

ly, the bad angels are not more acute in knowledge than the good angels; and I hope we may be allowed to attribute as much knowledge, at least, to *blesed spirits*, as Protestants do to the *wicked spirits*. Let us then conclude, that the saints and angels in heaven know the contents of our prayers.

There are two ways of praying to God by the intercession of the saints, practised in the Catholic Church: one, when we beseech God to grant our petitions for the sake of his saints; the other, when we petition the saints themselves to intercede with God for us. Protestants oppose both these practices.

First, they hold, that we ought not to beseech God to grant our petitions for the sake of his saints: nor do we receive any benefit by their merits.

Contrary to the express words of their Bible.—“Remember *Abraham, Isaac* and *Israel*, thy servants, to whom thou swearest by thy own self, and saidst unto them, I will multiply your seeds as the stars of heaven, and all this land that I have spoke of, will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people.” *Exod.* xxxii. 13, 14.

See here, how plainly is written, that *Moses* prayed to God to spare the children of *Israel* for the sake of the holy patriarchs *Abraham, Isaac*, and *Jacob*: the scripture at the same time bearing witness, that this prayer of *Moses* for the *Israelites* was heard:

2. “For I will defend this city, to save it for my own sake, and for my servant *David’s* sake.” *Isa.* xxxvii. 35.

Here we read, that God protected the holy city of *Jerusalem*, in the days of king *Ezechias*, for the sake of holy *David*, when it was upon the point of being plundered by *Senacherib*: therefore the merits of the saints who are dead do benefit the living. At the same time, we confess that the merits of the saints are acceptable to God through the sole merits of Christ; who, by his death, merited that grace which made them saints, and by which they merit the favour of God, and the rewards which he has promised.

3. “O Lord God, turn not away the face of thine anointed, remember the mercies of *David* thy servant.” *2 Chron.* vi. 42.

So prayed *Solomon* at the dedication of the temple, laying before God the merits of king *David*.—So prayed the people of God who lived under the old law; laying before God the memory of *Abraham, Isaac*, and *Jacob*; frequently alledging the merits of their saints deceased to move God to mercy; who, as the scripture itself testifies, for the sake of these holy patriarchs did often spare their sinful posterity.

Secondly, Protestants hold, that it is not lawful

to invoke the saints or angels, or beg of them to intercede with God for us.

Contrary to the words of their Bible.

1. “The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the names of my fathers *Abraham* and *Isaac*, and let them grow unto a multitude in the midst of the earth.” *Gen.* xlviii. 16.

We have here an express warrant from the word of God; for the invocation of angels; and by consequence for the invocation of saints.

2. “Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on *Jerusalem*, and the cities of *Juda*, against which thou hast had indignation these threescore and ten years?” *Zach.* i. 12.

This proves that the holy angels intercede with God for us; and can it be doubted, that the saints in heaven do the same? Now, if the saints and angels in heaven pray for us, why shall it not be lawful to beg of them to pray for us? Yet we are well assured that the Church of *Rome* professes no more by *invocation of saints and angels*; for the most innocent practice so many millions of devout Christians are, by Protestants, accused of idolatry.

Against this article of our faith, Protestants object, that to have recourse to the intercession of the saints, is an injury done to the mediation of Christ.

Contrary to the doctrine of the holy scripture, where we are expressly taught to have recourse to the prayers and intercessions of holy persons. As *Abimelech* had recourse to *Abraham*, (*Gen.* xx. 17) and the three friends of *Job*, (*Job* xlii. 7, 8.) to that holy patriarch to pray for them: and *St. Paul* to his flock, (*Heb.* xiii. 18. 1 *Thess.* v. 25.); which Protestants think allowable and according to the written word: but most clear it is, that as much injury is done to the mediatorship of Christ, by praying the living to intercede with God for us, and employing their mediation, as by praying the saints deceased to intercede for us. We may then rest satisfied, that it is no injury at all to the mediatorship of Christ to implore the intercession of the saints, because these saints themselves, whether living or deceased, intercede and pray to God for us *through the mediation of Christ, and not without it*; so that both we and they have but one Mediator between God and man, the man Christ Jesus. 1 *Tim.* ii. 5.

Protestants reply, that it is a vain thing to employ the intercessions of the saints, when we know that God himself is ready to hear our petitions.

To whom we answer: That this argument as well proves the unlawfulness of recommending ourselves to the prayers of the living, as to the intercession of the saints deceased. Yet the holy scriptures in many places authorizes us to recommend ourselves to the prayers of the living, saints and devout Christians. This *St. Paul* himself frequently did desire