The Church,

VOLUME VII.-No. 27.]

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IIS,

COBOURG, CANADA, FRIDAY, JANUARY 12, 1844.

[WHOLE NUMBER, CCCXXXIX.

PRESENT ASPECT OF THE CHURCH. [CONCLUDED.]

It may then, we conceive, now be said, that there are two very distinct characters in that Catholic movement, which has stirred from its foundations the religious mind of this country : the one older and infinitely more general and enlarged, the other recent and limited, though undoubtedly of abundant energy within its sphere.

The spirit of the first was, as we conceive, to catholicise the members of the Church of England, but Catholic system, of the Word of God developed in Christian institutions, as it is gathered from the best | and purest ages, churches, and men. It was to seek the realisation of this excellence within the Church of England, and to seek it by the sedulous and humble employment of all the means of grace which she affords; by the endeavour to enter into her spirit and take the full measure of its capabilities in the hope and confidence that they would be found fully adequate to our needs, and that in the order of divine wisdom her holy discipline would be revived, and her manifold ministries of love to the souls of men enlarged; and that she would surely, if her children were but faithful to their high vocation, not fail to revive and represent, even in these latter times, the early and unsullied glories of the bride of Christ. And this yearning to restore the decay, and to temper the waywardness of the religious life of our age and country, to clothe it in the forms which are most favourable, because divinely ordained for the purpose, to its elevation and expansion, to its power and permanence, was no traitorous or disloval thought towards that spiritual home around which are twined all our dearest associations. It was a conviction growing out of love, that we had too much and sadly fallen beneath the spirit of her laws, that the hurts of God's people were but too slightly healed, that the harvest more and more outgrew the fewness and feebleness of the labourers: that the beleaguering powers of Satan and the world waxed bolder and bolder in their tents around the walls of the city of God; that some spiritual enginery other than that which the degenerate state of popular temper and opinion supplied, must be brought into the field, or the garden would become a wilderness, and the fenced city as an heap. At the worst, a pardonable dream, surely they at least will say, who have scanned the necessities and dangers of the land, who have taken the length and breadth of its poverty, its misery, its unbelief, and of the incapacity of separatism, of the existing parochial organisation, and even of Church extension, as it is now understood, to cope with them; and whose hearts have throbbed with the threefold impulse of the Christian, the patriot, and the man, to apply some remedy to the gigantic evils that threaten to devour the noblest people upon earth.

Those indeed may well treat it as a vision, who consider this conception inadequate to its purposes; who doubt the possibility of reproducing, in a reformed Church, and at the present era, that energy or selfdenial, that high-wrought temper of courage and zeal, that effusion and redundancy of love, which, once so common, now would be regarded as well-nigh miraculous; or who, unhappily for themselves, have but feeble sympathies with the undivided Christendom of the martyrs and the fathers, and who are confined within the straitened limits of modes of thought and feeling, derived exclusively from one particular period, and one desperate emergency. But it is of this devehalf-allegiance to the Church our mother; that no

practicable propositions.

remote from her, even while they set the most pious as we apprehend, is alone competent to pronounce of their exterior, if not of their vital, activity:

lic sentiment, as, by its re-action, not to enfecble, but If then the Catholic principles, originally contem principles; we grieve, therefore; to see occasionally the fences and guards of religion are found little we look in value for any systematic treatise of divinity:

thor, who has recently vented his chaff upon the pub- they feel the awful responsibility of that condemnation, the universal Church, to be legitimatised by the sibly afford. For no other school is friendly to Ec- the virtue and welfare of their country, indignation lic under the name of Liturgical Adjustment, might which they would undertake to pronounce against her course we urge, we should see in it an abandonment clesiastical discipline: others have indeed, in this and abhorrence. And from God, the righteous aven-

parley, in the hearing of the people on the wall. At we conceive, very different. To them the Church of plied for their improvement? tive, undoubting, Christian, Catholic belief: We could to abide where they are, so long as they conscientiously ner, its place among ourselves. Without the safehave desired a few cheering words of cordial love to- conceive that the documents of the Church intend or guard of Catholic principles, it might indeed run out wards the Church of England-still their Church- even admit the Catholic sense, such a sense not being into fanatical excess, or wither into unbelief; but, to show that their hearts are not wholly alienated and disowned or excluded by the plenary authority which, amalgamated with them, it becomes a proper element

