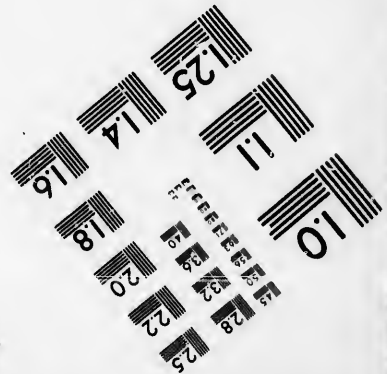
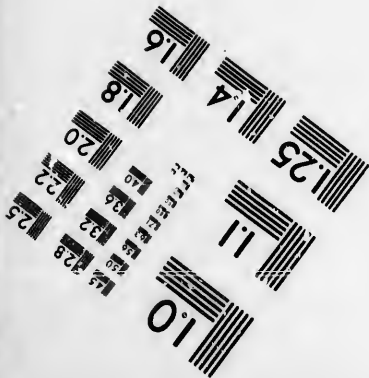
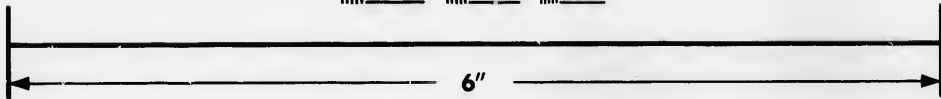
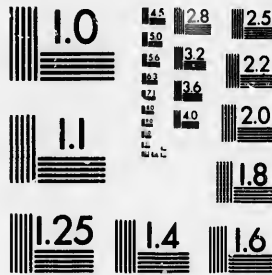


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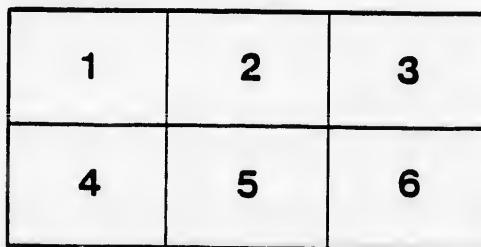
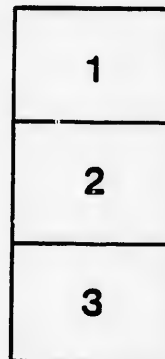
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CHRISTIAN REASONING

ON THE

9
True Roman Catholic Faith,

AS IT WAS ONCE DELIVERED TO THE SAINTS,

IN

PROSE AND POETRY,

BY WM. H. PRATT,

OF HATLEY, LOWER CANADA.

Montreal :

PRINTED BY J. C. BECKET, AT HIS STEAM-PRESS PRINTING OFFICE,
38 GREAT ST. JAMES STREET.

1861.

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[Entered according to Act of Parliament, by Wm. H. PRATT,
of Hatley, Lower Canada, 1861.]

CHRISTIAN REASONING

ON THE

TRUE ROMAN CATHOLIC FAITH.

Montreal, January 1, 1861.

WILLIAM H PRATT, OF HATLEY, LOWER CANADA.

To all the saints in Christ Jesus, throughout our christian land and world, to you that are sanctified in God the Father, in obedience through faith, unto the unfeigned love of the brethren concerning the faith as it was once delivered unto the saints; as I am also acknowledged by our Brother Kerk of Boston, Brother Squares of New York, Brother Chase and Brother Burrage of Hatley, Canada East, as also our beloved Brother Chase, was in the Council with many other holy Brethren of the Presbyterian Church, and did by their authority and consent, give me a certificate, recommending my views as being profitable to be preached to the many, all of which are Protestant ministers. And also Bishop Hughes, of New York, Bishop Kendrick, of Baltimore, and Bishop Prince, of Saint Hyacinthe, (now deceased,) did also recommend my views to be profitable, to be preached to all the churches.

As the certificate was given by the Protestant ministry, that I might be received without disputation, to come before you all, according to the grace of God which is given unto me, that

I might be the joy of you all. I would that all did know of the Protestant ministry and churches, as well as all other brethren, that the cause of my studying into the Roman Catholic doctrine was for the care that I felt for them all, as a people and nation, in the Canadian Rebellion against Great Britain, when the interest of so many of the faithful was, as well as all others, at stake on the important event of the Rebellion.

As many American Volunteers having joined the rebel party, on that eventful occasion, I did feel it my indispensable duty to try, according to my ability, to stop the war; and, having made known my care to the Hon. Robert Jones, of St. Johns, who fully accorded with my sympathies and endeavours to stop the war, and who was also anxious to introduce me to the Governor of the Canadas, Sir John Coulborn; who, when taking my hand, being introduced by the Hon. Robert Jones, said, Mr. Pratt, of Hatley, we do not know whether a man who is a loyal subject of Great Britain is worth a thousand pounds, or one shilling, or if his property would prize at \$100,000, might all be confiscated within eight and forty hours, and he thrown homeless into the street, or run through with a bayonet in his own house, and from the days of the inquisition until now, there never was such a time of peril as the present. As many were anxious to speak with him, I said to him I should be happy to meet him where some plan might be devised to be sure to stop the war; as also the Hon. Robert Jones who had so kindly introduced me to him, could give him my opinions fully in regard to my faith in the christian economy to stop the war.

