

Therefore, the Priest does not say, I offer up this sacrifice to thee Peter, or to thee Paul, but to God himself, giving thanks to him for their victories, imploring their patronage, that they may vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth." *Con. Trid. Sess. 22. c. 3.* You will readily acknowledge, dear sir, that there is a wide difference between divine worship & honour. Divine worship belongs to God alone, honour and reverence may be paid to many of God's creatures. Thus, even by God's commandment we honour our parents, our superiors in Church and state, thus we honour persons respectable for their rank, dignity, virtue, talents, &c. and all this without robbing God of that honour and reverence justly due to him.

If, then, it is no sin to honour poor mortals who are yet in this place of trial, of whose eternal fate we are very uncertain, why should it be a sin to honour those whom the great God has been pleased to honour with a seat of eternal glory in his Kingdom. All the power, riches, and glory of this world are nothing in comparison to a single ray of Glory emanating from the lowest saint in Heaven.

What honour would not a monarch over the whole earth receive? and perhaps he might be a very great sinner, perhaps a victim of God's eternal vengeance, how much more honor and reverence then is even the least saint in heaven entitled to? The Council of Trent, ordering sacrifice to be offered to God alone, confines divine worship to God, but at the same time recommends the saints to be remembered, and honoured, and their intercession in our behalf to be implored.

The Catechism of the council of Trent (part 3.) explains the prodigious difference there is between the manner of imploring the assistance of God, and that of imploring the assistance of the saints; "we pray to God," it says, "either to grant us good things, or to deliver us from evil;" but because the saints are more agreeable to him than we are, we beg of them to plead in our behalf, and to obtain of God, for us, whatever we stand in need of. Hence it is, that we make use of two forms of prayer widely different from one another; for whereas in speaking of God, we say, *have mercy on us, hear us*, in addressing ourselves to a saint, we say no more than *pray for us*.

It is a very ancient and common practice among Christians to ask one another's prayers, and to pray for one another. "I beseech you (says St. Paul) that you also help me in your prayers to God for me." *Rom. xv. 30.* "I make my prayers (says St. John) that thou mayest prosper as to all things, and be in health," &c. *3 John 2.*

The holy Apostles then in applying to the intercession of, or praying for others, did not think they were guilty of derogating from any of the divine Perfections, or of attributing to mere creatures, what belongs to God alone. Neither are we guilty of derogating from the perfections of God, when we apply to one another's intercession. Why, then, should we be guilty of derogating from the perfections of God by applying to the intercession of his saints in Heaven, admitting that the saints are able

to hear our prayers and willing to offer their intercession in our behalf you will readily acknowledge, dear sir, that their intercession must be more efficacious than the intercession of our fellow mortals. If then praying, to the saints is by the gentlemen of the reformation, considered as superstitious, it must be because the saints are considered too far from us to hear our prayers, or because they are thought unwilling to apply in our behalf. Such, indeed, is the objection I found in a book, entitled, *The Morning Exercise against Popery*, which is a collection of sermons, preached by twenty-four Protestant ministers, with the avowed purpose of detecting and confuting the errors of the Roman Catholic Church. This practice is irrational (says Mr. Mayo, in his sermon against invocation of saints and angels, (p. 525); there is nothing more absurd. Consider (says he) their incapacity to hear the prayers that are directed to them. That this is the case of the glorified spirits is evident, because.

"1. They are not omni-present; they are circumscribed and finite creatures, and can be but in one place at once.

"2. They are not omni-precipient; If they should hear what men say with their mouths, they cannot perceive or understand what men say in their hearts. Here is Logic indeed!

The saints and angles are not every where, do not know every thing, therefore they do not hear our prayers, far less perceive our thoughts. Such, and no better, will be the way of reasoning of any person, who has no other guide out reason blinded by prejudice

Beginning where he should end, he will lay down as self-evident the very matters in dispute, without any better proof than his own bold and presumptuous assertion, it is certain—it is absurd—it is self-evident, &c. &c. and thus starting from false principles, his conclusion can be no better.

Mr. Mayo and I suppose, all the gentlemen of the reformation, take it for granted then, that saints and angles do not hear our prayers, far less perceive our thoughts. Now, sir, abstracting for a while from the decision of the Catholic Church, which for Catholics is sufficient and taking the present question on your own ground, what does scripture say? "There shall by joy before the angels of God upon one sinner doing penance," *Luc. x. 10.* The angels then see our thoughts.

"Take heed that ye despise not one of these little ones, for I say to you their angels, that are in Heaven always see the face of my father." *Matt. xviii. 10.* The angels then know when we are injured, and pray to God in our behalf; and the saints are as "the angels of God in heaven," *Matt. xxii. 30.* "equal to the angels." *Luke. xx. 36.*

"When thou didst pray, said the angel Raphael to Tobias, "I offered thy prayer to the Lord." *Tob. xii. 12.*

"The angels are all ministering spirits, sent to minister for them who shall receive the inheritance of salvation." *Heb. i. 14.* And that God gives the saints great power in the government of this world is plain from the following.

"He that shall overcome, and keep my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron." *Apoc. ii. 26, 27.*

That angels and saints actually pray for us, is likewise plainly stated in scripture. "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, with whom thou hast been angry these three score and ten years?" *Zach. i. 12.* "The four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints." *Apoc. v. 8.* "And Judas Machabeus saw in a vision Onias, that had been high priest, holding up his hands, and praying for the Jews, and pointing also to another, in these words: This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit; Jeremias, the prophet of God." *2 Machab. xv. 12. 13. 14.* They had both been dead many years.

That the practice of honouring and praying to the saints is as ancient as Christianity, is evident from the testimony of the holy fathers in all ages.

St. Dionysius, a disciple of the apostles, affirms with the divine scripture, "that the prayers of the saints are very profitable for us in this life, after this manner; when a man is inflamed with a desire to imitate the saints, and distrusts his own weakness; betakes himself to any saint, beseeching him to be his helper, and petitioner to God for him, he shall obtain by that means, very great assistance." *Eccles. Hierarch. c. 7. part 3, sect. 3.*

"I will begin to fall down on my knees," says the learned Origen, who lived in the third age; "and pray to all the saints to succour me who dare not ask God for the exceeding greatness of my sin. O saints of God! with tears and weeping I beseech you to fall down before his mercy for me a wretch." In Lamenti And again, "All the saints departed, still bearing charity towards the living, it shall not be inconvenient to say, that they have a care of their salvation, and help them with their prayers to God for them." &c. *Homil. 3. in Cant.* Instead of quoting any more of the holy fathers, I cannot forbear giving you here the opinion of the learned Protestant Bishop of Montague on the present subject.

"I do not deny" says he, "but the saints are mediators, as they are called, of prayer and intercession, but in general, and for all in general. They interpose with God by their supplications and mediate by their prayers." *Antid. p. 20.* The same Bishop Montague owns that the blessed in Heaven do recommend to God in their prayers, their kindred, friends; and acquaintance on earth; having given his reasons, he says, "this is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for aught I ever could read or understand; and I see no cause or reason to dissent from them, touching intercession in this kind." *Treat. Invoc. of Saints, p. 103.* He owns also, that it is no injury to the mediation of Christ, to ask of the saints to pray for