

*The Toronto Church of the 17th inst. Den's Theology.*—"A nice man is a nasty man;" as Dean Swift used to say; and such we must consider the Editor of the Toronto Church, as well as all those of his hypocritical kidney, who would pass themselves off as so scrupulously pure that they dare not look sin in the face, even for the purpose of curing it in themselves or others. Yet those, who have the care of souls, who are the spiritual physicians of their people, must study the nature of sin, and carefully watch, in order to prescribe against them, the various symptoms of this dire distemper. In the old law, the Leprosy, a most loathsome disease, and the figure of sin, was exclusively committed to the inspection of the priests. Lev. 14. and Deut. 17. 8. Therefore did the Saviour fulfil this figure in the new law, by referring the spiritual Lepers for their cure to his Priests; to whom, in the persons of his Apostles, he said, "breathing upon them, receive ye the Holy Ghost: whose sins ye forgive, they are forgiven."

Them alone, in this sense, has he empowered "to judge between blood and blood; cause and cause, Leprosy and Leprosy. Deut. 17, 8, in order to do which properly, they must make themselves as much as possible thoroughly acquainted with the disease. It is for this end that such treatises as *Den's Theology*, are composed. Such study is not required by those who have no spiritual patients to attend. Their's is the easier task of reading to their hearers a weekly sermon, which can no more supersede the necessity of individual counsel and instruction adapted to the age, circumstances and situation of every one; than the weekly Lecture of some Doctor on Medicine would supersede the necessity of ever consulting him in time of sickness or bodily disease.

"THE PAPIST CONTROVERSY."

From the London Quarterly Review, quoted in the Toronto Church of the 17th inst.

"Let us acknowledge, that Rome comes before us with many apparent pretensions to respect. She is the descendant of a primitive and once venerable branch of the Church Catholic, a branch dignified of old by its immediate connexion with apostolic teaching; to common and even to Christian eyes, which trace a Providential hand in the rise and fall of all the kingdoms of the earth, illustrious by the associations of ancient empire; and consecrated by the blood of martyrs, and by the memory of days—days indeed far, far distant—when, amidst the treachery and defection of nearly the whole of the nations, Rome, almost solitary and unaided, stood firm in the maintenance of truth and gathered round her the reverence and affection of the greatest fathers of the Church. It was Rome that first politically developed the internal organization of the Church, and marshalled it to resist at once the sword of barbarian invaders and the sceptre of barbarian princes. It was Rome of old, that when thick darkness fell upon Europe, kept alive the lamp of the Gospel, employing, indeed, to shelter it, human art and human corruptions, but sheltering it still. It was Rome that, upon the ruins of a fractured empire, once more laid down lines, unsafe indeed, but temp-

ing and frequented, by which nation communicated with nation, and Europe became a Christendom. Even her most grievous corruptions were made providentially the means of preserving truth buried beneath them, as dung (\*) will guard roots during winter. \* \* \* All that Christianity effected of good under the rule of Popery, we are invited to attribute to Popery; she claims it to herself, and it is difficult to disentangle the Catholic and Christian from the purely Papal element in that complicated system. But one test may be applied. Whatever wise organization, whatever holy discipline, whatever work of charity, of piety, or of learning; whatever principles of Christian communion, whatever sober-minded resistance to secular aggression, whatever missionary exertions, or civil purifications of society may be adopted and attempted by any distinct branch of the Catholic Church, say by the Church of England at this day, without compromising its Catholic principles, these, when they are found in Popery sprang not from Popery, but from Christianity. It was the Christianity, not the Popery of Rome, which framed holy institutions for the relief of the poor, for the creation of religious families out of the fragments and atoms of domestic society, for the solace of the old, for the correction of the penitent, for a refuge to the weary, for supplying duties—the duties of charity, study, and devotion—to those whose occupation had failed them in the world; and we may frame them, too, frame them without those false and unchristian contrivances which did indeed emanate from Popery, and caused their corruption and their ruin. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; \* \* \* It was the Christianity, not the Popery of Rome, which Christianized the heathen—to which we owe—and never let us deny that we owe—the restoration of our own Christianity in this land."