The Governor said he should return immediately to Montreal, when he should be exceedingly happy to meet me on the occasion ; and when arriving at his place, I was refused by the Guard to see him, and being over-anxious, was apprehended as having some wrong design, and thrown into the Guard-House, and obtaining a promise from the Guard that he would notify William Smith, who was in a Commercial business in Saint Paul Street, who went immediately to the Governor and obtained my release. And when Mr. Smith mentioned my name to the Governor, he said, "Oh! why have they put that man in the Guard-House whom I invited to meet me, who was introduced to me by Robert Jones, of St. Johns?" And soon after, returning to my Commercial Home, I was visited by several men whom I supposed to be British Officers, who demanded to know of me if I had been publicly telling the people that they had no right as Christians even to shoot Rebels.

I answered that I had, and felt that their only security against the final destruction of themselves, as had been expressed by the Governor to myself, if war was to proceed, nearly $\frac{7}{8}$ of the inhabitants of Lower Canada were Rebels, and must, of course, end in the ultimate extermination of the British. Two or three years after the war had ceased, I was informed by a man held in reputation, who kept a Temperance House of entertainment in Montreal, that those men who came to see me were British Ministers, who gave me much credit for my Christian zeal to stop the war, and the able manner in which I sustained myself in Bible arguments, that no Christian men, as Christians, or Christian Nation, had any right as Christians to

spill the blood of the wise or unwise of any that might oppose them.

Soon after the conversation I had with those Brethren, I returned to St. Johns, and went before a large number of Officers and soldiers of the British Army, and addressed them in the name and fear of God, concerning the danger to which they were exposed if the battle should be commenced, detailing to them what the Governor had said before, together with the care manifested by Robert Jones, and also the obligation I felt binding on myself as a servant of Christ to say to them, that they that take the sword shall perish by the sword, and felt authority by the Word of God to say to them as Christ did to Peter, "Peter sheath thy sword," and on learning after the war had ceased, that my labours, together with the tears I had shed, had been the means in the hands of God in stopping the war, and on reflection of the Governor's expression, made concerning the perilous times, never had been greater than at the present time, since the days of the Inquisition, which led me to the full belief that it was the Governor's opinion as well as that of my own, that the whole difficulties that had led on to the war, had been the result of the differences between the Roman Catholics and the Protestants, which caused me, my Brethren, to investigate Romanism to see if I could justify the Roman Catholic Doctrine, differing from that of ourselves, as being admissable to ourselves, and profitable, if not misunderstood nor abused, and the result of my prayerful investigation before God was as follows:—

That the Apostleship was mos' assuredly a Priesthood,

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spoken of by Moses ; for, the Apostle says, that our Lord sprung out of a tribe, of whom Moses spake nothing concerning the Priesthood, showing that another Priesthood was to arise, which certainly must be the holy Apostles, and they did receive their commissions as Priests, not only to preach the Gospel, but also to pronouuce absolution on those who were baptised, with repentance for their sins. As also it appeared to me to have been confirmed by John the Baptist, baptising with water unto repentance, for the remission of sins ; and hence, I became satisfied that the abuse of the system of Roman Catholicism had caused many of the faithful to protest against the practicability of Priests absolving sins, but pointing them to the Lamb of God, which taketh away the sins of the world, which also was a doctrine of the Priesthood. And it was thought by the Priests that those who had protested against the practicability of Priests absolving sins, was not done for the advance of the cause of Christ, or for the glory of God, but for speculative motives, which were thought by them to be impure and exceedingly detrimental to the cause of their Saviour ; for which cause they obtained a law that severe judgments was executed against them for heresy against the valid doctrines of the Church. When viewing it in this light, while in fervent prayer to God, it appeared to me that no man could be a true priest of God unless he possessed the true nature of Jesus Christ, which is called by many of the Protestant Churches, the inward man, Christ Jesus, which is the Holy Ghost ; and on hearing a confession of those whom the Holy Ghost had made them oversee, must be moved by the Holy Ghost ; without which they could have no power to move themselves, no more

than they could pardon sins themselves, but moved by the Holy Ghost to feel the same divine compassion that Christ felt,—aided alone by his grace, by whose authority they had received their authority to pronounce absolution of sins, assisted by his grace, in the name of the Father, Son, and Holy Ghost, and is as sure to be remitted, as the Priest himself is to be moved by the Holy Ghost when pronouncing the same; thus confirming his own works through man who possesses his divine nature, to confirm and evangelise the world according to his own declaration, that whosoever sins you remit, they are remitted. Showing therefore, that this work is done by the power and grace of God, without one particle of the power of the Priest; and therefore, whatsoever Priest is in the Priesthood, without knowing that he loves God, and possesses a divine nature by which he may be moved to do this work, which is the Holy Ghost, he is a Priest by way of whom the truth is evil spoken of, holding the truth in unrighteousness, and arrogating to himself the power of absolving sins by his authority, which, as legal authority, he should possess, qualified with the spirit to do the work in the name and by the grace of God only. And thus many of the faithful Priests were filled with the love and grace of God, who always is and must be moved by the Holy Ghost, to feel as Christ did when he was on the earth; and pronouncing absolution of sins, claim no power of their own, but by Divine grace assisting them, if moved by it, which they must be if they possess it; do as efficiently pardon sins, and the work is made as valid in himself as though he, Christ himself, were present in that case to declare it; for which I was thrown into great distress and care for the faithful

