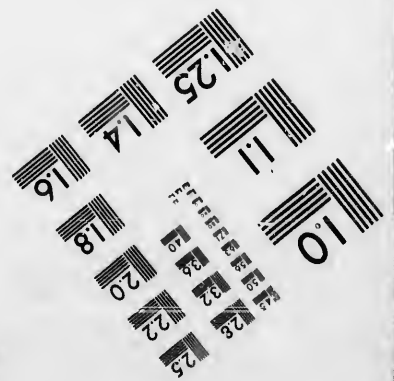
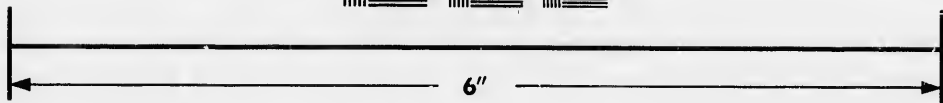
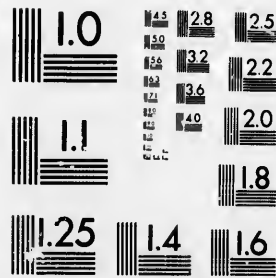


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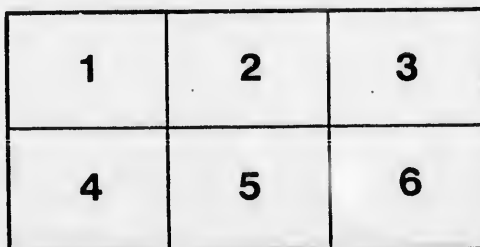
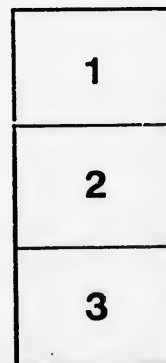
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Re

Rev. J. Hubben
from his friend J. Algen

THE
1872
CONTROVERSIAL DISCUSSION

BETWEEN

CATHOLIC PRIEST, A CATHOLIC LAYMAN

AND OTHERS, AND

Rev. J. S. Christmas, Constat & Others

EXTRACTED FROM

THE MONTREAL HERALD

AND THE

NEW MONTREAL GAZETTE.

Montreal

PRINTED AT THE COUNTRY OFFICE,

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1872

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IT may be necessary to state, that the following controversy arose out of a letter addressed by the Revd. J. S. Christmas (Minister of the American Presbyterian Church of Montreal,) to Doctor Spring of New-york, extracts of which were republished in the Montreal Herald, as printed in the New-York Observer—as parts of this letter referred to the Roman Catholics, the occasion was seized upon with avidity by members of that persuasion to come forward in defence of their Church ; and how far their exertions have proved, or will prove effectual, is left for the reader to determine.



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REVIVAL OF RELIGION IN MONTREAL.

(From the *New-York Observer*.)

The cheering account contained in the following Narrative, of the revival in Montreal, was derived from a letter addressed to the Rev, Dr. Spring by the pastor of the Presbyterian church in that city, of which the following is an extract :

MONTREAL, April 5, 1827.

Reverend and Dear Sir.—I believe it will not be unacceptable for you to hear what God has been doing with me since I saw you last. On my return, I spent a few days both in Albany and Hadley, being detained by business ; and there I had the opportunity of seeing the work of grace that was going on in those places. I had never before been within the precincts of a revival. I reached Montreal about the first of February, with a desire that a similar work might commence among my people. In this I was strongly seconded by one of the Elders who had spent a few days in Northampton.

Our new church was so far finished as to be tenantable, and we commenced worshipping under our own vine and fig-tree. It is almost as large as the Brick Church in New-York, and was the ground floor nearly filled with pews, though the gallery is not supplied with seats, and the pulpit has but a temporary erection. Here I began to preach for the first time, with the expectation, I may say, of a revival. A church meeting was called. They had been, in my absence, confessedly in a most stupid and lamentable state. They began to start from their slumbers. Two or three days of fasting were observed,—a right state of feeling increased. Visiting from house to house, and dealing faithfully with the people, was commenced by myself and several of the most active church members. Two or three cases of awakening were ascertained. The last Sabbath in February, I appointed a Meeting of inquiry at my house in the evening. It was the first meeting of the kind, for aught that I know, ever held in Lower Canada. Six persons came ; and while I conversed with them individually, a few Christians were praying for us in an adjoining room. One person found peace in believing during the meeting, and rose and exhorted the rest to flee to Christ. That night another gave her heart to God ; and by Wednes-

Religious Controversial Discussion.

ay noon, the whole six, and one more, were rejoicing in the hope of pardoned sin. The change in the converts was marked and decided; and made a great impression on others. From that period the work went forward. In two weeks time there were thirty hopeful conversions. The divine spirit wrought with such energy, that few had occasion to attend more than the Inquiry Meeting, which occurred twice in a week. And what is remarkable, a large number of the conversions took place in the Inquiry Room, and that sometimes while I was conversing with the individual. I have almost *seen* the footsteps of the Almighty, and have witnessed what ought to have convinced any Atheist.

Our evening meetings, which are held in my house, are crowded and solemn. Many who have come to hear ranting and witness confusion, have been surprised to hear the words of truth and soberness, and see still attention in every countenance. Besides the anxious look and brimful eye, and face hid in silent anguish, there has been no *manifestation* of feeling in our meetings, excepting on one occasion. Just as I had dismissed them, one female who came there under deep convictions, said to those about her. "Oh! what a Saviour I have found;" At that moment a second person whom I did not know to have been distressed, expressed her joy. And no sooner had I spoken to her, than I was called to a third,—a young man who was rejoicing in hope, and could no longer conceal his feelings. A scene of weeping and rejoicing then took place, such as I never before witnessed. After two or three prayers more were offered, they were begged to retire.

For the last three weeks that work has not been so powerful. The hopeful conversions now amount to between sixty and seventy. Some Christians have felt their hopes shaken, and others who were in a blackslidden state, have been recovered and brought forward. I begin to fear a decline, and have tried to alarm the church. With thankfulness I record the very ready co-operation of the church members, throughout. We have hoped that the work would extend to other congregations in this city. There have been persons from all the four Protestant, and the Roman Catholic Church, to converse with me under spiritual concern. One Catholic woman, who had never been in a Protestant Church in her life

and went away with an arrow of conviction in her heart. She returned the following Sabbath, when we trust Jesus extracted it, and healed and bade her live. If I could only procure some proper person who could preach in French, I believe that a great and effectual door would be opened for the conversion of poor Papists ;—though he that undertakes it, must begin with the courage of a martyr, and feel prepared for the worst.

Our Sabbath School consists of above 200 children, and 40 teachers. Three of the scholars and 12 of the teachers have been hopeful subjects of the revival. Among others is a young man who was graduated at Yale College last year, and was studying law in this city. He has consecrated himself to the ministry of reconciliation, and I hope will be a burning and shining light in the church.

Five or six persons belonging to St. Andrews, a town about 45 miles west of this, have been subjects of this out-pouring of the holy Spirit. One of the most influential residents of that place, who came here to have his own feelings revived, had all his hopes struck dead ; and after four or five days of deep distress, emerged in the clear shining of the Gospel day, and with these feelings returned home. The minister of St. Andrews, a very worthy man from Scotland, came here merely to see what these things meant, and returned convinced that the finger of God was in the work, and desirous of a similar blessing on his own people. I am rejoiced to learn that hopeful intimations of it are already appearing.

I have written for assistance in different directions, but have obtained none. I might perhaps have had more assistance from good men near me, but it is not every pious minister, who is fitted to promote a revival. I have thought it hard that so important a work, should devolve on an inexperienced youth. My labours have been above my strength, and the physician now tells me, I must desist. What to do I cannot tell. I feel sometimes almost overwhelmed with discouragement.—I would that my brethren would remember one who is far off, and alone, and stir up their people to pray that these uttermost parts of the earth may be given to Christ for his possession.

From yours affectionately and truly.

JOSEPH S. CHRISTMAS.

To the Editor of the MONTREAL HERALD.

Sir,—Religion is that virtue by which we give to God the honour and worship which is due to him alone as the first beginning, the sovereign lord, and the last end of all things.—Dr. HAY.

Some theologians derive the word religion from *relegendo*, which is, to repeat or to read a second time; to signify or imply the necessity of bringing the acts of religion often to our mind; and thereby render ourselves more agreeable to the Lord. Others, (and perhaps) with more propriety, derive it from the word *religande*, to signify, that the virtue of pure religion binds, in love and fidelity, the soul of man to his Maker. Whereas the contrary, such as irreligion, only tends to estrange the creature from the Creator, in whom must be concentrated the entire happiness of man. Hence it follows, that when there is a question of religion, it ought to be treated of only by those whose wisdom being guided by right reason, and matured by experience, can render them adequate to the performance of a like undertaking; and 2dly. with the holy composure of soul which invites reflection and meditation, and gives a masterly power or capability to treat of sacred things—a power which true religion can excite and which the Almighty alone can bestow. Hence we can reasonably infer, that the medium of a public Journal would not appear as the most beseeeming manner of introducing such subjects to the attention of the public. Such is invariably my opinion; such is the opinion which you have also intimated in one of your Journals, some time ago. I beg to explain myself, Sir: I do not mean to say or insinuate that either you or I have changed our opinion; far from it. Nor have you been decided respecting the title of a certain article, neither have I been. Some individuals, however, may.

I allude, Sir, to the article which appeared in your paper of Saturday May 12, 1827. Under the title of *Revival of Religion in Montreal*. This piece has brought to my recollection the title of a certain work, which was as follows: *tractatus de omnibus rebus et de quibusdam aliis*, or a treatise concerning all things, and some things besides. Though there be no direct analogy between the titles, there is, notwithstanding, such a singular strangeness in the title of the latter, *viza*

Revival, &c.; a strangeness Mr. Editor, which will be easily perceived on the perusal of the piece; the intrinsic meaning and the title of the piece will become beautifully opposed. 'Tis this ingenious *Feusteror-proterors*, or figurative inversion, which you must have at once perceived, that renders your publication of that article not only sufficiently warrantable, but also highly commendable; and which, at the same time, proves my examination of the same not less justifiable.

Joseph S. Christmas we find signed as the author of that piece: I hear he is pastor of the Presbyterian Church in this city. I do not know that Gentleman, nor am I resolved to comment on his public conduct as a Minister, nor on his private life as a father of a family, (if such he may be;) My intention is mainly to examine the article, and not the merits or demerits of the individual who framed it. I have many reasons which induce me to believe that he is not the author:—And first, it is only reasonable to require, as a Minister of the Presbyterian Church, that he follow its rules and ordinances—this he has not done if he be really the author of that article, and the ancient rules be yet in force. In the directory for public worship, used by the Presbyterians, the following is the rule, viz:—"When the congregation is to meet for public worship, &c. the people ought all to join therein." If the meeting held was a public one *this rule has been grossly violated*, since some were praying in a room; if the meeting mentioned was private it should be of no concern to the public, nor will I enter on the private concerns of the author. 2d. In the same directory, p. 535 under the title of *Preaching of the Word*, we read: "it is presupposed that the minister is, in some good measure, gifted for so weighty a service by his skill in the original languages, by his knowledge in the whole body of theology." How can it be said that this rule has been observed, since that article said, one individual arose to address the others. I would know whether the above rules are no longer to be observed, and whether any person can become a preacher without the above requisites, viz: theology, scriptures, &c. &c. I must confess my utter ignorance on this head. Whether the directory for public worship is not to be followed when there be question of a revival, I cannot say; but I assert, that the want of

knowledge inspires pride in some, and insufficiency in others ; but will not insolent pride and insufficient cause divisions amongst the people ? Are not such divisions troublesome and dangerous to society ? I repeat, that 'tis my opinion, Mr. Christmas is not the author of that piece. I have reason, at least, to think so: 1st. Because the piece itself completely takes the palm from Johanna Southcot and her associates; in fanaticism. 2d. Because it contains more folly than it contains words, in consequence of the double and triple meaning which they sometimes bear in that place. 3d. Because it insults the understanding of the people. 4th. Because it has no claim to religion, and cannot be called piety. 5th. It is too childish to be treated with deliberation, and too insolent to be tolerated ; there is not sufficient animation to support the revivals, nor sufficient argument to prove their necessity ; nor does either become an essential requisite. Since we are told that unsound hope is to supply the one, and irreligion the other, if its merits be enquired into, it will be found sufficiently blasphemous to warrant a prosecution. We find in this revival, an inversion of the common order of things : for piety we find irreligion ; instead of solid devotion and calm contemplation, we find the effeminate simpering of intemperate zeal—(but we must mis-apply the term here)—for what could be reasonably called the inspiration of the Holy Ghost ; for virtue and piety are substituted the dangerous and self-inspired fancy of inexperienced youth, and self-taught teachers, (*anto-didactists*). How long this is to be supported we know not ; how long the good sense of the people will be taunted, and what they seem to revere turned into matter of ridicule, we cannot pretend to say ; but we could sincerely wish, that such unheard of proceedings were no longer countenanced.—The Divine Spirit, said the writer, wrought with such energy that few had occasion to attend more than one enquiry meeting. What a penetrating genius ! who discovers the degree of exertion made use by the Holy Spirit. Quere ! was it the Divine Spirit ?—How do you prove it ?—Which are the fruits remaining from the operations ? One individual exclaims, Oh ! what a Saviour I have found ? a second, Oh ! what joy ! after effeminate qualms comes an explanation of oh ! hope ! from a young man who could no longer conceal his feeling. They began to start from

