking or caring to explain the difficulty—it still remains to be considered, that this setting up of an innumerable host of intercessors, is a blasphemous interference with the mediatorial office of our only Advocate and Intercessor, Jesus Christ. And herein it is Idolatry of a very dark and deadly character: for no form or species of Idolatry can be more fatal to the soul than that, which ascribes to a mere creature the offices and the honours which pertain to Him alone. Now the Scripture expressly declares that “there is one God, *and one Mediator between God and man*, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” (1 Tim. ii. 5, 6.) It is, therefore, as unscriptural and idolatrous to approach God by any other Mediator, as to

worship more gods than one. But if they say, "We only pray to the Saints to intercede for us *with Christ*, whom we think ourselves unworthy to approach without the intercession of the Saints on our behalf;" I answer, "If, then, you can persuade me that any Saint in heaven will be more willing to hear and help me than the Lord Jesus Christ Himself; and that He who bought me with His own precious blood, and was made a curse for us to redeem us from the curse of the law, needs to be moved by the merits or intercessions of any creature to feel or exercise compassion towards me and to hear my prayers; *then*, indeed, there might seem to be some colour for your advising and teaching me to make such application to Saints for their kind interference. But,—if it be blasphemy to represent the Saints as more gracious and merciful, more inclined to help me, than the Lord Jesus Christ; if it be an indignity to Him to imagine, that all the love and kindness that glow in the hearts of all the Saints in heaven, are anything more than faint and dim reflections of that eternal and infinite love and goodness which shine forth with Divine splendour and beauty in the face of Jesus Christ, the Sun of Righteousness,—oh, then, it is an intolerable indignity to that gracious and blessed Redeemer, to teach me to apply first to the Saints,—when He has taught, encouraged, and

commanded me, to come directly and immediately to himself."—It is horribly profane, it is a rejection and denial of Christ, to represent Him as a hard Master, or an angry Judge, who needs to be appeased and propitiated towards me by the intercession of the Saints; when the Scriptures teach us, that He Himself, who died for us, "the Just for the unjust, that He might bring us unto God," is even now at the right hand of the Father, pleading his righteousness and blood on our behalf, that the holiness and righteousness of God, which have been vindicated and magnified by His atonement, might no longer interpose between us and the everflowing fountains of Divine mercy and goodness. Yet such blasphemy and profaneness, such denial and rejection of Christ, in regard to the fulness of His love and the sweetness of His sympathy, are involved in the Popish doctrine of the invocation of Saints and Angels. And if to set creatures in the place of *Christ*, and to ascribe to them His offices and honour, be Idolatry, *then* even their own pleas, arguments, and excuses, do not excuse the Papists from the guilt of foul and fatal Idolatry in worshipping the saints.

II. And these considerations lead me directly to the second point to which I must request your attention, and this is, **THE DANGER AND MISCHIEF ARISING FROM SUCH WORSHIP** as that

against which we are warned by the Apostle. This appears from considering the connexion between those two verses of the Epistle to the Colossians, to which I have more particularly referred. The design of the Apostle in that chapter evidently is, to warn us against everything which could separate our souls from Christ and His fulness. For He is the Head, upon which the whole body, and every member in particular, depends, and from which the whole and every part derives vital influence and nourishment: so that, while we are vitally united to Him, and hold the Head, we are also united to one another in Him, and all the members of His mystical body are knit together in close and vital union: and with life, and mutual help, and real union, are connected *here* (as elsewhere in Scripture) growth and spiritual progress. The body, thus “having nourishment ministered, and knit together, increaseth with the increase of God”—with such an increase as clearly indicates the putting forth of His almighty power: on which point I need not here enlarge. It is therefore manifest, that our life, growth, and comfort *here*, and our joy and glory *in eternity*, depend on our holding fast the Head: separated from which, the body instantly dies, and soon becomes a filthy, putrid carcase. And such is

the real state of that Church, which has apostatized from Christ to worship Saints and Angels. For,

1. *They who are beguiled into such Idolatry do not and cannot hold the Head.* (Col. ii. 19.) They themselves, by their own acknowledgement, set Saints and Angels between them and Christ. They must have other mediators and intercessors to bring them unto Him: and these mediators and intercessors are thus interposed between their souls and that gracious Redeemer. Now this, at the best, would amount to this, that those who love us *very little*, would be interposed between us and Him who loves us *infinitely*. It is putting a smoking torch between us and the sun—if not rather the substantial darkness of hell itself. The Papists, indeed, flatter themselves with a fond imagination that, in all their worship of the Saints, they are cleaving *to the members of Christ*; and that therefore, indirectly at least, they must be cleaving *to Christ Himself*. But some of those, whom they worship as members of Christ, were manifestly members of the devil; as their lives and conduct too clearly proved. Respecting others, it is not only doubtful whether they were members of Christ, but whether there ever were such persons. And those whose names appear, not only in *their* calendar, but also have been enrolled in the book of life (as the Virgin Mary

and the Apostles, respecting whom we cannot doubt but that they were indeed members of Christ), would, as we have proved already, have utterly abhorred the worship which is paid them. It cannot, then, be conceived, that the worshippers of Saints can be really united to the members of Christ, by acts of adoration which both God and His Saints abhor. They, therefore, do but turn aside from *the substance*, which is freely offered to them, to grasp at *a shadow*, in thus applying to the Saints rather than to Christ immediately. They seek to recommend themselves to His love, by that which involves a denial of His love, and sets Him at a terrible distance from their souls. Thus, instead of coming to Christ with humble faith and holy boldness, without hesitation or delay, as the Scriptures teach us to do—and without which there is no coming to Him at all—they systematically keep at a distance from Him, with a voluntary and pretended humility; and, instead of laying hold of His gracious hand, which is stretched out to receive and welcome us, they turn aside to Saints and Angels, following the devices of their own unbelieving hearts. So that unbelief, and mistrust of Christ's grace and mercy, is a part of the Romish system: it is with them a virtue; whereas in Scripture it is represented uniformly as a soul-destroying sin.

If, then, it be by faith that we hold the Head, it is manifest that those who look to Saints and Angels to bring them to Christ and intercede with Him, do not and cannot hold it; for they deliberately cherish unbelieving fear, under the specious name of humility.

2. Hence it follows, that, amidst all their superstitious labours and self-invented devotions, *they are beguiled of their reward*; or perhaps (according to the meaning of the word which is sanctioned by our marginal reading) *they are judged unworthy of the prize*; according to that which is written, "If a man strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. ii. 5.) For, not holding the Head, they hold nothing: losing Christ, they lose every thing. Pardon, peace, and reconciliation; the light of God's countenance, the assurance of His love, the consolations of His Spirit, here below; and eternal glory hereafter: all these things they lose by losing Christ. And it is remarkable, in connexion with this point, that some of the sweetest consolations of the Christian are deliberately rejected and condemned by the Romish Church. The spirit of adoption she knows nothing of; the full assurance of hope she will not hear of: she condemns it as presumption:* and thus consigns her poor deluded

* See the Decrees and Canons of the Council of Trent,

votaries to the spirit of bondage, and to continual uncertainty as to their acceptance with God. The connexion between different parts of their false system is curious, and worthy of observation; for it is replete with instruction. They teach us to render *dulia* to the saints, and they deliberately consign our souls to *bondage*—which is the literal and proper translation of that word!

Let us then observe, in concluding this part of the discussion, these two things:

1. *The awful state of the poor deluded Romanists*; who think to recommend themselves to God and His Anointed by foul Idolatry, which dishonours and denies them both! They cry and trust to those who cannot and will not hear, and thus they deny and reject Him who only both can and will. They forsake the directions which God hath given in His Word, to choose their own ways and follow their own devices; and those ways will bring them to hell: for “*the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brim-*

Sess. vi., cap. ix., *Refellitur inanis hæreticorum fiducia*:
Cap. xii., *Prædestinationis temerariam præsumptionem cavendam esse.*

stone: which is the second death." (Rev. xxi. 8.) The Romish priests have amply vindicated their claim to every one of these fearful titles; and the doom of their apostate Church, and of all who worship the beast and his image, is described in similar terms, Rev. xiv. 9—11; and xix. 20. Some of them are, certainly, very diligent and laborious in the observance of all those devotions and ceremonies which their Church has prescribed, and herein put many professing Protestants to shame: but, with all their toil and labour, they do but weary themselves in vain. Their devotion is of man's making and of man's devising: it is not wrought into their souls by the mighty operation of God's life-giving Spirit: we may therefore say to them, in the words of the Prophet, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." (Is. l. 11.) A Romanist may, in following out the system and principles of His Church, attain to very high appearances of sanctity and devotion; but it is all delusion at bottom: it will but beguile him more and more, and plunge him deeper and deeper into hell: for it is only the religion of the natural man after all; and it is

written, "Every plant, which My heavenly Father hath not planted, shall be rooted up." (Matt. xv. 13.)

2. *The privilege of the real Protestant*: who goes at once to the infinite fulness of Christ, and derives all that he needs, immediately from his glorified and exalted Head. He takes the Lord Jesus Christ at His word. When *He* calls and encourages and commands him to "*come,*" he does not hesitate or delay; but joyfully, in faith, obeys the gracious voice. Yea, the more clearly he discovers, and the more deeply he feels, his necessities, his miseries, his sinfulness, pollution, and helplessness, the more quickly, humbly, and earnestly he applies to Christ, that all his wants may be supplied out of the fulness of Him, who came to glorify all His holy and Divine perfections in saving the lost, the helpless and undone. The deep convictions of sin, the sense of his own vileness and unworthiness, which induce the poor trembling Romanist, in the spirit of bondage and legal fear, to keep at a distance from Christ, and to apply to idols instead; lead *him* to Christ at once, as the only Physician of the sin-sick and perishing soul; the only Mediator between God and man; the only Saviour and Redeemer of the lost; the only Friend who has love and mercy to reach his case,

and to help him in the hour of necessity and temptation; and Whom he knows to be always near, in the glorious fulness of Divine perfections, and in the sweetness of His human sympathy, to every one that calls upon His Name; who is able and willing to help and deliver, in such awful and desperate circumstances, that all the Saints and Angels in heaven neither could nor would befriend him,—except in obedience to His express command, who, as the Lord of Angels, sends them forth “to minister for them who shall be heirs of salvation.” (Heb. i. 14.) Neither Saint nor Angel ever died for his salvation: he cannot, therefore, and does not, expect the same love, or the same mercy, tenderness, and compassion, as from Him who did. To Him, therefore, he comes, without needing or seeking any intercessor, without a moment’s hesitation—humbled, but not discouraged by sins.

Observe, however, that to the *natural man* it is much easier to be a Papist than a Protestant. All the will-worship, the voluntary humility, the superstitious inventions, and the idolatries of the Romish Church, are very agreeable to the reasonings and feelings of a man who is unenlightened and unrenewed by the Holy Ghost. In fact, as has been often said, Popery is the religion of the *natural man*. It flatters his pride

and self-righteousness, it beguiles and dazzles his imagination, it imposes on his superficial understanding, and it engages his carnal senses and corrupt affections. But the whole system is, in fact, *a blasphemous denial of the Holy Ghost*, who alone, by His almighty power and grace, can make a man a real Christian and a true Protestant. Let us remember this: and let us beware lest, when we have been taught by a Protestant Church, and faithful Protestant ministers, to discern the grosser evils and renounce the outward abominations of Popery, we should yet be fostering its subtle principles inwardly in our bosoms; lest all the while, in the midst of our imagined zeal against the *Man of Sin*, the *Mystery of Iniquity* should be working in our hearts, to the destruction of our souls. From this danger, only the Holy Ghost can deliver and preserve us. For His blessed influences, therefore, let all Protestants earnestly pray; that the eyes of our understanding may be spiritually enlightened, and that our hearts may be renewed and purified, to discern and to rejoice in our privileges as Protestants—that is to say, as real Christians, who have detected and renounced the delusions of Antichrist, to “worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” (Phil. iii. 3).

And as God, by the wonderful events of the glorious Reformation, has delivered us from the darkness and bondage of Papal superstition and idolatry, and brought us into the blessed light and liberty of the Gospel, I beseech and exhort all my Protestant readers, as friends and brethren, in the words of the great Apostle of the Gentiles, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v. 1.)

This general statement and refutation of the Romish doctrine concerning the Invocation of Saints and Angels, might, perhaps, suffice: but there is one book, and some portions of another, of which it is desirable to give a more detailed account, as illustrating more particularly the nature and character of those devotions which are addressed by Romanists to the Virgin Mary. The title of the book to which I refer, is as follows, taken from the copy which lies before me:—

"The Glories of Mary, Mother of God. Containing a beautiful Paraphrase on the 'Salve Regina.' Translated from the Italian of Saint Alphonsus Liguori, and carefully revised by a Catholic Priest. *Fourth Edition.* 'Hail Mary! full of grace! the Lord is with thee!' (*Angel Gabriel in St. Luke.*) Dublin: printed by John Coyne, 24, Cooke-street. 1841."

Such is the title of the book; now observe the dedication.

“To Mary ever Virgin; the most humble and most exalted of all pure creatures, *the Queen of Angels and of men*; THE MOTHER OF GOD! of whom was born Jesus who is called the Christ, who shall be styled blessed by all generations: *who destroys all heresies throughout the world*, and through whose powerful intercession the sacred deposit of faith once delivered to the saints, has always been preserved in suffering Ireland. This volume, designed to increase the number and fervour of her clients in this island, is with all veneration and respect, most humbly dedicated by the most unworthy of her servants, the Translator.”

This title, “Mother of God,” is one of which the Romanists are particularly fond. It seems to be borrowed from the old Heathen idolaters, who acknowledged Cybele as *Mater Deorum*, the Mother of the Gods; with some reference, perhaps, to the expression, “The Mother of *my Lord*” (Luke i. 43). But *my Lord*, in that text exactly answers to the same expression in John xx. 13, and *our Lord* (Heb. vii. 14), and *might* be used of Christ in regard to His human nature. Setting aside the consideration of its being an unscriptural title, it may be well to consider (more especially as some professed members of our Church seem anxious to adopt it) whether it be not an heretical expression: for—as we ac-

knowledge *Three Persons* and ONE GOD, and confess that “the GODHEAD of the Father, of the Son, and of the Holy Ghost, *is all one*”—it may be questioned whether the expression, “Mother of God,” would not *properly* imply that she is *mother* “of the Father, and of the Son, and of the Holy Ghost”?—the heresy and absurdity of which needs no exposure. Would any hypothesis justify the expression, except *Tritheism*—involving the notion that the Godhead of Christ is distinct from the Godhead of the Father and of the Holy Ghost? which, again, is a fearful heresy. Some might think to defend the expression by reference to Acts xx. 28; but the form of expression which it has pleased the Holy Ghost to use in that text is so different, that no legitimate argument can be drawn from the one to the other. May we not, then, safely assert, that the expression, “Mother of God,” savours of heresy?

Other objectionable expressions which are used in this dedication, will call for notice elsewhere; but it seems best to notice this title at the outset.

In order to be quite fair in my statements, will next transcribe from the same book “A Concise Exposition of the Tenets of the Catholic Church, concerning the Invocation of Saints.”

This is thus stated: (pp. v.—x.)

“The doctrine of the Catholic Church with respect to the honour which is due to the Saints, and especially to the blessed Virgin, is founded *on the most obvious principles of reason* ; and *expressly sanctioned by numerous and explicit warrants of Scripture.*”

So that the appeal is *first*, to the private judgement and carnal reason of man, and *next*, to the Scriptures ; while, for this time, the overbearing authority of Mother Church is kept out of sight, and is only to be used when Scripture and reason fail.

“We are inclined by the impulse of nature, to be pleased with objects that are beautiful, and the best feelings of the human heart prompt us to do homage to goodness and virtue. Those feelings are in perfect accordance with the principles of right reason, for it cannot be wrong to admire excellence, nor unreasonable to esteem what is worthy of veneration. God commands us ‘to render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour,’ (Rom. xiii. 7,) and thus expressly sanctions our doing homage to the exalted dignity and transcendant splendour of his servants in heaven, who, ‘having overcome, are clothed in white, and walk with him because they are worthy.’ (Rev. iii. 4.) Jesus Christ declares that to those ‘that shall overcome, he will give to sit with him on his throne,’ (Rev. iii. 21,) ‘and they shall be like to the angels of God in heaven,’ (Matt.

xiii. 43,) ‘that they shall see God face to face, (1 Cor. xiii. 12,) ‘and beholding the glory of the Lord with open face, they are transformed into the same image from glory to glory, by the Spirit of the Lord,’ (2 Cor. iii. 18,) ‘and they shall reign for ever and ever.’” (Rev. xxi. xxii. 5.)

Here I would remark, with respect to 2 Cor. iii. 18, that *this* is evidently spoken of the Saints on earth;—as appears from the whole context, in which the Apostle is contrasting the privileges of believers under the Gospel, with those of the Jews under the darkness and dimness of the typical and shadowy dispensation under which they lived. Let any one only read and consider the whole chapter; and it will be evident that it has no reference to the state of the Saints in glory: *that* is not the subject of which the Apostle is speaking; and therefore, he says, not “*they* are transformed,” but “*WE ALL beholding-as-in-a-glass* (*κατοπτρίζομενοι, katoptrizomenoi*)”—which is applicable to our state on earth, and not to the state of the saints in glory.

“Such is the dignity which the Lord God confers upon his servants. He exalts them to a fellowship with himself, and makes them partakers of his throne and glory. It is an imperative duty, therefore, to honour the Saints, and in doing so, we follow the example of God himself.”

That we should *honour the Saints by following*

them as they followed Christ, is most true. But this does not prove that we should worship them. Besides which it is here, and elsewhere, by the Romanists strangely overlooked or forgotten, that every true believer upon earth is a *Saint*. And therefore Paul addresses his Epistles to “all the *Saints* which are in all Achaia;” “to the *Saints* which are at Ephesus;” “to the *Saints* in Christ Jesus which are at Philippi;” “to the *Saints* and faithful brethren in Christ which are at Colosse,” &c. (2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 2, &c.)

“But while the dignity of the *Saints* claims our respectful homage, their ardent charity demands the warmest affection of our hearts. Seeing God face to face, they cannot cease to love him, and loving him, they must also love all the members of his mystical body here on earth, and earnestly desire their eternal happiness; for ‘there is joy before the Angels of God upon one sinner doing penance.’ Luke xv. 10. It is *therefore* a portion of the happiness as well as of the duty of the *Saints* to pray to God for their brethren on earth.”

“Over one sinner *that repenteth*,” says the Scripture (in which there is not one word about *doing penance*). Thus the Scriptures are mistranslated and perverted. And the inference which is drawn is a complete *non sequitur*. The rejoicing of the *angels* over one sinner that re-

penteth, does not prove that *the departed Saints* even know of the event—much less that they pray for us.

“And the four living creatures, and the four-and-twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints.” (Rev. v. 8.)

The four living creatures represent all the faithful ministers of the Church, and the four-and-twenty elders, the whole multitude of believers. The prayers which they offer are *their own* prayers, which they offer before the Lamb, as their only intercessor.

“And *another angel* came and stood before the altar, having a golden censer, and there was given to him much incense, that he should offer the prayer of all the saints, upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints, ascended up before God, from the hand of the angel.” (Rev. viii. 3.)

This Angel, by the office assigned him, appears to be Christ Himself—who is *the Angel* (or Messenger) *of the Covenant*, (Mal. iii. 1,) and *the Angel of the Lord*, (or *the Angel Jehovah*,—Gen. xvi. 7, 13; Exod. iii. 2—6, &c.) Compare Rev. x. with Dan. x. and xii.—by which we may understand that the glorious Angel there spoken of is Christ. And whenso-

ever offices which belong to Christ are ascribed to an Angel, we may safely draw the same inference.

But being, perhaps, conscious of the weakness of these arguments drawn from *the Scriptures*, the Romanist is glad to seek refuge in *the Apocrypha*—as we find in the next citation.

“And the angel Raphael speaks as follows to holy Tobias: ‘When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayers to the Lord.’ (Tob. xii. 12.) And in Zach. i. 12, we read, that “*The Angel of the Lord* answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? This is now the seventieth year: and the Lord answered the Angel, that spoke in me, good words, comfortable words.”

The Angel of the Lord here mentioned was Christ Himself.

“Here then is evidence that the Angels and Saints offer up their prayers to the throne of grace, on behalf of their brethren on earth, and that God responds to them ‘good words, comfortable words.’”

This evidence is abundantly defective—the only passage which is really favourable to this hypothesis being taken from *the Apocrypha*. But, even if it were proved that Angels and

glorified Saints *pray for us*,—it does not therefore follow that we have any warrant to *pray to them*.

“It is absurd, *therefore*, to deny that it is lawful to ask for the prayers of the blessed in heaven. Such prayers are evidently agreeable to God, and must be profitable to man. For as ‘the Lord accepted the face of Job,’ xlii. 8, who was still in this state of probation, how much more the face of those who ‘*have proved themselves worthy*’—‘who are made to their God a kingdom and priests,’ (Rev. v. 10)—‘who shall judge nations and rule over people,’ (Wisd. iii. 8,)—‘and shall reign upon the earth.’ (Rev. v. 10.)”

“*Have proved themselves worthy.*” Observe how the proud conceit of *human merit* is continually manifesting itself in the statements of the Romanists.

Job was yet on praying ground; and the Saints *on earth* are bound to help one another with mutual prayers. Paul prayed for the Christians at Rome, and desired their prayers for him. (Rom. xv. 5, 6, 13, 33, with v. 30.) But this does not prove that the saints *in glory* know anything of what is going on upon earth, or pray to God at all. We may rather conclude that *their* employment is *praise and thanksgiving*, while our necessities require that *we* should “*pray without ceasing.*” (1 Thess. v. 17.)

“In conformity with the evidence of the

foregoing, and *numerous other (?)* express warrants of Holy Writ, the Catholic Church teaches that ‘The saints who reign with Christ offer up their prayers to God for men, and that it is useful and good to invoke them, and to have recourse to their prayers, help, and assistance, in order to obtain blessings from God, through his Son Jesus Christ our Lord, *who alone is our Redeemer and Saviour.*’ (Conc. Trid. Sess. 25.) In the Catechism of the Council of Trent, the infinite difference between the worship which is due to God, and the honour which on his account, may be given to the Saints, is so strongly marked, and so fully and clearly explained, as to obviate all the cavils raised against Catholics on that subject. A Catholic child acquainted with the first outlines of the Christian doctrine, will commit no mistake on that point, and the most rude peasant in the most remote part of Ireland, is quite aware that *it would be Idolatry to give to the Saints the honour which he owes to God*, from whom alone he hopes for mercy, while he looks for nothing from the Saints but the assistance of their prayers, and hence it is that he *always* concludes his supplication to the Saints with the words—‘through our Lord and Saviour Jesus Christ.’”

Not *always*, as any one who reads this book may observe. And it is a pity that this infinite difference is not marked in the language of the prayers that are used.

“Catholics in every age of the Church had a

special devotion to the blessed Virgin. They venerated her more than the other Saints, because her sanctity was far superior to theirs. They believed her to be *full of grace* and *blessed among women*, and to hold a relation to God as the mother of Jesus Christ, to which no other creature could lay claim. They have recourse to her intercession therefore with the utmost confidence, knowing that her Divine Son was obedient to her, here on earth, and that, in his last agony on the cross, he committed the children of his Church *to her care* in the person of St. John his beloved disciple."

The fact evidently is (as appears from considering the whole passage, John xix. 25—27), that instead of committing John to the care of His mother, He committed His mother to the care of John—as Romanists elsewhere admit.

Much stress is laid by the Romanists on the expression, "Blessed art thou *among* women," (Luke i. 28;) but they strangely forget that a much stronger expression is used concerning Jael, "Blessed *above* women shall Jael the wife of Heber the Kenite be; blessed shall she be *above* women in the tent." (Judges v. 24.) So that, according to the Romish method of reasoning, *Jael* ought to be far-exalted above *the Virgin Mary*!!

"But notwithstanding the profound veneration in which Catholics hold the blessed Virgin, and

the precedence which they justly give her above all God's creatures, they limit their respect within proper bounds, and stop infinitely short of paying her that honour which is due to God, and *which it would be Idolatry to give to any other being*. To God they offer supreme homage, as the great Creator and Preserver of the universe. They adore, honour, and love him for his own sake, and on account of his own innate perfections. *From him they ask for grace and mercy, and deliverance from spiritual and temporal evils, because he alone is omnipotent—he alone can forgive and relieve them.** From the blessed Virgin, however, they expect no more than her intercession, and the homage which they pay her is for the sake of God, directed through her to God, and ultimately terminates in God.

“Whatever therefore, may be the terms used by Catholic writers, or in Catholic books of devotion relative to the blessed Virgin, they are all to be understood as limited to the genuine sense of the Catholic doctrine: no language, however strong or metaphorical, must be supposed, for it is not meant to confer upon her any attribute or privilege which is peculiar to God. If she is invoked to *assist, defend, deliver us, &c.*, it is always understood by her prayers and intercession; and if she be styled *the hope of sinners, the mediatrix, the refuge of the afflicted, the help of Christians, the merciful, the all-powerful Virgin*, all those terms are to be understood in the same

* Why then apply to any one else ?

limited sense, and to mean no more than that God, in his infinite goodness and mercy, is ever willing to grant her petitions."

Are we to understand by all this, that even when Romanists *pray, they do not mean what they say?* I know not how else to reconcile the prayers put into their mouths, with these statements.

"The holy Fathers and other spiritual writers, seem to have exhausted the powers of language, in celebrating the virtues of this august Virgin Mother of God; and full of tender devotion towards her, they have sometimes used expressions so strong and metaphorical, that the enemies of Catholicity, either from ignorance of its real principles, or through invidious motives, have imputed doctrines on this subject to Catholics, which they abhor and utterly disavow; and as the little book now presented to the public was principally compiled by its venerable author, from the writings of the Saints, and the holy Fathers, it has been considered" (N.B.) "*prudent to prefix the foregoing observations in order that the enemies of the blessed Mother of God, may not affect to discover new grounds for calumny and invective.*"

Certainly the whole of this book ("The Glories of Mary") will warrant the Protestant in bringing the charge of Idolatry against the Church of Rome—not in the way of "calumny and invective," but as a matter of most grave

and solemn accusation. The writer appears to feel this; and he tries hard to get out of the difficulty, but not very successfully.

By the next paragraph it appears that he is somewhat ashamed of some of the miracles recorded in subsequent parts of the book. And he makes preparation beforehand to throw some of them overboard, whenever it may be convenient.

“With regard to the histories or miracles recorded in this or any other book of devotion, it may be useful to remark that *no histories or miracles except those recorded in the holy Scriptures, are proposed to Catholics as parts of Divine revelation, or articles of faith.* All others rest on their own bare historical authority, and the credit due to their narrators.

“In conclusion, it may not be amiss to observe, that the reasonableness of the Catholic doctrine, with respect to the invocation of saints, is so obvious, and accords so fully with the whole tenour of the Scriptures, and the constant belief of the primitive Church, that very many learned Protestants have acknowledged it. *Bishop Montague*, writes as follows in his ‘Antidote,’ page 20: ‘I do not deny but the saints are mediators, as they are called, of prayer and intercession. They interpose with God by their supplications, and mediate by their prayers:’ And again, in his Treatise on the ‘Invocation of Saints,’ page 118, he says, ‘I see no absurdity in

nature, no incongruity unto analogy of faith, no repugnancy at all to sacred Scripture, much less impiety for any man to say, as they of the Roman Church do, "Holy Mary, pray for me." And he adds, 'Indeed I grant, Christ is not wronged in his mediation, by such invocation of the saints; and this,' he continues, 'is the common voice with general concurrence, without contradiction of Rev. and learned antiquity, for aught I ever could read or understand, and I see no reason or cause to depart from them touching intercession in this kind.'—*Invocation of Saints*, page 103."

Bishop Montague, it is well known, was much more a Papist than a Protestant. But this is only one example, out of many, of the manner in which the statements, or admissions, of unfaithful and half-hearted Protestants are laid hold of by the Romanists, and used in subserviency to their own purposes.

The question is not, What says Bishop Montague? but, What says the Scripture?

I would next entreat attention to the following "Prayer of the author to Jesus and Mary:" (pp. xi. xii.)—

"My most loving Redeemer and Lord Jesus, knowing how much you are pleased with those who endeavour to promote the glory of your most holy Mother whom you love so tenderly, and whom you so ardently desire to see loved

and honoured by all Christians, I, your most miserable servant, have resolved to publish this little book which treats of her glories. I know no one to whom I can with so much propriety recommend it as to you, *who are so anxious for the glory of this Mother.* Accept, O Lord, this little offering of the love *which I entertain for you, and for your beloved Mother.* Protect it by pouring down on all who shall read it, *light of confidence and flames of love towards this immaculate Virgin, in whom you have placed the hope and refuge of those whom you have redeemed.* And as the recompence of my labour, give me, I entreat you, that love towards Mary, which I have desired, by this little work, to enkindle in the hearts of those who shall read it.

“ I turn to you also, *my most sweet Mistress and Mother Mary;* you know that *in you, after Jesus, I have placed all my hope of eternal salvation.* For, I acknowledge that all my good, my conversion, my vocation to leave the world, and all the graces which I have received from God, *were given to me through your intercession.* You know, that to see you loved by all as much as you deserve, and to prove my gratitude for so many favours *which you have bestowed upon me,* I have endeavoured at all times, and in all places, to preach your glories in public and in private, and to inculcate to all, your sweet and salutary devotion. I hope I shall continue to do so till my last breath. From my advanced age and broken health, I see that I am fast approaching to the end of my pilgrimage, and to my entrance

into eternity. Hence I have been anxious before death, to leave to the world this little book, which will continue for me to celebrate your praises, and even to animate others to publish your glories and the great compassion and tenderness which you show to those who are devoted to you. I hope, O my dearest Queen, that this my poor gift, though unworthy of your acceptance, will, because it is a gift proceeding from pure love, be agreeable to your most grateful heart. *Stretch forth then your most sweet hand by which you have delivered me from the world and from hell, and accept this gift and protect it as your own.* For this little offering I expect a recompence, and the reward which I hope for is, that henceforth I may love you more than hitherto, and that all those into whose hands this little work shall fall, may be inflamed with your love, and that their desire to love you and to see you loved by others may be so suddenly augmented, that they will endeavour with all the ardour of their affection, to preach and to promote as much as possible your praises and confidence in your most powerful intercession."

"*Through the Lord,*" is here (as in many other places) utterly forgotten. The prayer to *Mary* is just twice as long as the prayer to *Jesus*. And evidently love to *Mary* is more earnestly sought than love to *Jesus*; and the author is more concerned to set forth the "glories of

Mary" than the glories of the Lord Jesus Christ!

Now let us observe how the writer gets over a proposition, which certainly appears to be sufficiently startling, in the following "Advice to the Reader." (pp. xiii. xiv.)

"To anticipate the objection of critics against this little work, I think it right to put in a clearer light a certain proposition which may appear extravagant, or perhaps obscure. I shall here notice one proposition, should any other fall under your observation I hope, dear reader, that your charity will interpret my words in a sense conformable to true and sound theology, and to the doctrine of the Holy Roman Catholic Church, of which I declare that I am a most obedient child. In referring to the sixth chapter of this work I have said that GOD WILLS, THAT ALL GRACES COME TO US THROUGH THE HANDS OF MARY. This is a very consoling truth to souls who have a tender affection to *Mary* and to poor sinners who desire to be converted. Nor should it appear to any one to be opposed to sound theology. For St. Augustin, the Father of theology, says, that by her charity *Mary* has co-operated to the spiritual birth of all the members of the Church. 'Mater,' says the Saint, 'quidem spiritu non capilis (capitis) nostri quod est ipsi (ipse) salvator ex quo magis illa spiritualiter nata est, quia omnes qui in cum (eum) crediderent in quibus (quibus) et ipsa est, recti (recte) filii sponsi appellantur; sed plani (planè)

mater membrorum ejus (quæ nos sumus) quia co-operata est charitate ut fideles in ecclesia nascerentur quæ illius capilis (capitis) membra sunt.' (Liber de Sancta Virgin, cap. 6.)* A celebrated author (Nicole, Instruc. 5. c. 2. on the Lord's Prayers and Angelical Salutation), who has never been suspected for extravagant opinions, says, that as Jesus Christ formed the Church on Calvary, *the Holy Virgin has in a singular and excellent manner co-operated to its formation.* It may be said, that though she has brought forth Jesus Christ the Head of the Church without pain, she has not without sorrow given birth to the body of this head. Hence, *on Calvary she began to be in a particular manner the Mother of the whole Church.* In a word, to glorify the

* This and two other Latin quotations are left untranslated in the book from which I quote. Whether this be for the edification of the unlearned reader, who (on the well-known principle of *omne ignotum pro magnifico*—what is unknown must be taken for sublime) is to suppose that there is something especially sublime and conclusive in what he does not understand,—I will not pretend to determine. Certain, however, it is, that the above passage is so carelessly printed, that it requires some attention to make out the meaning of it. After correcting what I take to be seven gross errors of the press in as many lines, the meaning of it seems to be this, “She is not indeed spiritually the Mother of our Head, which is the Saviour Himself,—from whom rather she is spiritually born, because all who should believe in Him (among whom she herself is one) are rightly called children of the husband: but evidently the mother of His members (which we are) because she co-operated by her charity that the faithful should be born in the Church, who are the members of that Head.”

Mother of the Redeemer, the God of all holiness has determined and ordained that her great charity should pray for all those for whom his Divine Son has paid and offered the most superabundant price of his precious blood, in which consists 'our salvation, life, and resurrection.' On the foundation of this doctrine, and conformably to it, have I understood my propositions, which the Saints in their affectionate colloquies with Mary, and in their fervent discourses on her, have not hesitated to assert. An ancient Father quoted by the celebrated Contenson (Theol. Men. et Cordis tom. 2. diss. 6. cap. 1. sec. 2.) says, 'In Christo fuit plenitudo gratiæ sicut in capite influente, in Maria vero sicut in collo transfundente.'* The same doctrine is clearly taught by St. Thomas.—'Dicitur,' says the holy Doctor, 'autem beata Virgo plena gratiæ quantum ad tria.... Tertio quod refusionem in omnes homines. Magnum enim est in quolibet sancto, quando *habet tantum de gratiæ quod sufficit ad salutem multorum*; sed quando haberet tantum quod sufficeret ad salutem omnium hominum de mundo hoc esset maximum, *et hoc est in Christo et in Beata Virgine. Nam in omni periculo potes salutem obtinere ab ipsa Virgine gloriosa. Unde (cant. 4.) mille clypei, id est remedia contra pericula pendent ex ea. Item in omni opere virtutis potes eam habere in adjutorium:*

* In Christ was the plenitude of grace, as in the head, which infused it; but in Mary as in the neck, which transfused it.

*et ideo dicet ipsa. (Eccles. 24, 25.) In me omnis spes vitæ et viritutis (virtutis).”**

Let the reader observe that this whole passage is evidently intended to be a very *cautious* statement of Romish doctrine, and to soften down what is elsewhere more *incautiously* stated. And it amounts to this, that *Mary* is as necessary to the connexion of the Church with Christ, as *the neck* to the connexion of the body with the head!

In the following “Introduction necessary to be read,” the Idolatry of *Mary* is so gross that it will scarcely need any remarks of mine to expose it: (pp. xv.—xix.)—

“ My dear reader and brother in *Mary*, since the devotion which has induced me to write, and which moves you to read this book, renders us both happy children of this blessed Mother. If you ever hear any one say that there is already a superabundance of learned and celebrated works which treat of the glories of *Mary*, and

* But the blessed Virgin is said to be full of grace in three respects.—Thirdly, with respect to the infusion of it into all men. For it is a great thing for any saint, when he has so much grace as suffices to the salvation of many; but this is the greatest, when he hath so much as suffices for the salvation of all men in the world, and this is in Christ and in the blessed Virgin. For in every danger we can obtain salvation from the same glorious Virgin. Whence (Cant. iv.) a thousand shields, that is, remedies against perils, hang from her. So in every work of virtue you can have her for your help: and therefore she says herself, (Ecclus. xxiv. 25.) “ In me is all hope of life and virtue.”

that therefore I might have spared myself the labour of writing this treatise, answer him, I entreat you, in the words of the Abbot Francone, in the Bibliotheca Patrum, that *the praise of Mary is a fountain so inexhaustible, that the more is drawn from it the more it is filled, and the more it is filled the more it is diffused*: ‘*Laus Mariæ fons est indeficiens, qui quanto amplius tenditur, tanto amplius impletur, quanto amplius impletur tanto amplius dilatatur.*’

“*This blessed Virgin is so great and sublime that the more she is praised the more she deserves to be praised.* Hence St. Augustin says (apud B. Dion. Carthus.) that although all the members of all men were converted into tongues, they would not be capable of praising her as she deserves: ‘*Etiamsi omnium nostrum membra verterentur in linguas eam laudare sufficeret nullus.*’”

What stronger expressions could be used concerning the inexhaustible praises of God?

“I have seen numberless books, large and small, which treat of the glories of Mary; but because they are either scarce or too voluminous, or not in accordance with my designs, I have endeavoured to collect from them, into this little work, the most select and pithy sentences of the Fathers and theologians, to give to those who are devoted to Mary a means, without much labour or expense, of inflaming their hearts with her love, and particularly to supply priests with matter for sermons on devotion to this Divine

Mother. Worldlings endeavour by their praises to induce others to love and esteem the objects of their own affections; would it not then be unworthy of the lovers of Mary, to speak but little of her glories, or to make but little efforts to promote her love. The true lovers of Mary wish to praise her on every occasion, and to see her beloved by the whole world. Hence, in public and in private, they seek every opportunity of kindling in the hearts of all, those blessed flames of love with which they feel their souls inflamed towards their beloved Queen.

“ A knowledge of the doctrine of theologians on this subject, will serve to convince each person how important it is to his own welfare and to that of God’s people to promote the devotion to Mary.—*St. Bonaventure says, that they who publish the glories of Mary are secure of heaven. Richard a Sancto Laurentio says, that to honour the Queen of Angels is to treasure up eternal life: for in the next, she will honour those who honour her in this life: ‘Honorare Mariam est thesaurisare vitam æternam.’—LAUS iv. 2. ‘Honorificantes se in hoc sæculo honorificavit in futuro.’* And *who is ignorant of the promise which Mary herself makes to those who endeavour to promote her love and devotion on earth: ‘Qui elucidant me vitam æternam habebunt.’** These words are applied to Mary by the Church in the festival of the Immaculate Conception. ‘Exult then, (says St. Bonaventure, who was always so solicitous to publish the

* Those who set forth my praise shall have eternal life.

praises of Mary,) exult, my soul, and rejoice in her; for many good things are prepared for those who praise her.' And he adds, 'since all the Scriptures speak of her praises, let us with our whole hearts and our tongues celebrate the glories of this Divine Mother, that we may be one day conducted by her to the kingdom of bliss: 'Si enim omnes Scripturæ loquentur de ea, Deiparam perpetuo corde et lingua celebremus ut ab ipsa ad gaudia eterna perducamur.'"

Now what is all this but putting the love and praise of Mary in the place of love to God and faith in Christ? Would not one think that these blind leaders of the blind hoped to get to heaven *by flattering the Virgin Mary?* If the spirits of the just made perfect could know what was going on upon earth, and were capable of any feeling of pain, how would they be filled with anguish at the thought of the awful manner in which they are blasphemed by such idolatrous worship, to the great neglect and dishonour of that blessed Saviour, in whom alone they rejoice, and who alone is worthy of all love and praise, as "the beginning and the ending, the first and the last," "the Author and the Finisher of their faith" and salvation!

"In the Revelations of St. Bridget we read, that the blessed Virgin appeared to her one day and said to her, 'Tell Emingo the Bishop, who is accustomed to commence his sermons with my

praises, that I will be his mother; *that I will present his soul to God*, and that he will die a good death.' REV. xvi. And, in effect, the good Bishop died like a Saint, calmly recommending his soul to God. To a religious of the order of St. Dominick, who closed all his sermons with the praises of Mary, she appeared at the hour of death; she defended him against the attacks of the devils, *comforted him and brought with her his soul to paradise*. Ap. P. Auriem. The devout à Kempis speaks of Mary as recommending to her Son those who publish her praises: 'Fili (Fili), miserere animæ amatoris tui et laudatoris mei.'* Serm. 20. an Nov. As to the advantages which the people derive from the praises and devotion to Mary, St. Anselm says, that her most sacred womb having been made the way of salvation to sinners, *it is impossible that sinners should not be converted and saved by sermons on her glories*. 'Quomodo (he says) fieri potest ut ex memoria laudum ejus salus non proveniat peccatorum cujus uterus facta est via ad peccatores salvandos.'† (S. Ans. lib 3. de ex. v. cap. 1.) It is the opinion of many (and I hold the opinion to be true and indubitable, as I shall prove in the sixth chapter of this book,) that *all God's graces are dispensed through the hands of Mary*, and that *all the elect are brought to salvation through this Divine Mother*. In con-

* My Son, pity the soul of thy lover and my praiser.

† How can it be that the salvation of sinners should not proceed from the memory of her praises, whose womb was made the way for saving sinners?

formity with this opinion, it may be said that *the salvation of all depends on preaching devotion to Mary and confidence in her intercession.* It was *by preaching devotion to Mary,* that St. Bernardine of Sienna *sanctified Italy,* and that St. Dominick *converted so many provinces.* St. Lewis Bertrand, and so many other celebrated preachers never omitted in their sermons to exhort their hearers to devotion to Mary."

"The salvation of all depends on preaching devotion to Mary, and confidence in her intercession"!!!

So that "the preaching of the cross," determining "not to know anything, save Jesus Christ and Him crucified," (1 Cor. i. 18; ii. 2,) may be entirely set aside, as vain and useless, if we only preach "devotion to Mary"!

"Sanctified Italy"! Italy being, I suspect, the foulest sink of vice and iniquity that is to be found in Europe, and having been so for ages. This is truly a noble specimen of the sanctity which results from preaching "devotion to Mary"!

"I find that the younger Segneri, a celebrated missionary, in every mission, preached a sermon on devotion to Mary, and this he called his beloved sermon. In our missions, *the sermon on Mary is never omitted,* and we can truly attest, that, generally speaking, *no sermon produces so much fruit* or so much compunction in the hearts of the people as the discourse on the mercy of

Mary. I say the mercy of Mary, ‘for (says St. Bernard,) although we praise her humility and admire her virginity, still, because we are poor sinners, we take more delight in hearing of her mercy; for it is her mercy that we embrace most affectionately, and that we remember and invoke most frequently.’ Hence I leave to other authors to extol the other excellencies of Mary; I have undertaken to speak in this little book of her great mercy and of her powerful intercession.”

“No sermon produces so much fruit”!

If the object be to turn men from one idol to another, I can readily conceive that such sermons will produce abundance of fruit. But the *quality* of the fruit must be considered, as well as the *quantity*. If the fruit be *apples of Sodom*—fair and tempting to the eye, but full of dust and rottenness within—I know not what glory to God can redound from filling the whole world with it. And the substitution of *Romish Idolatry* for *Heathen Idolatry* is no better. Surely it will be far more tolerable for Sodom and Gomorrha in the day of judgement than for those, who, professing themselves to be *the Catholic Church of Christ*, are continually dishonouring Christ by such blasphemous Idolatry as is contained in “the Glories of Mary.”

“In this little book I have, with the labour of many years, collected all that the Fathers and

the most celebrated authors have said on the mercy and the power of Mary. In that sublime prayer, the 'Salve Regina,' which the Church has approved and has commanded to be recited for the greater part of the year, by all the regular and secular clergy, we find a beautiful description of the mercy and power of the Holy Virgin. I purpose, in the first place, to explain this most devout prayer; I shall then add discourses on the principal festivals and virtues of the Divine Mother, and shall conclude with a few remarks on the exercises of devotion most commonly adopted by the servants of Mary, and most approved by the Church.

"If, devout readers, this little work shall, as I hope, be acceptable to you, I entreat you to recommend me to the Holy Virgin, that she may obtain for me confidence in her protection. Ask this grace for me, and I promise to ask the same for you. Blessed is the man who is bound by love and confidence to *these two anchors of salvation, Jesus and Mary.*—He certainly shall not be lost. Let us then, dear reader, unite in saying with the devout Alfonsus Rodriguez, '*Jesus et Maria, amores mei dulcissimi, pro vobis patiar, pro vobis moriar; sim totus vester, sim nihil meus.*'* *Let us love Jesus and Mary and we shall become saints.* To a greater glory than this we cannot aspire. Farewell, dear reader, till we meet one day in Paradise, at the feet of

* Jesus and Mary, my sweetest loves, for you I will suffer, for you I will die; may I be wholly yours, may I be not at all my own.

this most sweet Mother, and of her most beloved Son, to praise them, to thank and to love them face to face for all eternity. Amen."

I must here ask again, does not all this make the love and praise of the Virgin Mary more important than love to God and faith in our Redeemer? Christ, in effect, is set aside, and Mary is made all in all! To put a creature thus on an equality with Him in the affections of the soul, what is it but to reject and deny Him altogether?

Now, lest any one should say, or suspect, that I am quoting from an author whom the Church of Rome disallows, or rejects and condemns, I will only quote the following statement of the facts connected with the canonization of the author of this most idolatrous book; from which it will be evident that the Church of Rome gives her solemn and deliberate sanction to all the Idolatry which it contains. (See pp. 25, 26.)

"His reputation for sanctity was so general, that persons of the greatest distinction, after his death, were most urgent with Pius VI. in soliciting his canonization. The holy Father himself, in his brief for commencing the proceedings, said that he loved Liguori during his life, and remarked in him the most extraordinary piety and devotion.

"The Sacred Congregation of Rites having made the most rigorous examination of the

writings of the Saint to the number of a hundred or more, pronounced that there was nothing in them deserving of censure, and this censure was approved by Pius VII. in 1803.

“ His successor, Leo XII., accompanied his brief to the editor of the works of the blessed Liguori, by a golden medal.* To this examination succeeded that of the virtues of Liguori: the goodness of the cause appeared at once so evident, that the Pope dispensed with the decree of Urban VIII., which forbade this special scrutiny to be made until after the expiration of fifty years from the death of the person in question. The Cardinals were *unanimous*, (a thing very uncommon,) that the virtues of the deceased had attained the heroic degree which the Pope confirmed by his solemn decree of the 7th of May, 1807.

“ The process of his beatification specifies that more than a hundred miracles were performed by the Saint during his life! and twenty-eight after death. The brief declaring him blessed, dated September 6th, 1816, authorized the celebration of a Mass in his honour, for which the Pope prescribed suitable prayers, every year in the dioceses of Nocera and St. Agatha. In consequence of numerous solicitations, his Holiness was induced, on the 28th of February, 1818, to sign the decree, which introduced the cause of this blessed man for canonization. At length, the decree of his canonization was published by his late Holiness,

* “ This brief is dated 19th February, 1825.”

Pope Pius VIII., on the 16th of May, 1830. He was canonized on the 26th of May, 1839, by his Holiness, Pope Gregory XVI."

Having quoted almost the whole of the Introductory matter, I will next request attention to the Contents of the book itself; whereby it will be seen, at one view, what various propositions this Romish Saint undertakes to maintain. Those which seem to call for more particular attention, I print in Italics. The various portions, however, of the *Salve Regina*, which are placed at the head of each chapter, are so printed in the book itself.

“CHAPTER I.

“*Hail, Holy Queen! Mother of Mercy.*

“SECT. 1. *How great should be our confidence in Mary, Queen of mercy.*

“2. *How great our confidence should be in Mary, as our Mother.*

“3. *The great love borne to us by Mary our Mother.*

“4. *Mary is the refuge of repentant sinners.*

“CHAPTER II.

“*Our life, our sweetness.*

“SECT. 1. *Mary is our life, since she obtains us the pardon of our sins.*

“2. *Mary is our life, because she obtains us perseverance.*

“3. *Mary renders death sweet to her servants.*

“CHAPTER III.

“*Our hope.*

“SECT. 1. *Mary is the hope of all the children of Adam.*

“2. *Mary is the hope of the sinner.*

“CHAPTER IV.

“*To thee we cry, poor banished sons of Eve.*

“SECT. 1. *Mary's readiness to assist those who invoke her.*

“2. *The power of Mary to defend those who invoke her in temptation.*

“CHAPTER V.

“*To thee do we send up our sighs, mourning and weeping in this vale of tears.*

“SECT. 1. *Necessity of Mary's intercession, in order to obtain salvation.*

“CHAPTER VI.

“*Turn then, most gracious Advocate.*

“SECT. 1. *Mary is a powerful Advocate.*

“2. *Mary is a compassionate Advocate.*

“3. *Mary is a Mediatrix of peace between God and sinners.*

“CHAPTER VII.

“*Thine eyes of mercy towards us.*

“SECT. 1. *Mary is ever watchful to succour our miseries.*

“CHAPTER VIII.

“*After this our exile, shew unto us the blessed fruit of thy womb, Jesus.*

“SECT. 1. *Mary preserves her servants from hell.*

“2. *Mary succours her servants in purgatory.*

“3. *Mary conducts her servants to heaven.*

“CHAPTER IX.

“*O most clement! O most pious!*

“SECT. 1. The greatness of Mary’s clemency and goodness.

“CHAPTER X.

“*O sweet Virgin Mary!*

“SECT. 1. The sweetness of the holy name of Mary in life and death.

“On devotion to the blessed Virgin.

“On some particular devotions to the blessed Virgin.”