Roman Priest, who was deeply persecuted in consequence of the bad fruits arising from the fallen Priests; which caused the most faithful Protestant minister to believe at this age of time, that Christ did never establish the system of the Roman Catholic doctrine; the more faithful the Protestant ministers and people were, the greater persecutors they were in protesting against the doctrines of the Roman Catholic Church; for the more righteous and blessed the man was who protested against the doctrine, was so much the more calculated to distress even the faithful Catholic.

The subject of the Holy Sacrament I did also try to understand, which had been long in dispute, and with a desire that I might understand it in a manner to obviate all difficulties, and settle all differences between the two grand divisions of the Church.

It seemed to me, therefore, that our Lord Jesus Christ might have intended to convey to our understandings here, by this Holy Sacrament, that he himself was not only that bread that came down from Heaven, but he would also show (according to my belief) that he was the substance that does sustain our temporal existence, and thus with a few loaves having fed thousands, was no doubt, made to grow while he was dealing it out, was his own substance; but no more his own substance than the bread we make from the wheat which grows from his earth is his substance, and thus, taking the bread, might with propriety say, this is my substance, or in other words, this is my body, which, as a body of substance, was his true body; and thus I behold it in a proper sense, even

before it is consecrated a sacramental body of Christ, when this is taken and consecrated to sacramental purposes, in taking the smallest particle in memory of the death of Christ, there is a certain sense in which we eat the whole and entire body of Christ, not only in a corporeal and sacramental sense, but also in a mystical and divine sense; because the partaking of this Holy Sacrament is the confirmation of our faith in the death, resurrection, ascension, and intercession of our Lord Jesus Christ for our sins, and partaking of the same with thanksgiving and deep humility of heart, we show the Lord's death until he comes; and the confirmation of our faith is properly called, in a divine sense, eating; because our Saviour declared that he had bread to eat that they knew not of, which was most assuredly the confirmation of truth. I believe all the change is admitted by the Protestants when properly understood. I requested to know of the Protestant ministry, if our Saviour did not say he would give his flesh to eat and his blood to drink? and they said that he did say so, and that he did do it in a spiritual sense in the Holy Sacrament. I then inquired if it was so in a spiritual sense, if it was not made so by the Spirit of God? They said it was, and then I said to them that that was Catholic doctrine, for they believe that he makes it so by his power; and if he makes it so by his power, he makes it so by his Spirit, for he is a Spirit.

I also contemplated the subject of prayers for the dead, seeking for some expression of Scripture that seemed to favor it. I find our Lord makes the following declaration, after he was baptized by John. "I have a baptism to be baptized with, and how am I straightened until it is

accomplished ;" showing his labour and suffering until his death, by which he was baptised—with the spirit of the Godhead—and a similar expression being made by the holy Apostles, saying, why are we baptised for the dead, if the dead rise not. Showing, therefore, no doubt, a labour performed in the Church for the dead, by which, when done through faith, they even also were baptised with the spirit of the Holy Ghost: this shows that it was not a baptism by water, but no doubt was the labour of prayer and holy sacrament, as is kept now in the Catholic Church.

All of those views I could not offer to the people or the Protestant Churches among whom I was connected, as necessary to their salvation, who could already tell a good experience of religion, but only to be offered for their prayerful consideration, on the principle of reconciling the two Churches and removing their prejudices on doctrinal points; to prove the probability of the future judgment on those who are born of the spirit and have fallen again into the bondage of sin; as Saint Peter, when, being demanded of the Lord who he was, Peter declared unto him, that he was Christ. Our Saviour said, flesh and blood hath not revealed it unto thee, but my Father only. And Jesus says to the Disciples, I will never leave thee, nor forsake thee; but when Peter denied the Lord, and cursed and swore, our Saviour looked upon him with pity; when the cock crew, no doubt our Saviour, by his grace, caused Peter to weep bitterly,—and when our Saviour arose from the dead, he says to the damsel, go and tell my Disciples and Peter. Now here, it appears, that he does not recognize Peter as a Disciple, yet he appears to keep his promise, that I will never leave thee nor forsake thee; and had, no doubt, by his grace, caused