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before, came to hear me, their slumber, said the revival ; 2 or 3 days of fasting were observed ; a right state of feeling increased ; visiting from house to house, and dealing faithfully with the people was commenced by myself and several of the most active members of the church. Quere, if three days of fasting could be considered a necessary requisite to advance in the spiritual work of reviving, it must be admitted, that those who observe the 40 days of lent, to comply with the precepts of their Church, and the better to prepare themselves for the reception of the body and blood of the Lord at Easter, must be now a good distance before the *trisameron* fasters for a revival. 2d. Quere, and dealing faithfully with the people commenced by myself, &c. is it to be understood that the poor people have been deceived all along, and unfaithfully dealt with until now ? Oh ! one Catholic woman, said the revival, who had never been in a Protestant Church before, came to hear me, and went away hearing an arrow of conviction in her heart. It would seem surprising why no more than one lowly poor woman could be found present at the reviving system ; the reason for that may be as follows :—Whether ethcal or otherwise, those who can have pure and wholesome diet in their own houses, must evidently be labouring under some mental aberration, if they beg from their neighbours, a diet condemned by the medical faculty ; and which they only can make use of with the risk of their lives, and at the hazard of their reputation. I would be glad to learn whether that revived convert, from the Catholic religion, be a person endowed with a sound mind and understanding. I feel much inclined to think the contrary. I may be permitted to suppose a case, let it be the following : suppose, of the Catholic religion, that is (nominally so) there be found a woman who may not, and though she may, would not, adhere to the admonition of her pastor, when it became necessary to advertise her respecting her religion, and I will freely add, her moral conduct also. Such woman could say, that she has liberty to act as she thinks proper, though, at the same time, she were to act improperly, she could not, reasonably, be any longer considered a member of the Church whose tenets she disavowed, and whose maxims she disregarded. Since those are only Catholics in effect, who observe the laws of the Church, if their

lives be immoral, they pronounce themselves not members, except in name, because irreligion and immortality cannot find place in the fold. Provided Mr. Christmas would revive a woman of that stamp, he could talk of arrows, and darts as he pleased; but I deny his capability to revive, unless this be changed, *in melius*.—'Tis why I peremptorily call upon that congregation and its minister to give the name of that individual, and her place of abode. They can have no just objection to this, since we have on record the names of illustrious individuals, who have not hesitated to render, as publicly as may be, their conversion to the Catholic religion; nor should any man be ashamed of his belief, or woman of her revival, provided they be not wilfully in error. There are some who, deceiving themselves, and willing to deceive others, can be (although really of no religion) for a time of all the religious—we have a well attested example of the kind of double dealing in the conversion at Farnham, at the rate of 5 pounds a head; where one woman said she came to abjure the errors of popery, though she never belonged to the Catholic religion; but the moment she received 5 pounds and a suit of clothes, she filed off gaily, having still her errors to abjure, and her religion to chuse.—The writer said, could he procure some proper person to preach in French, he would open a door to the poor Papists. It seems the French must be freely dealt with, and have proper preachers; because, until now, the writer has not questioned the merits of the preacher, since every one of the meeting had that permission occasionally. Surely the time is yet fresh in the memory of most of the people here, when a French preacher did come, and rant, and preach, and labour; but gained not one solitary convert; he, however, gained something else, in another way, and not entirely so encouraging. The writer would make us understand, that all pious preachers are not fit for the work of reviving. I will not dispute the merits of that question.—He then piously concludes by offering an ardent prayer, that the uttermost parts of the earth be given to Christ for his inheritance.—I do not mean to terminate this letter to you, Mr. Editor, in like manner, since we read that the earth is the Lord's, and who will rob him of his omnipotence. My fervent prayer is, and will be, to God—that he may grant true faith and

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eternal salvation to all mortals ; and appealing, as I do now, to the good sense and understanding which now pervades all classes of society (and may it always remain among us) in this city—I beseech them to have a regard for themselves, for their honour and understanding, and such a sense of religion as will always be found sufficient to discountenance such productions as cannot merit the sanction of truth or integrity.

A CATHOLIC PRIEST.

TO THE EDITOR.

SIR,—From disposition averse to newspaper litigation, in which my pen has never been engaged, it is from no love of the employment, that I am induced to address you with this communication. The article in your last week's paper, in which my name is so freely used, I read with little interest when it appeared, and pitied the man, whose heart dictated language so vituperative. I believed it would produce little other impression, than to make its writer's folly manifest. It, however, contains statements which may need correction, and affords me an opportunity of making some explanations, which justice to myself demands.

I thank you, Mr. Editor, for informing the Revd. Gentleman, that I am not responsible for being called THE Presbyterian Minister of Montreal, by the Editor of the New-York Observer ; but I must correct you in saying, that I pay no regard to the Directory of Worship. The Confession of Faith, the Catechisms, the Books of Discipline, the Directory for Worship of the National Church of Scotland, and the Presbyterian Church of the United States, are the same, excepting a few verbal alterations, which the circumstances of the country render proper

I must now beg you Rev. Correspondent to excuse me, if I mistake the meaning of some of his remarks ; for the little sagacity which I possess, after all my pains, does not enable me to unravel the meaning of many of his sentences. Indeed I could scarcely believe that an article which betrays such a manifest want of skill, in a perspicuous communication of

thought, such a pedantic display of the learned language, such strength of accusation, with such weakness of proof, could be the production of one of those men, whom the multitude revere for their learning and sanctity.

I can assure the Gentleman, that I am the author of the article he attacks, and that it was extracted from a private letter, which I wrote to a clerical friend in the city of New-York. I am free to confess that it contains one or two passages which I should have omitted, had I expected that publicity would have been given them, passages which are calculated to give unnecessary offence, and wound feelings that I would not wantonly injure. Who has not whispered into the ear of friendship, what he would not choose to have proclaimed on the house-steps? But since the letter has been made public, I am ready to defend the truth of every syllable it contains. And I can certify this sacerdotal reviler, that had I been writing for the press of Montreal, I should not have omitted the passage that was probably most offensive to him—that which respects the Papists—and that had the letter been written two weeks later, I should have added some facts which would still more have moved his choler—facts, whose occurrence has, I believe, spread 'ere this, a thrill of joy among the angels of God.

It is no part of my character, to conceal my sentiments. No person acquainted with the tenor of my Ministry, can be ignorant of the light in which I view the Romish Religion. Whatever I may hope for some of its adherents, I have none of that sickly charity which looks with indifference or complacency on the principles of the system.

It may be imprudent so freely to declare my convictions; but I shall be imprudent so long as fidelity demands it. I may be bigotted, but it is a bigotry in which I share with every Protestant who understands the grounds of his religion. I have observed with regret, a criminal laxness of sentiment among the Christian denominations of Canada, and a pusillanimous desertion of the high ground of the Reformation. What that ground is, will be evident, from one or two quotations from the public standards of two national Churches, which express, I believe, the doctrine of every Protestant denomination of Europe, or America. In the confession of Faith, t

which every Minister of the Church of Scotland assents at his ordination, we find the following passage, chap. XXV. sec. 6. "There is no other head of the Church, but the Lord Jesus Christ. Nor can the people of Rome in any sense, be head thereof; but is that Anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

Every Clergyman of the Church of England, solemnly subscribes to the thirty-nine articles of religion, which not only state that the "Church of Rome hath erred," but flatly contradict every doctrine on which the Papists insist in their controversy with Protestants. One of these articles, viz: the 25th, refers us to the *Homilies*, as a more extensive explanation of the Faith, and containing "Godly and wholesome doctrine, and necessary for these times." If any one will consult these authorities, to ascertain the opinion of the Church of England on the subject, let him, among others, read the homily, *against peril of idolatry*, and the following quotation from the 23th homily, for *Whit-Sunday*, second part. "But now herein standeth the controversy: whether all men do justly arrogate to themselves the Holy Ghost, or not?" The Bishops of Rome have for a long time made a sore challenge, thereunto reasoning for themselves after this sort. "The Holy Ghost," say they, was promised to the Church, and never forsaketh the Church; but we are the chief heads and principal part of the Church: therefore we have the Holy Ghost forever: and whatsoever things we decree, are undoubtedly verities, and oracles of the Holy Ghost." The homily, after defining the true Church, and showing some points of its disagreement with the Church of Rome, proceeds. "But as the lion is known by his claws, let us learn to know these men by their deeds: What shall we say of him that made the noble King Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog—shall we think that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Clement the 6th. What shall we say of him that proudly and contemptuously trod Frederick the Emperor under his feet, applying that verse of the Psalm unto himself, "thou shall go upon the lion and the adder, the

young lion and the adder thou shalt tread under foot." (Psalm XCI, 13.)—shall we say that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Alexander the 3d. What shall we say of him, that armed and animated the son against the father, causing him to be taken and cruelly famished to death, contrary both to the law of God and also of nature—shall we say that he had God's Holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Paschal the 2d. What shall we say of him, that came into his Popedom like a fox, that reigned like a lion, and died like a dog—shall we say that he had God's Holy Spirit, and not rather the Spirit of the Devil? Such a tyrant was Pope Beneface the 8. What shall we say of him that made Henry the Emperor, with his wife and his young child, to stand at the gates of the city in the rough winter, barefooted and barelegged, only clothed in linsey-woolsey, eating nothing from morning to night, and that for the space of three days—shall we say that he had God's Holy Spirit, and not rather the spirit of the devil? Such a tyrant was Pope Hildebrand; most worthily to be called a firebrand, if we shall term him as he hath best deserved."

"Many other examples might be here alledged, as of Pope Joan the harlot, that was delivered of a child in the high street, going solemnly in procession—of Pope Julius the 2d, that wilfully cast St. Peter's keys into the River Tiberis—of Pope Urban the 6th, that caused five Cardinals to be put in sacks and cruelly drowned—of Pope Sergius the 3d, that persecuted the dead body of Formosus, his predecessor, when it had been buried eight years—of Pope John the 14th of that name, who having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be banged up a whole day by the hair, than to be set upon an ass, with his face backward towards the tail, to be carried round about the city in despite: to be miserably beaten with rods; last of all, to be thrust out of his country, and to be banished forever."

"Such were all the Popes and Prelates of Rome, for the most part, as doth well appear in the story of their lives, and therefore they are worthily accounted among the number of false Prophets and false Christs, which deceived the world as

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long while. The lord of Heaven and Earth defend us from their tyranny and pride: that they never enter into his vineyard again, to the disturbance of his silly poor flock; but that they may be utterly confounded and put to flight in all parts of the world. And he of his great mercy, so work in all men's hearts, by the Mighty Power of the Holy Ghost, that the comfortable Gospel of his Son Christ, may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the Pope, the devil, and all the Kingdom of Anti-Christ: that the scattered and dispersed sheep being at length into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac and Jacob; there to be partakers of eternal and everlasting life, through the merit and death of Jesus Christ our Saviour."

Such is the language of the accredited standards of the Church of England, and which I quote to remind some timid, and inconsistent Protestants, that I am not alone in my bigotry.

There are, Mr. Editor, numerous vulnerable points in the communication of "a Catholic Priest," to which I can no more than advert, without trespassing too far upon your columns. I did intend to tell your Rev. Correspondent, that though it is not the first time I have heard it, yet, I never could comprehend why youth should be imputed as a crime, and live in the hope, that it is a fault, which unlike many others, time will cure. I did intend to tell him, that coarse assertions prove nothing: at least, with that part of the community who wish to see with their own eyes—that the meetings to which he alludes, as violating the directory for Worship, were not the public assemblies of the Sabbath, but were held in my own house, on the week-day evenings. I did intend to describe the nature of those mental exercises, which I believe between 70 and 80 persons have experienced under my ministry, during the month of March and April last, and which the Scriptures assure us to be essential to salvation; but it is evident that your correspondent, though he professes himself to be "a guide to the blind—a light to them which are in darkness," is a stranger to such experience; and I may also add, a stranger to the Scripture, if we may judge from the fact of his cavilling with a sentence which is a literal quotation

from the 2d Psalm, 8th verse. I did intend to ask him where was his prudence, when he asserted that my communication "was sufficiently blasphemous to warrant a prosecution," and where was his humility, when he sneers at a case of conversion, because the subject was "a lowly poor woman;" and where his fear of God, when he desecrates sacred things by vulgar ridicule? Of these and other topics, I intended to remind him; but I am convinced, if we may judge of the abundance of the heart, by what the mouth speaks, he does not possess sufficient religious sensibility to feel their force.

I have no wish to perplex my own feelings, or those of your readers, by vexatious disputation:—my wish and intention, is quietly to do my Master's will, encouraged by the tokens of my Master's approbation; and if doing this be vile, "I propose to be viler still," and should I be the butt of ridicule, and the theme of misrepresentation, I shall regard it as the most honourable badge a Christian Minister can wear—the most satisfactory token that my influence is hostile to the kingdom of darkness.

I am, Sir,

JOSEPH S. CHRISTMAS.

Pastor of the American Presbyterian
Church of Montreal.

Montreal, May 25, 1827.

TO THE EDITOR.

SIR,—In your paper of last Saturday, I observed a communication from the Rev. Joseph S. Christmas, and another, evidently from one of the *satellites* of this "Orb of Light," which is to enlighten these hitherto benighted regions—both in reply to a communication signed "*A Catholic Priest*," which appeared in the Herald of the week previous. I request you will allow me a short space in your paper to make a few, and but a few, remarks on the production of Mr. C.—the other I consider beneath notice. And first, as a preliminary observation, I must enter my solemn protest against the proceedings of "*A Catholic Priest*," his noticing Mr. Christmas's letter, in the first instance, has given a cast of importance to it which it did not merit. Previous to the remarks on it,

it was looked on as nothing more than the wild ravings of a phrensied imagination, which, in truth, is its only desert; the rejoinder is little better—but as from the author's open avowal of his hostility to Catholics, it merits a castigation, I will proceed to notice some of its most striking features.

In the first instance it will be observed, that although it pretends to be an answer to the communication of "A Catholic Priest," the Revd. author has carefully avoided replying to any of the queries contained in the former communication; but has raked up a parcel of tattered objections to catholicity, which no enlightened Protestant of the present day would advance. Finding, however, that the narrow grounds upon which his religion itself stands, would be untenable, he has artfully attempted to enlist the Protestants at large on his side, and has pitched his fragile tent under shelter of the wide fortress of Protestantism. Detestable subterfuge! But I think I can very easily draw him out from his lurking-place, and show to the respectable body of Protestants, the viper-like individual who would fly to them for protection. It will be readily acknowledged that the first reformers from Catholicity held her doctrines as damnable ere they seceded from her;—this is perfectly consistent, however we may think them acting erroneously in so doing. But upon what *other* plea could Mr. Christmas or his fellow-sectarians have separated themselves from the Protestant Church to which they originally belonged? unless they believed her ways would lead to damnation must they not have been madmen to withdraw? Was it seeking a nearer way to Heaven? or in the name of common sense what excuse could they offer?—Perhaps 'twas to shun purgatory!! The Revd. Mr. Christmas and his adherents, I contend, must hold *every other* Protestant religion as much accursed as they do the Catholics, (which, by the by, he has ere now pretty broadly asserted); or give up all pretensions to consistency.—The parent church can extend charity to the froward child; but the off-spring that quits the ways of the parent on account of her supposed errors, can not be consistent and have any charity towards the parent. Mr. C. therefore, need not have told us that he considers the Catholic religion damnable—but he should not

have so artfully disguised his sentiments with respect to the Protestant Churches that differ with him.