In order to give a complete view of the Idolatries, blasphemies, heresies, and abominations of the book itself, it would be necessary to transcribe the whole: which would, of course, lengthen out this chapter beyond all proper bounds. I must, however, quote some of the sections at large; and it will be no more than fair to begin with *the first*. (pp. 27, &c.)

“CHAPTER I.

“*Salve Regina, Mater Misericordiæ.*

“Hail Holy Queen, Mother of Mercy.

“SECTION I.—“*How great should be our confidence in Mary, Queen of Mercy!*

“The Virgin Mary having been elevated to the dignity of Mother of the King of kings, the holy Catholic Church gives her the title of Queen,” [which the Holy Scripture nowhere gives her,]—“and wishes that all her children should salute her in that quality. ‘If the Son be the King,’ says St. Athanasius, ‘why should not the Mother be Queen?’ ‘From the moment that Mary *consented* to become the Mother

of God,' says St. Bernardine of Sienna, 'she *merited* to receive sovereignty over all creatures, 'Mary and Jesus having but one and the same flesh,' says St. Arnand, abbot, 'why should not the Mother enjoy, conjointly with the Son, the honours of royalty?'"

Because, though we can well understand that Royalty may descend by inheritance from parent to child, yet it by no means follows that because the Son is King, the mother should therefore be Queen. For example, Victoria is *Queen* of Great Britain; but her mother is only *Duchess of Kent*; and does not, even by courtesy, receive *any higher title* (much less that of *Queen*) by reason of her daughter's accession to the throne of these realms. Instead of being Queen, because her daughter is Queen, she is only one of the subjects of her daughter; and not even the most exalted of her subjects.

"*Mary is then Queen of the universe, since Jesus is its King: thus as St. Bernardine again observes, 'As many creatures as obey God, so many obey the glorious Virgin, everything in heaven and on earth, which is subject to God, is also under the empire of his most holy Mother!'"*

"*'Reign, O Mary,' says the Abbot of Gueric, 'dispose at pleasure of the goods of your Son: power and dominion belong to the Mother and Spouse of the King of Kings.'*"

If Mary were the *Spouse* of the King of

Kings, *then*, indeed, it would follow that she would be *Queen*; or, if you please, *Queen of Queens*. But *the Church* is the *Bride* or *Spouse* (Eph. v. 22—32)—and Mary is only one of the members of it. To call her “*The Queen of the Universe*,” is to ascribe to her power and authority which belong to God alone; and, without going any further, to give her that title is both Idolatry and blasphemy.

“Mary is Queen, but let us tell Christians for their consolation, that she is a Queen full of clemency and sweetness, and only occupied in assuaging the miseries of her subjects. ‘The word Queen,’ says Albertus Magnus, ‘signifies compassion and care of the poor, whereas the word Empress, means rigour and severity.’* ‘Kings and Queens,’ says Seneca, ‘manifest their greatness in succouring the unfortunate—hence it is, that at their coronation, oil, the symbol of mercy, is poured out on their heads.’”

“However, there must be a commixture of justice, since they are obliged to punish the guilty. Yet this is not the case with Mary, she is Queen of mercy alone—she is a Sovereign, not to punish sinners, but to pardon and forgive them. Writing on these words of the Psalmist: ‘I have learned two things, power belongs to God, and mercy to the Lord.’ Gerson observes,

* It seems strange, then, that *this* title also is claimed by Mary, according to another book. “I am the Empress of the Universe, says the Glorious Mother of God!”—See “Devotions of the Sacred Heart,” p. 250.

that as the kingdom of God consists in mercy and justice; *the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.* St. Thomas confirms this explanation, when he says in his preface to the Canonical Epistles, that one-half of the kingdom of God was given to Mary when she conceived and brought forth the eternal Word, *so that she became Queen of mercy, as her Son is King of justice.*" (pp. 28, 29.)

Thus *the blessed Jesus* is represented as *terrible in justice*, while *mercy* is to be sought and expected entirely from *His mother!* *Jesus*, who died for us, who poured out his soul unto death for our redemption, is clothed with *the terrors of justice*;—while *Mary* is clothed with the endearing attribute of *mercy*, to allure the hearts and affections of poor sinners! What but utter unbelief in the Scripture testimony concerning the Lord Jesus Christ can be considered as the foundation of such a system? It is a denial of the whole Gospel—an utter denial of Christ. And it leaves the soul under the fearful condemnation so plainly denounced against those who believe not in the only-begotten Son of God. (John iii. 18, 36.) But we shall have more of this anon.

“A learned interpreter, writing on this verse of the Psalm, ‘Lord, give thy judgement to the King, and justice to the King’s Son,’ says to God,

‘ Lord, *you have given justice to the King your Son, because you have reserved mercy for the Queen his Mother ?*’ St. Bonaventure, and Ernest, Archbishop of Prague, explain this verse in nearly the same terms. ‘ The Lord has anointed you with the oil of gladness,’ *says David, speaking prophetically of Mary.* The holy Virgin has indeed then received from God a sacred unction to heal the wounds of the guilty sons of Adam.

“ Albertus Magnus says, that Mary was pre-figured by Queen Esther, of whom we read in the holy Scripture, that she had been raised to the throne for the preservation of her brethren, the Jewish people. What Mordechai said to this woman, poor sinners may address to Mary. Imagine not, most powerful and ever glorious Virgin, that God has elevated you to the dignity of Queen, merely for your personal honour and advantage, but rather that you may mediate and obtain pardon for men, your offending brethren : and if Assuerus heard the petition of Esther through love, *will not God, who has an infinite love for Mary, fling away at her request, the thunderbolts which he was going to hurl on wretched sinners ?* When coming before the throne, she says, My King and my God, if I have found favour in your sight, (and she well knows that among all the children of Eve, she is the only one who has found the grace forfeited by our first parents,) give me the life of my people : save those sinners whose cause I advocate. And will God reject her prayer ? Is it not of her is

said: '*the law of clemency is on her lips?*' Indeed every petition she offers is as a law emanating from the Lord, by which he obliges himself to be merciful to those for whom she intercedes. St. Bernard, asking the question, why the Church calls Mary, Queen of mercy? answers it himself by saying, it is *because she opens at pleasure the abyss of the Divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary.*" (pp. 29—31.)

When such doctrines are maintained, can we wonder at the iniquities which abound in Romish countries? Can we wonder at the fact, that a man may be an adulterer, a murderer,—a monster of iniquity,—and yet (at the same time) a very devout Romanist?—of which the instances are abundant,—as all history testifies.

"But perhaps the immaculate holiness of this Virgin Queen terrifies and hinders you from approaching her, sullied as you are with innumerable crimes. 'Ah no!' says St. Gregory; 'fear nothing; the more holy and more elevated in glory, Mary is the more sweet and merciful towards the sinner who wishes to be converted.'

"Earthly monarchs by the display they make, render themselves formidable to their subjects, but the Queen of heaven has nothing terrific, nothing awful nor austere in her appearance; on the contrary, she shows in every feature her mildness and benignity towards all.

"Mary not only gives, but offers to all men

without exception milk and wool; *the milk of mercy, and the wool of her intercession*, the former to reanimate our confidence, and *the latter as a rampart against the thunders of Almighty vengeance.*

“Suetonius recounts, that the Emperor Titus never refused any petition presented to him, and when reproached for it by his courtiers, he used to say, that a prince should not dismiss any one dissatisfied. This at most was but a vain show of clemency; for often he could not keep his word, from inability, or unwillingness to grant the desired favour. But it is not so with Mary, she disappoints no one—*she can do all she promises*, and she does not want the will—*none depart from her presence discontented.* ‘Mary,’ says St. Bernard, to her, ‘how can you refuse to assist poor sinners, since you are Queen of mercy? who are the subjects of mercy but the miserable? Hence being the most miserable of all sinners, I am the first of your subjects, and you should take more care of me than the rest.’

“Pity us then, Queen of mercy, and think of our salvation: say not (that I may use the expression of St. Gregory, of Nicomedia), that our sins render us unworthy of your aid, for your clemency surpasses our malice. *Nothing resists your power, because the Creator of all honours you as his Mother*, making your glory his own. Mary owes her Son an infinite gratitude, for choosing her for his Mother; but it is not less true to say, that *Jesus Christ has contracted a species of obligation towards her, for the human existence he*

received from her, and in recompence for this benefit, he honours her by hearing her prayers."

Thus the Lord Jesus Christ, God over all, blessed for ever, is represented as *under obligations* to a sinner who was saved by His grace! We shall find much more of this as we proceed.

"From all we have said, let us now conclude *how great should be our confidence in Mary*. There is not a being on earth who has not, some time or other, experienced the compassion, or shared in the benefit of this all-merciful Queen, 'I am,' said she to St. Bridget, 'the Queen of heaven, and Mother of mercy—I am the joy of the just, and *the gate through which sinners go to God*; to no one on earth have I refused my clemency; there is no one who has not obtained some grace through my intercession, though it were no greater than that of being less violently tempted by the devil: in fine, unless a person be absolutely cursed, (this should be understood of the irrevocable malediction of the damned,) *how wicked and reprobate soever he is, he may obtain grace and mercy through me*: and hence, 'Wo, eternal wo to him who, having it in his power to profit by my commiseration, does it not, but is lost through his own fault.'" (pp. 31—33.)

"*The gate through which sinners go to God!*" Our Lord Jesus says, on the contrary, "I am THE WAY, the Truth, and the Life: no man cometh unto the Father but by Me." (John

xiv. 6.) We shall find hereafter that the Romanists acknowledge Mary as their *Life*.

But what shall we say to the conclusion of the above-cited paragraph? Application to the Virgin Mary is evidently made the turning-point between damnation and salvation! The most wicked and reprobate may obtain grace and mercy *through her!* But eternal woe to him who does not profit by her commiseration! If this be not putting the Virgin Mary in the place of Christ, what would be?

“Let us go then, Christians, *let us go to this most gracious Queen, and crowd around her throne*, without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven. ‘Come,’ says the Spouse in the Canticles to her, ‘come from Libanus to be crowned, the summits of Amana, the craggy tops of Sanir and Hermon, the caverns of lions, the mountains of leopards, shall form your diadem.’ In effect, the souls of sinners, where sin resides in all its frightful deformity, may be justly compared to the haunts of these ferocious monsters. ‘O great Queen!’ exclaims the Abbot Rupert, commenting on this text, ‘*it is by you the miserable are saved, and because their salvation is your work, they shall form your crown in heaven.*’” (pp. 33, 34.)

“*By you the miserable are saved!*” “*Their salvation is your work!*”—the work of a mere creature!—the work of a poor sinner saved by grace! (even as she says herself, ‘My spirit hath rejoiced in God MY SAVIOUR.’ Luke i. 47.) The Romanists may add, if they please, that they only mean to say, that they are saved *by her intercession*. But, while Christ ever liveth to make intercession for us, (Heb. vii. 25,) what is it but robbing Him of the glory which belongs to Him, as our only Intercessor,—to ascribe our salvation, and the glory of it, to the intercession of another? The practical effect of this is, to make devotion to Mary more important than devotion to God and His Anointed; as will appear from the following

“EXAMPLE,”

which (according to the method of the book) follows upon the statements which I have just transcribed.

“During the pontificate of St. Gregory the Great, the people of Rome experienced in a most striking manner the protection of the blessed Virgin. A frightful pestilence raged in the city to such an extent, that thousands were carried off, and so suddenly, that they had not time to make the least preparation. *It could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until*

he resolved on having recourse to the *Mother of God*. Having commanded the clergy and people to go in general procession to the church of our Lady, called *St. Mary Major*, carrying the picture of the *Virgin*, painted by *St. Luke*, the miraculous effects of her intercession were soon experienced; in every street as they passed, the plague ceased, and before the end of the procession, an angel in human form was seen on the tower of *Adrian*, named ever since, the *Castle of St. Angelo*, sheathing a bloody sabre. At the same moment, the angels were heard singing the anthem, '*Regina cœli*,' &c. *Triumph, O Queen, and Alleluia*. The holy Pope added the words, '*Ora pro nobis Deum*.' *Petition God our souls to save!* The Church has since used this anthem to salute the blessed *Virgini* in Easter time.—*True devotion to the blessed Virgin Mary.*"

Vows and prayers, then, were offered in all quarters. They were offered, therefore, to God the Father, and to the Lord Jesus Christ, the Son of the Father. But all was vain! It availed nothing to arrest the pestilence! *But when they had recourse to the "Mother of God," (to the Romish Cybele!) "the miraculous effects of HER intercession were soon experienced"!!* So that to pray to God is a vain thing, in comparison of prayer to the Holy Virgin!

This section, therefore, (like every other in the book,) concludes with a

"PRAYER,"

addressed to this "most powerful advocate," in which it will be evident to every one who has common sense, that such petitions are offered to Mary as ought only to be offered to the Lord Jesus Christ.

"*Queen of heaven and earth! Mother of God! my sovereign Mistress!* I present myself before you as a poor mendicant before a mighty queen. *From the height of your throne,* deign to cast your eyes on a miserable sinner, and *lose not sight of him, till you render him truly holy.*

"O illustrious Virgin! *you are Queen of the universe,* and consequently mine; I desire then to consecrate myself more particularly to your service—*dispose of me according to your good pleasure, direct me, I abandon myself wholly to your conduct,* never more let me be guided by myself—*chastise me if I disobey you*—your correction will be sweet and agreeable: I am then no longer mine, *I am all yours;* save me, O powerful Queen, save me by your intercession with your Son."

But it is not only the glory of Christ's all-prevailing *Intercession* which is taken from Him, and given to Mary; the glory of His *Redemption* is also given to her. For, *first,* we are told that "*in the preparation of her heart*" she *immolated herself for us:* and, *secondly,* that *her consent* was necessary *in order to the immolation of Jesus,* and, indeed, *in order to His Incarnation.*

“*I am the Mother of beautiful love*, says the book of Wisdom, speaking in the person of Mary. Yes, since it is charity that has rendered her our Mother, according to a learned writer, she glories in being all love in our regard. Who can comprehend the ardour and liveliness of this sentiment in Mary? Inflamed with charity, *this holy Virgin burned with a desire to die for us with Jesus Christ*: whilst the Son offered himself for our redemption on the cross, THE MOTHER IMMOLATED HERSELF AT HIS FEET, ‘*in the preparation of her heart!*’” (pp. 44, 45.)

“If to evince the love of God the Father, for men, it is said, that he delivered up his own Son for them, *may we not use the same terms to express the love of Mary?* ‘Yes,’ says St. Bonaventure, ‘Mary has so loved us, that she has given us her only Son.’ ‘She gave him to us,’ says F. Nieremberg, ‘WHEN IN VIRTUE OF HER JURISDICTION OVER HIM AS MOTHER, SHE PERMITTED HIM TO DELIVER HIMSELF UP TO THE JEWS.’ She gave him for us, when she silently listened to his accusers without saying a word in his defence; though there was every reason to believe that the advocacy of a mother so wise and prudent would have made a strong impression, at least on Pilate, who was already conscious of the innocence of Jesus: in fine, she has given us this well-beloved Son, a thousand times during the three hours she spent at the foot of the cross. SS. Anselm and Antonius even *assert*, ‘that to accomplish the will of the eternal Father, *she would, despite of natural ten-*

derness, have immolated him with her own hands. For, if Abraham was so obedient, how much more so was Mary? But to return to our subject: what should be our gratitude to her for such a testimonial of love? God could and did recompense Abraham's generosity, but *what can men render Mary FOR IMMOLATING JESUS?* 'This love of Mary,' says St. Bonaventure, 'obliges us to show her an extreme love, being convinced that she loved us more than any other creature, as SHE SACRIFICED FOR US A SON WHO WAS INFINITELY DEARER TO HER THAN HERSELF.'" (pp. 46, 47.)

"God commanded Moses to make the propitiatory of most pure gold, because it was from thence he wished to speak to him. A learned writer says, that *Mary is the propitiatory of the Christian people; whence our Lord gives them answers of pardon and forgiveness, and dispenses to them his gifts and graces.*" (See Rom. iii. 25.)

"Why, asks St. Irenæus, was not the mystery of the Incarnation accomplished WITHOUT THE CONSENT OF THE VIRGIN? It is, he replies, *because God wishes she may be THE PRINCIPAL OF ALL GOOD, IN THE LAW OF GRACE.*" (p. 88.)

"St. Peter Damian goes still farther, asking himself this question: 'Why has God, before he became incarnate in Mary's womb, APPLIED FOR HER CONSENT? For two reasons (he replies): first, to oblige us to be very grateful to her; and secondly, *to teach us THAT OUR SALVATION DEPENDS ON THE WILL OF THIS BLESSED VIRGIN.*'" (p. 123.)

“A man and a woman having proved our destruction, *it was befitting that another man and another woman should unite to save us.* No doubt Jesus, the Man-God, alone sufficed to effect our redemption; but it was more convenient that both sexes having concurred to our ruin, both should conspire to save us. Albertus Magnus styles Mary the ‘Coadjutrix of our redemption.’ And the holy Virgin herself, told St. Bridget, ‘That as Adam and Eve had sold the world for an apple, thus she and her Son had redeemed it with one heart.’ God has been able to create the world, *but he has not been pleased to redeem it without the co-operation of Mary.*”

“‘The blessed Virgin (says Father Suarez,) has concurred in three ways to our redemption. First, *in meriting by congruity, as theologians say, that the Word should become incarnate in her womb.* Secondly, by the continual prayers she offered to God for us, while on earth. Thirdly, BY HER CONSENT THAT JESUS MIGHT SACRIFICE HIMSELF FOR OUR REDEMPTION: and hence it is, that the Lord, ever equitable in his decrees, has ordained *that she should become for all the mediatrix of salvation.*’” (pp. 127, 128.)

I have said that the Romanists maintain that Mary is OUR LIFE, a title which belongs to Jesus Christ. (See John i. 4; v. 21, 26; xi. 25; xiv. 6; Col. iii. 4; 1 John i. 2; v. 11. 20). To prove this I need only quote, without much comment, the following section:—

"CHAPTER II.

" *Vita Dulcedo.*

"Our Life! Our Sweetness!

"SECTION I.—*Mary is our life, since she obtains us the pardon of our sins.*

"To understand well, why the Church styles Mary *our life*, we should know that grace is the life of the soul, as the soul is the life of the body, and that the blessed Virgin, in obtaining sinners the grace of conversion, restores them to this life. The Church puts in her mouth these words of the Proverbs: *Those who find me shall find grace, and he who finds me shall find life and salvation.* And commenting on this last passage, St. Bonaventure exclaims, 'Hearken, all ye who desire the kingdom of God, *honour the holy Virgin and you shall find life and salvation.*'

"St. Bernardine of Sienna asserts, that if God has not destroyed man after his sin, IT WAS IN CONSIDERATION OF THE BLESSED VIRGIN, AND OUT OF THE SINGULAR LOVE HE BORE HER. He even doubts not, that *all the mercies granted to sinners in the Old Law have been given in consideration of Mary.*"

Not then, *in consideration of Christ*, and what He was ordained to do and suffer! Is not this substituting the merits of Mary for the merits of Christ?

"With good reason, then, does St. Bernard exhort us to seek grace through her, since she has found the grace which we have lost. *Ne timeas invenisti gratiam, Fear not, for you have*

found grace, said the Angel to her. But how can we say that Mary has found grace, she who in her conception was full of grace, and continued in it as long as she abode on earth? One is only said to find that which he possessed not before. 'It is for sinners,' says Cardinal Hugo, 'that Mary has found grace, which they had irretrievably lost. Hence, let them come,' he continues, 'and say to her with confidence, "render us what belongs to us."' The blessed Virgin herself, in this verse of the Canticles, says, that she has been established by God for our defence: 'I am like a wall and my bosom is a strong tower,' and hence *it has been given me to appease the Lord*. Commenting on this, St. Bernard takes occasion to encourage the sinner: 'Go,' does he say to him, 'go to find the Mother of mercy; discover to her the wounds of thy soul, and *Mary showing to her Son the breasts, whence he drew life and nourishment, will mollify his anger and appease his wrath.*" This is what our holy mother the Church alludes to, when she asks the Lord to bestow us the powerful assistance of Mary that we may be delivered from our iniquities." (pp. 63, 64.)

As if He who died for us needed any one to mollify His anger, and appease His wrath!

"She is justly compared to the Aurora, 'Because,' says Pope Innocent, 'as this star is the termination of the night and the commencement of the day, thus Mary's appearance announced to the world the end of the night of sin and the

dawning of the day of grace.' And this effect, which the birth of Mary produced, is every day produced anew in the souls of the faithful. *Scarcely does any one begin to honour her, than he is already rescued from the obscurity of sin and conducted to the bright path of salvation.—* 'Hence,' cries out St. Germanus, 'O Mother of God! he who pronounces your name with devotion has life already, or is on the point of receiving it.'

" 'All nations shall call me blessed,' says this august Spouse of the Most High, in her sublime Canticle. 'Yes, my Sovereign,' says St. Bernard, 'all generations shall call you blessed, because it is by you your servants obtain the life of grace and the gift of glory; through you it is that sinners obtain pardon and the just perseverance.'"

What then remains for us to obtain through Jesus Christ? The Scripture says, "The LORD will give grace and glory" (Ps. lxxxiv. 11), without any mention of Mary.

" 'Be not discouraged, sinners,' says the pious Bernardine of Bastia; 'though your sins were beyond number, recur to this more than magnificent Queen; her hands are full of mercy; she is more anxious to bestow her favours than you are to receive them.'

"St. Andrew of Crete styles Mary, 'the guarantee of pardon and the pledge of reconciliation,' *fidejussio divinarum reconciliationum quæ datuo pignore fit*: and this because sinners have in her an assurance of forgiveness. The Lord himself has given them a pledge thereof, in

rendering her intercession all powerful. An angel told St. Bridget that *the prophets of the ancient law leaped for joy when they foresaw that* IN CONSIDERATION OF MARY'S PURITY AND HUMILITY, *God would be appeased and turn away his wrath from those who had most irritated him. She is that privileged ark where all who shelter themselves are saved from eternal shipwreck ;* and as the Ark of Noah, not only preserved man, but even irrational creatures, thus Mary, the Ark of the New Covenant, *indiscriminately saves the just, that is to say, rational beings, and sinners, figured by creatures void of intelligence.*

“ Our Lady one day appeared to St. Gertrude covered with a mantle, under which, as if in a place of refuge, were a troop of ferocious beasts, as lions, tigers, bears, and leopards. She was so far from driving them away, that on the contrary she patted them with her hand and received them with great pity and commiseration. By this vision the saint understood, that the *greatest sinners when they recur to Mary, are saved from eternal destruction. Let us then enter this Ark ; let us conceal ourselves under the mantle of Mary ; we there shall find life and salvation.*” (pp. 64—66.)

Surely such utterly unscriptural statements as these do not require any refutation. It is enough just to call the attention of any one who is acquainted with the Scriptures to them.

“ SECTION II.—*Mary is again our life, because she obtains us perseverance.*

“ Final perseverance is so great a gift, that

we cannot, as the Council of Trent teaches, merit it by any exertion of ours. 'However,' says St. Augustine, 'it is given to those who ask.' 'And provided,' teaches Father Suarez, 'that we persevere in demanding it, we are sure of being heard.' Now, if, (as I hold for certain, according to the common opinion of divines), if, I say, *every grace we receive passes through the hands of Mary, it is certain that this of final perseverance is also her gift.* She herself promises this grace to all her faithful servants: *'They who work with me shall not sin, they who make me known will have life everlasting.'** To preserve the life of grace, we stand in need of spiritual strength, which will enable us to withstand all the attacks of our enemies: *and this strength is only obtained by Mary: 'Mine is strength, by me kings reign.' 'Strength is my portion,' says Mary, 'God has imparted it to me, in order that I may bestow it on my servants. It is by me they govern their senses and rule over their passions, that they may render themselves worthy of reigning eternally in heaven.'*" (pp. 69, 70.)

The Scripture says, we "are kept by the power of God, through faith, unto salvation." (1 Pet. i. 5.) And what less than the power of God could keep us? Thus, then, Divine and Almighty power is ascribed to a creature.

"St. Germanus, then, *had reason to call Mary 'the respiration of Christians.'* For as the body

* Is not this quoting from *Bonaventura's Psalter of the Virgin Mary*, as if it were Canonical Scripture?

cannot exist without breathing, so the soul cannot live without recurring to the Mother of God." (71.)

Next observe how Mary is represented as OUR HOPE.

" CHAPTER III.

" *Spes nostra, Salve.*

" Hail, our hope.

" SECTION I.—*Mary is the hope of all the children of Adam.*

" Heretics * cannot bear to hear us style Mary our hope: they pretend that we cannot hope but in God alone, from this text of Scripture:— 'Cursed is the man who trusts in man.' Mary, say they, is a creature, and how can a creature be our hope? Thus heretics argue: *but in spite of their accusations*, the Church wishes, that priests and religious, in the name of all the faithful, should every day raise their voice, and invoke Mary, under that title so sweet: 'Hope of Christians.'

" St. Thomas, *the Angel of the schools*, teaches, that we can hope in a person after two different ways; either as a principal or intermediate cause. When one solicits a favour from a King, though it is expected from him, because the only dispenser, *it is hoped from his minister, as intercessor or mediator*: undoubtedly it is the King who bestows the favour, *but he does so at the prayer of his favourite*: and the suppliant has reason to say, that he hopes in the minister who

* That is to say, true Christians, who are zealous for the honour of their Saviour and their God.

presents his suit. Now the King of heaven, whose bounty is infinite, desiring nothing so ardently as to confer his favours on us, in order to increase our confidence in him, has given us his Mother for our Mother, *and in her hands resigned, (if we might say so,) his omnipotence in the sphere of grace, that we might place in her the hope of our salvation, and all the help necessary to attain it.* Those indeed are cursed by God, who hope in the creature, without reference to God, as certain sinners do, who think nothing of forfeiting the friendship of the Most High, for that of man; but those are blessed, truly blessed, who hope in Mary as being the Mother of God; he himself being pleased in seeing this blessed woman honoured, *from whom alone he has received more glory, than from all men and angels together.*

“*Mary is our hope, since, as Cardinal Bellarmine says, we may hope to obtain by her intercession what we could not flatter ourselves to obtain by our own prayers; and to recur to the holy Virgin in this hope, says St. Anselm, is not to distrust the Divine mercy, but to fear our own unworthiness.*” (pp. 86, 87.)

Here is an example of that *voluntary humility*, against which Paul warns us: and which indeed is nothing but sinful unbelief.

“*With reason then does the Church style Mary, ‘Mother of holy hope:’ it suits her admirably well, since it is not the vain hope of perishable passing goods she creates in us, but*

the blessed hope of eternal treasures. I salute you, *hope of my soul*, says St. Ephrem to this blessed Mother; *I salute you, the protectress of sinners, the rampart of Christians, and the salvation of the world.* The same saint, considering that by an admirable disposition of his providence, *God has willed that all who are saved, may be saved by means of Mary*, says to her: ‘Queen of heaven, never cease to protect us, since next to God, you are our only hope.’” (p. 88.)

“‘O Mary!’ exclaims the devout Blosius, ‘who could avoid loving you? You who are *our light in the obscurity of doubt—our consolation in grief, and our hope in danger.* Hail, *hope of those who have no resource!* Hail, you to whom the Son of God has given such influence, that whatever you wish is executed instantly.’

“St. Germanus also recognises Mary *as the source of all good, the deliverance from all evil,* ‘O my Sovereign,’ says he to her, ‘*you are my guide in the pilgrimage of this world, the strength of my weakness, the riches of my misery, the balm of my wounds, the soother of my pains, the deliverance from my bonds, hear the humble prayers of your servant, be moved by my tears, O my patroness! my refuge, my life, my hope, my salvation, my support.*’

“St. Antonius applies to the holy Virgin, these words of Solomon: ‘All good things came to me with her.’ All good comes to us with Mary, he who has found her, has found all graces, all virtues? since there is no good which he does not obtain through her intercession.

She herself warns us, that SHE HAS AT HER DISPOSAL ALL THE TREASURES OF THE DIVINITY: 'With me are glory and riches that I may enrich them that love me.' Hence St. Bonaventure wishes us ever to keep our eyes on the hands of Mary, to receive from them all that is necessary for our true welfare. O how many proud have found humility by their devotion to Mary! how many choleric have found sweetness! how many blind have found light! how many desperate have obtained salvation! The pious Lanspergins, represents to us Jesus Christ thus addressing all men: 'Children of Adam, who abide among such powerful enemies, and are subject to such woes—honour my Mother and yours, I have given her to the world as an example, as an impregnable fortress, that you may learn from her all the virtues, and that she may be your asylum in all tribulations.'

“O my God, what amiable confidence does not St. Bonaventure manifest in Jesus our Redeemer, and *Mary our advocate*. 'Although our Lord had withdrawn himself from me,' he says, 'knowing that he is found by him who seeks, I would continue to search after him, and when I found him I would not suffer him to depart, until he gave me his benediction. I shall enter into the precious caverns of his wounds, and there conceal myself from his fury; but *if my Saviour drive me off because of my sins, I shall go and cast myself at the feet of his Mother*; thence I shall not rise until she has obtained my pardon; for she does not know what it is to be insensible to the voice of misery,

and *her pity will soften the anger of her Son. Regard us, then, O Mary most merciful, for we your servants PLACE ALL OUR HOPE IN YOU.*" (pp. 88—90.)

"*If my Saviour drive me off because of my sins*"—when we know that "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;—OF WHOM I AM CHIEF," adds the Apostle (1 Tim. i. 15); and He is called JESUS, because "*He shall save His people from their sins.*" What is this but saying, If the Physician drive me off because I am dangerously sick, and especially need his help? What utter ignorance of Jesus Christ and His Gospel—what utter unbelief is manifested in this expression!

But "If my Saviour drive me off, I shall go and cast myself at the feet of his Mother." A hopeful refuge, truly. If I am driven off by Him whose Mercy is infinite, in all the fulness which belongs to Deity, I will go to a poor finite creature, whose mercy in comparison of His, is like a drop of water in the great deep. If there is not water enough in the ocean, I will go to a drop of dew!

“ PRAYER.

"O Mother of holy love! *as your Divine Son has established you next to him, Our advocate with the Father, and given such efficacy to your prayers, that nothing is refused to them, I recur to you, hope of the miserable—my confidence in*

you is so great, that if my salvation was in my hands, I would place it in yours; for I would depend more on your protection and your mercy, than in all my works. *He who is protected by you, cannot be lost—heaven and earth confess it.* Hence, though all creatures forget me, though the whole world abandon me, provided you forsake me not, I should think myself secure. *I hope, I trust, I confide in you, holy Virgin, thus I desire to live, thus I wish to die,* saying in heart and mouth, *Unica spes mea Jesus : et post Jesum Virgo Maria.* Jesus is my only hope, and after him, you, O Virgin Mary." (pp. 91, 92.)

Now let us observe what use the Romanists make of a false translation, which is found in the Vulgate, and how (arguing from that mistranslation) they give to Mary the glory of Him who "was manifested that He might destroy the works of the devil." (1 John iii. 8.)

In the fourth chapter, we read—

"SECTION II.—*The power of Mary to defend those who invoke her in temptations.*

"Mary, Queen of heaven, is also Queen of hell. The devils themselves bend under the yoke of her sovereignty; for *from the beginning, the Lord said she should crush the serpent's head.* 'I will place (said HE to him) a mortal enmity between thee and the woman.' Yes, this woman, who was so long promised, was no other than Mary the Mother of Jesus; *who by her purity and humility, brought Satan's pride to nought.*

St. Cyprian observes on this passage of Genesis, that God does not speak in the present tense, but in the future. He does not say to the serpent, I put enmity between thee and the woman, but ‘I *will* put enmity.’ This, says the saint, is to prove that it was not of Eve he spoke, who was then living, but of another woman of her race, and who was to procure even a greater good to mankind, than what had been lost by the first sin. Some doubt if these words of Genesis, ‘*Ipsa conterat caput tuum, she shall crush thy head,*’ relate to the holy Virgin or to Jesus Christ; for the Septuagint translates it *ipse, he*: but our Vulgate, *which is the only translation approved of by the Council of Trent,* has it *ipsa, she*: and it is thus Saints Ambrose, Jerome, Augustin and Chrysostom, understood it. But in whatever manner we explain this text, whether that the Son may have vanquished by the Mother, or the Mother by the Son, *it is certain that Mary has overcome the proud Spirit,* and like slaves captured in war, he ever since groans under the yoke of heaven. If Eve entailed on us darkness and death, *Mary brought us life and light*: the one suffered herself to be conquered by the devil, *the other vanquished him, and bound him up in such a manner, that he can no more hurt her servants.*

“It is said of the strong woman in the Proverbs, ‘The heart of her husband trusteth in her, and he will not want spoils.’ Richard of St. Laurence, beautifully explains this passage, in reference to the holy Virgin: ‘The heart of

the man of God, (says he,) who trusts in Mary, he shall not want spoils, for *she has snatched from hell its prey*, TO ENRICH WITH SPOILS OUR LORD JESUS CHRIST.”

What is this but downright blasphemy?

“The palm is the symbol of victory, and it is said of our blessed Queen, that before all the princes of the people, she governs as a beautiful Palm Tree, because of the victory those gain, who place themselves under her protection. ‘My children, (says she,) when the enemy attacks you, look on me; take courage, for in acting thus, you are sure of victory.’

“Recourse to Mary is an assured means to overcome temptations: for, says Bernardine of Sienna, ‘She is Mistress of the devils.’ She is against them as an army ranged for battle. This army is made up of her virtues, her power, her mercy, her goodness, her prayers; which, as an experienced commandress, she disposes for the confusion of her enemies, and the safety of her friends.

“‘I, like the vine, have brought forth fruits of sweet odour,’ says Mary in Ecclesiasticus. ‘As serpents (says St. Bernard) flee from the vine when in blossom, so the devils are obliged to quit those happy souls who diffuse the good odour of devotion to Mary.’ Mary is also likened to the cedar in Scripture: ‘I am exalted as a cedar in Libanus,’ not only because the wood of this tree being incorruptible, it is symbolic of Mary’s exemption from sin, but also, says Cardinal Hugo, ‘As the fragrance of the

cedar puts venemous reptiles to flight, so the sanctity of Mary is the terror of the devils.'

"In the Old Law, when the Jews went to battle, they carried with them the Ark of the Lord and raised it up in the sight of their enemies, in order that they might obtain victory. 'When the Ark was lifted up, Moses said, "Arise, O Lord, and let thy enemies be put to flight."' It was thus the walls of Jericho fell, and in the same manner the Philistines were defeated.* *Now the Ark in which the manna was preserved, was a figure of Mary, whose most pure womb was found worthy to enclose the Manna of heaven, Jesus Christ, true God and true Man.* It is through her that the Lord enables us, in the law of grace, to triumph over our spiritual enemies, and when this glorious Ark of the new covenant was assumed into heaven, the infernal powers saw their lances broken and their forces dispersed.

"Oh! how formidable Mary is to the devil! Like that enemy in Job, who profits of the midnight gloom to steal into a house, but who flies away with terror when the day appears. 'Thus the infernal foe (says St. Bonaventure) penetrates into the soul in the darkness of ignorance, but when the grace and mercy of Mary illumines the horizon, then he flees horror-stricken into the bottom of the dark and dreary

* Does this refer to 1 Sam. iv. 3—11, when, in spite of the Ark in which they vainly trusted, the Israelites were defeated, and the Ark itself taken? Is not this a happy illustration?

abyss.' 'Such is the empire which our Lord has given Mary over these infernal fiends, (says St. Bridget's Revelations,) that if they attack a person, and he implore her assistance, they fly away in fear and trembling, *the torments of hell being a thousand times less painful to them than the effects of her power.*'*

"'As the lily among thorns, so is my beloved among virgins,' says the spouse in the Canticles. On this passage, Cornelius a Lapide observes, that as the lily is an antidote against the sting of serpents, so the invocation of Mary is an excellent specific for all temptations, particularly those of the flesh, as several persons have happily experienced.

"There is no servant of Mary who cannot say with St. John Damascene, 'O Mother of God, my hope in you renders me invincible! Fortified by your protection, I shall pursue my enemies and gain a complete victory over them.' We read in Exodus, that our Lord conducted his people by a pillar of clouds during the day, and a column of fire during the night. *This marvellous pillar was a figure of Mary*, and the double office she fulfils in our regard: a beneficent cloud, she intercepts the too ardent rays of the Divine Sun of Justice—a terrible fire, she repels and keeps off the devils. 'As wax melts before the fire (says St. Bonaventure), the wicked spirits lose their energies in the presence of souls truly devout to Mary.' And again,

* Thus *St. Bridget's Revelations* are quoted as if they were part of the Word of God!

‘The numerous squadrons of an enemy in the field are less feared by man, than the powers of darkness apprehend the protection of Mary.’

“O glorious Virgin! it is not your protection alone, *your very name causes hell to tremble. This formidable name is a thunderbolt to the devils.* It is like the voice of thunder, which strike men with dismay and deprive them of feeling.” (pp. 108—113.)

Next I will give a few extracts from

“CHAPTER V.

“*Ad te suspiramus gementes et flentes in hac lachrymarum valle.*

“To thee we send up our sighs, mourning and weeping in this vale of tears.

“SECTION I.—*Necessity of Mary’s intercession in order to obtain salvation.*

“It is an article of holy faith, that the invocation of saints is not only a thing permitted, but that *it is holy and useful to salvation.* The Church has so declared against heretics, who pretend that the worship of those holy persons was injurious to that of Jesus Christ. But *if Jeremy, after his death, prayed for Jerusalem;** if the elders, in the Apocalypse, present to God the prayers of the saints; *if a St. Peter promised his disciples to remember them after his death;†* if a St. Stephen prayed for his persecutors, and a St. Paul for his companions in the apostleship, *why should we not invoke the saints for obtaining Divine grace and mercy.*” (pp. 115, 116.)

* Where are we informed that he did?

† Compare this assertion with 2 Pet. i. 15.

“We, indeed, must be void of faith, if we doubt the utility of Mary’s intercession in order to salvation, since her prayers are not only *useful, but necessary for this great end*. Not of an absolute necessity, it is true, but of a moral necessity, which has its source in the Divine will. That *God has constituted Mary the ordinary dispensatrix of his graces*, was the opinion of St. Bernard: *it is now the common opinion of all theologians and all doctors*. It is taught by Tega, Mendoza, Poire, Pacciuchelli, Segneril, Crasset, and a crowd of others. Even Father Noel Alexander, so reserved in his propositions, says, ‘that God wishes that all the favours men expect from him, they should be indebted for, to the intercession of Mary.’

“This is also the opinion of Father Contenson, explaining the words of Jesus on the cross, ‘Behold thy mother!’ he makes him say, ‘*No one shall be made participator in the merits of my blood, but by the intercession of my Mother. My wounds are fountains of grace, but Mary is the canal through which they flow*. John, my disciple, the measure of my love for you, will be proportioned to my love for her.’

“But this doctrine does not please a certain modern author.” (pp. 116, 117.)

“The Church, in her public service, teaches us to recur to Mary under the titles of Health of the Sick, Refuge of Sinners, Help of Christians. In her offices for the festivals of Mary, she applies to her these words of wisdom: ‘In me is all hope of life and virtue.’ Again, ‘He

who finds me shall find life and obtain salvation from the Lord: they who work in me shall have life everlasting.' Now what do all those texts go to prove, but that *the intercession of Mary is necessary for us?*

“Such is the opinion held by most theologians, and confirmed by many Fathers of the Church; and *it is neither respectful or just to say*, as this author has done, *that they have dealt in hyperbole or exaggeration. The saints, inspired by the spirit of truth, are extremely cautious of exaggeration*, which belongs to the father of liars. And here we shall take the liberty to say, that when an opinion honourable to the holy Virgin is discussed, if this opinion be neither repugnant to faith, nor to the decisions of the Church, and that it has some foundation, some support, to reject, to combat it, merely because the other sentiment may be also true, demonstrates very little love or respect for the Mother of God.

“We would not wish to imitate this conduct, neither would we desire our readers to do so. On the contrary, we would have them firmly believe all that can be said without error, of the glorious privileges of Mary; and in this we imitate the Abbot Rupert, who placed among the homages most pleasing to the Mother of God, that of believing in her grandeurs. Though there was no other authority than that of St. Augustin, it should calm all fear of exceeding in this point. Now this holy Doctor assures us, that *all we can say in praise of the holy Virgin is beneath what her eminent dignity deserves and*

requires. Does not the Church say in the Mass of the blessed Virgin, ‘You are happy, O holy Virgin, and most worthy of ALL PRAISE?’” (pp. 118—120.)

What then remains for God?

“But let us resume, and see *what the Saints write* in support of our proposition. We read in St. Bernard, ‘That God has filled Mary with all graces, that men may receive them by her, as by a canal. Before the birth of this blessed Virgin, (he adds,) mankind had not the abundant supply of graces which we have, *because God had not yet built the aqueduct destined to convey its waters.* As when Holopernus wished to destroy Bethulia, he commanded that the public fountains, which supplied it with water, should be diverted from their course. Thus *when the devil wishes to subdue a soul, he first endeavours to destroy its devotion to the Mother of God, that the channel of grace once destroyed, it may with more facility fall under his yoke.* Consider then, Christians, (continues the Saint,) how ardent, how tender should be your devotion to the Queen of Heaven, *since the Lord has placed her in (in her?) the plenitude of all good gifts.* As the moon, placed between the sun and the earth, renders the earth all it receives from the sun, thus Mary, the beautiful moon, in the order of grace, receives the influences of the Divine Sun of Justice, to communicate them to the inhabitants of our globe.’ She is the ‘happy gate of heaven,’ for as the letters of grace, after receiving the King’s signature, must necessarily pass through his palace gate, so *no grace, no pardon, emanates from the*

throne of the King of kings, without passing through the hands of Mary, according to St. Bernard.

“ ‘ Mary (says St. Bonaventure) is called *the Gate of Heaven, because no one enters this blessed abode without first passing through her.*’ ” (pp. 120, 121.)

But where does SCRIPTURE say anything of the kind?

“ St. Jerome confirms our argument: he says that ‘ the plenitude of grace is found in Jesus Christ, as in the head, *whence it flows to Mary, who communicates it to all his members.*’ St. Bernardine, of Sienna, explains this idea more clearly when he says, ‘ That as Christians are the mystical body of the Man-God, Jesus Christ, *all the graces of the spiritual life which flows from the head are transmitted by Mary.*’ ” (p. 121.)

Thus this Romanist quotes Saint upon Saint; but how contrary it is to what God teaches in His faithful Word is never considered.

“ What do the Fathers, the Doctors of the Church teach us, by texts so strong and so precise? Do they intend to prove, that all graces come to us through Mary, in this sense only, that she has given us the Author of grace, as our adversary would fain persuade us? *Far from it:* they, on the contrary, give clearly to understand, that *every grace given to man in virtue of the merits of Jesus Christ, is conveyed to him by the hands of Mary.*—This is the conclusion of the venerable Father Suarez, S.J. He writes: ‘ *It is now the general sentiment of the Church, that the intercession of the Mother of God is not*

only useful, but *even necessary to salvation*. 'For the Lord (says St. Bernard) wishes to grant us nothing without the agency of Mary.' Before him, St. Ildephonsus said to the holy Virgin, 'O glorious Lady! the Lord has confided to you all the gifts he wishes to dispense to his creatures: *all the treasures of grace are committed to your care.*'" (pp. 122, 123.)

"St. Bonaventure, on these words of Isaiah, 'A rod shall come forth of the root of Jesse, and a flower shall bud out of its root,' makes an ingenious reflection. 'Whoever (says he) desires the grace of the Holy Ghost, let him seek the flower on the stem, that is to say, *let him go to Jesus by Mary*; for the stem shall give us the flower, and by this flower we shall find God. If thou wishest to possess this flower, try to make the stem incline towards thee.' The great St. Francis of Assisium, in his sermon on the Epiphany, remarks on these words of the Gospel for that feast: 'They found the child with Mary his Mother,' that '*Jesus is never found but with Mary and by Mary*,' and he concludes, 'that in vain is the Divine Infant sought, if we seek him not with his Mother.'" (p. 123.)

Is the Lord Jesus, then, still an infant?

When on earth, in the discharge of His Ministry, his mother was sometimes not only not with Him, but unable to come to Him. And when told that she was without, waiting to see Him, He said, "Who is my mother?" And pointing to His disciples, He said, "Behold my

mother and my brethren." (Matt. xii. 46—50.) Thus clearly pointing out, that His true disciples were more dear to Him, as such, than even His Mother—considered merely as His Mother.

“PRAYER.

“Rejoice, O my soul, for the prospect Mary’s intercession affords thee of being saved. O powerful Queen! from how many perils have you not delivered me! How many lights and graces have you not obtained me! How have I deserved that you should labour so ardently for my salvation! Ah! it is your clemency alone that has interested you in my favour, and *if in return for your gifts, I gave my blood and life, it would be nothing.* As I can only offer you the weak tribute of my praise and love, *deign, O most amiable Virgin, graciously to accept it.*—Amen.” (p. 127.)

Is this only praying to Mary to “pray for us?” Or is this worshipping God through her? Does not this *praise and love* evidently terminate upon the Virgin herself?

“CHAPTER VI.

“*Eja ergo advocato nostra.*

“Turn then, most gracious Advocate.

“SECTION I. *Mary is a powerful Advocate.*

“Maternal authority is naturally so strong, that a son, if he be a monarch, and possess most absolute sway over every individual in his dominions, cannot treat his mother as a subject. It is true that Jesus Christ, in virtue of the hypo-

static union of the Divine and human nature, possesses, even as man, supreme authority over all creatures, and even over Mary herself; yet it is not less true, that during his mortal life he wished to be subject to her, St. Ambrose says, ‘That Jesus having chosen Mary for his Mother, *was obliged to be subject to her.*’ ‘We can say of the Saints,’ says Richard of St. Laurence, ‘that God is with them; but to Mary it has been given, not only to conform herself to the will of God, *but that God himself has been conformed to hers*; and while we say of virgins that they follow the Lamb, we can say of Mary on earth, that the Lamb followed her.’

“Although the holy Virgin *no longer commands her Son,** yet her prayers being the prayers of a Mother, never meet a refusal. Hence St. Peter Damian says, ‘All power, O Mary, has been given you in heaven and on earth; nothing is impossible to you, for you can give hope to the desponding. When Mary,’ he continues, ‘presents herself before Jesus, the altar of reconciliation, to mediate for us, *she rather seems to dictate than to supplicate, and has more the air of a Queen than of a subject.*”

“*Imperio Virginis omnia famulanter, etiam Deus:* That ALL IS SUBJECT TO MARY’S EMPIRE, EVEN GOD HIMSELF, St. Bernardine of

* How does this agree with the commencement of the very next paragraph? When it is asserted that God Himself is subject to Mary’s empire (*i. e.* command—for *imperio* may be translated either way)—is it not plainly implied that Mary does *command* even God Himself?

Sienna does not fear to advance; the Saint wishes to insinuate thereby, that *God hears Mary's prayers as if they were commands.* 'The Lord, O Mary,' says St. Anselm, 'has so exalted you, that his favour has rendered you omnipotent.' 'Yes,' says Richard of St. Laurence, '*Mary is omnipotent; for according to all laws, the Queen enjoys the same privileges as the King, and that power may be equal between the Son and the Mother.*'" (pp. 136—138.)

Under what form of government is it, that the Queen enjoys the same privileges as the King, so as to have *equal power*? When there is a reigning King, what is the Queen but a subject? what power or authority has she in the government of the nation?—None whatsoever.

"*Jesus has rendered Mary omnipotent, the one is omnipotent by nature, the other is omnipotent by grace; that is to say, as it was revealed to St. Bridget, Jesus has obliged himself to grant all the desires and requests of his blessed Mother, not willing to refuse her anything in heaven, since she has refused him nothing on earth.*" (p. 138.)

Some of these blasphemies are so gross that the Romanists themselves feel obliged to say something to qualify them: as when it is said that Mary is omnipotent. For it is evident that omnipotence is an attribute of Deity. Therefore to say that Mary is omnipotent, is to say that she is God. But why use such terms?

“With great reason, then, O blessed Mother, do Saints Bernard and Anselm say, that it suffices for the accomplishment of any work, that you desire it. Hence it is that *you can raise the greatest sinner at pleasure to the most eminent sanctity*, and that Albertus Magnus makes you say: ‘It suffices to entreat me to desire a thing, for *whatsoever I wish is necessarily accomplished.*’

“Considering this immense power of Mary, St. Peter Damian thus addresses her: ‘O holy Virgin, do not fail to plead our cause; be governed by your heart, exert for us your great influence, *you who are as rich in mercy as in power.*’” (pp. 138, 139.)

If, therefore, omnipotent in power, then also *infinite* in mercy! *Two divine attributes ascribed to Mary!*

“While Mary abode on earth, after zeal for the Divine glory, nothing was nearer to her heart, nothing so occupied her mind as to succour the unfortunate. That she even then enjoyed the privilege of obtaining what she wished, we have a proof in the change of the water into wine, at the marriage of Cana. Why does Jesus perform this miracle, since in the Divine Councils, which are immutable, his ‘hour was not yet come?’ It is because the decree which fixed this epoch was subject to another decree, *by which from all eternity, this Lord obliged himself to grant the requests of his Mother, and Mary knew well the extent of her privilege.* Hence,

although Jesus appeared by these words, ‘ My hour is not yet come,’ to reject her suit, she doubted not for an instant, the grant thereof. By saying, ‘ My hour is not yet come,’ observes St. Thomas Aquinas, ‘ Jesus wished only to insinuate, that if any one else besides his Mother asked him, he would have deferred the miracle.’ ” (p. 139.)

