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ARTICLE I.

OBJECTIONS TO THE DOCTRINE OF THE TRINITY FROM THE
UNITY OF GOD, AS TAUGHT IN SCRIPTURE, ANSWERED.

The chief difficulty in the way of a candid examination and acceptance of the doctrine of the Trinity, arises from the prejudices with which the mind comes to the investigation,—its unwillingness to submit itself to the truth of God without being able to comprehend the nature of the truth believed,—and above all the enmity and aversion with which this doctrine is associated, because it is so humbling to the pride and self-righteous vanity of man.

The irrelevancy of the objections made against the doctrine of the Trinity on the ground of its alleged unreasonableness, contradictoriness, incomprehensibility, obscurity, and merely speculative and abstract character, we have, we think, satisfactorily proved to be untenable. The objections which arise from “an evil heart of unbelief” against the doctrine itself, and against the system of grace which it involves,—and which after all is the real hindrance to the more universal reception of this doctrine,—these can be removed only when “the natural heart” is transformed by the renewing and enlightening influences of the Holy Ghost, through whose teaching alone any man can call Jesus Lord, and worship Father, Son and Holy Ghost, as one God, “in spirit and in truth.” Of ALL the objections which can arise against the doctrine of the Trinity, it may be truly said that they are based upon the impious and absurd presumption that the Divine Being is more clearly and ful-

The true One God, in Persons Three,
Great Father of eternity,
Swift with the sun departs the day,
Oh, shed on us a heavenly ray.

At morn and even to Thee we raise
The sigh of prayer, the song of praise,
Though poor the strain, its aim is high,—
God over all to glorify!

Father, for ever be adored
And Thou,—the Son,—our only Lord,
And Thou, true Consolation Giver,
Now, henceforth, and for ever!

God the Father! with us be,
Shield us Thou from danger nigh,
From sin's bondage set us free,
Help us happily to die!

God the Saviour! with us be,
Shield us Thou from danger nigh,
From sin's bondage set us free,
Help us happily to die!

God the Spirit! with us be,
Shield us Thou from danger nigh,
From sin's bondage set us free,
Help us happily to die!

Keep us in the heavenly faith,
From Satan us deliver;
Thine in life and thine in death,
Thine only and for ever!

God! with thy weapons arm us,
With all true Christians, shall we,—
Nor earth, nor hell, to harm us,—
Hallelujah sing to thee!

Hymns of Ancient Church.

ARTICLE II.

THE PSALTER OF THE VIRGIN MARY.

The essential element of the Romish apostasy is *creature-worship*. Popery, like heathenism, has “changed the truth of God into a lie, and worshipped and served

the creature more than the Creator, who is blessed forever."

Perhaps no single work ever written, by Papist or Protestant, exhibits this feature of the great apostasy more strongly than the one, the title of which we have placed at the head of this article. It consists of one hundred and fifty Psalms, in imitation of the inspired Psalms of the Bible, all addressed to the Virgin Mary; several songs of praise in like manner, addressed to her, parodied from different passages of Scripture; a hymn in imitation of the *Te deum laudamus*, and a creed answering to that of St. Athanasius. The whole is arranged as a service, distributed into *hours* for all the days of the week, in imitation of the usual services of the R. C. Church, and designed to be used constantly as a book of devotion.

Though written six hundred years ago, and many times printed, widely circulated, and extensively used as a book of devotion in Roman Catholic countries, it is comparatively little known to Protestants; and we have thought it well worth while to draw the attention of our readers to it, and to present them some extracts from it. We trust it may subserve the cause of truth, by exhibiting one of the gross, yet subtle corruptions of Christianity, and by arousing some lukewarm Protestants to a sense of danger from the insidious advances of Romanism in various parts of our beloved land.

