| OURG, CANADA, FRIDAY, JANUARY12, 1844. |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | litar, who has reenty veented his chaff ypon the pub- | they feel the awful responsibility of that condemnation, wheh they would undertake to pronounce against her | the universal Church, to be legitimatised by the course we urge, we should see in it an abandonment | sibly afford. For no other school is friendly to Ecate |  |
|  |  |  |  | respect, sadly departed from the principles of the Reformation (whether Continental, Anglican, or Scottish); and Catholic views alone |  |
|  |  |  |  |  |  |
|  |  |  |  | ish); and Catholie views alone can effect a return to them. The great strength of dissent in this country |  |
|  |  |  |  | lies, as we believe, in the impression of serious-minded persons of the middle and the lower class, that theChurch of England is a faithless and adulterous |  |
|  |  |  |  |  |  |
|  |  |  |  | Church of England is a faithless and adulterous Church, her neglect of discipline over her lay members. To accomplish the removal of this impression, |  |
|  |  |  |  | bers. To accomplish the removal of this impression, would be to reduce dissent to a caput mortuum. It <br>  |  |
|  |  |  |  |  |  |
|  |  |  |  | suing further this interesting question, we have indi- |  |
|  |  |  |  |  |  |
|  |  |  |  | And now we have done with our mighty theme. |  |
|  | pon |  |  |  |  |
|  |  |  |  | portioned to the necessities of the case, but not exceeding them. If towards any communion, Protestant |  |
|  |  |  |  |  |  |
|  |  |  |  | or unreformed, towards any person of whatever station or whatever sentiments, we have entertained convic- |  |
|  |  | placed by some upon the formularies of the Church, such as in their judgment are at variance with CathoPielates of the | mon: that both have rendered great services to the other; that each is greatly superior to the conven | we acknowledge the heaviness of the fault and implore pardon. And, at least, we cannot draw the curtain |  |
|  | if not from him, at least from those writers in The British Critic who are believed in the main to accord |  |  | upon the sad picture of Christian division and dissenbr, winout bere for |  |
|  |  | hurch became from year to year more copious and |  |  |  |
|  | and things which England in her inmost heart reveres; against that "Protestantism," which, in the language |  |  |  |  |
|  |  | \% new |  | seek peace and ensue it in the vineyard of the Lord his soul's desire then, that he may be moved by the |  |
|  | thought millions of their countrymen is no symbol of a bare cold negation, or of a license | Came of duty yo perperate a sin. Surely it |  | the more manfully to press towards the mark for the prize of eutering into that rest wherein the unclouded unity shall enfold them for evermore. |  |
|  |  |  |  |  |  |
|  | tive, undoubting, Christian, Catholic belief: We could have desired a few cheering words of cordial love to- |  |  |  |  |
|  |  |  | $f$ Catholic principles, it tilight indeed run out atical excess, or wither into unbelief; but, | FOOLS MAKE A MOCK AT SIN: (From a Sermon by the Rev. Dr. Rogers.) |  |
|  |  |  |  |  |  |
|  |  | mpente |  | Consider the consequences of making a mock at sin. The general consequence of this practice must be the |  |
|  | that deadly chill with which their ordinary writings, in the remarkable periodical we have named, freeze the |  |  |  |  |
|  |  |  | much to learn; and that they may; perhaps, acquire | The passions of mankind lead them by a strong |  |
|  | taint how they may unite logal ore to their own |  |  |  |  |
|  |  | to meesure eright the responibitity of even indiriectl) | suited, in its own nature, for the propagation of | always calling upon us to reach out out hand, and taste something out of the inviting scene of pleasure that |  |
|  | how they may so cherish the large overreaching C atholic sentiment, as, by its re-action, not to enfeeble, but to invigorate their local and proximate attachments | by the private conclave of Oxonian divines, bs |  |  |  |
|  |  |  |  |  |  |
|  |  | England, and from day to day assert an inereasing sway over her temper and her actions at large ; and it |  |  |  |
|  |  |  | clusive admirers are so apt to do to the yet more lemn and elevated offices of the Church. But furer: will the day ever arrive when English preach |  |  |
|  |  |  |  | terey kind of witededess would sonn previli, anded like |  |
|  |  |  |  |  |  |
|  | around them as are known to the world, are men in | offered by our divines in general to her claims; what or be extinguished? On and |  |  |  |
|  | under God, to be correeted and countereralaneed bythe sundest ethical hatis, and by the reat Chrisiain |  | which we fear it is much behind the preaching of many other countries and communities, both Catholic and Protestant? It is not that it fails in matter and <br> and Protestant? It is not that it fails in matter and in thought. But the sermon still remains essentially |  |  |
