

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

Sept. THE 1954

NEW BRUNSWICK

MUSEUM

JUNE, 1859.

NO. 2.--VOL. 1.

THE  
PROTESTANT,

A Journal for the Times,

Owing to the renewed energy and increasing influence of

THE PAPACY:

"And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. xviii. 4.

SAINT JOHN, N. B.  
PRINTED BY GEORGE W. DAY, MARKET STREET,  
1859.

# THE PROTESTANT.

Vol. 1. SAINT JOHN, N. B., JUNE, 1859. No. 2.

## Convents in St. John, N. B.

There are two Convents in this City, the one being that of "The Ladies of the Sacred Heart of Jesus," and the other that of "The Sisters of Charity." The former is situated in Union-street, nearly opposite to the avenue of the late Chief Justice Chipman; the latter stands in Cliff-street on the Cathedral grounds.

"The Ladies" of the first convent have an institution for the instruction of the higher order of young ladies; "the Sisters" of the second, aim at directing the education of the children of the higher artisans; and besides the school which they themselves superintend, have three branch-schools for children of the lower orders; one in Carleton, another in Portland, and a third in Sydney-street, near the Lower Cove.

With regard to the "Ladies of the Sacred Heart, &c.," we rejoice to say they are not likely to be able long to continue their efforts, never yet having succeeded in obtaining a Protestant scholar. This, it is said, has made the Bishop very angry, and led him to inveigh against the "bigotry" of the people; for he never lived before where Protestants approved themselves so very knowing. As for "the Sisters," they are getting on better, notwithstanding of their alleged severity, and greater readiness to hear their pupils say *prayers and the catechism* than give them such an education as parents usually wish.

The branch-schools have picked up a few, but only a *very few* Protestant children; but we are glad to state that Protestant Institutions are occasionally also picking up the children of Roman Catholics.

"The Ladies of the Sacred Heart" are not in the habit of appearing in the streets. "The Sisters," however, do occasionally appear in them, dressed in old fashioned mournings, and sometimes attended by a novice clad in brown.

It is probable that soon a monastery will be added to the Roman Catholic Institutions of St. John; as a party of monks arrived a few months ago at Halifax from Europe, en route to it. What

has occasioned their non-arrival hitherto has not transpired. Let us meanwhile, hope that it may be the want of success that has as yet attended the Institution of "The Ladies of the Sacred Heart."

### Narrative of Facts, &c.

The following *narrative of facts* regarding a young person in Scotland recently beguiled into a nunnery, appeared in a late number of "The Bulwark," (that periodical with which every Protestant should be furnished) and will, we think, be read with interest by all desirous to know the truth as to nunneries. It illustrates thoroughly the system by which many an honest-minded girl has been unwittingly led to make her grave above ground, and to seek a permanent home in a place of torment—

After a singular history of an interesting girl, who was placed under the care of foster-parents in Canada, and ultimately reached a town in the centre of Scotland, where a scheme was contrived for placing her in a convent, unknown to those who had the charge of her, the narrative gives the following particulars,—

"Her visits were henceforth to the priest, who now knew the girl by sight, and of course readily consented to promote the scheme for her removal. He soon made himself familiar with the girl's foster-parents; he talked with the corporal on parade, visited his quarters, and sat by his fireside. With the poor child he endeavored to ingratiate himself; he invited her to walk in his garden; he expatiated on the delights of conventual life, and remarked frequently to her that 'she would make a beautiful nun.' At every interview he introduced the subject of the convent, and plied the soldier with fresh arguments to induce him to part (for a period) with his foster-child. This new system of procedure like the former, proved unsuccessful. The child and her guardians remained firm.

"There was still another method of operating on the child's mind. There were several Catholics in the 71st regiment, and the children of these were playmates of the corporal's ward. The privileges and happiness of the nunnery were now set before the poor child by her associates, and as she could hardly have fancied that they repeated the words of others, who were persevering in their efforts to entrap her, she began to think more favorably of a proposal which she had long scornfully rejected. She intimated to her foster-parents that she was willing to give the convent a trial. She proposed only to avail herself of the educational advan-

tages of the institution, and to return to her kind guardians when her education was completed, or sooner, if she found herself uncomfortable. In the circumstances, the corporal said he would offer no further opposition, especially as the child, he remarked, might blame him in after life for depriving her of an opportunity of being educated; and he was satisfied that the Protestant principles she had imbibed would not be readily shaken. He communicated to the mother the girl's change of resolution, with his own conditional consent—tidings, it will be observed, which conduced to immediate action. About the second day, a solicitor from Glasgow, of the Romish persuasion, arrived at the corporal's quarters, authorised by the mother to convey the child to her future home in the convent. Corporal D—— was not prepared for so hasty a step; he refused to part with the girl ere she was furnished with a proper wardrobe, and until he had obtained a definite promise that he would be allowed to correspond with her during the period of her absence. He agreed that he would personally accompany her to Glasgow in the course of some days.

