

Canaan ; and at last transported to the city of the New Jerusalem, which is above ; where there is "fulness of joy, and pleasures for evermore ;" (Psalm xvi. 11 ;) where "they shall be abundantly satisfied with the fatness" of that heavenly temple, and shall drink in the rivers of the celestial Eden, עֵדֶן *Edenis tuæ*. (Psalm xxxvi. 8.)

SERMON X. (XV.)

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THE PAPISTS DANGEROUSLY CORRUPT HOLY WORSHIP, BY THEIR SINFUL PRAYERS TO SAINTS AND ANGELS.

INVOCATION OF SAINTS AND ANGELS UNLAWFUL.

How then shall they call on him in whom they have not believed ?—
Romans x. 14.

My business being to show the sin and folly of the Papists in praying to angels and saints departed, I thought this scripture would be a fit introduction to it. This text alone, in the learned Usher's opinion,* will put an end to this controversy amongst those that list not to be contentious. I shall not dilate upon the context ; let it suffice to tell you, that the scope of the apostle is to prove, that there was a necessity of preaching the gospel to the Gentiles, as well as the Jews. He had showed before that there is no difference betwixt them ; that "the same Lord over all is rich unto all that call upon him ;" that the Gentiles calling upon him should be saved by him : (verses 12, 13 :) hence, therefore, he infers that the gospel must needs be preached to them ; for, as it follows in the text, "How shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?"

His way of arguing is such as logicians call "sorites ;" rhetoricians, "a gradation ;" and it is very forcible and demonstrative. So also is his manner of speaking, which is by way of interrogation ; which is the more convincing, because it carries with it a kind of an appeal to the persons spoken to. The interrogation here is equivalent to a negation : "How shall they call upon him ?" that is, They cannot call upon him ; it is not possible nor practicable. "In whom they have not believed : " the original is, "On whom," *Εἰς ὃν οὐκ ἐπιστεύουσιν* there must be a believing *on* him, as well as *in* him, whom we invoke ; that is, there must be a fiducial trusting and relying upon him. All supplication is founded on faith : none implore *his* favour on *whom* they have not some reliance ; we petition no others here on earth, we must direct our prayers

* In "Answer to a Challenge made by a Jesuit in Ireland," p. 377.

to no other in heaven. Whoever is the object of our prayers, must likewise be the object of our trust. Now, it is God alone (who is distinguished into Father, Son, and Spirit) in or on whom we must believe. It is to him, therefore, and him only, that we must pray. He is accursed in scripture that trusteth in any other, and so is he that religiously worships or invokes any other, but God alone. If Christ himself were a mere man, and not God as well as man, we should sin by believing in him, or by worshipping and calling upon him. It is one argument whereby we prove the Deity of our blessed Redeemer,—that the scripture doth everywhere represent him as the object of faith and religious invocation.

This foundation being laid, I come, without farther prefacing, to raise or build upon it this ensuing proposition :—

THE PROPOSITION.

The practice of the Papists, in praying to angels and saints departed, is very blameworthy and abominable in the sight of God.

In the handling hereof, I shall, First, show you *that this is the practice of the Papists,—to pray unto angels and saints* ; Secondly, *that their so doing is very blameworthy and abominable in the sight of God.*

I. *This is the Papists' practice.*—To the end I may not falsely charge or accuse them,

1. I shall, in the first place, set down *the doctrine of their church about this matter, and that as it stands recorded in the council of Trent.*—Thus, then, that council hath determined : “That, the saints reigning with Christ and offering up their prayers for men, it is good and profitable humbly to invoke them, and, that we may obtain benefits of God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour, to have recourse to their prayers, aid, and assistance.” * It is true, here is nothing decreed about the invocation of angels ; (though that be also their common practice ;) but here is a positive prescription about the invocation of saints. “It is good and profitable,” says the council, “humbly to invoke them, to have recourse to their prayers ;” who, beside their praying for us, are supposed to afford some other aid and assistance to us : and what should that be ? Why, to confer grace and glory and every good thing.†

2. That this is intended, will appear, if you consider, in the next place, *those forms of prayer that are in common use amongst them.*—And here I shall not instance in those pieces of devotion which are muttered in private corners or closets, but in such as are read or sung in their public churches or assemblies. In the “Breviary” or “Hours of Sarum”

* *Sanctis und cum Christo regnantibus, et orationes pro hominibus offerentibus ; bonum atque utile est suppliciter eos invocare, et ob beneficia a Deo impetranda, per Filium ejus Jesum Christum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem, auxiliumque confugere.*—*Conc. Trid. sess. ix.* † *Invocandi sunt sancti eo quod pro salute hominum preces assidue faciunt, multaque eorum merito et gratia in nos Deus confert beneficia. Rogati peccatorum veniam nobis impetrant, et conciliant nobis Dei gratiam.*—*Vide plura in Catechismo ex Decret. Concil. Trident. Pontif. Jussu edit.* “The saints are to be invoked, forasmuch as they pray with assiduity for the salvation of men, and God confers many benefits upon us on account of their merit and favour in his sight. When entreated, they obtain for us the pardon of our sins, and procure for us the good-will and grace of God.”—*EDIT.*

(which was in great request here in England before the Reformation) I find many pretty strains of devotion : sometimes to all the choir of angels in general ; sometimes to this and the other angel in particular,—to Michael, Gabriel, Raphael, whom they dignify with the title of “arch-angel.” But in that and in other Breviaries they are far more liberal of their prayers to the saints : though they are made a little lower, yet the devotion of the Papists is carried a little higher to them than to the angels. To these, and to their prayers, aid, and assistance, they are more particularly directed ; (as you heard ;) and accordingly they practise. Of these they do not only desire that they would pray for them ; (as some of their later writers, mincing the matter, do pretend ;) that indeed would be less culpable, though altogether (as we shall see) unwarrantable : but these they formally invoke and pray unto ; and that with the same show of devotion which they use to God himself. To these they build temples, erect altars, burn incense, make vows and promises, &c. These they dignify with the same names, titles, and attributes as they do our Saviour himself ; * and of these they ask the same blessings and favours as they do of God, and which are beyond the power of any mere creature in heaven or earth to give. In particular, they pray unto them to enlighten their eyes, to increase their virtues, to pacify their consciences, to pardon their sins, to comfort and save their souls, &c.†

It is a poor plea of Bellarmine’s whereby he attempts to defend such prayers,—that “though the words themselves may seem to imply more than a mere praying to the saints to pray for us, yet that is all which they intend.” † To this purpose, also, a later writer delivereth himself. “It is not,” says he, “the dead words, but the intention of the speaker that animates them, that makes them to be a prayer.” And again : “It is the sense that makes the words to be prayer, and not the bare characters or letters : and that the church’s sense is no other but to desire the saints to obtain for us the blessings expressed in those forms, is manifest from her frequent intermixing that usual form of, ‘Pray for us,’ and from her public doctrine, as declared in the council of Trent, and inculcated to all the faithful in their Catechisms.” § To all which it may be replied, that many use these prayers who never were instructed concerning any such interpretations of them. And from whence should men learn the sense of their prayers, but from the known signification of the words used in them ? If their leaders did mean as some of them speak and write for the better colouring and gilding-over [of] this abomination,

* S. *Claudi, desolatorum consolator, captivorum liberator, resurrectio mortuorum, lumen cæcorum, auditus surdorum, sanator languidorum, tutor naufragantium, via errantium, salus omnium in te sperantium, &c.*—*Horæ secundum Usum Romanum, 6 die Junii.* “O St. Claudius, the consoler of the desolate, the liberator of the captives, the resurrection of the dead, the light of the blind, the hearing of the deaf, the healer of the sick, the guardian of the shipwrecked, the way of the wanderers, the salvation of all who hope in thee,” &c.—*EDIT.*

† *O beati apostoli Dei, solvite me a peccatis, defendite me a penis inferni et de potentate tenebrarum, confortate me, et ad regnum æternum me perducite. Omnes sanctæ virgines Dei, adjuvate me, ut habeam bonam voluntatem cordis, corporis sanitatem, castitatem, et, post cursum vite meæ, societatem perpetuæ beatitudinis.*—*Ibid.* “O ye blessed apostles of God, absolve me from my sins, defend me from the pains of hell and from the power of darkness, strengthen me, and bring me to the eternal kingdom. O all holy virgins of God, assist me, that I may possess a good will in my heart, health and chastity of body, and, after the journey of my life, the society of endless bliss.”—*EDIT.* † *De Sancti. Beat. lib. i. cap. 17.*

§ “*Catholics no Idolaters,*” p. 402, 404.

why do not they all this while reform their Breviaries and forms of devotion, and so frame the petitions or prayers therein that they may be a little accommodated to this sense that they would seem to put upon them? A learned person,* speaking to this very case, brings the Papists to this dilemma: "Those," says he, "of the Roman church that use these forms, and that according to the known sense of the words, either they do well or ill in so doing: if they do ill, then their church is guilty of intolerable negligence in not preventing of it; if they do well, then their church allows of more than bare praying to angels and saints to pray for them."

It must be confessed, the church of Rome hath laid aside some of her old Breviaries and Offices: yet, because they were formerly allowed and enjoined, she must be accountable for them, until she confess her error and mistake.

Before I pass this head, let me show you one thing in their practice that deserves a particular remark; and that is the *hyperdulia*, (as they call it,) or "the transcendent service and worship," which they bestow upon the Virgin Mary. Her they salute and call upon under the terms of "the queen of heaven, the gate of glory, and fountain of mercy, and mother of all grace:" she is a "goddess, saviouress, advocatess, mediatrice, empress," and what not? For her they have many particular Offices; † and to her they direct more prayers than unto God himself. To one Pater-noster they are taught to say ten Ave-Marias; which being five times said, makes one "rosary," or "chaplet of prayers:" and, to the end they might not be deceived in their tale, they say that St. Dominic (it may be, one of Our Lady's chaplains) did invent the use of beads. Of her their approved and renowned doctors affirm many incredible things; as, that, "she being the mother of the Son of God who doth produce the Holy Ghost, therefore all the gifts, virtues, and graces of the Holy Ghost are by her hand administered to whom she pleaseth, when she pleaseth, how she pleaseth, and as much as she pleaseth." ‡ They teach that "she is constituted over every creature; and whosoever doth bow his knee unto Jesus, doth fall down also and supplicate his mother; so that the glory of the Son may be judged not so much to be common with the mother, as to be the same:" § that "she assumes to herself, of the omnipotency of her Son, as much as she pleaseth;" || and that "she comes before the golden altar of human reconciliation, not interceding only, but commanding; a mistress, not a servant." ¶ They tell us

* DR. STILLINGFLEET'S "Idoltry of the Church of Rome," p. 166. † In the Psalter approved by the doctors of [the] Sorbonne, I find this prayer to the Virgin Mary: "My only succour, my lips are bound to publish no other praises but thine. By thee the head of the serpent hath been bruised, the world repaired; thy power is boundless. Unto thee I confess my sins; into thy hands I commit my soul. Come unto Mary, ye who have thirst: pray unto her, that with her water she will wash away the filthiness of your sins," &c. ‡ *Mater est Filii Dei qui producit Spiritum Sanctum; ideo omnia dona virtutis et gratie ipsius Spiritus Sancti, quibus vult, quando vult, quomodo vult, et quantum vult, per manum ipsius administrantur.*—BERNARDINI SENENSIS *Serm. lvi. art. i. cap. 8.* § *Constituta est super omnem creaturam; et quicumque Jesu curvat genu, matri quoque pronus supplicat; et Filii gloriam cum matre non tam communem judico quam eandem.*—ARNOLDI CARNOTENSIS *Tract. de Laudibus Virginis.* || *Ipsa Dei mater de omnipotentia Filii sui, cui est innixa, quantum vult sibi assumit.*—BERNARDINI DE BUSTIS *Mariale, pars xii. serm. II.* ¶ *Accedit ante aureum humane reconciliationis altare, non solum rogans, sed imperans; domina, non ancilla.*—DAMIANUS *De Nativitate beate Mariæ, serm. i.*

that "the history of Ahasuerus in Esther was a figure of God's bestowing half his kingdom upon the blessed Virgin; that, having justice and mercy, as the chiefest goods of his kingdom, he retained justice to himself, and granted mercy unto her. Hence, if a man find himself aggrieved in the court of God's justice, he may appeal to the court of mercy of his mother; she being that throne of grace whereof the apostle speaketh in the Hebrews: 'Let us go boldly to the throne of grace, that we may receive mercy, and find grace to help in a time of need.'" *

"In respect of her," they say, "God after a sort is more bound to us, than we are to him." † "She in some respect did greater things to God, than God himself did to us and all mankind." ‡ "She only said, 'He that is mighty hath done great things to me:' but of her we may say, 'She hath done greater things to Him that is mighty.'" § Farther, they tell us that, "though she be subject to God, inasmuch as she is a creature; yet is she said to be superior and preferred before him, inasmuch as she is his mother." || Hence they call upon her, "in a mother's right, to command her Son." ¶ Yea, in Our Lady's Psalter, which is made in imitation of David's Psalms, the name of God is every where expunged, and the name of the Virgin Mary put in its place. "Our Lord" is changed into "Our lady." Instead of, "In thee, O Lord," it is, "In thee, O lady, I put my trust: let me never be confounded." Instead of, "Let the Lord arise," it is, "Let our lady arise, and let her enemies be scattered." Instead of, "O come, let us sing unto the Lord," it is, "O come, let us sing unto our lady, and make a joyful noise to the queen of our salvation." The very rehearsal of these things is enough to make your ears to tingle, and your hair to stand on end. O how patient is God in bearing with the provocations of the Papacy!