I have thus separated him from those he would, in *public*, wish to claim as his kinsmen, (though in private he would execrate them,) because I would not wish to make an observation which would injure the feelings of any other Protestant denomination; nor indeed will I intentionally hurt those of Mr. Christmas's adherents. I am only on the defensive. Mr. Christmas declares as his opinion that the Catholics will be damned—this is the belief of his Congregation also. With such an evident want of charity, can he turn to the 13th chapter of 1st Corinthians, v. 2, in that book which he professes to expound, and there read. "If I should have *all faith* so as to remove mountains, and have no charity, I am nothing."—Slender indeed must be *his* hopes of salvation, if charity be so requisite to procure it." St. Augustine somewhere remarks. "The house of God is founded on faith, raised up by hope, and perfected by charity;" which opinion I think will be found perfectly consonant with Scripture.—Taking this position for granted, neither Mr. C. nor his adherents can hope to reach Heaven—as his mode of faith and worship can only lay the foundation, and partly raise the superstructure of the Heavenly edifice, (for I will allow them hope,) the sinful amongst them must go where he would consign all who differ with him, and the just, (like Mahomet's coffin,) must dangle between earth and heaven for all endless eternity.

One point more I will at present touch on, and with that conclude my communication, viz. the allusion to the conduct of the Popes. I might answer that by giving, as a set-off against it, the conduct of several of the leaders of those who first opposed Popery—but that would be to deviate from my determination of not injuring the feelings of any of the many who differ with Catholics in opinion—whom as men I respect, and as Christians, (though Roman Catholics are accused of want of charity,) I would not, in my opinion, consign to damnation. It should be recollected that amongst those chosen twelve who followed our Saviour, one was a Judas. Could it then be supposed, that since the establishment of Catholicity, no vicious men should have professed that religion? Surely not. The comparison between the Pope (or Popes) and

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Antichrist, I should not expect from any man in his right judgment. The Catholics boast of a succession of Popes from the time of our Saviour; but were such belief absolutely erroneous, the length of time which almost any single one has filled the papal chair would give the lie direct to the assertion. Three several texts of Scripture affirm that the man Antichrist shall continue but three years and a half: take one for example, Rev. c. 13, v. 5, "there was given to it a mouth speaking great things and blasphemies—and power was given to it to act *forty-two months*." Now with such a direct text staring him in the face, the man must be possessed of unblushing effrontery, who would make such a base perversion of the holy Scriptures, or who would attempt to bring one part to oppose an other—it is absolutely making the whole of no credit. I have already occupied more space than I intended at the commencement, and will now bring my subject to a conclusion.—I do not say that I leave the subject for ever: when Mr. C. answers, or attempts to answer, the queries contained in the communication of "A Catholic Priest," I will hold myself ready again to oppose him with all my capacity. But until then, I advise this disturber of public tranquility—this trumpeter to the persecuting legions of puritanism—to cease his futile attempts to raise discord amongst the inhabitants of Montreal. A cordiality of feeling prevails between the Protestants and Catholics of this place which is vexatious to this puritanical persecutor, and will continue, notwithstanding his vain attempts to remind the "timid and inconsistent Protestants," that he should not be left "alone in his bigotry."

I am, Sir, &c. &c.

A CATHOLIC LAYMAN.

TO THE EDITOR.

SIR,—When I take my pen to indite an article which, as I expect, may fill one of the columns of your Journal, 'tis by no means my intention, either to adopt a style, or select expressions, which could appear, in any sense, better calculated to wound the feelings of the honest-hearted than directed to the misguided. The contrary, however, would seem to be the meaning, and direct tendency of the article which appeared

in one of your late numbers, and signed by the Rev. Mr. Christmas.

I feel much averse to such like productions, for many reasons; and principally, because the tone of those which have already come under my eye renders them completely contemptible, while they stand in need of every thing that could make them agreeable to any body. 'Tis remarkable, how what they want in being not less disingenious than dishonourable, is amply supplied by their being more fanatical than rational.

It may not, however, be unfair to admit, that the mildest language is often misconstrued, and that the mere dictates of charity are not always found sufficient to impede the progress of a perverted prejudice. There is, notwithstanding, (as we read in Horace) a mean in affairs, at either side of which, we are told, rectitude cannot subsist—*est modus; in rebus sunt certi denique fines, quos ultra citraque nequit considerare rectum*. Whoever, therefore, for the pretended justice of his cause, would exceed those limits, could afterwards have but a trifling claim to what, on the one side, (for the benefit of society at large) moral rectitude could establish, or truth on the other. It was only in proportion as they observed those rules, that men have been in every age distinguished for wit and talent. In order that a just consistency mark our proceedings, we should invariably maintain and observe the principles on which it is wont to be founded: should there be question of religion, before we arraign others for its violation, we should be mindful that we observe its rules and ordinances: should a person be desirous to maintain the good-will of that society of which he is a member, he should be cautious not wantonly to wound the feelings of any.—Since the Revd. Mr. C. has submitted his remarks to the investigation of an enlightened and discerning public, it does not become me, as an individual, to determine whether the Rev. Gentleman has found it at all necessary strictly to observe the foregoing rules. I can, however, without violating the rules of justice, have recourse to some few of the maxims already sufficiently established—and which the learned of the present age have not deemed it advisable to invalidate. 'Tis, sir, an acknowledged axiom that the truth is known by itself. It could be admitted, on

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the same score, that error and misrepresentation require a more costly attire than ordinary persons can furnish, before they could be made, in any-wise, agreeable to men of honour and integrity ; how desirable would it then be, if men were in general as solicitous for the propagation of truth as they feel anxious for the establishment of error and falsehood. It was in order the better to secure the former, by a suppression of the latter, that I required an explanation on the reviving system, with the name of the female or persons willing to feel its influence. To these demands we received no answer ; the following reasons may account for such silence : if it be the duty of every man to be as serviceable to the community as he possibly can, in every legal way, and that we consider the Rev. Gentleman as incapable of a dereliction of principle as a neglect of public duty ; we must, I say, from these premises conclude—that either the above questions could have no direct or indirect tendency to the public good, or that Mr. C. is not favourable to its advancement. But to suppose the latter would be an impiety ; let us, then, charitably take the former, and return him, in good earnest, our sincere thanks for a silence which becomes so serviceable. 'Tis not for this alone that we have reason to return him our most unfeigned acknowledgments—his Homily respecting the popes, merits the first claim to our gratitude : it proves, beyond a demonstration, the sanctity and inviolability of that Church whose doctrines and tenets are still the same, whose purity remains unsullied amidst the corruption of eighteen hundred years and more ; but, in order to elucidate this subject, we can, without injury to ourselves, or the cause we advocate, give our opponent a wider field than he required. His proposition is simply this, that the conduct of many popes was immoral, ergo, the Holy Ghost did not remain to guide the Catholic Church—an unfair conclusion from a poor argument. While all human institutions have been changed, or newly modelled, according to fancy of the founders or the caprice of their successors during the lapse of so many centuries, the Catholic, either in her dogmas or tenets, has undergone no such material changes. Under the most vicious of its pastors, its doctrines always retained their purity ; but, provided we went farther, in supposing, that from its founders, the lives

of the succeeding rulers were immoral, what could a like concession prove, more than to show, that if the sanctity of the Church were to depend on the individual purity of its pastors, the absence of this virtue would necessarily imply—a corruption of its tenets, and a discordance respecting its maxims amongst its constituent parts ; but when has it been found that such is the case, whereas the essential rites are the same, throughout the whole Christian or Catholic world ; if there be any local differences discoverable, such can only have reference to the outward ceremonies, and nothing else. I have reason to imagine that the Rev. Gentleman had no idea, his *petitio principii* could fall with so much weight on the one side, and be turned to so much advantage on the other.”

But we have more to say on that head,—we can assure him, that owing to its sanctity, its purity, its disinterestedness, the unanimity of its members respecting points of doctrine, the Catholic Religion has extended to the remotest corners of the habitable globe ; it would seem that no earthly power could stop its rapid course—we may say, in the language of the poet, that the Catholic Religion knows not its boundaries : *his ego nec metus rerum tempora pono nec imperium sine fine dedi*—to these no limits I assign, nor term of years to their immortal line. Yes sir, Italy is all Catholic, France, Spain, Portugal, Bohemia, Poland, with some exceptions ; the most of the wealthy states of the Netherlands ; the Cantons of Switzerland for the most part, in Syria and Persia, on the bank of the *Indus* ; from the Gulf of Siberia to Cape Comorin, and in the most distant parts of Asia, we find the influence of Catholics daily to extend. Enter the confines of Abyssinia, search the extensive regions of Africa, you will find them there.

Do you say they are not numerous in America ? Have you examined from the mountains of Meta, along that extensive country to Mexico, Peru and Chili ? In all those places you will find Catholicity very prevalent ; they all hold the same tenets, and use the same religious rites, so much so, that if, from any of the above mentioned parts, a Catholic were to enter one of our Churches in the city of Montreal, he could not be deceived, he at once could recognise the indubitable works of the religion he professed.—It does not then seem to follow, that those vices which have been so uncharitably heap-

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ed on the Pastors of the Church, have deprived her of that purity which forms her leading characteristic,—it would appear rather that the superstructure is divine, and that she is supported by the power of the divinity, promising to remain with her until the end of time. Is it not then surprising how men of learning can advance what reason will not dictate, or charity support? We may allow that they sometimes understand the contrary to what they advance, while, notwithstanding, they have recourse to the grossest means by which the conduct of their dissenting brethren can possibly be misrepresented. I am ready to acknowledge, from the looseness of the argument used by Mr. Christmas, the length of his Homily, &c. that they do not wear the studied aspect of such a premeditated attack on Catholicity, as that which we find in the 111th page of the Christian Sentinel; there, it is said, that Catholics hold as a part of their creed, and make it an imperative duty, not to keep faith with heretics. In a note on the same number, he intimates that Catholics prevent the use of the Scripture:—both these charges are malicious in their meaning, and false in all their bearings; the contrary has been proved in the House of Lords, last year—it has been proved on oath by the Archbishops and Bishops of Ireland. Such unfounded assertions are disgraceful—we could wish they were discountenanced. Let us, then, entertain a hope that justice will one day triumph over iniquity, and that falsehood and misrepresentation, throughout all the walks of life, may always meet the merited reprobation of the worthy and the good.

Sir, I beg to remain
your very humble servant,
APSEUDGUMENOS.

TO THE EDITOR.

Sir,—I shall offer a few observations suggested by the letter of “a Catholic Layman;” not because I am ambitious to have the last word in a dispute, nor because I feel exasperated by abuse, which it were want of dignity particularly to notice. “A Catholic Priest,” may for reasons best known to himself, choose to disguise his flowing robes beneath the

small clothes of "a Catholic Layman," and denominate me a viper. I am content so long as I do not possess the venom. An authority which we may not dispute, forbids us "to render railing for railing; but contrariwise blessing." And though I feel little solicitude, to vindicate myself; forbearance does not demand, that I should desert the truth, and allow misrepresentation to go uncorrected.

If the Reformers, as the Layman allows, acted consistently in withdrawing from a community, which they considered as having degenerated into an Antichristian character, how shall he prove it inconsistent for the descendants of the Reformers, to continue the separation? Has the Romish Church become more scriptural in its doctrines since that period, or did not the Council of Trent convened to reform its abuses, rivet its errors, and give ecclesiastical sanction to perversions, which before could plead no higher authority than usage?

What does Layman mean by stating that Presbyterians have separated themselves from the Protestant Church to which they originally belonged? I know of no church of Europe, older than the Presbyterian, unless it be the Greek Church to which we never belonged, and the Waldensian Churches, those precious remnants of primitive Christianity, from which we have never differed in doctrine, or discipline. Nor can I perceive by what process of argument the Layman makes it appear that because I belong to a particular Protestant denomination, I must esteem every other one accursed; nor am I aware that in my waking hours I have "ere now pretty broadly asserted it." The attendants on my ministry who all have an opportunity of hearing the undisguised expression of my sentiments, may recollect that I have compared the visible Church of Christ, of which indeed, I consider the Romish Hierarchy forming no part, to a vast army marshalled into separate battalions, but all marching obedient to one commander—the Captain of their salvation: that though the differences which obtain among Protestants are like rents in the walls of the edifice, they still do not run to the foundation, and that while they differ concerning the mint, anise and cummin, they are agreed about the weightier matters of judgment and mercy. They will recollect that while I consider all truth more or less important, that I consider a part of it funda-

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mental, and that this part, excepting Unitarians and Universalists, every Protestant denomination of any importance with which I am acquainted, are agreed, and that accordingly I embrace them in the arms of brotherly affection, and am accustomed on sacramental occasions to invite Christian people of these denominations to sit down with us at the table of our common Lord ; and thus it is that we hold and enjoy " the communion of Saints."

The Layman asserts that I declare " that Catholics will be damned." Where does he find that declaration ? In my last communication ? There I intimated my charity for many of the members of an Antichristian Community, and if Layman will look again he will find no such universal proposition, " the Catholic will be damned." Personal inducements, if no other, would lead me to hope that there are some true lovers of our Lord in that corrupt communion, and I am warranted in this hope by the prophetic admonition " Come ye out of her my people, that ye be not partakers of her sins, and her plagues fall not upon you." Rev. xviii 4. Whether it be through ignorance, prejudice, criminality or the three united that they continue within the forbidden enclosure, still I maintain they cannot be genuine Papists. Every Christian embraces the Scriptural doctrine of Salvation through faith in the atonement of the Redeemer. His is the only name given under Heaven among men whereby we can be saved. Yet this way of salvation is directly and systematically opposed by Popery. Works of supererogation, the expiatory power of penance, the atoning virtue of alms, prayers, fasting and processions, the purifying fires of purgatory, the overplus of the saints' merits applied for the benefit of the church, with such peculiar munificence this year of jubilee, by its dispenser the Pope ; the weekly unbloody sacrifice of the mass ; displace the one great sacrifice of Jesus Christ, by which, he hath forever perfected them that are sanctified. Truly if the Popish methods of atonement be valid ; then has Christ died in vain, or, at best, shares the glory of a Saviour, with innumerable competitors ! This is that other Gospel of which the apostle Paul said that though he, or an angel from heaven should preach it—let him be accursed. This is the radical defect, the damning blot of Popery, compared with which the inexpediency of praying in an

unknown-tongue, and the ridiculous multiplication of ceremonies, and many other things which most obviously strike the eye of the spectator, are pardonable trifles. For all practical purposes, you may as well undeify the Saviour, as supercede his atonement.