Any one who reads John ii. 1—11 may plainly see that Jesus would impress upon our minds, that this miracle was not performed at the request of Mary, whose interference he gently but decidedly, reproves—saying, “ Woman, *what have I to do with thee ?* ”—as the Romanists themselves translate the same words everywhere else.

“ It is indeed a certain truth, that no creature can obtain for poor sinners, so many and such abundant graces, *as our most clement advocate ; for she is less regarded, by the Lord as his servant, than honoured by him as his Mother.* The Spouse in the Canticles says to his beloved: ‘ You who dwell in the gardens, our friends are attentive to your voice: let me hear it.’ These friends are the saints, who, when they wish to obtain some favour for their suppliants, turn their eyes on the Queen, knowing that she needs only let her voice be heard, and all their desires are granted.

“ We read in the history of Rome, that when Coriolanus besieged the capitol, neither the prayers of the citizens, nor the requests of his

friends could soften him; but the moment his mother, Veturia, raised her voice, he laid down his arms, and sacrificed his resentment. If a pagan shewed such respect for his mother, what will not Jesus, the Man-God, evince for his Virgin Mother? Father Justin assures us, that *one sigh from Mary can do more for us with God than all the prayers of the saints united together. The devil himself acknowledged the same to St. Dominick, by the mouth of a possessed person.*" (pp. 139, 140.)

The devil is *the father of lies*. And this, with many other doctrines of the Church of Rome, rests entirely on *his* evidence: for there is not one word of it in the Scriptures.

"St. Germanus says to Mary, '*You, O holy Virgin, HAVE OVER GOD THE AUTHORITY OF A MOTHER, and hence you obtain pardon for the most obdurate sinners.*' St. Bridget heard the saints* say to Mary, '*Queen of Heaven! elect of the Lord! what is impossible to you?*' To this corresponds a celebrated adage of a certain father: '*You, O holy Virgin, can effect by your prayers all that God can operate by his power.*'

"'What!' says St. Augustin, 'is not the dignity of Jesus connected with the honour of his Mother? Does he not assure us in the Gospel, that he is come to fulfil the law, and not to destroy it?' St. George, Archbishop of

* These were certainly *Romish* saints. The *saints of God* never would utter such impieties.

Nicomedia, goes still farther; he says, ‘that *Jesus Christ has imposed a law upon himself, to grant the requests of his Mother, to satisfy his obligations to her for giving him existence as a man.*’ Rejoice then, O Mary, since he who is liberal beyond measure towards us, to whom he owes nothing, *considers himself indebted to you.*”

How can the Creator be indebted to the creature?

“It is a reflection of St. Augustin, that as *Mary merited to give human flesh to the Son of God, and thereby prepare the price of our redemption*, she is consequently more enabled to obtain our salvation, than all the redeemed together. ‘You then can entirely save us, O Mary,’ says St. John Damascene to her, ‘for *your authority of Mother gives an irresistible force to your prayers.*’ Oh! admirable goodness of our God, who, to effect our future happiness, has given us an advocate that gains every cause in which she pleads. Oh! ineffable mercy, who, lest we might be deterred from approaching, by reason of the formidable sentence he is to pronounce, has ordained that his Mother the Mistress of grace should intercede for us.” (pp. 140, 141.)

“ PRAYER.

“O Mother of God! permit me to say to you with St. Bernard, ‘Speak, O my Mistress, for your Son hears you.’ In taking flesh in your chaste womb, *a God has been pleased to become your debtor, in order to place afterwards at your disposal all the treasures of his unbounded mercy.*

All men, without exception, experience your clemency. If you heap benefits on those who outrage and dishonour you, what have not those who glory in being your servants reason to expect? We, holy Virgin, *hope for grace and salvation from you*, and since you need but say the word, ah! do so; *you shall be heard, and we shall be saved.* Amen." (p. 143.)

In connexion with (or rather in opposition to) this notion of Mary having *a mother's authority over Jesus*, it is a striking fact, that if we examine the Gospels, we search in vain for a single instance in which Jesus calls her *His mother*. Even in John xix. 26, when commending her to the care of John, he only calls her *woman*.

The following expressions are also worthy of attention :—

"The blessed Raymond Jourdan, who through humility called himself the Idiot, said of Mary, 'She loves those who love her; she goes so far as even to serve those who serve her, using all her power if they be sinners, to obtain their pardon of her Son.' *As the Son mediates with the Father, so Mary ceases not to treat with both the great affair of our salvation.*" (p. 144.)

"With what efficacy, with what tender charity, does not Mary plead our cause! From the consideration thereof, St. Augustin says to her: 'Men have but one sole advocate in heaven, and it is you, holy Virgin.' Indeed, although the saints try to procure our salvation, the charity

of Mary surpasses theirs by so many degrees, that *we may truly style her our only Advocate*. According to the beautiful expression of St. Germanus: *Non est satietas defensionis ejus*.—She is never tired in defending us.” (p. 145.)

What then becomes of Christ, if Mary is our *only Advocate*?

“A person plunged in all kinds of disorders, had once a vision in which he seemed to stand before the tribunal of Jesus Christ. The devil was his accuser, and Mary his advocate. The enemy presented against him the catalogue of his sins, which being placed in the scale of Divine justice, weighed much heavier than his good works. But what did his powerful Protectress? Extending her hand, she inclined the light side of the balance in favour of the criminal, giving him thus to understand, that if he changed his life, she would obtain his pardon. He did repent in consequence, and persevered to the end of his life.” (pp. 145, 146.)

This notion of *our sins* being weighed against *our good works* is just the *Mohammedan* notion of the Day of Judgement. In the *Scriptural* account of That Day, we find no mention of any *good works* of the wicked, nor of any *evil deeds* of the righteous: for all the sins of the righteous are for ever blotted out by the blood of Christ; and the wicked have never so much as done one good deed, or thought one good thought. See

John v. 29, with Matt. xxv. 31—46; and 1 John i. 6, Heb. x. 17, with Gen. vi. 5.

“Poor sinners! how lamentable would be your lot if you had not this powerful advocate, this advocate so wise, so prudent, and so tender; that her Son cannot condemn those whom she defends. St. Bonaventure calls her the prudent Abigail; for as this woman, by her prudence, saved her husband Nabal from David’s indignation, thus *Mary knows so well how to appease the Divine justice*, that God himself blesses her, and in some manner seems to thank her, for hindering him from punishing sinners, and consigning them to their unhappy fate. It is because the eternal Father wishes even to exhaust his mercies in our favour, that after having given us Jesus for Mediator with him, he has given us Mary for advocate next to Jesus. ‘Undoubtedly,’ says St. Bernard, ‘Jesus Christ is the only Mediator between God and man, but *because men fear that Divine Person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary his Mother.*’ It would be injuring this most gracious Lady, to fear to come to her throne.” (p. 146.)

“*A mediator with the Mediator!*” Can anything be more monstrous and absurd than this? A Mediator unto whom we need a mediator, is no Mediator at all. He is not “a daysman betwixt us, that might lay his hands upon us both.” (Job ix. 33.) He would not be in a posi-

tion to mediate a peace between the parties who were at enmity, if we needed another to make our peace with him.

Moreover, if there is a mediator between us and Christ, then there must be two mediators between us and God, whereas, the Scripture saith, "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all." (1 Tim. ii. 5, 6.) Why is it that he is perfect Man as well as perfect God, but that He should be perfectly qualified by sympathy with us, and by oneness of nature with us, to fulfil the office of Mediator between God and us? To set up another mediator between Christ and us, is a virtual denial of His true and sympathizing humanity: it is to deny "that Jesus Christ is come in the flesh." And this is the spirit of Antichrist. (1 John iv. 3.)

"We shall conclude this section with the eloquent apostrophe which William of Paris puts into the mouth of the sinner, who has recourse to Mary. 'I come to you, glorious Mother of God, whom the Church styles *Mother of mercy*; you, O Mary! never met a refusal, and your intercession you have not refused to any. Is it in vain that the Church proclaims you the advocate of the miserable? God forbid, O MEDIATRIX OF MEN! and their only hope after Jesus, that my sins may be an obstacle to your mercies, for all that you possess of grace and glory, even

your Divine maternity itself, if I may say so, you owe to sinners. Far then be from me the thought that you can refuse your clemency to those who implore it. Come then to my aid, O **MEDIATRIX OF PEACE BETWEEN GOD AND HIS PEOPLE**, *in the name of that clemency, which is peculiar to you, and which INFINITELY surpasses my sins and iniquities!*” (p. 147.)

What does the reader think of this? What but the mercy of God Himself can *infinitely* surpass the sins and iniquities of a child of fallen Adam?

“‘Mary,’ says St. Chrysostom, ‘has been elected from all eternity as Mother of God, *that she may save by her mercy those to whom her Son, in justice, cannot grant pardon.*’ ‘Yes,’ says St. Anselm, ‘Mary has been raised to her eminent dignity rather for sinners than for the just, and since she is indebted to the guilty for her glorious maternity, how can I despair of pardon, however enormous my crimes may be!’

“The Church, in the prayers for the vigil of the Assumption, teaches that this glorious Queen has been assumed into heaven, to intercede confidently for us, *fiducialiter*. Hence she is styled by St. Justin, **THE ARBITER OF OUR LOT**; ‘As an arbiter decides,’ says he, ‘between two parties, thus *Jesus permits his Mother to decide between him and us.*’” (p. 153.)

So that there are sinners, whom Christ, who came into the world to save sinners, even the chief (1 Tim. i. 15), **IN JUSTICE** cannot pardon! What gross ignorance of the nature and design of the Gospel is this!

In order to persuade us to worship this chosen idol of their Church, the security of “her servants,” and the danger of those who neglect her, is painted in the strongest colours.

“ CHAPTER VIII.

“ *Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.*

“ And after this our exile, shew unto us the blessed fruit of thy womb, Jesus.

“ SECTION I.—*Mary preserves her servants from hell.*

“ *It is impossible that a true servant of Mary should be damned.* This assertion may seem hazardous, but before it is condemned, let us see how it is supported. By true servants of Mary, we do not mean certain devotees, who seem to take advantage of some pious practices in honour of the Mother of God, to sin with more freedom—these are presumptuous persons, who occasion some to condemn us, for boasting of the clemency of Mary, as if thereby we encouraged vice, which deserves chastisement instead of mercy. It is not then of such we speak; but rather of those who, to the homage they render the Mother of God, join a sincere desire of being converted; and we again affirm, that they cannot be lost. Father Crasset, Vega, Mendoza, and many other theologians, are of the same opinion. But to prove that they have not lightly advanced it, let us see how far they are supported by the Doctors of the Church.

“ ‘Blessed Virgin,’ says St. Anselm, ‘*as it is impossible, that he who neglects and despises*

you, can be saved, so it is impossible, that he who has recourse to you sincerely can be lost.' St. Antonius says, 'As those from whom Mary turns her merciful eyes, cannot be saved, it necessarily follows, that those on whom she looks with benignity, will share in eternal glory.'

"And here let us ask, if the words, 'It is impossible that he who is devout to Mary,' *should not make those tremble, who despise or neglect her?* Let all such, hear the anathema pronounced against them by Albertus Magnus: 'The people who will not serve you shall perish. *Gens quæ non servierit tibi, peribit.*' And St. Bonaventure, 'He who neglects Mary, shall die in his sins—he who does not invoke her, shall have no share in the kingdom of God;' and again, 'There is no hope of salvation for those from whom Mary turns her face.' Before him, St. Ignatius, martyr, had pronounced, that *a sinner can be saved only by having recourse to the blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite Justice.* Some pretend that this text is not taken from St. Ignatius, but we know, that St. Chrysostom attributes it to him; and is it not in the same sense *the Church applies to Mary these words of the Proverbs, 'All who hate me, love death?'*" (pp. 162—164.)

The passages in the Scriptures, in which the Church is spoken of as *the Bride* of Christ (and therefore *the Queen*) are continually perverted by Romanist interpreters, and applied to the Virgin Mary. And *here* we may observe, that the passages in Proverbs (and still more in the

Apocryphal Books entitled *the Wisdom of Solomon* and *Ecclesiasticus*, of which they make much use) which speak of Christ as the Eternal Wisdom of the Father, are also applied to her. The Hebrew word חֵכְמָה (khochmah), like σοφία in Greek and *Sapientia* in Latin, happens to be feminine; and this circumstance is eagerly laid hold of, to facilitate the application of such passages to the Virgin Mary. But any one who carefully and prayerfully considers the whole passage, Prov. viii. 12—36, and compares it with John i. 1—14, will readily perceive to whom those passages must apply. To apply them to Mary shews gross ignorance of the Scriptures, and is (indeed) no better than awful blasphemy.

“ On the contrary, Mary assures us, that ‘He who hears her shall not be confounded.’ St. Bonaventure says, ‘Great Queen! he who perseveres in your service is far from damnation.’ ‘No,’ adds St. Hilary, ‘he will not be lost, although he might have hitherto grievously offended his God.’

“ Behold the reason, *when the devil has deprived the soul of the grace of God, he uses every effort to destroy in it all devotion to the holy Virgin.* Sarah said to Abraham: ‘Send away this slave, (Agar,) with her son,’ for she feared that if the former was retained, she might succeed in recalling the latter. Thus the devil, not content with depriving the soul of Jesus, wishes also

to send away Mary. *Ejice ancillam hanc et filium ejus.* Dismiss the Mother and the Son, does he say, for fear that the Mother, by her prayers, may reinstate the Son in his former possession! And the wicked fiend acts wisely; 'For,' says Father Pacchinechelli, 'he who is faithful in honouring the Mother of the Lord, will very soon receive, by her means, the Lord himself.'

"St. Ephraim styles devotion to our Lady, the charter of freedom from the slavery of hell, &c. He calls her *the protectress of those who are running to their damnation*; and if it is true, (and St. Bernard affirms it,) that *the blessed Virgin wants neither will nor power to save us*: both, because *her prayers must be heard*, and that she is more interested for our salvation than we ourselves.

"Are we not warranted in concluding, that a true servant of Mary's cannot perish? What mother is there, who if she could save her son's life, by petitioning his judge, would refuse to do it? And how then, can we suppose that Mary, the tenderest of all mothers, will not save one of her children from eternal death, *when it is so easy for her to effect it!*

"Ah, my dear reader, if you feel within you, a sentiment of true respect and love for the Queen of heaven, thank the Lord; for according to St. John Damascene, he only grants this grace to those whom he designs to save. 'Mother of my God,' said this great saint, '*If I trust in you, my salvation is certain; if I am under your protection, I have nothing to fear*, for your devotion is a shield which God places only in the hands of

those whom he designs to save.' Erasmus also styles the holy Virgin, the terror of hell. *Salve inferorum formido.*

"How great is the rage of Satan when he cannot deprive a soul of devotion to the Mother of God. We read in the life of the blessed Alphonsus Alvarez, a great servant of hers, that being one time greatly tormented in prayer by temptations to impurity, the Devil said to him: 'Cease to honour Mary and I shall cease to tempt thee.'

"Blosius recounts, that *our Lord revealed to St. Catherine of Sienna*, that in consideration of his incarnation in the womb of Mary, it was decreed that whosoever recurred to her, although he might be a sinner, would never, if he was disposed to amend, become the devil's prey. David already prayed to the Lord to preserve him from hell, *because of his zeal for the honour of Mary*: 'Lord,' said he, 'I have loved the beauty of thy house, let not my soul perish with the impious.' He says 'of thy house,' because Mary is that house of the purest gold, that God himself erected to be his habitation on earth, and his place of repose when he came to dwell amongst us. 'Those who love you, O Mary,' says St. Bonaventure, 'will enjoy a profound peace, and their souls shall not see death for ever.' 'No,' said Blosius, '*an humble servant of Mary's never perished.*' " (pp. 164—167.)

Perhaps the following passage will strike the reader as being among the most monstrous that I have adduced. We say, not uncommonly, while

there is *life* there is hope. But I suppose it never entered into our imaginations, that after death there might yet be hope for those who died in sin.

“ Oh! how many sinners would have persevered in their wickedness, and in consequence be eternally damned, but for Mary’s intercession? It is the opinion, even of many theologians, and of St. Thomas particularly, *that the blessed Virgin has obtained for several who died in the state of mortal sin, the suspension of their sentence, and their return to life that they might do penance.* Some authors relate many examples of the like. Among others, Odoard, who lived in the ninth century relates, that Ademan, a deacon, came to life as they were going to bury him, and told all at his funeral that he had seen hell, and the place therein prepared for him, but that *the Mother of God had obtained his resurrection, that he might expiate his sins.* Surius relates a similar case of a Roman named Andrew; and Pelbart states, that in his time the Emperor Sigismond, in crossing the Alps with his army, met in his way the skeleton of a man, whence a voice issued, which demanded confession. It was a soldier, he said, who had been slain in a state of mortal sin, and that Mary, for whom he entertained a special devotion, obtained that his soul might sojourn in his remains until he could confess his sins; immediately after receiving absolution, it ceased to give signs of its presence.

“ We do not cite these examples as an encouragement to sinners to persevere in their

crimes; this would be as great extravagance as that of a man, who from mere levity would cast himself from a precipice, under pretence that the blessed Virgin could preserve him unhurt; but rather *to excite our confidence in the Mother of God*, since as they seem to show that *she can save even those who died in mortal sin*, with how much more certainty can those count on her intercession, who during life are sincerely converted. ‘Yes,’ as St. Anselm says, ‘he for whom Mary prays even once, will be exempt from eternal evils; and again, who will dare tell me I shall not find my Judge favourable, if the Mother of mercy advocates my cause?’ ‘*My soul,*’ says the blessed Erric Suzon, ‘*is in the hands of Mary, so if the Judge wishes to condemn me, the sentence must pass through this clement Queen, and she well knows how to prevent its execution.*’ We have the same hope as this great Saint, and shall not cease to say with St. Bonaventure, ‘*O Mary, I have hoped in you, and shall never be confounded!*’” (pp. 167, 168.)

In this last expression it will be observed, that the peculiar glory of Christ is taken from him, and given to the Virgin Mary. The Scripture says, “Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” (1 Peter ii. 6, with Isaiah xxviii. 16; xlv. 17; l. 7; liv. 4, 5.) And, in full accordance herewith, the Christian Church has for ages used the prayer, “O Lord, IN THEE

have I trusted: let me never be confounded." (See the *Te Deum*.) But the Romanist substitutes a creature for the Creator,—a sinner saved by grace for the only Saviour of sinners,—and says, "O MARY, I have hoped IN YOU, and shall never be confounded"!

"Thus saith the LORD: Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places of the wilderness, *in* a salt land, and not inhabited." (Jer. xvii. 5, 6.)

"SECTION II.—*Mary succours her servants in Purgatory.*

"Happy, thrice happy are the servants of this Mother of mercy! For not satisfied with protecting them through life, her maternal cares are continued towards them even in the flames of purgatory. The more pitiable the case of these poor souls, the more compassion they experience on the part of Mary. St. Bernardine of Sienna assures us, that *the Queen of Heaven has a certain dominion over the prison wherein the souls of God's servants are purified*; and applying to Mary this of Ecclesiasticus: 'I walk amid the waves of the sea,' he says that the blessed Virgin descends into the gloomy abyss of purgatory, and walks amid the waters of bitterness that encompass her children, to assuage their torments, and alleviate their woes. 'See,'

said Novarin, ‘how important it is to serve this great Queen faithfully, since she does not forget her subjects when suffering in flames: and again, if Mary succours all the souls in purgatory, *she affords particular aid to those who have been most devoted to her during life.*’ This blessed Virgin once said to St. Bridget: ‘I am the Mother of all the souls in purgatory; the pains they suffer are every moment lessened by my prayers.’ Indeed *the name of Mary alone echoed in this place of woe, assuages the torments of the poor sufferers; it is a balm for their sorrows, a celestial dew which tempers the ardours of their flames.*

“But Mary does more, she releases the faithful from purgatory. It was a pious tradition, and is mentioned by Gerson, that *on the day of her assumption purgatory was emptied, all its captives being freed by her prayers.*” (pp. 171, 172.)

What a mass of falsehood is contained in this last sentence! “On the day of her *assumption*”—*which never took place*, and which never was dreamed of till the fifth century! “Purgatory was emptied!”—*there being no such place.* “Its captives being freed by her prayers!”—*it being certain that she never offered up so much as one prayer for them.* That now she ever prays at all, cannot be inferred from any text in Scripture; it being much more agreeable to the whole tenor of Scripture to suppose, that all her employment is *praise.* And, however the wretched devotees of Rome may weary them-

selves in vain, by praying for "souls in purgatory," it is very certain that the Saints in light cannot be guilty of such folly.

"Novarin affirms what many grave authors assert, that the moment the blessed Virgin ceased to live, she obtained of her son the release of all the souls then in purgatory, that they might accompany her to heaven. From this moment she was privileged to obtain not only the alleviation, but even the abridgment of the torment of these poor souls.

"St. Peter Damian relates, that a certain woman appearing after death, said, that *she with such a number of souls as exceeded the population of Rome, had been released from purgatory on a feast of the assumption of the blessed Virgin.* St. Denis the Carthusian assures us, that the like occurs at the feasts of Christmas and Easter: that on these solemnities, Mary, accompanied with several legions of angels, descends into purgatory, and delivers numbers of souls. Novarin declares, that this takes place also on all the festivals of the blessed Virgin." (pp. 172, 173.)

There is no lack of fables, attested by Romish Saints, to support Romish delusions. But I need not say, that for all this there is not the shadow of any ground in Scripture;—which, indeed, is laid aside, that the Romish devotee may give ear to such unscriptural legends.

"And *why should we not hope for the same favours if we are truly devout to this blessed Mother?* Nay, why should we not expect, if

we render her a special veneration, to escape even these purifying flames, and go straight to heaven, as did the blessed Godfrey. Mary one time despatched the brother Abbond to this holy man, saying: 'Go Abbond, tell brother Godfrey to advance in virtue, then he will belong to me and my Son, and when he dies I shall preserve him from purgatory.' If we desire (as indeed we should) to assist the souls in purgatory, we should interest the blessed Virgin in their favour by our prayers." (p. 173.)

"SECTION III.—*Mary conducts her servants to heaven.*

"The sign of predestination appears on the heads of the servants of Mary. Commenting on this verse of Ecclesiasticus, which the Church applies to Mary: 'In all things I sought rest, and I shall abide in the inheritance of the Lord,' Cardinal Hugo says, '*Blessed is he with whom Mary abides—her love for us incites her to wish to see us devout to her; several refuse to gratify her desire, but those in whom her devotion subsists, are the inheritance of the Lord.*' Yes truly, this Lord who has made of her womb his habitation, desires that she might dwell in the midst of Jacob, that is, that devotion to, and confidence in her, might be rivetted in the hearts of all his elect.

"Of how many souls would not heaven be deprived, but for Mary's intercession? 'I make lights in heaven, which shall never be extinguished.' These eternal lights, are the servants of Mary. '*All who trust in Mary,*' says St. Bonaventure, '*will see heaven's gates open to*

receive them after death.' *Qui speraverit in illa porta cæli reserabiter ei.* St. Ephrem calls *devotion to Mary, 'The key of Paradise.'* Let us beg of her to unlock to us the gate of this celestial abode, since she has the key—what do I say? *She is herself the gate of heaven,* since the Church styles her, *Janua Cæli.* This holy Church also styles Mary *'The Star of the sea:'* for as mariners are conducted in their course by the light of the stars, so christians, by *looking on Mary, are guided to the port of eternal salvation."*

The Scripture says, "Let us run with patience the race that is set before us, **LOOKING UNTO JESUS** the Author and Finisher of our faith." (Heb. xii. 1, 2.)

"St. Peter Damian, for the same reason calls her *'Ladder to heaven;'* for as God descended from heaven by her, so *man by her means DESERVES to ascend from earth to heaven.* 'You have been filled with graces, Queen of the universe,' says St. Athanasius, 'that you might become *the way of our salvation, and the road by which we ascend to our celestial country.*' St. Bernard calls Mary a *'Vehicle to heaven;'* and another Saint says 'Hail, noble Chariot, by which your servants are conducted to the end of their course.' 'Happy are they who know you, O Mother of God,' says St. Bonaventure, 'for *to know you is the way to eternal life, and to celebrate your praises is the high road to heaven.'*" (pp. 175—177.)

We may note how the doctrine of *man's merit* manifests itself on every occasion; and is, in-

deed, characteristic of this Apostate Church. "DESERVES *to ascend from earth to heaven*"! Who ever deserved this, but the Lord Jesus Christ? in whose merits alone the Christian glories, and who is indeed the Gate of heaven, the bright and morning Star, the Ladder to heaven, the Way of Salvation. (John x. 7, 9; Rev. xxii. 16; John i. 51; xiv. 6; Heb. x. 20).

But the passage which follows is one, of which the blasphemy can scarcely be exceeded.

"We read in the Chronicles of St. Francis, that Brother Leo once saw in a vision, two ladders, *one red*, at the summit of which was *Jesus Christ*; and *the other white*, at the top of which presided *his blessed Mother*. He observed, that *many who endeavoured to ascend the first ladder, after mounting a few steps fell down*; and on trying again, were equally unsuccessful, so that they never attained the summit; but *a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them.*" (p. 177.)

If we did not read it with our own eyes, could we believe that such foul dishonour as this could be done to the infinite grace and mercy of Christ?

"Who then, does Denis the Carthusian, say with reason: 'Who will be saved, if not he for whom Mary prays? *By me kings reign*,' does she say, *by me Christians rule their passions on earth, and reign as kings with God in heaven.*' *Mary is the Mistress of paradise,*' says Richard of St.

Laurence, *'she there admits whomsoever she pleases,* and no wonder, since she is Mother of the Lord of paradise.' 'He for whom Mary pleads,' says Abbot Gueric, 'is as sure of being saved, as if he were already in heaven.' 'To be of her court, is the greatest honour to which we can aspire,' says St. John Damascene, 'to serve her is to reign; but *those who neglect and despise her, shall perish for ever.*' Wherefore, *all you who will have life eternal, serve and honour Mary;* for she is as it were *the bridge of salvation,* which God has prepared for us in order to pass securely over the troubled waters of this life.

"*Those even who have deserved hell,*" [as if there were any one upon earth—any child of fallen Adam, who did not deserve hell!] "should not despair for a moment, provided they recur to Mary. 'Sinners,' says St. Germanus, 'have sought God by you, and been saved, holy Virgin.' Richard of St. Laurence remarks also, that whereas *in the Apocalypse, Mary is represented as crowned with stars*—she is shewn in the Canticles as crowned with wild beasts; and the reason he assigns for it, is, that these ferocious animals which are emblematic of sinners, are by the intercession of Mary, changed into most brilliant stars, and give more lustre to her crown, than material stars could bestow.

"Sister Seraphina, of Capri, a great servant of God, prayed to the blessed Virgin, in the Novena or Nine Days' Devotion for her Assumption, for the conversion of a thousand sinners, but afterwards feared she had asked too much; whereupon Mary appeared and said: 'Believest

thou that I have not sufficient influence with my Son, to obtain the conversion of a thousand persons? Behold thy request has been granted.' Saying this, she shewed her in heaven, *the souls of many, who through her intercession, did penance, and were thus preserved from hell.*" (pp. 177—179.)

Note this: "DID PENANCE, *and were thus preserved from hell!*" Thus doing penance is put in the place of Christ, and of faith in Him.

"It is true that no man on earth knows whether he be worthy of love or hatred; but to this question of David: '*Lord, who shall stand in thy holy place?*' St. Bonaventure replies, '*He who will devote himself to Mary, if she wills our salvation, it is already secured.*'" (p. 179.)

But the Scripture gives no such answer to the question.

"'Very justly,' says St. Ildephonsus, 'did Mary predict, that all nations should call her Blessed, since it is by her that the elect are crowned.' 'O Mother of our God,' says St. Methodius, '*you are the beginning, the middle, and the end of our felicity.*' The beginning, obtaining us the remission of our sins; the middle, in procuring us perseverance in grace; the end, in opening paradise to us. '*By you Mary,*' says St. Bernard, '*heaven has been opened, hell has relinquished its prey, the celestial city has been peopled, and eternal life given to those who deserved hell.*'" (p. 179.)

Thus *all* the glory of our salvation is taken

from Christ, and given to Mary. I need not stop to refute such blasphemies as these.

“Do we desire more assurance of Mary’s power and will to obtain us paradise? We have it in the words which *the church* puts into the mouth of this holy Virgin: ‘Those who work with me (says she,) will not sin, and *those who glorify me, shall have eternal life.*’ ‘Blessed then, and thrice blessed are they,’ says St. Bonaventure, ‘who enjoy Mary’s favour; the saints already regard them as their companions in bliss. *Whoever bears the livery of the Mother of God,*’ he continues, ‘will have his name inscribed in the book of the elect.’” (pp. 179, 180.)

Let us now see how briefly and easily, the deep and important subject of Predestination is disposed of.

“To what purpose then do we trouble ourselves about scholastic disputes on predestination? Let us rather endeavour to become true servants of Jesus and Mary, and we shall infallibly be of the number of the elect. ‘I shall write,’ says the Lord in the Apocalypse, ‘on the foreheads of the conqueror, the name of my God, and the name of my holy city.’ ‘Now *this city of God,* of which such glorious things are said, *is no other than the most pure Virgin,*’ says St. Gregory.” (p. 180.)

St. Gregory may say so: but how does he prove it? We have in Rev. xxi. and xxii. some account of the City of God. Can all this be

applied to the Virgin Mary? Lest we should have any difficulty on the subject, we are expressly told that this holy city is "new Jerusalem."

"We may say with St. Paul, *God will recognise for his own, those who bear this sign.*"

Where does St. Paul say any such thing?

"And not only will he pour on them more abundant graces in this life, but he will still more exalt them in glory. 'They will be recognised by distinctive marks in heaven,' says Father Nieremberg, 'as the servants of this great Queen.'

"St. Magdalen of Pazzi, in a vision, saw a bark in the midst of the sea, which served as a refuge for the children of Mary; this glorious Queen herself appeared at the helm. From this she understood, that those who are protected by the blessed Virgin, will be saved from the double shipwreck of sin and death. *Let us enter into, and abide in this fortunate bark of devotion to Mary, and we may be sure of a prosperous voyage, since the church says to her: 'The habitation of all who rejoice is in thee, O holy Mother of God.'*" (pp. 180, 181.)

Thus devotion to Mary is made the grand essential in order to obtain salvation!

"PRAYER.

"*Draw me after you, O holy Virgin, that I may run in the odour of your perfumes. Draw me for I am withheld by the weight of my sins, and the malice of my enemies. As no one can go to your Son, unless the heavenly Father draw him, so I presume to say in the same*

manner, that *no one can go to the Father, unless you attract him by your prayers. It is you who obtain pardon and grace for sinners; you are the teacher of true wisdom, and the repository of the treasures of the Most High.* You have found favour with God, being preserved from original sin, filled with the Holy Ghost, and selected as the Mother of his Son. All these graces you have received, O most humble Mary, not alone for yourself, *but also for us, in order that you might be able to assist us in all our wants.* You succour the just by preserving them in grace, and you help the wicked, by disposing them to receive the Divine mercy—you aid the dying, preserving them from the snares of Satan, and conducting them after death to the mansions of the blessed." (pp. 182, 183.)

Is not this gross idolatry?

From chapter ix. on the words

"*O Clemens! O Pia! O most Clement! O most pious!*" I will only select the following passages:—

"SECTION I. — *The greatness of Mary's clemency and goodness.*

"*'Mary,'* says St. Bernard, 'is indeed that land promised by the Lord, where milk and honey flow.' Her pity is so great, that even for a moment she ceases not to bring forth fruits of mercy—she not only deserves to be denominated merciful, *but mercy itself.* 'What can spring from a fountain of mercy,' says St. Bernard, 'but waters of salvation?' Behold why Mary

is compared to the olive-tree; for, as oil, the emblem of mercy, proceeds from this tree, so nothing can emanate from Mary, but acts of mercy and benevolence; and when we petition her for this oil, we need not fear the refusal which the five foolish virgins met from the wise. No, for this most prudent Virgin, as she is styled by the Church, *has oil enough, not only for her own lamp, but for those of all others.*" (pp. 183, 184.)

"What more assured refuge for sinners than the compassionate bosom of Mary? There it is that the poor find relief, the sick health, the afflicted consolation, the destitute succour, and those who are in perplexity, counsel.—How pitiable would be our lot, if we had not this Mother of Mercy always ready to assist us in our miseries? 'God,' says St. John Damascene, 'wishing that all his graces might pass through Mary, there is no hope of mercy but through her intercession.'" (p. 184.)

"Mary is so sweet and merciful, that when a poor sinner implores her aid, she never considers his want of merit, but receives him with tenderness and compassion. She is compared to the moon: 'Because,' says St. Hildebert, 'as the salutary influences of the Queen of Night, are felt by the lowest terrestrial bodies, thus Mary's amiability is experienced by the greatest sinners; and as although this orb borrows all its light from the sun, yet its course is much more rapid in our regard.' 'So,' says St. Anselm, '*our salvation is often more speedily effected by invoking*

Mary "*Beautiful as the moon,*" than in calling on Jesus the Divine "*Sun of Justice.*"'" (p. 186.)

Thus the blessed Jesus is clothed with the terrors of Justice, and we are taught to look to Mary for mercy and salvation! Can we wonder that, in some Popish countries, the worship of the Virgin has almost supplanted the worship of God? Mary is everything, and Christ is, practically, next to nothing.

"How does it happen that the same God, who in the Old Law was so prompt in punishing crime, now deals so mildly with the greatest sinners? *It is through love for the blessed Virgin and in consideration for her merits.* 'For a long time,' says St. Fulgentius, '*heaven and earth would cease to exist if Mary did not preserve them by her prayers and intercession: Cœlum et terra jamdudum ruisent si Maria suis precibus non sustentasset.*'" (p. 187.)

Is not this ascribing to the merits of Mary that which we owe entirely to the merits and passion of Christ? and giving to her that place in the love of God the Father, which belongs exclusively to His beloved Son, in whom, and in whom alone, He is well pleased?

"'We can really go to God with all confidence,' says St. Arnold, 'because the Son is our mediator with the eternal Father, and *the Mother is our mediatrix with her Son*; and as Jesus Christ exhibits to his Father his opened side, and the wounds in his hands and feet, so *Mary*

reminds her Son of the womb that bore him. If I may use the forcible expressions of St. Peter Chrysologus, 'This blessed Virgin having lodged the Son of God in her womb, REQUIRES FROM HIM, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead.' 'Mary,' says St. Antoninus, 'is that throne of grace to which the Apostles exhort us to go with confidence, that we may obtain all the assistance necessary for our salvation.'" (pp. 187, 188.)

This passage requires no comment. The condescension of Mary, in consenting to become "the Mother of God," was so great, that, on account of it, she "REQUIRES peace for the earth," &c.! If this were not so awfully impious, would it not be monstrously absurd?

"Let us conclude with the beautiful exclamation of St. Bernard, on the words, O clement, O pious, O sweet Virgin Mary! 'O Mother of God!' says he, 'clement to the necessitous, compassionate to those who invoke you, sweet to those who love you! O Virgin Mary! clement to sinners, benign towards the just, *sweet to those who feed on your unfading charms!* O clement in delivering! O kind in bestowing! O sweet in communicating yourself to those that love you, to those who seek you!'"

"EXAMPLE.

"In the year 1629, the Emperor Ferdinand III., being menaced by the Swedes, who were flushed with victories, had recourse to the blessed Virgin for protection. He caused for this pur-

pose a magnificent pillar to be erected in the grand square of Vienna, ornamented with engravings, emblematic of Mary's immaculate conception—at the four corners of the pillar an angel was represented as armed, and crushing a monster under his feet—emblematic of Mary's victory over original sin, *the holy Virgin appeared at the summit of this superb monument, crushing the serpent's head*; and at its base was written in latin: 'To the all-perfect and sovereign God, the Almighty Ruler of heaven and earth, by whom kings reign—to the Virgin Mother of God, who was conceived without the stain of original sin, and *by whom princes govern*—who is chosen on this day by particular devotion, as sovereign and patroness of Austria; *Ferdinand III. confides, devotes, and consecrates all that he possesses, his person, his children, his people, his armies, his provinces*; and in perpetual memory of this consecration he has erected this statue.'

"No festival was ever solemnized with more pomp in Vienna than that of the dedication of this pious monument—it was truly the triumph of the immaculate conception of Mary." (pp. 188, 189.)

This narrative is full of instruction. It shows how completely Mary is exalted by Romanists into that place which belongs to Christ alone.

"PRAYER.

"O Mother of mercy, *appease your Son!* while on earth, you occupied only a small portion of it, but now elevated to the highest heavens, we regard you as *the propitiation of all nations* :

grant us your prayers so desirable, so precious—prayers, holy Mother, which *in propitiating the Most High, will obtain us grace to expiate our sins*, to practice virtue, to confound our enemies, and triumph over their designs. Amen.” (p. 191.)

Thus the propitiation of Christ is set aside; and He is represented as a terrible Judge, who needs to be *appeased and propitiated* by this “holy Mother!” And yet she must obtain for us “*grace to expiate our sins*”! and thus the blood of Jesus Christ, the Son of God, *which cleanseth from all sin*, is twice set aside and denied. *First, by the merits of Mary*, and *next, by the merits and penances of the sinner himself!*

The tenth and last chapter presents such a specimen of the combination of the heights of blasphemous idolatry and impiety, with the depths of ridiculous absurdity, that, in order to do any justice to it and the book which contains it, I must transcribe the whole of it as it stands.

“ CHAPTER X.

“ *O dulcis Virgo Maria!*

“ *O sweet Virgin Mary!*

“ SECTION 1. *The sweetness of the holy name of Mary, in life and death.*

“It is well known how much men are guided by caprice, in the names which they appropriate to things and persons. Shall we then say, that the name of Mary is a mere empty sound, the echo of fancy? O no, this sublime name has not originated on earth, it came from heaven, it

was *by an express command from the Most High* that Joachim and Anne gave it to their holy infant. ‘Your admirable name, O Mary,’ says Richard of St. Laurence, ‘has emanated from the treasury of the Divinity, *the three Persons of the adorable Trinity assembled in council to give you a name.* It is after that of your Son, the greatest of all names, *at the name of Mary every knee should bend in heaven, on earth, and in hell.*” (p. 192.)

Is not this ascribing Divine honour to the name of Mary? Must not that being *very God*, at whose name every knee in “heaven, on earth, and in hell,” should bend?

“Among these sublime privileges of the name of Mary, let us consider the benefit the Lord makes her children find in it, in life and death. ‘First, during life,’ St. Honorius Anchoret said, ‘that the name of Mary is full of a Divine sweetness;’ and *St. Anthony of Padua, experienced the same comfort in it which St. Bernard found in that of Jesus.* ‘The name of Jesus,’ says the latter; ‘*The name of Mary,*’ resumes the former, ‘*is joy to the heart, honey to the mouth, melody to the ear.*’ *Nomen Jesus, nomen Mariæ, jubilus in corde, mel in ore, in aure melos.* It is related of the venerable Father Juvenal Ancina, Bishop of Saluces, *that he felt in his mouth a most sensible sweetness in pronouncing the name of Mary;* and a certain holy person in Cologne, says the bishop of Marselius, *seemed to have honey on her tongue, when she pronounced it, and I myself experienced the same effect.*” (pp. 192, 193.)

This “sensible sweetness” is ridiculous enough; and gives us the idea of a merely *sensual* religion. But what shall we say to one, who experiences the same comfort in the name of Mary, as in that of Jesus?

“But it is not of this sensible sweetness, which is only granted to a few chosen souls, that I mean to speak, it is a *spiritual sweetness*, of the consolation, confidence, and holy joy *which those experience, who pronounce devoutly, this holy name*. The Abbot Francon says, that after the name of Jesus, there is not a name in heaven, nor on earth, from which devout persons receive so many graces, as from the name of Mary. This name has in it *something amiable and divine*; when it enters a faithful heart, *it diffuses a most sweet odour*—though repeated a thousand times, *this admirable name is always new*. ‘O Virgin *worthy of all praise*,’ says St. Bernard, ‘your name so sweet and amiable, cannot be pronounced without inflaming the heart—the sole idea of it suffices to recreate your servants—in its remembrance, the afflicted are consoled, sinners encouraged, it is our riches in poverty, and the consolation of our afflicted hearts.’”

Who can be “*worthy of all praise*,” but God alone? This one expression applied to Mary is sufficient to convict the Romanist of Idolatry.

“‘Thy name is as oil poured out.’* ‘*The glory of the name of Mary*,’ says the blessed Alain, ‘*is compared in the Canticles to oil poured*

* This is spoken of Christ. See Cant. i. 3.

out; for as this liquid has the property of healing wounds, diffusing odour, and nourishing flame, thus the sweet name of Mary, cures the sick, rejoices the heart, and inflames with Divine love.' 'Recur to this great name, O sinner,' says Richard of St. Laurence,' 'it will suffice to cure your infirmities: in short, *there is no disease so malignant, which is not obliged to yield to its irresistible efficacy.*' Your name, O Mother of God, is full of grace and benediction; *it cannot be uttered without procuring to the soul some spiritual good*—its virtue is so great, that *it melts and liquifies the most obdurate hearts.* It is, in fine, a delicious odour, a fragrant perfume. May its aromatic balm descend into our hearts, as into well-prepared vessels, and thence diffuse around its salutary effects—may we often invoke with love, respect and confidence, a name which is to us *in this life, the principle of grace, and in the world to come the seed of eternal glory.* 'To him that shall invoke your name,' says Jesus to his Mother, in presence of St. Bridget, 'and confide in your intercession, having at the same time, a firm purpose to amend his life, I shall give contrition for his sins, the means of doing sufficient penance, the grace of perseverance, and the kingdom of heaven.'" (pp. 193—195.)

Is it not monstrous that men should first invent such lies as these, and then presume to put them into the mouth of the Lord Jesus, who is the faithful and true witness?

“The name of Mary is, moreover, the consola-

tion of her children, because it is the terror of the infernal spirits. *At the mention of this holy name, Satan flies, and hell trembles. Satan fugit, infernus contremiscit cum dico; Ave Maria,* says the blessed Alain. ‘*The name of Mary,*’ says Richard of St. Laurence, ‘*is a strong tower which not only shelters sinners from the pursuits of Divine justice, but preserves the just from the assaults of hell.**’ It is well known that the name of Mary is a most effectual remedy against the temptations of the flesh.’ The last-named author, on this text of St. Luke, ‘*And the Virgin’s name was Mary,*’ observes, that the Evangelist joins the two words, Mary and Virgin, to insinuate to us that they are synonymous, that both mean the same thing; and St. Peter Chrysologus says, ‘*that Mary indicates chastity, so that he is sure to preserve untarnished this precious virtue, who in the hour of temptation invokes this blessed name.*’

“Who could relate the victories won by the servants of Mary, on invoking her name? It was by it that Anthony of Padua, the blessed Erric Suzon, and numbers of other saints, have made the devils flee. *These wicked spirits fear so much the holy name of Mary, that the bare mention of it causes them to abandon the prey when already in their grasp.*

“We read in the history of the missions of Japan, that the devils having one day appeared to a new Christian in that country, under the

* Let the reader here refer to Prov. xviii. 10.

form of ferocious beasts, for the purpose of striking him with dread; he said to them without being alarmed, 'I cannot resist you if God permits it; treat me as cruelly as you please, but I have to defend me, *the holy names of Jesus and Mary.*' Scarcely had he pronounced *these august names*, than the earth opened and engulfed in its bosom all the infernal host."

This continual juxtaposition of the name of Mary with the holy name of Jesus is, perhaps, as awful as anything in the book.

"Let us then follow this advice of St. Bernard: '*In dangers, perplexities, and distress, invoke the name of Mary; let it never depart from your mouth, let it never be effaced from your heart.*' Let us obey this counsel of the venerable à Kempis. 'If you wish to be consoled in tribulation, recur to Mary; *venerate, invoke, commend yourself to Mary*; rejoice with Mary, weep with Mary, pray with Mary, walk with Mary, seek Jesus with Mary, desire to live and die with Jesus and Mary.'

"But if the name of Mary is sweet to her children during life, by the graces it procures, it is infinitely sweeter in death, by the consolation it infuses and the victory it achieves. Father Sertorius Caput, S.J., desired all those employed in assisting the dying, to repeat often to them the name of Mary; 'Because,' says he, '*this name of life and salvation, supports them in their pains, and puts to flight the infernal spirits.*' St. Camillus, who founded an order for assisting

dying persons, told his religious to remind them to invoke the holy names of Jesus and Mary; and his biographer relates, that he himself in his last moments, repeated so devoutly these holy names, *with his eyes fixed on their images*, and the delights of Paradise painted on his countenance, that the assistants were enraptured."

Here then we have a double Idolatry—the idolatrous worship of Mary and the idolatrous worship of images combined.

"This short prayer, Jesus and Mary, is as easily retained and as full of consolation, *as it is omnipotent against our enemies*. Oh! how happy should we be, if like Father Fulgentius, of Ascoli, a Capuchin, we died while pronouncing, 'O sweet and amiable Mary! how enrapturing to be in your society for ever!' Or as the blessed Erric, of Citeaux, who expired while invoking this holy name. Let us beg of our good God to grant us the like favour. *May our lips move for the last time to pronounce this sweet name* as St. Germanus prays: *Dei matris nomen sit mihi ultimus linguæ loquentis motus*. O sweet, O happy death! since it is those whom God designs to save, that he enables at their last hour, to pronounce *the all-saving name of Mary*."

Reader, what think you of this?

"Holy Virgin! my amiable Mistress and Mother! *I tenderly love you*, and because I love you, *your name is infinitely dear to me*; I resolve to invoke it during life, and above all at the

hour of death. For the glory of your name, I will say to you in the affecting sentiments of St. Bonaventure, ‘ When my soul departs from my body, graciously come forth to meet and receive it; do not refuse, O Mary, to console it *by your sweet presence: be its ladder and its way to ascend to heaven*: in fine, obtain for it pardon and eternal rest.’ ”

Does not this sentimentality savour of the amorous climate of Italy ?

“ EXAMPLE.

“ St. Stephen, King of Hungary, more illustrious for his extraordinary devotion to the holy Virgin, than for his earthly greatness, had such a profound respect for the sacred name of Mary, *that he would not dare to pronounce it*, so that he generally styled her ‘ The Great Lady.’ After his example, all the Hungarians gave her the same title, and *if at any time they uttered this holy name, all present bent the knee with profound veneration.*

“ The blessed Herman, of the Order of St. Dominick, as Surius relates, had a singular devotion to the holy name of Mary, and reaped wonderful advantages from it; often when alone *he used to prostrate himself in his cell and repeat Mary! Mary! Mary!* One of his friends, another devotee of the Mother of God, having witnessed Herman *in one of those blissful moments*, was amazed to see him so long prostrate, and with so much recollection. ‘ What are you doing there?’ said he, ‘ what sentiments are you

now occupied with?' 'I am collecting,' said Herman, transported with delight, 'the delicious fruits of the sweet name of Mary; *I pronounce it, and it would seem that the most fragrant flowers and sweetest perfumes embalm the air, while a certain virtue of which I am ignorant, inundates my soul with a joy and gladness all divine.* Here I forget my pains, here I rest from my labours; hence I should never wish to go forth, that I might incessantly repeat the august name of Mary! Mary! Mary!"

Did ever a lover say prettier things than these about the name of his mistress? Is not this Herman worthy to be reckoned with the Provençal bard, Jeffery Ruddell, who died for love of a mistress he had never seen?

" PRAYER.

" O Jesus! O Mary! may your names live in my heart, and in the hearts of all men! May I forget all other names, in order to remember your admirable names alone! *O Jesus, my Redeemer! O Mary, my Mother!* when my last hour shall come, when my soul shall be at the eve of its departure from the world, grant, *I beseech you, that my last words may be, Jesus! Mary! I love you! Jesus! Mary! I give you my heart and my soul! Amen.*"

This prayer is certainly an apt conclusion to the work; and the Idolatry of Mary cannot well go beyond it. Is it not evident that the same worship is given to Mary, which is given to

Jesus? If then Jesus is worshipped with *latria* (and it would be impious to give a lower degree of worship to Him), so is Mary also: she is worshipped in the same language, in the same breath, with the same devotion of heart and soul as the blessed Emmanuel Himself! What is this but gross, monstrous, and palpable Idolatry? To say that *this* is only praying to Mary to pray for them, is manifest nonsense.

The book concludes with two Dialogues, or rather short Catechisms, "On Devotion to the blessed Virgin Mary," and "On some particular Devotions to the blessed Virgin Mary." The first is intended to prove that "as the Blessed Virgin Mary is supereminently above all other saints" (which is nowhere asserted or implied in the Scriptures), "and even above the highest angels themselves," "it follows, as a necessary consequence, that the honour and veneration due to her is supereminently greater than that which we owe to all the other saints and angels."

The question is then asked,

"What are the high privileges which the blessed Virgin enjoys, so far more excellent than all the other heavenly inhabitants?"

"A. They are chiefly these following:—1st, That sublime and inconceivable dignity of being the Mother of God—a dignity so high and so

grand, that it puts her at once immensely above all other creatures—above everything whatsoever that is less than God. It is true she is still a pure creature, *and of course infinitely below the Creator*, between whom and every possible creature, there must be always an infinite distance; but with regard to all other creatures, *there is as great a distance between the blessed Virgin and the most sublime seraphim, as there is between the dignity of the Mother of God and his servants.*" (p. 202.)