II. The second thing to be considered is this, *that this practice of the Papists is very blameworthy and abominable in the sight of God.*—A little reflection upon what hath been already declared might serve for confirmation hereof, and be instead of a thousand arguments, with all those who have the least zeal of God's honour remaining in them. However, *ex abundanti*, ["over and above,"] I shall attempt the proof of what I have propounded, by showing you that this practice of the Romanists is,

IT IS UNSCRIPTURAL.

1. *Unscriptural.*—It hath not any warrant from the word of God. This is acknowledged by the most ingenuous amongst themselves. Ban-

* *Dedit beatæ Virgini Res regum, Pater celestis, dimidium regni sui; quod significatum est in Hester reginâ, &c. Sic Pater celestis, cum habeat justitiam et misericordiam, tanquam potiora regni sui bona, justitiâ sibi retentâ, misericordiam matri Virgini concessit.*—GABRIEL BIEL in Canon. *Missa*, lect. 80. *Si quis sentit se gravari a foro justitiæ Dei, appellet ad forum misericordie matris ejus.*—BERNARDINI DE BUSTIS *Mariale*, pars iii. serm. iii. in excellent. 4, et pars v. serm. vii. in excellent. 5. † *Propter beatam Virginem Deus quodammodo plus obligetur nobis quam nos sibi.*—BERNARDINI SENENSIS *Serm. lri.* art. 1. cap. 11. ‡ *Plus fecit Deo.*—Idem, *ibid.* § *Tu fecisti majora et qui potens est, &c.*—BERNARD. DE BUSTIS *Mariale*, pars vi. serm. ii. || *Licet sit subjecta Deo in quantum creatura, superior tamen illi dicitur in quantum est ejus mater.*—Idem, pars xii. serm. ii. ¶ *Jure matris impera dilectissimo tuo Filio Domino nostro Jesu Christo.*—BONAVENTURA *De Coronâ beatæ Mariæ Virg.* tom. vi. A, edit. Rom. 1688. *Ora Patrem, jube Natum. O felix puerpera, pians scelera jure Matris impera Redemptori. Ora suppliciter, præcipe sublimiter.*—*Hist. secundùm Char. August. de Commem. B. M. Virg.* "Beseech the Father, command the Son. O blissful child-bearer, that dost expiate crimes, by a mother's right, command the Redeemer. Suppliantly beseech, loftily command."—EDIT.

nesius confesseth that "it is not taught in the holy scriptures, neither expressly nor covertly, that prayers are to be made to the saints." * Bellarmine tells us, "It was not the manner under the Old Testament to say, 'Holy Abraham, pray for us,'" &c.† For which he gives several reasons; as, that "the fathers were then shut up in prison, and did not see God," &c. Salmeron says the same; and withal adds, that "there is nothing expressed in the gospels, or the epistles of the apostles, touching this matter." † "It would have been hard," says he, "to enjoin such a thing on the Jews; and the Gentiles would have thought that many gods were put upon them instead of the many gods they had forsaken." § And if they had not themselves confessed, they might easily have been convinced, that there are no footsteps at all of this practice in the holy scripture. In all the book of God there is not one precept for praying to saints, nor any example of any one of God's people that ever made such a prayer, nor any promise that such a way of praying shall be accepted, nor any punishment threatened in case it be neglected. || The scripture every where makes God to be the only object of prayer and invocation: how many hundred petitions or prayers are upon record there, and not one of them put up to any other! When the Lord taught his disciples, and us in them, to pray, he directs them to say, "Our Father, which art in heaven." (Matt. vi. 9.) The scripture often expresseth this duty by the term of "praying" only, without any mention of the object: "When ye pray, use not vain repetitions:" "But thou, when thou prayest, enter into thy closet," &c. (Verses 6, 7.) And hereby it is intimated, that "prayer" in matter of religion can signify nothing else but praying unto God: it is not prayer, if it be directed to any other.

This being the case, the Popish practice must needs be an abomination. God will allow of nothing in his service and worship but what he himself hath instituted. It is a saying of bishop Davenant, that "all the necessary parts of religious worship do so depend upon the will of God revealed in his word, that whatsoever is not founded in his word is contrary to his will." ¶ To this purpose, also, is that of St. Augustine: *Deum sic colere oportet quomodo seipsum colendum esse præcipit*: ** "We ought so to worship God as he hath appointed himself to be worshipped." Hear what the scripture itself says. In Deut. xii. 29—31, the Israelites are dehorted from using the religious rites and customs of the Heathens in the worshipping of God. How then? in what manner must they

* *Orationes ad sanctos faciendas neque expressè neque involutè sacræ literæ docent.*—*Comment. in Secundam Secundæ, quest. 1. art. 10. lib. 1.* † *De Beat. Sanctis. cap. 19.*

† *In 1 Tim. ii. 2, disput. 7, 8; ECCII Enchiridion, cap. 15; SUAREZ, tom. ii. in disput. Thom. slii. sect. 1. Vide ECCIUM in Enchiridio suo.* § *Durum erat id Judais præcipere, et Gentibus daretur occasio putandi multos sibi deos, &c.*—SALMERON *ut supra.*

|| "Christians were required, when infirm, to have recourse to the prayers of living saints; and were told, the fervent prayers of such were prevalent. Why were they not directed to the patriarchs and prophets, to the blessed Virgin, to St. Stephen and St. James, and other early martyrs of the church, whose prayers, it seems by the church of Rome, are highly meritorious, and far more prevailing? This should have been the rather inculcated, because it was novel practice, and never used by the Roman church; and therefore they had need of an express to encourage them to such devotions."—DR. WHITBY'S "Discourse of the Idolatry of the Church of Rome," p. 188. ¶ *Quæ in verbo non fundentur divine voluntati adversantur.*—DAVENANTII *Determinationes Quæstionum, quest. 44.* ** *De Consensu Evangelistarum.*

worship him? "What thing soever he commands, they must observe to do it: they may not add thereto, nor diminish from it." (Verse 32.) To all which may that of our Saviour be added: "In vain they do worship me, teaching for doctrines the commandments of men;" (Matt. xv. 9;) that is, pressing men's traditions in the room of Christ's institutions.

One thing more may be considered under this head,—that the worshipping of saints and angels, (of which prayer and invocation is "a principal part," *) it is not only unscriptural, but antiscritural; as it is not commanded, so it is forbidden, in the scripture. There it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 10.) I am not ignorant of the Popish distinction betwixt *λατρεία* ["latria"] and *δουλεία* ["dulia"]. The former, they say, belongs only to God; the latter may be applied to the creature. But how often have they been told and convinced, that these are used reciprocally both in sacred and profane writ! And some of themselves have been so ingenuous as to acknowledge it.† He that first coined this distinction was no critic in the Greek tongue; ‡ nor did he ever intend it in the Popish sense. He himself confesseth, that both the one and the other belong only to God: "The one is due to him as he is our Lord; the other, as he is our God." Nor, when our Saviour uttered those words, was He desired of the devil to defer that service to him which they call "the superior and highest worship;" nor did he pretend to be God himself, but only to be his minister, and to enjoy what he offered by the bounty of God; and a little religious prostration would have served his turn. But what says Christ to him? "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The word "only" is not in the Old-Testament text where it is recorded; (Deut. vi. 13;) but our Saviour puts it in, to show that God, and none but he, is the object of religious worship and service. Hence it is, also, that an angel chides the apostle John for offering religious service to him: "See thou do it not," says he: "I am thy fellow-servant." (Rev. xix. 10; xxii. 9.) The word is *συνδουλος*: "I am thy fellow in *dulia*:" he rejects that kind of worship which, the Papists say, belongs to saints and angels. And then it follows, "Worship God:" "He is the only object of religious worship: do not worship one that is thy fellow-servant and worshipper."

IT IS IRRATIONAL.

2. This practice is *irrational*.—It is not *λογικη λατρεία*, "a rational service:" (Rom. xii. 1:) there is nothing more absurd. The absurdity of it appears in these two particulars:—

(1.) Consider their incapacity to hear the prayers that are directed to

* *Eximium adorationis genus*.—BELLARMINUS *De Eccles. Triumph.* † *Quid si et una religionis virtus sit, quæ latriam duliaque continet? Certè plurimis atque sapientissimis ea est opinio*.—NICOLAUS SERARIUS *in Litan. ii. quæst. 27.* Vide PETRUM DU MOULIN *De Novit. Pap.* lib. vii. cap. 13. "What, if also it be one and the same power of religion which contains both latria and dulia? Certainly that is the opinion of the most and the wisest."—EDIT. † AUGUSTINUS. *Ego quidem Græcæ linguæ perparum assuetus sum, et propè nihil*.—*Contra Litteras Petilianæ*, lib. ii. cap. 28; *Contra Faustum*, lib. xx. cap. 21. "I, indeed, have paid but little attention to the Greek language, and have not attained to any proficiency in it."—EDIT.

them.—It is owned on all hands to be ridiculous and irrational to pray to them that cannot hear our prayers. The text says, “How shall we call on them in whom we do not believe?” And I may add, “How shall we call on them who cannot hear us?” That this is the case of the glorified spirits, is evident, because,

(i.) *They are not omnipresent.*—They are circumscribed and finite creatures, and can be but in one place at once. I dare affirm this of the Virgin Mary herself. And how, then, shall she hear the prayers of one hundred thousand persons, who, it may be, are praying to her at one and the same time, some of them in this hemisphere, and some in the other? And if she cannot hear, I doubt me, she cannot help, those that are so much devoted to her service.

(ii.) *They are not omnipercipient.*—If they should hear what men say with their mouths, they cannot perceive or understand what men say in their hearts. Now, the most of our prayers, especially in our private devotions, are merely mental; they are *conceptus animi*, “such as are conceived in our hearts and minds:” yea, “the most acceptable prayers consist many times in those sighs and groans which are never uttered.” * To say [that] the saints and angels are privy to these, is to deify them. There is never a mere creature in heaven but will confess, as David doth in another case, that “such knowledge is” too painful and “too wonderful for him.” (Psalm cxxxix. 6.) This is an incommunicable property and perfection of God: so Solomon affirmeth: “Thou only knowest the hearts of the children of men.” (2 Chron. vi. 30.)

It is disputed whether the saints in heaven have any knowledge at all of human affairs on earth: many wise and learned men are of an opinion to the contrary; † and so the scripture itself seems to be. (Job xiv. 21; 2 Kings xxii. 20; Eccles. ix. 5; Isai. lxiii. 16.) This we may affirm with the greatest confidence,—that they have no such knowledge as is necessary in this case: they can neither hear nor understand the prayers that men offer up unto them; nor (which is also requisite) with what mind they offer them, whether in sincerity or in hypocrisy.