It was the Christianity, not the popery of Rome, which did all the good acknowledged by this London Reviewer!

It was not the Christianity of Protestantism that robbed the property of the poor; that ruined and plundered our Monasteries and Churches; that subjected our medicants, thus cast upon the world without any support, to home slavery, chained; marked on the forehead with a red hot iron: and, if refractory, condemned to death as Felons. It was not the Christianity of Protestantism that enacted so many and such horrid penal statutes of fine, confiscations, imprisonments, banishment and death against all who dared to worship God as all the Catholic world had worshipped him; who did not take sincerely or insincerely, the damning test oath; and receive the Sacramental Bread and wine, making, as our poet Cowper says:

"The symbols of atoning grace;  
An office key, and picklock to a place:  
That infidels may prove their title good,  
By an oath dipped in sacramental blood."

It was not the Christianity of Protestantism that condemns still the Catholic public, especially in Ireland, to pay Tythes to a Parliamentary Clergy, who not only does them no service, but whose

\* We never read before that Christ's truths have been preserved for us under the 'dung'! —Ed.

business it is from their pulpits, to abuse them. Let our reviewing worthy think of all this; and shut his mouth forever on the comparative Christianity of Rome and Popery.

During the last week ground has been broken for the erection of the Catholic Cathedral in Kingston.

From the Niagara Reporter.

To the Presbyterians of the Town and Neighbourhood of Niagara:

GENTLEMEN:—  
Having been informed that the Rev. Mr. McG—L, has, for several Sundays back, thought proper, I suppose, for your instruction and edification, to attack the Catholic Church, it seems to me, that to address you on the subject, cannot be considered, on the present occasion, as out of place. I shall therefore take the liberty to do so,—not, I hope, in the spirit of retaliation, or with any idea of attacking the doctrines of his Church, for "Our Saviour when reviled, reviled not again," but in order to draw your attention to the following considerations:

1st, Whether such attacks be not contrary to the spirit of Christianity, and calculated to produce dissensions among men. 2nd, Whether they be necessary in any degree, for your advancement in religion and virtue; and if not, as to what then can be, and in all probability, is, their object—and 3rd, That in making them,—Whether Mr. McG—L do not involve you, who believe him as well as himself, in the guilt of bearing false witness against his neighbor.

As to these considerations, I would remark, respecting the 1st, That of all the Christian virtues, there is none, perhaps, so strongly enjoined as charity—in which consists "the love of God above all things, and of our neighbor for His sake"—not only on account of its being the means of raising the Christian to the highest degree of perfection, for "charity is the perfection of the law"—but as being an evidence, whereby we may be known as the disciples of our Lord—*John 13th Ch. 35th v.* And that this virtue is enjoined to the utmost extent in the Catholic church, may be seen by reference to her catechisms, for the answer to the question, "And who is my neighbor?"—Answer—"Mankind of every description, and without any exception of persons, even those who injure us, or differ from us in religion." Such, then, being the essence of Christian philosophy, can it be said that those attacks of Mr. McG—L are in accordance with the same? I think such of you as are dispassionate will answer in the negative. For my part, I cannot see one single good to be gained thereby. On the contrary, such of you as take for granted every thing he says, on leaving your Church, view Catholics with an unfriendly eye, and embittered feelings, deeming them no better than besotted monsters in human shape, with whose very contact there is contamination, and accordingly shun all intercourse with them that can possibly be avoided.

