

with, that it belongs only to poor deluded Catholics and if your heart be a tender one, tell me how you could meet for motives so misguided, and so deceived. But before the tears have left your eyes, let me ask you to open your Prayer Book, at that part called "a Communion," and you will read as follows, after which reserve your tears for yourself. "Brethren, in the primitive Church, there was a Godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend. Instead whereof, until the said discipline be restored again, which is much to be wished!" &c. Tell me, now reader, who needs your tears most?—Catholics, who are obliged to practice what their religion teaches, or lose the reward it holds out, or yourselves, who are reared in ignorance of the true faith, the only one that is consistent in all things?

But the inconsistency of Protestantism does not stop here. Every Sunday they are obliged to declare they believe in "One, Holy, Catholic, and Apostolic Church, the Communion of Saints, and the forgiveness of sins, &c." Now, I would ask, is that church Catholic which is only three hundred years old, when there is one from which it emanated 1800 years old? Or is that church Apostolic, which dissented from the Ancient church, and was obliged to ordain its ministers after a new fashion? Or what is this communion of Saints, that very communion for which Catholics are a scorn and a derision among Protestants? And this forgiveness of sins,—what does it mean that Protestants can say they believe in it? It is the leaven of Catholicity, which God has left in the Protestant Church, whereby to draw sincere souls into his own most beautiful and consistent church. And, surely every Protestant ought to blush, on reciting the creed, when Luther, the head and founder of the Reformation, (falsely so called,) out of which their church has sprung, has left on record, and by Protestant writers recorded too, that when he first severed himself from the Catholic church, he stood alone in the world, no other man living holding the same views, or faith that he did.

But I have not done yet. I must point out a few more inconsistencies in the Protestant Prayer Book before I can bring myself to leave the subject, as these lines may meet the eye of some poor Protestant, as sincere as I was myself, and who may, by the power of God, be led to truth through the very matters I am now treating of.

To commence again, then, we will notice first, general confession of sin, which almost immediate-

ly begins the service. The priest (mark he is no priest at all, according to Scripture,) for we are told in Heb v 1, 2, 3, a priest must offer sacrifice for sin, (and the idea, we all know, is obnoxious to all Protestants) pronounces absolution upon all the people whether they are penitent or not. Now, mark, this, if it means anything at all, it is practising (if we may use the term, where nothing is performed,) the very power Catholics are abused for using, and which is charged upon them, as an invention of their priests. Now, I would ask any Protestant if he has ever gone to church particularly burdened with some sin or other, or with sin in general, has he felt, after these words are pronounced, as if perfectly forgiven by God, and in consequence perfectly relieved: or does he feel, as I always did, that these were mere empty words without any healing power? Or I would suppose the case of a murderer being present, and that he has joined in the general confession. If any one present be absolved, so is he, and can any one suppose such a crime pardoned at such a tribunal, and absolved by the *priest*, who is perfectly ignorant of the mighty work he has just performed, that of having reconciled a soul to its God, before at deadly enmity?

Another inconsistency is, that after the 'Te Deum' in the 'Benedicite,' they not only address the angels, for which they cannot find language strong enough to abuse the Catholics, but they abuse the spirits and souls of the faithful departed; as for instance, 'Ananias, Azarias, and Misael, bless ye the Lord.' They will say they have Scripture authority for this—so they have; but let them know their Bibles better, before they condemn others, for what they themselves do, or ought to do, if their Prayer Book is to direct them,—'that borrowed book,' which they only hold to bear testimony against them.

Another monstrousness in the mouth of a Protestant is 'Saint Athanasius's creed.' Many have staggered at the recital of this; would to God they had staggered until they had fallen upon truth and consistency. The Protestants profess such charity towards the souls of all men, that let their lives have been what they may, if they can only be got to pronounce the name of Jesus on their death-bed, they are instantly pronounced safe in the highest heavens; whereas, in this creed, they boldly pronounce none safe but such as hold the 'Catholic faith,' which said faith they themselves neither hold actually, nor nominally. They do not hold it actually this little pamphlet is written to prove; that they do not hold it nominally, I will give you a little proof of.

The first time I visited Kingstown, after my conversion, my first desire was to know where my magnet (the Catholic Church) lay. I approached