The Papists themselves are greatly divided to this day about this matter; and can neither satisfy themselves nor one another, how the glorified saints come to have notice of our supplications.‡ Many nice and curious questions they have; as, whether the souls of those they pray to be present or absent. If they be present, then whether it be really or virtually: if they be absent, and have information from others, then whether it be from the angels, or from God himself; or if it be from God, then whether it be by particular revelation from him, or by the beatifical vision of him. Thus these Babel-builders are confounded and distracted. They agree (as I hinted before) that the saints in

* *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, plus fletis quam affatu.*—AUGUSTINI *Epist.* 121. † AUGUSTINUS *dicit, Mortui nesciunt, etiam sancti, quid agant vivi, etiam eorum filii.*—ANSELMI LAUDUNENSIS *Gloss. interlinearis, in loco prædicto.* “Augustine says, ‘The dead, even the saints, are ignorant what the living, even their own sons, are doing.’”—EDIT. Vide GRATIANI *Gloss. in 13 quest. De Mortuis; AUGUSTINUM De Curâ pro Mortuis, cap. 13: Si rebus viventium interessent animæ mortuorum, &c.* “If,” says he, “so great and famous patriarchs as Abraham and Jacob did not understand how the world went with their posterity, how can it be that the dead should at all take notice of the living, or intermeddle with assisting them?” &c. ‡ See DR. WHITE’S “Defence of the true Way to the true Church,” pp. 105, 106.

heaven must be made acquainted with our prayers, or else in vain are they invocated; but how they come at it, *non convenit inter omnes*, says Pinello, "all are not agreed about it." Some of them are much taken with a conceit of a looking-glass in the face of God, wherein those blessed spirits have a full view of all things, past, present, and to come. This is a pretty notion, and it is pity that it hath no more universal reception: but, alas! this *speculum Trinitatis vel Deitatis*, this "looking-glass in God's face or essence," was broken in pieces long ago; and now some of their own can see nothing in it but the folly and rashness of those that invented it without any warrant in the word of God. Cajetan, Gabriel, Durandus, Scotus, Occam, and a many other great names, will not be beholden to this imaginary glass. Nor will that text, "In thy light shall we see light," (Psalm xxxvi. 9,) nor that saying, *Qui videt videntem omnia, is videt omnia*, "He sees all things that sees Him who sees all things," establish the belief of it. If it were so,—that he that seeth God, seeth whatever is in God and whatever God seeth,—then the angels, that always behold his face and look up to this glass, would never have stooped down to pry, as they did, into the mysteries of the gospel, and needed not to have been informed by the church about the manifold wisdom of God: (Eph. iii. 10 :) then they would not be to seek concerning any future events; no, nor be ignorant of the day and hour of the last judgment.

(2.) Consider what manner of saints many of them are, whom the Papists solemnly invoke and pray unto.—They are such whose saintship, nay, whose existence, is very questionable. Cassander (one of their own party) makes this complaint:—that "the people do now almost despise the old saints, and serve with more affection the new, whose holiness is less certain; yea, there are some of them, of whom we may justly doubt whether ever they lived in the world." *

(i.) They call upon some of doubtful saintship or holiness; who, instead of reigning in heaven, are frying, it may be, in hell.—He must be of an easy belief, that can be certainly persuaded that every one whom the pope canonizeth and putteth into the list of saints, is so indeed. The Romanists themselves acknowledge,† that in a matter of fact his infallible Holiness may be mistaken, and that there may be an error in this very business of canonization. And some are strongly of opinion that the pope was out, when he canonized Thomas Becket, archbishop of Canterbury, and commanded the people of England annually to celebrate the day of his passion, and that by prayers to him they should endeavour to merit the remission of their sins. Now this Thomas, for aught that can appear in his history, and that as related by their own writers,‡ was a proud prelate and a rebel to his prince, one that had set the whole nation in a flame to defend the pope's quarrel against the king; and, when he died, was rather the pope's, than God's, martyr, seeing he died not for the faith of Christ, but for the defence of the Popish tyranny and usurpation. It is a good diversion to read his history, as it is set together by Dr. Patrick in his "Reflections upon the

* *Consultatio de Articulis Religionis, cap. De Meritis et Intercess. Sanct.* † THOMAS AQUINAS, CAJETAN, MELCHIOR CANUS. ‡ NEUBRIGENSIS *De Rebus Angliæ*, lib. ii. cap. 16; BARONII *Annales*, ad annum 1163.

Devotion of the Roman Church." There you may find what a kind of saint he was, and what devotions the people by thousands paid to his shrine. Yea, the people were so devoutly affected to this new saint, that, in respect of him, they seemed to have but little consideration of the blessed Virgin, or of Christ himself: for, there being three altars in the church of Canterbury,—one to Christ, another to the Virgin Mary, and a third to this St. Thomas,—the offerings at his shrine came to about a thousand pounds, when those to the Virgin Mary came not to five pounds, and to Christ nothing at all. The people were the more encouraged in their devotion, because of the lying legends and fabulous miracles that were reported to be wrought upon those that did invoke and pray unto him. One pleasant story may not be omitted; and it is of a little bird that was taught to speak, and could say, "St. Thomas." It happened that this bird, sitting out of his cage, was seized by a sparrow-hawk: who being ready to devour it, the bird cried, "St. Thomas, St. Thomas;" whereupon the sparrow-hawk fell down dead, and the pretty bird was saved alive. "Now," says a devout author, (and doubtless his inference is strong and concluding,) "if St. Thomas, of his great grace, heard and helped this poor bird, much more will he hear a Christian man or woman that cries to him for help and succour." *

Let me instance but in one more of their saints; (the Papists will be very angry, if they hear [that] I call his saintship in question;) and that is St. Francis, the founder of the Franciscan order. He is no ordinary person with them: his admirers parallel him with Christ, in the prophecies that were before of him, in his birth, life, temptations, doctrine, miracles, and what not? This and a great deal more may be read of him in his "Book of Conformities," which was not long since (A. D. 1590) published with allowance. Of him one sings, †

Qui Franciscus erut, nunc tibi Christus erit.

"Francis he was wont to be;
Now he shall be Christ to thee."

Another great person ‡ swore at Paris, [that] it was revealed to him of God that St. John, by the angel that had "the seal of the living God" in the Revelation, (Rev. vii. 2,) meant no other than this St. Francis. Yea, such is their esteem of his intercession, that they prefer it to Christ's; and say, *Christus oravit, et Franciscus exoravit*: "Christ hath prayed; Francis hath obtained."

And yet whoso reads the aforesaid "Book of his Conformities," and Bonaventure of his life, and other chronicles and records of him under the Papists' own hands, will soon find that he was a strange kind of saint; nay, that he did a multitude of things that argued him destitute of common sense. § What will you say of a man that shall preach to birds and beasts; and salute them kindly with saying, "Brother bird," and, "Brother beast?" What, if you should see a man taking up the lice that fall from his garments, and putting them on again, for fear, it may be, of wronging or dislodging those poor innocent creatures?

* *Festiv. fol. 80; ANTONII Hist. tom. ii. p. 707.*

† TURSELLINE.

‡ BONA-

VENTURE. Thence, as a motto, it is placed under his picture.

§ WADDING, anno

1212, n. 30, 31; BONAVENTURA in *Vita Francisci*.

What can be said for cutting his garments in pieces, and then giving them away? unless it were that he might give to the more. What will you say to his tumbling in the mire? unless it were a significant ceremony; and to his making crucifixes of mortar, as children do babies of dirt, with his own hands? Once more: what shall one think of his making a wife of snow, and of his embracing her, to allay his amorous and lustful heat? These, with many more such ridiculous actions, show him to be a Bedlam, brain-sick creature: and though by me he shall be no farther censured, yet I see no reason why he should be sainted; much less, why he should be so blasphemously magnified and adored.

(ii.) *They invoke some that are of dubious existence, as well as holiness.*—As they have many suspected, so they have many feigned or fabulous, saints in the church of Rome. What Christ said of the Samaritans, may as truly be said of the Romanists: “They worship they know not what; yea, they know not whom.” (John iv. 22.) Who would imagine [that] this people should be so blinded and besotted as to worship and invoke imaginary saints? In the aforesaid “Breviary” or “Hours of Sarum,” * I find St. Christopher prayed unto, whom they suppose to have been a giant of a prodigious stature. Mantuan says, † he was many ells high. Ludovicus Vives says, he saw a tooth of his bigger than his fist. Of him it is reported that he carried Christ over *marinum flumen*, “an arm of the sea;” and at last became his martyr, as well as his bearer. Another Office you may there find to the three kings of Collen [Cologne]; ‡ who are invoked by the names of king Jaspas, king Melchior, and king Balthazar; and are entreated, “by the King of kings, whom they merited to see crying in his cradle, to compassionate their suppliants in their miseries.” A farther Office may be there seen for the most holy Ursula, and the eleven thousand virgins her companions, who were all martyrs. § The history of these virgin-martyrs is variously reported by their own authors. The most agree that they were killed at Collen [Cologne] by the barbarous Huns; where they were all interred, and many of their precious relics are reserved to this day: and it did not a little encourage them in their martyrdom, that Christ had sent his vicar amongst them, pope Cyriacus, to absolve them from their sins, and to die a martyr with them. Others, indeed, report otherwise concerning them; and we heretics, in such uncertainties, must be excused if we doubt whether ever there were any such number of virgin-martyrs or no, || and do think the church of Rome ridiculous (to say no more at present) in conferring on such imaginary saints religious worship and invocation. I could instance in many more such-like Popish saints: as, the Seven Sleepers, who slept in a time of grievous persecution three hundred and sixty-two years, and afterwards in the reign of Theodosius awaked, and are deservedly worshipped (one would think) in the church of Rome: ¶ and St. Longinus, the soldier that with his lance pierced our Lord Jesus upon the cross, and, being almost blind, with the sparkling of that blood, immediately received his sight, and believed; and, being instructed by the apostles, forsook his

* *Et secundum Usum Romanum. Usus Sarum, et sec. Usus Roman. 1570.*
 † *Lib. vii. Fastorum.*
 ‡ *Vide Breviarium Rom. reform. 21 Octob.; Hortulium Antina secundum Usus. Antiq. Eccles. Rom.*
 printed at London, anno 1512, the company is made twenty-six thousand.

† *Lib. vii. Fastorum.*

‡ *Horæ sec.*

§ *Vide Breviarium Rom. reform. 21 Octob.; Hortulium Antina secundum Usus. Antiq. Eccles. Rom.*

|| In “the Golden Legend;”

¶ *Brevi-*

arium secundum Usus Sarum, 27 Julii; et Missale Sacrum, anno 1554.

military profession, and lived thirty-eight years a monastic life in Cappadocia, and was at last martyred for the Christian faith.*

Whoso consults the Roman Breviaries will meet with many more of this sort; yea, with some that their own authors call "symbolical saints," who yet are worshipped and invocated with the greatest formality. But enough of this second particular,—that it is an absurd and irrational service.

IT IS IDOLATROUS.

3. This practice is *idoltrous*.—The Romanists are much offended at this charge. "Any man," says a late writer,† "of common reason would think it were as easy to prove snow to be black, as so innocent a practice to be idolatry." But it may be [that] he is mistaken. It is agreed on all hands that "idolatry," in the proper notion of it, is "a giving that worship and service to the creature which is due only to God:" yea, though men worship God, yet if they worship a creature also, they are idolaters. The apostle reproves those that "worshipped the creature" *παρά τον κτισαντα*, "beside the Creator."‡ (Rom. i. 25.) And this was the idolatry of those that Shalmaneser sent to inhabit Samaria: "They feared the Lord, and served" other, or "their own, gods." (2 Kings xvii. 33.) Now, that the Papists give religious worship to saints and angels as well as unto God, is evident by their own profession and practice: only they think they may help themselves out with the aforesaid distinction of *latria* and *dulia*, the vanity of which we have already seen.§ To the same purpose is that distinction of theirs,—of superior and absolute worship as due to God, and inferior and relative worship as applicable to the creature. Whereas, if by "inferior and relative" they mean religious worship, (as they must do, if they speak to the thing in question,) then we answer, that there is no foundation for any such distinction in the whole book of God. And it would have stood the Arians in great stead, if it had been then invented; for, by the help of such a distinction, they might easily have enervated the force of the apostle's argument, whereby he proves the Deity of Christ, because the angels of God are enjoined to worship him. (Heb. i. 6.) To this they might readily have replied, that the text intends a religious worship of an inferior degree, such as may be given to the most excellent creature. If the Socinians now get this by the end, they may thank the Papists for it.