The Layman refers me to the beautiful description of Charity, in the 13th ch. of 1 Cor. to prove that I can have no well grounded hopes of salvation. Be that as it may, I am afraid the Layman has yet to learn the true meaning of that Charity, which the apostle commands, as the very keystone in the arch of Christian graces. We need not go to the Greek Testament to learn that it is not *charity*, in the most meagre sense of the word—bestowing our goods to feed the poor, nor, *that charity* for which the world is so fierce, that latitudinarianism of sentiment, that licentiousness of principle, that indifference, which says “let me alone in my sins and I will never disturb your guilty repose—be content to let me hug my delusions, and I will never expose your unscriptural hopes.” The Charity the apostle commends is simply *benevolence* or *love*, and is it inconsistent with love to believe that erroneous sentiments are erroneous sentiments, and to feel for those who hold them? Must love necessarily shut our eyes to the truth, and the convictions of our understanding? Did I indeed *make* it dangerous to embrace delusion, it would be a transgression of the law of love, but to see the danger and point it out where it exists, so far from being contrary to love, is its most natural expression.

The Layman speaking of Protestants says “whom as men I respect, and as Christians I would not, in my opinion consign to damnation.” Were I sufficiently credulous I should hail such Catholicism in Catholicity, but no accurate observer can be ignorant of the Protean duplicity and studied finesse, with which Popery attempts to recommend itself whenever it becomes a spectacle for Protestant eyes. If you take the other ground that the Layman means what he says, then I pronounce him no Roman Catholic. How can he be a genuine Papist who will allow that Protestants go to Heaven, when the *infallible* Pope Boniface VIII. expressly declares “that obedience to the Bishop of Rome is absolutely necessary to salvation”—when the creed of Pope Pius IV. after a profession of

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the several doctrines of the Romish Church teaches in particular this further general profession, "I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy council of Trent, and I condemn, reject and anathematise all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized. I do at this present, freely profess and sincerely hold this true Catholic faith, *without which no man can be saved.*" Has the Layman forgotten the Catechetical instructions of his youth, that there is no salvation out of the church, and that the Pope is the visible head of the true church? He has then in his liberality either renounced one important article of the faith, or he has made an insincere profession of charity. He may take his choice of the alternatives either that he is no genuine Papist, or an artful dissembler.

The Layman undertakes to prove that the Roman hierarchy cannot be that antichristian power spoken of in the prophecies, which should depart from the faith, and wage war with the true church, because that power should continue but three years and a half, and the Romish church, in substantially its present state, has continued, by his own concession, nearly twelve centuries.

The passages to which he alludes in the book of Revelation, inform us, that *the witnesses should prophecy twelve hundred & sixty days in sackcloth*, that the woman, who typifies the true church, flies into the wilderness, where *she is nourished for a time, and times and half a time from the face of the serpent*, and that *power was given unto the beast for forty-two months*. Each of these mysterious numbers, when reduced to its integral parts, contains twelve hundred and sixty days or three years and one half. But must a Layman be told in prophetic language that a day is a symbol of a year? Let him consult Num. xiv. 34, and Ezek. iv. 4—6, for his satisfaction. Hence a week is the symbol of seven years, and the seventy weeks of Daniellare universally admitted to signify a period of four hundred and ninety years. The Antichrist of the prophecies then, was to endure twelve hundred and sixty years, and if the degenerate church of Rome assumed an antichristian character, A. D. 605, when the Pope received

the title of Universal Bishop from the Emperor Phocas, its downfall will take place, A. D. 1866, as the majority of protestant writers expect; or, if we must date from the year, 756, when the Pope was fully established as a temporal prince, it will take place near the beginning of the seventh Chiliad of the world. If the Layman wonders by what process it can be proved, that what he reveres as the Holy Catholic Church, is in reality—"Babylon the Great, the Mother of Harlots."—I answer, that it is demonstrating that her doctrines and usages, are, for the most part, in direct violation of the word of God, and by identifying that community with the antichristian power of the prophecies, by numerous infallible points of resemblance. This I am ready to do in a public discussion, either written, or oral, with any proper person or persons.

How far I am a disturber of public tranquility the public themselves must judge; but they cannot have forgotten by whom the attack was commenced, and that it has been carried on, not only by sober discussion, but profane wit. I am not, however, so vain as to suppose, that the public are much troubled by me, or for me; though I cannot help suspecting the uneasiness is felt by some persons, who not only fight from the ambush of an anonymous signature, but wear a false livery; and should still be branded as a disturber of public tranquility, I shall console myself by calling to mind against whom the allegation was, in primitive times, preferred.—“These, that have turned the world upside down, have come hither also.”—Acts xvii. 6.

I am, Sir, respectfully,

J. S. CHRISTMAS.

Montreal, June 3d, 1827.

To the Editor of the MONTREAL HERALD.

SIR,—As the reiterated and wilful misrepresentations of the Revd. Mr. Christmas again call me forth in defence of my religion—in defence of that which is most dear to man, and to show a reason for “the hope which is within me;” I beg you will exercise your accustomed liberality in allowing me a place in your columns, that I may endeavour to disperse the veil of prejudice with which his malignant assertions and flim-

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any sophistry would fondly hope to enshroud the Church of Rome. It is but too lamentable a fact that many Protestants, in their religious controversies, claim more merit in making void the pretensions of Roman Catholics to Salvation, than in establishing their own direct claim to it—thus, as it were, believing that it is on the ruins of Catholicity alone that a certain hope can be founded, or that it is but by clambering on her shoulders they can reach heaven.—But enough of general insinuation : I must confine myself to the subject before me—and I trust that I shall be able to show that a more inconsistent jargon of malignant nonsense has never emanated from the pen of a scholar, and that feelings more antichristian have never swayed a man, than those which guide this Revd. libeller of Catholicity.

In the very commencement he has fallen into an absurd error, viz. : that “ A Catholic Priest” and “ A Catholic Layman” are one and the same. I am sure that no person possessed of common discrimination, to judge by the style, would for a moment suppose that they were from the pen of the same person ; I most solemnly declare that the “ Catholic Priest” knows not who I am : my identity, I believe, is a secret to every person from whom it could be withheld—not that I would fear manfully to step forward in defence of my injured religion, from dread of a defeat, but that fortune has placed me in a situation in which it would not be prudent to make myself publicly known ; and the necessity which exists for me to almost solely dedicate my time to that situation, may plead my excuse for not giving a more timely answer to Mr. Christmas.

“—————For me the day
Hath duties which require the vigorous hand
Of steadfast application, - - - - -
- - - - be the day another’s—let it pass,
The night’s my own.”

Ere I leave this “ case in point” I must pause to pay a tribute of admiration to the elegance of conception and modesty of expression in which Mr. C. showed the ease with which I changed callings, by the simple process of hiding my “ flowery mantle” in my “ small clothes.”

He then proceeds to show the falsity of my argument, that "he must hold all other Protestants accursed as *he does* the Catholics"—but "what a falling off is there my countrymen!"—a more complete failure 'twould be unnecessary to desire—he must yet remain caged up "alone in his bigotry,"

And sigh "I can't get out," like Yorick's starling.

But, lest it would appear that he had nothing to say in his defence, he throws out a parcel of general charges against the Catholic Church, some of which I shall notice *en passant*, but to enter into the minutiae of the whole would require a greater space than could be afforded in a newspaper. He asks, where do I find his declaration that Catholics will be damned? Surely he has plainly enough already told us that in his writings, but if further proof be necessary, let him look to the paragraph immediately preceding the one in which he asks the question: speaking of the visible Church of Christ, and he will find that he considers the Roman Hierarchy to form no part of it—now "out of the Church it is impossible to be saved," is the declaration of Holy writ; connect these, and what will be the deduction? Lord what a cut he gives the Catholics, with respect to their mode of reconciliation to an offended God, when he gently touches on the hacknied expression that "there is no mediator between God and man but Jesus Christ." Every Catholic believes that Jesus Christ is the true Mediator; and that through him all prayers must pass to the throne of grace: but has Christ himself never appointed an *intermediate* Mediator, (if the expression may be used)? Let us examine: John c. 20, v. 22, 23—"Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained"—from which promise it would appear, that Christ *has* appointed a Mediator upon earth. To say that that power ceased with the Apostles, would be to say that all the mission and power which was delegated to them ceased, that the link which connected lowly man with his exalted God was swept away, and that the whole Church had become extinct with that essential part of it. But I shall require to touch on this again, before I conclude—and this be it remembered, is what he terms the "damning blot of Popery:"

I now come to the main point of attack, viz. his endeavour

the prove the Pope and Antichrist one. The English language would fail to lend an epithet opprobrious enough to apply to the man who would set forth his attempt to prove it, when, if he had consulted plain scripture instead of intruding his hypocritical whining and false prophecy upon the public, he could easily have ascertained it to be utterly repugnant to revelation.

—I now come to try this argument by the test of scripture—and, although a Layman, and, as I have before stated, occupied with a business that gives me little time to refresh my memory with the Scriptures, preparatory to a controversy; and, with all these disadvantages, having to cope with a person who has made it his hobby-horse, and who, I presume, has every text on his tongue's end like a parrot; (but, unfortunate for him—fortunate for me, in the present instance—knows as little of its true meaning as the parrot knows of its own prating) I say with such disadvantages in point of opportunity, I feel not at all discouraged but rejoice in the opportunity now afforded me.—1st. There have been several Popes—Antichrist is one particular man: (II. Thess. c. ii. v. 3.) “The man of sin, the son of perdition.”—2d. (II. Thess. c. ii. v. 4.) “That he is lifted up *above* all that is called God”—now, does the Pope acknowledge a God?—if he does, he is not lifted above God.—3d. (Rev. c. xiii. v. 13.) “And he doeth great signs, so that he maketh even fire to come down from heaven in the sight of men.” Mr. Christmas will not concede to the Pope the power to work miracles, *ergo*, he is not Antichrist!—4th. (Rev. c. xiii. v. 17.) “That in those days no man shall buy or sell, but he that hath the mark or name of the beast, or the number of his name.” Mr. Christmas can buy and sell to-day in the open streets, without a mark, *ergo*, the days of Antichrist have not yet arrived.—5th. (Mark, c. xiii. v. 24, 25.) “That in these days, after the tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall.” Sun, moon, and stars, blessed be he who bestowed them on us, at present shine in all their lustre—*ergo*, these are not the days of Antichrist.—6th. (Mat. c. xxiv. v. 22.) “That for the sake of the elect, Antichrist's days shall be shortened.” 1221 years the papal chair has been filled, by Mr. C.'s account, a few

hundred years longer by our's—in either case 'tis a pretty long time, for a man to live whose days were to have been *shortened*. Thus far saith Scripture.—I have now to point out “a slight mistake” in the date which Mr. C. has given us for the rise of the Roman Antichrist. Mr. C. asks “must a Layman be told, in prophetic language (prophetic indeed when coming from Mr. Christmas) that a day is the symbol of a year?” He need not be told so—he knows that day and year may be called synonymous, as there is but the one term for both words in the original Hebrew,—but then that speaks as much on one side as the other, and as the argument is unsupported by any other text, but completely contradicted, it were preposterous to advance it. However, dating the rise of Popery at the time Mr. C. gives—606, (or 756, he does not exactly know which) of course Christianity was pure until then.—Now, St. Cyprian wrote in the year of our Lord 250, and gives us, as the universal doctrine of the Christian church at that period, the sacrament of Penance as the Catholic Church now holds it, “that damning blot of Popery,” according to Mr. Christmas. So much for Antichrist! ! !—I am as little disposed to religious controversy as any person, because I consider that good seldom results from it; but, when I see my religion so basely and unjustly attacked, so long as I am able I shall resent the attack, with all the arguments with which TRUTH shall furnish me.

It would appear, to hear the opponents of Catholicity whining about that Church withholding the Scriptures from the laity, (which she does not) that the moment a Catholic would open the inspired volume, the transcendant light of Protestantism (I beg pardon, American-Presbyterianism) would sparkle on his benighted mind like the meridian sun on the diamond that is exposed to its rays on some barren waste; notwithstanding, Mr. Christmas may premise from the foregoing quotations that *I have* “opened the book, and read,” that I have attentively perused it—not with the desire of finding texts wherewith to condemn the religion of others, but to search for the truth, (for Mr. Christmas will see that I have not yet uttered a syllable against the tenets of his faith—I have merely defended my own) and, notwithstanding my attentive perusal of it, strange to say, I yet remain

A CATHOLIC LAYMAN.

To the Editor of the MONTREAL HERALD.

SIR,—In your paper of the 6th inst. appeared a communication signed "Apseudoumenos." The intention of that writer, as expressed in one of his preliminary remarks; is certainly highly praiseworthy; and, we have only to express a regret, that he was not enabled to put that intention into execution. In communications intended for the public eye, "style," as well as "expressions" should be studied; and, that adopted, and those selected, which are of the most easy apprehension, and intended for instruction rather than offense. How far the writer has succeeded in either of these points, it is only necessary to refer to the communication to form a correct decision. It struck me as being not a little singular, that an individual should attempt to pawn himself upon the public as a scholar, conversant with the "learned languages," and yet not be enabled to write his own intelligibly. This however appears in strict accordance with many parts of the services in that church to which A. belongs—the vernacular tongue being the *least* intelligible, the Latin is resorted to for the *more* ready apprehension of all classes. However much we may admire the writer's apparent candour, we cannot but regret the great obliquity in his mental vision. The expression of aversion to the controversy as thus far managed, comes with a very bad grace from "Apseudoumenos;" as it is to himself principally, that is chargeable the venom and rancour which has as yet been exhibited. And besides, who first threw down the gauntlet? who first assumed the pen of warfare? No other than this same being under the signatures of "a Catholic," and a "Catholic Priest." Who was it that offered himself the champion of the public, the defender of the rights of this community; whether political, religious, or civil no other then "Apseudoumenos" under the garb of "a Catholic." Thus much for the very complacent and pacific commencement of his present communication. There is such a jumble of premises and deductions, of positions and counterpositions, of inferences direct and indirect, that the task of answering grows more weighty as I proceed; and I am fain, to cry out, O Logic, how miserably art thou fallen—thine once was the province to guide the mind in ratiocination; but now thou dost but confuse and bewilder. In con-

firmation of this, I have but to refer the reader to that part, where "Apsoudoumenos," remarks upon the request made to Mr. Christmas for the name of the female who had become a subject of revival in Mr. C.'s church.

