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COBOURG, CANADA, FRIDAY, JANUARY 5, 1844.

WHOLE NUMBER, CCCXXXVIII.

PRESENT ASPECT OF THE CHURCH. [CONTINUED FROM OUR LAST.]

We have spoken of a decided change in the character of the Oxford movement, and the strain of its teaching, as respects the Reformation and the Church of Rome; but we so speak, without intending to imply that all those who are connected with it, in reality in popular opinion, have exhibited such a change. On the contrary, Mr. Perceval, Dr. Hook, Mr. Palmer, Mr. Dodsworth, and many more may be named, with respect to whom no such assertion can be made .--Nay, out of the four persons, who may be considered as the authors of the Tracts, and main guides of the movement, it may, we believe, be said, concerning three, namely, Mr. Keble, Mr. Williams, and Dr. Pusey himself, that, as they have never written with emerity, never save in sorrow, of the evils of the Church of Rome, so they have never found occasion to erase what they may have recorded in the exhibithe disparagement of the blessings their own country has received from God, the excellencies likewise unof Manzoni, that it is alike-

"Vergin di servo encomio E di codardo opprobrio;"

and so far as they are concerned, their tone has, we decided reprobation of abuses in the Roman Church, and in dutiful affection filially accorded to their own. But this, like other schools, is apt to be estimated by its extremes; and we apprehend it must be ad-

not loyal towards the Church of England.

St. David, whose Charge of 1842 will, in our judgment, long remain a standing witness, of many sided aspect, against religious persecution, in his decided and indeed almost indignant protest against the outrageous tyranny, which prohibits all free discussion of the particulars of the Reformation; and demands of the members of the Church of England an absolute unqualified acceptance of whatever can be shown or surmised to have been the private opinion upon a religious tenet of some one or more of its reformers. It is almost impossible, in the present day, for any man, on whom the mark of Tractarianism has once been set by editorial infallibility, to insinuate a doubt upon any point in the character or creed of any of those engaged on the Protestant side in the great struggle of the sixto mar, the work of purification, without being apprised that he is a schismatic, a heretic, and a hypocrite, at the least; a schismatic, because he conceives himself ceive their adhesion to be a matter of the class of ecclesiastical institutions of the country. àdiápopa, is thus guilty of introducing divisions; a

read those productions in which the Reformers and our brethren to terrific peril.

in the quarters to which we refer. the Reformation and its authors, we combine a remon- stand. tinged by petulance or morbid prepossessions; and thority bring charges against the most extended of Rome.