* *Brev. Rom. antiq., Martii 15.* † "Catholics' no Idolaters," p. 334. ‡ *Non tantum Creatorem, sed prater ea creaturas, coluerunt: sic παρα usurpatur, 1 Cor. iii.; Gal. i.* "They worshipped not the Creator alone, but the creatures besides; so the Greek preposition is used in 1 Cor. iii. 11; Gal. i. 8."—EDIT. § *עבד servire, modò verbo δουλευειν, modò verbo λατρευειν, indifferenter sive versum. Confer Luc. iv. 8, cum Deut. vi. 13; s. 20: item Act. vii. 6, 7, cum Gen. xv. 13. Idem Septuaginta indifferenter verterunt. Per vocem λατρευειν reddiderunt, Exod. iv. 23; xxiii. 24; Deut. vi. 13; s. 12, 20; xi. 13; Josh. xxiv. 15; Jud. s. 16; Dan. vi. 20: per vocem δουλευειν reddiderunt, Deut. xiii. 4; Jud. ii. 7; 1 Sam. vii. 3; siii. 10, 20, 24; 1 Reg. xvi. 31; 1 Chron. xviii. 9; Psal. ii. 11; c. 2; cum multis aliis. LAURENTIUS VALLA in Annot. suis in cap. iv. Matthæi Evang. fuse probat nihil interesse inter δουλευειν et λατρευειν, idque fretus autoritate principum Græcorum. "The Hebrew verb which signifies 'to serve,' is translated into Greek sometimes by the word δουλευειν, and sometimes by λατρευειν. The same Hebrew verb the Septuagint renders indifferently by these two Greek expressions [as in the passages of scripture here adduced]. LAURENTIUS VALLA, in his 'Annotations' upon Matt. iv., adduces copious proof that there is no difference between the two; and this, relying upon the authority of the most eminent Greek writers."—EDIT.*

Here let it be farther considered, that the adoration and invocation of saints and angels in the church of Rome is not only idolatrous, but it is in imitation of the old Pagan idolatry, and a manifest reviving of their "doctrines of demons;" which is foretold in scripture as that which should fall out in the last days amongst the degenerate and apostatizing Christians. So the apostle tells us, in 1 Tim. iv. 1, 2, "that in the latter times some shall revolt from the faith, giving heed to seducing spirits, and" (*διδασκαλιας δαιμονιων*) "doctrines of devils," or "demons:" that is, doctrines which they are objects, rather than authors, of; * "doctrines concerning demons;" as "doctrines of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment," are doctrines *about* and *concerning* all these. Now what these demons were, and what the Heathens' doctrine about them was, may be read at large in Mede's "Apostasy of the latter Times," a book which the Papists never cared to meddle with. There the author hath made it manifest, that the Gentiles' idolatry, and theology of demons, is revived and re-enforced in the church of Rome. They fancied that their demons were an inferior sort of deified powers, that stood in the midst between the sovereign gods and them. The sovereign gods they supposed so sublime and pure, that mortals could not, might not, approach to them: therefore they introduced this middle sort of divine powers to be as mediators and agents betwixt them.† These demons, or mediators, were supposed to be of two sorts. Some were the souls of men who were deified after their death: the canonizing of heroes and deceased worthies is ancient indeed; it is older than the Papacy. Rome, when it was heathen, had a custom to canonize their deceased emperors, and call them *divi*, or "saints," too.‡ We read of *divus Augustus* as well as of *divus Augustinus*. Another sort of demons they had, who were more sublime; who never dwelt in mortal bodies, but were from the beginning always the same.§ This second sort of demons doth fitly answer to those spiritual powers [whom] we call "angels;" as the former sort doth to those who with us are called "saints." To these demons they built temples; their images, shrines, and relics they religiously adored.|| So that, in many respects, the Pagan idolatry was

* "The genitive *δαιμονιων* is to be taken passively for the object of these doctrines. See the like, Heb. vi. 2; Acts xiii. 12; Titus ii. 10; Gal. ii. 20."—JOSEPH MEDE.

† *Platonici opinantur quod demones mediatores sunt inter deos et homines, per quos ad deorum amicitias homines ambiant. Vide AUGUSTINUM De Civitate Dei, lib. ix. cap. 9, 11.*

"The Platonists suppose that the demons are mediators between the gods and men, by whose intervention men ingratiate themselves into friendship with the gods."—EDIT.

‡ *Divi qui caelestes semper habiti, et qui in caelum vocati.*—CICERO *De Legibus*, lib. ii. "The divine are those who were always esteemed celestial, and who were called to heaven."—EDIT.

§ PLUTARCHUS *De Defectu Oraculorum. Sunt et superius aliud augustiusque demonum genus, qui semper a corporis compedibus et noxia liberi. Ex hac sublimiori demonum copid auisumt Plato singulis hominibus in vita agendū testes et custodes singulos additos.*—APULEIUS. "There is also another class of demons, higher and nobler, who have been always free from the shackles and annoyances of the body. Of this sublimer number of demons Plato conjectures that each is joined to a particular man while passing through life, as a witness and guardian."—EDIT.

|| *Æneas patrem defunctum invocat: ["Æneas invokes his deceased father:"]*

*Nunc pateras libate Jovi, precibusque vocatè
Anchisen genitorem.*—VIRGILII *Æneid.* vii. 133.

"Be great Anchises honour'd and adored,
And pour the wine to heaven's almighty Lord."—PITT'S Translation.

a pattern of the Popish idolatry; the one is exactly parallel with the other; it hath a great affinity to it, and its very foundation from it.

OBJECTION.

I know that it will be objected, that "those demons or inferior deities of the Heathens were the souls of wicked men and devils; whereas those who are invocated and adored by the Romanists are the spirits of just men and angels."

ANSWER.

To which I answer, that though in that respect there be a disparity, yet the objection hath no force; because the idolatry of the Heathen did not lie in making an ill choice of the demons [whom] they worshipped, but in giving that religious worship to a creature, which was due only to the Creator. Let him be a good or a bad angel, a just or a wicked person; so long as he is a creature, it is idolatry to defer religious worship or invocation to him.

Before I conclude this point, let me give you the opinion of one of their own way upon this matter. His words are these: "Many Christians do for the most part transgress in a good thing,—that they worship the he-saints and she-saints no otherwise than they worship God; nor do I see, in many things, wherein their opinion of the saints doth differ from that which the Heathen had of their gods."* What Protestant heretic could have spoken more plainly?

To carry on the allusion, consider how the Heathen had their tutelary gods for countries and cities: in like manner the Papists have their saint-patrons for particular places and nations; as, St. George for England, † St. Patrick for Ireland, St. David for Wales, St. James for Spain, St. Denis for France, &c. The Heathen did appropriate particular employments and offices to their demons or deities: so do the Papists to their he and she-saints. Only (as one observes) the superstition and folly of new Rome in this exceeds that of the old,—that *they* could content themselves with Æsculapius only in all matters that related to physic and diseases, but *these* have almost as many saints to invoke as there are maladies to be cured. One saint is good for sore breasts; (St. Agatha;) another, for the tooth-ache; (St. Apollonia;) a third, for fevers; (St. Sigismund;) a fourth, for inflammations; (St. Anthony;) and so on. Nay, in some cases they will not trust themselves in the hands of one saint alone; as for instance, in case of the pestilence, they join St. Roche with St. Sebastian, for surer aid. The Heathen were wont to invoke Lucina in the pains of child-birth: but the Papists think St. Margaret to be the better midwife; and St. Nicholas now, in their esteem, hath as much or more power in the seas than ever Neptune had.

IT IS INJURIOUS TO CHRIST.

4. This practice is *injurious unto Christ*.—It intrencheth upon his mediatory office, and doth manifestly rob him of his royal prerogative;

* *Multi Christiani in re bonâ plerùmque peccant,—quòd divos divasque non aliter venerantur quam Deum; nec video in multis quid sit discrimen inter eorum opinionem de sanctis, et id quod Gentiles putabant de diis suis.*—LUDOVICUS VIVES in *Notis in Augustinum De Civit. Dei*, lib. viii. cap. 27, edit. 1596. † *Ut Martem Latii, sic nos te, dive Georgi.*—MANTUANUS. "As the Latins had Mars (for their tutelary deity,) so have we thee, O divine George, for ours."—*EDIT.*

which is, to be the one and only Mediator betwixt God and man.* Hear what the apostle says: "There is one God, and one Mediator between God and men, the man Christ Jesus:" (1 Tim. ii. 5:) "one" exclusively; "one," and but "one." In this office Christ hath no sharers or partners. As God is but one, and there is no other; so the Mediator is but one, and there is no other. The Papists may as well fancy many subordinate gods, as subordinate mediators betwixt Him and us. I am not ignorant of their distinction,—how that there is but one Mediator of redemption, but there are and may be many mediators of intercession. To which I answer, that the scripture knows no such difference or distinction of mediators; and in Christ they are one and the same thing: in this he intercedes,—that he hath satisfied for us; and it is in consideration of his death that God receives us into his favour. And if the distinction be admitted, the word "between," in the text fore-cited, doth evidently show that he rather speaks of a Mediator of intercession; for it is improper to say that "Christ is a Redeemer *between* God and man:" and yet, that we may know that he doth not intercede for us only by his prayers, but by his passion and merits also, it is added, that he "gave himself a ransom for us." (Verse 6.) And in 1 John ii. 1, when "Jesus Christ the righteous" is spoken of as our "Advocate," it is presently added, that "he is the propitiation for our sins;" (verse 2;) which shows that his intercession consists in his being a propitiation for sin. The High Priest under the law was a figure or type of Christ in this respect; for he was typically a mediator both of intercession and redemption. There was no other ordinary mediator of intercession but he: and hence it is that he went alone into the Holy of Holies to offer up incense unto God: he had no partners with him in his office. So Jesus Christ is entered alone into the holy place not made with hands, to wit, "heaven itself, to appear in the presence of God for us." (Heb. ix. 24.) In the tabernacle of this world, (as it was in the first tabernacle,) there you may haply find many priests whom you may employ as agents for you with God: but in the second tabernacle, which is heaven, there is but one High Priest that hath to do in that holy place, but one Agent to deal with God for you; there is but one Advocate admitted into that court to appear for you, and plead your cause. It is necessary for the constituting of an advocate or intercessor for us in heaven, that he be commissioned and deputed by God unto that office. He must not arrogate or take it upon himself, unless he be called thereunto. Now this qualification doth suit with Christ and no other: no saint or angel had ever any commission or deputation from God for this service. To which of the angels or saints did he ever say, "'Sit thou at my right hand,' receive the devotions

* *Quid tam proprium Christi quàm Advocatum apud Deum Patrem adstare populorum?*—AMBROSIUS in *Psal. xxxix.* "What is so peculiarly the proper office of Christ, as to stand in the presence of God the Father, as the Advocate of his people?"—EDIT. *Pro quo nullus interpellat, sed ipse pro omnibus, hic unus verusque Mediator est.*—AUGUSTINUS *Contra Epist. Parmeniani*, lib. ii. cap. 8. "That person for whom no one intercedes, but who himself intercedes for all,—he is the only and true Mediator."—EDIT. And in the same place, "The mutual prayers," saith he, "of all the members who yet labour upon the earth, ought to ascend up to the Head, who is gone before into heaven, in whom we have the remission of our sins. For if St. Paul were a mediator, the other apostles would be so also; and so there would be many mediators: which would not agree with that which elsewhere he saith,—that 'there is one Mediator between God and man.'"

and petitions of sinners on earth, and present them to me in heaven?" (Heb. i. 13.) I have read, indeed, that angels are deputed to be their guardians and ministers, but not to be their advocates and mediators. (Verse 14.)

One thing I would add, which deserves our consideration,—that these Popish distinguishers do make the saints in heaven to be their mediators of redemption, as well as intercession: for no petition is more frequent in their offices to the saints than that by their merits, as well as prayers, they might obtain such and such blessings here, and eternal life hereafter. If it would not tire you, I could treat you with many scores of instances.* For a taste, let me give you a piece of a prayer to one Etheldred, an English saint; and it is in these words: "Look, O most gracious virgin, upon our troubles which we deservedly sustain; and, by the merits and intercession of thy holiness, both appease the anger of the Judge whom we have offended, and obtain that pardon which we have not deserved." † But, above all, commend me to one of our country-folk; and that is the honest man [whom] I named before, even St. Thomas Becket, whose blood they supposed of old to be as sovereign as Christ's himself. It is not enough to "pray" (as they do) "that by his merits and prayers they may be translated from vices to virtues, and from the prison to the kingdom;" ‡ this they hope for from more ordinary saints: but as for St. Thomas, they pray that "by his blood they may climb to heaven, as he has done before them." § Now judge, by what hath been said, if the saints be not made mediators of redemption, as well as intercession.

