

professed faith, and gone over to another Church. With this no individual, nor the Protestant body in general, has any right to interfere, and it is highly probable that if he had rested there, whatever talk there might have been as to the circumstances and the suddenness of the change, not a line would have been printed against him. Most imprudently, however, for himself, he made uncalled-for and discreditable personal disclosures, and taking advantage as it were of that public explanation of his reasons for the change, he proceeded boldly to assert and propagate as genuine many most unscriptural and ruinous errors. At the same time, as it was needful for him to do, he has attempted to undermine or explain away some of the most essential doctrines of Divine revelation. Whatever forbearance, therefore, might have been shown towards Mr. Maturin, personally, if he had remained silent, the attack he thus made, not merely on Protestantism generally, but upon genuine Christianity, makes it not only justifiable, but a matter of religious duty, to vindicate and maintain as openly and boldly, the doctrines of that pure Christianity, and at the same time expose those Romish errors and corruptions by which it is so greatly undermined and defaced, and its vital interests endangered. Every candid Roman Catholic, indeed, will admit that after such a plain and extended attack upon our Protestant faith, and our practice also, we have a right to defend ourselves as publicly as that attack has been made. Moreover, as to those vital points in controversy, duty requires that it should be shown, by a plain contrast of doctrines, and observances, and practical conduct, that not theirs, but ours, is Scriptural Christianity. The Divine commands are, to "Buy the truth and sell it not," and to "Contend for the faith once delivered to the Saints;" and no true-hearted and zealous Christian, when a time of need arises, will fail to render his aid in some mode or other in the sacred conflict.