Other causes than those assigned by "Apsoudoumenos," have been the means of the extension and present empire of his Mother Church. Had it depended solely upon "its sanctity, its purity, its disinterestedness, and the unanimity of its members respecting points of doctrine," it would scarcely have entered upon the burning sands of Africa; or have crossed the Indus; or have surmounted the billows of the Atlantic, and become seated in these western confines. It was a boundless ambition for temporal power and aggrandizement, rather than for spiritual good, that gave stimulus to the propagators of the Romish religion. It was her idolatry that caught hold of the congenial feelings of the heathen world; and the splendour of her ceremonies served to rivet the fetters, which other than her heathenish forms could not have bound. Besides, her rule has been extended by the sword and the faggot, and sustained partly by ignorance and terror. Wherever the thunders of the vatican have been found insufficient to cower down and keep in subjection, the glittering steel, and the plumed helmet have been put into requisition—and when these began to lose their terrors, the inquisition came into existence and in all Roman Catholic countries wherever practicable, this iniquitous establishment assumed its fearful sway. "Apsoudoumenos" should not hold back the truth, if he wishes to retain his assumed title of *Truth teller*.

The "Sanctity" of the Romish Church is displayed in de-throning Christ of his mediatorship, and of placing fallible men in his stead*; and its "purity" in the many corruptions which have crept in since the assumption of vicegerency on the part of their Popes in the seventh century.—Such as the doctrines of Image and Saint worship, Purgatory, Transubstantiation, &c. &c.; and its "disinterestedness" in laying desolate the vallies of Piedmont, and blanching the Alps with the

* See a discourse delivered upon the last Anniversary of St. Patrick's Day in this City, in which it is expressly stated that St. Patrick was sent as a mediator between God and man.

bones of the Vaudois ; and its " unanimity " in the deadly feuds of the Jansenists with the other orders of monkhood.— It is not singular that the boundaries of that church are hardly known, since she assumes dominion over portions of countries, where once the banner of *her* cross waved triumphantly ; but where at the present time she scarcely can count an adherent—look to Africa. Italy may indeed be termed " all Catholic ; " and it is undoubtedly, in a very considerable degree, attributable to her religion, that she now exhibits a fearful degeneracy. Perhaps no part of the civilized world can be pointed out, where crime is more prevalent, and where vice reigns more triumphant—these in conjunction with the malaria, (bad air) are desolating the fair fields of that once fairer portion of the earth. Rome is the centre of the region over which the malaria prevails ; and the habitable parts of that city are becoming, annually, more and more circumscribed. The site of ancient Rome has already been given up ; and the very heart of the modern city is now invaded. Her approaching doom is distinctly legible upon her deserted mansions. " Three fourths of the space within the walls of the city " says the North American Review for January 1823, " have been given up to its (the malaria) desolation ; and even in the remainder, though crowded with Churches, that would be Cathedrals elsewhere ; and with Palaces, such as transalpine kings do not dwell in, the unseen pestilence still goes forth unmolested." And when the Pontiff becomes ousted from this place of the primeval glory and establishment of the Romish Church, a miracle, probably, will be found requisite to re-establish the seat of her empire in some more favoured spot. Wherever indeed the Roman Catholic Religion prevails, there ignorance is to be found as its inseparable concomitant. This circumstance might be considered as desirable, by others than Papists, provided the doctrine held by Cardinal Bellarmine was correct, " that ignorance is the mother of devotion." Why does not " Apseudoumenos," when he contradicts the assertion of the Christian Sentinel relative to the use of the Scriptures in his own Church, quote the decree of some Council to show, that other than the Vulgate is allowed to be put into the hands of the laity. What English or French translation of the Scriptures is sanctioned by the Romish Church, and is

such as her Priests would willingly, and do put into circulation. A knowledge of this circumstance has long been a desideratum; and we hope now to be put in possession of this fact without delay or equivocation. The charge of the Christian Sentinel must be considered as well grounded until this is done. The hope expressed by "Apseudoumenos" in conclusion, is such as we feel much pleasure in coinciding in—may the day not be distant, when "iniquity" shall cease, and "falsehood and misrepresentation" meet with its merited contempt.

CONSTAT.

To the Editor of the MONTREAL HERALD.

SIR,—Through the medium of your useful journal, we now hold in our possession three lengthened and elaborate communications, each signed J. S. Christmas. We call those, precious articles, invaluable documents, and well worthy of a distinct place in the colonial archives. It is the opinion of others, that those productions are of an insipid kind savouring of a home spun wit, insolent in many ways, but every way insupportable, and those are individuals, remarkable for acuteness of discernment, of deep research and profound erudition; men respectable in society, of experienced worth, men whose principles are not biased by prejudice, whose integrity is not swayed by interest.

It is with some reluctance that I differ in sentiment from such characters, yet I doubt not, if they consider my motives, but they may feel warrantable in justifying my argument. Is it not necessary to know the manner in which and the persons by whom falsehood and misrepresentation are so widely circulated? Surely, this is important. It is by a knowledge of such, that people can best guard against their baneful influence. In order to conceive to extent to which falsehood is now wont to be carried, we need only have recourse to the above mentioned article. The following are extracts from the private communication, of the Revd. Mr. Christmas to the Revd. Mr. Spring, on the Montreal reviving system.

"A Church meeting was called. They had been in my absence confessedly in a most stupid and lamentable state; they began to start from their slumbers; two or three days

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of fasting were observed, a right state of feeling increased, dealing faithfully with the people was commenced." Those are beautiful, fair but unfounded assertions. "My labours (said the writer) have been above my strength, the physician tells me I must desist," and I say it would be prudent to take his advice.

"I have almost seen the footsteps of the almighty, and have witnessed what ought to have convinced an Atheist," a great assumption.

The next are from the letter to the Editor of the Herald.

"I am free to confess that it contained one or two passages which I should have omitted, had I expected that publicity would have been given them—passages which are calculated to give unnecessary offence, and wound feelings, I would not wantonly injure." What a liberty to private correspondents to wound what feelings they please, provided it be in private.

"I have observed with regret a criminal laxness of sentiment among the Christian denominations of Canada, and a pusillanimous desertion of the high ground of the reformation;" insolent assertion, puerile.—"Every clergyman of the church of England solemnly subscribes to the thirty nine articles. If any one will consult those authorities to ascertain the opinion of the Church of England on the subject, let him amongst others read the Homily against peril of Idolatry, and the following from the 28th Homily." These arguments are no arguments, they are insidious in their tendency, illogical, unfounded; he does not know the Church of England, nor her tenets, nor her usages. It is a flouncing argument to fringe a bad cause. The Holy Ghost, say they, was promised to the Church, and never forsaketh the Church; but we are the chief heads and principal parts of the Church—ergo—and," false and disgusting logic.

All the other assertions, respecting the popes contained in the same column, are foul allegations, having no more the semblance of truth than a place in the breast of any honourable man. "Such is the language of the accredited standards of the Church of England, and which I quote to remind some timid and inconsistent protestants, that I am not alone in my bigotry." Extremely profound, maliciously so, cannot be true by accident, but goes entirely to prove the very contra-

ry, of what the logician would intend. Knotty science, not obtainable by every person!!! Now Mr. Editor, I maintain it is conducive to the well being of a people to discover from whence such unhallowed sentiments flow in order to guard against an indiscriminate mixture.—Who could imagine, that any man could be capable of such premeditated slander, as we find in the above. It wears a most melancholy aspect in one sense, while it becomes truly ridiculous on the other. In this letter since it brings to our remembrance, a story which is told concerning a gentleman and his parrot. He felt partial to those birds and indulged the one he had by giving it its liberty, and allowing it to accompany him to the different apartments of his dwelling house, and frequently to the garden, &c. when a certain lady who came on a visit to the gentleman's place, observed it was usual to keep parrots in cages, the gentleman accordingly procured one, but the parrot was scarce in the cage, when he began to inveigh against his master most bitterly in the language he acquired. He felt quite restless. The gentleman asked one of the servants, (a coloured boy,) what was the cause of his parrot's uneasiness, he received the following as an answer, he want he be enlarge massa; and I wish the same, said another servant, he continues to bully me since master put him there.—So he was enlarged. Indeed Mr. Editor the only revenge which we require and which can be had of those who knew not how to reason by reason's rules, is either to enlarge them entirely, or I no attention to them when they speak. Where reason and religion say yes, they are sure to say, no!!! But sir, I now enter on the third act, I hope therefore shortly to have done, truly I had no idea that Mr. Christmas would have refused an explanation on the reviving system. We however required it, he refused because it could have no tendency to the public good; be it so. We required the name of the respectable character, he received into the system, he refused on the same ground, and on the same principles. We did not require him to believe that a Catholic Priest was a Catholic Layman, he wishes to believe it; it is not true!!! he endeavoured to weaken the arguments of the Layman, he would do better in doing something else. His arguments explained nothing, cleared up nothing and proved much less. I feel in-

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a double difficulty respecting him.—I cannot demonstrate nor will I pretend to say whether he was led by principle, or influenced through interest, into the mode of proceeding, he observed throughout. If by principle one half the foul allegations advanced would be sufficient, but where, was his interest? He had none. There is one leading feature in his last; it is the desire the gentleman has of talking of religious subjects. We beg to assure him we desire to stigmatize irreligion, we do not wish to give quotations in news papers from Holy Writ. We wish to apprise him that our discourses are generally held on matters of religion with those who give explanation when called for, before those who are able to determine on the accuracy of logical definitions. We do not desire to force people to receive the plan of an individual as a form of religion before they can learn its meaning. Indeed we understand that much could be affected by the knowledge of Geometry in the reviving way, i. e. by imaginary circles. True a point is that which hath neither parts or magnitude according to Simpson's Euclid, but the author on revivals says it is something, so they do not agree and how to make a religion of the thing I know not. He will find this probably, with more ease than he can observe the directory for public worship. He however tells us that he is ready to hold a public discussion either written or oral, and thereby to prove that the word of God was violated by Catholics, &c. Sure, if such an expression were made use of by any of the students of a University, the very stones would fall for shame from their places in the walls. Oh piety! learning! but oh! degenerate age!!!

Let me now beg of the Revd. gentleman to spare our feeling—let reason guide us to religion, only for a moment. Let us remember that in this city, there are some Rev. gentlemen of my acquaintance, and of a different religion. I esteem them for their worth, they are well bred gentlemen, men of honor, not revivers. I would wish the Rev. gentleman would have their opinion on the propriety of the measure before he would enter the list. Should he obtain this, the Layman will feel sufficiently prepared to answer for himself and religion; but not for a revival. And sir I shall conclude this article by requesting of the Revd. Gentleman to turn the least part of

his attention to an article in a late number of the *Montreal Herald* the title is as follows.

American Missionaries in the Sandwich Islands from the New-York Enquirer.

A consideration of this article may be of more immediate use, than to enter on subjects for the discussion of which, I find him rather coarsely prepared. The Catholic is smart, active, and sometimes too, nimbly impolite, when he finds a man not wishing to hear the truth. The article I allude to terminates in the following manner, "These are by no means gratifying statements. They prove the unfittingness of those missionaries for their task and alarm the philanthropist for the effects of their foolishness. The best way for the Sandwichers, would be, the first fine day to put them, when the wind blows off land, on board some vessel bound for Europe or America. What right had they to plant the seeds of dissention, social misery, and civil war in this way?"

Sir, I beg to remain,

Your Obedient humble Servant

APSEUDOUMENOS.

To the CATHOLIC LAYMAN.

Sir,—We live in an age of wonders—an age which is not only distinguished by the most astonishing improvements in mechanics and in general literature, but also in religion: and in which a "Catholic Layman" is allowed to contend for Catholic verities. As in your recent attempt to defend Cotholicity, as you are pleased to designate the Romish Faith—you have made a few statements which I do not understand; and as I am one of those dull travellers in the path of learning and religion, who have often to stand still, and enquire the way of others; I beg permission to put a few questions to you for my information: and as "a Catholic Priest" is at present very actively employed in giving "a word to the wise," perhaps "a Catholic Layman" cannot do better, than devote one of his mid-night hours to the ignorant.

What, Sir, is the meaning of the phrase "intermediate mediator?" The Greek word for mediator, is, I believe, *mesites*; from *mesos*, the middle; and the Hebrew term, is

esh bananyim, that is, a *man between*, or a *middle man*, which is, perhaps, the best definition that can be given of a mediator. Now, Sir, what is a *middle middle-man*? Please to point out the connection between John XX. 22 23, and the doctrine of mediation, for my edification; and in the mean time, instead of quoting a "hacknied expression" of Scripture, I will tell you a story connected with this subject, as a small remuneration for the trouble which I am giving you. A tenant of one of the Dukes of Athol, had been oppressed by one of His Grace's dependants, and applied to the stewards and factors belonging to the estate, for redress; but all his applications to them having been unsuccessful, he resolved to lay the affair before the Duke himself. He did so, and succeeded. His Grace, being pleased with the man's conversation, took him into his picture gallery, and also into his chapel; there were several paintings in the chapel, representing different saints, and the man enquired why they were there? O! replied his Grace, these are saints to whom I pray, that they may intercede with the Saviour for me. Oh! replied the honest farmer, you'll not succeed, unless you go to the only Mediator Christ Jesus, yourself; for I went for a long time to *muckle Sandy, and little Sandy*, but I could obtain no redress, till I came to your Grace! So much for *intermediate mediators*.

Did not our Redemer carry his human nature into Heaven with him? Does he not still possess it? Shall it not exist for ever? Is it not stated in the Deuay translation of that book, which you say you "have attentively perused" that Christ assumed our nature, that he might be a merciful and faithful High Priest before God in behalf of the people? How then can the "link that connects lowly man with his exalted God, be swept away" by the destruction of what I conceive to be your unscriptural doctrine of "intermediate mediator."

Where did you learn that there is but "one term for *day* and *year* in the original Hebrew?" Surely the learned gentleman, who gives "words to the wise," and who condemns in such unqualified terms our translation of the Bible, could tell you that there are such words as "*shanale*" and "*yom*" in the Hebrew Scriptures; and that the first of these signifies a *year*, and the second a *day*? How then do you prove that

“ there is but one term for day and year in the Hebrew Scriptures.”

Where is it stated in the Bible, as you have said it is, that “ out of the Church it is impossible to be saved ?” Mention the version, the book, the chapter, and the verse, if you please, as I am anxious to find it ; and when you are weary of searching for it, refresh yourself with reading over the Acts, X. 34, 35.

Unless you can furnish a satisfactory reply to the preceding enquiries, I appeal to your judgment and candour, whether it may not be said to you, as you have said to the Rev. Mr. C. that “ you know as little of the meaning of Scripture, as the parrot knows of its own prating ;” nay, more, Sir, that you even have not “ every text on your tongue’s end like a parrot.” I am, Sir, an older man than you are, and would advise you to be “ swift to hear, slow to speak, and slower still to write.” I admire your candour and courage in voluntarily coming forward to defend what you believe to be the truth ; but you have been more ardent than prudent on this occasion. Leave your Priests to defend your religion, if they deem it necessary, and as you say _____ “ the day

Hath duties which require the vigorous hand
Of steadfast application :”

employ your leisure hours at night, in reading, marking, learning, and inwardly digesting the Sacred Scriptures, to promote your personal salvation, rather than to promote religious controversy.

I did intend to have made a few remarks on your allusion to the Christian Sentinel, but as “ a word to the wise” is sufficient, I add no more, but remain,

Yours, &c.

A CATHOLIC.

BUT NOT A ROMANIST

To the Editor of the NEW MONTREAL GAZETTE.

Perhaps, Mr. Editor, it may have been your mischance more than once in the journey of life, to enter into animated discussion with a stranger, whose appearance indicated the rank of a gentleman, and before you had proceeded far, to be undeceived, by the profane and coarse language of your op-

ponent. In such circumstances, it is extremely difficult to continue the argument with dignity ; or drop it without appearing to concede the truth. Such is my unpleasant dilemma, which has made me hesitate, whether I should reply to your correspondent. His meek and courteous epithets, and his pathetic apology, that his manual occupations allow him but the remnants of his time, for controversy with " learned clerks and grave," almost crave a cessation of hostilities. I shall therefore pass by in silence, all those indications of irascibility, which make even a good cause look suspicious ; and make some remarks on that part of his communication, which appears to be argumentative.

I must here render my acknowledgments to " a Catholic but not a Romanist" for the notice he has taken of the errata of the Layman, during my absence from the city, and which has in part anticipated what I otherwise, should have said. I object to the Layman attributing to me, the conclusion that all the Catholics will be damned, drawn from the propositions that the Romish Church is no part of the Church of Christ, and " that out of the church it is impossible to be saved." The sophism lies in the double meaning of the word, *Church*, in the last proposition. If it means the *invisible* Church, including every one savingly related to the Lord Jesus Christ, in heaven and on earth, then I admit its truth, and would fain hope, that many Romanists are its privileged members. But it is evidently the *visible* Church spoken of in the major proposition of the syllogism. If he means the *visible* Church comprehending those, and those only, who are brought within its pale, by the initiatory rite of baptism ; then it will follow on his own principles that no one can be saved but a Church member ! and that the infant whose priest or nurse omitted an observance of which it was ignorant, forfeits its title to salvation, and must have its body deposited without the consecrated enclosure, among suicides, heathens, and unbaptised !! It is to no purpose, that the Layman objects, that *the man of sin*, is a particular person, whereas there have been many popes. One is given in prophecy as a representative of the whole, as it is said the King of Great Britain never dies, while the empire continues. Nor can he deny, that he does oppose, and exalt himself above all that is called God, or that is wor-

shipped, when he contravenes the commands, and claims the titles of the Most High. Nor is it a matter worth determining, whether the miracles of Antichrist, be lying wonders or not. A Catholic Layman who believes them, cannot with any propriety make the objection. It was needless to inform me that beneath a free and Protestant Government, I can buy, and sell without the mark of the beast, but I perceive the Layman must be informed that it has been otherwise, in Catholic countries; that Pope Martin, V. in one of his bulls, enjoined by an oath that all true Catholics should expel from their society all who did not adhere to the Church of Rome, that they should not live among them, make any bargains with them, nor allow them the common benefits of society. The Council of Lateran anathematised all those who showed any kindness to the persecuted Waldenses, or dealt with them; and a Synod held in France forbade commerce with heretics, and all intercourse in buying and selling.

Before Layman becomes an interpreter of Scripture, he ought to know, that the prophecies uttered by our Saviour in Mark, XIII. Luke, XVII. and Matthew, XXIV. have no reference to the Antichristian apostacy which should take place in the last days; but to the destruction of Jerusalem, which occurred, before all that generation had passed away; and that the sun, moon, and stars, which should fall from heaven, referred not to the luminaries of the natural world, but to the civil, and ecclesiastical powers, which soon set in the overthrow of the Jewish nation.—The quotation from Matthew does not exist in any copy of the Scriptures, with which I am acquainted. If Layman will produce the quotation from the writings of Cyprian, to which he alludes, I shall then be satisfied that he whom I have been accustomed to revere as an evangelical writer, and faithful martyr, anticipated the corruption of three or four centuries to come.

I have not asserted as Layman declares, that the Pope is Antichrist, but I shall now adduce some direct evidence to identify the Romish Church and Hierarchy, with the Antichristian power variously represented in the Prophecies, under the emblems of the man of sin, the seven headed beast, the false prophet, and Babylon the Great. I shall do this, by presenting a number of the traits; or characteristics of Anti-

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christ, gathered from his description in the Prophecies, and then enquire how far they correspond with the Romish Hierarchy. Of course, I can but briefly touch upon so many important coincidences, and having adduced the prediction, shall only glance at its fulfilment.

1. "The man of sin" it was foretold "should not be revealed" until he who now letteth, (or hindereth), be taken out of the way," 2 Thess. 27. Irenæus, in the second century, says that he who for a prudential reason is thus obscurely described as "he who now letteth" is the Pagan Roman Empire.—This is the general interpretation of the primitive Church. Tho' the mystery of iniquity began to work even in the Apostle's days, yet political reasons checked the rankness of its growth, until the downfall of the Western empire, when the man of sin was speedily revealed, and soon reached the maturity of corruption. Every one versed in Ecclesiastical History, knows how exactly this describes the rise, and progress of the Romish Heresy.

2. It was foretold that he should be an *ecclesiastical* power. "He sitteth in the Temple of God" 2 Thess. 11. 4. The popish application of Antichrist, then to Pagan Rome, the Kings of France, &c. is but an useless attempt to apply elsewhere, what belongs to themselves.

3. He opposeth and exalteth himself above all that is called God or worshipped, 2. Thess. 11. 4. And there was given unto him a mouth speaking great things and blasphemies, &c. Rev. XIII. 5. One of the titles of pontiff was, *Dominus Deus noster papa*. Our Lord God the Pope. At his inauguration he treads upon the altar of God, making the table of the Lord his footstool, and in that posture receiving the adoration of the cardinals. He claims infallibility, styles himself God's Vicegerent on earth, pretends to the power of remitting sin, has sold both absolutions and remissions for money; instituted five additional sacraments declared the Romish traditions of equal authority with the Bible, in other words made a new Bible, and arrogated the prerogative of shutting men out of heaven.

4. Whose coming is after the working of Satan, with all power, and signs, and lying wonders—ii Thess. 11. 9. Need I quote the legends of the saints so strongly tinged with the marvellous, or advert to the transactions of our own day, to

designate the Church, which maintains its credit, by miraculous pretensions?

5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which know the truth—4. Tim. 13. 3. Do you know of no Church, Mr. Editor, that has extolled the state of celibacy, enjoining it upon her clergy, entangled thousands of its adherants with vows of perpetual virginity, and discountenanced marriage, which an inspired apostle has pronounced *honourable in all*? Do you know of no Church that has made restrictions in diet, and yet in such a way as seldom mortifies the cravings of sensuality?

6. And I saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy—Rev. xiii. 1. Here follows the interpretation of the inspired Revelator himself. The seven heads are seven mountains, on which the woman sitteth—Rev. xvii. 9. The seven mountains on which Rome was situated were Mons Palatinus, Cælius, Capitolinus, Aventinus, Viminalis, Quirinalis and Esquilinus. So perfectly distinguished was Rome from every other city in the world by this circumstance, that the Greek and Latin writers call her the city on seven hills, Heptalóphos and Urbs Septicollis; words as clearly indicating the place where “the woman sitteth;” as though the word Rome had been used.

7. John then gives another interpretation of the seven heads—“And there are seven Kings, five are fallen, and one is, and the other is yet to come, and when he cometh he must continue a short space. And the beast that was and is not even he is the eighth, and is of the seven, and goeth into perdition—Rev. xvii. 10. 11. The seven heads of the beast interpreted in this passage by the seven kings are the symbolical representation of seven forms of Roman Government. Of these 5 had fallen before the Apostles’ time, viz. that of kings, consuls, dictators, decemvirs, and military tribunes; one then existed—that of emperors; and the 7th, which should continue but a short space, was the exarchate of Ravenna, which was soon followed by the 8th, or papal form of Government, which is of the seven. The beast on which the profligate woman rides is the Roman Government, under its

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last form, and that, it must be allowed, is not imperial, but papal.—“ and the 10 horns which thou sawest are 10 kings which have received no dominion as yet”—Chap. xvii. 12. This prophecy of the ten kings, or kingdoms into which the old Roman Empire was afterwards divided, has been remarkably fulfilled, and fixes the existence of the profligate woman to a period subsequent to the downfall of Paganism, who therefore cannot typify Rome Pagan but Rome Papal.

8: “ And the woman” who sat upon the beast “ was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and Pearls, and a golden cup in her hand, full of abominations, and filthiness of her fornication”—Rev. xvii. 4. In this gaudy attire, well contrasted with the fine linen, clean and white, with which the Bride, the Lamb’s wife, is arrayed, we have a striking description of the magnificent decorations, and splendid ritual, of the Romish Church. The very purple and scarlet vestments of the Cardinals and Pope are foretold. Speaking of the splendour of the Papal Court, Mr. Addison says, “ This is beyond description, and as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarcely find an admittance, and gold itself looks but poorly amidst an incredible number of precious stones.”

9. Let him that hath understanding count the number of the beast ; for it is the number of a man, and his number is six hundred three score and six—Rev. xiii. 18. Before the introduction of the Arabic figures now in use, the letters of the alphabet were used for numbers. It was also usual to sum up the letters of their name, and call the result the number of their name. Now take the appropriate title of the Pope “ Vicarius filii Dei,” Vicar of the son of God, and sum them up in the following manner :—

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R.	-	-	-	-	-	0		I.	-	-	-	-	-	1
I.	-	-	-	-	-	1		D.	-	-	-	-	-	500
U.	-	-	-	-	-	5		E.	-	-	-	-	-	0
S.	-	-	-	-	-	0		l.	-	-	-	-	-	1

Making the exact number 666

Or lest it be said that as the new Testament was written in the Greek language, that the experiment should be tried with a Greek word, take a Greek word, *Lateinos*, the Latin man, or *He Lateine lasileia*, the Latin kingdom, titles eminently applicable to the Popish Church, which was Rome, the Latin city; for its Metropolis, the Latin Bible for its standard: and the Latin language, the vehicle of their religious devotion; and, according to the Greek notation, the same number is the result!!—Or let the appeal be made to the Hebrew, the most sacred of all tongues, and, to our perfect astonishment, we find the word *Romiith*, which applies to either the Roman Church, or the Roman State, according to the Jewish mode of reckoning, contain precisely the ill-omened number 666!!

You may search till your eyes grow dim with age, and you will not find another such wonderful coincidence. The Papists have indeed found the same number in a few other names, among which they mention LUDOVICUS; Lewis; but it is plain, upon their own principles, that if they are the true Church the Bourbons cannot be Antichrist; for they have always shown such an attachment to the Papacy, that the Kings of France have had the title of Eldest Son of the Church, ever since the time of Charlemagne.

10. And the woman which thou sawest is that great city which reigneth over the kings of the earth—Rev. xvii. 18. It is needless to say what city exercised dominion over the earth in the days of the Apostle. Popish commentators themselves allow that Rome is meant, but confine the interpretation to Rome Pagan. To this, however, there are inseparable objections. The Pagan Rome Empire did not continue above 300 years after the promulgation of Christianity, but the dominion of the beast was not to begin till after the downfall of the Pagan Empire, and was to continue 1260 years, 'til the dawn of the Millenium. Besides, the appellation *harlot*, or adulteress, given to the woman, is the Scriptural emblem of a Church once pure, but afterwards become apostate, or idolatrous, and could not with any propriety be applied to Rome Pagan, which always had been idolatrous, but how perfectly it is fitting to Rome Papal remains to be shown. Besides, Rome, as she existed before she received Christianity, never reduced the kings of the earth to join in idolatries. She allowed them the worship of their ancient

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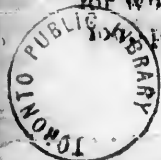
images, and by importing their idols in many cases, became the *seduced* and not the *seducer*, as the Mother of Harlots is represented to be. It was left to apostate Rome, to the great whore, to intoxicate the world by the wine of her fornication, by subtle insinuations, and politic management, by artifices and blandishments, to obtain and preserve her ascendancy, without any adequate temporal force.

11. Another mark is the extensive influence of the anti-christian Church. And power was given unto him over all kindreds, and tongues, and nations—Rev. xiii. 7. For all nations have drunk of the wine of the wrath of her fornication—Rev. xviii. 3. As a good illustration of this, I quote the words of Apseudoumenos. “The Catholic religion knows not its boundaries.” “Italy is all Catholic, France, Spain; Portugal, Bohemia, Poland, with some exception; the most wealthy of the States of the Netherlands, the Cantons of Switzerland, for the most part; in Syria, in Persia, on the banks of the Indus, from the Gulf of Siberia to Cape Comorin, and in the most distant parts of Asia, we find the influence of Catholics daily to extend. Enter the confines of Abyssinia, search the extensive regions of Africa, you will find them there. Do you say they are not numerous in America? Have you examined from the mountains of Matan all along that extensive country to Mexico, Peru and Chili?”

12. And I saw the woman drunk with the blood of the Saints, and with the blood of the martyrs of Jesus. Rev. xvii. 6. And it was given unto him (the beast) to make war with the Saints, and to overcome them. Rev. xiii. 7. In the war made by the Papists, upon the Albigenses and Waldenses, a million of these witnesses for the truth were destroyed in France alone. Within 30 years after the institution of the Jesuits, 900,000 Christians were slain. The Duke of Alva boasted, that in the Netherlands alone he had destroyed 36,000 Protestants, by the hands of the executioner. Within 30 years after the establishment of the Inquisition, it is computed that 150,000 were put to death by various tortures, and according to the confession of Saunders, a Romanist himself, an innumerable multitude were burnt throughout all Europe. On St. Bartholomew's day 1571, 60,000 Protestants were butchered in France, and 40,000 by the great massacre in Ireland.

By the revocation of the edict of Nantes in 1686 300,000 Protestants were driven out of France, and an immense number slaughtered in its southern districts—a transaction celebrated by an illumination at Rome as soon as the news arrived. These are not merely excesses which have been permitted, but show the spirit by which the Hierarchy has been systematically actuated. In the 5th council of Toledo, Can. 3, the Holy-fathers say, “We the holy council, promulge this sentence, or decree pleasing to God. That whosoever hereafter, shall succeed to the Kingdom, shall not mount the throne, till he has sworn among other oaths, to permit no man to live in his kingdom, who is not a Catholic. —(NULLUM NON CATHOLICUM.) And if after he has taken the reins of government he shall violate this promise, let him be anathema maranatha in the sight of the Eternal God, and become fuel of the eternal fire.” (PABULUM IGNIS ÆTERNI.) By the council of Lateran under Pope Innocent III, Princes are required to punish heretics under severe penalties, and the decrees of the Lateran council, were established by that of Trent, now in full force.

13. The last mark which I shall adduce identifying the Church of Rome with Antichrist, is its heresy and idolatry. It is pred. as a *departing from the faith, a falling away, or apostacy*, and the Church thus apostatised, is called the mother of Harlots, a title certainly implying the guilt of idolatry. The Church of Rome has departed from the Catholic faith, by corrupting the cardinal doctrine of justification by faith; through the atonement of the Redeemer, and substituting penances, works, &c. in its stead; by superceding the High Priesthood of our Lord with innumerable “intermediate mediators;” by extending the period of human probation to the purgatorial state; by insisting upon obedience to an earthly and visible head; by denying the laity the use of the Scriptures to a great extent; by giving to the traditions of the Church, and the writings of the Fathers an authority paramount to the Scriptures; by adopting the Apocryphal writings into the sacred canon; by many unwarranted additions to primitive rites, as that of baptism, and the introduction of others, for which there is no Scriptural precedent, as extreme unction, praying for the dead, baptising bells, &c.; by withhold-



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ing from the lily in the Lord's supper the element of wine, which Christ directed all his disciples to drink of, and then by pretending to turn the bread into the real body and blood of Christ. To all these and other errors the Church of Rome has added the crime of idoltry. I know that Papists are indignant at this charge, but if to give the creature the honour due the Creator be idoltry, then it may be substantiated. Do they not address the blessed Virgin with the blasphemous titles of *Mother of God* and *Queen of Heaven*? Are not more supplications addressed to her, than to the Hearer of Prayer, to whom all flesh should come? Does not calling upon an absent and invisible being by implication ascribe to it the attributes of omnipresence and omniscience? Did time allow, I could produce quotations from Popish writings, and manuals of devotion in which the works, attributes, and honours of the Divinity, are ascribed to the mother of Jesus. You have probably heard of the famous Psalter of Bonaventure, in which all the addresses made to God, are applied to the Virgin. Its author was canonized by the Church, and is himself admitted to the honour of being worshipped among the fraternity of Saints. Take a quotation from it: "Come unto Mary, all ye that labour and are heavy laden, and she shall refresh your souls. Come unto her in your temptation, and the serenity of her countenance shall establish you. O Lady! in thee do I put my trust, deliver my soul from my enemies. O give thanks unto the Lord for his good. O give thanks unto his mother, for her mercy endureth forever." Much is said concerning Latria, dulia, and hyperdulia, the degrees of religious service due to God, Mary and the Saints; but these nice discriminations, if intelligent to the learned, cannot be so to the ignorant. In one of their great churches, you may see a group of worshippers prostrate before an altar, praying "Holy Jesus, have mercy on us"—before another, a second group, praying "Holy Mary! have mercy on us"—at a third altar, another company, praying "Holy Peter! have mercy on us,"—Now, when the same individual prays at these successive altars with apparently the same devotion at each, how is he to distinguish between the latria due the first, the hyperdulia due the second, and dulia becoming the third? Not an argument is advanced by them in favour of image worship, which

could not have been used with the same propriety, by the ancient Pagans in behalf of their idols.

If the Catholic Layman or any dispassionate reader can evade this body of evidence, identifying the Romish Church with the Apostate Anti-Christ of Prophecy, he will relieve my understanding of a conviction I cannot but entertain, and which is entertained by the great body of conscientious and enlightened Protestants. Should any error be detected in the detail; still it will not invalidate the evidence *en masse*. The marks are so numerous, obvious, and inapplicable to any thing else, that to me they are irresistible. Lord Bacon remarked, that were the Romish Hierarchy arraigned at his bar on the charge of being Anti-Christ, he should be obliged from the evidence to commit him.

I leave this communication for the serious consideration of your Catholic readers. It is not my wish to irritate or accuse; but my heart's desire and prayer to God for them is, that they may come to the knowledge of the truth. For this purpose, I am anxious that your Catholic correspondents should deal in arguments, not invective; and discuss, principles—not personalities. It will be more dignified for themselves, and more advantageous for the truth, on which ever side it may be.

I am, Sir, respectfully,

J. S. CHRISTMAS.

To the Editor of the NEW MONTREAL GAZETTE.

SIR,—I have employed a few hours of leisure while travelling in throwing together some remarks on the nature of a Revival, concerning which there appears to be much ignorance, and many strange misapprehensions.

On the term "*revival of religion*," I have little to say. It has been used by the Christian public for above a century, as synonymous with the scriptural expressions, "an out pouring of the spirit," and "a season of refreshing from the presence of the Lord." It is justified, by the language of the inspired writers. "O Lord *revive* thy work," and "grant a little *reviving* in our bondage." But whatever word we use, the thing itself is mainly important, and this I shall attempt to describe in its usual forms of occurrence. This work of grace, is generally preceded by a revival of the declining piety, of religious people. They are aroused from their sinful lukewarmness, and in diffidence to realize their obligations to God and man, to turn unto the Lord by fasting, humiliation, and prayer. They deplore past sins, bury existing feuds, and unite in supplicating the influence of the Holy Spirit to awaken, and convert, thoughtless, and perishing sinners around them. It is seldom until faithful and agonizing prayer has been used, that the work of conversion begins.—It is the humble, contrite preserving spirit of prayer which opens the windows of heaven, and conveys "the sound of abundance of rain." Now one and another are discovered under painful anxiety, concerning their eternal welfare. They feel themselves to be sinners condemned by a Holy God, and have no way to obtain his favour. They now realize what has always been the fact, that their hearts are enmity against God, opposed to his character and government, and that they never can be happy 'till their moral nature is changed. After they have painfully contemplated this condition, and have had such a view of their wretchedness as never can be erased—a view deeper and longer in some cases than others—"God who commanded light to shine out of darkness, shines into their hearts, to give the light of the glory of God in the face of Jesus Christ;" and they now experience the blessedness of that truth, that God can be just and the justifier of him that believeth. They can now love the Glorious being whom they once hated, admire

the justice that condemned them, embrace the Saviour whom they rejected, and choose the paths of piety which they formerly considered tedious and disgusting. Now what takes place in one or two individuals, takes place in numbers, the demand for public and private instruction is increased, and the pastor's labours are multiplied. Prayer meetings are thronged—"those who fear the Lord speak often to one another," and again, and again, the solemn, and interesting inquiry, reaches the ear, "men and brethren what must we do." Meetings expressly for persons of the latter description are held, in which the pastor converses with, and prays for them. These meetings have been termed, *meetings of inquiry for the anxious*. Often a single individual in a family is made a partaker of divine grace, and the latent enmity of the heart is developed by holiness brought so near, and he becomes the butt of reproach and disaffection among the rest of the members of the household. The profligate, and many of the seemingly moral, are aroused to a strenuous opposition to the work of God, and some become outrageous in their blasphemies, revilings, and misrepresentations. Sometimes a solemn impression pervades a whole neighbourhood, religion is the only topic of conversation, prayer meetings the only places of resort, opposition is silenced, not a murmur of gainsaying is heard, while the Lord in his majesty is bowing the hearts of sinners, and filling his people with adoring joy. Such is a revival of religion. It usually comes in answer to prayer, is carried on by the instrumentality of truth faithfully exhibited by man, and powerfully applied, by God, and results in the conversion of a considerable number from the ways of sin, to paths of righteousness, and the wisdom of the just. Will any serious man say that such an event is not desirable? And have they not taken place in hundreds of instances? We speak what we do know; we testify what we have seen. Has not the Church of God in all ages been beautified by Zion's King? Among others we might instance the sudden conversion of the Israelites, as with the heart of one man, from the deep declensions, in the reigns of Asa, Jehoshaphet, Hezekiah, and Josiah. After the Babylonish captivity, Ezra was instrumental in turning the Jews from their iniquities, with a powerful impulse. During the ministry of John the Baptist the Kingdom of heaven appears to

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have sustained an unusual pressure. On the day of Pentecost, about 3000 persons, the enemies and murderers of the Redeemer, experienced that alternation of conviction and joy and peace in believing, which I have described. A few days after, about 5000 more were added to the company of believers, in the same way. When the persecution arose against the Church, which was at Jerusalem, the disciples that were scattered abroad went every where preaching the word, and revivals of religion ensued at Samaria, Antioch, and other places.—Indeed the whole book of Acts, is but a history of Primitive revivals. The Ecclesiastical Historian may trace them through the whole process of the Church as the principal way in which God has enlarged its borders. In the sixteenth century surprising revivals followed the labours of the Reformers in Germany, Switzerland, France, Holland, England, and Scotland, where numbers were not merely convinced of the errors of Popery, which would have been a small matter, but were brought to an experimental knowledge of the truth. In the year 1625, there was a great turning unto the Lord, in the Western part of Scotland. In 1630, at a communion season in Shotts, a small town between Glasgow and Edinburgh the divine power, was manifest in the awakening of 500 persons, who afterwards gave evidence of true conversion. The year 1633, is one long to be remembered by the Church of Scotland. In 1628 there was a great revival thro' the Province of Ulster, in Ireland. And during the plague of London, 1665, it is known that thousands, and thousands were brought to a serious consideration of their eternal interests. For a fuller account of these and other revivals, you may consult the "Historical Collection" of Dr. Gillies, long a minister of Glasgow, and son-in-law of the celebrated McLaurin, Fleming's "Fulfilling of the Scripture" III. part, and Dr. Calamy's Life of Baxter. You need not be reminded of the extensive revivals which followed the labours of Whitfield, Wesley, and their coadjutors. Under a single sermon of Whitfield preached in Moorfields, three hundred persons became hopefully pious; and at one place in particular in Scotland, I cannot now recollect its name, and have no opportunity of referring to it; there occurred one of the most wonderful displays of divine grace in modern times. In the life of the Rev. John Berridge of Overton, England, you may see

a mention of a revival in which about 4000 persons in a single parish, within the space of a year, were brought into the Kingdom of God through the preaching of that good man and an assistant. But it is the Western continent which the Most High in later times has especially visited with the outpouring of the spirit, and which seems to mark it "as the land of promise." From 1680 till 1744 the Colonies of New England were blest with a succession of revivals. A narrative of the revival in Northampton, Massachusetts, in which three hundred souls were added to the Church, by President Edwards, who was then pastor of that place, was republished in England, with a recommendatory preface, by Dr. Watts, and Dr. Guyse. Since the commencement of the present century, the United States has been peculiarly the land on which the showers of divine grace have descended. Almost every section of this vast republic, has been visited with revivals of religion. In the month of April it was stated that above 200 towns were at that time experiencing the peculiar blessing of the Spirit. Many of these awakenings are extensive, and powerful. From 300, to 500 persons, are frequently converted in a single town, in the course of a few weeks. It is an exhilarating thought, that these manifestations of divine power shall, yearly, be growing more frequent in their occurrence, and more extensive in their influence, till the latter day glory dawn upon the world, and the man of sin be consumed by the "spirit of his mouth, and the brightness of his coming." Then the earth shall be one vast theatre of revival, and all the outpourings of the Spirit, which have hitherto taken place shall bear no comparison with the wonders of that approaching day.

I am, Sir, respectfully,

JOSEPH S. CHRISTMAS.

Rutland County, Vermont, July 17; 1827.

To the Editor of the NEW MONTREAL GAZETTE.

SIR,—We have read over a communication which appeared in the last number of the Herald, signed by the Rev. Mr. Christmas.—If he be the writer of that piece, we must say that the good gentleman has reasoned himself out of reason. He has given his own arguments, without the proofs of any person—numberless falsehoods—and a chain of inconsistencies. Such is the only subterfuge for those who dispise and adhere

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not to the truth. Such worn out calumnies against Catholicity, have been a thousand times proposed—ten thousand times have the same been refuted, and made fall with double weight on their adherents—see the works of the Right Rev. Dr. Milner, Dr. England, Challenor, Hay, Horneyhold, &c. &c. If I now prove to the satisfaction of every unbiassed, well meaning and honourable mind, that his assertions are both utterly false in their meaning, and disingenious in their construction:—will it not then be sufficient to make such productions only acceptable to the vulgar and the stupid? Surely they do not claim, nor shall they have in future the least of our attention. First, I would observe that Mr. Christmas, though called upon, has not answered any of the questions we have put to him, concerning the revival, &c. &c. In that point he has acted prudently. In his last, he asserts that one of the titles of the Roman Pontiff, was *dominus deus noster papa*. This is a pious lie. No Pope ever had such title. The Pope, said he, claims infallibility. The learned gentleman here betrays his want of research in ecclesiastical history. His assertion is false as he understand it. The Pope, said he, sells absolutions and premission to commit sin. This is utterly false—a disgrace to any man pretending to be a minister. Will he prove that assertion? Will he deny he has made it; and will he then be ashamed of it.

Again, he says, “ I have not asserted, as Layman says, that the Pope is Anti-Christ; but I shall now adduce some direct evidence to identify the Romish Church and hierarchy, with the Anti-Christian powers.

