

one of the fathers of the early church upon this point. I might give you dozens, for in this matter the whole Catholic Church of the primitive ages is really unanimous, but the quotation I shall give is so strong upon the subject that it will preclude the necessity of giving more. You will observe that the individual whose language

shall now quote is deserving of attention, not only because he was one of the fathers, but because he was Pope of Rome, and is yet acknowledged as a saint in the Roman calendar, Pope Gelasius, who lived, A.D., 496. "We have discovered," says he, "that some persons who are said to be forced by I know not what superstition, take a portion of the sacred body only and abstain from the cup of the sacred blood, but let them either receive the entire sacrament or be kept away from the entire, because a division of one and the same mystery cannot take place without great sacrilege"\* No protestant could make use of stronger language. We may therefore say that the church which has dared to perpetrate this "great sacrilege" has in this respect also deprived herself of any claim to the title of the Catholic Church.

We now come to the last subject that I have marked out for our consideration--Prayer to saints. And will it be believed by the Roman Catholic members of the congregation that there is not a solitary legitimate example of prayer to saints throughout the whole of their Bible. There are three instances given in the index to that Bible of prayer to angels; but when we refer to the passages we find that in those places the being called by the name angel is no less a person than the Lord God of Hosts himself. I repeat there is not a solitary legitimate example of prayer to saints throughout the whole Douay Bible. There is however one and only one instance recorded there, and Roman Catholics I shall now read it for you. Judge for yourselves whether it is one that is worthy of your imitation: "There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day, and there was a certain beggar named Lazarus who lay at his gate full of sores desiring to be filled with the crumbs that fell from the rich man's table and no one did give him; moreover, the dogs come and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom, and the rich man also died and he was buried in hell, and lifting up his eyes when he was in torments he saw Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him, Son remember that thou did'st receive good things in thy life-time and likewise Lazarus evil things, but now he is comforted and thou art tormented, and besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither. And he said, Then father I beseech thee that thou would'st send him to my father's house, for I have five brothers, that he may testify unto them lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets, let them hear them; but he said, No Father Abraham, but if one went

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\* Ap. Gratian. Decr. Can. Comperimus de Consecr. dist. 2, cap. 12.