I shall have done with this head, when I have observed one thing more, for the sake of which I shall never be reconciled to Rome; that is, they do not only degrade our Lord Jesus Christ, and bring-in partners upon him in his office of intercession; but they disparage him too, and report that he, being a Judge as well as an Advocate, is more inclined to severity; that we may expect more pity and compassion from his mother and the other saints, who are more disposed to mercy than he is. || Yea,

* *O omnes sancti et sancte Dei, subvenite mihi, &c., ut per merita vestra pervenire valeam ad aeternae beatitudinis patriam.*—*Horæ sec. Urum Rom.* "O all ye male and female saints of God, assist me, that by your merits I may be able to arrive at the country of eternal bliss."—EDIT. † *Per tuæ sanctitatis merita et intercessionem iram Judicis placam quam offendimus.*—*Breviarium sec. Urum Sarum*, fol. 100. ‡ *Te supplices eoramus ut ejus meritis et precibus a vitiis ad virtutes et a carcere transferamur ad regnum.*—*Brev. Sar. in Translatione Thomæ, 7 Julii.* § *Tu pro Thomæ sanguinem, quem pro te impendit, fac nos, Christe, scandere quò Thomas ascendit:*

"By that same blood Thomas for thee expended,
Christ, raise us thither whither he has ascended."

*Jesu Christe, per Thomæ vulnera,
Quæ nos ligant relaxa scelera,
Ne captivos ferant ad infera
Hostis mundus vel carnis opera.*

"O Jesus Christ, by the wounds of Thomas, unloose the crimes which bind us; lest our enemy the world or the works of the flesh carry us captive to hell."—EDIT. *Deus patitur se misericorditer reconciliari propter merita et intercessionem sanctorum.*—*COLONIENSIS in suo Antididagm.* "God suffers himself mercifully to be reconciled on account of the merits and intercessions of the saints."—EDIT. || *Christus non solum Advocatus est, sed et Judex, cuncta discursurus, ita quòd nihil inultum remanebit. Cùm itaque vis justus ante eum sit securus, quomòdò peccator ante eum tanquam Advocatum accederet? Ideò Deus providit nobis de advocatò, quæ mitis et suavis est, in quà nihil invenitur asperum.*—

ANTONINI Summa Theologiae, pars iv. titul. 15. "Christ is not solely an Advocate, but

I have understood, that in some of their churches, they have pictured Christ frowning and casting darts at sinners, whom they make to flee from him, as if they were afraid of him; and then the Virgin Mary is brought in as shrouding of them, and interposing betwixt him and them. O unparalleled wickedness! O ye vile and wretched Papists! Have you never read what is reported of Christ in the scriptures of truth?—that he is “a merciful and faithful High Priest;” (Heb. ii. 17;) one that hath compassion on poor sinners, (v. 2,) as having himself been “touched with the feeling of their infirmities.” (iv. 15.) Is this your dealing with him,—to disgrace, as well as to displace, him? What mean your great doctors by telling the world, that the intercession of the saints is more available than his? that as he wrought greater miracles by the saints than by himself, so oftentimes he showeth the force of their intercession more than his own? * What was *his* meaning *who* upon this question, “Whether it be better to pray to God by Christ alone, or by the saints,” determined it thus?—*Oratio fusa per sanctos melior est*: “It is better to do it by the saints.”

But it is time to conclude this part of my discourse, which was to prove the practice of the church of Rome in praying to saints and angels to be blameworthy and abominable in the sight of God.

POPIISH PLEAS FOR INVOCATION OF SAINTS.

It remains now that I examine the pleas [which] the Papists have for this practice. You will suppose they have something to say for themselves in this behalf: and so they have. I shall not wittingly conceal any thing of force which is urged or pleaded by them. You have understood already that they do not pretend the warrant of God’s word for their so doing. Those of them that have endeavoured to find this practice in the scripture, have fumbled so lamentably, that others of their own party are ashamed of them. Who can forbear smiling to hear it inferred that, because the rich man prayed father Abraham to send Lazarus to his aid, therefore it is lawful to invoke the saints, and to desire their assistance? There is one text of scripture which seems to patronize the invocation of angels, and it is strongly urged by some upon that account; and that is in Gen. xlviii. 16: there Jacob says, “The Angel which redeemed me from all evil, bless the lads.” “These words of Jacob,” says a learned writer, “are not spoken to an angel, but of or concerning an angel; and the speech is *ευκτικον*, not *προσευκτικον* ‘by way of wish or option,’ not ‘by way of prayer or supplication.’” † But the true answer is this,—that by “the Angel” in that place we are not to understand *angelus Domini*, but *Angelus Dominus*; [not] “an angel of the Lord, but “the Angel that is the Lord.” The Lord himself goes under that name in scripture: He is called “the Angel of the covenant,” and “the counsel of God.” (Mal. iii. 1; Isai. ix. 6; lxiii. 9.) The Lord was the Angel with whom Jacob before had wrestled; and He was the

also a Judge, who will examine all things, so that nothing shall remain unpunished. Since, therefore, scarcely the just man is secure before him, how should the sinner come to him as his Advocate? On this account God has provided us with an advocatrix, who is mild and benign, in whom no asperity is found.”—EDIT.

* HENEY FITZ-SIMONS “Of the Mass,” book ii. part ii. chap. 3; SALMERON in 1 Tim. ii. † MONTAGUE in [his] “Treatise of the Invocation of Saints,” p. 87.

Angel whom Jacob here invocated. He prayed *Him* to bless his nephews, to *whom* he had said a little before, "I will not let thee go, except thou bless me:" (Gen. xxxii. 26 :) and that was not a created angel; but Jesus Christ, the Creator of angels.* The same Jesus is the Angel spoken of in Rev. viii. 3; who is said there to "stand at the altar, having a golden censer; and to have much incense given unto him, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." This must be understood of our High Priest, the Lord Jesus Christ: it is he only that offereth or presenteth our prayers, with the incense of his merits, upon the golden altar, that is, upon himself, "unto God for a sweet-smelling savour." † (Eph. v. 2; Heb. iv. 14; ix. 14; xiii. 10, 15.)

But what they want in the scripture, they say they have in the writings of the ancient fathers, for the justifying of this practice. Bellarmine says, that "all the fathers, Greek and Latin, teach that the saints are to be invocated." ‡ Salmeron, Stapleton, and others,§ speak the same language. "These kind of men," says bishop Usher, "have so inured their tongues to talk of 'the fathers' and 'all the fathers,' that they can hardly use any other form of speech; and having told such tales as these so often over, at last they persuade themselves they are true indeed." The same learned person, in his "Answer to a Challenge made by a Jesuit in Ireland," hath this passage: "However our Challenger," says he, "gives it out that prayer to saints was of great account amongst the fathers of the primitive church for the first four hundred years after Christ, yet for nine parts of that time I dare be bold to say that he is not able to produce as much as one testimony out of any father whereby it may appear that any account at all was made of it." Nay, he makes it evident they were all against it. They that are desirous to be farther informed in this matter, may do well to consult his quotations out of the ancient fathers, which he hath faithfully given his reader; and there he will find them in words at length. The like good service is done to my hand by others.¶ I could, if there were room for it, fill many pages with apposite testimonies and citations; but that would swell this discourse too much. Take two or three for a taste:—

IGNATIUS, who flourished about the year of our Lord 140, in his "Epistle to the Philadelphians," thus writes: "You virgins have none but Jesus Christ alone before your eyes in your prayers, and the Father of Jesus Christ."¶ It seems that Christians in his time did not so much as look to or call upon the Virgin Mary herself. To the same purpose is

* Vide ATHANASII *Orat. iv. cont. Arianos*, p. 260: "The patriarch Jacob joined none with God but Him only who is the Word; whom for this cause he called 'Angel,' because it is He alone who manifesteth the Father to us." IRENEUS, AMBROSE, RUPERTUS, VIEGAS, HAYMO, &c., [are] of this mind. † No created angel is sufficient for this,—to receive and offer up the prayers of all saints.

‡ *Omnes patres Græci et Latini docent sanctos esse invocandos.*—BELLARMINUS *De Eccles. Triumph.* lib. i. cap. 6. § SALMERON in 1 *Tim. ii. disp. 7*; STAPLETONI *Fortr.* pars i. cap. 9; JOHANNIS AZORII *Institutiones Morales*, tom. i. lib. ix. cap. 10.

¶ Vide DALLÆI *Disput. advers. Latin. de Cultûs religiosi Objecto Traditionem*, lib. iii. et pp. 340—582; PETRUM DU MOULIN *De Novitate Popismi*; DR. FERNE'S "Answer to Spencer," sect. ii. pp. 257—285; JOHN POLYANDER'S "Refutation of a Popish Epistle concerning the Invocation of Saints;" *Examen Concilii Tridentini per MARTINUM CHERMINTIUM*; JURLLUM *Contra Hardingum*; WHITAKERUM *Contra Duræum*, &c.

¶ Αἱ παρθενοὶ μόνον τὸν Χριστὸν πρὸ οφθαλμῶν ἔχετε, καὶ τὸν αὐτοῦ Πατέρα, ἐν ταῖς εὐχαῖς.—IGNATIÏ *Epist. vi.*

that of ORIGEN: "We must pray to Him alone who is God above all things. To Him also we must pray who is the Word, the only Son of God, and the first-born of all creatures." * The writings of that father are full of evident testimonies against this practice; but I have promised brevity; only let me add this passage of his, that "we ought not to worship our fellow-worshippers, to pray to those that pray themselves." ATHANASIUS wrote as much as he about this matter; and his contending with the Arians gave him occasion for it. They maintained that Christ was a mere creature, and yet they prayed to him; and he on the contrary asserted that, if he were created, he must not be invocated. "To God alone," saith he, "it belongeth to be worshipped; and the angels themselves are not ignorant hereof: for although they excel in glory, yet they are creatures; and are none of those that are worshipped, but of those that worship the Lord." † And again: "Because Jesus Christ is not a creature, but is begotten of the very substance of the Father, and is by nature the Son of God; therefore is he worshipped."

So much for Greek fathers: the Latin fathers were of the same mind. TERTULLIAN, who lived about the beginning of the third century,—he tells us that "such and such things he might not pray for from any other but from Him of whom he knew he should obtain them: because it is He who alone is able to give, and I am he for whom they must be obtained; being his servant, who observe Him alone." ‡ NOVATIANUS, whose "Book of the Trinity" is added to Tertullian's works,—he says, "If Christ be only a man, why is a man called upon in our prayers as a mediator, seeing that the invocation of a man is judged of no efficacy to salvation? Why also is hope reposed in him, seeing hope in man is accursed?" And again: "If Christ be only man, how is he present, being called upon, every where? seeing this is not the nature of man, but of God, that he can be present at every place." § AMBROSE, in his "Funeral Oration upon Theodosius the Emperor," hath this passage: "Thou alone, O Lord, art to be invocated; thou art to be entreated to make up the want of him in his sons." || AUGUSTINE, in his "Confessions," thus prays unto God: "I confess and know [that] my soul is defiled; but who shall cleanse it? or to whom else should I cry, beside

* Μονῶν προσευκτεῖον τῷ ἐπὶ πᾶσι Θεῷ· προσευκτεῖον τε τῷ μονογενεῖ καὶ πρῶτοτοκῷ πάσης κτίσεως Λόγῳ Θεοῦ.—Tom. viii. *Contra Celsum*, p. 395. Vide, *Eodem libro*, pp. 381, 384, 402, 416, 420; et tom. v. *Contra Celsum*; lib. viii.; in *Epist. ad Rom.* cap. 10.