Peter to weep, and now sending a word to Peter to encourage him, no doubt, to take up his cross and deny himself and follow Christ, and be again his Disciple, which he could not be until he had done this. Now, if St. Peter had been killed by the Jews at the time of cursing and swearing, like thousands who have told as good an experience as St. Peter did, and have been shot down in wars; and many also under the rage of excitement might blaspheme as Peter did, even though if our blessed Saviour was on the earth, could have said with as much propriety, as Christ had said to Peter, flesh and blood hath not revealed it unto thee, but my Father only. It seemed a question in my mind, had Peter been killed (struck dead) at the time of his swearing and denying the Lord, or any time previous to his being restored, or at least while our Saviour did not regard him as a Disciple before he was reclaimed by repentance and obedience through faith. My conclusion was, that he must have had a just judgment after death, and all, as before mentioned, who have had St. Peter's experience, being brave men to defend the rights of their country, and being under excitement, like St. Peter, fallen into the habit of profane swearing, the temptation being so great; and although they were subjects of vanity, and being converted, were not willingly so, but by reason of him who had subjected them in hope, would, nevertheless, not be an excuse for their sins of profane swearing; but if killed in the act, would be worthy of a just judgment of God after death, which must be called purgation; for which, if we admit must be so, we should also admit, as Protestants, that even such were the subjects of the prayers of the Apostles; or, if any judgment falls on

those that are truly converted to God, dying in bondage to sin, it appears to me that their condemnation could not be —although it is called death—could not be eternal death, because they could not, as sons of God, be holden of death, but only subject to a just judgment, as being his dear children, born of the spirit, to whom he had promised that he would not leave them nor forsake them, but has declared that he will judge his people, but that he will not cast away his people.

But my opinion is, that the faithful Protestant Churches, protesting against the practicability of the Priests absolving sins, was because too much neglect had been manifested on the part of the penitents in their confession. As a reliance on the atonement in their confessions, while many of the faithful protested utterly against the system, because of the great abuse of it. Many of the Protestant Churches would not allow a man to join their Churches until they could tell that God, for Christ's sake, had pardoned their sins, and then if they were received, and their life corresponded with their profession, they were permitted to belong to the Reformed Church. And the Protestant Churches having protested against the grand system that our Lord Jesus Christ established to evangelize the world, became somewhat divided against each other, as many words were heard to be understood concerning Election, and many other things spoken by Peter, as he also declared was spoken by the Apostle Paul, which was hard to be understood, that while the Priesthood was standing before the abuse of the system, pronouncing absolution of sin on the devoutly penitent, under the same principal as the Baptism of John by water, unto repentance for the remission of sin, —and, no doubts remained of obtaining remission of sins;

and was, in my opinion, as sure to be blessed in pronouncing absolution of sin as they could have been in the baptism of John with water, unto repentance for the remission of sin ; for if they were blessed in the Baptism, and was confirmed by the Spirit inwardly, of course their sins were remitted, because John also taught the Baptism of repentance for the remission of sin, and not the Baptism of water for the remission of sin ; which seems to be pronounced and confirmed by the Holy Apostles with the seeming authority of our Saviour, saying, " whosoever sins ye remit, they are remitted," which was only to be confirmed on repentance, which all could do.

And under the same general principle as that of baptizing with water, unto repentance for the remission of sins, for no sins could be remitted by Baptism without repentance, no more than they could be absolved without repentance ; and, as it was not the water that could wash away sins, it seems to be one and the same thing ; and when it is understood by the Protestant Ministry, or Churches, or People, that the Roman Catholic Priests designed to take to themselves any more power in pronouncing absolution of sin than they do in pronouncing Baptism, they misunderstand the true principle which the truly virtuous Roman Catholic Priest designs by grace only to do as before mentioned. Having been converted myself by the Protestant Ministry, I fully believe the reformation of the Protestant Churches to be based upon the promises before mentioned, and being designed to heed the threatened judgments of God, which says, fear not them that can kill your body, and after that have all that they can do, but fear him when he hath killed the body, hath power to cast

both soul and body into hell fire, where the worm dieth not and the fire is not quenched ; showing, according to their best understanding, that if they went to any punishment after death, that it would be eternal, whether great or small.

And oh ! Brethren, may this letter be profitable to you all, and I have not intended to undervalue the consecration of the holy wafers, nor charge the Priesthood with vain fanaticism in their consecrations, but when mentioning the questions and answers with the Protestant Ministry to the Bishop Kendrick, of Baltimore, he said that I did most assuredly prove the Sacrament to be, and mean one and the same thing, even upon the principles of consecration ; but what I have stated as my opinion, might have been the conclusion of the Couucil of Trent, under the principles I have before explained, but was not fully explained to those whom they thought to be their enemies, and mockers both of their sacred prayers for the dead, as is also a doctrine of the Jews, whose accusations against them upon the principles of the Sacrament was not supposed to be based upon any honest intentions or purposes ; but having been converted myself by the Protestant Ministry, have the best opinion of their honest intentions in Protestantism, but originated from the great abuse of Romanism, which is, if not abused nor misunderstood, or was primitively the best system of religion in the world, and all of which I thought to be Protestantism, when saving grace is obtained I found it to be embraced in the Roman Catholic doctrine.