“The Corporal was faithful to his engagement. At a limited interval he waited with the child at the office of the Glasgow procurator. He was courteously received, paid for the clothes he had provided, and assured that correspondence between him and his adopted daughter would be freely permitted. The door of the convent, it was added, would be open to him and his friends twice a week—every Wednesday and Saturday. The lawyer cheered the girl by the assurance that he would personally see her often, and bring to her nice sweetmeats. He now drove the poor child to her new quarters; she saw him no more. She was received into the convent on the 6th of August, 1856, just fifteen months after the first decided attempt towards the attainment of this design.

“In accompanying the child to Glasgow, Corporal D—— had a definite object to accomplish. Notwithstanding assurances made to him that his ward would not be required to conform to the usages of the Romish Church, and that correspondence with her would be freely permitted, he was not quite satisfied that these promises would be satisfactorily fulfilled. He resolved to guard against the worst. A soldier friend in the 71st had some female relations in Glasgow, one of whom, a Sabbath-school teacher, was much esteemed for her Christian devotedness. To this person the Corporal told the girl's strange story, and begged that she would weekly visit the poor child in her new abode.

Miss B—— consented, and fulfilled her mission most honorably; she saw the girl every Wednesday.

On her entrance into the convent, the child was denuded of her new apparel, and deprived of her little ornaments; she received in substitution some dark-colored garments of a coarse texture, and a small brass crucifix. She was obliged to undergo the ceremony of confirmation according to the Catholic ritual, and a new name was assigned her, though she protested against the change. The worship of the Virgin, and the invocation of the saints, were strictly enjoined; and before a painted representation of the former, she was required to make daily obeisance within the convent chapel. To the priests, she was told that it was a paramount duty to make full and absolute confession of every thought and feeling, while total secrecy with the world was to be most vigilantly maintained. These doctrines were enforced with every rigidity of discipline. There were the usual penalties of compulsory fasting, and the repetition of penitential psalms; but a penance more to be dreaded was that of solitary confinement within a darkened chamber. Of the last-named punishment, mitigation could not be procured by tears, protestations, or screams. The utterance of a complaint against harsh treatment by a nun, and the revelation of the meanest secret, were only forgiven on pardon being implored on bended knee from every member of the establishment.

Confession to the priests was required weekly. The nuns prepared the girls for the ordeal. From the poor children they extracted their little secrets, which they reported to the priests, to enable them to extort more. Girls of ten and twelve years were directed by the nuns to state to the priests that they were actuated by certain desires and feelings, such as they could not possibly entertain, and could, indeed, hardly comprehend. Yet the repetition of expressions conveying such sentiments is fitted to debase the nature and corrupt the heart. Confession was proceeded with in a small apartment, in which the penitent was alone with the confessor. The penitent is taught that the priest is in the place of God; he may be a most unworthy member of the priesthood, but it is sacrilege to expose him. During the week-days recreation was forbidden; it was encouraged on the Sabbath. After canonical hours, the Lord's Day was appropriated to amusement.

From the outset, the subject of this narrative was unhappy in the convent. The rites, more especially the practices of the Romish Church, were obnoxious to her, and she anticipated a continuance of abode in the institution with apprehension and loathing. She longed for freedom, and earnestly desired to return to the

home of her foster-parents. To Miss B——, on her weekly visits, she communicated these sentiments; she likewise wrote letters on the subject to her kind guardians, but these being intrusted to the nuns, were uniformly intercepted. In the course of a few months, as her complaints increased, Miss B—— made a strong representation to the foster-parents, begging them to use every effort for the child's liberation.

The depot of the 71st regiment was transferred from Perth to Fort-George in October, 1856. It was in the month of January following that Miss B——'s urgent letter was received by the Corporal and his wife. Immediately on its receipt, the latter waited on the late Rev. William Skinner, chaplain at Fort-George to solicit his counsel and assistance. Mr. Skinner was much interested by the narrative, and forthwith procured for the anxious foster-mother the valuable aid of the Rev. Evan Ross, of Ardersier, the parochial clergyman. On learning the circumstances, Mr. Ross at once communicated a statement of the case to some zealous Protestant friends in Edinburgh, and likewise to some influential clergymen resident in Glasgow. Consequent upon these applications, measures were forthwith instituted for the restoration of the child. It was intimated to the conventual authorities that the girl could not be detained, though under age, against her own consent, and that, unless on her immediate liberation, legal steps would be adopted to enforce it. No reply was vouchsafed; but the conventual authorities were not inactive in concerting measures to defeat any attempt which might be seriously made to wrest the child from their hands. The girl was required to write letters to her mother, in which she was made to record her entire satisfaction with conventual life. Besides, her removal from Glasgow was planned; in a few weeks she was to be sent to Dublin.

