

the proofs are most deplorably numerous, and have mostly been given by those in the sacred order, who, it must be concluded, would not wantonly expose or exaggerate the faults or vices of their brethren, in this or any other respect.

"The Rev. W. Jay of Bath, states, that in one month, not less than seven dissenting ministers came under his notice, who were suspended through intoxicating liquors." "I have my eye at this moment on three highly popular and zealous dissenting ministers, who are now dead, while they live. Strong drink has slain them."—Rev. B. Parsons. "Nearly all the blemishes which have been found on the characters of Ministers, for the last fifty years, have arisen from the use of intoxicating liquors."—Rev. R. Knill. Dr. R. G. Dodds was asked by the Parliamentary Committee—"Are you aware of all of persons more correct in their conduct generally, and more moral, clergymen and others, yielding to habits of intemperance?" He answered—"Yes, I have the pain to know several clergymen who are addicted to habits of intemperance. I remember one, who being expelled his profession, for open and gross intemperance, became a common soldier. I know others, who, from the same indulgence, are filling menial offices; and I know several, who have been expelled from their churches, and are living in disgrace with their relations and others, on whom they depend."

"I remember that at a particular period, I was able to count up nearly forty ministers of the gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not entirely ruined."—L. Woods, D. D.

In the tract under the title "Common Sense," by the Rev. W. Wight, English Curate, is the following clause—"Since the former edition of this tract appeared, the author has received a letter from a gentleman in the county of N—; and from which the following is an extract: 'I am a churchman and love my church, and I should love her more were her hallowed walls cleansed from the foul stain of intemperance. Our previous Minister was a confirmed drunkard. I was obliged to leave my parish Church, and attend one about a mile and a half off. Of seven Church Ministers in this neighbourhood, I have seen five tipsey.'"

It is but just and proper to remark, that many of the foregoing testimonies, relate to periods several years back. On the other hand, however, I may mention, that during my journeyings in the United Kingdom, I heard of a number of instances of the intemperance of ministers, of different denominations, and many of such cases were made known to me by their brethren in the ministry, who, it is not at all probable, would make any untrue or exaggerated statement on the subject. A respectable person, who is engaged in keeping rather an extensive coffee-house, in one of the principal cities of the kingdom, informed me, to the effect, that of seven ministers, who, between two and three years ago, or a little over, were lodging in the house at one time, several of them were more or less intemperate; one of whom came into the house, on several evenings, in a state of deep intoxication. In the Scottish Temperance League Review, for November last, is an account of an ordination dinner, at which, as it appears, the wine glasses were much employed. It then goes on to say—"Is there not incongruity here? A mingling of secular customs and tastes, and gesticulations, as absolutely foreign to the entrance of a minister of Christ on the duties of his holy calling, as any orgies that could be called from the service of idols." But this is not all. The incongruity thrives and thickens apace, as the presbyterial diets advance.—The ordination dinner, is on Tuesday the 15th October, and on Tuesday the 22nd, a reverend member of the same body, is brought before the sacred judicature. He is accused of gross and repeated acts of drunkenness. No fewer than eight different instances are charged against him, and "the presbytery find all the counts in the libel, proven." The same article, commenting on that ordination dinner, employs the following just and forcible language—"We have pointed to this special incongruity, as the type of a class but too frequently obtruded throughout the length and breadth of the land—religious men,

mingling the drinking ceremonies of the age, with apparently devout and holy zeal for the extension and prosperity of another kingdom—could any incongruity be more incongruous? with dram-shops and drunkards; with poverty, and crime, and disease, and death, constantly urging themselves forward, as the spawn of drunkenness; and demanding the anxious thought of every genuine patriot; and then, opposite to these, the men, who above all men, claim to be possessed of the mission of human redemption from evil, toasting, applauding, and cheering, over their wine—what ecclesiastical appendage could be more absolutely adverse to the whole spirit and bearing of the christian faith? and what more likely to be fastened on, by the eyes of tipplers within or without the religious pale of any christian community whatever, than the opening dinner, the association dinner, the ordination dinner, the mission dinner, or the priestly ecclesiastical dinner, under any name, crowned with bacchanalian draughts of wine?"

From the foregoing instances, and numerous others which might be adduced, how manifest is it, that the drinking habit is most dangerous and ensnaring, seeing that such numbers, even in the sacred order, have thereby been ruined; although having motives and reasons, as to character, position, and responsibility, beyond all other persons, for watchfulness and circumspection, and avoidance of evil. There is, in truth, no foundation for safety, for either the minister, or any other religious professor, except in constantly shunning and rejecting the delusive and pernicious enticement. Even, should the professor who yields to it, be preserved from its most fatal effects, yet, though desiring and endeavouring to avoid all excess, he will, inevitably, at times, be ensnared and brought into that state of improper excitement, that if not a mere formalist, but of a spiritual mind, and who has "tasted of the good word of God and the powers of the world to come," conscience will then reproach him, his heart will condemn him, the Holy Spirit will be grieved, and withdraw, and darkness, doubt, and distress, will inevitably ensue, for Wisdom is a loving spirit, and will not abide when unrighteousness cometh in, or where sensuality of any kind is cherished and obeyed. Every professor of our holy christianity, may be appropriately exhorted, ever to bear in mind the inspired declaration—"if our heart condemn us, God is greater than our heart and knoweth all things."