If, then, we are reproached with vindicating to the glorification. heretic, because the awful charge of heresy, which, in present generation a freedom in theory alone, which is For these reasons we will freely own that, when in honour of God and of tampering with idolatry, in the path of God's plain commands by the extinction of a doubt ; as Mahomet offered the Koran, or the sword, the times of ancient intolerance, was thought to re- to be nullified by restraints upon actual investigation; sermons and elsewhere we hear in constant repetition Roman Church, we believe that point the schism between them, than while they remain in sepa- so Rome has written on her banners in this battle-field. quire something of a judicial process to establish it, or if we be charged with giving countenance to the the most eulogistic epithets applied, without qualifica- reverse may be too clearly proved. But we are not rate positions. But as to quenching the fire which the alternatives only of internecine war or absolute is now a weapon which any man of his own private hatred and contempt towards the Reformers and their tion, to the Anglican Church in her actual system, it now arguing against Roman controversialists; we are, our martyrs kindled; as to re-admitting the gross and surrender. And they, whose inmost hearts shudder wit is commissioned to hurl; a hypocrite, because he work, of which the seeds at least are visible in some is sometimes not without faintness and sickness of as among our own brethren, inquiring whether, in enormous mischiefs which were by them ejected at so at the miseries of religious conflicts-they who would abides in the Church of England, and protests against contemporary writings, our reply is, that the freedom heart, lest our claiming too much for ourselves be the manfully denouncing the evils that brood within that great a cost; as to assimilating the teaching and rather give their hands to be burned than dip their the neglect of her discipline, and the monstrous mis- we claim is meant to be a real freedom, and the re- bar to our obtaining more, and even the prelude to communice, we ought not to chasten our own spirits, practice of the Church of England, as a whole, to that pens in polemic fire-they who, like Falkland, would construction of her formularies, and makes a profession straints we would impose upon it are only the inward the deterioration or the loss of what we have. We by recollecting that we, too, as a body, are not wholly of the present Church of Rome as a whole, we should fain amidst the din of battle invoke only and incess opposed to the bastard sense, which, not content with its intrusion, strives to eject what he firmly holds to be logition. be legitimate. On behalf of freedom, and on behalf of freedom, and on behalf whatever their date, are the human applications of the human applicatio of truth, we subscribe the protest against these pre-divinely appointed rules, and are open to examination. The epithets from the Church, such as in her mind Bostown and on behalf of freedom, and on behalf of freedom, and on behalf of freedom, and on behalf of freedom are from us to within the bounds of rational probability, whereas we divinely appointed rules, and are open to examination. The epithets from the Church, such as in her mind belief, and the residue of that body has not in its are firmly convinced that it is not one whit less Posterous impositions: most of all preposterous when It is not one whit less It is not one whit less red, that they are con rurged by men her children that they should approach that examina- manent institutions, she is and aims to be. But we who censure, with a perfect disregard of their own su-berstein in a frank and loyal, and likewise in a somewhat of the Apostles, and do not even scruple to charge them with followed ind the sixteenth century have been judged, and them with followed ind the pross them with followed ind the sixteenth century have been judged, and the more for a standard of injutation and mode scheme in the more may as she is in the more for a standard of injutation and scheme in the more may as she is in the them with folly and use of the cold and loveless temper, with which the results of the ir proper degrees, and the habitual tone and mode the cold and loveless temper, with which the results of the ir proper degrees, and the habitual tone and mode the cold and loveless temper, with which the results of the ir proper degrees, and the habitual tone and mode the cold and loveless temper, with which the results of the ir proper degrees, and the habitual tone and mode the cold and loveless temper, with which the results of the ir proper degrees, and the habitual tone and mode the cold and loveless temper, with which the results of the successors of the Apostles, than to the restraining the wild invectives of those who write themselves by finding guilty of partial popery those for dwriters, and of their followers, is the saddest and ders must be taken into the account; that the first erroneous teaching within a religious body does not of least so far as might be necessary in order to re- against her in passion or in pride, and to the repudiavery reformers and of their followers, is the saddest and when, in discussing the saddest and the whole Anglican Reformation, when, in discussing the saddest and to the full extent, pline, the use of the saddest and the sa pline, they are met by a hundred rubrics in favour of severity and this coldness, we conceive, that the re-Catholic observances, which they find it totally impos- action against Tractarianism, partial as it is, has been sible to digest. Even were they consistent in wearing ascribable. Had the single form of excess observed taken: almost as difficult would it be to deny, that it tations, may, notwithstanding, effectually confine their or vestiges of Catholicity that they find in her, neverthe chains they forge for others, we should address in its abettors, been that of a too great leniency and very serionsly effects the estimate to be formed by a range. to apply to them that measure of regard, beyond the positive excellencies, and shrunk from the faithful exrules of ordinary reason, which the character of pa-posure of the enormities within her pale, likewise per-tents promode a spin the postive excenencies, and shrunk from the faithful ex-posure of the enormities within her pale, likewise per-tents promode a spin the postive excenencies, and shrunk from the faithful ex-posure of the enormities within her pale, likewise perrents, properly so called, demands; but to us they are not auch with the because a Church is low in spiritual life, it is not to produce, so will hereafter from time to time aid in not auch with the because a Church is low in spiritual life, it is not to produce, so will hereafter from time to time aid in not auch with administration of the control of the second of the control of the second not authors or builders of the Church; they are men fects in that Church, which had been their own mother whose honour, be it what it may, must arise wholly from this that the Gospel—then, we feel persuaded, that no bifrom this, that they handed down, in better disclosed gotry, however obstinate or malignant, could ever have proportions, that which had been handed down to raised that great amount of excitement, mistrust, and them; and, in the retrospect of ages, our vision does not traised that great amount of excitement, mistrust, and not make the pre-alarm, which must be admitted to prevail at the prenot terminate upon them, but passes upwards, never sent moment, among sober-minded men, with respect interrupted, through each generation of eighteen cen-turies to the possible range which the movement may hereturies, to the Saviour himself; claims communion and brotherhood with all, and finds in the continuity of that succession a metabolic procession of alter take. No doubt there are many among us, with succession a metabolic procession of alter take. No doubt there are many among us, with the schools, and even the desired end. If is this practical determination to the desired end. If is this practical determination to the desired end. If is this practical determination to the desired end. If is this practical determination to the desired end. If is this practical determination to the desired end. It is this practical determination to the desired end. It is this practical determination to succession a principal assurance of the reasonableness to treason against the Church of England; with whom and solidity of our Christian hopes, and the appointed to admit the Roman Communion to have the essence channel of our blessings. Against such attacks as these we plead for and vindicate the gravity, and dignity, the sacred obligation f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f him the precision of the charge of a supposing it possi-ble, that three-fourths or more of all the Christians a f the charge of a supposing it possi-ble, that three-fourths or more of all the charge of a supposing it possi-ble, that three-fourths or more of all the charge of a supposing the supposing the supposing the supposing the supposing the supposed the charge of a supposing the supposed to add, the supposed the charge of a supposed to add, the supposed to of historical inquiry; of learning, that is to say, the lesson walive (for such reasoners as these commonly inlessons which God has recorded in human story for clude the Eastern Church in the same condemnation), our instruction, of enlarging and consolidating our may be within the covenant of God's mercies, and not judgment of God's mercies, and not its numadgments by the materials that experience affords, beyond it. But we cannot believe that this is at all a of authority, and even of that authority which at the cally serious, to erect a wall of separation between bers, and in its relative influence, but owes that self at last. I may not be able to gain the mastery But, in the very same important interest, we must also general tone of sentiment among the intelligent memplead against the tenour of remark, of which the first example interest, we must also general tone of sentiment among the intelligent mem-example ad against the tenour of remark, of which the first example interest and against the tenour of the papal system: lence, but I am able to do some one thing, however with much less of active resistance than was offered to It is not as in the case of natural relationship. example, we believe, was set in the Remains of the feel persuaded, that although considering the attitude it four hundred years ago—the papal chair itself. The Min believe, was set in the Remains of the late Mr. Froude—set by his editors rather than by interest, for common justice to his memory we think wrong, or which may in themselves demands the assumption, that had he lived he would not have corrected, or at all events would not have put forth for the world's instruction, that language so the compared in the set of the common set of the put forth for the world's instruction, that language so have been gently and lightly touched by all those, interview. These who serves for the Catholisity of Put forth for the world's instruction, that language so Tash, crude, and precipitate, so little savouring, we will pline, in which Bishop Ridley, for example, is condemned because nothing so good of him was known as to balance the disgrage of being the associate of the balance the disgrage of being the associate of the most auxious to balance the disgrage of being the associate of the suspension of communion between the Eastern
Ave been gently and ngntly toucned by an instruction, that language so the suspended, except only when and in all points which relate to the constitution and rites, to her view of the Episcoptie and the sacraments, found themselves upon the toro of communion between the Eastern
Ave been gently and ngntly toucned by an instruction, that language so the constitution and rites, to her view of the Episcoptie and the sacraments, found themselves upon the toro of their devotion, the suspension of communion between the Eastern
Ave been gently and ngntly toucned by an instruction, that language so the constitution and rites, to her view of the Episcoptie and the sacraments, found themselves upon the toro of their devotion, as to balance the disgrage of being the associate of the most axious to the suspension of communion between the Eastern
Ave been gently and ngntly toucned by an instruction, that language so the constitution and rites, to her view of the Episcoptie and the sacraments, found themselves upon the toro of the most axious the suspension of communion between the Eastern
Ave been gently and ngntly toucned by an instruction, that language so the constitution and rites, to her view of the Episcoptie and the sacraments, found themselves upon the instruction to regain his lost estates, had formed to the suspension of communion between the Eastern Cranmer! O that those who commend, and justly respect to the theological claims and collisions now commend Archbishop Laud for having made good in one of their aspects the fortifications of the Church, of the communion to the bindness in estimating the effects of her extraordione of their aspects the fortifications of the Church, built up amongst us, would in candour and meekness ask themselves, with that earnestness of reflection of built up amongst us, would in candour and meekness ask themselves, with that earnestness of reflection of ask themselves, with that earnestness of reflection of which we ourselves received at her hands—to the firmness with which she has ever contended in healf which they have given so many laudable examples to firmness with which she has ever contended in behalf the age, whether they have given so many laudable examples to the age, whether they have not also a heavy debt to Cranmer for other perils averted, and other mischiefs mitigated, which in his age threatened to exhaust the Very and a noble degrees of saintly perfection mitigated, which in his age threatened to exhaust the very vitality of the Church? Again, Jewel with Mr. From a practice so perilous, so void of the that have been attained within her pale; and yet not that have been attained within her pale; and yet not the body and blood of Christ are not really received by "wighted, which in his age threatened to exhaust the Provery vitality of the Church? Again, Jewel with Mr. all adopting the invectives of Jewel as they stand, or should in the whole of his doctrinal language, we should be glad to know what dissenter, reverent or including missions is increased, and every nerve is the sign of regeneration, and nothing more; but should be glad to know what dissenter, reverent or as Jewel uniformly did, the doctrine of primitive and Cathol: whether her pale, but evils which she seems $\frac{1}{16} \frac{1}{16} \frac{1}{16}$

ritual mother and our nearer brethren? When we to betray the truth of God, and to expose the souls of ceeds quietly to condemn, as at variance with Scrip- world-with those Protestant communities which, by are the birth of unnixed or of sectarian Protestantism. their work have recently been criticised, it really For our parts, we believe that the duty of those, do not here stop to observe that it has almost a verbal have broken the channels in which the appointed acts according to the professions in which they frequently seems as if the doctrine of charity were to have no whose place or function calls upon them to guide the correspondence with the very words of Ananias in the of Ecclesiastical communion flow-with the Church indulge, that the national Church will be brought back application in their case; as if the laws of Draco were minds of others, respecting the Roman Church, is not twenty-second chapter of the Acts,* as recited by of Rome, which, though retaining the framework of a to them by the efforts of the Oxford writers within to be applied to all their deeds; as if, acting under adequately met by their dwelling in such manner, on Saint Paul, "Arise, and be baptized, and wash away Church, and the essential spirit that belongs to it, yet her pale, why do they do everything in their power to difficulties nearly or wholly without precedent in the either her good or evil characteristics, as to throw the thy sins, calling on the name of the Lord." We of her own act makes that communion impossible .--- render the position of those writers difficult and history of the Church, they were to be expected to other class into the shade; and we would have them assume in this place, that the doctrine of regeneration But God forbid that the responsibility of that recipro- intolerable? If they look to re-union of the whole realise an ideal to which no class of men, under cir- shrink neither from explaining what valuable lessons in baptism is an undoubted article of Catholic belief. cal estrangement in which we stand, or that any por- body, why do they use their utmost, and not always cumstances of the most unmixed advantage, could we are to learn, nor what impressions and awful warn- And, though we do not imagine that Dr. Holloway ticn of it, should rest with us? God forbid that, by the most scrupulous exertions, to draw out of that have attained; as if it were a duty to put upon all ings we are to receive from her practice. We are well himself quite knows his own meaning-though we our asperity and rancour, by our narrowness and body those whom they profess to consider most likely proceedings and upon all expressions not the best, but aware, that no words are adequate to supply before- lean to the supposition that he must hold, with how- exclusiveness, by our obtruding matters of opinion to operate upon its character in a sense favourable to the worst construction which they can be made to bear; hand, a right rule of conduct in this difficult subject- ever indistinct a consciousness, the truth of a spiritual into the region sacred to matters of faith, by our setas if they alone of all those engaged in the struggle matter; and that he who trusts to the dead form of power and blessing in baptism, ---we admit it to be a ting up standards of orthodoxy more extended or more upon it is necessarily at an end? Nay rather, where had, while intent upon other great purposes, lost for such a rule will probably find that his censure and his fearful thing, that in a Catholic Church men can be rigd than those which God has commanded to be used it is converted into a force of absolute, of most powertheir country the Episcopate, whereas in fact they praise alike are egotistic and offensive, void of the se- found thus to question a Catholic tenet, a part of the as such, the auspicious day should be averted of post- ful repulsion? If they desire to see our worship made almost alone never relaxed in their efforts, through riousness and the modesty of truth and nature; and one indivisible, indestructible, immortal faith; and poned, in which the children of all Christian Churches more like to theirs, do they know so little of English-God's mercy, their successful efforts to preserve it. that the whole life of his feelings is lost in a barren that if such men are found, they are permitted to take should kneel around a common altar, and receiving men as to dream that that purpose is most likely to be We know, indeed, that the answer made to this eclecticism. A solemn and overpowering sense of such proceedings without a prompt, authoritative and from the same hands the same pledges of salvation; promoted, and jealousy most likely to be allayed, by tion of those evils; and never have exaggerated, to reasoning might be, that the Reformers had laboured duty, and that mixture of profound humility with manly effectual vindication of the Divine truth, and the order should again be one, even as they of old were one, and their setting up the rival, the schismatic altar, in every to destroy or mutilate Catholic institutions, and that, resolution, which such a sense best engenders and sus- of the Church against them. That Dr. Holloway is as He, with whom in all things they seek to be iden- spot where funds can be found to lay one stone upon therefore, they not only have no title to respect, but tains; these are, we believe, the instruments, by which open to censures in an ecclesiastical court, we cannot tified, would have them be one for ever. deniably to be found in company with them. Their pen marchine deniably to be found in company with them. Their pen marchine deniably to be found in company with them. Their pen marchine deniably to be found in company with them. Their pen marchine deniably to be found in company with them. Their the Divine Grace develops in the conduct of men, even for a moment doubt. That those censures are not If we are asked the meaning of the words, that the the Divine Grace develops in the conduct of men, even of the increase of Puseyism, their separate and hostile pen may claim the praise asserted in those noble verses general merits of so extreme a sentiment we will not amidst the most difficult passages of life, the principles instance and nostine congregations are continually multiplied and enlarged? discuss with the few, the very few, that hold it; but of unchangeable justice. And that which we seek to to any one. Government, ecclesiastical as well as ble, we explain them as follows :- her whole scheme There are two modes of proceeding in such matters. even to these we would put the question, whether, in recommend, is not a cold and timid mixture of com- civil, in all churches and in all countries, must, we of operations is founded upon her exclusive preten- each adapted to its own view and object, but reciprotheir own judgment, our Reformers abolished or cur-their own judgment, our Reformers abolished or cur-their own judgment, our Reformers abolished or curtailed any Catholic institution so precious or so vital, to handle the subject with a well balanced compre- villingly repress, and must not, for the correction of Churches not under her jurisdiction. Everywhere, the other by tenders of friendly approximation. The believe, been one and harmonious, from first to last, in as that which they restored to its integrity when they hension of the diversity of its bearings, with a hand a offending part, risk the safety of the whole. But therefore, in their territories, she appears as an intru- last contemplates the coalition of two bodies, the first re-established for the laity the use of the cup in the of equal firmness to grasp in it what is pleasing and ten the case comes to this, that we have Priests who der and an aggressor, and the admission of her supreme seeks for the exhaustion and thereby the destruction blessed Eucharist? Nay, had the Reformers done no what is painful; in acknowledging what is good, to do dny the grace of baptism, and who are not called to controul is made by her the first condition of inter- of one of them. Resort to the latter implies a belief other service to Christendom than that of stemming it with cheerfulness and joy, under the free impulses acount, because the nerve and vigour of our discipline course. In fact, it is not a question of communion, that there exist the essential elements and conditions the monstrous, the incredible, yet the admitted cor- of Christian love, but in noting defects and dangers to isso miserably relaxed, that it cannot reach to the but of subjection; and for any other Church to of union, and that they are in process of hopeful mitted, that its extreme writers have too frequently runtion of the indulgences; had they effected no other rein in the bad, proud, angry passions of our nature— vidication of truth, even against so gross a wrong; acknowledge the present claims of Rome, is to disown development: increased activity in the former betrays adopted a strain of language which, in plain terms, is good than that of enabling the better men in the La- to find pain, not pleasure, in the task, yet not to shrink of worse still, that the tone of sentiment in portions herself, her own acts, her own children, dead as well the consciousness that amalgamation is becoming not tin Church to effect the disciplinary reforms of Trent, from that pain. It is only by feeling censure to be of the Church is so corrupted, and enfeebled, or in- as living, her own relation to her Lord. Nor is this more easy, but more difficult, or rather wholly beyond We heartily yield assent to the excellent Bishop of and the great amendment and purification of her insti- painful, that he who delivers it, can neutralize its in- stuction in the signification of terms so faulty, that any mere point of earthly honour, any contest of sim- the range of hope. It is in this attitude that Rome tutions which were consequent upon them, even for these, which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these which are but a small and secondary portion of his work in despite of that pain, that he can acquit his these would doctrine, and would insist that error, not upon here we should admit the practical sway of her dictatortheir merits, at least as respects this country, they obligations to truth, which demands of us that we shall a natter of mere individual opinion, but upon a matter ship; we should be called on to make those additions to country. She seeks to attract, almost to kidnap, our would, we think, be entitled to claim far more of con- prize her integrity beyond all things else; and that he cica fidem at the least, should go unscathed; and, as the Catholic and Apostolic Creed, which she has been schoolboys, our women, and whomsoever else she can, sideration and of sympathy than they actually receive can with a safe conscience proceed to note those ex- wapprehend there is no question, that to impeach bold enough, under Pope Pius IV., to attach to it; or even as if she were the ancient Church, rescuing cellences, which might themselves have become to any article of the Nicene Creed is, in the sense of the if she, from charity or policy, should excuse our imme- intended victims as she could from the pollutions of With the protest then against the tyranny of those others very snares and pitfalls, had he not faithfully Ctholic (as of the English) Church, an heretical diate adoption of them, the exemption would be one the Pagan mythology. A few there may be-and we who forbid us to exercise free historical inquiry upon declared the fatal companionship in which they preceding, we are not prepared to deny that in this durante beneplacito alone, and revocable at her will; believe Mr. Ambrose Phillips may be named as one