Nearly twelve years ago, when the question of the endowment by the British Government of the Roman Catholic College of Maynooth, was under discussion, both in and out of Parliament, Protestants in England, were astonished at the announcement, made in a public meeting by a member of Parliament, that such a book existed, and that it was one in constant use at the College, which it was proposed that the nation should endow. Many of our readers, we doubt not, will be equally astonished by the extracts which we present; and we think they will thank us for drawing their attention to so remarkable a development of the corrupt system which, throughout Europe, passed under the name of Christianity, in the age when the "Psalter of the Virgin Mary" was written.

Some doubts have been raised as to the authorship of this work. It is not necessary to discuss them. It is sufficient for our purpose, that its reputed author* is a Saint of the Roman Calendar; and that the work is, and has been for centuries, in extensive use and high repute, as a devotional book, among the members of that communion. The edition from which our extracts are taken, was printed at Lyons, in 1729, in Latin and French, with the Royal privilege and approbation, and accompanied by a recommendation from a Doctor of the Sorbonne, in which it is styled "a work of great piety." The writer of the preface says:

"The devotees of the Holy Virgin will be charmed, in reciting this Psalter, with the sentiment and affections with which it is filled; for the holy Doctor has here collected all that can be said, both grand and tender, respecting Our Lady. They will see here, with admiration, what a sublime idea of MARY the Holy Spirit gives to the souls which it possesses; and how far the greatest Saints have carried their love, their confidence, and their praises, towards this divine Queen."

"Those who are little touched with the love of the Holy Virgin, and little enlightened in respect to her graces and privileges, will, perhaps, be surprised at the manner in which our Saint expresses himself, in speaking of a mere creature. But let them reflect that it is a Doctor of the church who speaks, a Doctor too, who, by his eminent holiness, earned for himself the title of *The Seraphic Doctor*. He was both too enlightened to err, and too holy to fill an entire work with sentiments not conformed to the Spirit of God. Let them reflect that this mere creature, whom the Saint here addresses, is the

* St. Bonaventura, born at Bagnorea, in Tuscany, in the year 1221. At the age of twenty-one he became a monk of the order of St. Francis; at thirty-five, General of his order; and the year following, Doctor of the University of Paris. At the time of his death, in 1274, he was a Cardinal and Papal Legate at the Council of Lyons. It is an evidence of the high regard in which he was held that his funeral was attended by the Pope, the Cardinals, two Patriarchs, and five hundred Bishops.

St. B. wrote on the rules of his order and in its defence, on the worship of the Virgin Mary, celibacy, transubstantiation, &c. His *Itinerarium mentis in Deum* is said to have been the work which procured for her the title of "the Seraphic Doctor." He was canonized by Pope Sixtus IV.

Mother of the Creator and Redeemer, spouse of the Holy Spirit, Queen of Heaven and Earth, Sovereign of angels and men, to whom the world owes its deliverance; and who, having been associated with her Son in the work of redemption, is still (associated) in his glory, in his dominion, and in that supreme power which has been given to him in heaven and on earth. Whoever can penetrate, as St. Bonaventura did, all that these titles signify, how easily would he understand the language of this holy Doctor, and how much relish and consolation would he find in it!"

After an argument to prove that this worship of the Virgin is not inconsistent with that which is due to Christ, admitting "that the merits of Jesus are infinite, while those of Mary are finite," he proceeds:

"Still this difference stands not in the way of the fact that it hath pleased that adorable Son to render his holy Mother all powerful with himself; to share with her all his goods, all his honours, all his titles, and to make her the depositary and dispenser of his treasures. This is what the Saints have believed; this is what the universal church gives us to understand, when it calls Mary our Advocate, our Refuge, our Hope, our Life, our Sweetness, our Succour, our Consolation, Mother of Grace, Mother of Mercy, Pole-star, Gate of Heaven, &c. St. Bonaventura has said nothing of the holy Virgin which is not included in these titles. What have we then to fear in using the same language which he used, and in nourishing the devotion of the people toward the Mother of God, with the same affections with which we see that the greatest Saints nourished theirs."