This is an *argumentum ad absurdum*—so disingenious, so childishly stupid in its kind, as that in the English language, I defy the best orthoepist to provide a name for it. I am not now, at all surprised why Sectaries are now so numerous, since a Minister attempts to take by his own private judgement, a meaning from the texts of Holy Writ, which it can by no means bear. He goes to identify the Church of Christ with the man of sin;—he means to intimate that the Church can be considered as one individual, or he means nothing; but is this possible? does he, or rather should he not know, that by the word Church, is meant the congregation of the faithful? and that the number of the beast, meaning the number of the man's name, was to be 666. *John 15: 1* *1 John 2: 18*

finding it rather difficult to establish that the Pope is Anti-Christ, he brings to his assistance a whole train of circumstances, every way irrelevant; wishing to make it appear, that he comes to the conclusion of a well spun argument; but he lost himself; and against his inclination, he goes to prove what he before denied. He does not say that the Pope is Anti-Christ, yet he goes to prove it. Mark the candid integrity of the man! but mark his proofs. The title of the Pope is, said he, *Vicarius Filii Dei*: but some of the letters of this title, when arranged according to modern revivers, will answer the number of the beast or Anti-Christ—666.

Here Mr. Christmas tells the world, that even a reviving minister can stray away from the truth—from the analogy of words and sentences he shows how he can confound the words title and name together. Let us beg to remind him, that according to Scripture, it is the number of the name of the man of sin which is required, and not the title; but *Vicarius Filii Dei*, is not the name of our present Pope, nor has such ever been the name of any Pope; therefore his proposition has not so strong a claim to right reason or argumentation, as it has to down right nonsense and irreligion. I am sorry the gentleman has not taken time to consider the weight his own arguments were likely to bring on his own head, he should, while he stands in a glass house, not break other people's windows. If the gentleman only consult the old Irish and Arabic alphabets, he will find his own name to run thus, Ullug, and seem to picture the man of sin in a far more plausible manner than he made out for the Pope—Mr. Christmas is not fortunate, when he makes the Pope his subject. Now the name Christmas, is no title, it is Noël in the French language, Ullug in the Arabic and old Irish, and will answer the number in the manner, which is very plain.

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Now I hold it that Mr. Christmas will not find the name of any of the 252 Popes, who necessarily filled the chair of St. Peter, to signify any such thing; let him then study a little more candour, and sincerity, and sound reasoning, before he can think to succeed in hoodwinking an honest hearted people.

The glaring inconsistencies which are found in the sequel of his productions, are really better calculated to excite more the pity than the censure of any. What surprises us most, is the nimbleness of that gentleman, in turning the state of the question, and forming it according to his own inclination, whether true or false—right or wrong. He looks to the shadow of a letter, while he tramples on whole sentences—he seems to be naturally inclined to unravel the sacred text, after a manner solely peculiar to himself—we beg of him to be more cautious on that occasion. We hope he shall not think us impolite, if we say, and say it boldly, that he seems to injure the cause he would seem to espouse; and that we never considered him adequate to such a task; for which reason, we never looked upon the question in the same light with him. We respect the sacred text—we are unfond that it should appear in public journals—we explain religion to the ignorant, and give them a bible too when we can—we discuss its principles with all those desirous to know the truth, and then adhere to it. I wish it were the desire of all men of all persuasions, anxiously to seek after the God of truth, in order to live amicably in society, and help each other mutually. Pride, ambition and irreligion, prevent and stifle that social harmony; it is the duty of every good man to patronise the former, and warn society of the evil tendency of the latter.

I remain, Sir,

Sincerely yours,

APSEUDOMENOS.

To the Editor of the NEW MONTREAL GAZETTE.

Sir,—I perceive, that my paper on the marks of Antichrist, has called forth a reply from Apseudoumenos, though I regret, that the subject is in future, to have no more of his attention. He seems to be recovering from the infatuation of controversy, and returning to the usual, and well known policy of Romanists to avoid discussion and rather smart in silence under attack, than endure the disclosures of investigation. It is indeed a convenient method of summing the business, to term arguments “worn out calumnies”—and then refer us to the volumes of Popish Champions—I shall only touch upon two or three points of the communication of Apseudoumenos, which seem to demand a notice.—First of all he complains that I

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have never answered the Questions he proposed in the beginning of the controversy under the signature of a Catholic Priest. Those questions were something like the following : if three days fasting produced such results, what will 40 days fasting produce ?—I confess myself not sufficiently skilled in spiritual arithmetic to solve the Query. I have seen forms of prayer in Catholic Manuals of devotion in which it was stated that the repetition of them for 30 days—would insure salvation, but I have not been accustomed to graduate the moral condition of the heart, by the amount of “*bodily exercise*,” which an inspired authority assures us “*profiteth little*.” Another Query was whether the *commencement* of faithful dealing, (after an absence of five months) did not imply that the poor people had been deceived, and unfaithfully dealt with all along—I leave candour to decide, whether this is the fair construction ; and freely add there are seasons when I feel my responsibilities with a peculiar emphasis ; and that, at the period referred to I felt them as I never had before. In the next quere, he demands the name and place of abode of the “*poor lowly woman*,” as he terms her, who had been converted. Though every one is exhorted “*to give a reason of the hope that is in them*,” was it my duty to blazon in the newspapers, the name of an individual, who was just beginning in the spiritual world to “*see men as trees walking*,” and expose her trembling hope to the snares of sophistry, and the terrors of denunciation ? Does a wise and faithful shepherd not only leave his lambs unguarded, but lure the ravening wolf into his fold ?—So much for unanswered questions.

In the third mark of Anti-Christ, I stated one of the titles of the Pontiff to have been *Dominus Deus noster Papa*. Our Lord God the Pope. This Apseudoumenos briefly answers by calling it a “*pious lie*.” I cannot substantiate the quotation by reference to Roman Catholic works, because I have not access to a large library, but I can produce other indisputable assertions equally blasphemous. For instance the Pope assumes “*to hold the place of Jesus Christ on earth*.” (*P. Innocent IV. in Concil. Ludg.*) to be “*deemed as terrestrial God*”—(*Greg. XI. Epis. 1, Bin. Tom. 5, p. 503.*) “*to give and take away empire, kingdom, and whatsoever mortals can possess, and to judge angels who govern princes*.”—(*Platina in Greg. VII.—Cyp. Rom. 7, p. 491.*) Pope Innocent III.

affirms (*Decret. Greg: 9, Tit. 7, cap. Quando Personam.*) that the Pope on earth holds the place not of a mere man, but of God; and the Doctors on this have said "He may dispense above the law, and make of *injustice, justice.* "He is *true God, and true man!*" In the light of these quotations and references the "pious lie," looks too much like an awful truth.

In the same mark I have stated that the pope has sold both absolutions and permissions for money. This Apsseudomenes states to be absolutely false. It is devoutly to be wished that incontrovertible facts did not give me an extraordinary facility in proving utter falsehoods. Boniface VIII. granted a plenary indulgence to all who in the 1st year of each century should visit St. Peter's and St. Paul's in Rome. His words are "we will grant and do grant to them not only a full but a larger, yea, the very fullest pardon of their sins." After him Pope Clement fixed the *Grand Indulgence* to every 50th year. Pope Urban VI. to every 33d and Paul II. that he might accelerate the golden harvest allotted the Jubilee to every 20th year, when immense multitudes enrich Rome by their visits, or compensate for their absence by forwarding money. Can any one be ignorant of the gainful traffic in absolutions so unblushingly driven by Leo X. and which first roused the honest spirit of Luther? So shamefully notorious had the practice become by the middle of the 16th century, that the Council of Trent to abate its odiousness, forbade it to be applied to the exaction of *depraved gain* (Sessio 25.) Yet during the session of that council Paul III. and Julius III. granted 775,700 years of pardon to all such of the *Fraternity of the Holy Altar* as should visit the Church of St. Hilary of Chartres during the six weeks of Lent. I know it is denied that indulgence is granted for the commission of future sin, but it teaches the recipient that he has it in his own power to absolve himself from merited punishment by a compliance with specified conditions. Thus is heaven bartered for gold, and the wounded conscience healed with the balm of indulgence!

In the same diagnostic of Anti-Christ, I have placed the Pope's claim to infallibility, which Apsseudomenes likewise states to be false, and betraying a want of research in Ecclesiastical history. Infallibility is the constant boast of the Romish Church, but where it resides, her members are not themselves agreed, with all their pretensions to unanimity.

The Jesuits, most of the monastic orders, many of her doctors, and the majority of the people, lodge it in the person of the *Pope*. In proof of this, Cardinal Bellarmine quotes seven Popes. Theophylact, Peter Chrysologus, and Bernard, (*De Rom. Pon. L. 4, c. 2.*) To this there are many objections. Adrian VI: honestly owned that Popes were fallible. If his acknowledgement is correct, the point is conceded—if not, at least *one* Pope was fallible. Again, the Popes have repeatedly contradicted one another, even when decreeing *ex cathedra*. Stephen VI. rescinded the decrees of Formosus I. John X. annulled those of Stephen, and restored those of Formosus. Sergius II. held Formosus in such abhorrence, that he obliged Priests, whom he had ordained, to be reordained. Pope Liherius was an Arian, Honorius was condemned for heresy by three general councils. John XXIII. denied the immortality of the soul. Gregory the Great, himself a Pope, condemned as Antichristian the title *Universal Bishop*, since claimed by all the Popes. These contradictions it will be found not a little difficult to reconcile with the infallibility of the Pope. Many Papists feel it, and therefore place infallibility in a General Council. But how does it follow that five hundred Ecclesiastics, who taken single are fallible, become infallible the moment they sit in company? We might as well expect any number of cyphers, to make a positive sum. It is now 270 years since the last General Council sat, and where during all this period has been the Church's infallibility? In the *Decrees* of Councils? Why not say in the Scriptures? For the written decisions of Councils are as much liable to perversion as the written dictates of the Holy Ghost. Besides, councils have contradicted Councils, and Popes and Councils united, have contradicted the decisions of Popes and Councils.—All these statements may be substantiated from Popish historians, for instance, Baronius and Platina.

I am not able to see the force of the objection which Apseudoumenos makes against the inconsistency of my applying the number 666 to the Pope, after having declined stating that the Pope exclusively was Antichrist. I still prefer applying that title to the whole Romish Church and Hierarchy, though the Pope as its head must not be overlooked in characterising the system. Nor can I see the propriety of confining the man of sin to an individual, and not a succession of individuals. He must certainly be a greyheaded individual who shall have

reached his 1260th year—the lifetime of Antichrist!—Apseudomenos cannot seriously think that I suppose that Vicarius Filii Dei is the name of the present or any former Pope—but it is a title which designates the Popes, and contains the number of the beast, though of the three titles I think the Greek one is to be preferred.

I have no disposition to notice the cabalistic trifling with my name. It is such as I have honestly inherited from a long line of Popish ancestors; and I little expected that it was reserved for the savans of Canada; to discover that it was the subject of prophecy, and contained the fatal number of the beast.

I hoped that the communication on the Antichristian characteristics, would have elicited sober argumentation, on the various topics there introduced. I am disappointed—and perceive that there is no disposition on the part of my Catholic opponents to continue the discussion in a profitable manner.—As I am about to leave the country, that I may recover in a more propitious climate, the health I have lost in services too arduous for my constitution, my correspondence shall close with this letter. I desire in this place to express my regret for one or two expressions which I perceive on a review of the papers have escaped my pen, such as “sacerdotal reviler,” &c.—not that I think them unjust, but because he, whose authority I profess to regard, has enjoined “not to render evil for evil, or railing for railing, but contrariwise, blessing.” With regard to the Catholic Clergy, they will do me the justice to suppose that while I abhor the religion and the system of which they are ministers, I bear not a particle of malice towards their persons. On the contrary, I wish them the best of blessings the Almighty can confer—the knowledge of the truth. I know in what light they regard Protestants and Protestant ministers.—I wish they had less occasion to doubt their piety and consistency.—I think I can in some measure appreciate the force of early education, the delusion of plausible argument, and believe that many of them are sincere in their errors, and verily think, that they ought to do n a things against that way of worshipping the God of the primitive Christians which is called Protestantism. If I had any hope that they would listen to a man whom they dislike, I would say, “Brethren! search the Scriptures. If they are

forbidden laymen, they are accessible to you—if you object to our translations, you can read the original. Exercise the right of private judgement, which God expects of every man when he makes each responsible for himself. You do exercise it when you decide that the Roman Catholic is the true Church; why not then in the interpretation of the word of God? I am aware of the results to which such a submission of the understanding to the authority of revealed truth would lead, but be willing to follow out those results, if you would not stand convicted at the judgement seat of Christ, of misleading and undoing immortal souls. There I shall meet you, and then you will be convinced that I am not your enemy, “because I have told you the truth.”

To my Protestant brethren let me say stand fast and quit you like men. Regard not the cry of those false brethren of no religious principle, who are fierce for charity, and intolerant for toleration. The subject is momentous. The difference between Catholics and Protestants wide. A coalition can never take place without the sacrifice of principle and that sacrifice will never be made by Catholics.—You see the ruinous tendency of that system. Over the face of this land fertile by nature, it has cast its blasting and mildew. It has enthralled immortal minds, and made improvement to be esteemed as sacrilege against the sacredness of custom.—It throws a thousand obstacles in the forward march of society. Above all its spiritual aspects are appalling to the heart touched with benevolence, and illumined with a ray of the light of eternity. Immovably fixed, as the system seems on its deep foundations, it must fall—prophecy assures us it must fall before long. We live in a crisis of the world's history, and the church's condition pregnant with important events. You may live to see them—your children certainly will. Those very commotions which now fill our streets with turbulence, may be one link in the concatenation of events that shall issue in the triumph of truth and righteousness in this land. I express no political opinions, for I have none; but it is every Christian's duty to discern the signs of the times and every minister's duty to return an answer to the inquiry “Watchman, what of the night?” While the times and the seasons are secrets reserved with the God of Providence, our duty remains unaltered. Let us by every method pour the light of truth into every crevice of ignorance; in meekness instruct those who oppose themselves, exhibit the unanswerable argument of blameless lives, and we may yet see “a great company of priests obedient to the faith” and the dayspring from on high arising upon those who are sitting in darkness and the region and shadow of death.

I am, Mr. Editor, yours and the public's wellwisher and Servant,
JOSEPH S. CHRISTMAS.

Montreal, August 17, 1827.

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