Now the Virgin Mary is nowhere called in Scripture "the Mother of God"—and I am disposed to think that the expression is heretical, as I have already shown (pp. 219, 220). The manner in which the expression is here used confirms me in that persuasion. Mary is evidently spoken of, as if she were the Mother of Father, Son, and Holy Ghost, and had the authority of a Mother over *the Holy Trinity*. She is the Mother of Jesus Christ according to His human nature: but *in regard to His Godhead* "He was WITHOUT MOTHER" (*αμητωρ, amētōr*) (Heb. vii. 3), or how does this expression which is used of the type (Melchizedek) apply to the Antitype? To call Mary the Mother of God, because she is the mother of Jesus, is contrary to this expression of Scripture.

"2nd. The intimate connexion she has with Jesus Christ, by the sacred quality of his Mother. He, indeed, out of his superabundant goodness,

is pleased to consider his faithful servants as his brethren, and to treat them as such; *but they are his brethren, at most, only by adoption*: but the blessed Virgin Mary is his Mother by nature, not by adoption, but by the nearest ties of flesh and blood. *He is flesh of her flesh, and bone of her bone.*" (p. 203.)

Is it not, then, said in the Scripture, that "we are members of His body, *of His flesh, and of His bones?*" (Eph. v. 30.) And is it not added, "For this cause shall a man leave his father and *mother*, and shall be joined unto his *wife*, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." (vv. 31, 32.) So that *the Church*, which is *His spouse*, is nearer and dearer to Him than *His mother*, and nearer and dearer than any *human* father could have been. (The ineffable union between the Father and the Son in the Unity of the Divine Essence, of course, makes this inapplicable to His *heavenly* Father.)

Again: we are the brethren of Christ, not only *by adoption*, but also *by regeneration*, through the working of the same Eternal Spirit, through whose mysterious operation He was conceived by the Virgin Mary. The carnal Romanists cannot understand the reality of a *spiritual* relationship; but it is, in truth, much more *a real thing*, than any relationship of "flesh

and blood" can be. And the privilege of Mary, as a true believer, saved by grace through the merits of her Son, was much greater than the mere privilege of being His mother; as our Lord himself teaches us: for when a certain woman "lifted up her voice, and said unto Him, *Blessed is the womb that bare Thee, and the paps which Thou hast sucked!*" He,—as if to nip the adoration of the Virgin Mary, even in the very bud,—checked and reproved this exclamation, and said, "Yea, *RATHER blessed are they that hear the word of God, and keep it.*" (Luke xi. 27, 28.) So that the blessing of hearing the word of God, and keeping it, is greater than the blessing of the womb that bare Him, and the paps that He sucked! In short, *spiritual* blessings are *supernatural and Divine*, and therefore far transcend all those which are *natural*.

"3rd. *The superiority and authority which he was pleased to give her over himself in consequence of her being his Mother.*" (p. 203.)

This is much insisted on by the Romanists, as we have seen. And certainly during His childhood and youth, our Lord was subject to Joseph and Mary, as it is written, "He was subject *unto them*," (Luke ii. 51,) not merely "*unto her*," as this Romish Saint, in the next page, misquotes the passage. But *in His public*

ministry, He did not suffer her to interfere, as I have shown. Much less can it be imagined that now, having fulfilled the whole law in His life, and paid its penalty by his death, He is any longer subject to that law. It hath and can have no more dominion over Him. And, as the Scripture does not say one word of the authority of Mary over her exalted and glorified Son, we condemn this notion of the Romish Church, as not only unscriptural, but impious and idolatrous.

“4th. *The immaculate purity of this ever-blessed Virgin*, is a privilege of immense value, bestowed only on Mary.” (p. 204.)

This is evidently spoken in reference to the supposed “immaculate conception of the Holy Virgin,” on which the Romanists insist much, though the Council of Trent left it an open question.

But what would follow from this “privilege of immense value”? Evidently this,—that she could not have been saved by the merits of her Son, but would have been saved by her own innocence and virtues! *She* could have had no interest or concern in His obedience or sufferings! and while the whole Church is united in singing the never-ending song, “Unto Him that loved us, and washed us from our sins in His own blood” (Rev. i. 5); “Thou wast slain, and hast

redeemed us to God by thy blood" (v. 9), *she* could never join in it!—*she* would be for ever excluded from uniting with the ransomed of the Lord in their peculiar and exalted praises and thanksgivings!—*she* could not be a member of Christ's Church, *bought with His blood!*

I cannot but think that the blessed Virgin will for ever bless God, that no such privilege was ever bestowed upon her, as these wretched Anti-Christian Idolaters have so fondly and falsely ascribed to her.

"5th. The angel Gabriel, when he appeared to her, declared her to be '*full of grace,*' and that the Lord himself was with her; and that on this account, she was in a particular manner '*blessed among women.*' (Luke i. 28.) What a high idea does all this give us of the immense dignity to which she is now raised in heaven, above all the other saints, corresponding to her immaculate purity, and the innumerable graces with which her blessed soul was adorned during her mortal state." (p. 205.)

Here the Church of Rome helps herself again by a false translation. "Full of grace," *Gratiâ plena*, according to the Vulgate: but the Greek is simply (see Luke i. 28), *κεχαριτωμένη*, *kekharitōmenē*; which our Version (giving it the utmost extent of signification) renders "highly favoured," or (in the margin) "graciously accepted," or "much graced." It is literally,

having found grace, or favour, and is explained (v. 30), "Thou hast found favour with God," which may be said, with equal truth, of every one that is "accepted in the Beloved." (Eph. i. 6.) When so much is founded on this expression, it is necessary to note its inaccuracy.

"Blessed among women"—*benedicta in mulieribus*, is no more than (even according to the Vulgate) is said of Jael (Jud. v. 24), where we find *benedicta inter mulieres*. But the Hebrew is much stronger, and is rightly rendered in our Version, "Blessed above women:"—which expression I have already noticed. (p. 228.) So that these expressions give us no idea whatever of any "immense dignity," "above all other saints;" but are equally applicable to all the saints in Christ Jesus.

"6th. On all these accounts, she herself, by the inspiration of the Holy Ghost, prophesied the great honour and veneration that should be paid her in the Church of God till the end of the world, when she said: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed: for HE that is mighty hath done great things to me, and holy is his name.' (Luke i. 46.)" (p. 205.)

We gladly unite with believers in all genera-

tions, in calling her *blessed*: but the greatest blessedness of all was, that *her spirit could rejoice in God HER SAVIOUR*, as Hannah did before her; whose song of praise, in 1 Sam. ii. 1—10, should be carefully compared with this of the blessed Virgin. That such grace should be vouchsafed to a sinful child of fallen Adam—shapen in iniquity, and conceived in sin—is indeed worthy of everlasting admiration. But when this Romish saint undertakes to say, as he does a little lower down, respecting Elizabeth, that

“By particular inspiration of the Holy Ghost she pronounced Mary the *most* blessed of women,” (p. 205,)

he asserts that which is false: for Elizabeth says no such thing. The word *most* is an unwarranted interpolation of the Romanists, and brings them under the curse denounced against those, who add unto the word of the living God. (Rev. xxii. 18, with Deut. iv. 2, xii. 32, Prov. xxx. 6.)

Moreover, to make an idol of her, is the greatest *dishonour* that could possibly be done to her.

From all these assertions, the saint infers (how *justly*, I need not say) that “the prayers of the blessed Virgin for us” are “more powerful than those of other saints.” (p. 208.) But that she

ever does pray for us at all (which is the first point to be ascertained) he does not attempt to prove by any reference to the Scriptures; and, indeed, it cannot be proved: and, therefore, all else that he can say falls at once to the ground.

In the concluding section, the author endeavours to meet some of the objections of Protestants. Let us therefore give his own statements. He commences thus:

“ Q. What is the common address of the Church to the Virgin Mary?

“ A. Even that of the Angel Gabriel: ‘ Hail Mary, *full of grace* ;’ from which is derived the Rosary and the Angelus Domini.

“ Q. Why do Catholics so often repeat the Hail Mary?

“ A. To commemorate the Incarnation of the Son of God; to honour his Mother, and to beg her intercession for us sinners.

“ Q. What is the meaning of the Rosary, or beads?

“ A. It is a devotion directed to obtain God’s blessing, through the intercession of the Mother of God.

“ Q. But why so many times Hail Mary for once our Father?”

Why, indeed?

“ A. Because as often as we repeat the Hail Mary, we commemorate the Incarnation of the Son of God; hence the Rosary is so composed,

as to commemorate all the mysteries of our redemption.

“ Q. But is not this praying ten times more to the Virgin Mary than to God ?

“ A. This is your mistake, *every time we repeat the Hail Mary, we pray to God through her intercession.* The same is to be said of all invocation of saints ; *we only beg of the Virgin Mary and the saints to pray to God for us and with us.*” (pp. 213, 214).

Now this may be very satisfactory to a Romanist, who takes it for granted that everything his priest says must be right, reasonable, and conclusive ; and most so, when he least understands it. But common sense tells us, that to repeat the Hail Mary, is a totally different thing from praying to God through her intercession : and to beg of the Saints to pray for us and with us, is a totally different thing from praying to God : just as intreating a man to go with me to Rome, is a totally different thing from going to Rome, either with him or without him.

Again (pp. 215, 216) he endeavours to meet a Protestant objection.

“ But is not our repeating the Hail Mary ten times for once our Father, a dishonour to God ?—such praying seems worse than not praying at all : *does it not show, that we place a greater confidence in the Virgin Mary than in God ?*

“ This is our adversaries’ mistake : when we

say, ‘Holy Mary, Mother of God, pray for us, sinners;’ it is not true that we pray to the Virgin Mary, and not to God: for as our faith teaches, ‘Every good and perfect gift is from above, descending from the Father of lights.’ (James i. 27.) There is no Catholic but knows and believes this truth; accordingly, all our prayers and petitions, whether we address them to God ourselves, or by some saint praying for us, they are still directed and made to him for the things we want, and in him we hope for the grant of them. When I beg the Virgin Mary to pray for me, is it not with a good hope that by means of her intercession, God will hear me, and grant my petition? *Is not my petition then properly made to him?”*

We answer, certainly not: and if God in His Gospel has taught, encouraged, and commanded us to draw near with faith, and come with boldness to a throne of grace (Heb. iv. 14—16, and x. 19—22), and “*in everything* by prayer and supplication with thanksgiving” to make known our requests “UNTO GOD” (Phil. iv. 6), it is doing great dishonour to his love and mercy, to think of praying to Him through the intercession of saints. It is, therefore, vain to say,

“Although, therefore, I were to repeat the Hail Mary a thousand times, it is not true that I pray more to her than to God; because every time I beg of her to pray for me, I do *in effect* pray to God.”

For it is not, even "*in effect,*" praying to God, unless we have scriptural proof that it is a way of praying to Him which He Himself has commanded; and which is, therefore, acceptable unto Him, and in full accordance with His Gospel.

He says again :

"Neither is it true that we place a greater confidence in the Virgin Mary than in God: but only that we confide more in her intercession than our own prayers; we distrust our own prayers, and have recourse to the prayers of the Virgin Mary, and the saints, *which is an act of humility.*"

That is to say, *a voluntary humility*, against which God has especially warned us. (Col. ii. 18.) A humility of man's device, which dishonours God by mistrusting His mercy, and disobeying His gracious invitations and commands! But the author proceeds :

"It is also acting according to the orders of God."

Where has God ordered any such thing?

"*Who will have sinners have recourse to the prayers of the just, declaring to us, that 'the constant prayer of the just man prevaileth much.'*" (James v. 16.)

What has this to do with the question?

"Hence we read in Scripture, that God himself, by a special revelation, sent sinners to the saints to intercede for them, as he did Abi-

mileck, king of Geraris, to Abraham: ‘Now, therefore, (said God to him), restore to the man his wife, because he is a Prophet, and shall pray for thee, and thou shalt live.’ (Gen. xx. 7.) As also, he sent the friends of Job to him, that he might pray and offer sacrifice for them to appease the Divine wrath. ‘My servant Job shall pray for you; I will admit of his face, that the folly may not be imputed to you; for neither have ye spoken before me the things that are right.’ (Job xlii. 8.) In like manner, we read how the Israelites in distress, addressed themselves to Moses and Samuel to avert the wrath of God from them. (Numb. xxi. 7, and 1 Kings vii. 8.)

“What more decisive from the word of God, to authorize our practice of applying in our necessities to the intercession of the saints?”

Might we not rather say, what *less* decisive, or what less relevant passages could be adduced? Was Abimelech commanded *to pray* to Abraham to pray for him? Were Job’s three friends commanded to pray to Job? or did the Israelites offer any *Religious Worship* to Moses and Samuel? We are taught to ask one another, mutually, to help each other with prayers and intercession, on the principle laid down in Matt. xviii. 19, 20, “If two of you shall agree ON EARTH as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” And it is remarkable that, while we have no instance in Scripture of Paul’s Christian friends or dis-

ciples requesting him to pray for them (though he did it continually *unasked*), we have many instances in which he requested them to pray for him. Was his asking them to do so, an act of Religious Worship?

Again, that *living* Saints should pray for each other, and that they may *mutually* request each other's prayers, is fully conceded—yea, stedfastly maintained by Protestants. But where do the Scriptures, either by precept or example, teach us to pray to any *departed* Saint? And how is it ascertained?—

1. That the departed Saints can hear, or know of, our prayers?

2. That the departed Saints ever *pray* at all?

3. That *any* prayers to Angels, or departed Saints, are acceptable either to them or to God?—seeing that both Angels and *living* Saints have always refused all *Religious Worship* with abhorrence.

I say *Religious Worship*; for Dr. Delahogue fully admits that the Invocation of the Saints is a *Religious Worship*.

Appendix on the Worship of Saints*, p. 218. *Note*.

In the whole of this question we shall call the worship

Appendix de Cultu Sanctorum, p. 218. *Nota*.

In integrâ hac quæstione cultum sanctorum quem de-

* *Tractatus de Mystério S.S. Trinitatis. Autore L. A. Delahogue. R. Coyne, 1822.* A Treatise on the Mystery of the most Holy Trinity: which some might think a

of Saints, which we defend, a *religious* worship, although the Tridentine Fathers did not use that word. We, however, only mean to express by this, that the honour which we pay to the Saints reigning in heaven is greater than any *civil* honour whatsoever, even higher than that which can be displayed to the greatest Saints who are still living, and that this honour is paid to the Saints *in respect of religion, and on account of God*, because it is ultimately referred to the mediator Christ, and to God the rewarder.

fendimus, *religiosum* appellabimus, quamvis istâ voce usi non fuerint Patres Tridentini: illâ autem nihil aliud exprimere intendimus quam istud, honorem quem sanctis in cœlo regnantibus deferimus esse quocumque *civili* honore majorem, illo etiam præstantiorem qui sanctissimis viris adhuc é vivis exhiberi potest; quoque sanctis deferatur *religionis intuitu et ob Deum*, quia ultimo refertur ad Christum mediatorem et ad Deum remuneratorem.

So much for “the Glories of Mary,” a book well worthy of being carefully studied by those, who wish to become acquainted with the awful depths of Idolatry into which the Church of Rome has sunk. It is valuable,—not merely as having been written by one so recently canonized at Rome,—but because it contains so many extracts from authors of name and credit among the Romanists: so that it serves to show what Idolatry has been committed, and still is committed by that apostate Church.

A volume published by C. Dolman, 61, New very unfit place for a dissertation on the Worship of Saints; but it is the place in which we must look for it in Romish books.

Bond-street, in 1839, (attributed in some advertisements to Dr. Wiseman,) contains the Lives of St. Alphonsus Liguori, and of four other Saints who were canonized at Rome on the same day (Trinity Sunday, May 26, 1839). And certainly the publication of such a book in *England* gives us a most melancholy and affecting view of the superstition and credulity of Romanists, even in this country, as well as elsewhere. It affords most convincing proof that, in regard to superstition and Idolatry, Rome is (as she boasts herself) *semper eadem*, always the same. (Or, perhaps, we should rather say, as a learned blacksmith at Oxford once translated the phrase, —*semper eadem, worse and worse*). The self-inflicted tortures, the miracles, the ecstasies and raptures, of this and the other Saints, whose lives are recorded in that book, are worthy of the darkest ages of Roman superstition and fanaticism. In p. 27, we are told how St. Alphonsus *was in two places at once!!* And the same is gravely recorded (pp. 150, 151) to have happened more than once to St. John Joseph of the Cross!!

But I must now turn to a portion of another book, which gives us some striking illustrations of modern Romanism. This is entitled, “The Devotion and Office of the Sacred Heart of our

Lord Jesus Christ, with its Nature, Origin, Progress, &c. *Including the Devotion to the Sacred Heart of the Blessed Virgin Mary, &c.* Also, Exercises for the Holy Sacrifice of the Mass of the Sacred Heart. To which is prefixed The Recommendatory Letter of the Lord Bishop of Boulogne. A New Edition. Dublin, 1842."

This *recommendatory letter* is dated "the 22d March, 1766."

From this book I quote "The Devotion to the Sacred Heart of Mary," pp. 171—184. I need do little more, in the way of remark, than simply request particular attention to those expressions which I print in a different type.

The reader, by considering these, will be enabled to judge for himself, in what manner the honour of our salvation is divided by the Romanists between Jesus and Mary,—and thus the honour that belongs to Christ alone is partly given to a mere creature—a sinner saved by His grace! To take any portion of His peculiar glory, and give it to a creature, is sufficiently awful, and implies a total rejection of Him and His Gospel: for the whole Scripture testifies, that "*Christ in the work of man's salvation is alone*" (as is well observed by the judicious Hooker, in his learned discourse of Justification). And this is more especially signified to us by the

ceremonies of the Great Day of Atonement (Lev. xvi.), the whole work of which was assigned to the High Priest, while it was denounced to all Israel beside, "Whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people." (Lev. xvi. 29—31, xxiii. 27—32).

But the reader will be able to judge from what I here quote—compared with what I have already quoted from "The Glories of Mary"—whether the *greater* part of the glory of our salvation is not given by the Romanists to the Virgin Mary?—whether, in effect, she is not exalted *above* the Lord Jesus Christ?

"SECTION I.—As the adorable Heart of Jesus was formed in the chaste womb of the blessed Virgin, and of her blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the Sacred Heart of the Son, than by dedicating some part of the said devotion to the ever pure heart of the Mother. For you have two hearts here united in the most strict alliance and tender conformity of sentiments, so that it is not in nature to please the one without making yourself agreeable to the other, and acceptable to both. Go then, devout client, go to the heart of Jesus, *but let your way be through the heart of Mary. The sword of grief which pierced her soul, opens you a passage: enter by the wound love has made; advance*

to the Heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately one, or united together, but ask redress in all your exigencies from the heart of Jesus, and *ask this redress through the heart of Mary.*"

Now note what follows.

"This form and method of worship is the doctrine and THE VERY SPIRIT OF GOD'S CHURCH: it is what she teaches us in the unanimous voice and practice of the faithful, who will by no means that Jesus and Mary should be separated from each other in our prayers, praises, and affections. This consideration has engaged the sovereign Pontiffs and head Pastors of the Church, to give the self-same practice to the pious practices instituted in honour of the Sacred Heart of Mary, as they give to those of the adorable Heart of Jesus, both within their proper limits. They both have equally their feasts and solemnities, both their associations, and those too equally enriched with the treasures of the Church, under the liberal dispensations of its governors. Many are the pious and virtuous souls, who have drawn most signal fruits and advantages from these devotions."

I request peculiar attention to the following exhortation:—

"Come then, hardened and inveterate sinner, how great soever your crimes may be, come and behold! Mary stretches out her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though UNFOR-

TUNATELY *proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourself at the feet of this powerful advocate.* Her throne, though so exalted, has nothing forbidding, nothing dreadful; her heart is all love, all tenderness. If you have the least remains of confidence and reliance on her protection, doubt not she will carry you through her own most blessed heart, *in the most speedy and most favourable manner* to the truly merciful and most Sacred Heart of her Son Jesus."

So that when there is no other hope, or possibility of salvation, we are still encouraged to come to Mary *as our last resource!* To her we *may* come, and *must* come *in the extremest case!* What is this but giving *to her* the peculiar glory of Him, who "is able to save them to THE UTTERMOST that come unto God by Him?" —(Heb. vii. 25.)

"* SECTION II.—*Act of Consecration to the Sacred Heart of Mary.*

"O Holy Mother of God, *glorious Queen of heaven and earth!* I choose thee this day for *my mother, my queen, and my advocate at the throne of thy divine Son.* *Accept the offering—* may it be irrevocable! *I here make of my heart.* It never can be out of danger whilst at my own disposal: *never secure but in thy hands.*

"* This feast has no fixed day. It is solemnized in some churches, with the approbation of the Ordinary, on the 8th of February; in others on the 1st of June, and in some churches on Sunday within the octave of the Assumption."

“*Ye choirs of angels, witnesses of this my oblation, bear me up in the day of judgment, and next to Jesus and Mary be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present the gift of a true repentance, and those graces I may afterwards stand in need of for the gaining of life everlasting.*”

“THE LITANY OF THE SACRED HEART OF
MARY.”

For to the heart of Mary, a regular Litany is addressed.

“Lord, have mercy on us.

“Christ, have mercy on us.

“Lord, have mercy on us.

“Christ, hear us.

“Christ, graciously hear us.

“God the Father of heaven, *Have mercy on us.*

“God the Son, Redeemer of the world, *Have mercy on us.*

“God the Holy Ghost, *Have mercy on us.*

“Holy Trinity, one God, *Have mercy on us.*

“Heart of Mary, *Pray for us.*

“Heart of Mary, according to the heart of Jesus, *Pray for us.*

“Heart of Mary, united to that of Jesus, *Pray for us.*

“Heart of Mary, *organ of the Holy Ghost, Pray for us.*

“Heart of Mary, *sanctuary of the Divinity, Pray for us.*

“Heart of Mary, *tabernacle of a God incarnate, Pray for us.*

“Heart of Mary, *always exempt from sin, Pray for us.*

“Heart of Mary, *always full of grace, Pray for us.*

“Heart of Mary, *blessed amongst all hearts, Pray for us.*

“Heart of Mary, *illustrious throne of glory, Pray for us.*

“Heart of Mary, *abyss and prodigy of humility, Pray for us.*

“Heart of Mary, *glorious holocaust of Divine love, Pray for us.*

“Heart of Mary, *nailed to the Cross of Jesus, Pray for us.*

“Heart of Mary, *comfort of the afflicted, Pray for us.*

“Heart of Mary, *refuge of sinners, Pray for us.*

“Heart of Mary, *hope of the agonizing, Pray for us.*

“Heart of Mary, *seat of mercy, Pray for us.*

“Lamb of God, *who takest away the sins of the world, Spare us, O Lord.*

“Lamb of God, *who takest away the sins of the world, Hear us, O Lord.*

“Lamb of God, *who takest away the sins of the world, Have mercy on us.*

“*V. Pray for us, O holy mother of God.*

“*R. That we may be made worthy of the promises of Christ.*”

This last expression recurs continually in Romish devotions, and serves to show how *human merit* and *self-righteousness* are inwoven with the whole system.

“LET US PRAY.

“Sweet Jesus! who tenderly lovest the most holy of Virgins, and art reciprocally most tenderly loved by her, grant, we beseech thee, *through the intercession of thy most holy mother*, and by the resemblance her most holy heart bore to thine, *that we may ever return due love and affection for her care and tenderness in our regard*, who, with the Father and Holy Ghost, livest and reignest, world without end. Amen.”

So that just as a Christian prays to God the Father *through the intercession of Christ*, the Romanist prays to Jesus *through the intercession of Mary*.

“*Various salutations and benedictions to the honour of our Blessed Lady.*

“1. Hail, Mary, DAUGHTER OF GOD THE FATHER.

“2. Hail, Mary, MOTHER OF GOD THE SON.

“3. Hail, Mary, SPOUSE OF GOD THE HOLY GHOST.

“4. Hail, Mary, *temple of the Divinity.*

“5. Hail, Mary, *beautiful lily of the most resplendent Trinity.*

“6. Hail, Mary, sweet rose to all the celestial court.

“7. Hail, Mary, virgin of virgins, powerful virgin, full of sweetness and humility, of whom the King of heaven would be born, and of whose milk he would be nourished.

“8. Hail, Mary, queen of martyrs, whose soul was pierced with the sword of sorrow.

“9. Hail, Mary, *lady and mistress of the world, to whom all power has been given, both in heaven and earth.*

“10. Hail, Mary, *queen of my heart, my mother, my life, my sweetness, and my love.*

“11. Hail, Mary, most amiable mother.

“12. Hail, Mary, most admirable mother, *full of grace*, our Lord is with thee.

“1. Blessed art thou amongst women.

“2. Blessed is the fruit of thy womb, Jesus.

“3. Blessed be thy spouse, St. Joseph.

“4. Blessed be the (thy?) Father, St. Joachim.

“5. Blessed be thy mother, St. Ann.

“6. Blessed be thy Son, St. John.

“7. Blessed be thy angel, St. Gabriel.

“8. Blessed be the Eternal Father who has chosen thee.

“9. Blessed be thy Son, who has loved thee.

“10. Blessed be the Holy Ghost, who has espoused thee.

“11. O most happy Virgin, let all that love thee bless thee.

“12. *Bless us, O holy Virgin, together with thy Son. Amen.*”

These prayers and salutations are followed by

“*The Act of Consecration to the blessed Virgin.*

“Holy Mary, Virgin mother of God! *I. N. N., this day choose thee for my Mother, Queen, Patroness, and Advocate*; and I firmly resolve and purpose never to depart, either by word or action, *from the duty I owe thee, or suffer those committed to my charge to say or do anything against*

thy honour. Receive me, therefore, as thy servant for ever; assist me in all the actions of my whole life, and forsake me not in the hour of my death. Amen."

So that as a Christian devotes himself to God, the Romanist devotes himself to the Virgin Mary! "*A Novena, or nine days' devotion to the ever blessed Virgin.*"

This form of superstitious devotion is worthy of particular attention.

"*Having out of devotion lighted up a wax candle, either in your private oratory, or in the church, recite each day the following prayer. The intent is, for the obtaining some particular favour.*

"*Incomparable Virgin! chosen by the ever adorable Trinity, from all eternity, to be the most pure Mother of Jesus, allow thy servant to remind thee of that ineffable joy thou receivedst in the instant of the most sacred incarnation of our Divine Lord, and during the nine months thou carriedst him in thy most chaste bowels. O that I could but renew, or if possible increase, this thy joy by the fervour of my prayers; at least, most tender mother of the afflicted, grant me, under the present pressure, those maternal consolations and that peculiar protection thou hast promised to such as shall devoutly commemorate this ineffable joy. Relying on thy sacred word, and trusting in thy promise,* I humbly entreat thee to obtain from Jesus Christ, thy dearly beloved Son, my request.*

* Where is this sacred word and promise to be found?

“ *Having specified it, say,*

“ *May this light I burn before thy image, stand as a memorial of the lively confidence I repose in thy bounty. May it consume in honour of that inflamed and supernatural love and joy, with which thy sacred heart was replenished during the abode of thy blessed Son in thy womb, in veneration of which I offer to thee the sentiment of my heart, and the following salutations.*

“ *Say nine Hail Marys, and then the following Prayer.*

“ *Mother of my God, most merciful! to thee I offer these Hail Marys: they are so many brilliant jewels in the diadem of thy accidental glory, which will remain increasing to the end of the world. I beseech thee, comfort of the afflicted, by the joy thou receivedst in the nine months of thy pregnancy, to comfort my afflicted heart, and to obtain for me, from thy Son, a favourable answer to the petition I make to thy compassionate mercy and benevolence. To this effect I offer to thee all the good works that have ever been performed in the Confraternities of thy Sacred Heart, and other associations in thy honour. I most humbly entreat thee, on this consideration, and for the love of the Sacred Heart of Jesus, with which thy own was ever so inflamed, to hear my humble suit, and grant my request. Amen.”*

Such devotions to Mary are enforced by the examples of eminent Romish saints; for instance, we have next

"THE PRAYER OF ST. BERNARD.

"Memorare.

"Remember, O most pious Virgin! *it is a thing unheard of, that thou ever forsakest those who have recourse to thee.* Encouraged with this hope and confidence, my most dear Mother, I, a most miserable sinner, cast myself at thy sacred feet, *humbly begging that thou wilt adopt me as thy son, for ever, and take upon thee the care of my eternal salvation.* Do not, Mother of the Word incarnate, reject my petition, but graciously hear and grant it. Amen."

And this is immediately followed by "*A practice made use of by St. Mechtildis,*" which is specially commended to our imitation.

"HAIL MARY.

"O holy Mary, our sovereign Queen! as God the Father, by his omnipotence has made thee *most powerful, so assist us at the hour of our death, by defending us against all power that is contrary to thine.* Hail Mary.

"O holy Mary, our sovereign Queen! as God the Son has endowed thee with *so much knowledge and charity, that it enlightens all heaven, so in the hour of our death illustrate and strengthen our souls with the knowledge of the true faith,* that they be not perverted by error or pernicious ignorance. Hail Mary.

"O Holy Mary, our sovereign Queen! as the Holy Ghost has plentifully poured forth into thee the love of God, *so instil into us at the hour of death, the sweetness of divine love,* that all bitter-

ness at that time may become acceptable and pleasant to us. *Hail Mary.*

“*Our blessed Lady herself taught St. Mechtildis the above-mentioned triple salutation, promising her certain assistance for it at the hour of her death.*”

Such is “the Devotion to the Sacred Heart of Mary!” and may not this most fitly be compared with many passages which I have selected from “the Glories of Mary”? Do we not find in it the same idolatrous exaltation of Mary to a participation with the Lord Jesus Christ in those glories, which peculiarly belong to Him as our only Mediator, Advocate, and Intercessor? While, on the other hand, special dishonour is done to the infinite riches of His Grace and Mercy, His tenderness and compassion, by representing Him as so terrible in justice, that a Mediatrix, Advocate, and Intercessor is needed, through whom the soul may venture to draw near to Him!

This continual disposition to look upon Jesus as an angry Judge, rather than as a gracious Redeemer, shows most clearly the Antichristian character of the Romish system, as utterly ignorant of, and opposed to, “the Gospel of the Grace of God.” (Acts xx. 24.)

From the same book I will add a few other illustrations of the Idolatry of Mary.

“*A Reparation of Honour to the Sacred Heart of Mary.*”

Among other things it would seem for the dishonour done to her by Protestants!

“Mother of God most worthy! *whose sanctity and sublime merit surpass the comprehension even of the angels themselves*, how great is the maternal tenderness of thy heart towards mankind? how great thy favours? how unworthy our acknowledgment, our gratitude, our return? My very soul is penetrated with grief at the consideration of the many injuries thou receivest from Infidels and wicked Christians, *by the profanation of the altars dedicated to thy name, by the execrable blasphemies vomited out against thy maternal virginity, sanctity, and integrity*; but especially with the anguish with which those sinners load thee, who, heaping sin upon sin against thy divine Son, draw down vengeance and damnation on their own souls; all which redound on thy tender love and compassion. Thus effected, and upon this consideration, I fling myself at thy sacred feet, and though the greatest of sinners, most unworthy, and least corresponding with the graces I have received, *I here enter my protest against such unwarrantable proceedings, and beseech thee, O Virgin, MORE THAN MARTYR, to accept the same as a reparation of honour. Pardon my past offences and indignities, pardon those of mankind.* Prostrate in like manner before thee, make us, sinners as we are, sensible of the favours thou hast con-

ferred upon us, and being truly contrite for the past, may we, by thy aid and assistance, break the chains of our former thralldom and slavery, *live henceforward in thy favour*, and in the happy liberty of the children of God; may this our act and deed, O Saviour of the world! as we can do nothing more agreeable to thee, than by showing our love and gratitude to thy blessed mother, may it, I say, be approved and confirmed by thy blessing and authority. Amen." (pp. 197—199.)

"A Visit to the Blessed Sacrament IN HONOUR
OF OUR BLESSED LADY."

So that not even the Sacrament which He instituted, saying, "Do this *in remembrance of me*," must be wholly consecrated to the honour of our Redeemer; but even this most solemn ordinance *must* be "visited" in honour of a creature!

"On all the feasts of our Blessed Lady, and, if possible, on every Saturday, the devout clients of the Sacred Heart should visit the blessed sacrament with the following intentions:—

"1. To return thanks to the blessed Trinity for having chosen from all eternity, and that in a special manner, the Blessed Virgin Mary to be DAUGHTER OF THE ETERNAL FATHER, MOTHER OF GOD THE SON, and SPOUSE OF THE HOLY GHOST.—Our blessed Redeemer might have come into the world in what manner he pleased. Return thanks that he would come in our nature, and provide us in the person of his ever blessed mother so powerful an advocate.

“ 2. Having spent some time before the Blessed Sacrament in sentiments of gratitude and acknowledgment, recite devoutly thrice, *Our Father*, and the *Hail Mary*, in thanksgiving to God Almighty for having by his divine decree made so favourable determination in our regard.

“ 3. Be thankful to Jesus Christ *for having adorned the heart of the most holy Virgin with so many extraordinary privileges, equally glorious to her and beneficial to ourselves.*

“ 4. After recollecting yourself a little, recite the *Te Deum Laudamus.*

“ 5. *Beg of the Sacred Heart of Jesus the grace of paying to his blessed Mother all the honour and respect which is due to her.*”

But I would call attention to

“ *A prayer to beg purity of soul and body through the intercession of the Blessed Virgin.*”

By which we may understand how readily and constantly *hyperdulia* runs into *latria*.

“ IT IS TO THEE, *Holy Virgin*, I HAVE RECOURSE, however unworthy of thy goodness, I know thou never abandonest those who call upon thee with confidence, and that *the Church does not call thee in vain the refuge of sinners* : and this in effect is the only title which is left me to dare to approach to thee, and shall I be so *unfortunate* as to be the first and only one that thou wilt refuse to hear ?

“ Thou wilt find in me none of those amiable marks by which thou acknowledgest thy true children. *Slave of a shameful sin which tyrannizes over me, I come to humbly beg thy help to break my chain.*

“ Made sensible of the beauty of a virtue I have hitherto abhorred, I desire absolutely to quit a vice which has hitherto pleased me too much, though so highly shameful. Blessed Virgin, obtain for me the grace to hate what I have loved, and to love what I have hated. *Make my eyes flow with tears that may efface all the impurities of my life.* THIS MIRACLE IS RESERVED TO THEE, O MOTHER OF MERCY. *Renew in me those prodigies of conversions which thou hast formerly wrought, and appear now so seldom in an age so corrupted as ours. The more miserable I am, the more proper object I am of thy compassion: nor can anything less than a miracle free me from that infamous passion which has ruled over me till now. THIS MIRACLE, O Sacred Virgin, I BEG OF THEE, by that purity which made thee so agreeable to God, and which drew upon thee the honour of being the Mother of his Son. Let not the price of that blood which thou gavest to the Saviour of men, be lost; refuse not to thyself the pleasure of reducing a strayed sheep to that heavenly shepherd. Show that thou art truly the mother of sinners, and let it not be said that I perished at thy sacred feet, where no one ever found but grace and salvation.”*

The Romanist is next called to meditate upon

“ The Seven Principal Dolours of our Blessed Lady.”

On this subject again, reference is made to other Revelations than those contained in the Bible.

“ Our Blessed Saviour, *as is related in the book of the revelations with which St. Bridget was favoured*, promised his holy Mother that *whoever should piously commemorate, and affectionately compassionate her dolours, and invoke her assistance through the merits thereof, should not quit this world without a true compunction for his sins*: that in his afflictions, particularly at the hour of his death, he should find aid and relief; and, moreover, that *on the motive of her dolours, no favours should be refused to her intercession, if the same was for the real good and advantage of her clients.*”

The benefits of keeping those dolours in remembrance, even in the midst of indulged and unrepented sins! is illustrated by

“ An Example.

“ A Nobleman, who, for sixty years of his life past, had never had access to the sacraments, and who had given loose to the passions of his body and mind, and abandoned himself to the slavery of his spiritual enemy, fell sick, and was in the utmost danger of death. Hopes of salvation he had none; and *so desperate was his case, that he would not give ear to the salutary advice of his*

director, or admit into his mind the thoughts of reconciling himself to his Creator by means of the sacrament of penance. Nevertheless, in the midst of the excesses of so profligate a life, he had never lost sight entirely of some small devotion and regard to the ever blessed Mother of God. Jesus Christ, who manifests the riches of his mercy particularly to such as cast a favourable eye towards her, raised in him so great a compunction for his sins, that, entering into himself, and in the utmost contrition of his heart, he, three several times in the same day, made a general confession of his whole life, received the holy Eucharist, and on the sixth day after, died in all peace and quiet of mind, and with the sentiments of joy, which flow from the well grounded confidence in the mercy and bounty of our suffering Redeemer, and his sacred passion. In effect, our blessed Saviour revealed, soon after his death, to the holy St. Bridget, that the said penitent died in a state of grace, was a blessed soul, and owed his happiness, in a great measure, to the tender affectionate compassion which he had ever found and nourished in his heart, so often as he heard others speak of the sacred dolours of our blessed Lady, or happened to entertain the memory of them in his mind."

Then follow the seven Dolours, and "the seven joyful Mysteries of the Life of the ever Blessed Virgin," from which I will only extract the last.

“JOY VII.—*Mary is Queen of Heaven and Earth.*”

“Thrice happy Virgin! suffer thy servant to congratulate with thee for the ineffable joy with which thy sacred heart was replenished, *when thou wast carried to the highest heavens on the wings of seraphim, even to the throne of God, environed by celestial choirs of angels and saints, but, above all, when the most adorable Trinity, Father, Son, and Holy Ghost, embraced thee, as daughter, mother, and spouse of the Most High, and placed thee on a seat of glory, prepared for thee by the Almighty from all eternity.* I rejoice in thy happiness, O blessed Mother! look thou on me at this moment, and obtain for me of thy Divine Son, *through thy merits, and thy exaltation to this sublime dignity,* a meek and pure heart in life, and a happy exit in death, under thy maternal care and powerful protection. Amen. Hail, Mary.”

Then follow—

“*The Seven Joys of our blessed Lady in Heaven.*”

In regard to which, the Romish Church has been favoured with *new Revelations.*

“This devotion, no less than the former, is pleasing and agreeable to the ever glorious Mother of God. *She herself teaches us this truth,* and suggested and recommended the practice of it to her servant, Saint Thomas, Archbishop of Canterbury, as related by Pel-

bartus in his *Stellarium*, and in his sermon of St. Thomas; as also by Ballingham, in his calendar of the Blessed Virgin. The fact is related in this manner.

“ St. Thomas upon a time being intent on the rehearsal of the seven Hail Marys he daily performed in memory of the principal joys which his blessed patroness, the ever glorious Virgin, received whilst upon earth, *was favoured with an apparition of the sovereign Queen of Heaven.* She exhorted him to add seven Aves more each day in honour of the seven signal joys she possessed, and to instil the same devotion into the minds of others her clients, *assuring him that this instance of their respect and affection should not pass without her peculiar regard and recompence:* that in their afflictions, *even upon this consideration,* she would aid and assist them, and most particularly, she would comfort and support them in the hour of their death. The saint was at a loss as to the import of the commission, and accordingly *sued for further instructions, which she gave him with an admirable bounty and condescension, pointing out to him each particular subject and circumstance:* after which, leaving him much satisfied, and greatly comforted, she disappeared.—The holy Archbishop not only wrote out the particulars with great care, but ever after, during his life, practised this devotion with equal fidelity and comfort.

“ We here adjoin each motive, for the satisfaction and advantage of such as may be desirous of exercising themselves in so holy a practice, and

of reaping the fruit from so commendable a devotion."

Some of these, then, I proceed to quote, as illustrative of the unscriptural honour which is given to this favourite idol of the Romanists.

"JOY I.—*She is exalted above all the Choirs of Heaven.*

"Rejoice, O most glorious Virgin! *thy profound humility and purity without example, have raised thee above all the angels, and the whole celestial hierarchy: thy glory, O Virgin Mother! as far surpasses that of all the saints in heaven, as thy sanctity was superior to theirs upon earth. I rejoice in thy exaltation, O blessed Mother of God! look down on thy servant from the height of thy glory, and, by thy power and goodness, obtain for me from thy Son, a meek and pure heart, that I may serve thee in this life, and by thy powerful intercession, be happy with thee hereafter. Amen. Hail Mary.*"

"JOY II.—*Her presence adds a lustre to Heaven.*

"Rejoice, O most glorious Virgin! *such is the light of thy glorified body, that it illuminates the whole extent of the heavenly Jerusalem, as the sun enlivens this lower hemisphere. Thy presence not only adds an accidental beauty to that heavenly city, but also to the joy and pleasure of each inhabitant of that blessed court. I rejoice in thy excellence, O blessed Mother of God! look down on thy servant from the height of thy glory, and by thy power and goodness, &c."*

If we turn to Rev. xxi. 23, we read that *the Lamb is the light* of the celestial city.

“JOY III.—*She is singularly honoured by all the Blessed.*”

“Rejoice, O most glorious Virgin! *the saints and angels in heaven honour thee as the DAUGHTER OF GOD THE FATHER, MOTHER OF GOD THE SON, and SPOUSE OF GOD THE HOLY GHOST.* They pay all due respect, love and homage to thee, the object, next to God, of their complacency, gratitude, and attention. *I rejoice in the honours paid to thee, O blessed Mother of God! look down on thy servants from the height of thy glory, &c.*”

Is not this expression, which recurs constantly, “*Look down on thy servants from the height of thy glory,*” just such as can only be properly used in addressing the Almighty God? And does it not imply, that she can *look down*, and actually *see* her worshippers, wherever they may be?

“JOY IV.—*Her intercession in favour of her servants is all powerful.*”

“Rejoice, O most glorious Virgin! *such is thy favour with God, such the power of thy intercession, that the whole treasury of heaven is open to thee, and at thy disposal.* When thou art pleased to interpose in favour of the sinner, *his cause is in sure hands*: there is no danger of refusal on the part of heaven, when thy mediation appears in his behalf. *I rejoice in thy power, O glorious*

Mother of God! look down on thy servant from the height of thy glory, and *by thy power* and goodness, &c."

What is here said, and the constant use of the expression "*by thy power*," suits exactly with the notion, that the Virgin Mary possesses and exercises *the power of a mother over her Son*. It agrees with what I have quoted in p. 287, "*She rather seems to dictate than to supplicate.*"

"JOY VI.—*God regards and loves those who love and reverence the Blessed Virgin.*

"Rejoice, O most glorious Virgin! *the love the Almighty bears thee extends even to those who love and reverence thee. Great is their portion*, happy their lot in particular, who, with zeal and affection, promote thy honour and glory. I rejoice in the favour thou enjoyest, O glorious Mother of God! look down on thy servant, &c."

Hereupon follows—

"*A Prayer to the Blessed Virgin.*

"HOLY Mary, Mother of my God and Saviour, Jesus Christ, always a Virgin, and *conceived without the least spot of original sin*, pray for me now and at the hour of my death; *protect me in all my undertakings*, be to me always a comfort, and *take care of my salvation*. Next to God, I have placed all my confidence in thee, O Mother of Mercy! *who never was infected with the least stain of sin.*

"Thou art all beautiful, O Mary! and the stain of original sin was never in thee.

“May the precious body and blood of our Lord Jesus Christ, in the divine sacrament of the altar, be my defence against my enemies, visible and invisible, now and at the hour of my death.

“*Praised and honoured for ever be the most pure and the most immaculate conception of the Virgin Mary, Mother of God, preserved through the merits of her dear Son, from the stain of original sin, saved from corruption in her tomb, exalted to heaven in body and soul, and seated above all pure creatures.*

“May the angels of Mankind, eternally praise the Lord. *O Mother of God, be mindful of me.*”

Now here let us observe, how large a portion of the devotions of Romanists is founded upon statements and assumptions which are utterly false and unscriptural; as, for example, the immaculate conception of the Virgin Mary, and her Assumption into Heaven: for neither of which is there the shadow of a foundation to be found in the Scriptures. Now “*without faith it is impossible to please God,*” and where there is no foundation of scriptural Truth—no declaration of God’s Word to rest upon—there can be no *faith*; and therefore *the Prayer of Faith*, which alone is acceptable with God (James i. 6, 7), cannot be offered.

In the place of that faith, which is founded on the sure Word of God, what then has the poor Romish devotee? Nothing but presumption and

credulity—which are the awful sins that lie at the root of his superstitious and unscriptural devotions; and which especially characterize his Invocation of the Saints—in all which, as there is no scriptural warrant, there can be no faith.

In this same book there is contained (pp. 239—257) “An Angelical Exercise” for the seven days of the week, in honour of the Virgin Mary, from which I must make the following extracts:—

“*Tuesday.*

“*I am the Mother of Mercy, Mater misericordiæ,* says the glorious Mother of God. Will you love me, my dear child, as did my favourite St. Stanislaus? He loved me as his mother, and I loved him as my child. *He gave me all that he had, and I gave him all that he desired. He offered me his heart, and I offered him my LITTLE JESUS:* and at last I called him unto me to be present at the feast of my glorious assumption. I will be as sincere and faithful a mother unto you, and assure you, with a heart truly maternal, that *if you love me sincerely as you ought, your love shall prove an evident sign of predestination to a most blessed and everlasting life.* Hail Mary.

“Yes, my most dear mother! I will ever love you most faithfully. And *my heart does even leap for joy, and my soul is ravished in conceiving so great a sweetness of so tender a mother.* Show yourself, O dear Lady, a mother to me, and here at this present I declare myself your child for ever, and moreover do reverence

you, O sacred Virgin Mary, *the delight of heaven*, and together with all the celestial virtues, bless, praise, and magnify you, most amiable Mother! for having been so divinely illustrated by the Holy Ghost in the incarnation of the Son of God. Hail Mary.

“*I am the help and aid of Christians, Auxilium, Christianorum*, says the glorious Mother of God. Will you, my dear child, *wholly confide in me*, and *call upon me in your necessities*, as did my dear daughter St. Mary of Egypt, who although once a wicked woman and buried in all vice, *found me the refuge of sinners*; and as the penitent Theophilus did, who, after he had denied me, falsified his faith to God, done homage to the devil, renounced his part in paradise, signed his damnation with his own blood, in writing, and in a manner, *already plunged in the very bottom of hell*, yet he had recourse to me, and was *by me again reconciled to my Son*, received into his favour, grace, and protection. And who has ever heard of a greater wonder? I will in the same manner assist you, my dear child, and assure you, with a heart truly maternal, that I will plead for you in all your necessities, and *will avert from you all the anger and indignation of my Son*. Hail Mary.

“Yes, my most dear Mother, *I will always confide in you*; and although *I was as perfidious as Judas or Cain*, yet if you be once pleased to undertake my cause, *I shall never despair*. And I do reverence you, O sacred Virgin Mary, *happy gate of heaven*, and together with all the

principalities of the celestial court, *I bless and praise you INFINITELY*, for that you have been *found worthy* to be the most faithful and humble handmaid of the most Holy Trinity. Hail Mary.”

“ *Wednesday.*

“I am an amiable and loving Mother, *Mater amabilis*, says the glorious Virgin Mary, Mother of God. Will you my dear child, do something this day in my honour? For you must know that *I leave nothing, though of ever so little value, unrecompensed, which is done in my honour*, as Troilus Savelli, a young Baron of Rome, though a great and enormous sinner, can well testify, who, at the end of his life, being beheaded for his wickedness, *obtained by my favour so perfect contrition and remission for his sins, that he died like a saint, for having never failed to say, once a-day, on his bare knees, one Ave in my honour.* I assure you, in the sincerity of a mother, that, at the hour of your death, being forsaken of all your friends, you will wish to have performed all things possible to obtain my grace and favour. Hail Mary.”

“ *Thursday.*

“*I am the empress of the universe, says the glorious Mother of God.* Will you, my dear child, every day, both morning and evening, make a firm purpose rather to endure any loss, wrong, or death whatsoever, than once sin mortally? St. Anselm of Canterbury, had rather gone to hell than offend God. And the blessed Aloysius Gonzaga *would not even speak alone with his own mother, for fear of the least danger*

of offence. Will you then imitate the example of these holy persons? At the hour of your death, when those who are found without offence shall be saved, then will you wish to have been such an one as the forenamed and divers others were. Say, then, will you be such an one even now! Hail Mary!

“Yes, my most dear Mother! I do here firmly purpose, by the grace of God, before your blessed Son Jesus, my sweet Redeemer, rather to die a thousand deaths, than once to offend God mortally. And I do reverence you, O sacred Virgin Mary! *Queen of heaven and earth; and together with the burning seraphim, bless and praise you INFINITELY, whom I love more than my own soul, for that both heaven, earth, and hell, by your dear Son's commandment, do obey your beck. Hail Mary.*

“*I am the paradise of Pleasure, says the glorious Mother of God. Will you make my greatness known in every place where you shall come, my dear child? All such as have been virtuous in this life have done the like, and have carried my name throughout the world, even into many Heathen and barbarous countries, as my dearest son and servant Xaverius, and others of his holy society have done, thinking themselves most happy in being employed in so noble an embassy. I assure, in the sincerity of a Mother, that if you knew how much that pleases me you would not fail continually and incessantly to do it to the utmost of your power. Hail Mary.*

“Yes, my dear Mother! I do wish and most

heartily desire the same. Oh! *let your sacred name, as also the name of your blessed Son, be ever in my mouth, and fast sealed up in my heart.* And I reverence you, O most benign Mother! *seat of divine Wisdom; and together with all the holy patriarchs, prophets, martyrs, virgins, and all the celestial spirits in heaven, do bless and praise you INFINITELY* for that you are placed in the high throne of glory, above all pure creatures, at the right hand of your beloved, in the celestial paradise. Hail Mary."

