

Purgatory. There we believe he will remain, until having expiated his sins, he take possession of heaven. By consequence we deem it, in the language of scripture, "a wholesome thought to pray for the dead, that they may be loosened from their sins." (2 Mac. vii.) The idea of praying for the dead seems to flow from pure nature herself. Who, when he has caught the last breath that quivered on the lip of his departed friend, can help addressing a prayer, that "God may have mercy on his soul?" And yet this would be folly, if there were no middle state; for if his soul were even in heaven or hell, it would be useless. Why is it unnatural to commit a corpse to the grave without prayer, or some religious ceremony? All this would be useless, if there were no Purgatory.

The subjects of this chapter are among those, which are most odious to our dissenting brethren, and which have been most frequently misrepresented. I hope this candid and unadorned statement may remove some of the prejudices, which hang round them, and enable them to view these tenets through a fairer and purer medium.

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—Dan. xiii. 49
"To the law and to the testimony."—Isa. viii. 20.

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT XV.

Protestants hold, That in the Sacrament of the Holy Eucharist, or the Lord's Supper, the elements of the bread and wine, after consecration, remain still in their very natural substances; and that the body and blood of our Lord Jesus Christ are not truly, really, and substantially present in that Sacrament. (Rubric at the end of the common service in the Book of Common Prayer.)

Contrary to all the four gospels.—1. "And, as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said: Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying: Drink ye all of it: For this is my blood of the New Testament, which is shed for many for the remission of sins."

2. "And, as they did eat, Jesus took bread and blessed it, and brake it, and gave it to them, and said: Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And, he said unto them, This is my blood of the New Testament

which is shed for many." Mark xiv. 23, 23, 24,

3 "And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you; this do in remembrance of me. Likewise, also, the cup after supper, saying: This cup is the New Testament in my blood, which is shed for you." Luke xxii. 19.

Note, In the Greek it is still plainer; which cup is shed for you.

4. "For I have received of the Lord, that which also I delivered unto you, but the Lord Jesus, the same night in which he was betrayed, took bread; and, when he had given thanks, he brake it, and said, Take eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped saying: This cup is the New Testament in my blood: this do ye in remembrance of me. 1 Cor. xi. 23.

Now, the pretension of Protestants is, that these most plain words of Christ, This is my body, This is my blood, are not to be taken in the literal sense, but to be expounded in a figurative sense: viz. That it is his body and blood in figure only: or a sacrament of his body and blood to be taken in remembrance of his death. In like manner, as the eating of the Paschal-lamb is said in Scripture, to the Lord's passover. (Exod. xii. 11.) yet the Paschal lamb was not the Lord's passover itself, but only a sacrament of the old law, instituted in remembrance of the passover.

To this Roman Catholics reply: that although some phrases in Scripture are to be expounded in a figurative sense, yet the general rule allowed, even by Protestants, is, that the literal sense of God's word, is not to be forsaken, and a figurative sense introduced without evident reasons, and an absolute necessity for so doing. These reasons are now to be examined. First, What reasons are produced by Protestants for wresting so many plain sentences of Scripture to a figure. Secondly, What reasons Roman Catholics give for expounding these words of our Saviour in the obvious literal sense.

When we challenge a Protestant to assign his evident reasons why he expounds the plain words of our Saviour above cited in a figurative sense, his answer, and only answer is, that several other expressions of Holy Scriptures, as for instance: I am the Door; I am the true vine; (John x. 7.) The Rock was Christ, (John xv. 1.) are figuratively to be understood; therefore, why not also these words; This is my body, this is my blood? 1 Cor. x. 4.

But, this is so far from giving evident reasons for their figurative interpretation, that in truth, it is giving us no reason at all. For, because some expressions of Holy Scripture are to be figurative-