examples of ministry in her sanctuary; and to remove such a sentence. And may God grant to the objects We shall venture with great deference, to observe, that deadly chill with which their ordinary writings, in of this provocation a clear judgment and a cool head, that, in the particular of preaching; rather as to its prevailing of sin and unrighteousness in the world. - teu such as we have been alluding to, -we perceive the remarkable periodical we have named, freeze the to walk steadily where they have hitherto walked form than its matter, our Clergy, as a body, have yet very lie's blood of many that repair to them to be though the wrath of the tempest be on one hand, and much to learn; and that they may, perhaps, acquire taught how they may unite loyal love to their own the treachery of the shore on the other; and likewise a part of it from that school among themselves, which, always calling upon us to reach out our hand, and taste the sake of Christ, contains little more than a portion immediate mother, with a true acknowledgment of to measure aright the responsibility of even indirectly in popular language, would be termed Evangelical. something out of the inviting scene of pleasure that of the ministerial life of one of them, St. Paul; and brotherhood, even to those who assault and wrong her; leading others to do that, of which they for themselve: Preaching is a great Christian ordinance, and admirahow they may so cherish the large overreaching Catho- perceive the peril and the sin.

to invigorate their local and proximate attachments. plated by the private conclave of Oxonian divines, be a sort of jealousy of this instrument, and a disposition enough to withhold our compliance. All the restraint The writers of them pre-suppose in their hearers d We take comfort, however, in reflecting, not only firmly and ineradicably plan ed within the Church of as it were to avenge upon it the dishonour, which its we are, or can be under, is from them. Were it not that the great body of those who hold Catholicity to England, and from day to day assert an increasing exclusive admirers are so apt to do to the yet more for the fear of offending God, exposing ourselves to Christianity; and when they do address their conbe the first element in the Church of England, and sway over her temper and her actions at large ; and if solemn and elevated offices of the Church. But fur- his displeasure, and incurring the penalties of his laws, verts, it is to correct some misapprehension, or per-Protestantism the second in due subordination to it; with these sentiments there be now at length con- ther: will the day ever arrive when English preach- every kind of wickedness would soon prevail, and, like version, of doctrine which unhappily had sprung up: are wholly untouched by these semi-Romanizing tendencies. We find a further consolation in the fact towards Rome, and a disavowal of the stern resistance freedom, to that pastoral and persuasive character, in face of the earth. And; consequently, whatever in them a rule of faith; but to give their authoritative that Mr. Newman, Mr. Oakely, and such persons offered by our divines in general to her claims; what which we fear it is much behind the preaching of weakens these restraints, must in the same proportion opinions upon points in which that well understood around them as are known to the world, are men in is to be the issue? Must not this fire either spread many other countries and communities, both Catholic occasion the increase and overflowing of all ungodli- rule of faith had been neglected or perverted. whom, if in any, the intemperance of particular pro- or be extinguished?

under God, to be corrected and counterbalanced by tions. First, on the assumption that the great spirit- the written essay. One consequence of this is, that formidable notion under which it ought to be consithe soundest ethical habits, and by the great Christian ual laws and facts, upon which the Church is founded, it does not come with authority. Its very assertions dered, and representing it only as a petty indiscretion, ferred that some such system had existence and was specifics of earnestness, humility, and prayer. To shall continue to command the general assent of our of the doctrine of authority are themselves cold ab- a light and ludicrous thing? The idea of the action in force; that individuals, as they became converted these resources we add the confidence, that their posi- spiritual governors; for we do not pretend to foresee stractions. It has many excellences: the Clergy is perfectly changed by this disguise; the proper to the truth, were fully and systematically instructed tion in the Church of England is securely stayed upon the issue of the confusion that must inevitably prevail, strive hard, and in many cases with wonderful sucthe great Catholic principle of allegiance to her as the if Clarkes and Hoadleys, or even if Scotts and Hol- cess, against a vicious system; but yet that which is inconvenience from the raillery of men substituted in and to do. Of this we have not a few intimations that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that we assert, that it affords the best of all perceiva-that they reject with abborrence the temptation to that they reject with abborrence the temptation to the best of all perceiva-to the Borren of a "tube" o ordinance of God for the government of their souls; loways-nay, more generally still, if any description conceived according to the idea of a written essay, the place of them. A penalty (if it may be called throughout this sacred volume: for example, when ble prospects of neutralising the dangers, and of satis-fying the wants of the age: that it implies no aban-donment of our national traditions no dislovalty or domment of our national traditions no dislovalty or doment of our national traditions no disloval traditing traditions no disloval perhaps, their own affections. If their frame of mind themselves, shall also generously tolerate immodera-