† Του Θεοῦ ἐστὶ μόνου προσευκτεῖσθαι· καὶ τοῦτο ἰσθαι καὶ αὐτοὶ ἀγγέλοι, &c.—In *Orat. iii. cont. Arian.* Vide *Orat. iv.* Origen (*Cont. Celsum*, lib. viii. p. 432, 433) hath this passage, which, for the greater profit to some readers, I put into English: "If Celsus will have us to procure the good-will of any others after Him that is God over all, let him consider, that as when the body is moved the shadow thereof doth follow it, so in like manner, having God propitious to us who is over all, it followeth that we shall have all his friends, both angels and saints, loving to us; for they have a fellow-feeling with them that are thought fit to find favour with God. Neither are they only favourable unto such: but they work with them also that are willing to do service unto Him who is God over all, and are friendly to them, and pray and entreat with them; so as we boldly say, that when men who with resolution propose unto themselves the best things do pray unto God, many thousands of the sacred powers pray together with them unspoken to," ἀκλήτοι συνευχονται. Vide CYRILLUM in *Joan. xvi.*

‡ *Hæc ab alio orare non possum, quàm a quo me scio consecutum; quoniam et Ipse est qui solum præstat, &c.*—*Apologeticus*, cap. 30. § *Si homo tantummodò Christus, quomodò adest ubique invocatus? cum hæc hominis natura non sit, sed Dei, ut adest omni loco possit, &c.*—*De Trinitate*, cap. 14. || *Tu solus, Domine, invocandus es; tu rogandus, ut eum in filiis repræsentes.*

thee?"* And again: "Whom should I find, that might reconcile me unto thee? Should I have gone to the angels? with what prayer? with what sacraments? Many, endeavouring to return unto thee, and not being able to do it by themselves, as I hear, have tried these things, and have fallen into the desire of curious visions, and were accounted worthy of delusions."† The same father asserts that "in the catholic church it is divinely and singularly delivered, that no creature is to be worshipped by the soul, but He only who is the Creator of all things."‡ And again: "Jesus Christ is the Priest, who, being now entered within the veil, alone there of them that have been partakers of flesh, doth make intercession for us: in figure of which thing, amongst that first people and in that first temple, the priest only did enter into the Holy of holies, and all the people stood without."§ Once more: "The worshipping," says he, "of men that are dead, should be no part of our religion; because, if they lived piously, they will not seek that kind of honour. They are to be honoured, therefore, for imitation; not to be adored for religion."||

These are some of those many testimonies which are found in the writings of the ancients. I shall add but one more saying of him whom I last mentioned; and it is worth our notice. "The prayer," says he, "which is not made by Jesus Christ, not only cannot blot out sin, but itself also is sin."¶ If any man shall say that there are some passages in Ambrose, Austin, and other writers near that age, that favour this opinion or practice of invoking saints; I answer that, if it be granted, we may gather this from it,—that mere human writings are no foundation of our faith, nor can any certainty be had from those who speak or write with such inconstancy.** Farther, it is confessed that, toward the end of

* *Habet anima que offendant oculos tuos; sed quis mundabit eam? aut cui alteri præter te clamabo?*—*Confessionium* lib. 1. cap. 5. † *Quem invenirem qui me reconciliaret tibi?* *An eundem mihi fuit ad angelos? quæ præce? quibus sacramentis? Multi, conantes ad te redire, neque per seipsos valentes, sicut audio, tentaverunt hæc, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt illusionibus.*—*Ibid.* lib. x. cap. 42. ‡ *Divinè et singulariter in ecclesiâ catholicâ traditur, nullam creaturam colendam esse animæ, sed ipsum tantummodò rerum omnium Creatorem.*—*De Quantit. Animæ*, cap. 34. § *Christus Sacerdos est qui, nunc ingressus in interiora veli, solus ibi ex his qui carnem gestaverant, interpellat pro nobis; in cuius rei figurâ in illo primo populo et in illo primo templo unus sacerdos intrabat in Sancta sanctorum, populus omni foras stabat.*—*In Psalmum lxiiv.* || *Non sit nobis religio cultus hominum mortuorum; quia, si piè vixerunt, tales non querant honores, &c. Honorandi ergo sunt propter imitationem, non adorandi propter religionem.*—*AUGUSTINUS De verâ Religione*, cap. 55. ¶ *Qui supplicant mortuis rationem hominum non lentent.*—*LACTANTIÏ Instit. Divin.* lib. ii. cap. 18. ** *They who supplicate the dead, do not retain the reason of men.*—*EDIT.* ¶ *Oratio quæ non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa fit peccatum.*—*In Psal. cviii.*

¶ Besides, their writings are corrupted by the Romanists, and many spurious and supposititious sayings are fathered upon the fathers; of which I could give many instances, and some in this very case. The defying and invoking of saints began to appear in the church somewhat early; the grounds whereof were most strange reports of wonders showed upon those who approached the shrines of martyrs, and prayed at their memories and sepulchres. Devils charmed, diseases cured, the blind saw, the lame walked, yea, the dead revived, &c.: which the doctors of those times avouched to be done by the power and prayers of the glorified martyrs, and by the notice they took of men's devotions at their sepulchres; though at first those devotions were directed to God alone, and such places only chosen for the stirring up of zeal and fervour. But while the world stood in admiration of these wonders, men were soon persuaded to call on those martyrs as patrons and mediators, by whose power with God, and notice of things done on earth, they thought that these signs and miracles appeared."—*MEDÆ'S "Apostasy of the latter Times."* *Circus A. D. 370, per Basilium, Nyssenum, Nazianzenum, invocatio sanctorum in publicos ecclesiæ conventus invehit cepit. Hi primi fuerunt qui*

the fourth century, this leaven diffused itself in the church. The occasion mainly (as some upon good grounds affirm) was this:—The Christians of those times did greatly reverence the memory of the martyrs; and did often resort to their sepulchres, and there offered up their prayers unto that God for whose cause they laid down their lives. And because God was pleased to give gracious answers to those prayers, and to do many wonderful things for the honouring of that Christian profession which those worthies maintained unto the death; therefore some began to imagine that all this was done at their suit and mediation: yea, some affirmed that the martyrs themselves appeared to divers that were relieved at the places of their memorials. He that would see more of the rise of this practice, let him consult Chemnitius in his judicious “Examination of the Council of Trent.” The progress of it, together with the opposition [which] it met with in the church of God, is not unknown to those that have looked into the history of those times. Although, therefore, the Popish invocation of saints be ancient in respect of some of their other innovations, yet it is novel in itself, and in respect of true antiquity.

I shall conclude this head, when I have showed you that not only particular fathers, but whole councils, have condemned the practice in question. The council of Carthage * was against the invocation of saints; and the council of Laodicea did censure the invocation of angels. In the thirty-fifth canon of that council, it was thus determined:—that “Christians ought not to leave the church of God, and go and call upon angels, and make meetings; which are things forbidden. If any man, therefore, be found giving himself to this secret idolatry, let him be accursed; because he hath forsaken the Lord Jesus Christ, the Son of God, and hath applied himself to idolatry.” † Theodoret, in his “Exposition of the Epistle to the Colossians,” doth twice mention this canon, and declare

eam ex privatis et monachorum devotionibus in ecclesiam invexerunt. Cùm enim, in rhetoricam scholis educati, eloquentiæ laudem affectarent, orationes panegyricas declamatoris fœculis et rhetoricis apostrophis, et quæ præterea ad figuram προσωποποιίας pertinent, ita exornarunt, ut opinionem de comprecationibus et auxiliis sanctorum, quæ Origenis tempore apocrypha et privata erat, tanquam publicum dogma in immensum exaggerarent; et ad compellationes eorum, quorum memoriam celebrabant, orationes converterent; atque ita figuram orationis ad formam invocationis declinarent: cujus tamen exempla nec ex scripturâ, nec ex vetustiori et puriori ecclesiâ, habebant. Circa Augustini tempora materia illa invocationis sanctorum incidit in poetas, qui invocationes musarum, demonum, et heroum poetici imitationis et licentiâ ad martyres transtulerunt. Circa A. D. 600, addita et inserta erat Litanix a Gregorio Magno.—Vide plura in CHEMNITII Exam. Conc. Trid. “About the year of our Lord 370, the invocation of saints began to be introduced into the public assemblies of the church by the instrumentality of Basil, Gregory Nyssen, and Gregory Nazianzen. These were the first to import it, from private and monastic devotions, into the church. For since they affected the praise of eloquence, trained as they had been in the schools of rhetoric, they so adorned their panegyric orations with flowers of declamation and rhetorical apostrophes, and other ornaments which belong to the figure prosopopœia, that they immoderately exaggerated into a public doctrine the notion of prayers to the saints and assistance from them, which in the times of Origen was merely apocryphal and private; and they converted their orations into personal addresses to the saints whose memory they celebrated; and thus perverted this figure of speech to a form of invocation: of which custom, however, they derived examples neither from scripture nor from the church in its pristine purity. About the time of Augustine the subject of the invocation of saints fell into the hands of the poets, who, by poetic imitation and licence, transferred to the martyrs those invocations which had formerly been addressed to muses, gods, and heroes. About the year 600, it was added to, and inserted in, the Litany by Gregory the Great.”—EDIT.

* *Concil. Carthag. III.* † *Ου δεὶ Χριστιανούς εγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπὸ ἀγγέλων ὀνομαζέειν, καὶ συναζέειν ὡσιεῖν ἄπερ ἀπηγορευταί, &c.—Conc. Laodic. can. 35.*

the sense of it. Upon Col. iii. 17, "The apostle," saith he, "commandeth to adorn our words and deeds with the commemoration of our Lord Christ; and to send up thanksgiving to God and the Father by him, and not by the angels. The synod of Laodicea, following also this rule, and desiring to heal that old disease," (namely, angel-worship,) "made a law that they should not pray unto angels, nor forsake our Lord Jesus Christ." * And on Col. ii. he adds, that "this vice continued long in Phrygia and Pisidia; (for which cause the synod assembled in Laodicea, the chief city of Phrygia, forbade them, by a law, to pray unto angels;) and even to this day, among them and their borderers, there are oratories of St. Michael to be seen." † Œcumenius, after him, hath much the same words upon the same place. ‡

Seeing, then, [that] the scripture and the ancient fathers are no friends to this popish invocation now in question, I am the less concerned about

* Τούτω ἔπομενη τῷ νομῷ, καὶ ἡ ἐν Λαοδικεῖα συνόδος, καὶ τὸ παλαιὸν πάθος θεραπεύσαι βουλομένη, ἐνομοθέτησε μὴ εὐχεσθαι ἀγγελοῖς, μὴδὲ καταλείπειν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.—*In Col. iii. 17. Consule eundem in cap. ii. 23.* † Ἐμενε δε τοῦτο κατὰ Φρυγίαν τὸ εἶδος, ὡς καὶ ἐν Λαοδικεῖα συνόδῳ κωλύσαι τὸ προσκίνασι ἀγγελοῖς καὶ προσευχέσθαι, &c. ‡ ŒCUMENIUS MS. in Col. ii. *Vide notas ad ORIGENIS Libros contra Celsum*, p. 483. AUGUSTINE calls those "heretics" that were inclined to the worship of angels. (*De Hæres*, cap. 39.) EPIPHANIUS speaks of a sort of heretics called "Collyridians," from the *collyrides*, or "cakes," which they used to offer to the Virgin Mary. These he at large refutes; and says, that neither Elias nor John nor Thecla nor any of the saints is to be worshipped. And again: "God will not have the angels to be worshipped; much less, her that was born of Anna." And again: "Which of the prophets hath permitted a man to be worshipped; that I may not say, a woman? The blessed Virgin is a choice vessel indeed, but yet a woman. Let Mary be in honour; but let the Father and the Son and the Holy Ghost be worshipped." Τὴν Μαρὶαν μὴδεὶς προσκυνεῖται, "Let no man worship Mary." Again: Μὴ φαγεῖτω τις, &c.: "Let none eat of this error touching holy Mary: for although the tree be beautiful, yet it is not for meat; and although Mary be most excellent and holy and to be honoured, yet she is not to be worshipped." Again: "She was indeed a virgin and honourable; and not given to us for adoration, but one who did herself worship Him who was born of her in the flesh."—EPIPHANIUS *Hæres. lxxix.* p. 446—448. There also he exhorteth Christians to put on a manlike mind, and to beat down γυναικῶν μαρῖαν τούτων, "the madness of these women." For, it seems, in those days it was the women's heresy; though now it hath obtained amongst the Romanists, both males and females. GREGORY NYSSEN ("Against Eunomius," lib. v.) hath this excellent passage: "We are taught to understand, that whatsoever is created is a different thing from the Divine Nature; and that we are to worship and adore" μόνῃ τὴν ἀκτίστου φύσιν, "that nature only which is uncreated; whose character is this,—that it neither at any time began to be, nor ever shall cease to be." The Spanish Inquisitors, anno 1584, took care [that] the word "only" should be blotted out. CHRYSOSTOM, in his third homily on the first chapter to the Hebrews, hath this saying: "Why do you gape after angels? They are servants to the Son of God, and are sent to divers places for our sakes." And, in the eighteenth homily on the Epistle to the Romans, he says, "Unto whom shalt thou flee? whom wilt thou call upon to fight for and help thee? Shall it be to Abraham? But he will not hear thee. Shall it be to these virgins? But they also shall impart none of their oil unto thee. Shalt thou call upon thy father or thy grandfather? But none of them is able to release or relieve thee. These things considered, worship and pray to Him alone who hath the power to blot out thine obligation, and quench that flame." Again, in the ninth homily on the Epistle to the Colossians, he tells us that the devil, envying the honour we have,—to address ourselves to God immediately,—hath brought-in the service of angels. The ancients were generally of opinion, that the saints are not admitted into heaven and a clear sight of God, till the last day. This is confessed by STAPLETON, *Defens. Eccl. Author. cont. Whitak.* lib. i. cap. 2. "Tertullian," says he, "Irenæus, Origen, Chrysostom, Theodoret, Œcumenius, Theophylact, Ambrose, Clemens Romanus, Bernard, &c., did not assent unto this sentence, which now is defined as a doctrine of faith,—that the souls of the righteous enjoy the sight of God before the day of judgment; but did deliver the contrary sentence thereunto." And if so, they could not be of opinion, by Bellarmine's own concessions, that men on earth should invoke them, as the Romanists now do. *Vide ORIGENEM in Rom.* lib. ii. p. 472; AUGUSTINUM, tom. viii. in *Paul. xxxvi.*

those other reasons which they sometimes urge in behalf of it. Nevertheless I shall consider those that are most considerable, that seem to have the greatest force in them.