In a manner singularly providential, tidings of her approaching removal were communicated to the poor child. At the following weekly visit, she threw herself upon Miss B——, in an agony of tears, and besought her to intimate to her foster-parents the design formed for her detention. She further begged that her foster-mother might be urged to come to Glasgow to make a personal effort for her rescue. Miss B—— wrote to the Corporal by the first post. The letter was delivered at Fort-George during the following evening, and early the next morning the Corporal's wife was on board the Granton steamer, *en route* for Glasgow. In the course of the second day she reached the city. She now bore watch near the door of the convent lest the poor girl should be secretly removed; and on the first day for the admission of stran-

gers, subsequent to her arrival, she was rejoiced to find, by the presence of the child in the institution, that she had not arrived too late. Personally unknown to the conventual authorities, her presence, it was supposed, would not excite any particular suspicion; yet it was found, that subsequent to her admission, the street-door had been carefully locked. It was so on all her subsequent visits, save the last. Being admitted on this occasion under dusk, she was mistaken for the child's own mother; a mistake probably owing to the extra services required of the attendants on a Saturday evening in Lent. After a short interview with her kind guardian in the convent parlor, the child was, as usual, accompanying her to the threshold, when the door was found unbolted! Time was not lost in deliberating. The child was thinly clad, but to retrace a step might have for ever frustrated every chance of escape. Mrs. D——— threw her cloak over the child's shoulders, gently touched the latch, took her by the hand, and both made rapid speed of foot. The street is one of the least-frequented in the city, so that the unusual movement did not excite any particular attention. The fugitives soon reached Miss B———'s house, where words of congratulation served to alleviate their exhaustion, and allay their fears. At Miss B———'s they remained for the night, but it was resolved that they should proceed elsewhere early on the following morning, lest, on account of her frequent visits, Miss B———'s residence had become known at the convent. They went to that part of the city known as the Gorbats, where they were harbored by the relative of a soldier of the 71st regiment. The immediate removal of the child from Glasgow, seemed a work of necessity. By the evening mail train they reached Edinburgh; and in a few days after they were on board the steamer for Aberdeen. Here they remained two weeks, till satisfied by letters from the Corporal that it would be safe to return to Fort-George. They reached the Fort on the 14th of March, 1857, and were, of course received with many hearty congratulations.

The girl is now at Stirling with the Rev. Dr. Rogers, who kindly intends to give her the benefit of a comfortable home and a good education.

### “The Month of Mary.”

Protestants even in St. John are not generally aware that every evening during last month (May) there was service in the Cathedral for an hour. Roman Catholics deeming May the month of the worship of Mary, the mother of our Lord. A book called “The

Month of Mary" authorised by a bishop, gives a full account of the services of the period. An image to the Virgin gorgeously decorated has been exhibited in the Cathedral, in connection with an altar nearly as high as the ordinary one, and having as many candles on it. Image worship has thus been regularly paid in a Christian land. We say image worship, as well as creature worship for (putting out of sight altogether the difficulty of worshipping a being before an image without paying any devotion to the image itself, which Romanists usually assert they do) "the Roman Catechism declares that this worship is very beneficial to the people, and so much is to be told them; and that images are to be in churches, not merely for instruction *sed ut colantur, that they may be worshipped.*" See Catechis. Rom., Part III; chap. 2, S. 39, 40. A book called "Gother's Papist represented and misrepresented," aims at persuading Protestants not to believe such a statement as this; and Gother's Litany of Anathemas was quoted evidently for the same purpose by Dr. Connolly in his first charge to his flock in this Province; but let it be remembered by Protestants that Gother's book was long ago most completely answered by Stillingfleet, Bishop of Worcester, a new edition of whose admirable work was published with a most precious preface and valuable notes by the distinguished Principal Cunningham, of Edinburgh, in 1845. But what need is there for further testimony, when we find in "The Garden of the Soul" (which has received the approval of Bishop Hughes, of New York, as when published in 1831, it received that in England, of Bishop Walsh, of Wolverhampton) the following "Hymn of the blessed Virgin,"—

"Hail, thou resplendent star  
Which shinest o'er the main,  
Blest mother of our God,  
And ever Virgin Queen.