After alluding to the numerous editions of the work which had been already published in various parts of the world, and mentioning some traits of his own, the edition proceeds:

"We believe that in contributing by this means to foster devotion to the holy Virgin, we are rendering a service to the church and to the country; for it is a remark universally true, that wherever this devotion flourishes, there the faith also flourishes; and that on the contrary one of the speediest effects of heresy (!) is, first,

to weaken, and at length to abolish entirely, devotion to the holy Virgin."

In closing his preface, the editor strongly recommends that this work should be put into the hands of youth, "to impress seasonably upon their tender hearts, devotion towards our Lady, and to cause them to taste its sweetness."

But we must hasten to present some extracts from the work itself. They might be taken almost at random, and yet could not fail to exhibit throughout, the same application of idolatrous epithets, the same attributing to Mary of the honors, attributes and powers of her Son. Take the 18th and 19th Psalms (corresponding to Psalms 19th and 20th,) as specimens. We give them entire :

PSALM 18.

"Cœli enarrant gloriam tuam, Virgo MARIA, et unquentorum tuorum fragrantia in omnibus 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, cœli cœlorum; et nomen ejus glorificet omnis terra.

The heavens declare thy glory, O Virgin Mary, and the fragrance of thy ointments is dispersed among all the nations.

Pant after her, ye lost sinners, and she will conduct you to the port of pardon.

Touch her compassion by hymns and psalms, and songs of praise; and she shall shed upon you the grace of her sweetness.

Glorify her, ye just, before the throne of God, for by the fruit of her womb, ye have wrought righteousness.

Praise her, ye heavens of heavens, and let all the earth glorify her name.

PSALM 19.

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

Ne projicias nos in tempore mortis nostræ; sed succurre animæ, dum deseruerit corpus suum.

Mitte angelum bonum in occursum ejus, per quem ab hostibus defendatur.

Hear us, O Lady, in the day of trouble, and attend kindly to our prayers.

Cast us not off in the day of our death; but succour the soul when it leaves the body.

Send a good angel to meet it, by whom it may be defended from its enemies.

Ostende ei serenissimum Judicem saeculorum; qui ob tui gratiam ve- niam ei largiatur.	Cause the Judge of all worlds to be most favourable to it, that for thy sake he may grant it pardon.
Sentiat in pœnis refrigerium tuum; et concede ei locum inter electos Dei.	In the pains [of purgatory,] may it feel thy consolation, and grant it a place among the elect of God.

That the pains, mentioned in the last verse, are those of purgatory, is evident from the French translation, which has *dans les peines du Purgatoire*.

But, it will be unnecessary to do more than give brief extracts. Almost every sentence contains ascriptions to Mary of that which belongs to God alone. Praise, thanksgiving, confession, and the fullest outpouring of trust and confidence are, throughout, offered to one who trusted as truly and as singly to Christ, for the salvation of her own soul, as the lowliest penitent that ever cried, "God be merciful to me a sinner."

The 28th of these remarkable Psalms begins thus :

"Auferte Domine nostræ, filii Dei; auferte Domine nostræ laudem et reverentiam."	"Offer unto our Lady, ye sons of God; offer unto our Lady praise and reverence."
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The 30th thus :

"In te, Domina, speravi; non con- fundar in æternum; in gratia tua suscipe me."	"In thee, O Lady, have I trust- ed; let me never be confounded; in thy grace undertake for me."
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The 44th contains the following:

"Per tuam sanctitatem peccata mea purgantur; per tuam integritatem mihi incorruptibilitas condone- tur."	"By thy holiness let my sins be purged away; and by thy upright- ness let immortality be conferred upon me."
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The 50th commences thus :

"Misere mei, Domina, quæ Ma- ter misericordiæ nuncuparis."	"Have mercy upon me, O Lady, who art named the Mother of Mer- cy."
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And ends with these words:

"Fructui ventris tua me reconci- lia; et pacifica me ie, qui me crea- vit."	"Reconcile me with the fruit of thy womb, and make my peace with Him who created me."
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The 90th commences :

"Qui habitat in adjutorio Matris Dei, in protectione ipsius commora- bitur."	"He that dwelleth in the help of the Mother of God, shall abide under her protection."
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And the following one thus :

"Bonum est confiteri Virgini Mariæ;
et psallere illi gloriam prosperitas est
mentia."

