

to pay the debt to God's justice which Christ our Saviour left unpaid ; and the torments they there endure, are, according to Cardinal Bellarmine,* “horrible and far worse than anything in this life.”

2. This is that doctrine, which we have lately been told is a *beautiful* doctrine, and the proofs of which, as alleged by its defenders, I proceed now to examine.

ALLEGED PROOFS OF THE ROMISH PURGATORY.

‘ *The Jews believed in a Purgatory, and our Lord did not contradict it.*’

1. The first argument offered to us is, “That the Jews of our Lord's day believed in a purgatory, and that as our Lord did not, so far as we read in the Gospels, *contradict* it, therefore it must be true.”

This is certainly a very extraordinary argument. The fact alleged—that the Jews of our Lord's day believed in Purgatory—I utterly deny. But even supposing they did, are we to accept, as articles of our Christian faith, all the Jewish fables and traditions of our Lord's day which we are not expressly told that He contradicted? Was this the meaning of our Saviour when He said to the Jewish Scribes and Doctors of the Law, “Why do ye transgress the commandments of God by your traditions?”† Does He encourage us to this when He says to them again, “Ye have made the commandments of God of none effect by your traditions,”‡ and again, “In vain do they worship Me, teaching for doctrines the commandments of men?”§ Does the Lord Jesus ever in one single instance refer to Jewish traditions, of doctrine or practice, with approval? Does He not always call the people and the priests back from their traditions to the written word of

* Pœnas Purgatorii esse atrocissimas, et cum illis nullas pœnas hujus vitæ comparandas docent constantè patres. *Bellarmin: De Purg. li. 14.*

† St. Matt. xv. 3.

‡ St. Mark, vii, 13.

§ St. Matt. xv. 9.