

"As it is appointed unto men once to die, so Christ was once offered to bear the sins of many : " ix. 21, 28.

"Christ offered one sacrifice for sins for ever : " x. 12.

Finally, as the conclusion of his argument, and as if to exclude all possibility of such a corruption as this of the Mass, the Apostle says, "THERE IS NO MORE OFFERING FOR SIN." x. 18.

How amazing, how dreadfully presumptuous is the Romish contradiction of these words of Holy Writ! Thus saith the Holy Ghost, "*there is no more offering for sin.*" But what saith Rome?—"If any one shall say that the Sacrifice of the Mass is not propitiatory, and that it ought not to be *offered* for the living and the dead *for sins*, LET HIM BE ACCURSED?"

Ought we not to tremble as we hear this blasphemous anathema,—so evidently directed against the very words of the Holy Ghost Himself!

But listen again to the Apostle,—"*We are sanctified,*" saith St. Paul, "*by the offering of the Body of Jesus Christ once for all:*" x. 10. And then, in the very next words, the Apostle contrasts this one all-sufficient sacrifice with the daily sacrifice of the Mosaic economy;—"And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God:" x. 11, 12.—Could anything, in human language, be a plainer contradiction than this is to the Romish Sacrifice of the Mass? Christ offers "*one sacrifice for sins for ever*"—and then—what then? Then, says Rome, He offers the same sacrifice again and again, thousands and millions of times,—Himself, in the persons of His priests, renews and repeats the Sacrifice of the Cross—Himself offers Himself—the same victim, the same Priest. But so saith not the Apostle. "Then," says St. Paul, "*He sat down, on the right hand of God.*"—He *sat down*, resting from the