the same time they relentlessly pursue, with rebuke and invective, the Protestant name. Mr. Newman can be expected to proceed. has recently retracted, through the medium of a pub-cannot quit her communion without the most fearful this or that form of thought and feeling within the ests, and therefore of the hazards, involved in it. It lic journal, a collection of certainly very vehement and guilt, unless she be the last. They cannot quit it Church, have we much to learn from other modes of has been our desire to handle it with a freedom profierce expressions, in which he had employed his great without affirming her to be such. Are they then to thought and feeling. We believe that, in the main, portioned to the necessities of the case, but not expowers of thought and language to characterise the be seduced into such a pit of temptation because a those who lean to the school called Evangelical, and ceeding them. If towards any communion, Protestant evils of Romanism. We can find no fault with his popular clamour admonishes them to it; or because those who regard with the strongest sympathies the or unreformed, towards any person of whatever station Christian humility in correcting what he believes to be they have a craving for greater spiritual luxuries else Catholic movement, are alike, and earnestly attached or whatever sentiments, we have entertained convicin excess, and contrary to charity. But we could where; or because interpretations, of equivocal and to the communion of the Church; that they have tions or uttered language wanting in charity or respect, have desired that he had more exactly defined what insufficient authority, or of no authority at all, are many, and those the most essential, points in com- we acknowledge the heaviness of the fault and implore Fools make a Mock at Sin. he proposes to substitute for the protestations thus placed by some upon the formularies of the Church, mon: that both have rendered great services to the pardon. And, at least, we cannot draw the curtain withdrawn; we could have wished that there had been, such as in their judgment are at variance with Catho- Church: that each has imparted much benefit to the upon the sad picture of Christian division and dissenif not from him, at least from those writers in The lic truth? And this too while the Prelates of the other; that each is greatly superior to the conven- sion, without beseeching the reader to offer up to God British Critic who are believed in the main to accord Church became from year to year more copious and tional and secular school of Clergy, frozen in doctrine the fervent prayer, that the afflicting contemplation of with, though somewhat to overpass, him, some similar explicit in the exposition of her true nature, and d and relaxed in life, which, by efforts unconsciously such a scene may inspire him with the resolution to retractation of their many hard speeches against men the power of her ordinances? Surely those, who sa combined, they have been co-operating to supplant. seek peace and ensue it in the vineyard of the Lord by Mr. Powell and his apologist Mr. Richey, -we have and things which England in her inmost heart reveres; so, know not what they speak nor whereof they affirm The Evangelical system, as well as the more strictly on earth; and if he cannot here enjoy his soul's desire, against that "Protestantism," which, in the language they are applying to the consciences of other men the and specifically Catholic, has its counterpart in the then, that he may be moved by the prevailing discord important bearing upon our argument. of those by whom they are chiefly read, in the common measure of their own, and are calling upon them it Church of Rome. There it exists in harmony with the more manfully to press towards the mark for the phrase and thought of millions of their countrymen, the name of a duty to perpetrate a sin. Surely it is the whole, of which it forms a most valuable ingrediis no symbol of a bare cold negation, or of a license the absolute duty of the divines and others whom we ent: we only want a diffused spirit of larger wisdom presence of God shall enlighten His people, and His for infidelity, but is the usual exponent of a substan- have named, upon the showing of their own principles, and a stricter discipline, to assign to it, in like man- unity shall enfold them for evermore.

> FOOLS MAKE A MOCK AT SIN: (From a Sermon by the Rev. Dr. Rogers.)

bly suited, in its own nature, for the propagation of

donment of our national traditions, no disloyalty or half-allegiance to the Obstance to the Ob

find himself solitary in his noxious but utterly im- by the act of quitting her communion. It may be a of truth and order, which never could lead to permalight matter for those who seem to seek to drive them nent peace, but must issue in general anarchy. But, Reformation (whether Continental, Anglican, or Scot- of his wrath, or place in the nethermost Hell with the But what course will be pursued, what course ought forth, to pass from sect to sect, like butterflies from on the other hand, we would as strenuously deprecate tish); and Catholic views alone can effect a return to great seducer and corrupter of mankind, whose kingto be pursued, towards those propagators of Catholic flower to flower. But allowance must be made any attempt to bind consciences (for example) to them. The great strength of dissent in this country dom and interests he has served. The time will come tenets and usages, who do not scruple to denounce for the totally different rules which persons of Bishop Tomline's Exposition of the Seventeenth Ar- lies, as we believe, in the impression of serious-minded when he shall know and feel, that all the laws of God Protestantism as a principle of unmixed evil: in whom different convictions apply to the consideration and ticle, as to rivet upon them that somewhat technical persons of the middle and the lower class, that the are the solemn injunctions of Almighty power; that the attraction of the Church's essential Catholicity is decision of the same question. It might be perfectly and peculiar notion of the Eucharistic Presence, Church of England is a faithless and adulterous the penalties annexed to them are the immutable sufficient, but only just sufficient, to overcome the re- honest and consistent in those, who hold latitudinarian which Archbishop Cranmer, in his last years, adopted, Church, in her neglect of discipline over her lay mem- determinations of infinite Justice. When sickness or pulsive force of the Protestant elements admitted into opinions respecting the Sacraments, to leave the Church and which he declared when upon his trial. No bers. To accomplish the removal of this impression, age shall set the terrors of the Lord before him, with her institutions; and who do not dissemble, that, in their from their dislike of her language, or because of their doubt it is an arduous task for spiritual rulers thus to would be to reduce dissent to a *caput mortuum*. It what regret and astonishment will he reflect on those without "unprotestantising" them. It was, in its view, Rome, if not a true normal pattern of Christian- impatience of reproach from any of her members, or hold the balance even and unswayed by the gusts of can only be removed, by an important progression in sins which are now the subject of his mirth and ity, is yet the best existing standard, and one to which of their anxiety to give more unequivocal expression, passion, and to discern the dividing lines of faith and the Church with regard to that department; and, drollery! With what agonies of remorse will be then we ought to seek to conform? Rome, who is always at our gates as a foe, though in her legitimate sphere at our gates as a foe, though in her legitimate sphere she be also an elder sister: and with this foe they are now considering, the conditions of action are, as upon mankind, and great means and exercises supthe fool!

> THE CHURCH. COBOURG, FRIDAY, JANUARY 12, 1844; CONTENTS OF THE OUTSIDE. First Page, Sent August of the Church.-Concuncted by the Church.-Euglish and Irish Ecclesiastical Intelligence.

Before proceeding to the consideration of the testimony furnished by the Apostolic Fathers in favour of Episcopacy,-as we promised to do in our last; because a few preliminary observations to make, which have an

As we search through the pages of the New Testawhich concern our everlasting salvation, are not there arranged by rule and method; that the theology of Christianity, in short, is not there taught, or at least unfolded to us, as if it were a science: This is at counted for by the studied brevity of the sacred records; Consider the consequences of making a mock at sin. For instance, -putting out of the question the four The general consequence of this practice must be the Gospels, in which we should not expect to fitted a sys= The passions of mankind lead them by a strong that the book of the Acts, although professedly a narpropensity to what is forbidden. Our appetites are rative of what all the Apostles did and suffered for we may do it safely, we shall not surely die; and all doctrine and rules of moral life. In the Epistles, too;

and Protestant? It is not that it fails in matter and ness. Now what can more effectually contribute to Yet although; in the Scriptures of the New Testapensions, or the bias of the judgment, is most likely, Our answer must be founded on certain assump- in thought. But the sermion still remains essentially this evil than making a mock at sin, laughing at that ment, no system of divinity-arranged by fule and

movement, but a movement of the Church as well as that they are pupils in a school of perfection. a movement in the Church; the audible response of

Jesus Christ himself being the chief corner stone; and in that house of many mansions, whereunto we all

Rome: to that original of which Rome is a mutilated copy, that standard which she seems with us to acknowledge, but beneath which we both, though in differing degrees and modes, have sunk. May we not redeem our own shortcomings without adopting hers? The end proposed, is that end which this Church acknowledges; the means employed are, walking in the path of her ordinances, and cherishing the spirit that pervades them. In pursuing such an end, by such neans, we can only approximate to Rome where she approximates, or shall approximate; to truth; we must remove farther and father from her, where she departs from it: and if it be a duty to desire and hope for such removal, with surely at least equal earnestness should we labour, yearn, and pray for such approximation.

Of the Catholic sentiment thus described, we believe that it is so congenial to the predominating ingredients in the constitution of the Church, and likewise so truly an evolution from within, from the very seat of her life, and not an importation from without -that to contemplate its ejectment or exhaustion from her system is in no degree less visionary than the opposite speculation of an approaching reconquest of the Anglican Church to the papal domination. It never could be effected, except by such a second remation of the institutions, and of the formularies of the Church, as would wholly alter their character and estroy their identity; such a process as we do not believe that, even in the present relaxed state of her discipline, five men among her Clergy could be found to propose or to support. Perhaps the nameless au-

* See Carlyle's Past and Present.

"Puseyism," that it too is an effort, perhaps a weak colouring a more artful and constant resort to dialectic interests of inestimable value.

these observations has been a conscientious conviction been already said. fully submit to be smitten by it.

our afflicted humanity, to find relief from its diseases, a blunted instinct for pure truth, commonly distinguish imply more than a continuation of what at present ex-

which a portion of them have sent into the world close; and we shall do little more than offer one or stantive in their claims for obedient believers, Catholic regard, whatever restraint each private person may lay It is, we believe, very generally admitted that St. in the character of reviewers, that offence has been propagated and renewed. Our motive for offering structions that might possibly arise out of what has gations are on the other side. The Catholic faith, at all. Every vice will have its patrons, be represented to be the character of the Church of the character of reviewers, that offence has been two observations intended to obviate any miscon-structions that might possibly arise out of what has gations are on the other side. The Catholic faith, at all.

coil upon ourselves, that is a secondary matter: we cated, is commonly popular with those who have not visible and permanent organization, chartered and restraint of conscience, all sobriety of carriage, and or special intimation in the New Testament; no acare not careful to seek a justification: if we can secure the upper hand; and who are apt to invoke it on their endowed with spiritual gifts for the salvation of men. even the distinction of vice and virtue, shall be laughed count is given there of his appointment to the overa general acquiescence in the sentence, we will cheer- own behalf, without reflecting that their conduct may This they deem heresy. It is their misfortune: out of the world. These are the natural consequences sight of that Church. Yet the fact is just as certain shortly become a plea in the mouth of their adversa- would to God it were in our power to rid them of it! of making a mock at any sin.

in the strongest manner from both of these positions. On the other, a permission to impeach the Catholic though it would make him poor indeed.