ARGUMENT I.

They argue from the lawfulness of desiring the prayers of just men here on earth. "This is," they say, "our daily practice: nothing is more ordinary than to entreat the prayers one of another. The apostle writes to the Romans, Ephesians, Colossians, and desires to be assisted by their prayers. Now, if we may entreat the prayers and intercessions of just men on earth, much more, then, of just men made perfect in heaven."

ANSWER.

1. There is not the same reason for both; because the former is required and warranted by the word of God, and not the latter. Again: the living may be made acquainted with our desires and wants, and not the dead; we have no way of informing them, or communicating our minds to them: they that suppose it, cannot agree (as was said before) about the way and manner of it. Other reasons may be assigned why living Christians should pray one for another, which will not hold in this case. Hereby they are made sensible of each other's wants, sufferings, and infirmities; as also there is an increase of mutual and brotherly love, which is a necessary bond amongst Christians. But this is not all.

2. There is a vast disparity betwixt the Papists' praying to the saints in heaven, and the Protestants' desiring of the prayers of just men here on earth. This may easily be discerned by any that have not a mind to deceive or to be deceived. When we desire others to pray with or for us, we do not make them the object of prayer and religious invocation; nor do we reckon them as our mediators, but as our fellow-suitors. See this in an instance:—One man goes to his minister or godly neighbour, and tells him his condition; and then desires him that he would strive together with him earnestly in prayer to God for him, that he may be supplied in the things that he stands in need of. Another applies himself to one that is in heaven, (or, it may be, that he supposeth to be there,) and with great devotion he prostrates himself before him; (or, it may be, his image;) and then he prays, "O blessed St. Francis," or "St. Dominic," "look down upon thy poor supplicant: take pity on me, a miserable sinner. I commend my body and soul to thee. Assist me by thy merits; fill me with thy graces; bring me to everlasting happiness. Save me now and in the hour of death," &c. I would fain know whether the practice of these two be one and the same; nay, whether there be any proportion or likeness betwixt the action of the one and [that] of the other. Take the holiest man now living in the world; (and, if you believe the church of Rome, there be some that have holiness enough and to spare;) and let this man have some of that religious worship that is deferred to their female (not to say, their fictitious) saints; as, for instance, St. Katherine, St. Margaret, St. Bridget, St. Barbara, St. Ursula, or the like: that is to say, let a temple be built and an altar erected to him; let his image be set up, and the people

enjoined to fall down before it, burn incense to it, &c.; let vows and supplications be made to him, and that in several places and in the usual forms:—I say, Let this, or something like it, be done to the holiest man living; and, I am confident, the Papists, yea, the pope and all his cardinals, would with one mouth condemn it, and say it were blameworthy and abominable.

ARGUMENT II.

“This practice argues reverence and humility: * it is pride and arrogance to make our addresses to God immediately. Here we seek to the king by the mediation of his courtiers: much rather should we go to God by the intercession of those that are his favourites in heaven.”

ANSWER.

This pretence or show of humility seems, by that text in Col. ii. 18, to have [had] a main hand in the first introducing of angel-worship. And of this opinion is an ancient writer; who says, “They advised of old the invocation of angels upon this pretence,—that the God of all things was invisible and inaccessible, and that it was fit we should procure his favour by the means or mediation of angels.”† It was by this very argument that the Gentiles of old defended their demon-worship. This I have already hinted; and an ancient father doth plainly assert it, that “the Heathen idolaters, to cover the shame of their neglecting of God, were wont to use this miserable excuse,—that by these they might go to God, as by officers we go to the king.”‡

But the same author proceeds to discover the vanity of this pretence: I shall give you his own words: “Go to,” saith he, “is there any man so mad or unmindful of his salvation, as to give the king’s honour to an officer? whereas, if any shall be found but to treat of such a matter, they are justly condemned as guilty of a great offence against the king. And yet these men think themselves not guilty, who give the honour of God’s name to a creature, and, leaving the Lord, adore their fellow-servants, as though there were any thing more that could be reserved to God. For therefore do men go to the king by tribunes or officers, because the king is but a man, and knoweth not to whom he may commit the state of the commonwealth: but, to procure the favour of God, (from whom nothing is hid, and who knows the works of all men,) we need no spokesman, but a devout mind.”§

* *Precatio Dei per invocationem sanctorum arguit majorem humilitatem, sicut videre est in centurione.*—SALMERON in 1 Tim. ii. disput. vii. sect. ult. † Προσηκει δια των αγγελων την δειαν ευμενειαν πραγματευεσθαι.—THEODORETUS in Col. ii. ‡ *Solent tamen, pudorem passi neglecti Dei, miserâ uti excusatione, dicentes per istos posse ire ad Deum, sicut per comites perveniuntur ad regem.*—AMBROSIUS in Rom. i. § *Age, nunquid tam demens est aliquis, aut saluta sua immemor, ut honorificentiam regis vindicet comiti? cum de hac re si qui etiam tractare fuerint inventi, jure ut rei damnentur majestatis. Et isti se non putant reos qui honorem nominis Dei deferunt creaturæ, et, relicto Domino, conservos adorant, quasi sit aliquid plus quod servetur Deo. Nam et ideò ad regem per tribunos aut comites itur, quia homo utique est rex, et nescit quibus debeat rempublicam credere: ad Deum autem (quem utique nihil latet; omnium enim merita novit) suffragatore non opus est, sed mente devotâ.*—AMBROSIUS, *ibid.* “When,” says Chrysostom, “thou hast need to sue unto men, thou art forced first to deal with door-keepers, and to entreat parasites and flatterers, and go a long way about:” ἐπι δε του Θεου ουδεν τοιουτου εστιν, &c., “but with God there is no such matter. Without an intercessor he is entreated; without money, without cost, he yieldeth to thy prayer. It sufficeth only that thou cry in

I shall conclude my answer to this plea of the Romanists by proposing one thing to their consideration:—Suppose [that] a king should grant to all his subjects, the poor as well as the rich, free access to him, promising a redress of all their grievances upon the only mediation of the prince his son; and the prince again should by open proclamation invite all freely to come to him, and proffer himself to be their mediator, promising he will not in anywise reject the meanest of them: would it be arrogance in any to accept of this offer? Nay, would it not be the highest presumption to take another course? to apply to the king by the mediation of this or the other courtier? The case is the same here.* But I hasten to the third and last argument.

ARGUMENT III.

The third argument is taken from the success of such prayers. This is insisted on by a late author; and he calls it “a convincing argument.” “Certain it is,” saith he, “that many and great miracles have been wrought by God upon addresses made to the saints; that those who call upon them are heard, and obtain what they desire.”† He gives several instances; and, if the reader please, I will transcribe one of them. It is a story of what happened to one St. John Damascene, about the year 728. “He is known,” saith he, “to have been a stout assessor of the veneration of holy images; and when the emperor Leo Isauricus raised a persecution” (so *he* calls it) “for that cause, he wrote divers learned

thine heart, and bring tears with thee; and entering in straightways, thou mayest draw him unto thee.”—*De Penitent.* serm. vii. tom. vi. p. 802, edit. Savil. And in another place: ‘*Ὁρα γυναικος φιλοσοφίαν, &c.* : “Mark,” says he, “the philosophy,” or “wisdom,” “of the woman of Canaan. She entreateth not James, she beseecheth not John, neither doth she come to Peter; but brake the whole company of them, saying, ‘I have no need of a mediator; but, taking repentance with me for a spokesman, I come to the Fountain itself. For this cause did he take flesh,—that I might take the boldness to speak to him. I have no need of a mediator: have thou mercy upon me.’”—*In Dimissionem Cananae*, tom. v. p. 195, edit. Savil. Again: in his fifth sermon on the eighth of Matthew, “God,” saith he, “will not grant us so much of his grace at the request of them who pray for us, as when we ourselves pray unto him. In praying for ourselves we do more with God than when others pray for us. He put off the Canaanitish woman, when his disciples prayed for her; and heard her, when she herself prayed; and said, ‘Be it unto thee as thou wilt.’”

* *Si rex constituerit certum intercessorem, non volet ad se causas per alios deferri. Ita cum Christus sit constitutus Pontifex et Intercessor, cur quaerimus alios?*—*Vide AUGUSTINUM De Civitate Dei*, lib. viii. “If a king has appointed a certain intercessor, he will not be willing that causes should be brought before himself by any others. So, when Christ is constituted Priest and Intercessor, why seek we others?”—*EDIT. Pharisaeica superbia est vel nostra vel aliorum hominum merita Deo in oratione opponere.*—*CHEMNITIUS.* “It is pharisaical pride to bring before God in prayer either our own or other men’s merits.”—*EDIT.* † “*Catholics no Idolaters*,” p. 420, 424, 425. *Puella quaedam obsessa adducta fuit ad capellam beatae Virginis in antiquâ Oetingen; ubi cum Litania cantaretur, et invocaretur misericordia, auxilium, et liberatio Dei Patris, Filii, et Spiritus Sancti, diabolus nihil fuit motus. Cum verò Lauret. Litania de B. Mariâ inchoaretur, tùm demum Satanas cepit in obsessâ turbare, clamare, et furire. Mos verò Canisius præses, imagine B. Mariæ arrepta, imposuit capiti puellæ obsessæ; et tùm diabolus cepit exclamare, Ah mulier! quid me calcas, et caput meum conteris? &c.*—*Narratio MARTINI HENGERII.* “A certain girl that was possessed with the devil was brought to the chapel of the blessed Virgin in the old town of Oetingen; where, when the Litany was chanted, and the mercy, help, and liberating power of God the Father, Son, and Holy Spirit, were invoked, the devil was not at all moved. But when the Litany of the blessed Mary of Loretto was commenced, then at length Satan began to be disturbed, to cry out, and to rage in her who was possessed. Presently, however, Canisius, the bishop, having snatched up the image of the blessed Mary, placed it upon the head of the possessed girl; and then the devil began to shout out, ‘Ah, woman! why dost thou trample upon me, and bruise my head?’”—*EDIT.*

epistles, to confirm the faithful in the tradition of the church. He was then at Damascus, where the prince of the Saracens kept his court; and highly in the favour of that prince for his wisdom and learning. The emperor Leo, not knowing otherwise how to execute his fury against him, causes a letter to be forged, as from Damascene to him, and to be transcribed by one who could exactly imitate his hand; the contents whereof were to invite him to pass that way with his army, with promise to deliver the city into his hands. This letter the emperor, as out of friendship to an ally and detestation of the treachery, sent to the prince of the Saracens; who no sooner saw and read it, but in a brutish passion [he] commanded the right hand of Damascene (which, he supposed, had written it) to be cut off. *Dictum factum*, 'A word and a blow;' his hand was struck off, and hung up in the market-place till evening; when, upon petition that he might have leave to bury it, it was commanded to be given him. He takes the hand; and, instead of laying it in the ground, joins it to his arm; and, prostrating himself before an image of Our blessed Lady, which he kept in his oratory, humbly besought her intercession for the restoring of his hand, that he might employ it in setting forth her Son's praises and hers. This done, sleep seized on him; and he beheld the image of the blessed Virgin looking upon him with a pleasing aspect, and telling him that his hand was restored: which, when he awaked, he found to be true, and a small circle or mark only remaining in the place where it had been cut off, to testify the truth of the miracle." This is recorded, it seems, by John, patriarch of Jerusalem, in the Life of this St. John Damascene.

ANSWER.