"*Saturday.*

"5. *O Mother of Mercy!* I humbly beseech you to pray unto your dear Son incessantly, that he will keep me all the days of my life from falling into mortal sin. Hail Mary.

"6. *O help of Christians!* *how sweet and beneficial is your sacred name,* and how ready is your succour to those who call upon you in tribulation. Hail Mary.

"7. O most amiable Mother, and *above all things most lovely, how good a thing it is to please you, and to be always doing something in your honour!* Hail Mary.

"8. O Glorious Mother of sweet Jesus! *give me perseverance, and a firm will to reconcile myself weekly to your Son,* and often to receive his most precious body and blood. Hail Mary.

"9. *O Empress of the universal World!* *give me force and strength to execute this my good purpose,* rather to die a thousand times than once to offend thy blessed Son mortally. Hail Mary.

“ 10. *O Refuge of sinners, give me a heart desire to fly sin above all things, and that I may never rest or repose in a mortal offence. Hail Mary.*

“ 11. *O Paradise of pleasure! my most singular and assured Advocatrix, if at the hour of death you undertake my cause, I shall not need to fear or be confounded, but shall bless and praise you eternally. Hail Mary.*

“ 12. *O Mother of the living, and singularly beloved of those who are devout unto you! I offer unto you my heart and all the affections thereof.—Show yourself a mother unto me, I beseech you, at the hour of my death.—And whilst I live, give me a sincere love and affection towards you; for those who love you can never perish. Hail Mary.*”

These extracts will further illustrate and confirm all that I have previously stated on this subject. And again I ask the question, If this be not gross Idolatry, what is, or can be? Can this *hyperdulia* be distinguished from *latria*? Certainly the latter begins, long before the Romish devotee has done with the former.

After these copious illustrations of the worship of the Virgin Mary, as practised by the Church of Rome, it is only needful to call attention to the fact, that the books which I have quoted are neither antiquated nor limited in their use to a single country. “The Glories of Mary” is translated from the Italian, and is th

work of a man who died in 1787, and was canonized by the present Pope in 1839, after a thorough examination of all his works (which is always a preliminary step): of which the result was, that nothing was found in them contrary to "the *Catholic* (that is to say the *Roman Catholic*) faith." We have, therefore, the sanction of the highest authority in the Roman Church, to confirm us in asserting, that the doctrine contained in "The Glories of Mary" is really and truly the doctrine of the Church of Rome. And this work has run through four editions in the English tongue. It is therefore received by the Romanist portion of our fellow-countrymen, and has attained a measure of popularity among them. "The Devotion of the Sacred Heart," also, is a work highly recommended to the Romanists of France, as well as to those of Great Britain, and openly recognised and sanctioned by the highest authorities in the Church of Rome. We cannot, therefore, act more fairly, than by taking such books as samples of the devotions which, in the Roman Church, are continually offered, even in the present day, to the Virgin Mary. The books, too, mutually illustrate and confirm one another. And, if further illustration and confirmation be wanting, we find it in the "Encyclical Letter of the pre-

sent Pope, Gregory XVI.," addressed to all the Prelates of the Roman Church, and bearing date August 15, 1832. From this important document I will make two extracts, one from the commencement, and the other from the conclusion.

"But having at length taken possession of our see in the Lateran Basilic, according to the custom and institution of our predecessors, we turn to you without delay, Venerable Brethren, and in testimony of our feelings towards you, *we select for the date of our letter this most joyful day on which we celebrate the solemn festival of the most blessed Virgin's triumphant Assumption into Heaven, that she who has been through every great calamity our Patroness and Protectoress, may watch over us, writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.*"

The day especially selected for the date of the letter is sufficient to stamp the character of the writer: *the festival of the Assumption of the Virgin Mary!*—that Assumption being altogether a Romish fable, without the shadow of Scriptural authority, and without the sanction of any historical evidence:—for the tales of the *fifth* century are no evidence at all of what took place in the *first*. And, the "Sovereign Pontiff" evidently substitutes "*her heavenly influence*" for

the teaching of the Holy Ghost: he looks to, and depends upon, "*her heavenly influence,*" to do that, which the Holy Ghost is promised in the Scriptures to effect. What is this but exalting the Virgin Mary into the place and office of God the Holy Ghost? And is not that Idolatry and blasphemy?

"But that all may have a successful and happy issue, *let us raise our eyes to the most blessed Virgin Mary, WHO ALONE DESTROYS HERESIES, who is our greatest hope, YEA THE ENTIRE GROUND OF OUR HOPE.** May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, *from Peter the Prince of the Apostles, and from his fellow Apostle Paul,* that you may all stand as a wall to prevent any other foundation than what hath been laid; and supported by this cheering hope, we have confidence that the Author and Finisher of faith, Jesus Christ, will at last console us all in the 'tribulations which have found us exceedingly.' To you, Venerable Brethren, and to the flocks committed to your care, we most lovingly impart, as auspicious of celestial help, the Apostolic Benediction.

"*Dated at Rome, from St. Mary Major's, August 15th, the festival of the Assumption of the same blessed Virgin Mary, the year of our Lord 1832, of our Pontificate the Second.*"

"* S. Bern. Serm. de Nat. B. M. V. 7."

The conclusion is certainly worthy of the commencement. The "most holy Father" began with Idolatry, and with Idolatry he ends. And, so recently as the year 1840, the same Pope granted an indulgence of *one hundred years*, to every one who recites the following prayer:—

"O IMMACULATE QUEEN OF HEAVEN AND OF ANGELS! I ADORE YOU. IT IS YOU WHO HAVE DELIVERED ME FROM HELL. IT IS YOU FROM WHOM I LOOK FOR ALL MY SALVATION"!!!

"The QUEEN OF HEAVEN" (*Regina Coeli*, as the Vulgate has it) was one of the most abominable idols, worshipped by the Heathen *first*, and *then* by the apostate Jews. (See Jer. xliv. 15—28, and vii. 17—20.) What an insult to the blessed Virgin, to give the title of this foul idol to her! Here again we see, the *Heathen* origin of *Romish* Idolatry.

On this subject, copious as it is, I will not further enlarge; as abundant evidence on the subject (if more is needed) will be found in a book entitled "MARIOLATRY," published in 1841,—to which I am indebted for the last extract, and to which I refer my readers.

THE IDOLATRY OF THE CHURCH OF ROME.

CHAPTER III.

THE WORSHIP OF IMAGES.

IN the two preceding chapters, I have brought the awful charge of Idolatry against the Church of Rome, in regard to

I. THE ADORATION OF THE CONSECRATED HOST: wherein I have shown, that, going far beyond the most superstitious of the idolatrous Heathen, they actually give to a piece of bread, which any baker can make, that worship which is due to the Second Person of the blessed Trinity.

II. THE INVOCATION OF SAINTS AND ANGELS, whom they exalt into the place of the one Mediator between God and man, and even represent as more kind and gracious to us, than that blessed Lord who has bought us with his own blood. So that the deluded votary of the Romish Church actually applies to Saints and Angels

to intercede for him with Jesus—as if that compassionate Saviour were too severe to be approached by those for whom He died, unless they be introduced into his presence, by those who are disposed to be more mild and gentle to the sinner than He is!

It now remains for us to consider,

III. THE WORSHIP OF IMAGES.

It is more especially with regard to this branch of the subject, that we should refer to the fearful judgements which were denounced against Israel, for making and worshipping the golden calf; from which they were only delivered by God's gracious acceptance of the intercession of Moses, continued for forty days and forty nights without ceasing (Exod. xxxii.—xxxiv., and Deut. ix. 7—21); and those which were denounced and executed upon Jeroboam, and the idolatrous kings of Israel (1 Kings xiii. 1—5, 33, 34, and xiv. 7—16); and even upon Judah also, till the people (for this sin) were carried captive to Babylon, and Jerusalem itself was laid utterly waste and desolate. I need not again refer to the declarations of the New Testament on this subject. Nor need I remind my readers, that all these awful denunciations are the true sayings of God. If, therefore, we are fully persuaded in our minds, that any of our fellow-creatures are

guilty of this awful sin,—if we have any love to their souls, or any bowels of compassion to yearn over them who are perishing in their sins,—how *can* we do otherwise than plainly and faithfully warn them? Must we not be constrained to set before them, in the strongest and most moving terms, their awful guilt and danger?

I trust that it is in this spirit of faithful love and compassion to those whom we believe to be in vital error, that I have endeavoured to write, and that what I have written will be so received and understood by Roman Catholics, if it should fall into their hands. In this spirit, I desire to proceed with the discussion of the subject now before us; in order to the elucidation of which, my *first* object must be—to ascertain what is the doctrine and practice of the Church of Rome in regard to the Worship of Images; and my *next*—to bring both the doctrine and the practice to the test of Scripture, as the only infallible standard of truth. And O that God, by the influences of his Holy Spirit, may guide both him who writes and those who read, into such a profitable contemplation of this subject, that we may be enabled to discern between truth and error; and so to renounce the error and embrace the truth, that it may be to the welfare and salvation of

our souls, and to the praise and glory of our God and Father, through Jesus Christ his Son!

I. In the first place, then, the doctrine and practice of the Church of Rome on this point, will be best learned from her own authentic declarations, as illustrated by her own writers.

The first document to which I would direct your attention on this subject is, the declaration of the Council of Trent, in regard to the worship of Saints and Images. The extract I quote is from "The Canons and Decrees of the holy and œcumenical Council of Trent, held by Popes Paul the Third, Julius the Third, and Pius the Fourth," published at Lyons, in the year 1822. The decree was made in the twenty-fifth session.

"De Invocatione, Veneratione et Reliquiis Sanctorum et sacris imaginibus."

"Imagines porrò Christi, Deiparæ Virginis et aliorum Sanctorum in templis præsertim habendas et retinendas; eisque *debitum* honorem et venerationem impertiendam; non quòd credatur inesse aliqua in iis divinitas vel virtus, propter quam sint colendæ; vel quòd ab eis sit aliquid petendum; vel quòd fiducia in imaginibus sit figenda, veluti olim

"On the Invocation, Veneration, and Relics of the Saints and on Sacred Images."

"The images, moreover, of Christ and the Virgin Mother of God, and the other saints, are to be had and retained, particularly in the churches, and *due honour and veneration* are to be given to them; not because any divinity or virtue is supposed to reside in them, upon account of which they are to be worshipped; or that anything is to be sought

fiabat à Gentibus quæ in idolis spem suam collocabant : sed quoniam honos qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant ; ita ut per imagines, *quas osculamur, et coram quibus caput aperimus et procumbimus*, Christum adoremus, et Sanctos, quorum illæ similitudinem gerunt, veneremur ; id quod Conciliorum, præsertim verò secundæ Nicænæ Synodi, decretis contra imaginum oppugnatores est sancitum."

from them ; or that trust is to be placed in images, as was formerly the case among the Gentiles, who placed their trust in idols ; but because the honour which is exhibited to them is referred to the prototypes which they represent. So that, through the images *which we kiss, and before which we uncover our heads and prostrate ourselves, we adore Christ, and we venerate the saints, whose similitude they represent ; which is sanctioned by the decrees of Councils, but especially those of the second Nicene Synod, against the opposers of images."*

Now there are *here* allusions to some arguments which are set up by the Church of Rome, in defence of her practice in the veneration of Images. There are not only references to such arguments ; but it will also be worth our while to observe, that what is said on the subject is *very cautiously* worded ; so that it is not very easy for us to understand, from this decree, what is the amount, and what is the real nature, of the honour that is due, according to their notions, to Images. It is said that "*due honour and veneration are to be given to them ;*" but you will perceive, that what that "*due honour and vene-*

ration" *is*, we are not distinctly told. We have to gather this from other authors, and from other sources. And here again I would observe, that we shall find ourselves, at first, in considerable difficulty and perplexity; for, strange to say, though we are told that we have to do with an *infallible* Church,—and it is a Church which boasts much of the *unity* of doctrine which all her teachers hold,—that she *is*, and *hath been, always the same*,—yet the authors who have written on this subject, certainly speak a language so different at one time, from that which we meet with at another, that we cannot pretend to reconcile the various statements which are given.

I have already more than once referred to a book entitled, "An Abridgment of Christian Doctrine, with Proofs from Scripture on points controverted, composed in 1649, by H. T.," Dr. Henry Turberville, D.D., of the English College of Douay—"now revised by the Right Rev. James Doyle, D.D., and prescribed by him to be used in the united dioceses of Kildare and Leighlin." In the fiftieth page I find this question and answer:—

"Q. Is it lawful to give any honour to the images of Christ and his saints?"

"A. Yes: an inferior or relative honour, as

much as they represent to us heavenly things; but not God's honour, *nor yet the honour due to saints.*"

Here is a statement, which seems to have been held in some authority for the space of nearly 200 years, on this subject; and it is certainly given out, with full authority, by a Bishop of the Church of Rome in Ireland.

But we must turn to other documents, and we must see what is taught by other men of great name in the Church of Rome: and the first passage to which I shall refer, is an extract from Cardinal Bellarmine, "*on Sacred Images,*" ch. xx. book 2. "The question proposed is, With what sort of worship are Images to be honoured? There are three opinions."

Now here again, as heretofore, we have to observe, in this *infallible* Church, which boasts so much of its *unity*, and of its being *always the same*, how much there is of discord and confusion! THERE ARE, on this vital subject, THREE OPINIONS. We pass over the first and third.

"The second opinion is, that *the same honour is due to the Image as to the exemplar*; and thence, that the image of Christ is to be worshipped with the *worship of latria*; the image of the blessed Virgin with the worship of *hyperdulia*; and the images of the other Saints with the worship of *dulia*. Thus Alexander,

part 3, question 30, last art.; the blessed Thomas, part 3, question 25, art. 3; and thus also Cajetan, the blessed Bonaventura, Marsilius, Almayne, Carthusian, and others."

Here, then, are all these great and respectable names, which every member of the Church of Rome must know are the names of persons held in very high reputation in that Church, all concurring in this opinion—that *the same honour is due to the Image which is due to that which it represents*; and therefore the Images of God and of our Lord Jesus Christ are actually to be worshipped with the worship of *latria*,—with the same adoration which is given to the Supreme Being himself!

It is worth while to look a little more into the various declarations on this subject. I will quote a little from St. Thomas Aquinas, because he is one whose name is mentioned by Bellarmine, and who is also known as a writer of very great authority in the Church of Rome; inasmuch as a festival is kept in honour of him, even until this day, and her members are taught to pray to him in the following terms, (this is from the *Roman Breviary—March festival, March 7th*):—

“Oh! most excellent doctor, light of the holy Church; Oh! blessed Thomas, lover of the Divine law, intercede for us with the Son of God.”

The following prayer is also used on the same festival :—

“ O God, who dost enlighten thy Church with the *wonderful learning* of thy blessed confessor Thomas, and dost fertilize it by his holy means : grant unto us, we beseech thee, to understand what he taught, and to imitate what he performed. Through the Lord.”

These are the terms in which the Romish Breviary teaches the devotees of that infallible Church, to think of, and pray to St. Thomas Aquinas ; first to pray *to him* as a canonized Saint, and then to pray to God, that they may be enlightened with his wonderful learning, and understand what he taught, and imitate what he performed ! Now he is one of those who held this doctrine, which I have already mentioned in the words of Bellarmine. In “ *The third part of the Theological Summary of St. Thomas Aquinas, printed at Rome, 1686, question 25, art. 3 ;*” we read as follows :—

“ It is thus, therefore, to be declared, that no reverence is due to the image of Christ, in respect of its being any substance (say carved or painted wood), because reverence is only due to a rational nature. It remains, therefore, that reverence is shewn to it only in respect of its being an image ; and thus it follows, that the same reverence should be paid to the image of Christ as to Christ himself. Since, therefore, Christ is

adored with the worship of *latria*, it follows that his image is to be adored with the worship of *latria*."

We will quote another book, of some authority in the Church of Rome. It is "The Roman Pontifical revised: and published at Rome An. Dom. 1595, by the order of Pope Clement the Eighth" —the folio edition, page 672.

"The Order for the Processional Reception of the Emperor.

"But if the apostolic legate receives the Emperor, or enters into the city with him, or otherwise goes or rides with him, he who bears the sword before the Emperor, and the other who carries the legate's cross, ought to go together. The cross of the legate, *because latria is due to it*, shall be on the right hand, and the sword of the Emperor on the left hand."

These are some of the declarations on this subject, which I must confess myself utterly unable to reconcile with the statements which I have already quoted from Dr. Doyle. And who is to decide between these learned men? When doctors of this infallible Church thus widely differ the one from the other, who is to decide between them?

It may be worth while to turn to some prayers which are actually offered, and which the faithful members of the Church of Rome are taught to offer to, or before, their Images. Per-

haps it is particularly suitable to call your consideration to some of these, because they are taken from the Roman Missal for the use of the laity. We find them in the services for Good Friday—a day which ought to be observed very peculiarly in honour of Christ. In “*The Mass of the Presanctified*,” p. 297, we have the following directions, prayers, and hymns:—

“*Here the Priest takes down the cross, and uncovering the top of it, says:*

“*Anth. Behold the wood of the cross, on which hung the salvation of the world. R. Come, let us adore.*

“This Anth. and R. being repeated twice more till the whole cross is uncovered, the Priest lays it down in a proper place, and *all kneeling thrice on both knees, reverently approach to, and devoutly kiss the feet of the crucifix.*”

“*Anth. We adore thy cross, O Lord, and we praise and glorify thy holy resurrection; for by the wood of the cross the whole earth is filled with joy. Ps. May God have mercy on us, and bless us; may his countenance shine upon us, and may he have mercy on us. Anth. We adore thee, &c.*

“*Then is sung the Versicle, ‘O faithful cross!’ with the Hymn, in the following manner:*

“*O faithful cross! O noblest tree!
In all our woods there’s none like thee:
No earthly groves, no shady bowers,
Produce such leaves, such fruit, such flowers.
*Sweet are the nails, and sweet the wood,
That bears a weight, so sweet, so good.*

Hymn.

“ Sing, O my tongue, devoutly sing
 The glorious laurels of our King :
 Sing the triumphant victory
 Gain'd on the cross erected high,
 Where man's Redeemer yields his breath,
 And, dying, conquers hell and death.

*O faithful cross, &c. is repeated to. **

“ With pity our Creator saw
 His noblest work transgress his law,
 When our first parents rashly ate
 The fatal tree's forbidden meat ;
 He then resolved *the cross's wood*
Should make that tree's sad damage good.

*Sweet are the nails, &c. from. **

“ By this wise method God design'd
 From sin and death to save mankind ;
 Superior art with love combines,
 And arts of Satan countermines :
 And where the traitor gave the wound,
 Their healing remedies are found.

*O faithful cross, &c. to. **

“ When the full time decreed above
 Was come to show this work of love,
 The Eternal Father sends his Son,
 The world's Creator, from his throne,
 Who on our earth, this vale of tears,
 Clothed with a virgin's flesh appears.

*Sweet are the nails, &c. from. **

“ Thus God, made man, an infant lies,
 And in the manger weeping cries ;
 His sacred limbs by Mary bound,
 The poorest tatter'd rags surround ;

And God's incarnate feet and hands
Are closely bound with swathing bands.

*O faithful cross, &c. to. **

“ Full thirty years were fully spent
In this our mortal banishment ;
And then the Son of man decreed
For the lost sons of men to bleed ;
And on the cross a victim laid,
The solemn expiation made.

*Sweet are the nails, &c. from. **

“ Gall was his drink ; his flesh they tear
With thorns and nails ; a cruel spear
Pierces his side, from whence a flood
Streams forth, of water mix'd with blood ;
With what a tide are wash'd again
The sinful earth, the stars, the main !

*O faithful cross, &c. to. **

“ *Bend, towering tree, thy branches bend,
Thy native stubbornness suspend ;
Let not stiff nature use its force,
To weaker saps have now recourse ;
With softest arms receive thy load,
And gently bear our dying God.*

*Sweet are the nails, &c. from. **

“ On thee alone the Lamb was slain,
That reconciled the world again ;
And when on raging seas were toss'd
The shipwreck'd world and mankind lost,
Besprinkled with his sacred gore,
Thou safely broughtst them to the shore.

*O faithful cross, &c. to. **

“ All glory to the sacred Three,
 One undivided Deity :
 To Father, Holy Ghost, and Son,
 Be equal praise and homage done :
 Let the whole universe proclaim
 Of One and Three the glorious name. *Amen.*
 Sweet are the nails, &c. *from* *.

“ Towards the end of the Adoration, &c. the Candles on the Altar are lighted, and the Cross being placed thereon, the Priest with his Attendants goes to fetch the Presanctified Host from the place where it was yesterday deposited. Whilst the Procession is returning, the following Hymn is sung.

“ *Vexilla regis prodeunt,
 Fulgit Crucis mysterium ;
 Qua vita mortem pertulit,
 Et morte vitam protulit.*

“ The banners of the king come forth, the mystery of the Cross shines forth, on which life has endured death, and brought forth life from death.

“ *Quæ vulnerata lanceæ
 Mucrone diro, crimum
 Ut nos laveret sordibus
 Manavit undâ et sanguine.*

“ Which wounded by the dire point of a lance, that it might wash us from the defilements of sin, distilled water and blood.

“ *Impleta sunt, quæ concinit
 David fideli carmine,
 Dicendo nationibus:
 Regnavit à ligno Deus.*

“ Those things are fulfilled which David sung in faithful verse, in speaking to the nations : God hath reigned from the wood.

“ *Arbor decora et fulgida,
 Ornata regis purpura !
 Electa digno stipite
 Tam sancta membra tangere !*

“ O comely and splendid tree, adorned with the purple of a king ! chosen from a worthy stock to touch such sacred limbs !

“ *Beata, cujus brachiis
 Pretium pendit sæculi,
 Statera facta corporis,
 Tulitque prædam tartari.*

“ Blessed, from whose arms the ransom of the world hath hung, being made the balance of (his) body, and took away the prey of hell.

“ *O crux, ave spes unica*
 Hoc passionis tempore!
Piis adauge gratiam,
Reisque dele crimina.

“ *Te fons salutis, Trinitas,*
Collaudet omnis Spiritus;
Quibus crucis victoriam.
Largiris, adde præmium.
Amen.”

“ Hail, O cross, (our) only hope in this time of the passion! Increase grace to the pious, and blot out the crimes of the guilty.

“ Thee, O Trinity, the fountain of salvation, every spirit shall praise; add a reward to those to whom thou hast vouchsafed the victory of the cross. *Amen.”*

I have endeavoured to give the sense in English: but it is remarkable that this Latin hymn is *not* translated into English, in the Missal for the use of the laity *in this country*.

I will quote another passage, extracted from the Roman Breviary, which is for the 14th of September, on the festival of the Exaltation of the Holy Cross:—

“ *O crux ave spes unica!*
In hac triumphi gloria,
Piis adauge gratiam,
Reisque dele crimina.”

“ O cross, only hope, hail!
 In this glory of thy triumph,
 give an increase of grace to
 the pious, and blot out the
 crimes of the guilty.”

Surely, all this is actually praying *to* the cross! If not, I really cannot comprehend in what words a prayer, directly addressed to the cross, can be expressed.

Again, in the services for the same festival, we read,—

“ *O crux, splendidior*
cunctis astris, mundo cele-
bris, hominibus multum
amabilis, sanctior universis:

“ O cross, more splendid
 than all the stars, illustrious
 to the world, much beloved
 by men, more holy than all

quæ sola fuisti digna portare talentum mundi : dulce lignum, dulces clavos, dulcia ferens pondera, salva præsentem catervam in tuis hodiè laudibus congregatum."

things, who alone wast worthy to bear the treasure of the world : sweet wood ! sweet nails ! bearing a sweet burden ! save this present multitude assembled to-day in thy praise."

And, in the November festivals, for November 30th, on the feast of St. Andrew the Apostle, we have this prayer :—

"O bona crux, quæ decorem et pulchritudinem de membris Domini suscepisti, accipe me ab hominibus, et redde me magistro meo."

"Oh, good cross ! who hast obtained comeliness and beauty from the Lord's limbs, receive me from men, and restore me to my Master."

I trust that these instances will suffice ; and when I compare them with *the doctrine which is set forth by St. Thomas Aquinas*, I certainly do find that they most accurately agree therewith ; and, if *that* be the doctrine of the Romish Church, *then* the prayers which I have quoted, and others that I might have quoted, are perfectly intelligible : there is a proper correspondence between *the doctrine* and *the devotion* of the Church. But, if the exposition given by Dr. Doyle be really the doctrine of the Church of Rome, *then* I cannot reconcile these prayers, which are taken from the Missal and the Breviary, with that statement which he sets forth, as being the sense and meaning of his Church in regard to the worship of Images.

On this subject I will add an extract from the Roman Missal, printed at Dublin in 1795. *Feria 6, in Parasceve* :—

“Completis orationibus, sacerdos deposita casula accedit ad cornu epistolæ, et ibi in posteriori parte anguli altaris accipit a diacono crucem jam in altari præparatum : quam, versa facie ad populum, a summitate parum discooperit incipiens solus Antiphonam. ‘Ecce lignum crucis.’ Ac deinceps in reliquis juvatur in cantu a ministris usque ad ‘Venite, adoremus.’ Choro autem cantante, ‘Venite, adoremus,’ Omnes se prosternunt, excepto celebrante. Deinde procedit ad anteriorem partem anguli ejusdem cornu epistolæ : et discooperiens brachium dextrum crucis, elevansque eam paulisper, altiùs, quam primò, incipit, ‘Ecce lignum crucis,’ aliis cantantibus et adorantibus, ut suprâ. Deinde sacerdos procedit ad medium altaris, et discooperiens crucem totaliter, ac elevans eam tertiò altiùs incipit, ‘Ecce lignum crucis,’ aliis cantantibus et adorantibus, ut suprâ.

“Prayers being over, the priest approaches the epistle side, and there, in the lower part of the corner of the altar, receives from the deacon a cross prepared on the altar, which, turning his face to the people, he gradually uncovers from the top, beginning alone the Antiphone, ‘Behold the wood of the cross;’ and then, in the remainder, he is assisted in singing by the ministers, until the ‘Venite adoremus.’ But when the chorus sings, ‘Come, let us adore,’ all prostrate themselves except the person who performs the service. Then the priest proceeds to the front of the corner of the same epistle side, and, uncovering the right arm of the cross, and raising it a little, he begins, louder than before, ‘Behold the wood of the cross,’—the others singing and *adoring* as above. Then he proceeds to the middle of the altar, and totally uncovers the cross, and elevating it, he begins a third time, more loudly, ‘Behold *the wood* of the cross,’—the others singing and *adoring*, as above.

‘Ecce lignum crucis in quo salus mundi pependit.’

“Chorus. ‘Venite adoremus.’

“Postea sacerdos solus portat crucem ad locum ante altare præparatum, et genuflexus ibidem eam locat: mox depositis calceamentis, accedit ad adorandam crucem, ter genua flectens antequam eam osculetur. Hoc facto, revertitur et accipit calceamenta et casulam. Post modum ministri altaris, deinde alii clerici et laici, bini et bini, ter genibus flexis, ut dictum est, crucem adorant.”

‘Behold *the wood* of the cross, upon which the salvation of the world hangs.’

“Chorus. ‘Come let us adore.’

“Then the priest alone bears the cross to a place prepared for it before the altar, and, kneeling, places it there; presently, putting off his shoes, he approaches to adore the cross, thrice kneeling before he kisses it; when he has done this, he returns, and receives his shoes and *casula*. Afterwards, the ministers of the altar, and then the other clergy and laity, two and two, thrice kneeling, as is aforesaid, *adore the cross*.”

All this is omitted in the Roman Missal for the use of the laity, as used in England.

One more illustration I will add from “The Devotion of the Sacred Heart.” I transcribe from the Pastoral Letter of the Bishop of Boulogne, which is prefixed to that volume:—

“We quote a passage of the famous John Lansperigus, a Carthusian, who was surnamed the just, on account of the extraordinary piety that is conspicuous in all his writings, which are full of a moving unction, and the science of the saints. These are the words of this author, who published *in the beginning of the sixteenth century, a particular devotion to the Sacred Heart*

of *Jesus*: 'Take care,' says he, 'to entertain in your soul by frequently repeated acts, a constant devotion to the worship of the amiable heart of *Jesus*, which is overflowing with love and mercy. Let mutual love invite thee to this divine heart, and let us enter it in spirit: through this heart beg all the graces you stand in need of, through this heart offer all your actions to God: for we find the most valuable treasure and inestimable blessings in it, this is the gate through which we must go to God, and by which he comes to us. And therefore I advise you to put in the different places you are used to frequent, some devout image of this adorable heart, the sight of which may enable you to renew often your holy practice of devotion in its honour, and inspire you with the fire of divine love. You may even according to the interior inspiration of grace, kiss this image with the same affection with which you would kiss the heart itself of *Jesus*. Enter in spirit into this deified heart, imprint it on your own, and plunge your whole soul into this sacred fountain, with a longing desire that it should be entirely lost in it, and endeavour to fill your own heart with the spirit by which that of *Jesus* is animated, with his graces and virtues; in a word, with all the salutary blessings it comprehends, and which are beyond all measure; for the heart of *Jesus* is an overflowing source of all good. It is a pious and very useful practice to pay a singular worship and veneration to this adorable heart, which ought to be our refuge in our necessities, and in which you will find the

comfort and assistance you stand in need of; for were all men to leave and deceive you, be assured that such a faithful heart as that of Jesus will never forsake you, nor lead you into error.'

“Long as this quotation may appear, we thought it proper, my dear brethren, to lay the whole passage before you; for *as it comprehends the chief and the most material practices of this devotion, it may be very much subservient to bring you to the perfect notice, and consequently to the embracing of it.* And indeed experience daily shows that this devotion cannot be known well and not be liked and esteemed by those who bear any love and affection to Jesus Christ. As soon as they are acquainted with its nature and excellency they are attracted with such charming allurements that they can hardly forbear embracing it; *and afterwards they are inclined to keep in their house, and to look often upon an image of the sacred heart of Jesus, as being a powerful incentive to the love of their Redeemer.* For *as the very sight of his wounds is apt to move us with a tender compassion, so the sight of his heart, which is usually represented all surrounded by flames to represent the fire of charity with which it always glowed, and will ever burn for us, is very well qualified to inspire us with this divine fire, which Jesus came to send on earth; and what willeth he, but that it be enkindled in our hearts?* And what more proper means to produce this effect, than our contemplating with the eyes of faith, the sensible marks of his unparalleled love, not only in its burning flames, but

in the painful instruments of his passion; *in the wreath of thorns that is used to be painted around his adorable heart, and the cross that is planted upon it?* What more pressing motive for a devout person to return love for love, than *the sight of a heart* which loved him to such an excess, as to endure for the love of him, the most cruel and disgraceful death."

Observe, in all this, how *the sight* of the wounds, the heart, &c., as presented *to the eye, in pictures and images*, is essential to the kindling of Romish devotion! Is not this characteristic of a religion, not of *faith*, but of *sight*?

How fully the directions quoted from Lansperigus are adopted by the Bishop, we may further judge from the following passage, in the last paragraph of this epistle:—

"And, lastly, *we exhort all the faithful of our diocese to keep in their houses some picture or image of the Sacred Heart of Jesus, and to expose it decently in a place where they are accustomed to say their prayers. We grant to all those who shall comply in that point, with our desire, forty days' indulgence, which they are allowed to gain every Friday, on condition, that they say on their knees, before this image or picture, the Litany of the Sacred Heart of Jesus.*" * * *

"Given at Boulogne, in our Episcopal Palace, the 22nd March, 1766.

Signed † FRANCIS JOSEPH, the
Bishop of Boulogne.
CLEMENT, Secretary."

Is not this giving the same devotion to the *image* as to the *exemplar*, in full accordance with the doctrine of St. Thomas Aquinas?

I have referred to the different statements of different learned doctors. In endeavouring to ascertain from among them, what is the real sense of the Church, I have deemed it right to refer to the devotional books, and to the authenticated services of the Church—to the Missal and to the Breviary; and I have considered, with which of those statements, these coincide. Let the reader judge for himself.

There are some other considerations to which I would briefly direct attention. The prayers that are actually offered correspond, as we have seen, with the opinion of Aquinas, that the same adoration and worship, which is due to the prototype, is due also to the Image; and, further, if the Images themselves be not supposed to have some real value, if they be mere representations, as remembrancers to help our memories, (as some of these statements would make us believe,) I would enquire, What is the meaning of the solemn ceremonies with which these Images are consecrated? These ceremonies are found in authenticated books of the Church of Rome. There are solemn ceremonies observed in the consecration of the Images, and there are solemn prayers which are offered up on those occasions,

which, I must say, correspond most closely with the solemnities and ceremonies observed by the Heathen themselves, in the consecration of the Images which *they* worship as idols. If, like the Heathen, they ascribe real virtue to the Image, and believe in the peculiar presence of the object to be worshipped *in* the Image, then we can understand, indeed, why these rites and ceremonies should be so solemnly observed at their consecration. But we may remember the words of a witty Heathen author, who, speaking on the very subject of consecrating an Image, enquires, first, as to the value of the material of which the Image is to be made,—in which, of course, there is no divinity. Next, as to that of the Image when made. This may be a very excellent piece of sculpture; but still it is not a god. But when it has been set up in its place, and duly consecrated by the priests, then, straightway, this senseless Image of brass, or wood, or stone, becomes a god, and must be worshipped! All depends upon *the consecration!* And so it seems to be in the Church of Rome.

I insert an account of the ceremonies of a Romish Consecration, from a valuable collection of Tracts, entitled, “A Preservative against Popery, in several select Discourses upon the Principal Heads of Controversy between Protestants and Papists: written and published by

the most eminent Divines of the Church of England, chiefly in the reign of King James II.," —printed at London, in three volumes, folio.—I find therein, that a learned author (Dr. Wake, afterwards Archbishop of Canterbury,) gives the following account of these ceremonies, taken from the Pontifical (*Pontificale de benedictione novæ Crucis*, p. 161, col. 2):—

“In the form of consecrating a new cross—First, the bishop makes several prayers, ‘That God would bless the Wood of the Cross, that it may be a saving remedy to mankind; an establishment of the faith, for the increase of good works, and the redemption of souls; a comfort and protection against the cruel darts of the enemy.’

“After some other prayers to the same purpose, the bishop blesses the incense, sprinkles the cross with holy water, and incenses it; and then consecrates it in these words:—

“‘Let this *wood* be sanc†ified, in the Name of the Fa†ther, and of the S†on, and of the Holy † Ghost. Let the blessing of that *wood* on which the members of our Saviour were hanged, be in this present *wood*; that as many as pray and bow down themselves [for God] before this Cross, may find health, both of soul and body, through the same Jesus Christ.’

“Then the bishop kneels down before the CROSS, and devoutly ADORES it, and kisses it. (*‘Tum Pontifex flexis ante CRUCEM genibus IPSAM devotè ADORAT et osculatur.’*)

“But if the cross be of any *metal*, or of *precious stone*, instead of the former prayer, the bishop is to say another: I shall transcribe only some part of it.

“After a long preamble, they beseech God, ‘That he would sanc+tify to himself this *Cross*, and bless it; that our Saviour Christ would embrace this *Cross* (which they consecrate) as he did that (on which he suffered); and by the holiness of that, sanc+tify this; that as by *that* the world was redeemed from guilt, so the devout souls who offer it, may, by the *merits of this Cross*, be freed from all the sins they have committed.’

“Then the bishop, as before, kneeling down before the **CROSS**, devoutly **ADORES** it, and kisses it. * * * * *

“For Monsieur de Meaux,” (the celebrated Bossuet,) “I shall only beg leave to remark this one thing; that if the Church of Rome looks upon the cross only as a *memorative* sign, to what end is all this *consecration*; so many *prayers* shall I say, or rather, *magical incantations*? And how comes it to pass that a cross, without all this ado, is not as fit to call to mind Jesus Christ, who suffered upon the cross, as after all this *superstition*, not to say any worse, in the dedication of it? (Title ix. pp. 62, 63.)

“This is, in short, the sum of that ceremony; in which you desire to know *what is amiss*? I answer, that take this whole office together, with the ceremonies, prayers, and other circumstances of it, and it is *superstitious* and *idolatrous*; and I shall not doubt once more to repeat, what before so much offended you, That the *addresses*

you here make, look more like *magical incantations* than *Christian prayers*. For,

“ First, If we enquire into the design of this ceremony; it is to consecrate a piece of *wood* or *stone*, that it may become a fit object of adoration: which being directly contrary to the second Commandment, cannot be done without a very great sin.

“ Secondly, To this end you pray that several benefits may proceed from this *wood of the cross*; and if those words signify anything, whereby you beseech God, that it may be a *wholesome remedy to mankind, a strengthener of faith, &c.* We must then look upon it, that you do believe, that by this consecration there is a *virtue*, if not residing in it for all these purposes, yet at least proceeding from it; which your Council of Trent confesses was one of the things that made worship of Images among the Heathen to be *idolatrous*. * * * * *

“ Again, (2.) As the thing itself is not a proper means of producing these effects in us, so the manner by which you pray it may be done, renders it yet more superstitious. To get instruction by hearing or reading; to have one's faith confirmed, or charity enlarged, or zeal heightened, by pious considerations, or powerful motives, all this is very natural; and we may, therefore, lawfully pray to God for to bless them to us in order to these ends. But to pray to God, that by bowing ourselves down before a cross, we may find health of soul and body; to sanctify *a piece of wood*, that by ITS MERITS it may free men from all the sins they have com-

mitted; this must be more than a natural effect, —neither the thing nor action being proper to produce it; and whether such requests be not more like *magical incantations* than *Christian prayers*, I shall leave it to any indifferent person to consider.

“But, thirdly, that this which you pretend, is not all that your Church designs by these prayers, is evident, in that this exposition cannot possibly be applied to several of those things which you ask of God in those addresses. For instance, you pray, ‘That the blessing of the wood upon which our Saviour hung, may be in the wood of the cross which you consecrate; and that by the holiness of *that* he would sanctify *this*; that as by that cross, the world was delivered from guilt, so by the merits of this, the devout souls who offer it, may be free from all sins they have committed.’ Now tell me in conscience, if you dare speak the truth, is not all this somewhat more, than *to pray that the cross may accidentally become a means of working good effects in you, by putting you in mind of the price of your redemption?* Do you not here see somewhat, which your Council of Trent calls the Idolatry of the Gentiles?—viz., an encouragement to worship the cross, as if some *Divine virtue* were in it, for which it ought to be adored. For so, certainly, he must do, who believes that by these prayers, *the blessing of that cross, on which our Saviour hung, is in this which he worships; and that bowing down before it, he shall find health both of soul and body.* Nay, but,

“Fourthly, I must once more ask you that

question I before proposed on this occasion ; and which, though you heartily rail at, yet you shift it off without answering one wise word to it. If you design no *real virtue* to proceed from the cross which you thus consecrate, nor allow any *adoration* to be paid to it, but intend it merely for a *memorative sign*, and no more: to what purpose all these prayers, and sprinklings, and smokings, and blessings, and other ceremonies, for the *consecration* of it? * * *

“ But fifthly, and to conclude this point; He that would know what your intention in these prayers is, need only consider what prayers you make in behalf of other things of the same nature: and in which you so evidently desire a Divine virtue may proceed from the very things themselves which you sanctify, that there is no doubt to be made of it. I shall give but one instance of this, viz., the prayer you make at the consecration of your *Agnus Dei's*; in which you thus address yourselves to God. ‘ Do thou vouchsafe to bless †, sanctify †, and con † secrate them, that being sanctified by thy liceral benediction, they may receive the same virtue against all diabolical subtleties, and the deceits of the evil spirit, that for those who carry them devoutly about them, no tempest may prevail against them, no adversity may get the dominion over them, no pestilent breath, no corruption of the air, no falling sickness, no storm at sea, no fire, nor any iniquity may overcome them, or prevail against them.’

“ Such are the admirable virtues which you

desire may proceed from these little Images ; and by the prayers you make at the consecrating of these, we may easily understand how to interpret your addresses for the same purpose in the other. But now, to make your practice exactly parallel with the *old Heathen superstition*, I must observe, that it is not enough that you carry these *Agnus Dei's* devoutly about you, but they must be *worshipped* too : For so your prayer of consecration says ;

“ ‘ Bless †, and sanctify †, these blessed things, that through the VENERATION and HONOUR of them, the crimes of us thy servants may be blotted out.’

“ And now I shall leave it to you, to try once more your gift of expounding, and see if you can bring all this to your *new sense*.” (pp.223,224.)

The sign † signifies that the sign of the cross is made by the priest as he pronounces that word.

Does not the very circumstance of such Images being consecrated, with solemn rites and ceremonies, justly lead us to conclude, that the members of the Church of Rome must believe and acknowledge a certain virtue, residing in the image, in consequence of this consecration, which makes it matter of importance to bow themselves down before the Image, and to offer, not, properly speaking, a prayer *before* it, (as some express it,) but actually a prayer *to* it, as we find is done in the Roman Missal and Breviary ?

If the Image be a *mere remembrancer*, would it not serve that purpose just as well, without the ceremony of consecration?

Then, again, if the Image be a mere representation, to refresh our memories,—if there be not supposed a real and sacred virtue in the Image itself, why are there so many pilgrimages in the Church of Rome to *particular Images*? As, for example, to the shrine of St. James of Compostella in Spain, and to that of our Lady of Loretto in Italy. We might allude to many things of the same kind which have taken place in our own country; yea, to many things that yet daily take place, only in the sister island of Ireland. Surely the whole system of pilgrimages to places where Images are set up, and where relics are kept, serves to point out to us, that, in the view of the Church of Rome, and of its deluded members and votaries, there is a real virtue ascribed to them. It is not merely as remembrancers, to refresh their memories, that they are used; they actually pay religious honour and worship to the images and relics themselves; a religious honour and worship which can only be explained by supposing, that they imagine some sacred and Divine virtue to be really resident in them.

On this subject it is needful to refer to one

other point,—which is, the suppression of the second Commandment, in some copies at least, of the decalogue, as it is set forth for the instruction of the ignorant, in the Church of Rome.

I will here refer to three different Catechisms; and I wish my readers to observe that the *second* Commandment is treated in three different ways, in these three different books. The first is “the Rev. Dr. James Butler’s Catechism, revised, enlarged, approved, and recommended by the four Roman Catholic Archbishops of the kingdom of Ireland.” It was printed by Richard Coyne, at Dublin. We have, in the 36th page, these words:—

“Q. Say the Ten Commandments of God?
A. 1. I am the Lord thy God; thou shalt not have strange Gods before me. 2. Thou shalt not take the name of the Lord thy God in vain.”

You will perceive that, here, the second Commandment is entirely omitted;* there is not the

* In order to compensate for this omission, the tenth Commandment is divided into two. In regard to this division, however, the transposition of the clauses in Deut. v. 21, as compared with Exod. xx. 17, is rather inconvenient. In Exodus the tenth Commandment stands: “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his man-servant, &c.” But in Deuteronomy the order is different: “Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, &c.” The Romanists

slightest vestige of it in this catechism, which is recommended by the four R[oman] C[atholic] Archbishops of Ireland as a general catechism for the kingdom.

The next to which I will refer is, "The General Catechism, revised, corrected, and enlarged, by the Right Reverend James Doyle, D.D." Bishop of Kildare and Leighlin. In this we have another summary of the Commandments, p. 25.

"Q. Say the Ten Commandments of God.
A. I am the Lord thy God; thou shalt not have strange gods before me. Thou shalt not make to thyself neither an Idol or any figure to adore it. 2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

Here we have a part of the second Commandment—the first words of it—added to the first Commandment. We are not now discussing the propriety of the Romish division of the Commandments; but all Protestants will understand what I mean by the *second* Commandment: and are constrained to take the order of the expressions out of Deuteronomy, though they profess to quote the Commandments from Exodus. This transposition of the clauses of *the same* Commandment is quite intelligible. Was it not evidently designed of God to show that the Commandment is *one*? But to insert the *ninth* in the middle of the *tenth* would be strange indeed! And yet, if the Romish division be correct, this is actually done in Exodus xx.!

if I were to express myself in any other way, I should not be intelligible to them; and if any members of the Church of Rome should read this book, they will understand that I am speaking of that, which, in Protestant catechisms and prayer-books, is set down as the second Commandment, and which, in some of the Roman Catholic catechisms, is entirely omitted, and in others considered as only a part of the first.

In p. 26, the following explanation of this omission is added:—

“ Q. Is any part of the commandments left out?

“ A. No; but some words found with the first, third, fourth, and tenth commandments are omitted, that the words of the law may be clear, and short, and easily remembered; and also *because those additions to the substance of the law, related to the special wants and dispositions of the Jews, and to the restraints imposed on them, or the rewards promised to them by Almighty God.*”

And in p. 29, it is said, with regard to the subject under consideration in that and the foregoing chapter:

“ Q. What else is forbidden by the first commandment?

“ A. To give to any creature the honour due to God alone.

“ Q. Are we forbidden to *honour* the saints?

“ A. No; if we only honour them as God's special friends and faithful servants, and if we do

not give them *supreme or divine honour*, which belongs to God alone."

And p. 30:

" Q. Is it not forbidden by the first commandment to make images ?

" A. No ; if we do not make them for gods, to adore and serve them as the idolaters did."

Whether I have not proved, that the Romanists do thus "adore and serve them," let the reader judge.

Now, to turn to the "Abridgment of Christian Doctrine," we have, page 48, this question—

" Q. What is the first commandment ?

" A. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above, or in the earth below, or of those things that are in the waters under the earth. Thou shalt not adore nor worship them ; I am the Lord thy God, mighty, jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me ; and showing mercy to thousands of those that love me, and keep my commandments.—Exod. xx."

I wish all my readers to turn to their Bibles, and to compare the first and second Commandments, as given in the 20th chapter of Exodus, in the English version, with what I have here quoted.

Here, then, we have the whole of the *second* Commandment, according to the *Romish* version, joined to the *first*; as if there were no real distinction between the one and the other,—as if the *second* Commandment did not forbid a different sin, from that which is forbidden by the *first*. The *first* Commandment is, “Thou shalt have none other gods before me.” We are forbidden to worship any other god than the Lord. And, in that which we reckon the *second* Commandment, we are forbidden to make any Image to worship it—even though that Image should be intended for a representation of the Lord God himself. It is the very sin which, as I have already pointed out, was committed by Israel at the foot of Mount Sinai, when they made the golden calf. For we find that they evidently considered it as a representation of the Lord their God, who had brought them up out of the land of Egypt. Aaron proclaimed the feast, as being “a feast unto JEHOVAH,” (Ex. xxxii. 5;) and the Apostle, referring to the event, plainly charges them with *Idolatry*, saying, “Neither be ye *Idolaters*, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.” (1 Cor. x. 7, with Ex. xxxii. 6.) But, in the *Romish* version, *this* Commandment, which is distinct in its nature from the

former, is so connected with it, as to lead us to suppose that it alludes to one and the same thing, and only forbids the making of Images to Baal, or other false gods, and the worshipping of *them*: but that it does not apply to the making of an Image of the living and true God!

Then, again, the word *Image* is carefully omitted; and, instead of "any graven *Image*," we have "any *graven thing*." But I put it to the consideration of every one who has common sense, whether a *graven Image* be not a *graven thing*? and whether any thing is really gained by the substitution of the word *thing*, which is more general, instead of the word *Image*, which is more express? If we are forbidden to make any *graven thing*, and to bow down to it, and adore or worship it, then I suppose it will be clear, to every one who has the understanding of a man, that we are forbidden to make a *graven Image*, to bow down to it, to worship it, and to adore it.

We have also to observe, in looking at this version of the Commandment, that there is an omission, or alteration, of one particular expression, which we find in our English Bibles, translated literally from the Hebrew. If we look at the 20th chapter of Exodus, and the 5th verse, we find that it says, "Thou shalt not *bow*

down thyself to them, nor serve them: for I the Lord thy God am a jealous God." *In the Romish version* it is, "Thou shalt not *adore* nor worship them." It may be supposed, in the one case, that the worship forbidden is only that of *latria*: and all that is prohibited is, the giving of that worship, which is due to the supreme God only, to the Image. But the literal translation of the Hebrew is far more express. It forbids, not only the inward act of *adoration*, but the outward act of *bowing down* to them. Therefore there is no escape left, for those who would say they bow down *only with outward homage* to the image, while the homage of the heart is rendered to Him whom it represents: for the Commandment of God expressly forbids the outward act of homage, as well as the inward adoration.*

Now when we see that different ways of

* In order that the reader may be in full possession of the argument, I will here quote the Romish explanation or defence of their mutilation and changing of the Commandments, at full length, as it is given in Doyle's "Abridgment of the Christian Doctrine." (pp. 49, 50.)

"Q. What understand you by these words, Thou shalt not make to thyself any graven thing, &c. Thou shalt not adore them, &c.?"

"A. I understand that we must not make Idols or Images, nor any graven thing whatsoever, to adore it as a god, or with God's honour.

"Q. Why are not these words expressed at length in many of our short catechisms?"

"A. Because they are sufficiently included in the pre-

treating this second Commandment are adopted in Romish catechisms; that, in some, it is omitted altogether; and, in others, to which, perhaps, more attention is called, it is inserted,

ceding words, Thou shalt not have strange (or other) gods before me.

“ Q. How declare you that?

“ A. Because if we must have no other but the only true God, who created heaven and earth, then it is clear to the reason of every child, that we must not have many gods, or any graven things for gods, or adore any other things for God.

