

ADORATION OF IMAGES.*

Upon this subject I have referred, as I have before done with respect to my other notices of the Romish dogmas, to the scriptures, for the purpose of discovering whether there be a single text or passage to authorize such adoration or worship. I have searched the Scriptures; and the result of my scrutiny is, that out of about a hundred and sixty passages in which the word *image*, or its synonymous word *idol*, occurs, there is not one verse or passage which gives the slightest sanction to this doctrine of the Romish communion; and I will further add, that in all in which *image* worship is mentioned, it receives from the written word an express and implicit prohibition. Indeed, it may be said, with the most perfect regard to truth, and if there be any one point on which the Divine mind is more sensitive than another, if I may so express myself, or, in other words, the Almighty is more particularly jealous, it is on this very practice; for this, perhaps, among other reasons that might be alleged, on account of the proneness and liability of the human mind to be betrayed into the commission of this idolatrous act; for it may be remarked, that the Greek word *idolon*, translated in the Septuagint from the Hebrew, signifies also an idol. It expresses and means one and the same thing in the Scriptures. They, therefore, who prostrate themselves before an image do, in strictness of speech, bow themselves down, and proffer homage to an idol. They justly expose themselves to the charge of being the worshippers of idols.

Now, I have remarked, that the passages are numerous in which such adoration is prohibited; and such profanation is condemned in language, too, than which nothing can be imagined more direct and emphatic. Such passages must be familiar to those who are in the habit of perusing the Scriptures, or of hearing them read. It will, therefore, be but a waste of time to transfer them from the written word into this sermon; but there is one which it is quite impossible that I should omit to quote, because, in my mind, it is decisive on the point, as it must be, I apprehend, in the judgment of all who are prepared to receive the Bible as the only authorized standard of the revelation of the will and pleasure of Almighty God. I believe it will be conceded by the members of all religious communities, that if there be any of the precepts and commandments in the written word, which, considering the awful circumstances under which they were promulgated, are, I will not say of more, but of most important signification, they are those which are contained in the Decalogue, or the ten commandments. Commandments they are, all of which are obligatory on the conscience and practice of religious communities, however diversified their modes of worship and their forms of discipline. They teach, first, the duties we owe to God; and secondly, the duties we owe to the other.—The first four of the commandments are termed those of the first table, because they refer exclusively to the Supreme Being, and those are of such commanding weight and consequence, as must quite disqualify any man from having the slightest claim to his being regarded as a religious being, if he lives either in the occasional evasion or habitual infringement of any one of them. With those only which refer to the first table am I concerned at the present moment, and of them only with the first two. And what are they? What do we read? If any thing hath power to inspire awe and arrest attention, it surely must be the words with which they are introduced to our notice. What voice do we hear? That of men? No; the voice of Omnipotence itself. "God spake these words" (let all, then, stand in awe, and hear and obey what he saith)—"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 any thing 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 sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy

unto thousands of them that love me, and keep my commandments."

And such is the commandment, and such are the jealousy and hatred expressed. Against whom? Can a question be mooted, or a doubt be harboured, against whom that jealousy is enkindled, and that hatred is directed? If words, then, have meaning, if language hath force, it is as clear as truth, in all her majestic splendour and simplicity, that from this one passage (and, for brevity's sake, I omit the curses and denunciations contained in others)—I say, from this one passage, all who gaze upon, and bow down and offer incense to, and worship images and idols, carved and manufactured by artificers, and therefore the works and creatures of men's hands, and set them up in the secret corners of the temple, or in the public courts of the sanctuary, have the curse and condemnation of a jealous and a wrathful God upon them; yes, whether those images be representations of himself, whom no eye hath seen, and no hand therefore can carve; or whether they be pictures of the Godhead embodied in the person of Him who once was his express pattern on earth, and now is man's Mediator alone in heaven; or whether those images are manufactured to represent one—honourable indeed among women, the mother of an incarnate God—one, indeed, an instrument of marvellous agency, but, that agency having been fulfilled in the mighty scheme of human redemption, her star at once set on earth, and now only shines forth within the celestial hemisphere as one of magnitude indeed, but to be worshipped and adored no more than any thing besides that is in heaven above, or on earth beneath; or whether they be images of saints, or relics of martyrs, or the wood of the cross, or the bones of the dead, or rosaries, or crucifixes, abused to the purposes of superstition and idolatry,—I call forth the page of the written word to attest that they are all among the accursed things; that the only object of human adoration is heaven's God, who alone is cognisant of what nor angel, nor saint, nor the Virgin Mary, can or does know, human want and human guilt; and who, if he needs any propitiation to be made, or any intercession to be offered, is satisfied to accept those only of the Mediator between God and man, the God-propitiator, and the man-protector, Jesus Christ, who is "now sat down on the right hand of the Majesty on high, ever living to make intercession for us;" and is constituted the "one Mediator between God and man, the man Jesus Christ."