Hail happy gate of bliss,  
Greeted by Gabriel's tongue,  
Negotiate our peace  
And cancel Eva's wrong.

Loosen the sinner's bands,  
And evils drive away,  
Bring light unto the blind,  
And for all graces pray."

Surely this is "Marianity" with a vengeance!

### Origin of "Marianity."

A very remarkable pamphlet was published four years ago (on the authority of a well-known Protestant divine) styled "The Moral Identity of Babylon and Rome." In this pamphlet it seems

very clearly established that the idea of Madonna and child ("my Lady" and child) was derived from the Babylonians who had an image of Semiramis, their famous Queen, holding her son Tammuz in her arms, to which they rendered divine worship. In that pamphlet it is shown that "From Babylon this worship of the mother and the child spread to the ends of the whole earth. In Egypt, the mother and child were worshipped under the names of Isis and Osiris; in Greece, as Demeter and Couros; in Asia Minor, as Cybele and Attin; and even in Thibet, in China, and Japan, the Jesuit Missionaries were astonished to find the exact counter-part of Madonna and her child as devoutly worshipped as at Rome itself. Shing Moo, "the Holy Mother," in China, is represented in a niche with a babe in her arms, and a glory around her, exactly as if Roman Catholic artists had been employed to set her up."

Returning to this subject, the author writes as follows: and we feel persuaded every reader will find his remarks deeply interesting:—

"It has been shown already, that in ancient Babylon, just as in modern Rome, a mother and a child were worshipped with most devoted reverence. It is now to be proved that the child worshipped in its mother's arms was set up as the avowed rival of Christ, and that that rival Christ of ancient pagan Babylon is *the very idol* which the Papacy has adopted in gospel times in opposition to the living Saviour. The hero-god whom the Babylonians worshipped as a little child, after performing exploits which gained for him the highest renown, and showing the world how men might enjoy the pleasures of sin without any fear of the wrath of a holy God, was cut off by a violent death in the midst of a career of Glory. When the news of his death spread abroad, the devotees of pleasure felt as if the best benefactor of mankind were gone, and "the gaiety of nations eclipsed." Loud was the wail that everywhere ascended to heaven for so dire a catastrophe. Then began those "weepings for Tammuz," in the guilt of which the daughters of Israel allowed themselves to be implicated, and the existence of which can be traced in the literature of the world, from Ultima Thule to Japan. Though the death of her warlike son, on whose prowess the mother had mainly depended, gave a rude shock to her power, yet her resolution and unbounded ambition were in no wise checked. On the contrary, her ambition took a still higher flight. In life her son had been honored as a hero; in death she will have him worshipped as a god,—yea, as the woman's promised seed (*Zero-ashta*), who was destined to bruise the serpent's

head, and who, in so doing, was to have his own heel bruised. The patriarchs, and the ancient world in general, as can be fully proved, knew right well that the "bruising of the heel" of the promised seed implied his death, and that the curse could be removed from the world only by the death of the *Grand Deliverer*. The death of the far-famed conqueror, therefore, in the midst of his glory, favoured, rather than otherwise, his mother's design. But yet, if a mere mortal were all at once set up publicly as an object of worship, the common sense of mankind would have been shocked by so monstrous a proposal. Apostacy had gone far; but the world was not yet ripe for this. She therefore went warily to work; and, working in the dark, sought by little and little to seduce the sons of men from their allegiance to their Maker. As "the woman" in the Apocalypse, with the golden cup in her hand, has on her forehead the name written, "MYSTERY, Babylon the great," so her prototype, the Chaldean queen, who made the Babylon of Nimrod "a golden cup," by which all the ancient world was "made drunken" (Jer. li. 7), for the exalting of her son, and through him, by consequence of herself, instituted the celebrated Chaldean "Mysteries." In these, under the seal of secrecy and the sanction of an oath, and by means of magical delusions, men were gradually initiated in all the abominations and the blasphemy concocted in her depraved and polluted mind. The scheme took effect, and in course of time mother and son were worshipped with an enthusiasm that was incredible, and their images were everywhere set up and publicly adored.