|  |  | ions. First, on the assumption that the great spirit- ual laws and faets, upon which the Church is founderi, |  |  |  |
|  |  | spiritual governors; for we do not pretend to foreseethe issue of the confusion that must inevitably prevail, |  |  |  |
|  |  |  |  | penalties of it are hid out of sight; and only a triffing |  |
|  | the great Catholic principle of allegiance to her as the ordinance of God for the government of their souls; that they reject with | ays-nay, more generally still, if any description <br> , or hot-headed, or light-minded men- |  |  |  |
|  |  |  |  | tho place of them: A penalty (if it may be colled <br>  |  |
|  | obligation of obedience will not be less but rather more resolute, because it entails another duty of crossing | combination of circemstances, to fill the popsts of au*thority in the Churcro. Seconly, we proced uponthe further assumption that our governors, moderate |  |  |  |
|  |  |  |  | can fear from him. The fear of God and the dread |  |
|  |  | tion in others (of course, while using every effort toallay and abate it,) even up to the farthest bounds ofcharity and wisdom, not only in compassion to human |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  | former is, at least, more like what Natnre prompts.An essay may, indeed; be of such surpassing excel- |  |  |
|  |  |  |  |  |  |
|  |  |  | out; but the mass of the essays of a body of fifteenthousand men never ean. We long for the day when,not by mere anmendments in details, but by the in- |  |  |
|  | most delicate and dangerous, as well as most solemuand saced subjects. Let us speak freely on this mat- | cold mediocrity; nor to see preferment confined tosuch divines as might most strictly cuincide with our |  |  |  |
|  |  |  | not by mere amendments in details, but by the introduction, or the general prevalence, of a new idea | check even the most profligate simer: The very shame of appearing less conscientious, less restrained |  |
|  |  | firstly, whose sentiments lie clearly within the limitsof extravagance or morbid affection this way or that; | avail herself of the full power of thised mighty engine for | from wickedness than other men, will at least correct the open insolence of impiety, and keep the public the open insolence of impiety, and keep the public |  |
|  |  |  |  | But when the transgressions of God's laws are every where made light of ; when it obtains as fashion, to |  |
|  | tenderess for the weak, and of wise and comprecen- |  |  |  |  |
|  |  |  | do not sy thatany shool or porion of the Clergy is | treat sin only as a matter of jest and pleasantry,neither shame nor conscience will be able to preserve |  |
|  | Ster |  | tions, that the more full and Catholic teacher has this matter something to learn from those |  |  |
|  |  | $\begin{aligned} & \text { interests of inestimable value. } \\ & \text { Under these favourable, but (because they searcely } \end{aligned}$ |  | their proper force. The libertine will no longer affect their conceal his crimes, and even the virtuous will be |  |
|  |  |  | scheme of doctrine we believe to be far more meagre ancinerfial. <br> and superficial. |  |  |
|  |  |  |  | It is to be hoped, indeed, that the natural reluctań ces of reason and conscience will generally guard men |  |
|  | the nature or man. The anonymus write condactis a process that ought to be judicill, in the dark; in the | Lok hopefully forward to the future development en of that theological school amongst us which most |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | reserve of religion, will pretend to agree with you in |  |
|  |  |  |  | with you in detesting some crimes, but persuade you to think | end |
|  |  |  |  | athers only ludicrous amusements, which 'tis weakness |  |
|  |  |  |  | morose uneonversable severity to censure in your neighbours. Now this is a temptation to which we |  |
|  |  |  |  | are exceedingly open. We are fond of any overture of compounding matters with God, and will give him |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | (e) |  |
|  |  |  |  |  |  |
|  |  |  |  | ity, the delusion is not easily resisted. But how of the Aposiolic history. We have only to assuune |  |
|  |  |  |  |  |  |  |
|  |  |  |  | ablic virtue, wherever they are entertained! For and spritual privilege, -as the basis of that systemy |  |
|  |  |  |  |  | , very generally admitted that St ames the Less, - or the Lord's brother, as he is some mes termed, -was left in charge of the Church |
|  |  |  |  | all. Every vice will have its patrons, be represen-equally trifing, equally reputable, till men will betimes termed, -was left in eharge of the Church ofJerusalem, after the dispersion of the Apostles to |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |

