

EVANGELICAL PREVARICATION !!!

The Watchman is hereby called upon to retract the notorious falsehood, which he has dared to insert in his pious miscellany of slander, viz. that Catholics give to their supreme pastor, so blasphemous a title as OUR LORD GOD THE POPE. O, for shame, thou godly impostor! It was no printing mistake, the insertion of the word GOD into the Pope's title. No. The man know the gross ignorance of his subscribers: and for such he would venture, at the expense of honour, honesty and truth, to throw in a word that was sure to scandalize their simple and credulous minds; and fire them with holy indignation at this fresh instance of popish idolatry. Is not this really scattering abroad the dark blinding, & hate-kindling fire of the abyss; the very opposite of the enlightening & heart-soothing fire of charity; which the Saviour came, as he says, to cast upon the earth, and, which he desired, so much to be enkindled. Shew such an expression, as our Lord God the Pope, to have ever been used by any Catholic on earth: or else stand convicted a wilful slanderer before the indignant public. And for such concocted villany there are those, who can subscribe; and pay their fellow-mortal for so openly deceiving them !!!

THE CHRISTIAN SENTINEL NO. 27.

The Christian Sentinel, whom we wished not to disturb in his quiet career; has thrown down the gauntlet to us: and that too in rather an uncourteous manner: Since, in challenging us so to open combat, he should, like a truly gallant and valorous knight, have given us our rightful titles, and long worn honours.—Instead of this, he assails us in the low vituperative slang of the roving bigot Dr Gordon; whom he has chosen for his bench-man, and dubs us all over with nicknames, ignored in our law; such as *Romish, Romanism, popish, papist, papistical, &c.* though he might have as distinctly designated us by our well known appellation of *Catholic* or *Roman Catholic*. Had his olfactory organ been clean and delicate, he should have perceived that the terms he uses, already begin to smell rancid and musty with age. Is he then ignorant that, as vulgar and obsolete, they are now quite repudiated by every genteel and classical writer: and are only to be met with in Grandam's old almanack; or the sickening effusions of our religious Tract scribblers? But, as to challenges, while we court them not, we shall never decline them.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture.

Continued.

XXII.

OF HOLY DAYS.

PROTESTANTS have abolished all Holy Days, except the Sun days.—*They said in their heart, the whole kindred of them together, let us abolish all the Festival Days of God from the land.*—Psalm lxxiii 3. For, not to speak of the Holy Days kept in honour of the Saints and Angels; with whom, as we observed above, they have renounced all communion; they have besides, almost all of them, abolished the sacred Festivals of the Church, kept in

her from the earliest ages, in commemoration of chief mysteries of our redemption.

And is not this still the work of ABADDON, the *the Destroyer*: who strives thus to obliterate from our minds, and banish from our recollection, all that God has done to save us from endless misery; and revalidate our claim to that perfect Bliss, for which he had created us: inducing us at the same time so wholly to engross our minds with the vain concerns of this fast passing life, as to overlook quite the one thing necessary, our eternal salvation. Luke x. 42.

Strange that, in the Protestant systems, every supposed improvement consists in the denial of some truth affirmed; or in the suppression of some duty enforced. It is always, in Faith and morals, a pulling down; never, by any chance, a building up: an ever adverse working principle; still opposing, negating, and subverting the Saviour's Revelation: in one word, what is fully and properly implied and designated by the well known terms of Protestant and Protestantism.

XXIII.

ON PURGATORY.

Protestants deny the existence of a Purgatory, or a middle state after death; in which the just expiate by sufferings their venial transgressions; for, according to scripture, the just man fallth seven times a day, and still is called just:—Prov. xxiv. 16: a state, in which they shall render an account for every idle word, Matt. xii. 36. should they have neglected to render that full account during their life in this world; and pay up to Divine Justice whatever remains of the debt of temporal punishment due for sins, the eternal punishment of which has, in consideration of their timely repentance, been mercifully remitted to them. For, as in the case of David, 2 Kings, 12, 13, 14. it does not necessarily follow, when God remits the sin, and consequently the eternal, that he also remits the temporal punishment due for it.

But, to what other state, or place does the Saviour allude, when he exhorts us to be reconciled with the adversary, while we are in the way; lest he deliver us over to the judge; and the judge to the officer; and we be cast into that prison, out of which he assures us, we shall not come, till we have paid the last farthing? Matt. v. 25, 26. He cannot here allude to any pecuniary debt, or earthly prison, as is evident from the context.

Besides, if, as Scripture affirms, the just man falls seven times a day, and as our Lord declares, we shall render an account for every idle word; how few die so perfect as not to have at least some slight falls, or so much as an idle word to account for? Where then is this account to be rendered? Not in heaven, for all accounts must be rendered, before one enters there. Not in hell, for the accounts of the damned can never be cancelled, or if, for an idle word, one may be eternally damned; who of all the human race could expect to be saved? Reason then shews us, as well as Revelation, the necessity of a middle state, such as that affirmed by the Catholic Church.

When our Saviour also tells us, Matt. xii. 32. that certain sins against the Holy Ghost, shall not be forgiven in this world; would he so superfluously add, nor in the world to come, if no sins whatever remained to be forgiven in the world to come?—Would it be like a wise man's speech, in saying, you shall not see the sun, during the day, to add nor during "the night?"

Protestants generally allow that none of the human race could be admitted into heaven, till Christ with his precious blood, poured out for their ransom, had blotted out the hand-writing, that stood against them. Coloss. ii. 14. This is what the Saviour himself declares. No man, says he, hath ascended into heaven, but he, who descended from heaven; the Son of Man, who is in heaven.—John iii. 13. Where then were the souls of the just detained from the beginning of the world, till the death, resurrection, and ascension of the Redeemer? Not in the hell of the damned; for out of that hell there is no redemption: Not in heaven, for no one had ascended up thither, before him, who led captivity captive, and gave gifts to men.—Ephes. iv. 8.—Then necessarily in a middle state: in that hell, or prison, into which the Saviour after his death descended, and preached, as Saint Peter informs us, to the spirits of those detained there; who had been some time incredulous, when they waited for the patience of God, in the days of Noah, when the ark was building.—1 Pet. iii. 19. To those prisoners of hope the Prophet Zacharias alludes, when addressing thus their deliverer: *Thou hast by the blood of thy Testament sent forth thy prisoners out of the pit, in which there is no water.—Return to the strong hold, ye prisoners of hope; &c.*—Zach. ix. 11, 12.

Now, though our Lord at his descent into that prison, may have set all free, who were then detained in it: does it follow that none henceforth should ever be detained in such a place for their slighter offences? Let Protestants then shew me scripture that such a place, which they own to have once existed, no longer exists.

The Saviour, they will say, having now laid open to us the gates of heaven; there is no further necessity for our detention in such a place. None surely, for such as leave this world, without having so much as an idle word to account for. But, as mortal sin excludes for ever from heaven all those who die guilty of it; so venial sin excludes from heaven those who die in it, till it is purged away: for into heaven nothing unclean can enter.—Apoc. xxi. 27.

The belief in such a middle state was always that of the true believers; of the Jews before, and of the Christians since the coming of the Saviour.—The belief of the Jews on this head, which in nothing differs from that of the Catholics, is clearly exposed in the twelfth chapter of the second Book of Maccabees. And, though Protestants deny these books to be canonical scripture; they must admit them, as indubitable historical evidence of the doctrine and practice of the Jewish people on the