The son was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ in the Hebrew of the Old Testament was called *Adonai*,—"The Lord,"—so Tammuz was called *Adon*, or *Adonis*. As mediator and head of the covenant of grace, he was styled *Baal-berith*,—"Lord of the covenant."—(Judges viii. 33.) He was commonly addressed as "Saviour of the world," through whom "goodness and truth were revealed to mankind." He was regarded as the predestined heir of all things, and judge of the dead. In this character he was styled "*King of kings and Lord of lords*," it being as a professed incarnation of this hero-god that the celebrated Sesostris caused this very title to be added to his name on the monuments which he erected to perpetuate the remembrance of his victories. He was worshipped in Babylon as "*El-Bar*," or "God the Son." Under this name he is introduced by Berosus, the Chaldean historian, as successor of Nimrod. Under this

very name he has been found in the sculptures of Nineveh by Layard, the name "Bar," "The Son," having the sign denoting "El," or "God," prefixed to it. In pagan Rome itself, as Ovid testifies, he was worshipped under the name of the "eternal boy." Thus daringly and directly was a mere mortal set up in Babylon, in opposition to the "Son of the Blessed."

Now, while the mother derived all her glory in the first instance from the divine character ascribed to her son, the mother in the long run practically *eclipsed* the son, and became the grand and supreme object of adoration. In all idolatries, that which most appeals to the senses must, of course, make the most powerful impression. Now, the son was exhibited merely as a child, without any particular attraction; while the mother, in whose arms he was, was set off, with all the art of painting and sculpture, as invested with that extraordinary beauty which in reality belonged to her. If, then, the child was to be adored, much more the mother. The mother, in consequence, was raised to divinity as well as her son, and she was looked upon as destined to complete that bruising of the serpent's head which her son had only begun. As time wore away, and the facts of her history became obscured, her son's birth was declared to be miraculous; and therefore she was called *Alma mater*, or the "*Virgin mother*." The highest titles were bestowed upon her. She was called "The queen of heaven" (Jer xlv. 17;) every quality of gentleness and mercy was regarded as centred in her; and the name of D'iune, or the dove, was given her, as expressive of her celestial benignity. That this name was intended to identify her with the Spirit of all grace, that brooded, dove-like, over the deep at the creation, there can be no doubt; for, in the sculptures at Nineveh, she is found represented, under the form of a dove, as one of the persons of the idolatrous Assyrian trinity. As everything winning and attractive met in her person, there is no wonder that she became, as Herodotus declares, "the most universally worshipped of all divinities."

Such was the grand object of worship in ancient Babylon,—the goddess-mother with her child; and to this goddess-mother the Madonna of Rome exactly corresponds. The "queen of heaven" in the one, is the same as the "queen of heaven" in the other; The names of blasphemy bestowed by the Papacy on Mary have not one shadow of foundation in the Bible, but have their exact counterpart in the Babylonian idolatry; yea, the very features and complexions of the Romish and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat

departed from the beaten track, there was nothing either Jewish or even Italian in the Romish Madonna. In a land of dark-eyed beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair,—a complexion entirely different from the Jewish complexion, which must have belonged to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess-queen of Babylon. Now, could this be accidental? Of course, if the Madonna had ever so exactly resembled the Virgin Mary, that would never have excused idolatry. But when it is evident that the goddess enshrined in the Papal Church for the supreme worship of its votaries, is that very Babylonian queen who set up her son as the rival of Christ, and who, in her own person, was the incarnation of every kind of licentiousness, how dark a character does that stamp on the Roman idolatry! If these things be true, is it wonderful that such dreadful threatenings should be directed in the Word of God against the Romish apostacy, and that the vials of His tremendous wrath should be destined to be outpoured on its guilty head? If these things be true (and gainsay them who can), who will venture now to plead for Papal Rome, or to call her a Christian Church? If there be one that reads these lines who has a friend or a relative entangled in the meshes of the grand “mystery,” let him, for love and pity’s sake, set this view of the matter before him, and strive to awaken him to a sense of the guilt and danger of remaining in such a connection. “Come out of her, my people,” is the loud and express command of God. Those who disobey that command do it at their peril.”

The Rev. Mr. Ferrie, in his last lecture in the Mechanic’s Institute, alluding to the above views, remarked, that having found one of those stucco statues of Semiramis and her son on the mantel piece of one of his hearers and obtained liberty to break it, he afterwards learned, that, on throwing it from the window of the room (which was on the second storey of the building) and breaking it to pieces, a number of the women of the neighborhood had come, and with many remarks of sorrow, gathered the pieces together and carried them away. He then remarked that thus, at this late date, women, as of old, might be seen weeping for Tammuz. This image of Semiramis and her son having been set up by the Babylonians in the temple of God’s house, was doubtless the image of jealousy provoking to jealousy, noticed by the prophet—yet strange enough it is—this image is even now in the house of many a good protestant family—the cypher MA, (the first and last letters of Madonna, *My Lady*) being at the foot

of it and a crown upon the female's head to indicate that in the eye of the worshipper Mary is Queen of Heaven. The Babylonians worshipped a "queen of heaven" and kept her special festival on the 25th Dec.; making buns or cakes to her then—this circumstance led to the Church of Rome's keeping this as the date of Christ's nativity, and to her crowning Mary's statue; as also to the old fashioned custom of private individuals making *buns* especially for Christmas. Persons curious on this subject are referred to the pamphlet of the Rev. Mr. Heslop, of Arbroath Free Church, on the authority of which these remarkable facts are here recorded.