I found by a prayerful investigation, that our fathers, as well as we their children, were protesting against

good doctrines, because a great abuse of them was contracted by the unfaithful ; but the doctrine I could not dispute, for the Catholic Church hold that doctrine, that angels are ministering Spirits to us, and I see no cause of difference, for the Bible confirms it. But the Bishop Hughes of New York says, that Christ is the greatest advocate in Heaven or earth ; and a ministering Spirit, I suppose, means they do the work of a ministry, if so, it would not only prove that they do rejoice in heaven more over one sinner that repenteth than ninety-nine just persons that need no repentance, but feel and do for us above what Ministers by grace do for us here, for it can only be admitted that there can be advocates in heaven or on earth for us besides Christ our advocate only by his grace.

A beloved Brother of the Protestant denomination said, he believed that the angels might come and battle with wicked Spirits to prevent his harm, but he would not admit that they could intercede for us ; but we know that they know nothing about us but what Christ should cause them as ministering Spirits to know and feel for us, and they cannot come to us but by His power, and if by his grace he has made them ministering Spirits, as such not only rejoice when we repent, but possess a care for us that they would gain a permission to descend to battle with the wicked Spirits for us, to my mind would show if they would fight for us they might be our advocates or they would not do so. Much as is said by even the faithful of the Protestant churches, concerning the burning of candles in the Roman Church, which I have been informed has been done in memory of their persecution, ever since they were driven by the Protestants into the wilderness. And our Saviour

being represented on the cross in the Catholic Church, it does not appear to me to be wrong, but to those who has bowed to it with seeming humility, but still living in sin, caused this sacrament, if I may call it so, to be set at naught ; for it is, no doubt, in my mind, spoken by the Revelator as the golden altar. We also read of the heathen altars, built to unknown gods, but the Bible speaks of the golden altar, which was built to God, which beyond a doubt in my mind, is Christ represented on the cross for our sins, while bowing before it in memory of his most precious death, is as profitable, if done with the motive to refresh our memory of his precious death, as any service done in the church ; and I have no doubt, but it is what the Revelator called the golden altar in the 8th chapter of the Revelations, but was rejected by many that were faithful, because so many would bow at the altar as sanctimonious as any one could, and perhaps in one half hour from that time they would blaspheme the holy name of Christ. To stand and pray was evidently as good, if the motive was like Daniel's, when he prayed. But when Christ came, when they prayed at the corners of the streets to be heard of men, our Saviour bids his people not to take their form nor manner, because their motives were impure. And so, my friends, it appears to me, that things are utterly detested that are good, not being properly understood ; that is, set at naught because of the abuse of the system, for Jesus says to his disciples, " Do not do as the Pharisees do, for they pray to be heard of men," but says to them, " When you pray enter your closet, and pray in secret, and your father shall reward you openly." But if the motive of the Scribes and Pharisees had been as pure as

Daniel's prayer was, when he opened his windows and prayed aloud, that people might hear him, to let them know that he did not worship their gods, Christ would not have instructed his disciples to pray in secret, because the blessed Apostles would let the people know that they did not make private prayers to God, because they were ashamed of owning him in their worship ; and where this hypocrisy was not so prevalent, the Apostles appointed a place where prayer was wont to be made. And they prayed and the ground was shook. And so my friends, you see, Christ did shun this appearance of evil, where a public manner of worship was made under impure motives.

But the golden altar appears too precious for me to be driven away from it by the wicked, they might as well drive me from the table or communion of the supper of the Lord, as many a faithful Quaker has been driven. But in those things, we see the Quakers suffer loss, for now at the South many have come out from the Quakers' correct orthodox views concerning the death of Christ for our sins, and they deny the only Lord that bought them. But my friends, when a large number of the Protestant ministers of holy brethren discovered that I was correct, that our fathers had not only shunned, as our Saviour did, a mode of worship, because of the abuse of it, but have also considered them entirely impracticable. But, my friends, I hope that the faithful will soon see if there had no Scribes entered in, to abuse the system, that Christ did establish, they never would have been set at naught by the faithful as being impracticable and untrue ; and when the faithful ministers gave me their certificate, I joined the Roman Catholic Church, and went to confession to

show my faith in the doctrines. If the church truly did what the priest teaches, they would do well; there would be no lying, no woman disobey her husband, no husband getting drunk to abuse his wife or children, no children abuse their parents, no fathers forget to lay up for their children, and not children for their parents, and no debts unpaid that men could pay, no time squandered with impure motives; but children would honor their father and their mother, that their days might be long on the earth, which is the first Commandment with the Promise.

