

father, who is in heaven, Matt. 18, 10, Protestants understand that THEIR ANGELS are not THEIR ANGELS; for they admit not the doctrine of guardian Angels.

Our Lord tells us that there is joy before the Angels of God in Heaven, (and consequently before the Saints also, who are like the Angels there) for one sinner that repents, or does penance. Luke 15, 10. Protestants interpret this contrary ways, as they hold that the Saints and Angels in heaven know no more about us than we do about them; and that consequently they cannot rejoice at what they know nothing of.

Our Saviour says that certain heinous sins shall not be forgiven in this world, NOR IN THE WORLD TO COME. Matt. 2, 32, Protestants differ with the Saviour on this point; and deny that any sins can be forgiven in the world to come. Saint Paul says that he who marries, does well, but that he who marries not, does better. 1. Cor. 7, 38. This protestants flatly deny; and hold that no state is so good as the married one.

The same Apostle assures us, Heb. 5, 4. that no man taketh to himself the honour of the priesthood but he, who is called by God, as Aaron was; not even Christ himself, &c. And hence he asks, how can any one preach, unless he be sent? Rom. 10, 15. Sent as Christ himself had been. As the Father says Christ, to his lawful pastors, has sent me, so I send you, John 20, 21. Protestants however hold, in direct opposition to all this, that all who choose may preach and teach, and be priests, like the Founders of their several sects; without any definable mission from God: but self-sent, self-inspired, self-proclaimed as Apostles, and more than Apostles, who taught only revealed truths; whereas our upstart, every day, new protestant teachers, invent each some new religious system of his own.

But why descend more into particulars, since in every instance, in which protestants dissent from the Catholic Church, they as directly run counter to the most plain and obvious meaning of the holy scripture. And yet, strange to say, they pretend to ground all their numberless dissentient systems of belief on the sole authority of the written word which God obliges them most reverently to keep, to the honour of his Church, and their own confusion.

From the Christian Sentinel.

A CASE OF CONSCIENCE.

We have received information from a distant mission composed principally of poor settlers, and being a mixture of Roman Catholics and Protestants; that a considerable quantity of the Catholic, a paper published at Kingston, has been distributed among the Protestant settlers, with a view, it is believed, not only to prejudice them against Protestantism, but to influence their minds through the medium of traducing and calumniating the persons and characters of the Reformers, as the most base and wicked men. The propriety was suggested to us, of sending the Sentinel in the same way of gratuitous distribution, in order to counteract the tendency of the Catholic. We sent a few, but we must not conceal from our patrons, that we are unable to meet the expense of doing so to any extent. The Sentinel will not this year pay for itself, and the deficiency falls on a few spirited individuals of

the clergy. We ourselves labour hard for more than two days every week, in packing and mailing the papers, in order to lessen the expense attending publication: and we spare no pains in doing it well, that they may reach subscribers in good condition. What then can be done in the way of gratuitous distribution? Nothing, unless our lay brethren lend a helping hand, and come forward to our assistance. Many of them, we are assured, are quite able so to do, in regard to their worldly circumstances: and we conceive that if they once felt it their duty, so charitable a work would not long remain undone. We all agree that the Romish faith and practice in many things are grossly antisciptural and corrupt; and thus we all assent to the propriety not only of fortifying the minds of our own people against the papal errors, but also of reclaiming the Roman Catholics whenever it can be done with propriety. And certainly charity has no finer field for its exercise than the turning a soul from the error of its ways. The Bible tells us that the belief and practice of error endangers the salvation of souls, and it does not authorise us to lessen our estimate of that danger by any abatements on the score of sincerity. "Ye shall know the truth," said our Lord, "and the truth shall make you free." Our spiritual safety is in the Church as we are ready to confess, but yet it is no less in the knowledge and practice of that truth of which the Church is the appointed keeper and teacher. Charity begins at home; but if it never pass the threshold of its own house, it has hardly begun to be charity; because, he that loves God, must love his brother also. And because those who are established in the faith once delivered to the saints, are under obligation to do what they can for others in the same good way, St. Paul commands us to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life."