**Extracts from "Dalton's Candid Examination of certain doctrines of the Roman Catholic Church,"—CONTINUED FROM PAGE SEVEN.**

Secondly, It is asserted, that the Scriptures cannot be a safe guide to men, because they want all the proper qualities of a Rule of Faith; which "must be plain, simple, and entire, and open to the capacity of mankind in general, whether rich or poor, learned or unlearned." p. 31. In p. 37, we find this argument urged again: "Is God a partial or unjust Lord?"—"Is heaven to be opened to the learned, and shut to the unlearned?" p. 37. We here repeat what was mentioned before, that no man has a right to dictate to God, and say, the Rule of Faith *must* be simple, *must* be entire. This savors of awful presumption. Now we agree that these features belong to the Rule of Faith appointed by God; but why say we this? because God has *declared* this to be the case; therefore we believe it. Let us select some of these remarks; "It should be *open to all*." So saith David: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. xix. 7. Here we are informed, that the law of God is calculated to convert the soul, and make wise the simple. Now it is well known, that the Jews were guided by the written law, and not by oral tradition, which Christ so much condemned, when introduced by wicked men; therefore, this law was the written one, to which no addition could be made by men without offending God. See Deut. iv. 2. Hence this law must have been open to all the Jews, and they were commanded to teach it diligently to their children, and talk of it at all times. Deut. vi. 7. So were the Epistles of Paul and the other Apostles, addressed to all. See Rom. i. 7; Col. i. 2; Gal. i. 2; and all were commanded to read; Col. iv. 2; but Mr. Martyn says, that the poor cannot read; the learned then have the advantage: but cannot such persons hear it read? and may not faith come by hearing? It is the same thing in the end, whether we read it ourselves or hear it read, to that the *very* and the *true* word of God is made known to us; but why cannot men read? O! let Romanism answer the question, and plead guilty to this charge. Wherever this sys-

tem prevails, there ignorance reigns; until the present century even Protestants erred much upon this head; but the neglect of man in either instance impeaches not the integrity of the divinely appointed rule. The reformed church is now acting up to her principles, and men are delivered from that state of degradation which reduces them to the level of brutes. But is tradition open to the capacity of all? certainly not—in truth it is accessible to none. Not to the learned—for they know not where to find it. Ask the most learned for a list of these traditions, and he knows not what they are, or where they are. Not in the Bible, for, alas! they deny its fulness and perfection. Not in the writings of the ancient fathers—we possess those writings, and deny the fact. Not even in the writings of their own docthrs. And what shall we say of the poor man? which is the easier plan for him? to read one book, and that the inspired volume of truth, or to hunt through an immense number of large volumes of the Fathers, of which, being in the dead languages, he cannot comprehend a word, and which only presents the learned with a mass of contradictions? But what resource has he left? He must, according to Mr. M. depend on his teacher; receive what he asserts, without daring to examine into the truth or error of what he hears, and then tamely make a present of all his mind and reason to the priest. This may be useful for the Pope; this may answer Mr. Martyn; but this will never comport with the Apostle Paul's word, "I speak as to wise men, *judge ye what I say.*" 1 Cor. x. 15. Thus we have proved that our Rule is more adapted to men in general; and that traditions cannot be a part of the true standard, because they cannot be found.

Again, this Rule must be "simple and plain;" p. 31,—by which we understand that it is suited to men's capacity and wants. Now what does God testify of his own book? That on all things connected with our salvation, it is quite plain and simple; why else would he compare it to a lamp? "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105 (or, cxviii. in the Roman Catholic Version.) It must, therefore, be a clear light to those who wish to walk in the way of truth. We again refer to Ps. xix. 7. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the *simple.*" Christ himself directs the people who were listening to him to this very book—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Would he have thus spoken, if the Bible was in his view what Mr. Martyn describes it to be?—"a book full of mysterious doctrines." p. 8, lect. 1. What a contrast between Mr. Martyn's sentiments and those of the blessed Redeemer! Mr. M. upholds tradition and the improved assertions of men. Christ condemns.