But when I went to confession, there was no duty enjoined on me called penance, but what I had been required to do in the Protestant Church, called taking up the cross, excepting confession. But if I shall say anything in the providence of God, that will make peace between the two grand divisions, I shall be rewarded for all of my care, and the trouble I have felt for them, that they might agree, and infidelity fly away, and the world be converted, which no doubt would be the result of such a union. If I should be but a weak instrument in the hands of God of helping to bring this to pass, I shall never value my time to try to stop the war of 37. Although my loss might have been two or three thousand dollars, and the great distress I felt both in body and spirit, because I could not meet my most sacred obligations with men of whom I felt so great a respect for. Yes, my friends, it would also reward me for leaving my business of late, which bid fair to be worth perhaps a hundred thousand dollars. I would quicker forfeit the whole of it, than have one Roman Catholic shot down for voting in the United States, who truly meant to be a true christian. When I

was constrained to believe by the sanction I had of a large number of even the most faithful of Protestant ministers, who had decided that my views properly brought before them, would be sure to remove all prejudices existing between them, and if I would not be willing to forfeit even one hundred thousand dollars, and time, and talents to save even one good christian brother from being killed, could I be a christian myself, and not do it. I am recommended to take a few pence for my work, to benefit the poor, and the cause, which my friends, I hope you will not value. As I desire to be the most humble servant of the Church, as well as to all others, in the hope of eternal life through our Lord Jesus Christ.

WM. H. PRATT, OF HATLEY, L. C.

THE REVELATOR'S VIEW.

I saw an angel fly, said John,
 Yes, through the midst of heaven,
 Having the Gospel for to preach,
 To those on earth 'tis given.

• To those that dwell on earth below,
 This angel was to preach ;
 Where was this heaven where he was seen,
 Tell me now you that teach.

Can you define the place, I ask,
 Was it above the sky ;
 Or was it in the Church below,
 Where men are born to die.

P O E T R Y .

A TEMPERANCE SONG.

Let all our Temperance bands arise,
Yes, all the just, the good and wise,
And save mankind from drunkenness here,
And learn them God's Word to revere.

Then wives and children all would turn,
True wisdom on the earth to learn ;
And by that word that made the sun,
Their union would be well begun.

But still this work would surely grow,
Throughout our Christian world below ;
Until all nations knew the Lord,
And all would gain the great reward.

Then man would be the head of all
That lives upon this earthly ball—
Obedient to their head above,
And govern all things by his love.

Then man with man would be at peace,
And love to each would be increased,—
Until the new earth did arise,
And make us like a Paradise.

Then when this Temperance work is done,
In God the Father, and the Son ;
Then all that's wrong will pass away,
And bring the great millennial day.

Then when that day has fully come,
 There will be soldiers of the cross,
 To fight, but they will take no gun,
 Nor daggers for to save the lost.

They would be slack if that's their name,
 But loves banners is their chains,
 To bind all hell's dominions down,
 That all may win some starry crowns.

Then when this work is fully done,
 All satan's host are fully won,
 By the death of Jesus Christ that died,
 To save all men from sin and pride.

No man that day to whip his wife,
 Nor threaten his dear childrens' lives;
 But if a dog turn to a sheep,
 When truth will make each man to weep.

But when our Saviour spoke so fair,
 To her who then would be his heir,
 As his own children's bread for her,
 As for a dog he did infer.

But when he found her faith was great,
 Though he beheld her lost estate;
 Great is thy faith, the Saviour said,
 Who did raise Lazarus from the dead.

So as he saved this woman then,
 Drunkards may on his word depend;
 And when they leave their drunken way,
 Sit at his table then I say.

QUESTIONS AND ANSWERS ON CATHOLICISM.

BY WM. H. PRATT, OF HATLEY, LOWER CANADA.

Do you believe a priest on earth,
Can pardon a poor sinner's sins ?
O yes, dear Sir, this he may do,
If he is moved by grace within.

No priest has power to move himself
No more than he can pardon sin,
Unaided by the grace of God,
This blessed work he can't begin.

But when confessions, priests do hear,
That do possess the Holy Ghost
They must be moved to feel like Christ
While pardoning sinners on our coast.

So is the sinner when he comes
To be baptized in the Lord,
With deep repentance in his heart,
By faith is sure of his reward.

John did baptize with water here,
Unto repentance in the Lord,
For the remission of our sins,
So says God's blessed Holy Word.

So was the same confirmed in Christ
Without a drop of water too,
But with the Holy Ghost you see,
As Saint John said, who spake so true.

CHRISTIAN REASONING.

A letter addressed to Bishop Kendrick, of Baltimore, in Poetry,
May the 6th, 1857, by Wm. H. Pratt, of Hatley, L. O.

Dear friend and brother, dear,
I called on you for aid ;
That I might lecture in your town,
And none make me afraid.

I am a Catholic man, sir,
This I confess to you ;
I want your aid to help me on,
To bring all truth to view.

You spoke of one so dear to you,
That is Bronson, sir ;
You seemed to think when he should come
You should this man prefer.

Now dearest, I will say,
This man may think he's right ;
He may love God for aught I know,
And feel his armour bright.

But one thing I will say,
For I have read his book ;
He counts some men as heretics,
That God has not forsook.

For they pray to the Lord,
And should their prayers be heard,
And they made happy in His name,
And saved from all their fears.