If, as I should suppose, the ends of his ministry be, to strengthen your convictions that the doctrines he inculcates, were those taught by our Saviour; and under their divine influence to train up the young and confirm the aged, in the paths of virtue, it must be admitted, that in order to do so, as his proofs according to the principles of his Church, can only, with consistency be taken from Scripture: it is not necessary to step aside to assail the doctrines of others—whose errors should, it seems to me, have nothing to do with, nor form any part of his sermons addressed to you, for the attainment of those ends—and if, as is not unfrequently stated, Catholics are sunk in utter darkness, gross ignorance, and deplorable superstition—and that those who dissent from them are basking in the meridian blaze of heavenly light and wisdom; in such case, I should imagine, no great danger need be apprehended of being converted to them. Were, indeed, the Rev. gentleman addressing a congregation of that denomination, there might be some pretence for such attacks, when made with a view of reclaiming them from their supposed errors—but as such has not been the case, it appears to me, they cannot be otherwise designated than as Anti-Christian, and therefore wicked. But what then can, in all probability, be his object? I would sug-

gest to you, to ask yourselves: For my part I am at no loss to arrive at a reasonable, and as the only one that can be well come at, I hope not an uncharitable conclusion, on the subject.

You may not be aware, perhaps, that at no time since the reformation, have men's minds, save in the Catholic Church, been so unhinged on the subject of religion, as at present,—which the throes with which the churches of England and Scotland are now convulsed, most amply testify. In this state of the public mind, there is evidently a tendency towards the Roman Church, as a haven, wherein alone there is any prospect of safety from the storms which agitate those establishments. Under this conviction the clergy of both churches seem to have entered upon a crusade against what cannot but be viewed as the ancient religion, and while Catholics may deplore such, still they have the consolation to feel that the persecutions which they experience, and which in all ages, history informs them their church has experienced, are nothing more than what was to be expected, in fulfilment of prophecy; for she was always to be in a state of warfare and therefore as among the strongest evidences of the divinity of her foundation—for "the servant is not greater than his Lord," and if our Lord himself has not escaped the shafts of calumny, and the combined attacks of the world and the devil, how much less can it be expected that the church which he established to conduct men to heaven, shall escape. Not that those Reverend gentlemen expect to convert a single Catholic, for their Sermons are not addressed to Catholics—but in order to continue and strengthen, if possible, in the members of their own congregations—those long cherished prejudices, against the Catholic Church, as the only chance of continuing those, that entertain them, as they are and in their hostility to Rome; but also as being the best means of preventing them from taking any steps toward examining for themselves.—And if I be right in this conclusion, how far, then, are the Clergy of either Establishment consistent or justified in those virulent attacks, in which, I understand Mr. McG—L, in common with other Clergymen, has latterly more particularly indulged.—Neither establishment arrogates to itself the divine attribute of infallibility—and if such, be not pretended to, by either, certainly no individual Minister can be entitled to it.—And yet, those gentlemen, in addressing their congregations, assail Catholics with as much confidence, as if they were not only individually possessed of such attribute, but as almost acting under the influence of divine inspiration. Now gentlemen, convinced as you are, that the Rev. Mr. McG—L, is no more infallible, than the Church to which he belongs, it cannot be denied, but that there is a possibility of his being wrong, as was Paul when he persecuted the infant Church; and a like possibility, of the religion he attacks, being right—and if so, where is his justification, his humility his modesty, in a word, his Charity in assailing a denomination that perchance may be right, while he himself is wrong,—indeed the instance above alluded to of St Paul persecuting the infant Church of Christ, ought to be a warning to others, how, in their own zeal and confidence, they calumniate and asperse those, who do not square their religious opinions, in all things, with theirs.

And 3dly, I have all this time refrained from alluding to the possibility, that those attacks are founded upon or mixed up with misrepresentation—nor do I now say, they are, not having heard them—although I freely admit that I believe them to be so,—either in false statements, false colourings, false inferences, or by ascribing to Catholics doctrines, which they repudiate—and if such be the case, Mr. McG—L, as well as such of you, who believe him, will have an awful account to render, for thus violating the commandments, which forbid false witness against our neighbor—for the violation of one is the violation of all—James 2nd chap. 10th v.—nor will ignorance, nor wrong information derived from your Minister be a justification before God.—It therefore becomes your indispensable duty to enquire for yourselves, how far these things are true which you have heard—and not suffer yourselves to be led astray by the false statements of others—with the best feelings for your happiness both temporal and eternal.

I remain  
Gentle

Your most obed't servant,

5th Feb. 1843.