both, and declares that they make void the law of God. Mark vii. 7—9. Mr. M. represents the Bible as a dark and mysterious book. Christ points to it as our light, and that which testifies of him. But where are the clearness and simplicity of tradition? Is it not a contradiction to all experience to assert, that a matter is much clearer when it is reported by word of mouth, than when it is written down, and thus preserved in a permanent shape. If a man wishes to give a correct history, what plan does he pursue? If a man wishes to sell his property, and to give the public a correct view of his possessions, what mode does he follow? does he trust to what men will report for him in conversation, or does he advertise the whole matter in the newspaper? I marvel also that Mr. Martyn ever thought of printing his lectures. Why not trust them to tradition? why not rely on a correct statement by the report of those who heard him? This, however, would not be a clear and distinct mode of propagating his opinions, and yet he could not, or would not, apply the same argument to the written word of God.

Let us select one example to prove the comparative clearness of Scripture. Christ declares (as cited) "They testify of him." John v. 39. This indeed is the grand subject of inspiration: it is the sum and substance of that message which God sends to man. It is found in the early pages of the Bible (Gen. iii. 15), as a prediction of his great work of salvation. This theme is taken up by every prophet: See Isa. liii. It is proved by the Son of God himself: John iii. 16; x. 9—11. It pervades all the Apostolic epistles, especially that one addressed to the church in the days of her purity (but now, alas! how fallen). See Rom. iii. iv. v. viii, and it forms the very name and substance of the last book of the Bible, "The Revelation of Jesus Christ." Rev. i. 1. Here, then, we have a clear light—the testimony is explicit; Jesus is set forth as the God-Man—as the great Sacrifice—as the all-wise Prophet—as the exalted King, that will come and reign with his saints. What deficiency here is there to be supplied by tradition? What does the poor guilty sinner require more than an Almighty Saviour? and the written word points to Jesus. 1 Tim. i. 15. What does the ignorant sinner (as we all are by nature) require more than Jesus the Prophet, who instructs his people by the power of the Holy Ghost? John xvi. 13, 14. What more than the prospect of reigning with Jesus in glory? yet that hope is held out in the Bible. Rev. iii. 21. Has tradition done anything for us here? has it brought down to us any of these blessed truths, independent of the Scripture? Not one; but the traditional church,

the Church of Rome, has obscured and injured every one of these precious truths. Let us, therefore, bless God for his pure word, and cast away the doctrines and traditions of men.

There is one mark of the Rule of Faith which God has distinctly pointed out, and yet which the Church of Rome seems to pass over; that is, it is *immutable*, or *never changes*. Thus saith the Lord, "Heaven and earth shall pass away, but my words shall not pass away." Mat. xxiv. 35; and again, "The word of the Lord endureth forever." 1 Pet. i. 25. If, therefore, it is immutable in its nature, its blessed promises and awful sanctions, was it not merciful in God to give it to us in a permanent form and shape? Now, we ask, which mode has the best claim to this character, *Oral Tradition*, or the *Scriptures*? Mr. Martyn seems to contend for the certainty of the former; for, as he declares, that God's word is sent down from one generation to another by the pastors of the church, so he maintains, that as Christians increased in number, and new nations were converted to the faith, it would be more difficult to introduce new doctrines. p. 81, 1st Lecture. Now we draw the very opposite conclusion. That as numbers increased and churches multiplied, so it would be easier to corrupt the truth and leave the doctrines of Christ. This we say is the general conclusion that we might expect men to draw, but Mr. Martyn is so in love with tradition that he cannot see it; but let facts speak, for, after all, these are better than great swelling words and assertions without proof, which Mr. M., like all the brethren, seems particularly fond of. Now the experiment has been tried. God at first gave his word by revelation to Adam, Noah, and Abraham, without committing it to writing, yet in each stage the world became worse; corruption increased, idolatry gained ground; and to preserve from error his one chosen nation, the Jews, he wrote himself the law upon two tables of stone, (see Exod. xxxii. 15, 16); and to this law (which, by the way, forbids the use of images in religious worship, Exod. xx. 4, 5) they were commanded to make no addition, Deut. iv. 2; yet had they prophets and teachers to enforce this law and preach it, even as the reformed church has at this day, not to add to the law of God, as the Church of Rome does, but to make it known to men. In the New Testament Paul opposes Mr. Martyn's assertion just noticed, and says, that as time flows on and numbers multiply, so error would grow apace. "The mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed." 2 Thess. ii. 8. We believe, therefore, that the Roman Emperors did let or hinder

the full display of the wicked one ; but when they were removed then the Pope came gradually to his full usurpation ; and every mark of that chapter shows that he is the man of sin ; it is as accurate as if he had sat for his picture ; and by this very immutable word we discover to this day his awful presumption and great delusions ; and therefore we regard him as a usurper in the place of Christ. We do, therefore, rejoice in the written word, because it remains the same, whilst oral tradition changes with every age, and is changed by every impostor. We value the true pastors and teachers of God's word, but we can only know them by this test, and by the same standard, we are led to decide that Mr. Martyn teaches his flock doctrines contrary to the Gospel of Christ.