But forms that Jesus left,
Surely they must be right ;
But Saint Paul speaks of grievous wolves,
That scatters men of light.

So when the priesthood was
Established by the Lord
It was a priesthood to arise
According to his word.

For our Lord he sprang you know,
Out of a tribe, said they,
Of whom Moses nothing he knew
Of a priesthood in his day.

Another priesthood then
Was yet for to arise,
And Christ himself you know quite well,
To be their sacrifice.

So brother do not grieve,
If I should tell you true ;
That those who call upon the Lord,
Are pardoned in his view.

For when they call on God
For his Son's sake to hear
And pardon all their sins below,
He knows they are sincere.

They offer their indeed
Just what their God has given,
For to redeem their souls from Hell,
And bring them safe to Heaven.

God gave his Son to die,
 For those who would believe,
 Should have eternal life in Him,
 And no more be deceived.

So when bad Priests arose,
 For grievous wolves they were ;
 They made their brothers to protest,
 Against the rules so fair,

The priesthood will be kept,
 By Priests that fully know ;
 Until all time will have an end,
 As the promises will show.

There thousands they will see,
 That minister of grace,
 Have the same love they bore to God,
 As those made legal Priests.

And while they pray for those
 Who do repent of sin ;
 They, the people of the Lord,
 To help them unto Him.

No matter of the form,
 If they but find the Lord ;
 They are made happy in his name,
 According to His word.

But only Christ the Lord,
 His rules he gives is best ;
 If they were not abused by man,
 Until they seemed unjust.

So is a Priest indeed,
 Without the grace of God ;
 A blind man sent to lead the blind,
 And neither go to God.

For this our Saviour taught,
 While he was here below ;
 That if the blind would lead the blind,
 Both in the ditch would go.

So now you see, my dear,
 When grievous wolves came in ;
 They did not spare the flock you know.
 For they were men of sin.

—o—

CHRISTIAN REASONING,
 IN POETRY, BY WM. H. PRATT.

PART I.

- 1 *Protestant*—My Catholic Brother some do say
 You love my blessed Lord,
 If so you are my brother dear,
 According to his word.
- 2 *Catholic* – That is the faith of all our Church,
 That is what we confess ;
 By faith in Jesus Christ above,
 We might his love possess.
- 3 *P.*—Excuse me, then, while I may ask,
 Perhaps I do not know,
 I hear you go unto your priest,
 As we to God do go.

- 4 C.—Is it to men you think we go,
Our sins for to confess;
And do you think we call them God's,
Or they his love possess?
- 5 P.—We do not think they love the Lord,
When they pretend the right,
For to forgive our sins on earth,
They wickedly unite.
- 6 C.—This is the right of God above,
Who built the earth and sky,
Men's sins on earth for to forgive,
On this you may rely.
- 7 C.—We know when John the Baptist came
And did baptize with water,
He says there's one greater than I,
Who soon shall follow after.
- 8 C.—“He shall baptize you” did he say,
“Then with the Holy Ghost,”
Yet Christ did not baptize one soul
We Catholics all do boast.
- 9 C.—We do not say St. John did err.
About what Christ should do,
When we could see his servants then
And wrought the work so true.
- 10 C.—So if the Lord should leave his grace
With servants here below,
To pardon all true penitents,
Would it be God or no?

CHRISTIAN REASONING—PROTESTANTS
AND CATHOLICS.

P. My friend and brother, have you heard
What all the Catholics mean to do ?
They are settling fast now in our land,
And mean to rule us, this is true.

C. I'm not the man you thought I was—
I am a Catholic, dearest sir ;
No power do we desire to wield,
That you would not on us confer.

P. Surely you know yourself quite well,
They've shed the blood of honest men ;
Surely you know if they had power,
They'd do the very same again.

C. The law it was ordained of God,
To punish heretics, we know ;
But there's no law, dear, in our church,
To punish either friend or foe.

P. O wretched man ! how can you stand,
And falsify the truth to me ;
Since Catholics made the law themselves,
And did enforce it rigidly.

P. The " Martyrs Book" with horror tells,
The thousands they have put to death ;
It makes our hearts with horror swell,
'To know what rage they did possess.

- C.* That was the government, dear man,
Which was, you know, ordained of God ;
To save the Church from every wrong,
Which did to heretics belong.
- P.* Was it a wrong, dear man, I ask,
To say that man, who's born of dust.
Could not forgive another's sins,
But Christ alone, whose right is just ?
- C.* Is it a thing so wrong with Christ,
Who is both Christ and God with us ;
To make a man who is but man,
Do just what Jesus said he must ?
- C.* He did not say those very words,
This is not true, my dear, I own ;
Whose sins you shall remit, said he,
They are remitted now in me.
- P.* A man whose breath is in his mouth,
Can he forgive another's sin ;
For one or two shillings or more,
Or if it were as much again ?
- C.* Have you not read that blessed book,
About the gifts of olden times ;
Left on the altar till they see,
The men to whom they did the crimes ?
- P.* Was it their brother they had wronged,
And who had aught against them then ;
To whom they must be reconciled,
And then offer their gifts again ?