her real hope exists of any revival of that discipline, e right use where the number of the number o the right use whereof the Reformers were much in-elined even specifically to place among the notes of the Church of God: the it is a deservation and does with few extrinsic supports upon the single infinitely exceeding their care for the the latter is a deservation, and does with the atter is a deservation and does with the state of the should every where meet with some apparent effects the the latter is a deservation. the Church of God; that it is no sectarian or party movement, but a movement, but a movement, but a movement of the sectarian or party movement, but a movement of the sectarian or party movem pressed by our own low spiritual state, we have not lence to Nature in the effort to be like a speech; the apprehension of the Divine presence and authority; Now, if this be true of points of doctrine, we must Although the sentiment may seem strange and in- yet laid the foundation of well-schooled opinions in former is, at least, more like what Nature prompts. when they hear them on all occasions express an awful the Church is the control of the call of her own glorious and ex-panded destiny to method be of such surpassing excel-panded destiny to method be of such surpassing excel-regard to his laws, and, instead of laughter or applause, to ceremonial institutions, and to rules of Church congruous, in a publication to which the same remark panded destiny, to unfold amidst much sin, much weak-ness much destiny, to unfold amidst much sin, much weak-ness much destiny, to unfold amidst much sin, much weak-ness much destiny, to unfold amidst much sin, much weak-ness much destiny, to unfold amidst much sin, much weak-ness much destiny, to unfold amidst much sin, much weak-to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, to nessay may, instead of augister of appliause, is applicable, we cannot help expressing the conviction, is applic ness, much degeneracy, the truest likeness of her lord, and to food and the food and the is applicable, we cannot help expressing the conviction, that great mischief has arisen and may arise from the of Bishops elect from any one complexion of sentiment that great mischief has arisen and may arise from the of Bishops elect from any one complexion of sentiment that great mischief has arisen and may arise from the of Bishops elect from any one complexion of sentiment and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence that great mischief has arisen and may arise from the of Bishops elect from any one complexion of sentiment and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence and abhorrence, it gives a quick and lively influence and to feed and cherish, on behalf of Christendom at large, the best hope of her viting to restrict of anonymous authorship, upon these large and anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship, upon these large and best hope of her viting to restrict of anonymous authorship and brief, are nevertheless so pointed and decisive. large, the best hope of her ultimate restoration to unity and repose the profile and dangerous, as well as most solemn cold mediocrity; nor to see preferment confined to unity and repose the most profile as most solemn is the most profile as most solemn. The very that it is impossible to doubt of their being in force. and sacred subjects. Let us speak freely on this mat-such divines as might most strictly coincide with our troduction, or the general prevalence; of a new idea shame of appearing less conscientious, less restrained that it is impossible to doubt of their being in force, And we need not scruple to refer to the testimony and sacred subjects. Let us speak freely on this mat-ter. As a general rule it may be said, that no man own, or any other, private judgment: but to men, of the proper basis of in this case beyond all suspicion, of one of the severest induces on any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment: but to man own, or any other, private judgment in the proper bass of the proper judges, one of the acutest and most searching percei-vers, among the way of this many of the searching percei-vers, among the way of this many of the week to the vers, among the men of this generation. Mr. Carlyle will write with the same degree of caution, the same degree of caution th will not be suspected of any undue favour, towards the attempt to the same degree of considerate forethought, the same degree of and gentleness all that lies within those limits: men attempt to the souls of men. And we attempt to attempt to rescuscitate, in the England of the nine-teenth control to the source of the weak, and of wise and comprehen-tent to rescuscitate, in the England of the nine-tenderness for the weak, and of wise and comprehen-tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak water of jest and pleasantry, tenderness for the weak tenth century, the stern self-chastening discipline, whereby the Church resched the size charity, to which he would attain if he had that whereby the Church resched the size charity to which he would attain if he had that in anything like full possession of this secret; but we whereby the Church reached the ripeness of her strength, but over her her they are stewards for the future, and that every step, think it evident from the results upon our congrega-their proper force. The libertine will no longer affect they are stewards for the future, and that every step, think it evident from the results upon our congrega-their proper force. The libertine will no longer affect they are stewards for the future, and that every step, think it evident from the results upon our congregastrength; but even he* has at length found in this "Pusevism" that it too is on effort or the invective, a more copious use of rhetorical in which they tread awry, must bear injuriously upon the bar injuriously upon that this was their great reliand even morbid, but yet an honest and true effort, of our afflicted humanity to find roliof from its di-our afflicted humanity to find roliof from its di-ou

