

The Chureh

TORONTO, CANADA, FRIDAY, DECEMBER 30, 1842.

VOLUME VI.—No. 26.]

[WHOLE NUMBER, CCLXXXVI.]

Original Poetry.

THE CHURCH IN 1842.

"The epistolar fabric of this Church Founded in truth—by blood of Martyrdom... She is awake!—Her God Half veils his chastening rod...

REASONS FOR RETURNING TO THE CATHOLIC CHURCH OF ENGLAND;

A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST. DIALOGUE VI. (By a Correspondent of "The Church.")

Mr. Brown.—Since our last conversation, Mr. Secker, I have been considerably disturbed in my feelings; not that I have been shaken in my intention of returning to the Church...

Mr. Secker.—I think then we are agreed that, with all its faults, we shall not mend ourselves by leaving the Church in the hope of finding a purer Christian community...

Mr. Secker.—But what have we to do with Jewish laws? Christ you know came to do away with the Mosaic Ritual and to set us free from all such bondage...

From my extensive intercourse with Christians of all denominations, I have come to the full conviction, that there are no bodies of persons in the nation among whom the Spirit of the Gospel is so consistently exhibited...

communion or spiritual profit. With regard to these latter assertions I shall say little,—I do not wish to become the accuser of the private characters even of those who, not content with the error of having forsaken our Reformed Catholic Church, do yet add the sins of unholiness and slanderous speaking concerning her...

The holy sacrament of baptism was adopted by Christ himself as the rite whereby all, whether Jewish and Pagan adults or the infants of Christians, were to be admitted into His Church; and mark, my dear Sir, that as it is the only rite sanctioned by divine authority for this purpose; therefore, all who are duly baptized are thenceforward positive members of the Church...

Mr. Secker.—Really, I am astonished when you do this thing fairly brought to the test, to find how entirely unsupported by Scripture is the separation from our Church of either the Puritans of former times, or the Methodists of modern days. And indeed, my good friend, I can easily perceive that you are only trying to make the most of your friend's objections...

Mr. Brown.—I am rejoiced that you view the matter so seriously; it is, in truth, a subject of vast importance, and the more I investigate it, the more deeply do I mourn over the errors and dangers of dissent. There are yet two or three other reasons, which are all that I shall at present adduce...

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Mr. Secker.—True; Christ did abolish the Mosaic Ritual, with all its burdensome ceremonies; but remember, my dear friend, that He himself says, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill."

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word of truth to those that seek it; and yet, when all are satisfied, her treasure is not less. Each day and week, each season of the year is furnished with its own peculiar subject for religious meditation. We know that what may be done at any time is for the most part left undone altogether. Were we left to ourselves, there would be doubtless many times when we should not meditate on holy things, simply because no thought was ready to our hands; and many subjects would probably be entirely omitted; and many subjects upon sufficiently. But now we have always matter for pious reflection. Some heavenly thought is given us by the Church to carry in our hearts day by day into the throng of toil and business; and there it dwells ready at any time to come to our aid against temptation, to put impure and wandering thoughts to flight, to fill up idle minutes which Satan else would occupy, and to be as it were a sanctifying heaven to all our worldly schemes and cares.

PAPAL THEOLOGY.

(From the Philadelphia Episcopal Recorder, of the 17th Dec.)

Many of our readers have heard of Dens' Moral Theology. It is a standard book of Theology prepared for the use of Romish Seminaries, and for the instruction of Romish candidates for orders. It is the standard by which the confessional of the horrible system of Romanism is governed and directed. But all that we have ever heard or imagined of the guilty principles and character of this book, is exceeded by the fact upon our examination. Such is its pernicious character, in the vile and obscene expressions and ideas with which it is filled, that it cannot be translated or circulated without a pestilential influence in any community. There is an impossibility therefore of making either Romanists or Protestants generally acquainted with the principles which this priesthood is taught, or by which the secret system of confession is conducted. We are ready to challenge the production of the book by those who study and maintain it; if they dare to exhibit it to the community. But we express the solemn conviction of our minds when we say, that we believe it utterly impossible that any man, of whatever previous purity of character, can study this book which is commended by their Episcopal sanction, and used as the text book of their Seminaries, without being corrupted and depraved, unless with sincere loathing of the whole, he renounces it and casts it from him; which is impossible, if he remains a Papist. The Rev. Mr. Berg, of this city, has made a synopsis and translation of a large portion of this outrage upon man; that Protestants may see something of the principles and influence of that Anti-Christian power which is rising among us with such fierceness and strength. He has translated from the Latin of the Mechin edition of 1838, from the press of the Archbishop. This translation has reached now a third edition, published by J. Harmstead, No. 38 North Fourth-street, Philadelphia. We had designed, by such extracts from this translation, to show in a small degree the morality of the work. There are many parts of it, however, which, though Popish confessors may pour them into the ears of their blinded captives, we cannot consent to transfer to our columns. Indeed we would not refer to the book, but that we think it is high time the real character and practical influence of this "master-piece of Satan" were known to our community. Its direct teachings justify theft as in many cases a venial sin; equivocation and mental restriction; in alleged statements of facts, as often necessary; the punishment of heretics with death, when the Church has power to execute it; the forcible compulsion of all persons whatsoever to be submissive to the Roman See;—the direct perjury of the priests who may be examined in reference to facts known in confession; and the practical inculcation, by an affected examination into them by the priesthood, of such enormities, as we could not have supposed to have existed on the earth. If any one doubts our solemn assertions of these facts, let him get Mr. Berg's translation of Dens' and examine for himself. That a priesthood taught by such a book, can be any thing but corrupt in principles and character and influence, we do not believe. And to make intelligent Protestants acquainted with the system and habits of this priesthood, we only ask them to read for themselves.

REASONS FOR EMBRACING EPISCOPACY.

(From the Boston Witness & Advocate.)

The following thoughts were written by one formerly a minister of another denomination, for the purpose of "defining his position" to a friend. As they contain some views of the practical relations of the apostolic succession, they may help to throw some light upon the general subject. It will be obvious that each of the propositions may be expanded very widely. It was the design of the writer to express his thoughts as concisely as possible, so as to secure for them a perusal. They are submitted for insertion in The Witness & Advocate.

I believe that the Church was, in fact, erected upon an Episcopal foundation; that is, that the relations sustained by the apostles to the primitive Church were substantially the same as those of our bishops; that they alone, and those appointed by them to a similar station, ordained preachers and deacons; that such a constitution best answers the idea of the Church, is most agreeable to the mind of Christ, and is, consequently, of permanent force and obligation.

It has been shown in the Church a succession of bishops from the earliest times, originating in the case of the apostles with our Lord himself; the authority received by them from him, being transmitted through a chain, probably unbroken, to the present day. That body of Christians among whom this succession of ministers is maintained, and who are by this chain connected with the primitive Church, I believe to retain in succession the identity of the apostolic Church, a distinction which no other denomination in New England, to say the least, can claim. Hence, regard for the unity of the Church inclines me to join that communion which is in unity with the ancient Church.

Negatively. I do not hold that Episcopal ordination is absolutely essential to God's blessing upon the word and sacraments, so that they can only have efficacy when dispensed by an Episcopal ministry. To affirm this, would be to disregard history, and to say that large portions of the Protestant Christian world, have been, for two or three hundred years, without any sacraments. The word is effectual to salvation when "mixed with faith," however dispensed, and so are the sacraments. A sacrament, even though it be irregularly administered, is a sacrament to a mind that receives it as such with faith, and may produce its sacramental effect notwithstanding its irregularity. But this will not justify the irregularity in the administration.