“ Q. Why do Protestants or those of new religions instead of graven things, translate graven images?

“ A. Because they have a will to corrupt the text, in hope by so doing to persuade ignorant people, that Catholics are idolaters, and break the first commandment by making and worshipping images.

“ Q. How do you prove they corrupt the text?

“ A. Because the Hebrew word is *Pesel*, which signifies a graven thing; the Greek is *Idolon*, an idol; and the Latin is *Sculptile*, a graven thing; therefore the word image is a mere corruption.

“ Q. Do not Catholics omit the second command, or join it to the first, and divide the tenth commandment into two, so as to fill up the number ten?

“ A. No. The Catholics, with St. Clement of Alexandria, and St. Augustin, and St. Jerom, divide the commandments into two parts as given by God to Moses on two tables of stone; on the first table were written the three first, which prescribe the worship of God and the sanctification of the Sabbath or day of rest. On the other table were written the remaining seven, which order the duty of men to each other. This division is to be preferred to that other made by Origen, which assigns four to the first table, and six to the second. First, Because the forbidding men to make idols or to adore them is an explanation and

either partially or at full length,—but still according to the Romish version; is there not good cause to apprehend that there must be a reason for this? and that there is a secret feeling prevailing, that, if plain persons, with nothing but common sense to direct them, should be called upon to consider the *second Commandment*, as it stands in the Scriptures,—nay, even as it stands in the Romish version,—they would see the sin and danger of *bowing down*

consequence of ‘adoring one only true God, and not having strange gods before him,’ and should therefore be joined with it.

“Secondly, Because as the sixth command, which forbids the outward crime of adultery, is different from the seventh, which forbids to steal our neighbour’s goods; so in like manner the ninth, which forbids the sin of desiring our neighbour’s wife, is properly divided from the tenth, in which we are forbidden to covet his goods. See *Deut.* v. 21, also Septuagint version of *Exodus*.

“Q. Why are some parts or words of the ten commandments, as found in the Bible, left out in Catechisms?

“A. Because many of those words had respect to the Jewish law, to the dispositions of the Jewish people, and to the temporal promises made to them, and do not regard the Christian people, who are made free by Christ, being enlightened by his Spirit; also, because catechisms should be clear and short, and fitted to weak memories, having nothing useless in them; but the division of the commandments or the leaving out of many unnecessary words does not change the law itself, or alter its meaning, as may be seen by the different manner in which it is set down by Moses himself in the several places wherein he wrote it.”

I think the reader will agree with me, that all this is too weak to need particular refutation.

to Images, and of paying even the outward signs of reverence and worship to them?—in short, they would see that the words of Scripture—the words of the living God—plainly condemn the doctrine and practice of the Church of Rome in regard to the worship of Images? The manner in which the Commandment is, in many cases, *entirely suppressed*, I think, bears strongly upon the argument; and serves to shew, that the real doctrine of the Church of Rome in this matter is felt, even by themselves, to be contrary to the plain declarations of that God who tells us, that He “is a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate Him.”

I am afraid, then, that there is no refuge whatsoever from this conclusion—that the Church of Rome does teach, to pay a real worship and adoration *to* images; and that, in fact, St. Thomas Aquinas, whom I have already quoted, does really express the true sense of the Church of Rome, and that which corresponds with the practice of her votaries.

But will any one say, this is only the uncharitable inference of an adversary? I will proceed to shew, that a Romish writer, one of the Cardinals of this *united* and *infallible* Church, comes to the very same conclusion, and argues that the

doctrine of Thomas Aquinas is really and truly the doctrine of the Church of Rome.

Archbishop Wake (see the same Collection of Tracts to which I have referred above, vol. iii., Tit. ix., pp. 9—13,) gives an account of the variations between the *suppressed* and *published* editions of the Bishop of Meaux's "Expositions of the Doctrines of the Church of Rome." And, (pp. 5, 6,) referring to both, he compares the doctrine of Bossuet (and other similar apologists) with that of the Church of Rome, as declared by those writers, who seem to have written rather for the instruction of the *faithful* than for the delusion of *heretics*.

"The next point which the *Exposition* advances is, concerning *The worship of Images*; M. de Meaux, in the edition suppressed, affirmed, '*That the Church of Rome does not so much honour the image of the apostle or martyr, as the apostle or martyr in presence of the image.*' And though the censure passed upon this new fancy obliged him to speak a little more plainly, yet it is only thus, even now, '*That when the Church pays an honour to the image of an apostle or martyr, her intention is not so much to honour the image, as to honour the apostle or martyr in presence of the image.*'

"Concerning which the reader may please to observe, that Cardinal Capisucchi, one of the approvers of M. de Meaux's *Exposition*, has

lately set forth a volume of Controversies at Rome, with all the most solemn permissions and approbations that can be desired, in which he formally contradicts the doctrine of the same Exposition in this point; and concludes, ‘That the Church, in the Councils of Nice and Trent, forbids only such a divine honour to images as is idolatrous, i. e., says he, which is paid to images in and for themselves; and by which the image is worshipped, as if some God or Divinity were contained in it. But for that divine worship which is paid to the Images of the Holy Trinity, of our Saviour Christ, and the Holy Cross, upon the account of the things represented by them, and as they are in that respect one and the same with the thing which they represent, and ascribes not any Divinity to the Images, there never was, nor can be any dispute of it.’” (Title ix. pp. 5, 6.)

The same learned author shews that M. Imbert, Priest and D.D., in the Province of Bordeaux, was accused as an heretic, for maintaining the very doctrine advanced by Bossuet, and for which *he* was approved and applauded by many dignitaries of the Church of Rome. (See the same volume and title, pp. 6, 98, 99, 134, 135.) And, in the same manner, Ægidius Magistralis, a canon of Seville, for holding the same opinion, was by the Inquisition forced to recant, and renounce his doctrine as heretical:

and a French gentleman at Goa, for maintaining

“That the crucifix was no otherwise to be adored, than by reporting all the honour to our Saviour Christ represented by that Image;” and “of an ivory crucifix which hung up at his bed’s head, that it was only a piece of ivory,”

was clapped into the Inquisition, and, after some years’ imprisonment for his *heretical sayings*, hardly escaped the fire, and was punished with confiscation of all his goods, banishment, condemnation to the galleys for five years, with other *penances*, to be enjoined by the Inquisitors!

“As for his crime, it is thus set forth in the preamble to his sentence:—‘That he had said that we ought NOT to ADORE IMAGES; and had BLASPHEMED against that of a certain crucifix, by saying of a crucifix of ivory, that it was a piece of ivory!’

“This was plain dealing, and a sensible conviction that it is not merely a *scholastic nicety* with the fathers of the Inquisition, ‘that the CROSS is to be worshipped with DIVINE WORSHIP.’ The truth is, the contrary opinion of Durandus, Holcot, Mirandula, and some others, (and who allowed all the *acts of external honour* to be paid to them, only they denied them that *inward veneration* which makes it properly a *religious worship*,) has always been esteemed as *false and scandalous*, and *savouring of heresy*; and is expressly censured as such

by those great men, Suarez, Medina, Victoria, Catharine, Arriaga, Cabrera, Raphael de Tuire, Velosillus, and many others at large, collected by *Cardinal Capisucchi* on this occasion, as abettors with himself, of a true *divine Adoration* to be paid to the *holy Cross*, and other Images of God, and the blessed Trinity.”—(*Ibid.*, p. 222.)

And the same author shews what is the true doctrine of the Church of Rome, as to this worship, as follows:—

After quoting the decree of the Council of Trent, he says:—

“Thus that wary Synod; neither determining what *honour* should be given to *images*, nor yet setting any bounds to any. But then, as it expressly allows them the *external marks* of *divine worship*, so, by fixing the grounds of this honour to be the *passing of it to the prototype*, not only Soto, Turrian, and Naclantus, three great divines concerned in that Synod, but also the generality of those who have treated since of this matter, have concluded, that the *same adoration is to be paid to the image, and the prototype*; so that, if Christ himself be worshipped with *divine worship*, then must the *crucifix* also be worshipped with the very same. But this will better appear,

“Secondly, From the account I am to give of the doctrine of your Church, as to this worship, from *Cardinal Capisucchi*.

“And to whose book, since M. de Meaux has thought fit to appeal, I am content to submit the

decision of this controversy to his sentence, and shall leave the world to judge whether I have misrepresented, or whether the bishop and you have not departed from the doctrine of the Council of Trent.

“Now that we may know precisely what, in his opinion, that *due honour and veneration* is, which you pay to images, and which the Council so cautiously declined the telling us; we will consider first of all, what was thought to be so by them, whose opinions he rejects, as not fully delivering your Church's sense. Such were—

“First of all, *Durandus*, ‘Who thought that, properly speaking, the *images* are not to be *adored*; but because they resemble *things worthy adoration*, which, by remembrance, are adored in the *presence* of the *images*, therefore the *images themselves improperly* are, and may be said to be, adored.’ Now this he rejects, because, (says he,) in truth, it takes away the ‘Worship of Images,’ and concludes it, with another of your great men, Raphael de Tuire, to be *dangerous, rash, and savouring of heresy*; or, as Ferdinandus Velosillus phrases it, *false, rash, and erroneous*; but especially, since the definition of the Council of Trent.

“The next whose opinion he rejects, is *Vasquez*, ‘Who taught that the images themselves were no otherwise to be *adored*, but because in the *presence* of them, and about them, are exhibited the *external signs of honour*, such as kneeling, kissing, uncovering the head, &c. But that for the *inward act of adoration*, this was

by no means to be directed to the image, but to the thing represented by the image.' And this, too, he rejects upon the same grounds that he did the foregoing,—viz., 'Because that by asserting that the *inward act* of the *adorer* terminates only upon the *thing represented by the image*; he does, by consequence, affirm, that the images themselves are not TRULY and PROPERLY to be ADORED.'

"The next opinion which he rejects, is that whereby an *inferior honour* is supposed due to *Images*, and not an *honour* of the *same kind* with that which is paid to the *Exemplar*. And this has been proposed with some variety;" as by Catharine and Peresius, Sanders and Suarez, and by Lorca. "And all these opinions the Cardinal still rejects upon his *old principle*, 'that the *Image is adored with the very same act with which Christ himself is adored*,' and by consequence must be worshipped with the same *divine worship*."

"The next whose opinion he refutes, is *Cardinal Bellarmine*; who supposed that 'the worship which is properly given to an image, is not the same with that which (for instance) is given to Christ himself; but a sort of imperfect worship, which may, by a certain analogy, be reduced to the same kind of worship that is paid to the Exemplar. But yet that the image may, by accident, be worshipped with the same worship, as the Exemplar, when the Exemplar is considered as shining forth in its image, which requires *properly*, and in its *own nature*,

the very same worship that is paid to the *Exemplar* which it *represents*.'

“Lastly, *Cardinal Lugo's* opinion was, that the image and the *Exemplar* were to be adored as two distinct objects of adoration; as when a man sees the son of his friend, he at the same time loves both the son and the father, not together, with the very same act, yet both directly; the son for his father's sake, and the father accidentally upon the occasion of the son's bringing him to his remembrance. Thus in the present case, ‘when a Christian beholds the image of Christ, presently he calls his blessed Saviour to mind, and directly worships both the image for Christ's sake, and Christ for his own.’ And this also the Cardinal rejects, not so much for that it does not give sufficient honour to the image; for *Lugo* hath held that the same Divine honour was to be given both to Christ and his image, as because it distinguished the objects; whereas, according to *Cardinal Capisucchi*, ‘Christ and his image are to be adored, not only with the same act, but also as the same object of worship.’

“Having thus rejected all those several opinions, he finally concludes: ‘That the true opinion, and which ought to be held, is, that the worship of the Images and the Exemplars is one and the same; so that the worship of the images is not distinct from that of the Exemplars, but that they are both worshipped together’! This he proves to be the CHURCH'S SENSE by a cloud of witnesses, from *St. Thomas* to this day; and shews it to be what both the second Council of

Nice, and the latter Synod of Trent, designed in their definitions. And then finally closes all with the instance of Ægidius Magistralis, I heretofore mentioned, who, having denied that *divine worship* was to be paid to *images*, was forced by the Inquisition to recant and abjure it as *heretical*; and exhorts 'all those to consider it who find fault with St. Thomas for saying, that the CROSS and IMAGES of CHRIST were to be ADORED with SUPREME DIVINE WORSHIP.'" (Ibid. pp. 220, 221.)

We have, in all this, a curious specimen of Roman Catholic Unity and Infallibility! But after this, it cannot be said, that I am uncharitable in maintaining, that *the Romish Church* holds and acts upon *the doctrine of St. Thomas Aquinas*; for *the same is maintained throughout by Cardinal Capisucchi*.

II. And now it remains for us to bring this doctrine and practice of the Church of Rome to the test of Scripture. And here I would say, that, to shorten the subject, we may dismiss the consideration of *the Images of Saints and Angels*: because I am persuaded that, in the former chapter, I have fully disposed of the worship of Saints and Angels altogether, by shewing that it was contrary to Scripture, and contrary to the principles of the Christian religion. So that, if we only render *to their Images* (according to St. Thomas Aquinas) the worship which is due *to*

themselves, that worship will be found to be none at all. No religious worship whatever can be due to the Images; because, in this case, none is due to the prototypes which they represent. It will therefore shorten my labour, and abridge this chapter, if I dismiss at once that part of the subject.

Let us confine ourselves, then, to the consideration of the worship of those Images, which are intended to represent the Divine Persons, whom we all acknowledge to be the proper objects of divine adoration.

Now, in bringing this worship to the test of Scripture, I might take my stand upon the second Commandment of the Decalogue, to which I have already referred. Nor would it be difficult to prove, that all religious honour and worship, even to those Images which are intended to represent the living and true God, is expressly forbidden by His own word. And, in connexion herewith, it might be shewn, by reference to other parts of Scripture, that all attempts to worship *Him* by means of Images, have provoked His hot displeasure and His most tremendous judgements.

The only evasion open to the advocates of the Church of Rome would be, (and it is indeed one to which they not unfrequently have recourse,) that they do not *worship the image*, but

only worship *before it*; using the image to help their devotions, by representing to them, in a sensible manner, the true object of their inward devotion.

I might insist more at length than I have done, in answer to this evasion, that the *external act* of worship—the *bowing down* to the Image—is as expressly forbidden as the actual *worship*,—taking that word in its strictest sense. But I rather choose to meet them on *their own* ground; because this will lead us to consider, and strike at, the very root of the evil. Let us grant, for the sake of argument, that this statement is correct,—that the Church of Rome doth not teach to worship *Images*, but only to worship *before them*. It will then remain *for the members of that Church*, to reconcile herewith the doctrine of St. Thomas Aquinas, to which we have referred, and the prayers which we have quoted from the Missal, the Breviary, and other books. But, leaving to them this hopeless task, I still maintain, that to worship *before* an Image is unscriptural and absurd; that it is founded in presumption and delusion; that it is directly contrary to the true nature of that worship which is required by Him, who will be worshipped “in spirit and in truth;” that it sets aside and destroys all *spiritual* religion, in order to enslave the mind to that which is *carnal* and *sensual*. All this we shall best un-

derstand and prove, by duly and scripturally considering the declaration of St. Paul, that Christ is "the Image of the invisible God." (Col. i. 5.)

And, in entering upon this discussion, it will be useful for us to consider, *the semblance of truth* which they have, who argue in favour of Images. In order to enter fairly on the subject, though I desire to be very brief, I would direct the attention of my readers to these three things:—

In the first place, Man's utter inability to form a right conception of God.

In the second, God's method of revealing Himself.

And in the third, The sin and folly of Idolatry, or Image-worship, in connexion with the two preceding points.

1. The excuse which has been made, in all ages, for the setting up of Images for man to worship, is this, That man of himself is utterly unable to form a right conception of God, and therefore (because of his weakness, ignorance, blindness, and infirmity,) it is needful to set up some Image, or visible representation of that Being whom, by the working of his own understanding, he is unable rightly to conceive.

Now we have often occasion to observe, that

some important fact lies at the foundation of the most mischievous falsehood ; that, in the carrying on of a system of error and delusion, the starting-point, the first thing assumed, as the commencement of the sophistical chain of reasoning, is a manifest and unquestionable truth. Without this, the falsehood and error would lack probability and speciousness : the system would fall to pieces in a moment ; it would be seen through by every one. This is especially to be kept in view in considering the whole system of Popery, which is the master-piece of Satan, the father of lies. That subtle deceiver knew full well, that he could not build a system of error that should stand for ages, upon a foundation of mere falsehood : he had even found by experience how impossible this was ; for his first determined and systematic effort to corrupt the Church of Christ was the Arian heresy. But this utter denial of Christ was a falsehood too gross and palpable. It had no foundation to rest upon : for a direct denial of Christ, who is the Truth, was a direct and flat denial of all Truth. This, therefore, could not, and did not, last very long. And therefore, in putting forth all his cunning to frame his most subtle, imposing, and enduring plan of opposition to the truth as it is in Jesus, he was careful to take in as much truth as pos-

sible; and upon this foundation he proceeded to erect, by slow degrees and specious deviations, a system of error and delusion, capable of deceiving, if it were possible, even the elect. This might be illustrated at large, by a careful examination of the Popish system; but it is remarkably exemplified by the subject before us. It is an unquestionable and important truth, from which the Idolater sets forth, in attempting to persuade us to set up Images of God as objects of worship and helps to our devotion. Man is so carnal and sensual, so limited and contracted, in all his faculties; so fettered to the things of time and sense, in all his reasonings, feelings, and affections; that he *can*, by no exertion whatsoever of his own powers and faculties, form any just notion of God, who is a Spirit, and infinitely exalted above him. The whole history of mankind, and of all the forms of false religion which have existed in the world, abundantly proves this. An accurate metaphysical enquiry into the nature and powers and capacities of the human soul, would doubtless lead us to the same conclusion: or rather, I may say, such enquiry is absolutely needless; for what reasoning or proof can be requisite to show, that the finite can never comprehend the Infinite? “Canst thou by searching find out God? canst thou find out the Almighty

unto perfection? It is a high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea." (Job xi. 7—9.)

It is therefore true, that we need, that our limitation requires, some Image or representation of God, suited to our capacities; whereby we may learn what He is, and which may serve to raise our thoughts and our affections unto Him, who is so infinitely exalted above us. We acknowledge this; yea, we stedfastly maintain it: it is a truth witnessed by the whole of Scripture; it is clearly implied, when the Apostle Paul, speaking by the inspiration of the Holy Ghost, tells us, that Christ is "the Image of the invisible God." (Col. i. 15.) For God, in the infinite fulness of His wisdom and knowledge, has not devised from everlasting, and manifested in time, this Image of Himself, without necessity.

But, then, here arises a most important question, which all idolaters and Image-makers entirely overlook; and overlooking which, they infer from a blessed truth a soul-destroying lie: *Who, then, is able to devise, and set up, a suitable Image, and true representation, of the Infinite and Everlasting God?*

This is evidently beyond the power of any

man—beyond the reach of any *finite being*. This follows, by inevitable consequence, from the very same fundamental truth, from which we infer that such an Image and representation is desirable and necessary. For he that can make a true Image of God must, first of all, have in his soul a clear and accurate conception of Him. No man can represent what he cannot even understand, or paint that which to his eyes is utterly invisible. If man be altogether incapable of forming to himself a just conception and true notion of God, he also must be altogether incapable of making any Image that can fitly represent Him. So that we are brought, by a due consideration of the principle which I have stated, to this perplexing conclusion,—That the very same circumstances which make it absolutely necessary that we should have an Image of the invisible God, in order that we may worship Him aright, make it also absolutely impossible that we should ever devise, or make for ourselves, such an Image as we need.

2. And in this perplexity all finite minds might have wearied themselves in vain for ever, or else must have sunk into endless despair, if we had not been called in the Scriptures to behold, with wonder and thankful adoration, GOD'S METHOD OF REVEALING HIMSELF. HE, who alone can

fathom the infinite depths of His own mysterious Being, who alone can fully comprehend what He Himself is, knows also what His creatures are and need, and graciously considers what their limitation and feebleness require. Before He called them into existence, He saw that they would need an Image of God, whereby they might learn to know and worship Him aright; and, according to His eternal wisdom and mercy, He determined from everlasting, to set up in time, a true and lively Image of Himself. It is written, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18); and again, our blessed Lord says, "All things are delivered unto Me of My Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matt. xi. 27.) So that to the Son hath been committed, from all eternity, the wonderful and glorious office of revealing the Father—of making God known and accessible to His intelligent creatures. When, therefore, the fulness of the time was come, God sent forth His Son, who is "the Brightness of His glory, and the express Image of His person," and who upholdeth "all things by the word of His power"

(Heb. i. 3), to be unto us, the true and lively "Image of the invisible God;" by contemplating whom, in the glorious mystery of His Person, in all that He hath done, and all that He hath suffered for us, in all His gracious characters, and in all His saving offices, we may truly and accurately and sufficiently learn what God is, to the comfort and salvation of our souls: "for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6); and "this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." (John xvii. 3). And, while our *minds* are thus enlightened with the true knowledge of God, our *hearts* will be drawn out in the exercise of the liveliest and holiest affections towards Him: and thus we are brought into that communion with God, in which consists the highest delight and blessedness of a reasonable and immortal soul: thus we are at once enabled to know Him, and disposed to worship Him aright.

If creatures would know anything of their Creator, they must humbly wait at His feet, till He shall be pleased to reveal Himself; they cannot by searching find Him out. And the

manner in which God has been pleased to reveal Himself is, by sending His own Son, in the form of a servant and in the likeness of men, to labour and obey, to suffer, and die upon the cross. If therefore we would know what God is, we must come to this stupendous manifestation of Himself, and therein learn that He is LOVE. If we would have a right conception of any one attribute of the invisible God, we must look to the Incarnation and the Cross; and *in Christ* we must learn what the Divine perfections are. Till we come to Him, we have but negative conceptions of them at best; and of some of His glorious perfections we have no conception at all; as man too plainly shows whenever, without respect unto Christ, he speaks of the justice or the mercy of God. He doth but grope in the dark, and utter words without meaning. The wisdom of the greatest philosophers here manifests itself to be but mere folly. "Professing themselves to be wise, they became fools." (Rom. i. 22.) We may indeed know that God *is*: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead;" so that even the Heathen "are without excuse: because that, when they knew God, they glorified *Him* not as God, neither were thankful."

(Rom. i. 20, 21.) All the works of creation manifest, more or less, the eternal power and Godhead of the Creator. And contemplating these finite and imperfect manifestations of God, we might know enough, to excite in us some degree of reverence and thankfulness; and to shew the miserable folly of idolatry: and we might, indeed, enumerate the names of many glorious perfections, which unquestionably pertain to God: but it is to Christ that we must come, to behold these perfections displayed, and to learn what they really are.

For example, would we know what is the true nature and infinite fulness of Divine love, grace, condescension, and mercy, we must be referred to the incarnation of the Son of God, and to the agonizing death of the cross. *There* we behold those gracious perfections manifested, in giving the Only-Begotten to take man's nature into personal union with the Divine, that *He*, who is perfect God and perfect man in one mysterious Person, might work out a salvation for us; that *He*, in the very nature that had sinned, might offer Himself an all-atoning sacrifice and abundant propitiation for the sins of a rebellious and ungrateful world. "Herein is love! not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins!"

Truly "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (1 John iv. 10; Rom. v. 8.) We might have reasoned, searched, and speculated about the Divine love and mercy; we might have discerned, from the works of creation and the dispensations of providence, that surely God must be loving and merciful: but *here* is Eternal Love and Divinest Mercy shining forth upon the soul, in its glory and its beauty, carrying the stamp and impress of Divinity along with it: so that the soul, when enabled duly to consider and rejoice in this love and mercy, needs no further proof that the Bible is indeed a revelation from God. You might as well tell a man that there is no sun in the firmament, when he is dazzled with its glorious light and feels its cheering warmth, as tell the man who is truly touched with this love, that the Bible is not from God. The Gospel is then its own witness, and carries home to the inmost soul the proof and evidence of its Divine Original and truth; and this with an overwhelming weight of most sober and rational conviction: for the more calmly and deeply it is searched and pondered, the more convincing and unquestionable it will appear.

So, also, if we would learn any thing aright of the holiness and righteousness of God, we

must pause and meditate upon the holy life, the perfect obedience, the cruel sufferings, the atoning sacrifice, of the Lord Jesus Christ: for *herein* it is, that those glorious and awful perfections are represented to us, as in a lively Image, in all their lustre; and yet blended with infinite compassion and tenderness to poor perishing sinners. And what is still more worthy of our admiration is, that, in all our human speculations about the Divine attributes, we can but consider them singly, taking each by itself: but “in the face of Jesus Christ” not only may we discover much more of each perfection, and come to clearer views of it, considered by itself; but *there* alone we behold the wonderful combination of all the Divine perfections, shining forth upon us in sweet and glorious harmony, and in perfect union: as it is written, “Mercy and truth are met together; righteousness and peace have kissed *each other*.” (Ps. lxxxv. 10.) So that neither His infinite mercy leads us to make light of sin, nor does His infinite holiness and righteousness discourage the poor sinner. So also in Christ—in His Incarnation, and Birth in the fulness of time—in His labours and sufferings, His preaching and miracles—in His agonizing death and glorious resurrection—we have the most wonderful exhibition of the Truth and

Faithfulness of God, in fulfilling His promises, even when those promises appeared to be beyond all hope and all possibility. In short, His most awful, and His most endearing and gracious attributes, sweetly and wonderfully combine, at once to humble and encourage, to comfort and to sanctify the soul. And the more we consider this, the more clearly we shall see, that we have in Christ Jesus, and in Him alone, a true and lively "Image of the invisible God," every way suited to the circumstances and necessities of His creatures, and yet every way worthy of Himself: an Image calculated to shew, truly and verily, what this great and glorious Being is; and at the same time to help our weakness and infirmity in endeavouring to worship Him. And this is that for which an Image is required.

Let us further observe, that this Image is exhibited *to the eyes of faith*, in the holy Scriptures and in the ordinances of the Gospel. *Not to the eyes of sense*, in paintings and statues, according to the notions of the Romish idolaters, who would present Him to the senses and to the carnal affections of man in his natural and unconverted state; *but to the eyes of the soul*, in the faithful Word of God, read in the sacred Scriptures, and preached by the ministers of Christ in

His own appointed ordinances ; and again, in the Sacraments which He hath ordained as pledges of His love, and for a continual remembrance of Himself. It is *here* alone that Christ can be seen ; and only by *him*, the eyes of whose understanding are enlightened by the Holy Ghost ; for it is the office of the Holy Ghost to take of the things which are Christ's, and to shew them unto us. To see Him with the eyes of sense would profit nothing : and therefore the Apostle Paul says, for himself and all those who had seen Him with bodily eyes, " Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." (2 Cor. v. 16.) The only true and saving knowledge of Christ is a *spiritual* knowledge : the only true vision of Christ, in this our present state, is *with the eyes of faith* ; in a manner calculated to lift us up above that which is earthly, carnal, and sensual ; and not in such a manner as to bind us down, debase, and enslave us to sense and material things more and more : which is what the Papists do, by means of all their images and paintings. So that it is well said in that Homily from which I have so largely quoted in the introduction : " I am sure that the New Testament of our Saviour Jesus Christ, containing the Word of life, is a more lively, express, and true image of our

Saviour, than all carved, graven, molten, and painted images in the world be.”

3. Now, then, we shall be enabled to see clearly, and in the right point of view, **THE SIN AND FOLLY OF IMAGE WORSHIP.** This will appear from considering carefully three things, which follow of necessity from what has been already said.

(1.) The setting up of images, as objects of worship, is *a presumptuous attempt of sinful, foolish man, to do that, which God alone can do.* The Popish priest, in this as in other cases, arrogantly takes the special prerogative of God into his own hands, and pretends to do that, which, as we have seen already, requires the infinite wisdom and knowledge of God Himself. For he that makes the image, must first of all have in his mind (as I have shewn) the full and accurate conception of that which he intends to represent: or else, for anything he knows, he may not only set before us a most imperfect representation, but one that is false and monstrous; because it may leave out just that, which was most of all important to be represented and made prominent. This is evidently the case with the Popish images of our blessed Lord. No one can pretend to say that any one of them is a faithful or accurate representation, even of His human countenance and

figure : and of this we need no other proof than the manifest and undeniable fact, that the various images and paintings differ greatly the one from the other. But, even if thus far they were all alike and perfectly correct, still it is evident that *the Divine nature* is totally omitted, and cannot possibly be represented by the most cunning image or painting which the wit of man can devise : so that, at best, they could only help us to worship *the human form* of Christ ; and this, being presented to the senses of the beholder, with a view to impress his feelings and engage his attention, must of necessity be rather a hindrance than a help to any spiritual views of that Divine nature in personal union with the Human, which is indeed the proper object of our worship. The miserable failure, therefore, is only proportioned to the impious arrogance of the attempt. The maker of the image, or the priest who directs him to make it, usurps the place and office of God Almighty, and says, in effect, to the poor deluded votary, “ *You* indeed can form no just conception of God—*you* cannot lift up your mind or heart to Him—but *I* can. *I* have such a perfect conception of the God you are to worship, that *I* will set Him before you, and make such an image as shall teach you clearly concerning Him, and enable you to wor-

ship Him aright." And what is this but taking upon himself the office of the Holy Ghost? what is it but pretending, with his human skill in painting and statuary, so to exhibit Christ to the soul, as shall stir up holy affections, and draw them out in true devotion, without the help of Him whose office and glory it is to testify of and to glorify Christ?

(2.) And if we start at the arrogance of all this, we may also notice, in the same attempts of the image-maker and the Romish priest, the *absurdity of endeavouring to express spiritual things, and the most glorious mysteries, by painted wood and stone.* What Image, fashioned by art and man's device, can even pretend to represent to us any one of the infinite perfections of the everliving God? Instead of elevating our conceptions, as is required, and as it vainly pretends to do; what can it really do, but debase, materialize, and sensualize all our conceptions of that glorious Being, who is a Spirit, and declares that "they that worship Him must worship Him in spirit and in truth?" (John iv. 24.) It is brought as a high charge against the wicked, "Thou thoughtest that I was altogether *such an one as thyself;*" and this is what corrupt and sinful man is continually prone to do: and to what can a painted Image tend, but to confirm

him him in this disposition? Wherein are the Romish paintings and Images of the Divine Persons better than those of the heathen, who “changed the glory of the uncorruptible God into an image made like to corruptible man?” (Rom. i. 23.)

But perhaps they will say, ‘This does not apply to our crucifixes and Images of Christ; for He walked upon earth in human form—He was very man—and therefore may as well be represented by a picture or a statue as any other man.’ To which I answer, That if, with the Socinians, they consider him as a *mere* man, this reasoning will hold good; and we shall then find the Romish Church uniting with some of the old Socinians, who denied the Deity of Christ, and yet worshipped Him! But a representation of the humanity of Christ alone, however perfect and accurate, would be no representation of Christ at all; it wholly omits that which makes Him the proper object of religious worship—it entirely overlooks the glorious and mysterious constitution of His Person. For what Image or painting can even pretend to represent the union of the Divine and human natures in Christ Jesus? or the manner in which Divine power, wisdom, and goodness continually shone forth in His wonderful works and discourses, so that the

Apostles could truly say of Him, even in reference to the time of His deepest humiliation, "we beheld His glory, the glory as of the Only-Begotten of the Father?" (John i. 14.) It is therefore evident that no Image (however accurately it might represent His human form) can in the least set before us that which constitutes Him Christ—our Emmanuel, God manifest in the flesh. The Popish Images of Christ are therefore lying Images, substantial falsehoods; which only misrepresent and dishonour Him whom they profess to exhibit to the eyes of His people.

(3.) It is further to be observed, that all making and worshipping of Images is *an especial dishonour to Christ as revealed in the Scriptures, and an utter rejection of Him as the only true "Image of the invisible God."* Any attempt to set up an Image of God *before* the coming of Christ, was an arrogant invasion of the Divine prerogative; an usurpation of God's office; an attempt of wicked men, acting doubtless under the teaching and instigation of the devil; to forestal His purposes. But *since* the revelation of the Son of God in our nature, and the exhibition herein of the true Image of God, all setting up of Images by the hands of men becomes an especial affront to Christ, an insolent denial of

the sufficiency of that representation of His own glory which God has vouchsafed us in Him: and it therefore amounts to a rejection of Christ, in one of His most glorious characters. It is as if vain and foolish men should plainly say, 'What God has done in this matter is not sufficient; *we* therefore will mend *His* work, and accomplish that which *He* has left unfinished and imperfect: and this we undertake to do *in direct defiance of His express commandment in the Decalogue.*' And, with more especial reference to their Images of Christ: by setting up *these*, they declare that the revelation and exhibition of Christ in the Scriptures, in the preaching of the Gospel, and in the Sacraments, is not sufficient for the instruction and edification of His people; and therefore, by setting up Images and Idols, which He has so earnestly forbidden, *they* will supply the defect, and fill up that which He has left wanting!

What shall we say, then, to the honour and religious worship which is paid to Images by the Romanists? Some of them profess, that they only worship Christ *by means of them*, and honour the Image only in a very inferior degree, as a representation of Him! The Heathen apologists of Idolatry said the very same things of their Idols: nevertheless, how strongly are

these condemned, both by express declarations and by the whole tenor of the Scriptures! Surely the contempt which is poured upon the Idols of the Heathen in such passages as Isaiah xliv. 9—20, falls with full weight upon the Popish Images, and on those who make or defend them? And the common people in Popish countries fall just as readily and naturally to the actual worshipping of the painted wood and stone, in spite of all such pretences, as the Heathen themselves have ever done, in spite of whatever their apologists and philosophers have said. But why do I speak of the common people? we have seen what is expressly stated by their most learned divines and celebrated doctors: we have seen what is even embodied in their authoritative books, the Missal, the Breviary, and the Pontifical.

Are those extracts sufficient to show, that the Romanist actually pays to the cross and to the crucifix that worship and adoration which is due to God alone?

I will not, then, repeat or multiply extracts or arguments any further. If I have plainly shewn, that the making and worshipping of Images is a presumptuous attempt of sinful man to do what God alone can do; a vain endeavour to express spiritual things, and the most glorious mysteries,

by painted wood and stone; and a special indignity to the Lord Jesus Christ, as revealed in the Scriptures; I have said enough to show, that Image-worship is one plain mark of Antichrist, and (independent of the express testimonies of the holy Scriptures against it) is naturally connected with the undervaluing and rejection of the Bible: for the painted Image, in fact, is substituted for that blessed Book, and for the glorious revelation of the fulness of Christ which is contained therein. Instead of contemplating Christ in the Scriptures *with the eyes of faith*, we are called to behold Him *with the eyes of sense* in paintings and Images; which, as our Homily "against Peril of Idolatry" again and again declares, can teach us nothing but lies respecting Him.

Oh! then, let Protestants observe, that in the Scriptures alone it is, that Christ is faithfully and fully set before us; that in the Scriptures, read with faith, (Heb. iv. 2,) we must learn, with the eyes of faith, to behold and contemplate Him who is the only "Image of the invisible God." And every attempt to represent him by pictures, or by statues, as an object of religious worship and veneration, is only fettering down the mind, to carnal and sensual views of God, instead of raising it up to those which are spiritual. It

must of necessity tend to make all the religion of those who use those Images, carnal and sensual. And this, by natural consequence, brings men, at last, to the mere worshipping of stocks and stones; even as we have seen, according to what we have quoted from the Romish Missal, and the Romish Breviary, that the members of the Church of Rome actually address their prayers *to the wood of the cross,—to the very material substance* of which the Image is made! This is, I say, *the natural consequence*. Whatsoever may have been the design in the first instance,—however specious may be the reasons which they bring forward for making the attempt, the *end* of setting up Images needs must be, that the deluded votaries of that Church will commit, as they have committed in all ages, positive and gross Idolatry, in bowing down to, and worshipping, stocks and stones.

To one passage in holy Scripture I would now direct attention; it is contained in the seventeenth chapter of the Acts of the Apostles, where St. Paul himself shews the folly and the wickedness of attempting to make an Image of the unknown and invisible God. In the twenty-fourth and following verses we read—“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth

not in temples made with hands ; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring." (These are the words of a Heathen poet, which he quotes in support of his own argument ; and then he goes on)—"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent,"—to renounce their Idolatry, to renounce their absurd, and low, and dishonourable conceptions of God, and to come to the Lord Jesus Christ, "who is the Image of the invisible God," that they may worship Him indeed, in spirit, and in truth. Oh how lamentable to think that—when we might have hoped that "the times of this ignorance" had

for ever passed away—those who profess and call themselves Christians should bring them back again, and set up Images of that, of which no man, with any imagination he can form, can ever pretend to give any suitable or proper representation !

Having thus endeavoured to point out the sin and folly of Image-worship, as being, more especially, an indignity to Christ, and a rejection of Him, I would suggest to my readers two things by way of improvement.

1. *Let us ourselves contemplate, adore, and love the Lord Jesus Christ, as He is set forth in the Scriptures, as the only true Image of the invisible God.* This is a fundamental point in Christianity: it belongs to the very essence of our religion. *The merest babe in Christ* is called to it: for whosoever only desires to know God, or to hold any comfortable communion with Him, must come to the feet of the Lord Jesus Christ, as the Great Prophet and Instructor of the Church, to learn what God is, and to behold in Him the revelation of the Divine character and perfections—the only revelation which is at once worthy of God, and suited to the nature of man and the capacity of the creature: And in the contemplation of Christ, in this glorious and important point of view, *the most advanced*

Christian, in his best frames, and in his highest state of spiritual attainment, may still find abundant employment for his noblest faculties and holiest affections. Indeed, it is set forth as the very consummation of our joy and blessedness in the world to come—the heaven of heaven itself—that there we shall behold His glory, *which the Father hath given Him*—that is to say, more especially, His glory as the Image of the invisible God. (See John xvii. 24.)

In this contemplation, too, *the weak and helpless, the tempted and afflicted*, may find consolation and encouragement: for *here* it is that a forgiving God and reconciled Father, lifts up the light of his serene and blessed countenance upon the distressed and contrite soul: and, when any view of God but that which is presented in this glorious Image, would only fill him with consternation and dismay, *here* he may behold the infinite and eternal God condescending to his weakness, compassionating his anguish and distress, and stretching forth the hand of gracious invitation and of affectionate assistance and encouragement, while he hears His Fatherly voice uttering words of peace and comfort, and saying to his soul, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will

strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isaiah xli. 10). And *here the strong and experienced believer* may drink deeply and continually from rivers of delight, and enjoy the earnest and foretaste of the blessedness of heaven.

So that the contemplation of the glory of Christ, as the Image of the invisible God, the only true representation unto us of the Divine Character and infinite perfections of the incomprehensible Jehovah, is suited to every period of the Christian life, and to every variety of circumstances under which the believer can be placed. To this, therefore, every Christian is earnestly and affectionately invited. And I especially beseech my Protestant readers, to know and to improve their privilege as Protestants; and, as they have been called from the vain and senseless worship of stocks and stones—to which our fathers bowed down in the times of Popish ignorance and Idolatry, let them not rest content with rejecting that which is evil, but let them earnestly and perseveringly follow after that which is good. And as I should call upon a friend and a brother, if I were contemplating the fairest and most splendid productions of human skill in painting or sculpture, to share my

delight and admiration (and he would acknowledge this to be the conduct of a friend): and, much more, if I were engaged in contemplating the most sublime and beautiful scenery of nature, or the wonders of the illimitable heavens, I should call upon those whom I most truly loved to unite with me in beholding and admiring the wonderful works of God, and in tracing therein some prints and footsteps of His everlasting wisdom, power, and goodness; so now, my dear readers, I call upon *you*, to contemplate with me, what is far more beautiful and more magnificent, not only than the fairest and noblest productions of art, but also than the most splendid scenery of nature and the most marvellous works of creation. I call you to pass by, with holy disdain, the stateliest and the proudest efforts of human genius; to soar far above the glories and beauties both of earth and heaven,—though shewing forth in the meanest insect and humblest flower the marks of a hand Divine, or spangled with innumerable suns which all obey His word and proclaim His glory,—to look on something which is fairer and nobler far; more worthy of the contemplation and admiring gaze of a reasonable and immortal soul. I call you to behold, with the eyes of faith, and with holy admiration, the glory and the beauty of the everlast-

ing God, in all the fulness and lustre of His infinite perfections, shining forth upon the soul in the face of Christ Jesus. I call you to contemplate and to admire, in this Image of the invisible God, the uncreated and inexhaustible Original and Fountain of all loveliness and love—revealed, graciously opened, and pouring forth all its redundant streams, to satisfy the large capacities, the vast desires, the lively affections of that immortal soul, whose highest glory is, that it is formed for the knowledge and the love of God, and can never rest, in its full and proper satisfaction delight, till, soaring above all created things, it comes to rest at length in the contemplation and enjoyment of His eternal glory and His unspeakable goodness !

The God of spirits only can

Fill up the vast desires of man.

2. And, surely, if we have ever tasted of the sweetness of such contemplations ; if our own souls have ever been drawn out in the adoring love of God and His Christ ; we shall be prepared for another exhortation, which I desire to impress upon the minds of my readers. *Let us earnestly endeavour to impart Scriptural instruction to those who are yet in Papal darkness and Idolatry.* O, if we know and rejoice in our own privileges as Protestants, should we not earnestly

desire, and labour, and pray, that the poor deluded votaries and victims of Antichristian superstition and Idolatry, may be turned away from the soul-enslaving and soul-destroying worship of stocks and stones, to come with us to the knowledge and contemplation of this only Image of the invisible God! O that in Him they may be enabled to behold the light of the Eternal Father's face, shining upon them in the fulness of forgiving love and mercy! O that they may find in Him salvation for their souls, and union and communion with the living God! And to this end, I would remind my fellow-Protestants how desirable it is, to unite, heart and hand, with all who are labouring to oppose the wicked designs of Popery, and to promote the cause of Protestant truth, and truly Scriptural education. Designs worthy only of the persecuting bigots in the darkest ages, are not only formed by the Romish hierarchy and priests in Ireland, to extinguish the light of Scriptural truth in that country; but the domineering and persecuting principles of the Church of Rome, and all the fundamental errors of the Romish system, are avowed by persons professing to be ministers of the Church of England. And the greatest pretenders to illumination and liberality would give up our brethren and fellow-countrymen in Ire-

land, tied and bound, into the hands of the Popish priests!—that is to say, to those who, hating and despising the only true Image of the living God, have given up themselves as instruments of Satan, to maintain and propagate in the Christian world every species of abominable Idolatry, and to enslave and debase the minds and hearts of their blind and wretched disciples, in bowing down, with prostrate soul, to worship stocks and stones: and who, in order to cloke their wickedness from the eyes of their deluded and too confiding votaries, have blotted out the Second Commandment from the Decalogue; and shut up from the people committed to their charge the fountains of life and the wells of salvation, by restraining and interdicting, to the utmost of their power, the circulation and perusal of the holy Scriptures.

This prohibition of the Scriptures, it is true, is managed in a very artful way: but it is not the less real and effectual. There is no express law of the Church which forbids the reading of the Scriptures; but the Protestant versions are to be “abhorred to the very depths of hell;” and, for the rest, the matter is left in the hands of the Priest or Confessor, who, according as he thinks good, or deems *prudent*, entirely takes away the Scriptures and burns the book, or else allows the

perusal of *their own version* (accompanied with *their own annotations*) under certain limitations and restrictions; or even, when (as it often happens in Protestant countries) he cannot help himself, makes a merit of necessity,—allows a person to do as he pleases: and then boasts of the liberality of the Church of Rome in this matter, and tells all such as he hopes will believe him, that all that Protestants have said of her opposition to the reading of the Scriptures is a slander and a lie! It is to be hoped, however, that the late measures which have been taken respecting education in Ireland, will open the eyes of multitudes to her real enmity against the Word of God. The Papists themselves have thereby *proved*, the substantial truth of *all* the accusations brought against them by Protestants on this head.

But while the hosts of hell and the disciplined legions of Antichrist are doing their utmost, and making new efforts in various ways, to rob the people of the Word of God, let all who know the value of that precious Word be stirred up to a holy emulation, and to redoubled efforts to diffuse the knowledge of that blessed Book;—above all things praying that the Spirit may be poured out from on high, to apply it to the hearts of all who read it; so that increasing mul-

titudes may become wise unto salvation through faith in Christ Jesus.

Thus much will suffice in regard to the worship of Images, which is Idolatry of the most direct and gross nature: but I ought not to conclude this work without saying something on the subject of some other kinds and forms of Idolatry, which are practised in the Church of Rome. For, indeed, this Church seems to have exhausted all the forms of Idolatry, and to have concentrated into herself every kind of idolatrous superstition that ever was dreamed of upon earth.

First, then, with the worship of Images, that of Relics is usually connected, by those who have treated of the Romish controversy: and most fitly so, as these two kinds of Idolatry are closely connected in the Decrees of the Council of Trent: for in the same Twenty-fifth Session, and under the same head, that Synod delivered its decree concerning the Invocation of Saints, concerning their Relics, and concerning Images. From this decree, I proceed to quote what is said concerning Relics:—

“Sanctorum quoque martyrum, et aliorum cum Christo viventium sancta

“The holy bodies also of holy martyrs, and of others who live with Christ, who

corpora, quæ viva membra fuerunt Christi, et templum Spiritûs sancti, ab ipso ad æternam vitam suscitanda et glorificanda à fidelibus veneranda esse, per quæ multa beneficia à Deo hominibus præstantur: ità ut affirmantes, Sanctorum Reliquiis venerationem atque honorem non deberi; vel eas, aliaque sacra monumenta à fidelibus inutiliter honorari; atque eorum opis impetrandæ causâ Sanctorum memorias frustrà frequentari, omnino damnandos esse, prout jam pridem eos damnavit, et nunc etiam damnat Ecclesia."

when alive were members of Christ, and the temple of the Holy Spirit, and shall by himself be raised to eternal life and glorified, are to be venerated by the faithful, whereby many benefits are conferred by God on men: so that those who affirm, that veneration and honour are not due to the Relics of the Saints; or that those, and other sacred monuments (or memorials) are uselessly honoured by the faithful; and that for the sake of obtaining their help, the memories of the Saints are vainly frequented, are to be altogether condemned, even as the Church has already condemned them, and now also condemns them."

Here again, the Council of Trent has taken care to express itself warily, and on this subject does not tell us much; but, I cannot do better than transcribe a passage from a Treatise of Archbishop Wake, entitled, "A Second Defence of the Exposition of the Doctrine of the Church of England, against the new Exceptions of Monsieur de Meaux, and his Vindicator. The Second Part." Under the head of "Relics," he says:—

"I will lay aside words, and bring the issue to the things themselves, and show how miserably

you have prevaricated in this point too, as well as in the foregoing, by proving,

“I. That you do *properly worship* the *reliques* of your *saints*.

“II. That you do seek to them for *help and assistance*.

“And when this is done, I shall not need to say anything to prove that you here also commit idolatry; seeing you allow the * cases of images and reliques to be the same; and the Council of Trent makes this to be the very difference between the Heathens and them, and that by which they hope to escape the censure of idolatry, viz., ‘*That they do not believe any divinity or virtue in images for which they ought to be worshipped, or that anything is to be asked of them, or any trust to be put in them.*’ Though how truly they declare this, the account I have before given of your consecrating both of crosses and Agnus Dei’s will sufficiently show.

“I. That you do *truly and properly worship* the *reliques* of your *saints*.

“121. This is a point that in any other age or country but ours, would have needed no proof. And it is not the least argument of an innovating spirit in you, that no words or expressions are of any value with you, as often as you are minded to give us what you call the Church’s sense. Let your writers use never so many phrases to assure to us their opinions that reliques are to be worshipped, all this signifies nothing, they meant no more by it than an ‘† *Honour or veneration*

* Reply, p. 44.

Reply, p. 42.

due to the sacred remains of those saints who were once the temples of the living God, and not a worship or adoration taken in its strict sense.'

There is hardly an expression that can signify a proper worship, which your own authors have not made use of to declare the service they thought due to them. 'I ADORE, WORSHIP, embrace the reliques of the saints, said one in the second Council of Nice, and the whole assembly resolved, Act. iv., That their bones, ashes, rags, blood, and sepulchres, should be ADORED, only men should not offer sacrifice unto them.' * Cardinal Baronius speaks of it as an honour done him by Pope Clement VIII., that though most unworthy of so great an undertaking, he was yet sent by him to examine and ADORE the venerable body of St. Cecilia. And though the cautious Synod of Trent said only that reliques should be VENERATED, yet seeing it neither condemned the opinions of those who taught they were to be worshipped, but rather allowed the acts of proper divine service to be paid to them: What can we conclude, but that they made use of a loose expression to satisfy the more moderate party of your communion, at the same time that they resolved by their practice to favour the superstition of those who properly adored them?

"122. Now that this was truly the case, will appear,

"First, From what I have before said, 'concerning the holy CROSS;' which is considered by

* Annal. ad Ann. 821, § 14.

you in a double capacity, both as an image and as a relique; and is upon both accounts declared to be worthy of the very SAME ADORATION that Christ himself is; And I hope that is a proper worship in the strictest sense. For thus St. Thomas argues; * ‘If we speak of the very cross upon which Christ was crucified, it is to be worshipped with divine worship, *both as it represents Christ, and as it touched the members of Christ, and was sprinkled with his blood. And for this cause we both speak to the Cross, and pray to it, as if it were Christ crucified upon it.*’ Where note (says † Cajetan) ‘That our speaking to the cross is here produced as an effect of the same adoration with which Christ is adored.’ This I think is plain enough, and may serve to shew both with what sincerity you deny that properly speaking you do worship reliques; or that it is not the cross, but Christ crucified upon it, to whom you speak in these addresses; and which I have before vindicated against your cavils.

“123. Now this is the more to be considered, in that here you cannot say, as you do in the case of images, that the figure and the prototype are in a manner united together, and that therefore the image, in its representative nature, is in some sort very Christ; the reason of this worship being only a former relation to our Saviour; because (says ‡ Aquinas) ‘it heretofore touched his sacred members, or was sprinkled with his

* Aquin. 3. par. Qu. 25. Art. 4. † Cajet. in Th. Ibid.

‡ Aquin. loc. cit.

sacred blood.' Upon which single account, Cardinal *Capisuechi doubts not to affirm, '*That the wood of the cross is so sanctified and consecrated by Christ, that every the least particle of the cross divided from the whole, and from the other parts, does remain consecrated and sanctified; and therefore that every the least piece of the cross, is to be adored with the very same supreme divine adoration that Christ himself is.*' So truly have you told us, that you do not allow reliques a worship or adoration taken in its strictest sense! †

“124. And what I have now said of the Cross, will in the next place no less hold for the nails, lance, and other instruments of his passion. ‡ Upon which account, as we have seen that you address to the Cross, so you also do to the lance: '*Hail, O triumphant iron! happy spear! Wound us with the love of him that was pierced by thee.*' It is possible you may find out this too in the *Corpus Poetarum*; and by the same figure that the Cross signifies at once both the material Cross, and our Saviour that hung upon it, may make the spear here signify at once both St. Longinus's spear, and the body of Christ that was wounded with it. And that you may see how much it will be worth the while to have such an ecclesiastical trope invented, I will add one instance more of another relique, that has an address made to it altogether as much wanting it as either of the foregoing. The relique I mean is the Veronica, or cloth with which our

* Paragr. Appendix. p. 690.

† Reply, p. 42.

‡ Vid. Card. Capis. l. c.

Saviour Christ wiped his face, and left the impression of his visage upon it. And to this you thus pray; *'Hail, holy face of our Redeemer, printed upon a cloth white as snow; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O happy figure! there to see the pure face of Christ.'* This is, I suppose, a plain instance enough what kind of honour you pay to reliques. And that this cloth might never want votaries to worship it, your Pope John XXII., has vouchsafed no less than ten thousand days' indulgence, to every repetition of this prayer. I might add other instances of this kind of superstition: but I go on,

"125. Thirdly, To another instance of your giving religious worship to reliques; and that is, your allowed practice of swearing by them. Now that to swear by another, is to give that thing by which you swear the worship due to God only; both the nature of an oath, which implies a calling of God to witness, and thereby acknowledges him to be the inspector of the heart, and the just avenger of the falsehood of it, and the authority of holy Scripture, plainly declare; *'Thou shalt fear the Lord thy God,'* says Moses, Deut. vi. 13, *'and shalt serve him only, and swear by his name.'* *'How shall I be favourable unto thee?'* says God, by the prophet Jeremy, chap. v. 9. *'Thy children have forsaken me, and sworn by those that are no Gods.'* But now the catechism of your late Synod of *Trent, allows you to swear by the cross, and reliques of

* In 2. præc. decal. p. 267.

your saints; and there is nothing more common among you than so to do. When the Emperor comes to Rome to take the imperial diadem at his Holiness's hands, he thus swears: 'I, King of the Romans, SWEAR——By the Father, Son, and Holy Ghost; and by the *wood* of the *cross*, and by these *reliques* of the *saints*, &c.' In which we find the holy Trinity joined in the same rank with the wood of the cross, and with the reliques of the saints!

“126. Nor am I here concerned in those pretences that are sometimes brought to excuse this, viz., that you hereby intend no more than to swear by God, seeing it is plain that you do it at once both to God and them. And again; that you do not believe that thereby any strength is added to the oath which it would not otherwise have; for allowing this, yet still you do swear by them; and if there be neither any reason for it, nor benefit in it, you are nevertheless *culpable*, but the more *inexcusably* so upon this account. But indeed you do expect a benefit by this swearing; and suppose that the saints do hereby become *sureties* with God to you to see the oath fulfilled, and to punish the perjury if it be not. And so you not only swear by the reliques as well as by God, but ascribe all the reason and design of an oath to the saints in common with God. I will illustrate this in one of your own instances, which will clear this matter to us. It happened that one of your saintesses, S. Guria, was married to a Goth, a soldier in the Roman army, that was

sent to deliver the City Edessa from the Hunns. The siege being raised, and the army recalled, the soldier required his wife to go home with him. Her mother could not bear this; but being forced to comply, she brings the soldier and her daughter to an altar, under which were buried the bodies of three saints. And being there, she thus spake to him:—*‘I will not give thee my daughter, unless laying thy hand upon this tomb, in which are contained the reliques of the holy martyrs of Christ, thou shalt swear that thou wilt treat my daughter well.’* This he readily did: but yet soon after, without any regard to his oath, he used her very ill. It were too long to recount all the circumstances of her misfortunes, or her miraculous deliverance out of them by the aid of these holy martyrs. I observe only as to my present purpose, that, being reduced to the utmost degree of despair, the saint now, as her last refuge, puts the holy martyrs in mind of her husband’s swearing by their reliques, and how they were thereby become SURETIES to her mother for her good entertainment, and ought not to suffer her to be thus abused. Immediately the martyrs spoke to her, and told her, that as FAITHFUL SURETIES they would deliver her; and straightway she was miraculously brought out of a coffin under ground (for her husband had buried her alive) to the very place where their bodies lay, and where her husband had sworn to her. And then they once more spoke to her to this effect:—*‘We have now satisfied our SURETISHIP; go to thy mother.’* It was

not very long after this, that the war breaking out again, the same souldier came back to Edessa, where he was surprised to find his wife alive; and being prosecuted for the injuries he had done her, and for the perjury he had committed, was condemned to be hanged for it. But,

“127. Fourthly, and to conclude this point. I will to these add those *superstitions* which are your common practice; and of which every one that has lived any time among you, must needs have been eye-witness. Such are your running to visit the shrines of your saints upon their solemn festivals; which with what devotion you do it, all Paris on the third of January every year is sufficiently sensible. Your carrying them in procession is indeed very remarkable; and of which I shall leave those who have ever known a dry time in the city I last mentioned, to consider what they have then seen. But, because I must not expect to be credited by some men in anything that can possibly be denied, I will leave these matters of fact to those who have been spectators of them: and for the satisfaction of those who have not, will give a short extract of the form of procession, with which you bring the reliques of your saints into a new Church.

“128. ‘First, the * Bishop with his clergy leads the procession to the place where the RELIQUES were lodged the night before; when they are come to it, they sing this anthem:—
Move yourselves, O ye Saints of God, from your mansions, and hasten to the place which is pre-

* Pontific. Roman. de benedictione Ecclesiæ, p. 119, &c.

pared for you. Then the Bishop, uncovering his head before the RELIQUES, prays thus: *Grant unto us, O LORD, we beseech thee, that we may worthily touch the members of thy Saints that are more especially dedicated unto thee.*

“Then the incense being prepared with the Cross, and lighted candles leading the way, and followed by the clergy, singing their anthems, the priests appointed take up the carriage, and one going by them all the way incenses the reliques. The Bishop and clergy singing, among others, this anthem:—*Rise up, ye Saints of God, from your habitations; SANCTIFY the PLACES; BLESS the PEOPLE, and KEEP us sinful men in PEACE.—Walk, O ye Saints of God; enter into the city of the Lord, for a Church is built unto you, where the people may adore the Majesty of God.*

“Being come to the door of the Church, they stop whilst some other ceremonies are performed. Then the Bishop crosses the door with holy chrism, and bids it be blessed, and sanctified, and consecrated, and consigned, and commended, in the Name of the Father, Son, and Holy Ghost. And so they carry in the reliques, the Bishop and clergy singing as before.’

“This is the order of that solemnity. What name it deserves, I shall leave it to others to say. But sure I am, that all this is somewhat more than such an honour and respect which you pretend is all that you give to them. Let us see,

“Secondly, whether you do not seek to these sacred monuments for *help and assistance?*

“129. It is indeed a hard case that we must be forced now to prove that which is a known practice of daily experience amongst you. The Council of Trent itself confesses, ‘*That by them many benefits are bestowed by God upon men;*’ and then I am confident it will not be thought at all improbable that it should encourage men to recur to them for their help. But here you have a notable evasion. * ‘You do not deny but that men go to these sacred monuments and reliques to receive benefit; but this you say will not justify my translation, unless when they come there they pray to the reliques instead of desiring the saints, whose they are, to pray for them.’ And to make this look like a rational answer, you change the terms of the question; which was not (as you falsely insinuate) whether the Council of Trent directs you to †*IMPLORE the aid of the monuments or sacred reliques;* but whether it does not condemn those who say that, for the ‡*OBTAINING of THEIR help, the memories of the saints are in vain frequented.* And though they do not PRAY to the reliques; yet if for the *OBTAINING of THEIR help*, your people do recur to them, which you cannot deny but that they do, the presumption offered in vindication of my rendering that passage of your Council is still good; and you have shown nothing but your own falseness in this new answer to it. If it were necessary to prove that you do pray to reliques, you may see by what I have already

* Full Answ. p. 6.

† Full Answ. *ibid.*

‡ See Expos. p. 17. Defence, p. 25.

offered, that even so you would not have secured yourself from having made yourself a false translation, where you charge me with one. But you have chosen your jury, and I accept of it; and only for their better direction, I must desire them to look at the words in the Council itself, and not in your transcript of them; who have purposely omitted all the antecedent to which the EORUM refers; that so they might be sure to see no more than what made for your purpose. Should I have done this, I should have found all the variety of hard words mustered up against me, *mutilation, falsification, false imposition, wilful prevarication, wilful mistake, unsincere trick, &c.*, that either your margin could have contained, or your malice have invented; and the truth is, I should have deserved them. But I shall leave this also to your jury to judge of; and, for all your good assurance, I dare venture all my little learning, against all your little, that the verdict is brought in against you; and that you are concluded in this matter to have been either very blind, *Aut illud quod dicere nolo.* (Or that which I will not say.)

“ 130. For what concerns the thing itself; whether you do not seek to the *Monuments of the Saints* for the obtaining the help of their reliques: this is what will need no proof to those who are but never so little acquainted with your superstition: and have seen with what zeal you touch your beads and psalters at the very shrines in which they are contained, to sanctify them thereby. How upon all occasions they are

brought forth by you : to cure your sickness ; to preserve you from tempests at land, and in storms at sea ; but especially to drive away evil spirits, for which they are most beneficial. The ‘Messieurs du Port Royal’ * have given us a whole volume of the miracles wrought by the *holy thorn*. There you may see how sister Margaret, one of the nuns, being ill of the palsy, was carried to ADORE the *holy thorn*. How another, being sick, recurred to it for its help, and found it too ; having no sooner ADORED the *holy thorn* and kissed it, but she was well of her infirmity. Infinite examples of the like kind might be produced, but I shall content myself to shew what opinion you have of the power of your †reliques, from the very prayer that you make at the blessing of those little vessels in which they are put.

“ ‘ We most humbly beseech thee, Almighty God, Father of our Lord *Jesus Christ*, that thou wouldst vouchsafe to bless these *vessels* that are prepared for the honour of thy Saints, through the intercession of the same Saints : that all those who shall venerate their merits, and humbly embrace their reliques [may be defended] against the devil and his angels, against thunder, lightning, and tempest ; against the corruption of the air, and the plagues of men and of beasts ; against thieves and robbers, and

* Reponse à un Ecrit publié sur les Miracles de la Ste. Espine, pp. 15, 18, 22.

† Pontific. Rom. pp. 164, 165.

invasions of men; against evil beasts, and against all the several kinds of serpents and creeping things, and against the wicked devices of evil men.'

" Here I hope are benefits enough to invite a man to seek to them; and, if they can help in all these cases, we need not doubt but they shall have votaries enough to recur to them for it.

" 131. But that which is most admirable is, that, in all these cases, false reliques are every jot as good as true ones; and which makes somewhat for the opinion of Vasquez, that, provided a man does but think it is the relique of a saint, he may securely worship it, though it may be it is no such thing. We have before heard that mighty cures were wrought at the * monument of the famous bishop and martyr, VIARUM CURANDARUM: and, whether the Council of Trent prescribed it or no, Ressendus assures us all the country round about did come to the monument of this pretended saint for the obtaining help and assistance, and fancied at least that they found it too. Though it afterwards appeared that it was an old heathen inscription, and those words far enough from signifying either the name of a man, or the character of a bishop. Many have been the cheats of the like kind, and which ought very much to lessen the credit of those miracles that you pretend are wrought in your Church. But I shall finish all with one so much the more to be considered, in

* " See above, Art. 3." (Where this story is related at full.)

that it was the happy occasion of undeceiving a very great person, and disposed him to receive that truth he afterwards embraced: and may it please God, that the recital I shall here make of it may move those who are yet in captivity to these superstitions, to deliver themselves from the like impositions.

“ 132. Prince Christopher, of the family of the Dukes of Radzecil, a Prince much addicted to the superstitions of your Church, having been in great piety at Rome to kiss his * Holiness's feet; the Pope at his departure presented him with a box of reliques, which, at his return, soon became very famous in all that country. Some months had hardly passed, when certain monks came to him to acquaint him that there was a D. man possessed of the devil, upon whom they had in vain tried all their conjurations, and therefore they humbly intreated his Highness, that for his relief he would be pleased to lend them his reliques which he had brought from Rome. The Prince readily complied with their desires, and the box was with great solemnity carried to the church, and being applied to the body of him that was possessed, the devil presently went out, with the grimaces and gestures usual on such occasions. All the beholders cried out, A miracle! and the Prince himself lifted up his hands and eyes to heaven, and blessed God who had favoured him with such a holy and powerful treasure.

* Drelingcourt Response à M. le Landgrave Ernest, pp. 348, § 40.

“It happened not long after, that the Prince, relating what he had seen, and magnifying very much the virtue of his reliques, one of his gentlemen began to smile, and show by his actions how little credit he gave to it. At which the Prince being moved, his servant (after many promises of forgiveness) ingenuously told him, that in their return from Rome he had unhappily lost the box of reliques, but for fear of being exposed to his anger, had caused another to be made as like as might be to the true one, which he had filled with all the little bones and other trinkets that he could meet with, and that this was the box that his monks made him believe did work such miracles.

“The Prince the next morning sent for the fathers, and enquired of them, if they knew of any demoniac that had need of his reliques: they soon found one to act his part in this farce; and the Prince caused him to be exorcised in his presence. But, when all they could do would not prevail, the devil kept his possession, he commanded the monks to withdraw, and delivered over the man to another kind of exorcists, some Tartars that belonged to his stable, to be well lashed till he should confess the cheat. The demoniac thought to have carried it off by horrible gestures and grimaces, but the Tartars understood none of those tricks, but by laying on their blows in good earnest, quickly moved the devil, without the help of either hard names, holy water, or reliques, to confess the truth, and beg pardon of the Prince.

“As soon as morning was come, the Prince sent again for the monks (who suspected nothing of what had passed), and brings their man before them, who threw himself at the Prince’s feet, and confessed he was not possessed of the devil, nor ever had been in his life. The monks at first made light of it, and told the Prince it was an artifice of the devil, who spoke through the mouth of that man. But the Prince calling for his Tartars to exorcise another devil, the father of lies, out of them too, they began presently to relent, and confessed the cheat, but told him they did it with a good intention to stop the course of heresy in that country.

“Upon this he dismissed them, but from that time began seriously to apply himself to read the holy Scriptures, telling them he would no longer trust his salvation to men who defended their religion by such pious frauds, so they called them, but which were indeed diabolical inventions. And in a short time after, both himself and his whole house made open profession of the Reformed religion. Anno 1564.”

With regard to the absurd superstitions and monstrous fables connected with the worship of Relics in the Church of Rome, I might further refer to the passage which I have already quoted from the Homily against Peril of Idolatry in pp. 74—76. And it should not be forgotten what a fearful discovery of frauds and impostures was made in the year 1535, when

visitors were ordered to examine the Relics and Images in our own country. Of these discoveries, Bishop Burnet gives the following account in his History of the Reformation, book iii.

“ Another way was thought on, which, indeed, proved more effectual, both for recovering the people out of the superstitious fondness they had for their images and relics, and for discovering the secret impostures that had long been practised in these houses. And this way was to order the visitors to examine well all the relics and feigned images to which pilgrimages were wont to be made. In this Dr. London did great service. From Reading he writes, that the chief relics of Idolatry in the nation were there. There was an angel with one wing that brought over the spear’s head that pierced our Saviour’s side; to which he adds a long inventory of their other relics, and says there were as many more as would fill four sheets of paper. He also writes from other places that he had every where taken down their images and trinkets. At St. Edmondsbury, as John ap Rice informed, they found some of the coals that roasted St. Lawrence, the parings of St. Edmund’s toes, St. Thomas Becket’s *penknife and boots*, with as many pieces of the cross of our Saviour as would make a large whole cross. They had also relics against rain, and for hindering weeds to spring. But to pursue this further were useless, the relics were so innumerable. And the value which the people had of them may be gathered

from this, that a piece of St. Andrew's finger, set in an ounce of silver, was laid to pledge by the house of Westacre for 40*l.*, but the visitors, when they suppressed that house, did not think fit to redeem it at so high a rate.

“ For their images, some of them were brought to London, and were there at St. Paul's Cross, in the sight of all the people, broken, that they might be fully convinced of the juggling impostures of the monks : and, in particular, *the crucifix of Boxley, in Kent, commonly called the rood of grace*, to which many pilgrimages had been made, because it was observed sometimes to bow and to lift itself up, to shake and to stir head, hands, and feet, to roll the eyes, move the lips, and bend the brows ; all which were looked upon by the abused multitude as the effects of a divine power. *These were now publicly discovered to have been cheats, for the springs were showed, by which all these motions were made.* Upon which John Hilsey, then Bishop of Rochester, made a sermon and broke the rood in pieces. There was also another famous imposture discovered at Hales in Gloucestershire, where the blood of Christ was shown in a vial of crystal, which the people sometimes saw, but sometimes they could not see it : so they were made to believe that they were not capable of so signal a favour, as long as they were in mortal sin, and so they continued to make presents, till they bribed heaven to give them the sight of so blessed a relic. *This was now discovered to have been the blood of a duck, which they renewed every week, and the*

one side of the vial was so thick that there was no seeing through it, but the other was clear and transparent; and it was so placed near the altar, that one in a secret place behind, could turn either side of it outward. So when they had drained the pilgrims that came thither of all they had brought with them, then they afforded them the favour of turning the clear side outward, who upon that went home, well satisfied with their journey and the expense they had been at. There was brought out of Wales a huge image of wood called Darrel Gutheren, of which one Ellis Price, visitor of the diocese of St. Asaph, gave this account on the 6th of April, 1537:—
 ‘That the people of the country had a great superstition for it, and many pilgrimages were made to it; so that the day before he wrote, there were reckoned to be above five or six hundred pilgrims there. *Some brought oxen and cattle, and some brought money; and it was generally believed that if any offered to that image, he had power to deliver a soul from hell.* So it was ordered to be brought to London, where it served for fuel to burn Friar Forrest. *There was a huge image of our Lady at Worcester that was had in great reverence, which, when it was stripped of some veils that covered it, was found to be the statue of a bishop.*’

“Barlow, Bishop of St. David’s, did also give many advertisements of the superstition of his country, and of the clergy and monks of that diocese, who were guilty of heathenish idolatry, gross impiety and ignorance, and of abusing

people with many evident forgeries, about which he said, he had good evidence when it should be called for. But that which drew most pilgrims and presents in those parts, was an image of our Lady with a taper in her hand, which was believed to have burned nine years, till one forswearing himself upon it, it went out, and was there much revered and worshipped. He found all about the cathedral so full of superstitious conceits, that there was no hope of working on them; therefore he proposed the translating of the episcopal seat from St. David's to Caermarthen, which he pressed by many arguments and in several letters, but with no success. * * * Many rich shrines of our Lady of Walsingham, of Ipswich, and Islington, with a great many more, were brought up to London, and burnt by Cromwell's orders.

“ But the richest shrine of England was that of Thomas Becket. * * * * For 300 years he was accounted one of the greatest saints in heaven, as may appear in the leger-books of the offerings made to the three greatest altars in Christ Church in Canterbury. The one was to Christ, the other to the Virgin, and the third to St. Thomas. In one year there was offered *at Christ's altar 3l. 2s. 6d.*; *to the Virgin's altar 63l. 5s. 6d.*; but *to St. Thomas's altar 832l. 13s. 3d.* But the next year the odds grew greater, for there was *not one penny offered at Christ's altar*, and *at the Virgin's only 4l. 1s. 8d.*; but *at St. Thomas's 954l. 6s. 3d.* By such offerings it came, that his shrine was of inestimable

value. There was a stone offered there by Lewis VII. of France, who came over to visit it in a pilgrimage, that was believed to be the richest in Europe.

“It appears from the record of the sixth jubilee, after his translation an. 1420, that there were then about 100,000 strangers came to visit his tomb. The jubilee lasted fifteen days; by such arts they drew an incredible deal of wealth to his shrine. The riches of that, together with his disloyal practices, made the king resolve to unshrine and unsaint him at once; and then his skull, which had been much worshipped, was found an imposture; for the true skull was lying with the rest of his bones in his grave. The shrine was broken down and carried away, the gold that was about it filling two chests, which were so heavy that they were a load to eight strong men to carry them out of the church.”

If I were disposed to add a catalogue of Relics found at different places, I might fill a volume, which would afford full evidence of the gross credulity of Romanists.

But further: the Romanists make idols of everything. And one of the most painful proofs of this, to a truly Christian mind, will be found, in the manner in which they treat our blessed Lord Himself. It is the joy and privilege of every believer to worship and adore, with all the powers of his soul, the Lord Jesus Christ, “Perfect God, and perfect man: of a reasonable

soul and human flesh subsisting." And—as He is one Person, in whom the Divine and human natures are inseparably and for ever united—so we worship Him as One, in the glorious mystery of His Person. We cannot, in our devotions, separate the humanity from the Deity, or the body from the soul; but we worship the whole Christ, in all the Glory, and in all the Grace that belongs to Him.

But the Romanists, so to speak, divide Christ, and pull Him to pieces, in order to make of Him—even of Him!—a number of idols, suited to their own carnal and idolatrous hearts! And thus they have special devotions to His Body, to His Cross, to His Name, to His Wounds,—in honour of which the Romish Church has made so many festivals. And thus also to His Heart. And thus we have a whole volume (from which I have already quoted), entitled, “The Devotion and Office of the Sacred Heart, of our Lord Christ,” with a picture of this “Sacred Heart” facing the title-page—which (it would seem from the book itself) is intended to be worshipped.

We open this book, and we read as follows, in the Bishop of Boulogne’s Pastoral Letter, which is prefixed:—

“What is the corporal and sensible object of this devotion? It is the material heart of the Son

of God, who was made man out of his pure love for us ; it is the most noble part of his adorable body ; it is the principal organ of all the affections, and consequently of all the virtues of his blessed humanity, it is the seat and centre wherein corporally dwells all the plenitude of his divinity, and which becoming by virtue of the hypostatical union the heart of the King of kings, of the Holy of holies, of the God of majesty, is raised to an infinite dignity, which makes it worthy of our profound homage and adoration. Ah ! if the lance with which the side of Jesus was opened upon the cross, is by that very touch become an object of veneration to all the Catholic world, how much more venerable ought to be his Sacred Heart, which conferred so much dignity on this low, mean, and contemptible piece of steel !”

So that the devotion of a Romanist must have a “ corporal and sensible object ” ! and what does this teach us, but that the Romish religion is altogether carnal and sensual,—and directly opposed to the religion which alone can be acceptable to that God, who is a Spirit, and will be worshipped *in spirit* and in truth. (John iv. 24.)

So again we find, in another book, entitled, “ *Bona Mors: or, the Art of Dying Happily in the Congregation of Jesus Christ Crucify’d, and of His Condoling Mother.*” (The Sixth Edition. Printed in the year 1726.) pp. 26—34. “ Devout Addresses to the Five Wounds of our

Saviour"! And then successively, "To the Wound of the Left Foot;" "To the Wound of the Right Foot;" "To the Wound of the Left Hand;" "To the Wound of the Right Hand;" "To the Wound in His Sacred Side"! I transcribe the last:—

"My Lord Jesus Christ! *I humbly adore the most sacred Wound in your blessed Side*, rendering Thanks for the immense Love manifested towards us, at the opening of your enflamed heart, I feelingly condole the Affront, and the excessive Grief of your most afflicted Mother. Grant me pure Love and perfect Charity, that Loving you above all things, and all things in you, my miserable Soul, by the assistance of your Holy Grace, *may be worthy to breath out in the sacred Wound of your blessed Side*. I humbly beg, dear *Jesus!* you'll protect your Holy Catholic Church, *direct your governing Vicar upon Earth*, all Ecclesiastical Orders and Secular Persons, who are instrumental in bringing Souls to do their Duty. Preserve in your happy Service all Christian Kings and Princes. Reduce into the Way of Salvation all those that are gone astray, whether through Malice or Ignorance. Bring under your sweet Yoke all Infidels, Hereticks and other Enemies of your holy Name.

"Our Father, Hail *Mary*."

"Glory be, &c."

This Devotion "to the Five Wounds" is re-

peatedly referred to in the Devotion of the Sacred Heart.

In one of the prayers which I have already quoted (p. 113), we have an illustration of this strange fashion of dividing Christ, and making distinct addresses to different parts of Him: for that prayer begins, "SOUL of *Christ*, sanctify me; BODY of *Christ*, save me; WATER issuing out of the side of *Christ*, wash me. O good *Jesus*, hear me; hide me within thy WOUNDS; &c." All which is very like making the *soul*, the *body*, and the *water*, the three persons of a Trinity; for this form of address can scarcely fail to remind us of the commencement of the Litany; and it still more nearly resembles the expressions used in some of the Romish Litanies.

Once more: the Pope himself is made an Idol, and Divine Titles are given to him; and, when he is installed in the Church of St. Peter, he is solemnly adored. For the following Evidence on these points, I am indebted (as also for many other quotations from various works) to "A Sketch of the Romish Controversy. By George Finch, Esq."

"*The Account of the Inauguration of Pope Alexander VI., extracted from Roscoe's Life of Leo X.*

"On the eleventh day of August, 1492, Roderigo having assumed the name of Alex-

ander VI., made his entrance as Supreme Pontiff, into the church of St. Peter. The ceremonies and processions on this occasion exceeded in pomp and expense all that modern Rome had before witnessed: and whilst the new Pontiff passed through the triumphal arches erected to his honour, he might have read the inscriptions, which augured the return of the golden age, and hailed him as a God.

“Of these the following one may serve as a sufficient specimen.

“Rome was great under Cæsar, but now she is greatest, Alexander the Sixth reigns, the former was a man, the latter is a God.—*Corio, Storia di Milano, par. 7, p. 888.*”

“*Gratian’s Decretals, &c. (printed at Turin, 1620.)*”

“*First part of the Decretal, distinction 96.*”

“*Pope Nicolas in his Letter to the Emperor Michael.*”

“*Chap. 7.*”

“It may very evidently be shown, that the pope, who (as we have already related) was called God by Prince Constantine, can neither be bound nor released by the secular authorities, for it is manifest

“*Cæsare magna fuit, nunc Roma est maxima, Sextus Regnat Alexander, Ille vir, iste Deus.*”

“*Decretum Gratiani, &c. (Taurini, 1620.)*”

“*Decreti prima pars, distinctio 96.*”

“*Nicolaus Papa in Epistola ad Michaelem Imperatorem.*”

“*Cap. 7.*”

“*Satis evidenter ostenditur, a seculari potestate nec ligari prorsus, nec solvi posse pontificem, quem constat a pio principe Constantino (quod longè superius memoravimus) Deum appellatum, nec posse Deum ab*

that *God* cannot be judged by men."

hominibus judicari manifestum est."

" *Adoration of Pope Pius 2.*

"The pope was conducted to the church of St. Peter, and after being elevated on the great altar, at the foot of which are the tombs of the holy apostles, he sat upon the throne that was prepared for him, and was there adored by the cardinals, afterwards by the bishops, and lastly by the whole people, who crowded to kiss his feet.—*Fleury's Eccles. History, tom. 15, book 3. (Printed at Nismes, 1779.)*"

"Le pape fut conduit dans l'église de St. Pierre, et après être monté sur le grand autel, aux pieds duquel sont les tombeaux des saints apôtres, il s'assit sur le trône qu'on lui avoit préparé, et y fut adoré des cardinaux, ensuite des évêques, et enfin de tout le peuple, qui vint en foule lui baiser les pieds.—*Histoire Eccles. de Fleury, tom. 15, liv. 3, (A Nismes, 1779.)*"

" (*From the Morning Herald of October 28, 1829.*)

" *Adoration of the Pope.*

"Mr. Editor,—The following extracts from a friend just returned from Rome will be read with considerable interest, and as I know of no paper that will give it so respectable and wide a circulation as the 'Morning Herald,' I shall be greatly obliged by your inserting it.

" 'We were resident at Rome during the time of the present Pope's election; we were present at the *adoration* of the Pope, which took place in the following manner:—The day after the breaking up of the conclave, having left the Pontifical palace, he proceeded to St. Peter's. Arriving at the front entrance, he was carried on men's shoulders to the grand altar, situated in

the section of the cross, in the form of which the upper end of St. Peter's is built. He was seated upon it, in the place of the host, which is commonly, among those of the Romish Church, supposed to represent the presence of the Deity, and thus fully exemplifying those words of the apostle, when speaking of the Man of Sin,—“He as God sitteth in the temple of God, showing himself that he is God.”’’

In Eustace's Classical Tour in Italy, I remember to have read a similar account of the Adoration of the Pope; but I have not the book at hand. It should be remembered that Mr. Eustace was himself a Roman Catholic: yet *he* evidently was stumbled by this ceremony, and wished it could be abolished.

Further evidence will be found in the preceding pages of Mr. Finch's Book, and also in “Mariolatry,” pp. 82—95.

But this is not all: every Priest in the Church of Rome assumes, in the Confessional, the power and prerogatives of God, and *the Name too*: for if a Romish Priest be judicially examined concerning such crimes as murder and treason, which have been made known to him in the Confessional, we are told that he may affirm—nay, *swear* that he knows nothing about them: and the reason assigned is this, that what he hears in the Confessional, *he knows AS GOD* *! but when

* This requires proof and illustration; I therefore give the following extracts:—

he is examined in a Court of Justice, he is examined *as a man*; and, *as a man*, he knows nothing about it!! In short, the Priest in the

The first is from Dr. Delahogue's Treatise on Penance (one of the class books at Maynooth). The book from which I quote is entitled, "Tractatus de Sacramento Pœnitentiæ. Ad usum Theologiæ Candidatorum." . . . "Autore Lud. Ægid. Delahogue, Sac. Fac. Paris. Doctore, Socio Sorbonico, in Scholis Sorbonicis Emerito Theologiæ Professore, nunc in R. Catholico S. Patritii Collegio Dogmaticæ Theologiæ Professore. Dublinii: ex Typ. Richardi Coyne." 1825. Or "A Treatise on the Sacrament of Penance; for the use of Candidates in Theology." "By Lud. Ægid. Delahogue, Doctor of the Sacred Faculty at Paris, Fellow of the Sorbonne, Emeritus Professor of Theology in the Schools of the Sorbonne, now Professor of Dogmatic Theology in the R. Catholic College of St. Patrick. Dublin: Printed by Richard Coyne, 1825." In this volume we read, pp. 292, 293,

Notæ 1^o.—"Si Sacerdos a magistrato interrogetur de iis quorum notitiam ex sola confessione habuit, reponeere debet se nescire, imo hoc ipsum *jurare*, absque ullo mendacii periculo. Ratio est juxta *Estium*, quia nec mentitur nec in æquivoco ludit qui ad mentem interrogantis respondet et nihil nisi verum profert: atqui ita se habet sacerdos in præfato casu, namque ab illo non quærit judex quid scit via confessionis, *quatenus Dei vices agit*, sed quid noverit *quatenus homo*, proindeque extra confessionem. Estio assentiuntur omnes Theologi."

Note 1.—"If a Priest be asked by a magistrate concerning those things of which he has knowledge only from confession, he ought to answer that he does not know them, yea, indeed, *to swear it*, without any danger of a lie. The reason is, according to *Estuis*, that he neither lies nor speaks equivocally, who answers according to the mind of the person enquiring and utters nothing but the truth: and thus it is with the Priest in the case aforesaid, for the judge does not enquire of him what he knows by means of confession, WHERE HE ACTS IN THE PLACE OF GOD, but

Confessional, is to the penitent, IN LOCO DEI, *in the place of God.* And one of them, speaking

what he may know *as man*, and, therefore, apart from confession. All Theologians agree with Estius."

My second extract is from Dens. The book is entitled, "Theologia ad usum Seminariorum et Sacrae Theologiae Alumnorum, Auctore Reverendo ac Eruditissimo Domino PETRO DENS," . . . "Editio nova emendata. Mechliniæ, Typis, P. J. Hanicq, Typographi Celsiss. Dom. Principis de Méan, Archiep. Mechliniensis. *Superiorum permissu.* 1830." Or, "Theology for the use of Seminaries and Students of Sacred Theology, by the Reverend and most learned Peter Dens. . . . A new and corrected edition. . . . Malines, Printed by P. J. Hanicq, Printer to the most lofty Lord the Prince de Méan, Archbishop of Malines. *With the permission of the Superiors.* 1830." Here, volume vi., pp. 258, 259, we read:—

N. 159.—"De Sigillo Confessionis.

"*Quid est sigillum confessionis Sacramentalis?*

"R. Est obligatio seu debitum celandi ea, quæ ex sacramentali confessione cognoscuntur.

N. 160.—"De Fractione Sigilli Sacramentalis.

"*An potest dari casus, in quo licet frangere sigillum sacramentale.*

"R. Non potest dari; quamvis ab eo penderet vita aut salus hominis, aut etiam interitus reipublicæ: neque summus Pontifex in eo dispensare potest: ut proindè hoc sigilli arcanum

No. 159.—"Concerning the Seal of Confession.

"*What is the seal of sacramental confession?*

"A. It is the obligation of concealing those things which are learned from sacramental confession.

No. 160.—"Concerning the breaking of the sacramental seal.

"*Can a case be given in which it is lawful to break the sacramental seal?*

"A. No, it cannot, though the safety or life of a man, or even the ruin of the state, might depend thereon; nor can the Pope himself dispense herein: inasmuch as this secret of the seal is

with a Clergyman, a friend of mine, whom he met in a stage-coach, did not scruple to say to

magis liget, quàm obligatio juramenti, votí, secreti naturalis, etc., idque ex voluntate Dei positiva.

“ Quid igitur respondere debet confessarius interrogatus super veritate, quam per solam confessionem sacramentalem novit ?

“ R. Debet respondere se nescire eam, et, si opus est, idem juramento confirmare.

“ Obj. Nullo casu licet mentiri : atqui confessarius illi mentiretur, quia scit veritatem ; ergo, etc.

“ R. Neg. min. : quia talis confessarius interrogatur ut homo, et respondet ut homo ; jam autem non scit ut homo illam veritatem, quamvis sciat ut Deus, ait S. Th. q. 11. Art. 1, ad 5 : et iste sensus sponte inest responsioni ; nam quando extra confessionem interrogatur, vel respondet, consideratur ut homo.”

more binding than the obligation of an oath, a vow, a natural secret, &c. ; and that from the positive will of God.

“ What answer then ought a confessor to make, when asked about the truth which he knows only from sacramental confession ?

“ A. He ought to say, he does not know it, and, if it be necessary, confirm it with an oath !!

“ Objection. It is in no case lawful to tell a lie, but a confessor so speaking would lie, because he knows the truth : therefore, &c.

“ A. I deny the minor,” (that is, that the priest would be guilty of a lie.) “ For such a confessor is asked as a man, and he answers as a man, but he does not know that truth as a man, though he knows it as God !! says St. Thomas Aquinas ; and that meaning is included in the answer, for when he is questioned, or answers, out of confession, he is regarded as a man !! ”

May we not, then, truly affirm that, in the Confessional, the Priest is regarded by the Romish devotee as a God, and that thus the honour which belongs to God is given

him plainly, "When I put on my robes, and take my seat in the Confessional, THE DEITY DESCENDS INTO MY PERSON" !!!

And thus, indeed, it is, that the whole system works. It makes *the Priest*, to all intents and purposes, *the God and Saviour* of the poor deluded votary! And, therefore, if sudden death stare him in the face, instead of saying, as a Christian would, "O Lord Jesus Christ, have mercy on my soul! Into Thy hands I commend my spirit!"—he will, most probably, cry out in his agony, "*For God's sake, send us PRIESTS!*" The trust and confidence which the Romanist reposes in his *Priest*, is of a truly *idolatrous* character,—though I do not mean to say, that he ever prays to him, or worships him. *The Pope*, however, as we have seen, is regularly *adored*: and, in this respect, he resembles the Persian Kings of old (to whom such adoration was offered as the free-born Greeks disdained)—and the Grand Lama in modern times. The reader will judge for himself, Whether such adoration be not *far* worse in its idolatrous character, as being committed in a professedly Christian Church, than that of the Grand Lama and of the Persian Kings, which can only be laid to the charge of ignorant Heathens?

to a creature? And what is this but another form of Idolatry?

CONCLUSION.

THUS, then, the three main branches of Romish Idolatry have been considered, and a mass of evidence has been produced on each point,—sufficient, I am persuaded, to establish the charge to the full conviction of any considerate reader. And yet it is but a very small portion of the evidence which might be produced, and which accumulates on every side, as our enquiries proceed, and new opportunities of investigation present themselves. For example: while the preceding pages were already printing off, an “Appeal of the Belgian Evangelical Society for 1843” was put into my hands by a friend, from which I cannot refrain from transcribing the following passages.

The first relates to the religious state of Belgium: it is extracted from the Report read at the Annual Meeting, Jan. 13.

“Roman Catholicism flourishes in this country as in a hot-bed. Rome itself cannot vie

with it, in blind and active zeal for all that is connected with the interests of that awful system; and, as may be expected, Popery shows itself in all its unblushing idolatry. Money is lavished on the building and adorning of churches, shrines and Virgins. The Virgin Mary is exalted and worshipped as divine, she receives more homage than Christ. More offerings are made to her than to Him; more confidence is placed in her intercession, than in that of the Saviour! The following is translated from a printed paper hung on the walls of a church in Mons:—

“ ‘I salute you, my Divine Queen, amiable Mary. I adore and bless the design which God has, of glorifying you in this holy place, and of glorifying himself in you. To contribute as much as lies in my power to the admirable purpose of this supreme majesty, and to render you the honour due to you, I cast myself, Holy Virgin, at the foot of the throne of your glory, and with my humble respect, offer you that which all earth and heaven render to you. Amiable Mediatrix between God and man, it is particularly in this holy place you exercise this glorious office, and open to poor mortals the treasures of divine favours, which, *without your aid, heaven would refuse*. Refuge of the miserable, Protectress of all who call upon you, particularly in this holy place, condescend to pour on me your grace, and to help your poor servant, who will do his utmost to proclaim, at all times,

and in all places, your praise and honour to the greater glory of God and of his Holy Mother !”

The reader will compare this prayer with several which have been already quoted in the second chapter of this volume ; and so we may dismiss it without any further remark. But the next specimen deserves more particular attention. I insert it, with the few remarks which accompany it in the above-mentioned Appeal.

“ The following is translated from a card sold in the shops at Brussels, illuminated with gold and various colours.

“ ‘ TO MARY.

“ ‘ *Our Mother who are* in heaven.*

“ ‘ Our mother, who are in heaven, O Mary, blessed be your name for ever, let your love come to all our hearts, let your desires be accomplished on the earth as in heaven ; give us this day grace and mercy, give us the pardon of our faults, as we hope from your unbounded goodness, and let us no more sink under temptation, but deliver us from evil. Amen.’

“ Easily conceiving that our friends will have the greatest difficulty in believing it possible, so to imitate the Lord’s Prayer and apply it to the

* “ The Roman Catholics always speak of and address the Deity in the second person plural.”

Virgin, we give the original, to convince them of the fact:—

“ ‘ A MARIE.

“ ‘ *Notre mère qui êtes aux cieux.*

“ ‘ Notre mère qui êtes aux cieux, ô Marie, que votre nom soit béni à jamais, que votre amour vienne à tous les cœurs, que vos désirs s’accomplissent en la terre comme au ciel ; donnez-nous aujourd’hui la grâce et la miséricorde, donnez-nous le pardon de nos fautes, comme nous l’espérons de votre bonté sans bornes, et ne nous laissez plus succomber à la tentation, mais délivrez-nous du mal. Ainsi soit-il.’ ”

Thus the very expressions, in which our blessed Lord has taught us to address His Heavenly Father, are addressed to a mere creature ! The very petitions which He has taught us to present to our Almighty and Eternal God and Father, are presented to the Virgin Mary ! Is not this worshipping the creature with the worship of *latria*, which is due to the Supreme God alone ? Is not this putting the Virgin Mary in the very place, which belongs peculiarly to the Infinite and everlasting Father ? Can blasphemous Idolatry go beyond this ?—If any one thinks it can, let him shew us in what words it can be expressed, or in offering what petitions it can consist. And yet this idolatrous perversion of the Lord’s Prayer is only of a piece with the

passages which have been quoted from Bonaventura's Psalter of the Blessed Virgin, in pp. 187—198 of this volume. Such a perversion of *the Lord's Prayer* is, perhaps, more calculated to strike the mind of the reader than any thing which I have quoted before, and I therefore insert it: but the principle is exactly the same as that to which his attention has been already directed, in the passages quoted from Bonaventura's perversion of the Psalms. In both cases, the expressions and petitions, which are peculiarly addressed to the Deity in the Scriptures, are, by the Romanists, addressed to a mere creature,—and this is direct and manifest Idolatry (*idolatria*).

Then follows, in the same Report, an account of the presentation of a golden crown to an image of the Virgin Mary,—which will serve to illustrate the pomp and magnificence of Romish Idolatry, (so exactly corresponding with that of the Heathen, in their most splendid temples, and on the most solemn occasions,) and also the manner in which, *practically*, the Virgin Mary is exalted above her Divine and Blessed Son.

“ Only a few days since, in one of the largest churches in Brussels, a most splendid crown was presented to a ‘*Miraculous image of the Virgin,*’ invoked as the Mother of Mercy. It is stated that there were ninety ounces of pure gold in

the crown, and the workmanship alone cost 280*l*.

The following is a

“*Description of the crown, as given in the Journal de Bruxelles, May 31, 1843.*”

“The front of the cross which is on the orb, is ornamented with five superb Sapphires; the one given by her Majesty the Queen of the Belgians, is placed in the middle; on the sides are four brilliants, four fine rubies, and forty-five rose diamonds. The back of the cross is the same as the front, with the exception of the sapphires, for which Peridots are substituted; in addition to these, the cross is enriched by thirty-three fine pearls. The arches are of gothic form and studded with forty Diamonds and forty-eight Vermeilles: enamelled ivy branches climb the sides of the arches and meet at the top. The band which encircles the orb, and that which crosses its upper hemisphere, are of sky-blue enamel, and are adorned with twelve Diamonds and four Rubies. The fleurons are embellished with sixteen fine Hyacinths and other precious stones. The cap has four beautiful gothic ornaments, with four fine Siberian Amethysts and 284 Diamonds. Between each of these ornaments, there is an inscription in sky-blue enamelled letters, *Mariæ Matri Misericordiæ*. The Crown is lined with gothic lace of golden filigree work, intermixed with Rubies, Diamonds, Emeralds, Sapphires, Turquoises, and 344 Pearls. The total number of precious stones in the Crown, is 593, and of fine Pearls 377.

What in the eye of faith infinitely augments the value of these precious stones is, that they are the gifts of the middle classes, who have imitated the zeal of the poor. (*The subscription to buy the Crown was begun by the poor.*)

“ ‘The circle of the diadem bears an inscription, *Marixæ Matri Misericordiæ*, in azure letters, because Mary is Queen of heaven by the almighty power of God. The emblems are taken from different royal and imperial crowns, to show that Mary’s crown includes and far surpasses them all. On the top of the four arches (after the royal crown), is an orb surmounted by the sign of Redemption, because the mother of the Saviour reigns by this sign of Salvation.’

“ As may be supposed, the ceremony of crowning the image was one of great pomp. The ‘*Journal de Bruxelles*’ gives the following account of it:—

“ ‘The evening before Ascension-day, all that part of the High Street which reaches from the Church to the parsonage-house, was planted with firs, on which were hung garlands of evergreens, and red, blue, and white calico. Several triumphal arches were also placed in the streets. Early in the morning an immense crowd gathered around the Church. At six o’clock the Cardinal-Archbishop celebrated the mass, and during two hours administered the communion.

“ ‘The confessors had been engaged until midnight in hearing the confessions of the people. At eight o’clock, the Archbishop of Damietta, Nuncio at Brussels, celebrated mass and then

continued to give the communion: in an adjoining chapel, the holy eucharist had been distributed from five o'clock in the morning. Several hundreds of persons, seeing the difficulty of approaching the Holy Table, went to other Churches to satisfy their devotion. There were three thousand Communicants at the Chapel alone (the Church in which the ceremony took place). At ten o'clock, the Rector Magnifique of the Louvain Catholic University chanted high mass, at which the Cardinal was present in his pontifical dress, surrounded by his Grand-Vicar, several Canons, and a great number of the Clergy.

“ ‘ At two o'clock, the procession quitted the parsonage-house for the church, headed and closed by a detachment of the Guides (the King's Body-Guard), their music in front.

“ ‘ The procession was formed by a deputation of the different Brotherhoods of the parish—the Council of Administration of the Church—the Community of the Brethren of Christian Schools—the Fathers of the Company of Jesus and of the Congregation of Redemptorists—the Curé of the Parish and a numerous Clergy—the Cardinal-Archbishop and his Vicar-General—the Rector Magnifique of the University of Louvain and several Canons.

“ ‘ More than 300 men of the different regiments in town were drawn up in line to keep order.

“ ‘ The Crown was borne by eight young ladies dressed in white, accompanied by others

carrying flowers and laurels. When they reached the Church, it was placed on a rich pedestal at the feet of Mary.

“ ‘In the morning, the Curé of the Church was informed, that the King had decided on accompanying her Majesty the Queen, and bringing with him his Royal Highness the Duke of Brabant. At three o’clock, the Royal Suite arrived; their Majesties were accompanied by the Countess Merode, etc. etc. (Here follow the names of their Majesties’ suite.) At the entrance of the church, the Cardinal-Archbishop, at the head of his Clergy, complimented the King, on his following the example of his August Consort in honouring the grand solemnity with his presence.’ ”

Every British Protestant must, I think, be deeply grieved to find one, who still calls himself a Protestant,—and of whom this nation, at one time, fondly hoped far better things,—joining in this idolatrous solemnity, and sanctioning it by his presence. But the Liberalism of the age will lead men to countenance every form of superstitious error; while the simple grandeur of truly spiritual worship, and the sublime truths of Scriptural and Evangelical religion, are, perhaps, at the same moment, despised and condemned as fanaticism!

But let us proceed with the narrative, as contained in the Report from which I am quoting:—

“ ‘ The Cardinal began the *Veni Creator*, which was executed by a full orchestra. The Rev. Father Boone addressed the Assembly in a short and touching discourse, proving in a few words, that the Crown offered to Mary, was a crown of glory for her, and a crown of joy for the people. The Cardinal then blessed the Crown, after which the imposing ceremony of the Coronation took place. Preceded by two priests who carried the precious treasure, the Cardinal ascended the steps which were raised before the throne of Mary, and when the Crown, proof of so much affection and of so many good works and conversions, was placed on the head of the Mother of Mercy, the eyes of all the Assembly were fixed on this good Mother, and expressed a feeling of the purest joy and most filial attachment: no pen can describe that moment of enthusiasm. The music of the Guides, which played during the ceremony, now ceased, and that of the college executed a hymn. The Cardinal then consecrated to Mary—the King, the Queen, their august Children, the Parish, the Capital, and the whole of Belgium; and began the *Magnificat*, which, chanted by a numerous Clergy, constrained every heart to the deepest devotion. The affecting ceremony being ended, the Cardinal went to the high Altar and gave the triple blessing with the holy Sacrament, and then conducted their Majesties to the Church-door. It is impossible for us to describe the enthusiasm of the people, when the Royal Family entered and quitted the Church. “ Long live the King!” “ Long live

the Queen!" "Long live the Duke of Brabant!" were repeated by more than thirty thousand tongues. We are happy to see that it is to honour Mary, the Duke of Brabant appears for the first time publicly in a Church. In the evening there was an illumination in the streets through which the procession had passed, and also in different parts of the parish; the poor places vied with the rich in the number of lights. It was impossible for the people to be happier than they were at seeing the Royal Family, the Nobility, and the high Clergy, associate with them in a festival which they had begun in such an interesting manner, and which, in establishing their religious principles, has given them a lesson of such high morality.' "

Of the "*high morality*" which prevails among these Idolaters (and even among their *priests*), I could, if need were, give some curious illustrations. But every intelligent traveller who visits Romish countries, if he will but observe and enquire, may collect abundant and appalling illustrations for himself. It will suffice *here* to remind the Protestant reader of the fearful connexion between Idolatry and vice, which is so plainly stated, and so awfully depicted, by the Apostle Paul, Rom. i. 22—32. I need not transcribe the passage. But,—whether it be Heathen Idolatry or Romish Idolatry,—the practical consequences are very much alike—(al-

lowing, both in regard to the one and the other, for some slight modifications in different ages and countries)—even as the foul and God-affronting sin, from which they spring, is one and the same. They too are, substantially, in both cases, the same.

The foregoing account of the crown and of the solemnity of its presentation, is taken (let it be observed), in the first instance, from a Romish newspaper, and only transcribed into the Report of the Belgian Evangelical Society, from which I am quoting it: but the concluding remark of that Report itself must not be omitted:—

“ We will make no comments on the ceremony; it will speak to the hearts of all those who have been taught of God, more powerfully than we can do. We will only remark, that the *golden-crowned Virgin* held on her arm an image of Christ *as a child*, on whose head was a *small silver crown*: we heard of no offering being made to the child.”

Let the reader note this last-mentioned fact. CHRIST, our blessed Redeemer, is represented *as an infant* in the arms of His Mother! and crowned *with silver only*, while SHE is crowned *with gold!* “ *We heard of no offering being made to the child!*” How different from the facts of which we read in the Scriptures! The

wise men of the East came from a far country, to seek for Him who was “born King of the Jews.” “And when they were come into the house, they saw the young Child with Mary His mother, and fell down, AND WORSHIPPED HIM.” —They saw both Mary and the child Jesus; but they did not worship *her*, nor worship *them*: the *singular* is carefully used, and not the *plural* (the Vulgate and the Rhemish Testament, herein, agree with the Greek, and with our authorized version):—“they fell down, and WORSHIPPED HIM: and when they had opened their treasures, they presented UNTO HIM gifts; gold, and frankincense, and myrrh.” (Matt. ii. 11.) The gifts were presented “UNTO HIM,” and *not unto her*.

How marked is the contrast between the Scriptural worship of Christ, by the Wise Men of the East,—and that of the Romish Idolaters, as exemplified by the narrative I have just cited, which passes by the Lord of Glory, as if He were still a helpless infant, in order to give idolatrous honours to His mother! The combination of saint-worship with image-worship, in this instance, will not be overlooked by the intelligent reader. We have, in this case, as on all occasions on which an image of the Virgin, or any other saint, is worshipped, *a double*

Idolatry. It is *the image of an idol* that is worshipped.

Here I would also add that, since the second chapter of this volume was printed off, I have seen a learned work, entitled "*Theotokos*," giving an historical, as well as critical and theological view of the use of that epithet (corresponding to the Latin *Deipara*) as applied to the Virgin Mary. There is much that is worthy of attention in that book: but I must confess, I felt at the conclusion a measure of surprise, that the learned author did not see, or did not point out, that the arguments which would justify the application of the compound Greek epithet *theotokos* to the Virgin Mary, in the cautious manner in which it was adopted by the Council of Ephesus, do not and cannot, in the least degree, justify the Romish expression, "Mother of God." So far from it, that the line of argument by which the former is justified, would entirely condemn the latter. The difference is as wide as that between the idea of *unfolding* or *disclosing*, and that of *producing* or *originating*. The gate through which God is pleased to pass, might well be termed by a poet, "the *God-disclosing* portal;" but would it not be monstrous to call it "the *God-producing* portal?" And thus wide is the distinction between simply *bringing forth*, which is ex-

pressed (and was intended to be expressed) by the term *Theotokos* or *Deipara*, and being the "*Mother of God*," which conveys at once the idea of *producing* the Divine nature: and which (as we have shewn by instances too plain and gross) naturally leads the Romish devotee to speak of Mary as if she were the Mother of *the Triune God*, and (therefore) had over *Him* the authority of a mother!

Thus much, by way of appendix to what has been said before. But, after the discussion of the subject, to which the three chapters of this work have been devoted, and the mass of evidence upon it which has been laid before the reader, I may be expected to make a few concluding remarks; and there are three or four points to which I desire to direct attention.

1. Openly, deliberately, solemnly—in the face of earth and heaven—I have charged the Church of Rome with Idolatry: and the evidence which I have adduced abundantly substantiates that charge. The worship of the 'consecrated wafer is gross Idolatry:—for it gives to a piece of bread, to that which Scripture and our five senses declare to be bread, the direct and positive worship which is due to the Supreme God alone,—that *latria* which (according to their own definition) is due to the Second Person of

the Holy Trinity. The worship of Saints and Angels is idolatrous:—for it gives to creatures part at least of that worship which should be given to God; and (as has been shown by reiterated examples) to the Virgin Mary in particular, the very worship which is peculiar and appropriate to Jehovah Himself. The worship of Images is idolatrous, and in direct opposition to the Second Commandment, and to the whole tenour of Scripture:—for it gives to graven Images and Pictures all the external marks (confessedly) of adoration,—and (according to Cardinal Capisucchi and Thomas Aquinas) the inward worship, which is due to the Exemplar or Prototype, also. And the worshipping of Relics—the adoration of the Pope—and the honour which is given to the Priest in the Confessional;—all these are Idolatrous also. So that I know not what form of Idolatry has ever existed in the Heathen World, which is not paralleled, or exceeded, in the Church of Rome: *exceeded*, I say, for the worship of the consecrated Wafer goes far beyond any other form of Idolatry of which I ever heard or read. And all this Idolatry is not merely an accidental appendage to Romanism: it is involved in the System, and pervades every part of it: it is characteristic of the Church of Rome, and *essential* to its existence.

If any one doubts this, How came it to pass, that, at the time of the glorious and blessed Reformation, when such a flood of Scriptural light was poured upon the dark and foul Idolatries of that Church,—how came it to pass, that it did not, for very shame, renounce them, and take away the very appearance of that, which gave such occasion of scandal, and of powerful attack, to its adversaries? The wary statements of the Council of Trent plainly prove, that the Church of Rome felt, and trembled under, the force of those Scriptural arguments by which it was assailed, and of those emphatic denunciations of its Idolatries which were continually urged against it by the Reformers. It writhed under the strokes of the Sword of the Spirit, which they wielded so effectually. But, though that Council used all the arts of sophistry to evade and palliate the charge of Idolatry, and put forth guarded and softened, or vague and delusive statements, to throw dust in the eyes of men,—*it did not renounce so much as one of its Idolatries.* And why not? This would have been, one might think, the easiest, as well as the most upright and Christian method of escaping from the charge, and putting an end to those terrible assaults. Why, then, not adopt this course? Why, indeed? but that those Idolatries

were *essential* to the system. The system could not stand without them. It would have lost its hold of the carnal mind, and of the carnal heart of man. Those Idolatries are as dear to “the *natural* man,” as they are loathsome and abhorrent to the *spiritual* man. The pomp, the splendour, the sensuality, and the sentimentality of them, all endear them to “the *natural* man,” and furnish so many means and opportunities of working upon his fancy, and upon his unrenewed and unsanctified affections,—so as to excite in him a kind of sensual and sentimental devotion—a strange fire of his own kindling, which he substitutes for the heavenly fire of spiritual devotion, which God alone can kindle in the heart;—and this strange fire only beguiles him to his everlasting ruin. Satan has been studying, for six thousand years, the character of fallen man; and, being himself a fallen and apostate creature, he can well understand the workings of man’s apostate heart; and he can wonderfully adapt *his* system of religion to them. But, when he had adapted that system, with his utmost skill, to the heart of fallen man, it would not suit his purpose to give up any part of it. The flood of Scriptural light, which burst forth at the Reformation, made that system tremble to its foundations. It was needful, therefore, to use all

the arts of sophistry to *conceal, with a misty veil*, some of its fouler deformities, and to give the most specious *statement possible of the rest* : but it would not do to RENOUNCE any one of them. And this refusal of the Council of Trent to renounce any of the abominable Idolatries of the Church of Rome, affords the plainest proof which could be given, that those Idolatries, in all their abomination, are *essential* parts of the Romish system.

But if Idolatry be an *essential* part of its system,—or (in other words) if the Church of Rome be *essentially* IDOLATROUS,—then it is plain and undeniable, that the Church of Rome is *essentially* ANTICHRISTIAN: for the whole Bible testifies, that nothing can be more directly opposed to God, and the true and spiritual worship of God, than Idolatry. It has, also, been already shewn, in regard to the worship of Images, that *such* Idolatry is a direct denial of CHRIST, and an especial affront to CHRIST, as the only “Image of the invisible God” (chap. iii. pp. 446—452), and the worship of *the Saints* in general, and of *the Virgin Mary* in particular, is a direct and special denial of CHRIST in regard to the sweetness of His human sympathy, and the tenderness of his love and mercy, as our kinsman-Redeemer (our GOEL, to adopt the

Hebrew word, which has, indeed, an intranslatable force and beauty),—the Brother of our nature, and the Bridegroom of our souls. On this point I need only refer to the illustrations, and the remarks upon them, which are to be found in chapter ii. pp. 218—378.) Still more, the doctrines of the Mass, and of Transubstantiation and the Adoration of the Host, are a direct and express denial of CHRIST, in regard to the truth of His humanity, and the sufficiency of His atoning sacrifice,—and a peculiar and unutterable affront to His glorious Godhead. Thus the Idolatry of the Church of Rome, in all its forms and branches, is directly opposed to CHRIST, and a special affront to HIM. It is, therefore, in the fullest sense of the word, altogether ANTICHRISTIAN.

Moreover, the Idolatry of the Church of Rome is *peculiarly* Antichristian: it is marked by peculiar aggravations. *All* Idolatry and false Religion,—wherever it prevails, and under whatever circumstances,—is decidedly Antichristian. But the Idolatry of the blind and ignorant Heathen, who have no access to the oracles of God, and make no profession of the Name of Christ,—foul and awful as it is in itself, and in its concomitant immoralities and cruelties,—is not to be compared, in the blackness of its

guilt, with that of the Church of Rome. The Idolatries of the nations of Canaan were foul and awful: but what was the guilt of those Idolatries, in comparison of that of God's peculiar people, when *they* forsook the living God, and (forsaking and despising all their special privileges and mercies) apostatized from the God of Israel to worship the foulest idols? Therefore the LORD Himself, in holy indignation, cries out against them: "Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. ii. 11—13.) And it would be easy to refer to whole chapters, in which the peculiar aggravations and enormities of the guilt of Israel and Judah are set forth in the strongest terms, and illustrated by the most striking images.

But—as the glory of that dispensation, under which Israel was placed, "had no glory in this respect, by reason of the glory that excelleth;" that is to say, in comparison of the glory of the Gospel (2 Cor. iii. 7—11)—so also *the*

guilt of Israel, in forsaking *their* peculiar privileges and turning aside to idols, is little, in comparison with *the guilt of those* who, professing the Name of Christ, and having been called to the enjoyment of the glorious privileges of the Gospel dispensation, *have yet turned aside to idols*, and have set up their foul Idolatries *within the bosom of the professing Christian Church*. It is the righteous rule of God's judgments, repeatedly declared in His Holy Word, that "unto whomsoever much is given, of him shall much be required." (Luke xii. 48; John xv. 22; Rom. ii. 12.) The greatest possible aggravation of sin is to be found, in the light and privileges and mercies against which, and the high professions and solemn engagements under which, it is committed. (Rom. ii.) *The Idolatry of the Church of Rome* is, therefore, *the foulest Idolatry that was ever committed upon earth*. The condemnation of that Idolatry is, therefore, and must be, far heavier than that of any other. It will be more tolerable for Tyre and Zidon, for Sodom and Gomorrah,—yea, for Bethsaida and Capernaum,—in the Day of Judgement, than for Rome. (Matt. xi. 20—24; Luke x. 13—16.)

For, let it be remembered,—

(1.) The Church of Rome has the Scriptures in her possession.

(2.) The Church of Rome professes and calls herself, exclusively and peculiarly, the Holy, Apostolic Church of Christ.

(3.) The Church of Rome retains to this day the three Creeds of the ancient Church; and boasts of the regular succession of the Christian ministry, and of the regular administration of the Sacraments ordained by Christ.

(4.) The Church of Rome lays claim peculiarly to that unity, antiquity, universality, and holiness, which belong to and characterize the true Church of Christ, which is His Body and His Bride.

(5.) The Church of Rome arrogates to herself the title and office of the only infallible teacher of Christianity: and claims authority, as the Mother and Mistress of all Churches, to pronounce and execute judgement upon all who depart from the Apostolic Faith.

(6.) The Epistle to the Romans is a standing witness of the truth which has been taught, and of the privileges which have been vouchsafed, to the Church of Rome: and (let it not be forgotten) of the solemn and Divine warnings which have been addressed to her. (Rom. xi. 17—22.)

(7.) Finally—However these Privileges may have been *abused*, the righteous judgements of God have not *yet* interposed to *withdraw* them, and

to put them out of the reach of the Church of Rome. Therefore, whatever sin is committed by that Church, is committed in defiance and contempt of mercies still vouchsafed, and of privileges still enjoyed;—and (note well) of the highest professions still made.

Now, then, it may be fitly asked, what privileges and mercies could have been vouchsafed, which have not been vouchsafed, unto the Church of Rome? What high and solemn professions could have been made, which are not made by that Church? In other words, under what possible bonds and obligations to be true and faithful could it have been placed, under which it has not been placed?

If, then,—under all those obligations, in the midst of all those privileges and mercies, in spite of all those high professions,—it has apostatized from the Truth and Spiritual Worship of the living God, and committed and multiplied foul Idolatries in every shape—What words can express the Antichristian wickedness of that Church, or the tremendous weight of guilt and condemnation which rests upon it? *All* Idolatry is foul and abominable. But to commit the foulest Idolatries under the name and profession of Christianity! and, in addition to all the iniquities and atrocities of an Idolatrous

System, to palm it upon the world, as the only holy, apostolic, Catholic Christianity! *this* is, forty times over, more foul and abominable. To the iniquity of all this heaven-daring blasphemy and wickedness, is superadded the dark and foul hypocrisy of pretended holiness, and of professed devotedness to God and His Anointed !!

This is not the place, in which to enlarge upon other abominations of the Church of Rome. I will only just remind the reader, that, when all has been said that can be said, of her *Idolatries*, we have only surveyed one portion of the Anti-christian iniquities of the Church of Rome. The manner in which she has darkened and denied the Gospel of Christ, and substitutes for it "another Gospel, which is not another" (Gal. i. 6, 7): the various ways in which she tramples under foot all laws, Divine and human,—sets up her own authority above that of Holy Scripture (and thus exalts herself above God Himself),—and usurps an absolute dominion over the consciences of men: her persecution and murder of the Saints of Jesus: the abominable principles of Jesuitism, and the atrocious crimes to which those principles have so naturally led: *all these*, in all the blackness of their ungodly and Anti-christian character, must be duly considered, and superadded to her *Idolatries*, before we have

arrived at anything like a just estimate of the Antichristian character of the Church of Rome: and all these points must be considered, in connexion with those privileges and mercies, and those high pretences and professions, to which I have already referred. It must be remembered, all along, that she stands to Christ in *the external and visible relation* of a Church: *in words and profession*, she acknowledges Him to be her Husband and her Lord; and therefore, in all her departures from Him and His truth, she is not merely a *harlot*, but a *foul adulteress*.—Those departures are immensely aggravated by the professed and visible relation in which she stands to Him.—And this applies, with peculiar force and emphasis, to her *Idolatries*;—*these* assume a peculiarly black and awful character, when they are considered as the Idolatries of a *professedly* Christian Church.

When I consider all these points, in their particular and in their collective enormity, I cannot but express my deliberate and unhesitating conviction, that Rome is not only *Antichristian*, but **THE ANTICHRIST**; and that all the fearful passages of Scripture, which can be referred to **ANTICHRIST**, do truly and properly apply to **THE CHURCH OF ROME**. Such as 2 Thess. ii. 3—12; 1 Tim. iv. 1—6; 2 Tim. iii. 1—5; Rev.

xiii. xiv. 8—20, xvi., xvii., and xviii. I need not *here* transcribe them.

I have considered what has been, or can be said, by those who consider that *Infidelity*, is more properly speaking, *the Antichrist*. I have considered, too, the opinion of those who look for a *personal Antichrist*—an incarnation of Satan. But the consideration of those views has only served to deepen my conviction, that *the Church of Rome* is *the true and proper Antichrist*. And this opinion I must hold, till some one can show me, wherein the wickedness and abominations, either of Infidelity, or of such a personal Antichrist, will exceed those of the Church of Rome? That is to say,—

Wherein will there be the commission of more manifold and complicated Idolatries?

Wherein will there be a more fearful perversion and denial of the Gospel?

Wherein will there be a manifestation of more diabolical enmity against the Saints and Martyrs of Jesus?—more cruel persecution of His members?

Wherein will there be a more subtle, soul-ensnaring, vast and complicated Mystery of Iniquity?

Wherein will there be a more determined and persevering opposition to the Truth as it is in

Jesus, combined with more hypocritical pretences and professions of holiness and devotedness to God?

Where and when are we to expect, and in what respects, more of the “deceivableness of unrighteousness”—more *Jesuitical* craft and subtlety?—anything more calculated to deceive, if it were possible, even the elect of God?

Wherein will God at once be mocked with more hypocritical profession of His Name, and dishonoured with fouler abominations committed in His Name?

Till these questions are answered, I must consider that the notion of another Antichrist, distinct from the Church of Rome, and more worthy of the name, is (to my mind) destitute even of plausibility. I cannot understand how any one, who knows what Popery is, can even entertain the idea. It is the combination of the cunning of the fox with the fury of the tiger, of the subtlety of the serpent with its venom,—of Antichristian Idolatries, superstitions, heresies, blasphemies, and moral abominations, with the highest pretences and professions of Apostolical doctrine and Christian holiness,—which gives to Popery its peculiar character—which marks it out as answering to the fearful descriptions given in Scripture of the great enemy of Christ

and His Church—as the masterpiece of Satan. I do not think that either *his* malice or *his* craft can go beyond it.

But this volume has already exceeded the bounds which I expected or proposed. I must not, therefore, enter further into the discussion of this question at present. Other volumes will be published by the Protestant Association, in which this subject would be more fitly taken up and enlarged upon.

I have said enough to express my own deep and settled conviction upon the subject. And now, having proved that the Church of Rome is essentially *Idolatrous*, and asserted (in connexion therewith) my full conviction that she is *Anti-christ*, I proceed to make a few concluding remarks.

2. And first, with reference to *those political concessions which have been made, of late years, to Popery.*

These have been made by persons who, in entering upon their functions as British legislators and statesmen, had solemnly made, repeated, and subscribed an oath and declaration, that “the Invocation or Adoration of the Virgin Mary, or any other Saint, and the sacrifice of the mass, *as they are now used in the Church of Rome,* ARE SUPERSTITIOUS AND IDOLATROUS.”

That is to say, each one of these legislators and statesmen had *personally, for himself*, in the most solemn manner, in the face of earth and heaven, brought the charge of Superstition and Idolatry against the Church of Rome. And this oath and declaration, as taken by each of these legislators and statesmen, is registered in heaven; and will be produced against each of them in particular, when they “stand before God, and the books are opened,” out of which they will be judged. (Rev. xx. 11—15.) Did they perjure themselves when they made, repeated, and subscribed that oath? or did they believe what they swore? It is not for me to judge; but it is more charitable to suppose the latter. What follows? Even this: that they have given, to the utmost of their power, legislative and National sanction to that which they knew and swore to be Superstitious and Idolatrous. They have paid, and are paying, money out of the resources of this professedly Protestant country, to train up and instruct men to teach Superstition and Idolatry, by the annual grant to the Popish College at Maynooth; and to the priests and bishops of an Antichristian Church, for positively teaching Superstition and Idolatry, by the endowment of Popish priests and bishops in our colonies: they have given, and still give, large

sums of money for the support of a National System of education in Ireland, which works into the hands of those Popish priests, and gives them increased facilities for educating the young subjects of our Protestant Queen in Romish Superstition and Idolatry: and they have, by the fatal Bill of 1829, declared, that these Antichristian Idolaters are as fit and worthy to legislate for and govern this Protestant empire, as the faithful professors and confessors of Scriptural Truth and sound Christian doctrine!*

* It is, moreover, to be remembered that our Protestant Constitution was guarded by an oath. The whole of the Coronation is a religious ceremony; it takes place in the house of God; and, therefore, in His immediate presence. And, in the course of that religious solemnity, the Coronation Oath is administered, which contains this clause:—

“*Archbishop.* Will you TO THE UTMOST OF YOUR POWER maintain the laws of God, the true profession of the Gospel, and THE PROTESTANT REFORMED RELIGION established by Law?”

“(King or) Queen. (As the case may be.) All this I promise to do.”

And again—

“The things which I have here before promised, I will perform, and keep. So help me God.

“Then the Queen (or King) kisseth the Book, and signeth the *Oath.*”

Now, if this oath be binding upon the Sovereign, it is binding upon the Ministers of the Crown; and to them we look, in all ordinary cases, for the observance of this oath. If they, then, have ever brought forward any measures contrary to the letter or spirit of this oath, THEY have been guilty of perjury in so doing. THEY, in advising and persuading such measures, have been more guilty than the

Now, what does all this amount to, but a deliberate making of themselves partakers of other men's sins?—and (which is most fearful to think of) making themselves partakers of the sin of Idolatry, and the guilt of apostate Rome? And, if they will be “partakers of her sins,”

Sovereign personally. *They are responsible to the Nation for that perjury, as well as unto God.* And every person who has voted for, or (directly or indirectly) promoted such measures, has been guilty of subornation of perjury.

It is desirable, yea, most important, that this should be clearly understood.

Now then, it behoves those Ministers of the Crown, who have advised any such measures as I have mentioned, or who may hereafter advise any measures which tend to promote or encourage Popery, and therefore to weaken, discourage, and undermine “the Protestant Reformed Religion established by Law,” whether they have not therein acted, and will not therein be acting, *in direct violation of the Coronation oath?* Whether anything of this kind can be done, without involving themselves (and, if such measures pass into law, the Nation with them) in the awful guilt of perjury, in addition to that of conniving at, encouraging, and abetting Idolatry and Apostasy?

And if the Papists, who have been admitted into Parliament, have perjured themselves, by the direct violation of the oath required of them, what can be said but this, *That perjury has been our sin, and perjury has been our punishment?* And is not the Protestant perjury more inexcusable than the Popish? For strict observance of the obligation of an oath is one of the principles of Protestantism as opposed to Popery. But, alas! how many Protestants (so-called) have adopted Popish principles in this matter!

They seem to think no more
Of “cracking the strong warrant of an oath,”
Than if they had been Papists born and bred!

what can they expect (unless they deeply and earnestly repent) but that they shall also “receive of her plagues?” (Rev. xviii. 4, 5.) But the most fearful circumstance is, that—not only every individual, who voted for, or (directly or indirectly) promoted any of the measures to which I have referred, has made *himself* personally a partaker of the sin of Idolatry and the guilt of apostate Rome—but that all and each one of them individually, and the whole multitude of them collectively, have done what they could, by all these acts, to make *this Nation* partaker of that sin and guilt; and thereby, also, have done what they could, to bring upon *this Nation* a portion of those plagues, which (according to the sure word of prophecy) are in store for the mystical Babylon. (See Rev. xviii. 1—24.)

'Tis not their own crimes only, men commit,
They harrow them into another's breast,
And they shall reap the bitter growth with pain.

As a minister of Christ, and especially as an English clergyman, I must call upon all who have, directly or indirectly, promoted and sanctioned, by those political measures, the cause of Romish Idolatry, to repent:—yea, as they love their own souls, and as they love their Country—deeply and earnestly to repent. And if there be those among them (as I have reason to know

that there are) who have discovered *the political folly* of those measures,—let *them* be particularly careful to consider *the sin against God*, and to repent of *their sin*, and to call upon the partakers of their sin to repent along with them.

3. Next, with regard to those who manifest, at this present time, such tender regard for Rome, who speak of Rome with yearnings of affection, while they despise, traduce, and denounce, our martyred Reformers, and the glorious and blessed Reformation. I allude, of course, to a party, of which the “British Critic” has been considered, for some few years, the organ and representative. On opening one of the numbers of this periodical, I find the very first article commencing with the following paragraph: and I quote the whole paragraph, as it stands, upon the same principle which I have adopted, in quoting so frequently, not single expressions, but whole prayers, and whole services, and whole sections, from the books of Romanists.

“Painful and humiliating, we must ever feel, is the record of that angry struggle, which, by whatever grievances provoked, and with whatever honesty of intention conducted, has been the means of ‘dividing against itself’ the kingdom which should be united against the world. What spectacle to the eye of charity more

piteous, than that, which the annals of the sixteenth century too commonly exhibit of *Christian brethren, heirs of the same grace, and partakers of the same hope*, 'biting and devouring one another;' each striving to outdo his antagonist in vehemence of railing and variety of accusation; mutually dealing out such frightfully significant words as 'heretic,' 'apostate,' 'idolater,' 'antichrist,' with as little appearance of hesitation or remorse as actors in a play; though often, we fear, with a very real bitterness of spirit. What a warning for all after-ages to keep sentinel against the earliest inroads of corruption and misrule, to reflect that, once upon a time, and no very long time ago, the Church suffered the seeds of fatal disease to take such deep root in her existing constitution, as to entail upon herself *the necessity of a remedy so desperate*, we had almost said, **THE PENALTY OF A JUDGMENT SO FEARFUL, AS THE REFORMATION!**"

At the conclusion, and *as the conclusion*, of the very next paragraph, I find the following passage:—

"We trust, of course, that *active and visible union with the See of Rome*, is not of the essence of a Church; at the same time, we are deeply conscious that, *in lacking it, far from asserting a right, we forego a great privilege. Rome has imperishable claims upon our gratitude, and, were it so ordered, upon our deference. She is our 'elder sister' in the Faith; nay, she is our Mother; to whom, by the grace of God, we owe*

it that we are what we are; for her sins and for our own, we are estranged from her in presence, not in heart; *may we never be provoked to forget her, or cease to love her, even though she frown upon us, and to desire, 'if it were possible,' to be at one with her!* The Catholic Church has a 'great and large work' in hand; a greater and a larger, than she knows how to accomplish with her workmen 'separated upon the wall, one far from another.'"

As we proceed, we meet with such expressions as these, "*Protestantism in its essence, and in all its bearings, is so characteristically the religion of corrupt human nature, &c.*" (p. 27.) "The question then is this; viz., how persons, cordially believing that the Protestant tone of doctrine and thought is essentially Antichristian (a class, we can assure our readers, by no means inconsiderable) can CONSCIENTIOUSLY * adhere

* How such persons can "CONSCIENTIOUSLY" adhere to the Communion of the Church of England, "the Protestant Reformed Religion established by Law" in these realms, is indeed a question of some difficulty to plain Protestants. Are such not compelled to suspect, that these persons, with their *Romish predilections*, have got *Romish consciences*? that they have adopted the Jesuitical principle of doing evil that good may come? ("Whose damnation is just," says the Apostle, Rom. iii. 8,) that they are already far too much assimilated to those, whom the same apostle describes as "Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. v. 2;) and to whom, indeed, he refers in the whole context of that verse, from v. 1, to v. 9 (which the reader will do well to refer to, and consider for himself). I do not at

to a communion, which has been made such as it is, in contradistinction from other portions of the Catholic Church, chiefly through the instrumentality of persons disavowing the judgment of Rome, not merely in this or that particular, but in its general view of Christian truth." (P. 29.)

On these last and similar expressions, I would remark by the way, that they bring the question between Tractarians and faithful ministers of the Church of England, to fair and legitimate issue. This is *briefly*, and (I thank God for it) *unequivocally* proved, in a more recent number of the same Review, in which I find the following words:—"It cannot be too often repeated, that IF PROTESTANTISM BE CHRISTIANITY, CATHOLICISM" (that is to say, what these persons would call *Anglo-Catholicism*, and which is in fact, nothing better than *Roman-Catholicism*; or in other words, *particular-universalism*—no *Catholicism* at all) "IS ANTI-CHRISTIANISM, and all deny that these persons may be acting *very* "conscientiously;" for the greatest villanies that have ever been committed upon earth have been committed "conscientiously,"—the most atrocious murders have been committed by them, who verily thought, that they were doing God service. (John xvi. 2, 3.) But the guilt and wickedness of having brought their own consciences into such an awful state, ought to be most deeply and earnestly considered. Even the "mind and conscience" of the "defiled and unbelieving" is defiled. (Tit. i. 15, 16.) And what words can express, or what mortal mind can conceive, the wickedness of having *such* a conscience?

of course *vice-versa*. There never was, and there never will be, charity in softening down real distinctions; open hostilities are ever a shorter road to eventual peace than hollow and suspicious alliances."—*British Critic*, July, 1843, p. 64.

This is as it should be. *This*, on the part of the Tractarians, is drawing the sword and flinging away the scabbard. *They*, therefore, cannot find fault if Protestants do the same. I, for my part, accept their own statement as to the difference between us and them; and, as a minister of the Protestant Church of England,—cordially and *ex animo* subscribing to the Articles of that Church, "in the plain and full meaning thereof," "in the literal and grammatical sense,"—I denounce all *such* Catholicism as that of the "Tracts for the Times," and "the British Critic," as utterly and essentially *Antichristian*; and (as I have taken a solemn vow, to be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, CONTRARY TO GOD'S WORD") so I hope, with the blessing of God, to be found faithful to the end, in opposing and denouncing all *such* Catholicism, to the utmost of my power.

Such are their own statements. I have given them in their own words. For, in dealing with

Romanists and Tractarians, we are, happily, under no temptation to mutilate, garble, or misrepresent in any way, their opinions. We can readily permit them to speak for themselves. Their own principles, enunciated in their own words, are what we oppose, repudiate, and denounce. We leave it to those who feel the weakness of their own cause, to conjure up, out of the garbled and distorted statements of their opponents, a weak and hateful phantom, a man of straw, which they can show their skill in overthrowing and destroying. But all that Protestants desire is, that their adversaries, whether Romanist or Tractarian, will speak out. And when *insolence*, if not *honesty*, leads them to do so, *then* their own statements will be found more awful, than anything which their most determined opponents would have thought of laying to their charge. Certainly this is the case with the concluding paragraphs of the article from which I have just quoted; and which I need not here transcribe. They have been quoted and exposed by others.* The

* See "A Plea for the Reformed Church; or, Observations on a plain and most important declaration of the Tractarians, in the 'British Critic,' for July, 1841. By the Rev. Charles Smith Bird, M.A., F.L.S., late Fellow of Trinity College, Cambridge." I had at first intended to quote the concluding paragraphs of the article on

clear announcement of the views and designs of the Tractarians which they contain, does more than confirm the worst suspicions of their antagonists.

But to return to my main point.

Some of the expressions in the first paragraph I have quoted, perhaps, require elucidation. They seem to recognise the *Romanists* and the *Reformers* as being "*Christian brethren, heirs of the same grace, and partakers of the same hope.*" How is this to be reconciled with the declaration, that "*Protestantism in its essence, and in all its bearings, is characteristically the religion of corrupt human nature*"? or with the yet more unequivocal declaration, that "*if Protestantism be Christianity, Catholicism is Anti-christianism, and of course vice-versa*"? How, if this be so, can *Protestants* and *Romanists* (or *Roman Catholics*) be "*Christian brethren, heirs of the same grace, and partakers of the same*

Bishop Jewel ; but, on reconsideration, I deem it quite sufficient to refer my readers to the above-mentioned work of Mr. Bird, and to another work by the same author, and upon the same subject, entitled "*A Defence of the Principles of the English Reformation from the attacks of the Tractarians ; or, A Second Plea for the Reformed Church.*" In these works, the passage in question is most ably dealt with, and the questions it involves are taken up at large. All that my limits, or design, would have admitted, must have been a mere passing notice.

hope"? Is the controversy between *Christians* and *Antichristians* a "dividing against itself the kingdom which should be united against the world"? Is the separation between *Christians* and *Antichristians* a "*deplorable schism*"? Or, rather, is not separation between parties *so essentially opposed*, both *unavoidable*, in the nature of things, on the one hand, and *highly desirable* on the other?

Would it not seem that an over eager desire to recognise Rome as "our elder sister,—nay, our Mother," has betrayed the Reviewer in this paragraph (and in much more that follows, in his next paragraph, to the same effect), into the writing of egregious nonsense?

All, then, that we can gather from those absurd expressions is, that *the Reviewer and his party* desire to recognise the Romanists, in the most open manner, as THEIR "*Christian brethren, heirs of the same grace, and partakers of the same hope.*" This, therefore, is all of a piece with much that follows: as, for example, with the declaration, that "*in lacking*" "*active and visible union with the see of Rome,*" "*we forego a great privilege*"! that "*Rome has imperishable claims upon our gratitude*; and, were it so ordered, *upon our deference.* She is our 'elder sister' in the faith; nay, she is our Mother; to

whom, by the grace of God, we owe it that we are what we are" !

Now, here again it might be well to demand a little explanation. "WE *trust*," says the Reviewer, in the commencement of the period from which the above expressions are quoted; which, I suppose, must be understood as the common reviewing WE, indicating (at most) only the particular *clique* who are concerned in conducting the Review; which, probably, is no other than the band of clerical conspirators, to whom we are indebted for the "Tracts for the Times," and for all the schism and confusion that those publications have occasioned in the Church of England. Is the word WE, in the subsequent parts of the paragraph, to be understood as denoting the same *clique*? Has WE, in the sequel of this declaration, exactly the same meaning as in the commencement? If so, it need only be said, that the Reviewers are, undoubtedly, at full liberty to speak *for themselves*. Protestants will readily concede, that Rome is THEIR "elder sister in the Faith;" nay, "she is" THEIR "Mother." The family-likeness is too strong to be mistaken. But why should THEY forego so great a privilege? Who, or what, hinders THEM from "active and visible union with the see of Rome"? Is it that their

fellowships and livings are more dear to them than the (imagined) welfare of their souls? Or is it that it is more congenial to their character and disposition, to hold the position of hypocrites and traitors in the Protestant Church of England, than to follow out their own avowed principles, and actively and visibly unite themselves “with the see of Rome”? (in which case they need no longer be content to “work in chains,” or to speak and teach “with the stammering lips of ambiguous formularies.”) Or is it, finally, that—being genuine Jesuits, and—having adopted to the full the unprincipled principles of that abominable sect—they hold their present position only for the purpose of doing the work of treason more effectually?—as knowing well, that the Church of England defies all the violence of open enemies from without; but that it may, perhaps, be ruined and destroyed by traitors from within?

But, be this as it may, it would comparatively matter little what these Reviewers might say, if they were only speaking for themselves personally: but, if they pretend to speak for the Church of England at large, it is well for all men clearly to understand, what is the true character of that Church of which they speak with such yearning

affection—which they recognise (and would, it seems, have *us* to recognise) as “*our elder sister in the Faith; nay, . . . our Mother.*”

Let it, then, be carefully noted, that it is to a Church, foul with all the Antichristian Idolatries which I have proved against the Church of Rome in the preceding pages of this volume, that *the Tractarians express all this affection*; and to which, as is but too apparent, *they would have us to return!* It is a Church, with whose whole constitution Idolatry, in all its shapes, is interwoven; of which Antichristian Idolatry is a characteristic and essential part. It is *this* Church of which they say, “*May we never be provoked to forget her, or cease to love her;*” and with which they desire, “*if it were possible, to be at one!*” In such expressions, do they not willingly take upon themselves, to a vast extent, the guilt of all her foul Idolatries? and is it not evidently their desire, to take upon themselves the whole of that guilt, in all its aggravations, and to persuade our Church to do the same, by becoming *actively and visibly united with the see of Rome?*

It is highly important that all who belong to the Church of England should know, what is the true character of *that* Church to which the Tractarians express such warm affection, and to

which they are so manifestly returning. They say themselves, "We cannot stand where we are; we must go backwards or forwards; and it will surely be the latter." I fully believe it. "*Tendimus in Latium*" (we are going to Rome) is their proper motto. But if there be any, worthy the name of Protestants, who have been heretofore disposed to go a few steps along with them, let such consider the evidence of the Antichristian Idolatry of the Church of Rome which has been adduced in this volume: and, by learning what the Church of Rome really and truly is, they will be enabled to form a just estimate of the character and principles of those, who can admire and love a Church, so foul with Idolatry, so manifestly Antichristian and Apostate, and can desire to bring us back to *union with her*: that is to say, to be *partakers of her sins*, and to *receive of her plagues*. (See Rev. xviii. 4.) It is not possible to form a right estimate of the Tractarians, and of the design and tendency of their endeavours and principles, unless we have, first of all, learned to form a just and Scriptural estimate of the Idolatrous and Antichristian character of the Church of Rome. In forming such an estimate, I trust that this volume may be useful.

Moreover, in connexion with the subject of

this volume, is it not fair to demand of these Reviewers, and of the party which they represent, whether they really think to persuade us that our deliverance from such Idolatries as I have here exposed, is, indeed, to be regarded as *the penalty of a fearful judgement*? That separation from an Idolatrous (and, therefore, Anti-christian) Church, is indeed a “dividing against itself the kingdom which should be united against the world”?—a “deplorable schism”? That, while she cleaves to all these Idolatries, as inseparable from her constitution, any one who fears God, or loves the Lord Jesus Christ, can really *desire to be at one with the Church of Rome*? Are they themselves aware of such facts as are stated in this volume? and, if so, is it the “tone of doctrine and thought” which is so directly opposed to all those Idolatries, that they mean to denounce as “*essentially Anti-christian*”?

In short, let the intelligent reader consider the whole of the documents and evidence which have been produced in this volume against the Church of Rome, in connexion with those expressions and sentiments regarding that Church, which have just been quoted from the “British Critic;” and *then* let him judge for himself, What must be, according to the light which Holy

Scripture gives, the spiritual state of those persons who can write in such terms, of the Reformation and Protestantism on the one hand, and of the Church of Rome on the other?

4. But I would now address a few words to all Protestants—to all who fear God—to all who look for salvation.

I know not what may be the impression, which the illustrations of Romish idolatry I have adduced may make upon the minds of others; but, for myself, I must say, that I rise from the compilation of this book, and from the perusal and examination of Romish books and statements which that compilation has imposed upon me, with a deeper and still increasing impression of the value and importance of my privileges as a Protestant.

Oh how sweet and precious to the soul it is, to know and feel, that *there is nothing between it and the Word of the living God*,—the lively oracles of eternal truth and wisdom! that it is my *duty*, as well as my *privilege*, to read and search the volume of Inspiration for myself! to hear God Himself speaking directly to my soul, in His own written and immutable Word! The labours of faithful men and godly-learned Christians may help, and do help, to bring me to that Word, and to deeper and clearer views of the treasures

of spiritual knowledge and consolation which are to be found in that Word; they help me to come closer to that Word; they help to remove mistakes and prejudices which would stand between me and that Word—to remove hindrances which my own folly and wickedness, or the folly and wickedness of others, may have interposed between my soul and that Word. But it is *in that Word itself*, that I find true wisdom, true encouragement, true consolation. No Church, no Fathers, no priests, no pretended interpreters, stand between my soul and the simple majesty of that blessed Word. My soul listens to the infallible truth of God, and is refreshed and edified and comforted!—as it is written: “Sanctify them through Thy truth: Thy Word is truth.” (John xvii. 17.) On the plain and unequivocal declarations of that Word, I can both live and die. When I read the statements of the Tractarians (and, I might add, perhaps, of the Fathers) I am often in doubt, whether they *know* what they mean, and whether they *say* what they mean? There is, very often, a dimness and mistiness about their writings, which makes me doubt both their wisdom and their sincerity. But when I read the Word of God, I know, beyond all doubt or question, that HE *knows* what He means, and *says* what He means. There

is nothing *there*, but perfect wisdom and perfect sincerity. I cannot say this so undoubtingly of any other book: I cannot, therefore, read it with the same confidence: I cannot find the same repose to my soul in reading it.

Again, as a Protestant, I feel that *there is nothing interposed between my soul and Christ*. No human system, no devices of man, no humanly invented or humanly perverted sacraments, no Priests, no Saints—to hide the beams of the glorious Sun of Righteousness, or to keep the gracious and loving Saviour at a distance from my soul. He says, “Come unto Me:” and it is my privilege no less than my duty,—my duty no less than my privilege,—to obey—without any mistrust or misgiving or hesitation—His gracious call. The love and compassion of all the Saints in heaven, in comparison with His infinite love and Divine compassion, is but as a drop to the ocean. That infinite love, and that Divine compassion, is what my poor sinful soul requires; and I can find it *in none but Him*: nothing else would meet my case, or reach the depth of my necessities. As a Protestant and a Scriptural Christian, I have *immediate* access, at all times, and under all possible circumstances, to the infinite and inexhaustible fulness of an all-sufficient Saviour: “He is able to save them

to the uttermost that come unto God by Him." (Heb. vii. 25.) All the Offices which my soul requires, in order to its comfort and salvation, He has graciously taken upon Himself: and, in the eternal fulness of all His Divine perfections, and in the sweetness and tenderness of His Human sympathy, He is infinitely sufficient to fulfil them all. There is, and can be, no true humility in doubting His faithful Word, or disobeying His gracious call. And He Himself assures me, "Him that cometh to Me I will in no wise cast out." (John vi. 37.) I know that HE has both the will and the power to save. I do not and cannot know, that any Saint in heaven has either the will or the power, to render me any help whatever in any strait or difficulty. Would any one in his senses turn away from certainty to uncertainty? from the fulness of Deity to the emptiness of a creature? When I consider the superstitious devotions of the poor deluded Romanist, as set forth in "The Glories of Mary," I feel my privilege, as a Protestant, more deeply than ever.

I trust that many a Protestant, in reading these pages, will be led to feel the same: that the effect of considering the examples of Superstition and Idolatry which I have adduced, will be, to lead them to a clearer view, and deeper

sense, and more diligent improvement of their Protestant privileges on the one hand ; and to more profound compassion for the victims of Romish imposture and delusion on the other, than ever they felt before. Let Protestants go for themselves to the pure teaching of God's own Word ; and search that Word with humble prayer and holy diligence. And—under the burden of their felt and acknowledged ignorance, poverty, sinfulness, corruption, and helplessness,—let them go at once to that Saviour, in Whom “ dwelleth all the fulness of the Godhead bodily,” and in whom all believers are complete. (Col. ii. 9, 10.) It behoves us at all times to confess, that we are “ wretched, and miserable, and poor, and blind, and naked ” (Rev. iii. 17) : but Christ is made unto us, of God and our Father, “ wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord.” (1 Cor. i. 30, 31.) To rejoice in Him, and to glory in the God of our salvation, is perfectly consistent with the most profound humility. And every Scripturally-taught and Spiritually-enlightened Christian will understand, that “ the joy of the Lord is our strength.” (Neh. viii. 10.) And it is in the strength of that joy, that we must go forth conquering and to conquer against

all our spiritual enemies, and that we shall be enabled to bring forth abundantly “the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” (Phil. i. 11.)

Of this joy, and of the strength which it infuses into the soul, the Church of Rome systematically deprives her votaries. She would keep the soul in uncertainty and bondage: she would affright and torment the sincerest among them, to the last, with the fearful expectation of the fires of purgatory—a fire, while it lasts, *as dreadful as that of Hell itself!* Well, then, may the Protestant, with bowels of compassion, yearn over these poor deluded votaries and victims of Antichristian superstition. And God, in His own Word, instructs us to cry out continually, unto any of His people who may yet be ensnared by the mystic Babylon, “Come out of her . . . that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev. xviii. 4, 5.)

Let this faithful call be uttered in the ears of all that are yet involved in Romish darkness; and in the ears of all who seem to have tasted of “the wine of her fornication.” (Rev. xvii. 2.) Many, many such, alas! there are, even in this professedly Protestant country, and in our Pro-

testant Church. If we ourselves are not of the number, let us ever remember, that it is only the sovereign grace of God which has made us to differ. And, in all our endeavours to make known the truth and joy of the Gospel to others, let us ever remember what we ourselves were, or might have been; and from what it is that grace has preserved or delivered us. Let us seek to make known the Gospel, not as those who desire to make proselytes to a system; but as those who desire to impart to others all the blessings and consolations which they themselves enjoy; and who would gladly be used, as humble and unworthy instruments in the hands of God, to make others as happy as themselves.

The warning of God—"that ye be not partakers of her sins," addresses itself *to the consciences* of all who fear God: "that ye receive not of her plagues," addresses itself *to the fears* of all who desire to be saved. The sins of Babylon "have reached unto heaven." Our wisdom and duty is, to be deeply and thoroughly convinced of the abominations of Popery; to be jealous of every attempt, from whatever quarter, to excuse or palliate the enormities of that Mystery of Iniquity. It is related of the truly pious and devoted Archbishop Leighton, that, in his later years, he was turned to such a seve-

rity against Popery, as seemed strange and unintelligible to those who knew the meekness and gentleness of his character. But the more any Christian becomes acquainted with the system, from the examination of the books which Romanists themselves have written for the instruction of their own people,—the more clearly will he see that, as a man truly ripens for heaven, he *must* hold that Antichristian system in deeper and deeper abhorrence. I did not myself understand the reason of Archbishop Leighton's severity against Popery, till I had carefully examined some of their own books for myself. I do understand it very well *now*. I see that so it must have been, and so it ought to be.

And *now* the Word of God leads us to believe that the measure of Rome's iniquity is nearly full, and that God has decreed shortly to execute tremendous judgements upon Babylon, — even all that is written in the eighteenth chapter of Revelation. Even her present exaltation is but the prelude, I verily believe, to her final and more awful fall. “A mighty angel,” it is written, “*took up* a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all.” Is not the action altogether symbolic? *The lifting up*, as

well as *the casting down*? She shall be, for a little season, wonderfully exalted, only that, with greater force and violence, she may be tumbled thundering down. Let no one then be dismayed at the force and fury of her last expiring struggles: but let us rather rejoice, that the redemption of the Church draweth nigh. The vials of wrath must be poured out. (Rev. xvi.) The faithful witnesses must be slain, and their bodies lie unburied “in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” The fires of martyrdom may be rekindled. A darker season may come over the Church, and over the nations of professing Christendom, than has ever yet been seen. But in due time—in God’s time, which is always the best time,—the voice of the mighty angel shall be heard: “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.” . . . “Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you of her.”

And as for the Tractarians: though they may be working forward, and hastening on, that dark

and terrible season to which I have alluded,—they are but, therewith, working forward, and hastening on, the day of Rome's final ruin and the Church's great deliverance. They say well, "We are utterly in the dark concerning the destined fortunes of the Church of God." I verily believe that they are in worse than Egyptian darkness—darkness that may be felt. "We can do nothing 'against the truth but for the truth.' It will have its way; and even our mistakes will be over-ruled so as to promote it." It is a most comfortable truth which they declare. Nor is it marvellous, that prophecy should come from the lips of Caiaphas. It has been so before. It may be so again. Meanwhile, the true believer is not so utterly in the dark. *We* have a light from heaven that shines into our souls, whatever darkness may surround; and, viewing all things in that light, we see that all is well. Let us only be prepared *for the worst*, and then we are prepared *for every thing*. And the worst that Papists and Tractarians can do is, to send us a short road to heaven, through the fires of martyrdom.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

(2 Pet. i. 19.) That Word assures us that Babylon shall fall; and the voice of much people shall be heard in heaven, rejoicing over the destruction of that Antichristian system: and *we* already, in faith and hope, can join in that song, with joyful anticipation, and say, “Halleluiah; salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are His judgements: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.” “Halleluiah: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.” “These are the true sayings of God.” (Rev. xix. 1, 2, 6, 7, 9.)

Finally, let all who call themselves Protestants, remember how the Scripture teaches us to account for the awful fact, that men—that professing Christians—are beguiled by the Mystery of Iniquity, and perish in all the de-ceivableness of unrighteousness.

“*Because they received not THE LOVE OF THE TRUTH, that they might be saved.*”

“*And FOR THIS CAUSE God shall send them strong delusion, that they should believe a lie:*”

that they all might be damned who believed not the Truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.)

This passage contains a most solemn warning to all who profess the Truth. It is not enough *to profess it*. It is not enough *to know it*. The question *for us all* is this, *Do we receive the Truth IN THE LOVE OF IT?*

If not, our knowledge and profession of the Truth will only increase our damnation. (See Luke xii. 47, 48.) Nay—our knowledge and profession of the Truth will not save us from being deluded and carried away by the Mystery of Iniquity, with all its deceivableness of unrighteousness! It will not save us from becoming the willing slaves and tools of Antichrist. The errors and superstitions, the absurdities and abominations of Popery are so gross and monstrous, that we may sometimes be inclined to say, 'How can any man who has *common sense* be beguiled by them,—especially in the midst of all the light and knowledge of the nineteenth century?' But common sense will not help us, if we do not *love the Truth*. The light and knowledge of the nineteenth century will not help us, if we do not *love the Truth*: the literati of Germany have gone over to Romanism by dozens. We are not safe—we cannot

be safe—from drinking deep of Babylon's cup of sorceries, to our soul's destruction, unless we really and truly receive SCRIPTURAL TRUTH, not only in *the light*, but in *the love* of it:—unless, in our inmost souls, and in our heart of hearts, *we* receive THE LOVE OF THE TRUTH, that we may be saved.

Can, then, the faithful Ministers of the Gospel say of *us*,—"But we are bound to give thanks alway to God FOR YOU, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH: Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ"? Do *our* "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father," shew Whose *we* are, and Whom *we* serve? (2 Thess. ii. 13, 14; 1 Thess. i. 3; Acts xxvii. 23.)