"It is a good thing to give thanks
to the Virgin Mary; and to sing
her praise is the prosperity of the
soul."

The reader will, perhaps, consider these extracts more than enough. One spirit pervades the whole, and that is a spirit of intense devotion to the worship of a creature. The first Psalm in this collection of blasphemous parodies commences, "Blessed is the man who loveth thy name, O Virgin Mary," and the last one ends, "Let every thing that hath breath praise our Lady."

And the prayers and other pieces interspersed between the Psalms are no less intensely idolatrous. An invocation at the beginning has the following expressions: "To thy protection we resort, holy Mother of God; despise not our entreaties in our necessities, but deliver us from all danger, Oh, glorious and blessed ever-Virgin. Oh Lady, open thou my lips, and my mouth shall show forth thy praise," &c.

The *Te Deum laudamus* is parodied, and becomes *Te Matrem Dei laudamus*, and "Holy, holy, holy," becomes "Sancta, sancta, sancta Maria, Dei genitrix." "All the earth doth worship thee, as the spouse of the Eternal Father! All angels and archangels, thrones and principalities, serve thee with fidelity," etc. In a litany at the close, Mary is styled "Mother of Divine Grace," "Mother of the Creator," "Mirror of Justice," "Seat of Wisdom," Cause of our Joy," "Mystical Rose," "Tower of David," "Ivory Tower," "Golden Palace," "Ark of the Covenant," "Gate of Heaven," "Morning Star," "Health of the Weak," "Refuge of Sinners," "Help of Christians," and "Queen of Angels."

It is not strange that a system of worship which appeals so strongly to the imagination, and to human sympathy, should have a powerful hold on its votaries, especially if they have been trained under its influence in early life. On the contrary, the wonder is, that any escape from its toils. Its tendency is to greater and still greater excesses. One of the Prayers appended to this Psalter of St. Bonaventura is addressed "To the sacred *Heart* of the Holy Virgin." It behooves us to remem-

ber, however, that earnestness of devotion to a religious system does not prove it true, any more than firm intellectual persuasion; but that it must inevitably render a false system all the more dangerous.

We dismiss this remarkable production, simply entreating the reader, be he Papist or Protestant, seriously to consider how that whole scheme of creature worship, of which it is a distinguished exponent, must appear in the eyes of Him who has said, "*My glory will I not give to another,*" and "*I, the Lord thy God, am a jealous God.*"

ARTICLE III.

THE POWER OF MORAL HABIT, AS IT AFFECTS THE POWER OF FAITH.

The general fact that the feelings of the heart do exercise an important influence over the operations of the intellect, none will deny. This influence is produced even by states of feeling which are transient. Much more does it follow from those which are habitual, and which constitute the permanent features of the moral character. To previous habits of association and sympathy, more than to mere differences of intellectual capacity, we must trace the various and conflicting opinions of men on almost every subject. It is this intimate connection between the dispositions of the heart and the decisions of the intellect, which renders man responsible in the belief or the rejection of truth. The belief of error on many subjects, may be morally indifferent, and involve no degree of guilt, either in its origin or results. But this can never be the case, where the essential truths of religion are concerned. From the very nature of those truths, belief or unbelief must be traced to a corresponding state of the moral nature. The distinction between truth and falsehood here is not merely intellectual, but at the same time, and essentially, moral. This will appear more evident, if we consider the nature