We have been informed, on too good authority to doubt it, that a certain Roman Catholic Priest had distributed a number of copies of Cobbett's book on the Reformation, than which a more false and wicked thing never was written by mortal man. While we were in the Townships, we heard a Universalist speak of it, as one of the best books he had read; and we have seen it stated in print, that it has been translated into Spanish, and a very large impression of it sent into the South American Republics, in anticipation of protestantism.

We wish that some of our clerical brethren would compile short historical notices of the lives of the English Reformers, suitable for common readers. We sincerely think it would be attended with good, to have our memories refreshed with the sufferings our forefathers endured in bursting the chains which the cruelties of papal domination had fastened on their necks. We intend commencing the second volume of the Sentinel, with a series of extracts from Southey's most interesting *Book of the Church*.

We trust that this appeal will not be made in vain.

REMARKS.

We are not aware of any numbers of the Catholic having been distributed intentionally gratis, though we fear it is likely to prove lamentably the fact from the defalcation in payment of many of the subscribers. The Catholic has been published, not to create, but to remove prejudice; not to traduce and calumniate the persons and characters of the Reformers, but to represent them truly as they were, & if in so doing they appear, "as the most base and

wicked men" that afflicting truth, cannot be chargeable to the Catholic, but to their own vicious lives. the facts and incidents of which have been wholly gathered from their own writings, and those of their cotemporary friends, and acquaintance. All the authorities quoted in proof of their extreme abandonment to vicious and immoral habits, are celebrated REFORMING PROTESTANT AUTHORITIES. The propriety of sending the Sentinel gratis to counteract the effect of the Catholic, we in no manner dispute, but we would further suggest, that it would be more likely to answer the desired purpose did it authoritatively contradict the Catholic, especially in the matter of the original reformers.

We heartily congratulate the Sentinel on the resource it proclaims, against the danger of a deficiency in its expences, in the public spirit of some of the Episcopal Clergy; should we stand in need of such a shield against pecuniary loss, we trust we shall find that excellent feeling, not less abounding among the clergy of the ancient and venerated Catholic Faith, which it has been so long attempted to vilify, but which is again rising in splendour from behind the clouds of calumny which had obscured it for three hundred years.

Our confidence in the liberality and public spirit of the Catholic Clergy, receives additional strength from the fact stated by the Sentinel, that a certain Roman Catholic Priest had distributed a number of copies of Cobbett's Book on the Reformation. If the Editor of the Sentinel had read that book, instead of asserting that "a more false and wicked thing never was written by mortal man," he would like the candid Universalist have spoken of it, "as one of the best books he had ever read."

It is however plain that he has never read the book itself, nor much of the book, or he would hardly have given such a meagre account of it as to say, "and we have seen it stated IN PRINT, that it has been translated into Spanish." If he read this, he will see it stated IN PRINT, that "with the sole exception of the BIBLE, it is now the book of the greatest extent of circulation of any IN THE WORLD. I myself, (says the author) have published and sold, altogether, nearly one hundred thousand copies of the first volume. In the United States of America there have been published two stereotyped editions, in the English language; and one translation in the Spanish language, for the purpose of being exported to South America and Mexico. The sale of the English editions in the United States have, I believe, extended to more than a hundred thousand complete copies. At Paris there are three different booksellers publishing three different translations; that is, to say, translations by three different hands. At Alost, in the Netherlands, there is another translation published. At Geneva another. At Rome the work has been printed at the press of the Vatican, and the Pope had, some time ago, distributed twenty-five thousand copies, gratis. A gentleman, who came from Rome, a short time ago, told me that the walls there had placards on them recommending the "Protestant Reformation" to the attention of the people. In Spain, a new and most correct trans-