**“Answer a Fool According to His Folly, lest He be wise in His own Conceit.”**

It was a good reply that the Irish Protestant made to the Papist who asked him where his religion was before the Reformation—  
 “It was just where your honor's face was this morning before it was washed—*behind the dirt.*”

The war presently going on between France and Austria is to us principally interesting, as being likely to end in the damage of Mahomedanism ; and already it appears there are symptoms of a great rising in Turkey, which is in a state of great excitement. That portion of the world is not likely to be much attended to by those who merely walk by sight—but to those who consider that the vial now running is poured out on the great River Euphrates, it will be an object of special interest. Neither France nor Austria desires to end the Papacy ; and its prophetic time, moreover, has not yet run out. We hope, therefore, that none of our readers will believe in Dr. Cox's idea that the battle of Armageddon will speedily be fought. Let them rather look for the drying up of Mahomedanism—(the great River Euphrates.)

### **Specimens of Den's Theology.**

What answer, then, ought a confessor give when questioned concerning a truth which he knows from sacramental confession only ?

**Answer.**—HE OUGHT TO ANSWER THAT HE DOES NOT KNOW IT, AND IF IT BE NECESSARY CONFIRM THE SAME WITH AN OATH.

**Objection.**—It is in no case lawful to tell a lie, but that confessor would be guilty of a lie because he knows the truth, therefore &c.

**Answer.**—I deny the minor because such a confessor is interrogated as a man, and answers as a man ; but now he does not know that truth as a man, though he knows it AS GOD, &c.

☞ Extracts from Bagot's Catechism crowded out.

## TO FRIENDS.

Persons to whom printed Circulars have been sent, would much oblige by intimating by letter, *during this month*, whether or not they are willing to act, and what number of copies they will require. They may address either to Mr. George W. Day, Publisher, St. John, or Rev. W. Ferrie, St. John. If they do not write, copies will not be sent them again.

Any person forming a Club of Ten, and forwarding their subscriptions, will receive a copy of this Journal gratis, and secure it at the price of 2s. 6d., instead of 3s. for each member of the club.

### Agents for the "Protestant."

RICHMOND,	Mr. Leechman.
QUACO,	“ Robt. Carson, Junr.
HOPEWELL,	“ Wm. McPhee.
CHATHAM,	Dr. Johnston.
SUSSEX VALE,	Mr. Donald Frazer.
BOUESTON,	Mr. McMillan.

Sums received since last Number was issued:—Mr. Robert Kedge, Mr. Duff, Mr. Anderson, and Mr. Durgan, of Hampstead; Mr. Wm. Martyn, Mr. James Hegan, Mr. Leitch, (for a friend,) Chas. Main, Esq., Mr. McPherson, Mr. John Boyd, Mr. McAfee, Messrs. Jas. and Robt. Milligan, Mr. Seely, per Mr. Frazer, Mr. Willet, Robt. Shives Esq., Mr. John McLaughlan, for himself and Mr. Robt. Stackhouse, Mr. Dunn, Junr., have each paid 3s.

The Editor begs to return his best thanks to Dr. Johnston, Mr. Carson, Junr., Mr. McPhee, Mr. Donald Frazer, and Mr. Joseph Starrat for their kindness in doing so much for the "Protestant." He has to acknowledge remittances from them as follows:—

From Mr. R. Carson,	£1 10 5	before the 10th ultimo.
“ Mr. McPhee,	1 5 0	on 16th ultimo, and
“ do. do.	2 0 0	on 1st instant.
“ Dr. Johnson,	1 10 0	on 23rd ultimo.
“ Mr. Donald Frazer,	1 0 0	on 31st ultimo.

Mr. Andrew Jackson has forwarded four additional payments. The "Protestant" seems bound to go forward; the letters and encouragements of agents are most cheering. Praised be God.

### ADDITIONAL SUMS PAID.

Mr. Claudius Hamilton, for some friends,	£0 12 6
Mrs. Joseph Johnston, for five readers,	0 15 0
Mr. Miles McMillan, agent at Boiestown, for ten,	1 5 0