Do the Papists indeed think that this (and such-like pretty stories) is a good foundation for the practice now in question? What, if a man should be in doubt of the truth of this, and other relations of this kind? We know of whom it is said that his "coming is after the working of Satan with all power and signs and lying wonders." (2 Thess. ii. 9.) If I might advise, the pope should put forth a Bull for the prohibiting, yea, for the burning, [of] all their legends and histories of feigned miracles. They do not gain, but lose greatly, in their reputation, by means thereof. Yea, what, if I should say, that the Christian religion suffers greatly in the world upon this very account? How have Jews and infidels been hardened in their unbelief of the gospel, and of the miracles that Christ and his apostles wrought for the confirmation of it; and all by reason of those fables and lying miracles that are obtruded upon the world by those of the church of Rome! Repent, O Rome, repent in time, of the wound that thou hast given to Christianity upon the score of these fables and forgeries!

It is worth our notice, and may serve as a farther answer to this plea, what Mr. Mede offers in his Treatise before cited,*—that "the Gentiles' demon-worship did enter into the world after the same manner; it was first insinuated, and afterwards established, by signs and wonders of the very self-same kind: so that the idolatry of saint-worship is in this respect also a true counterfeit of their idolatry of demons." He brings-

* "The Apostasy of the latter Times."

in Chrysostom affirming that the demons of the Gentiles wrought miracles for the confirmation of Paganism and the Pagan idolatry: "They oftentimes by their skill cured diseases, and restored to health those that were sick. What!" says he, "should we partake therefore with them in their impiety? God forbid."* He cites Eusebius also to this purpose: "'When,' says he, 'those wicked spirits' (meaning those that were worshipped under the names of 'demons') 'saw mankind brought off to a deifying of the dead, they insinuated themselves, and helped forward their error, by causing motions in those statues which were consecrated to the honour of the deceased, as also by oracles and curing of diseases: by means of which, the superstitious and credulous people took them to be some heavenly powers, and gods indeed; sometimes to be the souls of their deified worthies. And thus,' saith he, 'the earth-neighbouring demons, which are the princes of the air, those spiritualities of wickedness and ringleaders of all evil, were on all hands accounted for great gods.' And farther he adds, that the memory of deceased worthies was celebrated with great service; the feature of whose bodies the dedicated images in every city seemed to represent; but their souls the wicked demons counterfeited, by working many wonders." Let me shut up this answer with the saying of a laborious and learned person; † his words are these: "If it be objected, that many have prayed to the saints, and particularly to the Virgin Mary, and have obtained their requests; and therefore such prayers are available: we answer, That is no good argument which is taken from the event: for so Livy writeth that Romulus prayed to Jupiter that he would stay the flight of the Romans, that he might keep off the Sabines; and it was effected. Pliny also reporteth that one Helpis, seeing a rampant lion come against him, prayed to Bacchus, and was delivered. Like as the praying to Heathen gods is not justified by the subsequent effects, no more is the invoking of saints," &c.

Come we now to a conclusion. I desire, in the close of all, that these three particulars may be considered:—

1. *That this discourse doth not destroy that communion of saints which is the common belief of all Christians.*—It is levelled against the invocation, not against the communion, of saints. "Jerusalem" is sometimes put for the church militant on earth, and sometimes for the church triumphant in heaven, to show that both make but one city of

* *Quærite si vera est Divinitas Christi: si est ea, quæ cognita, ad bonum quis reformetur, sequitur ut falsa renuncietur, comperta imprimis illâ omni ratione, quæ, delitescens sub nominibus et imaginibus mortuorum, quibusdam signis et miraculis et oraculis, fidem divinitatis operatur.*—TERTULLIANI *Apol. ad Gent.* cap. 21, in fine. "Inform yourselves carefully therefore, whether the Divinity of Christ is not the true Divinity you ought to worship, and which, if once entertained, new-makes the old man, and forms him to every virtue; and consequently all divinities but Christ ought to be renounced as false; and those especially, in the first place, which lie lurking under the names and images of dead men, and, by lying signs and wonders and oracles, pass for gods, when, in truth, they are but devils."—REEVES'S Translation.

† WILLET in his *Synopsis Papiæni*, p. 437. *Ex solis miraculis, sine testimoniis verbi Dei, non posse ullum dogma probari, nec hoc titulo debere recipi, ipsa scriptura disertè testatur, Deut. xiii.*—CHEMNITII *Examen*. "That no doctrine can be proved from miracles alone, without the testimonies of the word of God, or ought to be received on that ground, scripture itself plainly testifies. (Deut. xiii. 1—5.)"—EDIT. Cæcilius saith of the demons of the Heathens, *Dant cautelam periculi, morbis medelam, opem miseriæ, solatium calamitatus, laboribus levamentum.*—MINUTIUS FELIX, p. 7. "They give warning of danger, remedy for diseases, help to the wretched, comfort in calamities, alleviation of sufferings."—EDIT.

God. The church below, and the church above, are two parts of one and the same catholic church; whence it is that those who are sanctified and called on earth, are said to be "come to the spirits of just men made perfect" in heaven. So the apostle tells the Hebrews, that they are brought by the gospel into a blessed society,—with "God the Judge of all, with Jesus Christ the Mediator of the new covenant, with an innumerable company of angels, and with the spirits of just men made perfect." (Heb. xii. 22—24.) Both those that are already made perfect, and those that still abide in a state of imperfection, are "fellow-citizens," (as he elsewhere phraseth it,) and have mutual fellowship or communion one with another. They have mutual relation to one Father; and children of the same Father have mutual fellowship amongst themselves: they have mutual union with one Head; and members of the same body have mutual communion one with another; they have their animation by one and the same Spirit, as all the members are animated by one and the same soul; that Spirit which dwells in the saints on earth, doth bear them company into heaven.

If it be demanded, wherein this communion consisteth which is between the saints above and the saints below; I answer, It consists mainly in mutual affections and communications one to another. *The saints in heaven* rejoice at God's preservation of his church on earth; that so many of their brethren and fellow-servants are daily fitted for heaven and translated thither, whereby their blessed society is increased. The saints above may also pray and intercede for those below: for, though the Papists confound these two, (as they do other things,) to wit, the intercession and the invocation of saints; yet there is a wide difference betwixt them.* And there be who allow them to pray for us, who yet will not admit of our praying unto them: (see Rev. vi. 10 :) but then they say that this intercession of theirs is for the church in general, and not for this or that member in particular, whose case or person, it is most likely, is not known to them. On the other side, *the saints on earth*,—they pray for the resurrection of the bodies of the saints in heaven; that in body, as well as in spirit, they may be perfected and glorified. Yea, this is one sense of that petition in the Lord's Prayer: "Thy kingdom come." They likewise praise God for the rest [which] they enjoy in heaven; that they are delivered from this valley of tears and trouble. They also groan, and that earnestly, to be glorified with them, and to be translated into their condition and company. Above all, they set them before them as their examples, walking in their godly steps; being followers of them, as they have been followers of that which is good. Though they do not invoke them, yet they study to imitate them; which is the highest honour they can put upon them. This is that which the apostle requires in the Epistle to the Hebrews, when he bids us to "be followers of them who through faith and patience inherit the promises." (Heb. vi. 12.)

2. *This discourse serves to excite Christians to be much in calling on Him in whom they believe, to be frequent in praying to God in the name of Jesus Christ.*—"Take," says James, "the prophets for an example of

* "They are very different questions, Whether the saints pray for us, and, Whether we must pray to them. It is one thing to know what the saints do in heaven, and another thing to know what we must do on earth."—PETER DU MOULIN.

suffering affliction, and of patience." (James v. 10.) Take, I say, the Papists for an example of prayer, (such as it is,) and unwearied devotion. It was the advice of a good man to his friend, that he would spend as much time every day in prayer and meditating, as he did in eating and drinking. It were well if we spent as many hours every day in the service and worship of God, as some of them do in serving and worshipping the saints. We may receive instruction from oxen and asses and other brute creatures; and so we may from the blind Papists. "Go to the ant, thou sluggard;" (Prov. vi. 6;) and go to the Papist, thou slothful Christian. He hath his canonical and stated hours for his devotion: he is diligent in turning over his beads, in pattering over his Pater-nosters and Ave-Marias; and will admit of no avocation. How, then, art thou to be reproved, who neglectest prayer to God from day to day! How many prayerless families and persons are there in this nation!

Christ says, the Ninevites shall rise up in the judgment against the Jews,—and the Papists will rise up in the judgment against many Protestants,—and "condemn" them. (Matt. xii. 41.) The charge of Eliphaz against Job will lie more rightly against many an one in the midst of us: you will find it in Job xv. 4. He says there, "Thou castest off fear, and restrainest prayer before God." Some read the words thus: "Thou multipliest prayer." * "The word notes," as one observes, "the cutting or dividing a thing into small pieces or portions, which is indeed to multiply it; and it is as if he should have said, 'Thou dost mince thy prayers, and cut them out into many small shreds, as if thou didst hope to be heard for thy much speaking.'" Such were the devotions of the Pharisees of old; and such are the devotions of the Papists, their successors, to this day. Their collects and litanies are full of "vain repetitions," the same things over and over again. But take the words as they are in our translation: "Thou restrainest prayer before God;" and then they note either a total forbearing or a partial diminishing of the duty. Some do not pray at all; others pray but seldom: both come under this reproof of restraining prayer. Remember who commands you to "pray always" and to "pray without ceasing." Resolve, reader, whoever thou art, upon more frequency and fervency in this duty. Let an hour, or more, every day be set apart for secret prayer; and be sure, as Elias did, to "pray in prayer:" *Προσευχη προσευξαιτο*. (James v. 17.) The Papists and others say prayers; but do thou pray in prayer to God. It is recorded of Luther, that he prayed every day three hours; *easque ad studia aptissimas*; "and that when he was most fit for such a service." † "Go thou, and do likewise."

*Sex horae somno, totidem des legibus aequis;
Orabit quatuor, des epulisque duas:
Quod superest sacris ultrò largire comenis.‡*

* *Arguitur Job, quòd multiloquio vel battologia usus est.*—BOLD. *Vide CARYL in locum.*
"Job is accused of having made use of much speaking or excessive loquacity."—EDIT.
† *Vide VITUM THEODORUM in Vita ejus.* ‡ Judge Cooke advised to four hours in a day for this exercise:

"Six hours to sleep, and six to equal laws,
Devote: spend four in prayer; in feasting, two:
Whate'er remains, on sacred song bestow."—EDIT.

King Alfred divided every day into three parts: he allowed eight hours to his devotion, eight to his employment, and eight to his sleep and refection.

3. *This discourse may have this farther fruit,—to beget a dislike, yea, a detestation, of Popery.*—One would wonder that a man in his right senses should ever become a Papist. Their opinions, many of them, are not only unscriptural, but irrational; a man must offer violence to his reason, if he complies with them. I might give many instances; consider these two:—the one is praying *for* the dead; the other is praying *to* the dead. We cannot help the dead by praying *for* them; nor can they hear us when we pray *unto* them. Yea, the Popish religion is not only ridiculous, but idolatrous. There is a five-fold idolatry which we charge upon the church of Rome:—(1.) The worshipping of the cross. (2.) The worshipping of images. (3.) The worshipping of relics. (4.) The worshipping of the elements in the eucharist. (5.) The worshipping of saints and angels. Well may she be called “the whore of Babylon;” yea, that “great whore,” and “the mother of fornications and abominations of the earth!” (Rev. xvii. 1, 5.) The church of the Jews did not forsake the true God altogether; only she would worship him in calves and images: and how often, for this reason, is she called “a whore,” and “an abominable harlot!” The church of Rome is a worse strumpet than ever she was: “a deep ditch” she is; may none amongst us be so far “abhorred of the Lord” as to fall into it! (Prov. xxii. 14.) Dearly beloved countrymen, “flee from idolatry:” (1 Cor. x. 14:) this [is] the “abominable thing that God hateth.” (Jer. xlv. 4.) Popish idolatry is as bad or worse than Paganish. I shall conclude this sermon as the apostle John doth his First Epistle: “Little children, keep yourselves from idols. Amen.” (1 John v. 21.)

SERMON XI. (XXIV.)

BY THE REV. EDWARD WEST, A. M.

OF CHRIST CHURCH, OXFORD.

PURGATORY A GROUNDLESS AND DANGEROUS DOCTRINE.

But he himself shall be saved; yet so as by fire.—1 Corinthians iii. 15.

“THIS text,” says Bellarmine, “is one of the most difficult, and yet most profitable, of the whole scripture, in that from hence the Catholics conclude two great points against heretics,—that of purgatory and venial sins.” *

But as hard as the apostle’s text is, this sort of Catholics, in drawing such profound notions from it, seem hard enough for the apostle and his text too; and I am much mistaken, if Paul would not have been alike

* *De Purgatorio*, lib. i. cap. 5.