

God?* Does not St. Paul, too, expressly warn Timothy and Titus, against giving heed to the fables and traditions and endless genealogies of the Jews? "Refuse profane and old wives' fables."† "Rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables and traditions of men, which turn from the truth."‡ The Jews of our Lord's day seem to have believed in the transmigration of souls,§ and our Lord does not contradict it—must it therefore be true?—This mode of establishing an article of the faith, if not convincing, has at least the merit of novelty.||

Meantime, no proof is offered to us that the Jews did believe in any such place as Purgatory, and for a very good reason—because nothing authentic is known as to what they thought on this and kindred subjects. We gather from the New Testament that they were altogether unsettled on these points. They had no fixed or authoritative belief as to the state of the soul after death—a large and influential party, the Sadducees, even holding that the soul perished with the body. They were all in darkness with respect to what was beyond the grave; and therefore our Lord is said to have "brought life and immortality to light through the Gospel."¶

This first argument, then, is not convincing, and we may pass it by.

Proofs alleged from Holy Scripture in support of Purgatory.

II. Next, Rome appeals to the Holy Scriptures; and now we are on safe and stable ground: if she can prove to us her Purgatory from the Scriptures we will yield.

And here I may remind you, in passing, of the vantage

* See e. g., St. Luke x. 28, St. Mark xi. 17, St. John x. 34, St. Mark xii. 10, and especially St. Mark xii. 24.

† I Tim. iv. 7.

‡ Titus, i. 14.

See also Col. ii. 8-23.

§ St. John ix. 1-3.

¶ So I thought when I wrote the sermon, but I find on referring to modern Romanist writers that it is a standard Romish argument.

¶ 2 Tim. i. 10.