to cure of to eject it.

be reserved for, and concentrated upon, our own spi- concerning which to speak slightly, is by implication effort to tamper with this pointed testimony, he pro- of communion with other portions of the Christian secular and conventional notions, or of those which ture, the proposition as it stands in the Cseed! We losing the essential organization of the visible Church, If the Romish writers of this country really anticipate,

particular, what tends to heresy is endured within the nor do we see what permanent guarantee for any, even of them-that endeavour to turn the course of active strance against the injustice of degrading that great It certainly indicates a state of great moral disorder Church of England, even as we have alleged that what the smallest, degree of spiritual liberty she could furinquiry by regarding the subject through a medium in the Christian world, when individuals without au- tends to idolatry is endured within the Church of nish, so long as the preposterous claim of infallibility away from the pursuit of that partisan warfare, which continues to be made, as we have seen it recently does so much more to embitter and estrange the mass against the further injustice, we must add, of forget- Christian churches, that she tampers with the attri- There is certainly the difference, we think the broad made in official documents, by the incumbent of the than to enlist individuals; but we must look to the ting that as to the greatest matters in debate, as to butes of God by her toleration and apparent encour- aid palpable difference, that, in the former case, the Papal See. We should be willing to brave much rule rather than the exception. It appears to us to primitive authority, as to the grace of sacraments, as agement of idolatrous regard to creatures. If the evil if endured is not cherished, is not fostered, is not danger and much conflict for the precious hope of be clearly such as we have described. teenth century; or to hold up to public view any of to the discipline of the Church, the Reformers them- accusation is false, no words can express its guilt; if schandled and dealt with as to convey to men's minds restoring communion without treason to truth. That as we believe, much more than the hopes of those the misdeeds which accompanied, and of course went selves were indeed immeasurably distant from those it be true, yet still it seems too great a weight for the the notion that, in the view of the governors of our we are scandalized, and justly scandalized, at much Roman Catholics who are less Catholic than Roman. who now, while defacing their work, and disobeying private person to carry, a weapon not intended for his Clurch, it is no evil at all: that the formularies of erroneous teaching and abusive practice in the Church were excited by the reaction in favour of that powerful their injunctions, would compensate for this licen- arm to wield. Sad is the necessity which requires the Church are not so constructed as to facilitate and of Bome, we should hold to be no sufficient reason theology, which in the seventeenth century had utterly tiousness by exacting an inordinate and superstitious such things to be said at all, sadder yet, if in such make way for such lamentable doctrine, but are dis- against refusing to her the regular relations of Chris- baffied the efforts of the papacy for the recovery of its bound to the communion of the Catholic Church in reverence for their names, and for private surmises or modes; and he that utters them should join with the tinet in their testimony against it; and that the sen- tian fellowship. On the contrary, we should say, dominion in this island; their hopes may in turn have England, and therein differing from those who con- opinions which they did not think fit to embody in the act of utterance every sobering and chastening reflec- teace of her recognized divines is clear and unfailing, Christians may with more reasonableness and piety been raised more than their alarms by the more recent tion that may prevent it from becoming an act of self from first to last, in the same sense. Upon the hope to impart and receive amendments from one manifestations of Romanising tendencies among a very parallelised case, the charge of compromising the another, when they have placed themselves in the few; but whatever the motive, of the result we carnot that without desisting from less mad, than it is mischie think, can dispute the justice of the exception thus extremities, and, if unable to put an end to its devas- while sincerely respecting and revering the Catholicity theless recoil from the anti-Romish elements with authorised teaching of Rome includes a mass of the most because she is overrun with administrative abuses, it producing, defections from the Church of England of intermediate methods which, by God's help and blesabe found in the naked letter of the decrees of Trent. within her borders, while her authorities are neutral searching truth of perception, and vigour of determi- for me to know and feel my diseased condition; it is We do not think, for instance, that any controversialist or favourable to the evil, nay, while she herself has, nation which all times, but times of confusion most not enough to wish to be more healthy; it is not cerning the honour due to saints, the groundwork of a manner of ceremonies, but also in matters of faith," of this Church and nation into harmony with actual physician; I must be watchful to pursue those rules her Popes, may be but too well warranted in conten- her positive errors in matters of belief have not affected within the bounds of possibility, such an event is loca- something, this actual setting in motion something, ding that at least she cherishes idolatry in her bosom: the foundation, if her toleration of heresy may be ted; we will not allow that there is the minutest which distinguishes will from mere desire. Desire of a Christian Church, is to deny the faith; with whom words and acts which are rank with the savour of it explained upon any grounds of human weakness, or symptom, the faithest or most shadowy indication, of would have the end, but overlooks or shrinks from the -done without the adverse notice, nay, to a great tion of His fold; and none can have the right, as it make a surrender, even these we presume not an abso- outright. It is the foresight and contrivance of a man It is not because a brother does many things which and would greatly increase its power over the sound seemingly insignificant and remote from my desired have named, their strange injustice to the aggregate realized at last the sum he needed. Begin then, with

another, and by their giving out that, in consequence

It may dant patience, energy, and learning should be applied,

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es of Bile, Johnston PELLUCIP eparation, ti-acid in , and with Magnesia' icine has considers valuable stomach, infantile olution to echanical ids which . Guthrie ay's Fluid the solid, r potass." , Comins, blin, have fession to appointed commeroned that ay on the forms the A in their itution. 273-tf. ____ BOURG, sters, TEN least, half

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[TO BE CONTINUED.]

CHRISTIAN WATCHFULNESS.

(From "Live while you Live," by the Rev. T. Griffiths)

You must watch over yourself. That is, not merely