growing sorer amidst increasing wealth from day to day, in the restoration of where the hored, indeed, that the natural reluctan-day in the restoration of where the hored, indeed, that the natural reluctan-day in the restoration of where the hored, indeed, that the natural reluctan-tan burne the fitting development to the fitting developmen day, in the restoration of more open, more comprehen-sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, on account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive, more pressively and gainst Catholic doctrines, and sive account of sive accou sive, more practicable and effective relations between the hewild and conscience will generally guard men a process that ought to be judicial, in the dark; in the the insurposed bearing upon the spiritual condition of the insurpose the bewildered flock and the Eternal Shepherd. Gov-the members of sectarian bodies. We are convinced the members of sectarian bodies. We are convinced who ridicule all fear of God, all restraints of virtue who ridicule all fear of God, all restraints of virtue the members of sectarian bodies, now more appropriately designated the members of biological and he stabs; unseen leans to Rome. For, in the members of sectament of the members o their remedies for the ills of life and of society; be our part and let vit the sale and rengion, and in enect an distinctions of good and check which the consciousness of being seen imposes. tions so many and effective, that it is, we believe, air; but we are not sure, in the same degree, that by the name which he gave it. In this great controversy it is remarkable that in quite impossible for them to effect the importation of those, at whom it is aimed, are apt and successful, or before they can with pleasure or patience endure such But if it would obviously be wrong to argue against That one scheme of human amelioration, which is built upon the foundation of the mean of upon the foundation of the apostles and prophets, Jesus Charles of actual non-sense and the system of actual non-sense an general scandal has been given, it has been by publi-second place, we conceive, that it is not in human bodies. And indeed, upon the societies as such, and to be feared. Men who will permit you to keep a New Testament of its formal institution, it would be cations without a name. The editors of Mr. Froude's nature that they should continue for an indefinite or as distinguished from the persons belonging to them, reserve of religion, will pretend to agree with you in equally unjust and improper to affirm that a system hope to reach, space, as we trust, will be found for those we and every man knows how very long period, without becoming either less estrang-those without a name. The editors of Mr. Froude's nature that they should continue for an interaction of the Apos-those without becoming either less estrang-those without becoming either those whose hearts have not fainted in the day of ad-versity, but not of the bitterness of the contest dates from their very long period, without becoming either less estrang-those whose hearts have not fainted in the day of ad-versity, but not of the bitterness of the contest dates from their very long period, without becoming either less estrang-those whose hearts have not fainted in the day of ad-versity, but not of the bitterness of the contest dates from their very long period, without becoming either less estrang-dation directly and systematically laid down by them. appearance. Had Mr. Williams written his Tracts seeing that their principles have determined the lat- individuals of their privileges, or their hopes? We and superstition to abstain from yourselves, and a dation directly and systematically laid down by them. promises of good, that are alone and alike stamped with the solution will and superstring the solution will and superstring the solution will allow and temporary excitement, as well would refer to the concluding part of the able work of more unconversable severity to censure in your of the able work of more unconversable severity to censure in your of the able work of more unconversable severity to censure in your of the able work of more unconversable severity to censure in your of the able work of the solution whatever, in the New Testation will be would refer to the concluding part of the able work of the solution whatever, in the New Testation will be would refer to the concluding part of the able work of the solution whatever, in the New Testation will be would refer to the concluding part of the able work of the solution whatever, in the New Testation would refer to the concluding part of the able work of the solution whatever, in the New Testation would refer to the concluding part of the able work of the solution whatever, in the New Testation would refer to the concluding part of the able work of the solution whatever, in the New Testation would refer to the concluding part of the able work of the solution whatever to s on Reserve in his own name, and not under the shelter ence. ence. on Reserve in his own name, and not under the shelter ence. ence. on Reserve in his own name, and not under the shelter ence. on Reserve in his own name, and not under the shelter ence. on Reserve in his own name, and not under the shelter ence. on Reserve in his own name, and not under the shelter ence. on Reserve in his own name, and not under the shelter ence. on Reserve in his own name, and not under the shelter ence. on a quasi-corporation indistinctly known to the world ence. on the Unity of the Church, ence. That effort for spiritual revival of which we have ocen aims to the would have efficitually avoided whatever else ocen aims to the principles take from the members of compounding matters with God, and will give him of compounding matters with God, and o we venture to believe, that, together with their unhappy former, we confidently look to the triumph of the per- for a full answer to this question. In the meantime are exceedingly open. We are fond of any overture no reference, direct or indirect, to a system of Church spoken aims at assimilation, not to Rome, but to some-thing units it assimilation, not to Rome, but to some-thing units it assimilation, not to Rome, but to some-thing units it assimilation it is an ore firm, cheerful, and harmoni-of sectarian bodies, nothing which they claim for any equivalent for a favourite sin; and therefore when is a to which they claim for is a favourite sin; and therefore when is a to which the is a town is a to which the is a to which the is a to which the thing quite distinct, something higher and better than Rome: to that are to the produce such injurious misapprehensions. Again: the ninetieth tract was Rome: to that are to the produce such injurious misapprehensions. Again: the ninetieth tract was represented to believe the sins, to which the tis not designed brevity, to be sure, but we trust to be developments throughout It is not denied that in this, their own sense, they solicitations of friends, popular fashion, or our own satisfactorily,-the positive developments throughout in a work with his own signature, re-traversed nearly the same ground; but so different was the general *tone* of the Oxford movement—that in which it looks as a painter would say, of the performance, that we towards Protestantism in general, whether as repre- Christian worship and instruction. It is admitted have no aversion, will secure to us the expectations of tity, of the system is observable through every stage never heard that he was made a sharer in any of the sented by such national establishments of religion as that they are so associated. They allege, that those duty, the delusion is not easily resisted. But how of the Apostolic history. We have only to assume censures which issued even from Ecclesiastical autho- involuntarily lost the Episcopate, or by those who members of their churches who have a living faith fatal must the consequences of these notions be to the principle of three orders,-distinct in authority rities, against the argument of that tract. And ever have wilfully departed from the reformed Catholic and love, are united to the Redeemer, and are mem- public virtue, wherever they are entertained! For and spritual privilege,-as the basis of that system, since the tracts have ceased, it has not been by the communions of these islands. But it is time that bers of His Church, mystical and invisible. All this while every one will be for bringing his own vices and we discover it to be continuous and consistent known publications of the Oxford writers, but by those these remarks, already so protracted should draw to a is joyfully recognized. All that is positive and sub- within the indulgence as triffes, not meriting a serious throughout.

over and above what we have recited, teaches that ted equally triffing, equally reputable, till men will be Jerusalem, after the dispersion of the Apostles to of their truth, and their importance. As to their re- The doctrine of toleration, which we have advo- there has been embodied in the Gospel revelation, a neither ashamed nor afraid to commit any; and all other spheres of duty. But of this we have no direct

from indirect and circumstantial testimony, as if it was We have laboured to describe frankly the position ries. We have not overlooked this alternative : and In doing it they would be invited to part, not with And can it consist with reason and wisdom to ad- formally announced. Thus, in Acts xii, 17, we find of an extreme section of theologians within the Church when we speak of toleration, we mean equality of their belief, but with their unbelief. The Catholic vance such a scheme as this? to let loose all the wild that when St. Peter was delivered by the angel out of of England. Some persons conceive that not only are dealing-we mean patience, and brotherly or fatherly has open to him the full breadth of the ground of spi- passions of corrupt nature, to range and sport them- prison, he bade some of the disciples "shew these they guilty of hypocrisy because they remain within endurance, looking both ways; both ways limited by ritual communion with the pious soul, wherever the selves through the earth? What deluge or pestilence things to James and to the brethren;" and when St. her, but that their Diocesans also are inexcusable for the integrity of the faith and of essential order; both soul is found: he has also another ground, which sup- can make so much havoc and distraction in the world, Paul returned from his travels to Jerusalem, (Acte permitting their continuance, and indeed for encourage ways free and absolute within those confines. We plies him with larger and more expanded hopes for or be so pernicious to the peace and interests of human xxi. 18,) being desirous to give an account of his sace ing it by recognising them as in all respects brethren, though reproving, as they may think fit, any opinion of the doctrine of Transubstantiation, which is for their salvation; could that ground be removed in the doctrine of Transubstantiation, which is for their salvation; could that ground be removed in the doctrine of Transubstantiation, which is is imposed in the doctrine of practice which they judge to be injurious. We differ contrary to the Articles of the Anglican Church; nor, from under his feet, the change would enrich none, says, Am I not in sport? And what does the fool sible to doubt, from the spirit of these passages, that gain to himself by the success of his attempt, but a James was the head of the Church at Jerusalem ; and Although we carefully distinguish this section from creed of all Christendom, by setting down, as contra- Nor do we indeed fear to add, that there is one share in the common calamities he occasions? Per- the one last cited sufficiently proves that he fanked the legitimate Catholic development, of which we ry to Scripture, that clause of it which teaches "one vital and prolific subject, upon which the Catholic haps with fools like himself, he may obtain the applause above the "elders." Again, in the Council of Chrisbelieve it to be an exaggeration, we rejoice that these baptism for the remission of sins." Were the con- system lays a ground of sympathy and concurrence and reputation of an impudent wit; but from all serious tians held at Jerusalem, and described in the fifteenth excellent persons abide in the Church to enlighten it tradiction of the plain declarations of the local, and with the pious separatists of our own country, such as and good men, from all who have any regard for the chapter of the Acts, when the question was discussed by the holy example of their lives; we rejoice that much more than of the equally plain declarations of no other school of opinion within the Church can pos- honour of God, for the salvation of men's souls, or for whether the converts from Gentilism should be cir-