A REMARKABLE INSTANCE OF A REVIVAL OF RELIGION IN THE AMERICAN EPISCOPAL CHURCH.*

An incident occurred in the course of Bishop Moore's ministry on Staten Island so remarkable, that it deserves to be recorded. The bishop was never at any time disposed to countenance the unnatural and feverish excitement in congregations, which, often the result of animal emotion powerfully wrought upon, perhaps by artificial machinery of man's inventions, sometimes passes current for the work of the Spirit of God. He did not, however, perceive why the same Spirit, which, by its blessed influences, operate on the heart and conscience of one sinner, bringing him to repentance towards God, and a living faith in the Redeemer, might not also operate simultaneously on many sinners with the same happy result; though, for the production of such an end, he knew of no means except such as were sanctioned in the orderly services of the Church to which he belonged. Prayer, public and private, the stated worship of the Church, her comfortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, unthinking that in the earth he had been seemingly engaged to produce any solemn effect, the minds of his people seemed to be simultaneously awakened to the infinite value of divine things.

It was at one of his stated lectures in the church, that after the usual services had concluded, and the

benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and after an interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling which had before kept them in their seats still existed, and once more did they solicit the preacher to address them. Accordingly he delivered to them a third sermon; and at its close, exhausted by the labour in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes.

It was within the space of six weeks after the scene above described, that more than sixty members of the congregation became communicants; and in the course of the year more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before as partakers of the sacrament of the Lord's supper.

It is not wonderful that in the retrospect of the facts we have here related, the bishop should entertain an opinion best expressed in his own words: "That although we have the promise of Heaven to be always present with the Church, still there are particular seasons in which the Almighty displays his power in a manner so overwhelming as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to God for his mercies; to melt obdurate offenders into contrition; and to oblige them to sue for forgiveness at the throne of grace."

Nor is it matter of surprise that the good bishop should be led by this incident in his own ministerial experience often to impress, as he does, upon his younger clergy, the duty at seasons in which the Almighty manifests his presence in a more than ordinary way, gladly to avail themselves of such propitious times to put forth redoubled efforts in their Master's cause.

OPENING OF TRINITY CHAPEL, MONTREAL.

The exertions that have been made by the Christian public, during the last three or four years, to spread the lights of our religion through the land, deserve the most favourable mention, and the most hearty wishes for success. The isolated Protestant in the French parishes, and the all but benighted inhabitant of the forest, differing in situation of life but similar in their destitution as to means of religious instruction, are each of them again in the way of being enabled to listen to the words of life. In accomplishing these results, we are happy to say that all denominations of Protestants have shewn praiseworthy union. But we are led more particularly to mention to-day the efforts of the Church of England under the Right Reverend Bishop of Montreal. At no time since the first planting of the Church in Canada, has such a demand existed for the services of her ministers.—Not that the necessity for them did not exist before, but that there seems to be at present an awakening towards spiritual things among the people, which produces this demand, and which raises, we doubt not, joy in the breast of his Lordship because of the harvest, and regret because of the fewness of the laborers.

His Lordship yesterday consecrated Trinity Church, lately erected here, and preached on the occasion a highly appropriate sermon from the 95 Ps. Want of room prevents us from giving even a synopsis of the learned Bishop's discourse; we can only say that he pointed out with effect the parallelisms in the rites and observances of the religion of the ancient Jews, and that of our Saviour; he maintained the propriety of the church ritual with eloquence and force; he showed the antiquity of a liturgy and its beneficial effects both in regard to the pastors and their flocks, the fitness of the ceremonies in the performance of public worship, and concluded with a general view of the economy of the Church.—Church

* From "Increase of Popery," by James Rudge, D. D. London, Painter.

* From Dr. Hawks's Contribution to the Ecclesiastical History of the United States.