

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...

thor, who has recently vented his chaff upon the public under the name of Liturgical Adjustment, might find himself solitary in his noxious but utterly impracticable propositions.

they feel the awful responsibility of that condemnation, which they would undertake to pronounce against her by the act of quitting her communion.

the universal Church, to be legitimised by the course we urge, we should see in it an abandonment of truth and order, which never could lead to permanent peace, but must issue in general anarchy.

sibly afford. For no other school is friendly to Ecclesiastical discipline: others have indeed, in this respect, sadly departed from the principles of the Reformation...

the virtue and welfare of their country, indignation and abhorrence. And from God, the righteous avenger of all contempt of his laws, the severest inflictions of his wrath...

THE CHURCH.

COBOURG, FRIDAY, JANUARY 12, 1844.

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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 the force of that testimony is attempted to be impugned by Mr. Powell and his apologist Mr. Richey...

As we search through the pages of the New Testament, we must be struck with the fact that no system of divinity is there laid down; that the great truths which concern our everlasting salvation, are not there arranged by rule and method...

FOOLS MAKE A MOCK AT SIN.

(From a Sermon by the Rev. Dr. Rogers.)

Consider the consequences of making a mock at sin. The general consequence of this practice must be the prevailing of sin and unrighteousness in the world.

It is to be hoped, indeed, that the natural reluctances of reason and conscience will generally guard men against the scoffers of the first kind, the open atheists, who ridicule all fear of God, all restraints of virtue and religion...

Now, if this be true of points of doctrine, we must consider it to apply equally to questions of discipline, to ceremonial institutions, and to rules of Church government.

But if it would obviously be wrong to argue against the existence of the Christians' day of rest in the Apostles' times, because we have no account in the New Testament of its formal institution, it would be equally unjust and improper to affirm that a system of Church government was not in force in the Apostles' days...

It is, we believe, very generally admitted that St. James the Less, or the Lord's brother, as he is sometimes termed, was left in charge of the Church of Jerusalem, after the dispersion of the Apostles to other spheres of duty.

And can it consist with reason and wisdom to allow such a scheme as this? to let loose all the wild passions of corrupt nature, to range and sport themselves through the earth?

And we need not scruple to refer to the testimony in this case beyond all suspicion, of one of the severest judges, among the men of this generation. Mr. Carlyle will not be suspected of any undue favour, towards the attempt to rescuscitate, in the England of the nineteenth century, the stern self-chastening discipline, whereby the Church reached the ripeness of her strength...

Although the sentiment may seem strange and incongruous, in a publication to which the same remark is applicable, we cannot help expressing the conviction, that great mischief has arisen and may arise from the habitual practice of anonymous authorship, upon these most delicate and dangerous, as well as most solemn and sacred subjects.

Under these favourable, but (because they scarcely imply more than a continuation of what at present exists) not, as we think, extravagant suppositions, we look hopefully forward to the future development even of that theological school amongst us which most leans to Rome.

Much might be said upon a totally distinct aspect of the Oxford movement—that in which it looks towards Protestantism in general, whether as represented by such national establishments of religion as involuntarily rest the Episcopate, or by those who have wilfully departed from the reformed Catholic communions of these islands.