Fifthly—Sabbath desecration. Of the various and numerous modes by which this sin is so generally committed, in the United Kingdom, the sale and drinking of intoxicating liquors, is, by far the most extensive and criminal. Several of the publicans have stated, that their receipts are larger on Saturday and Sabbath nights, than on the whole of the other nights of the week. One of them, in Edinburgh, stated, that if they were compelled to close their shops the whole of the Sabbath, they might as well shut them up altogether, as they did more business on that day, than all the rest of the week; and he mentioned, that on the previous evening, he had taken £20 for liquor, after the lighting of the gas. While residing in Edinburgh, in 1847 and 1848, having been told of the desecration of the Sabbath, by the spirit shops being open, and wishing at all times, by personal examination or inspection, to obtain the most accurate knowledge of every subject about which I am enquiring, I went through the thoroughfares called the Grassmarket and the Cowgate, on a Sabbath evening, and within no great distance, I counted 42 spirit shops with the doors standing open, to invite customers to enter; and saw numbers of persons passing in and out of them. I then turned up into another principal street, and counted 20 others, within but a brief space, under the same circumstances; making 62 in all, in only parts of three streets. Doubtless, there were several others within the same range, which might have been entered, by merely lifting a latch. The public religious services had not then closed. It is to be hoped, however, that under the additional legal regulations which have since been made, the desecration of this kind is not so glaring at present. The following statements, contained in an authentic publication, will show the magnitude and enormity of this wickedness, with reference to the Kingdom at large.—"The number of retail licenses granted in 1847 for the sale of

intoxicating liquors, was 244,251. It has been ascertained by actual survey in different parts of the country, that an average of five eighths of the public houses are open for traffic during some portion of the Sabbath. Five-eighths of 244,251, is 152,657. It is a common practice, in public houses, for the different members of the family to take their "turn" in serving customers on the Sabbath; and in this way, each public house will employ, on an average, at least three persons during part of the Sabbath, thus giving 457,971 as the probable number employed every Sabbath in selling intoxicating drinks. Supposing that each open public house has ten customers, on Sabbath, we have 1,526,570 buyers, which being added to the 457,971 sellers, and the 103,604 makers, gives an aggregate of two millions, eighty-eight thousand, one hundred and forty-five persons, in the United Kingdom, who desecrate the Sabbath by the manufacture, sale, and use of intoxicating beverages." In a Sabbath Alliance publication, there is this remark—"It would not be difficult to show, that the Sabbath in this Christian land, is the day of all others, in which drunkenness, and the crimes which accompany it, most abound."

No. III.

Pastoral Letter of the Romish Bishop of Halifax.

In the quotation at the head of a former article, it will be seen that Dr. Walsh intimates that the Church of Rome is falsely accused of authorizing idolatry in the worship she offers to the Virgin Mary, and to saints and images. That Protestants charge her with this heinous sin is not denied or concealed, and that the charge is well founded is painfully apparent from her own standards and formularies. While the doctrines she promulgates are recognized and defended, and practical effect is given to them in her modes of worship, she stands self-convicted of derogating from the honour which is due to God only, and of transferring that honour to created beings, and to the works of her own hands. If she is ashamed of her avowed tenets, let her abrogate them, and by annulling her formerly authorized decrees proclaim the fallacy of her boasted claims of infallibility. If she still contends for their validity, the Protestants of the British Empire at least will rejoice that she is divested of power to enforce her sanguinary edicts against those who regulate their worship by the word of God, and will await the predicted period when the Lord will assert his supremacy, and destroy her by the brightness of his coming.

The Protestant rule or directory is found in the words of the Lord Jesus himself, "Thou shalt worship the Lord thy God, and him only shalt thou serve." If the Romish Church contravenes this command by her decrees and observances, she is guilty of idolatry. This is the point of examination.

A volume might be compiled from her authorized publications, showing that she repudiates the claim of God to undivided worship—that she denies the merits of Christ as being the only procuring cause of spiritual blessing; and eternal life—and that she not only worships the saints by invoking them as mediators, but relies upon their merits for salvation. A few extracts, however, may suffice.

Peter Dens, an undoubted authority says, "Because the saints possess superior excellence, and are the friends of God, it is reasonable to worship them."—Dens, Theol. tome V., No. 24.

"The Church has appointed the feasts of the saints; so that their worship may be said to be established by precept."—Ibid.

Here the command of God is superseded by the authority of the church. In extenuation it is pleaded by Romanists that the worship paid is inferior to that which is rendered to God, and that supreme regard is to be had to Christ as the Mediator of the new Covenant, not however to the exclusion of the invocation of saints, as intercessors for us.

It were a sufficient refutation of this special pleading to observe, that the scriptures do not authorize these distinctive classes of worship, but require religious homage to be paid to God alone; and that the invocation of saints is an invasion of the priestly office of the Redeemer. But to this must be added the fact that in the Catechism and other Formularies of the Romish Church these distinctions are practically annulled. 1. The names of saints are often associated with the name of God in the same addresses and supplications, and equal honour is thus paid to the creature and the Creator. 2. Not only is the intercession of saints invoked, but their merits are pleaded as the ground of reliance for obtaining the benefits sought, thus rendering them, instead of the atoning sufferings of Christ, the object of faith. The difficulty of laying this before the readers of a newspaper article consists, not in the paucity, but in the abundance of materials furnished by Papal authority. A few examples are subjoined:—

Pope Gregory XVI., in his encyclical letter

of August 15, 1832, enjoins upon all the faithful to render supreme honour to the Virgin Mary in the following words, which appear as if studiously framed to contradict the scriptural exhibition of Christ as the "foundation" laid in Zion, and as the "hope" of believers.

"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." * * * "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."—Ency. Letter.

"May the holy prayers of blessed Andrew the Apostle, we beseech thee, O Lord, under our sacrifice pleasing to thee; that what we solemnize in his honour, his merits may render acceptable."—Roman Missal for the Laity.

"Mercifully receive, O Lord, the offerings consecrated to thee by the merits of blessed Felix, and grant that they may be a continual support to us."—Ibid.

"Graciously receive, O God, the offerings we have made, and in consideration of the merits of blessed Marcellus, grant that they may procure for us the helps necessary to our salvation."—Ibid.

"O God, who, to recommend to us innocence of life, wast pleased to let the soul of thy blessed virgin Scholastica ascend to heaven in the shape of a dove, grant, by her merits and prayers, that we may lead innocent lives here, and ascend to eternal joys hereafter."—Ibid.

"Eternal praise, honour, virtue and glory from every creature to the holy and undivided Trinity, to the humanity of our crucified Lord Jesus Christ, to the most blessed and glorious integrity of the fruitful Mary, always Virgin, and to all the saints."—Breviary.

"In a fourth manner God exists in one creature, the Virgin Mary, by identity, because he is the same as she is."—Peter Damian, Cardinal Bishop of Ostia.

The same writer in an address to the Virgin Mary says,

"He that is mighty hath done great things in thee; and all power is given unto thee in heaven and on earth."

A tract was published in Ireland in 1832, "with the permission of superiors," entitled "The little Testament of the Holy Virgin," from which the following is extracted, "As without Mary you can do nothing, so with her you can do all—ALL-POWERFUL Virgin, pray for Ireland."

Now it is put to the common sense of both Protestant and Papist, whether such language does not transfer to a creature the confidence which the apostle Paul reposed in Christ alone, when he exclaims "I can do all things through Christ which strengtheneth me?" It equally repudiates the authority of Christ himself, who, addressing his disciples, says "Without me ye can do nothing."—And it might be difficult for a student at Maynooth to define the distinction between an "All-powerful" being, and the All-mighty. If the ascription of omnipotence to a creature is not an act of idolatry, it would be no easy task to show what constitutes that offence.

It may be further remarked that the formularies of this Apostate Church abound with instances in which the names and titles of the Lord Jesus Christ are transferred to the Virgin Mary. Thus, in the Romish Prayer Book she is designated "The Morning Star," a title assumed by Christ, Rev. xii. 16; "The Gate of Heaven," an appellation which pertains only to Christ, who declares "I am the door." John x. 7. "The Ark of the Covenant." Christ being the propitiatory, in allusion to the mercy seat, or golden cover of the Ark of the Covenant. "The refuge of sinners," a title which can only be applied to God, Ps. xlii. 1, lix. 16, or to Christ, Heb. vi. 18. "The fountain of salvation and grace," a gross perversion of Zech. xiii. 1.

In the *Hours of Saron*, a Manual of Devotion, Saint Raphael the archangel is addressed as "the best physician of soul and body."

Saint Claudius is designated "the resurrection of the dead," and "the salvation of all that hope in thee."—*Horæ sec. usum. Romanum.*

To sober minds it must be apparent that if the application to a creature of Divine titles, and divine attributes, as Omnipotence, and by implication, omniscience and omnipresence, and the ascription of Divine operations, such as answering prayer, purifying the heart, and conferring eternal salvation, be not a deification of the creature, then the grounds upon which the christian doctrine of the Deity of Christ rests are an insufficient basis of that doctrine.

One additional proof of the idolatry, the guilt of which Bishop Walsh endeavours to wipe from his Church, must close this article. The inspired Psalms have ever been considered as models of devotional address to God, by those who seek to worship him acceptably. Now it is known to Bishop Walsh that Cardinal Bonaventure, who is designated the Seraphic Doctor, and was canonized by Pope Sixtus IV., composed a book called the *Mary Psalter*, an edition of which was printed in Rome as recently as 1839, the whole of which the confraternity of the Sacred Rosary are enjoined to recite at least once a week. In this volume the Psalms of David are addressed to the Virgin Mary, the name of Jehovah being expunged, and the name of the Virgin substituted.