- C.* Yes, my dear, now that is true,
For to support those priests of love ;
While they finish their work below,
And go to dwell with Christ above.
- P.* Then that will prove just what I said,
It is for filthy lucre's sake ;
They take the money and forgive
The penitent for Jesus' sake.
- C.* You do not mean for to accuse,
The blest Apostles of a crime ;
It's them I speak of now, my dear,
And not the priests now in our time.
- P.* And if your priests should do this now,
Don't you think they'd be condemned ;
When they are like a whited wall,
And not the Apostles of the Lamb ?
- C.* You judge them thus, you do not know,
The love they feel for all our race ;
Moved by His spirit they may seal,
A man before the Throne of Grace.
- P.* Moved by His grace, do you pretend
Made priests of God, and can they then
Pardon, and thus absolve their sins,
Do you yourself believe these things ?
- C.* I do believe those priests of love,
Sealed with God's spirit from above ;
When men confess and are sincere,
They do confirm their case so clear.

- P.* Then is it not for pardoning sins,
Those gifts are given to them then,
And just for filthy lucre's sake
They pardon you, they will pretend ?
- C.* No, that is not the Catholic faith,
To pardon sins for cash, I say ;
But if you are sorry for them all
By grace they wash them all away.
- P.* When St. Paul labored for the poor,
The Church did kindly lend their aid,
And when their bounty was made out
It was good fruit, St. Paul, he said.
- C.* Now, that is what those gifts are for,
Is for the cause of Christ alone,
And for to benefit the poor,
When all their substance may be gone.
- P.* All that do those things love the Lord,
And others they cannot be saved,
Though a profession they may make,
They will be lost beyond the grave.
- C.* But Christians, love to serve the Lord,
And they have entered through the door,
Into the sheepfold of the Lamb,
And all that's wrong, they do deplore.

CATHOLIC SONG.

BY WM. H. PRATT, OF HATLEY, L. C.

O God of heaven, O God of earth,
 O God of all we see ;
 O have our prayers offended one
 Of all the saints that be.

If so, we would not this should be ;
 O make us to understand
 That when we pray, we don't offend
 One saint that's in our land.

But may we come to thee for life,
 For thy Son's sake to hear,
 And pardon all our sins below,
 And banish all our fear.

For if we should offend one child
 That calls upon thy name,
 If we can hinder it, my Lord,
 We should be much to blame.

For now the Bishop Hughes declares
 That Christ was God and man,
 The Word made flesh, and dwelt on earth.
 A sacrifice that stands.

This sacrifice saint Stephen saw,
 When he was stoned to death,
 Standing on the right hand of God,
 When yeilding up his breath.

Christ is our greatest advocate
In heaven, or earth or sea,
So all true churches do admit,
Where ever they may be.

But Lord, if man shall pray for us,
That lives upon this earth,
He is our advocate by grace,
If he has won the berth.

But Lord, if thy Word teaches us
That angels in the sky,
Are ministering spirits to us here,
Shall we the truth deny

But Lord if we this truth confess,
Can they compare with thee
The holy spotless lamb of God,
That died on Calvary.

No, if the angels in the skies
Can minister to us,
Or ministers that live on earth
Can they be just as just.

No, Lord, their righteousness is thine,
And they are not their own,
And they are sown, Lord, as thy seed,
To stand before thy throne.

Then, let us not be puffed up
Here in our own fleshy mind.
Of advocates in heaven or earth,
And leave our Lord's behind.

But while the Bible teaches us
 Angels in heaven above,
 Are ministering spirits to us here,
 We should admire their love.

But if the angels do rejoice
 When sinners do repent,
 It is our God that made them care,
 And by our God they are sent.

But if we pay them honours then
 That's only due to Christ,
 We make our own damnation sure,
 And thus we fall in vice.

But if we love our brother here
 For his labor of love,
 And have respect to God's own Word,
 Of angels far above.

Then in this way we all may say,
 We have no partial God,
 But if we will repent of sins
 He will wash us in his blood.

O let us all behold the Lamb
 That offers us His grace,
 Waters of life that we may drink,
 And learn true wisdom's ways.

—o—
 CATHOLIC SONG.

O God, if we have made our prayers
 To him that made the skies ;
 Thy Son is God, with us we know,
 With all the just and wise.

To thee alone, O God we come,
For thy Son's sake to hear,
And pardon all our sins below,
And feel ourselves sincere.

We know this work was all complete,
Thy Son was thine to give ;
A sacrifice which was of thee
To let poor sinners live.

Now we behold the bleeding Lamb,
As dying on the cross ;
Who tasted death for every man,
To save them from their loss.

Angels might veil their faces then,
This sacrifice to see ;
For they desired to understand
About this mystery.

We read that all the angels there,
That dwell in heaven above,
Are ministering spirits to us here,
Ordained by his love.



