

shew the like respect and veneration to his picture, is this any more idolatry in us than it was in them? Let Protestants consider well whether this very thing, which they so loudly condemn, is not daily done by themselves, without reflection: mere natural reason teaching them to honour the prototypes or originals in their images. For, when they erect statutes to the memory of their kings and great men, who have done service to their country, and procure the pictures of their ancestors to be made and kept with honour and respect, I suppose they do not pretend that the honour is done to those inanimate figures, but to the parties who are thereby represented; so that their true meaning is to honour those persons in their images. Now, if natural reason has taught all men, even Protestants, to honour great and illustrious persons in their images, why we may not shew this mark of honour and respect to Christ and his saints, why we may not honour Christ in his image as well as they do their earthly kings, let them give a good reason if they can. In the mean time, let them know that no divine honor is by us given either to images, or to any creature, but to God alone. Let them know this from the express decree of our seventh General Council, held *anno Domini* 787, and long ago received by both *Greek* and *Latin* Church, where we are taught, "That to the figure of the holy cross, as also to other images of Christ, and of our Lady his mother of angels and saints, may be given an honorary respect and veneration; but by no means that supreme worship or true *Latria* which becomes only the Divine nature." Tom. 7. Con. Lab. Action 7. Col. 555.

POINT XIII.

Many Protestants hold, that it is absolutely unlawful to make and keep in our churches images or pictures of God; because God is a spiritual and invisible nature which no man has seen in any form.

Contrary to their Bible.—1. "In the year that king *Uzziah* died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." *Isai.* vi. 1. "For mine eyes have seen the King, the *Lord* of hosts." *Ver.* 5.

2. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." *Dan.* vii. 9.

3. "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left." *1 Kings* xxii. 19,

If God appeared in a vision to the prophets in this form, then he may be pictured in the same form: for, why the historians of Holy Scripture may not be pictured, no good reason, surely, can be given. Especially, since Catholics do not pretend that such paintings represent God in his true nature (which we know is purely spiritual, invisible, incomprehen-

sible, not to be expressed in lines and colours,) but only in the visions in which he has appeared.

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

CHAPTER IV.

ON THE INVOCATION OF ANGELS AND SAINTS.

"*The Saints, who reign with Jesus Christ, offer up their prayers to God for men; it is good and useful, humbly to invoke them, and recur to their prayers and assistance, in order to obtain benefit from God, through Jesus Christ his only Son our Lord, who alone is our Redeemer and Saviour.*" *Con. Trid. de Invoc. ss.* The above is the language of the Council of Trent, the authorized and supreme organ of Catholic doctrine; for no other source than the universal belief of the faithful expressed in general councils, or tacitly admitted over the Catholic world, does Catholics infallibly learn the true meaning of scripture, or, in other words, the tenets of his faith. Let not our adversaries, then, form any other creed for us, and tell us that it is Catholic faith. We admit no other than the above tenet on the subject of this chapter, we defend no other; and we disclaim with feelings allied to those of misrepresented faith and insulted honesty, any other than this manner of invoking angels and saints. And how can Catholicity be identified with idolatry, because its professors invoke angels and saints?

We do not derogate from the mediatorship of Jesus Christ, when we invoke the angels and saints, and beg their prayers. We can do as much to our brethren on earth, and hence the Roman catechism infers, as we invoke our brethren in this world without injuring the mediatorship of the Redeemer, so do we invoke the celestial inhabitants without insulting this mediatorship; since our invocations proceed from the same spirit and principle. St Paul asked his brethren to pray for him, and the request is frequently made among ourselves, even in these days. When the virtuous character, whose intercession the apostles or ourselves invoked, leaves this world, and becomes an inmate of heaven, we may still continue to invoke him. Or if we cannot, the reason must obviously be, because he will not or cannot then pray for us, as he could in this world. He must have the will to do so; for having charity enough even here, to wish to pray for his neighbour, he must at least, have charity enough in heaven, to entertain the same wish. There both "faith and hope are absorbed in perfect charity," and certainly with increased powers of charity, he can effect an object which he could accomplish with less capacity.