Church. The

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."-JEREMIAH. vi. 16.

TORONTO, CANADA, THURSDAY, JULY 18, 1850.

VOLUME XIII., No. 51.]

poetry.

EIGHTH SUNDAY AFTER TRINITY. From Keble's "Christian Year."

It is the man of God, who was disobedient unto the word of the Lord.-1 Kings xiii. 26.

Prophet of God, arise and take With thee the words of wrath divine, The scourge of Heaven, to shake O'er yon apostate shrine. Where Angels down the lucid stair

ne hovering to our sainted sires, Now, in the twilight, glare The heathen's wizard fires.

Go, with thy voice the altar rend; Scatter the ashes, be the arm, That idols would befriend. Shrunk at thy withering charm.

Then turn thee, for thy time is short, But trace not o'er the former way, Lest idol pleasures court Thy heedless soul astray.

Thou know'st how hard to hurry py, Where on the lonely woodland road Beneath the moonlight sky The festal warblings flow'd;

Where maidens to the Queen of Heaven Wore the gay dance round oak or palm, Or breathed their vows at even In hymns as soft as balm.

Or thee, perchance, a darker spell Enthralis; the smooth stones of the flood* By mountain grot or fell, Pollute with infant's blood;

The giant altar on the rock. The cavern whence the timbril's call Affrights the wandering flock ;— Thou long'st to search them all.

Trust not the dangerous path again-O forward step and lingering will 1 O loved and waşn'd in vain 1 And wilt thou perish still ?

Thy message given, thine home in sight To the forbidden feast return ? Yield to the false delight Thy better soul could spurn ?

Alas, my brother! round thy tomb on sorrow kneeling, and in fear, We read the pastor's doom Who speaks and will not hear.

The gray hair'd saint may fail at last The surest guide a wanderer provesurest guide a wanderer prove; Death only binds us fast To the bright shore of love.

Among the smooth stones of the stream is thy portion, they, they are the lot.—dsaiah lvfi. 6.

Day.	Dat				1st Lesson		2nd Lesson	
F	July	21,		М, Е,	1 Kings		John 1 Tim.	
M	(66)	Per l		M, E,	Jer.		John 2 Tim.	
T	104	23,		М, Е,	1		John 2 Tim.	
W		24,		М, Е,	••		John 2 Tim.	
r	"	25,	ST. JAMES APOSTLE.				John 2 Tim.	
		26.	******************************	M. E,			John Titus	
		27,		М, Е,	44 11		John Titus 2	
		28.		M, E,	1 Kings		John Phile n	

EIGHTH SUNDAY AFTER TRINITY. JULY 21, 1850. (By the Rev. G. F. Townsend, M.A.)

THE EPISTLE, -(Romans viii. 12-19.-Man, on his original creation, was endowed with a twofold na-

author or tauty ran, and art boys, and thus. The objects of the worship of her caricaturist in "Punch." Among the "fathers of the ends of the Church are another : the first of these this, too, been all, something might be said, perchance, her a something ever preying tempted by the same effort to throw off the worship of her Oratory'' sat next to the altar Mr. Faber, Bisbop relate to earth and sense, to space and time—unto the Wiseman, &c., &c. The enterance of another, too, flesh, the sense and the pride of lite; the second belong tive; but (as before) Mr. Newman was determined to just before Mr. Mewman came, caused some sensa-to the spiritual, the invisible, the divine, and the etertion-I allude to Mr. Henry Wilberforce, who came nak. Now much which Protestant England cultivates tell the audience that, as with baptised infants, so with in through the side duor by which the priest, lecturers, and values seem in co-ordinate association with some executed criminals, it was almost a subject of spiritual to drop this figure, it ever and anon gives birth to revivals scepticism. and friends are privileged to enter the Oratory.

do not require to have any written description of his Anglican communion ought to apostatise from the I protest, before heaven, such lectures as these are new theories, new doctrines; until the eld landmarks which purer branch of His holy Church, with its sacramental features and personal appearance. In general, the Church of their forefathers, and join themselves to not simply heretical in doctrine, but positive violations the fathers set up are swept away, the reign of intellectual signals waving high, inviting my sinking bark and failing aspect of the outer man seems very like an embodied Rome, because what she takes from civilization in outillustration of a Romanizing article in "The British ward form, she gives to man's Christianity in his in- Any ill-taught man, then present, whose passions were at first, in its more insidious phases-and, afterwards, in to which I knew not the proper check, I was tearing my-Critic" some ten years ago. His face is thoughtful, ward life !!! This, we repeat, was the gist of Mr. untamed and whose will uncrucified on his divine its stouter and more hideous forms. cold, acute, somewhat rigid, and almost repulsive in Newman's argument; and anything more illogical, Master's cross might have been tempted, by such Departures from unity, I shall consider hereafter. I am that the wide world was before me, and that all Churchese its nasel expression; but touched now and then with absurd, and one-sided has seldom been paraded before teaching, not only to think lightly of murder, but upon to notice, now, departures from the faith. I shall be conlights and shades of religious meaning which redeem the common reason and conscience of Christian peo- the whole, to believe that it was better to do a little it from what would otherwise be by no means an at-ple. The reasoning stood in the proportion of a grain in the murderous line, and be absolved by your priest faith, which the Wittemburg, Geneva, Westminster, Augs-

the system of Romanism on account of the striking reverenced for not depressing her godlike functions to own conscience to determine.

with the lower aims, selfish views, and sordid principles a political untruth.

of these objects which the present evil world esteems; gratitude to think "they were taken from the evil to and revolutions, to fresh schemes and schisms, to strange "Bless the Lord, O my soul, and all that is within me,

melancholy, such as emotional women delight to hear. Church of not being solicitous for the civil and social this part of his lecture. He was almost maternal in to men, or the steward of His mysteries to the household Deists, Infidels or Atheists ! Doubtless, a great deal of this was artificially put on advantages of mankind; and having thus conveniently his accents of pity and pathos for the "old woman," of faith. by Mr. Newman; but the assumption is beginning to idealised his own case he proceeded in a strain of vicbe incorporated with the real man, and will soon be- torious congratulation to vindicate his communion, on derer;" but how far, or not, he was mindful of HIM, Church's purity. The cords are drawn tight. The tests crudities. True, both its crudities and cruelties have come a vital part of his oratorical representations. The lofty ground that she is so sublimely and enthusi- who says, "No murderer hath eternal life adiding in are severe. The elect are numbered. The tares are sepa-The lecture for the evening was designed to grapple astically consecrated to the apostolic work of saving him;" and that "without holiness no man shall see rated from the wheat, before the harvest. The good fishes believe it, because it was unnatural, and might therefore

tenets of Protestantism are received, all the blessings, cently passive, towards the social development of the ing steam-engines and advocating railways ?" Very elevation, are abundantly realized. But how, after more solid cast: it is even this-Romish superstitions to blame the State for not doing Church-work, or to a sounder faith and a purer worship.

of this passing world: in this point, none but infidels In his fanatical zeal to protect the Romish Church the social commonwealth.

author of "Vanity Fair," and Mr. Doyle, the eminent stand thus :- The objects of the world are one thing : heard to ascend from the assembled multitude. Had unimpaired, the great principles of a Christian man's be- worship of the Virgin and her companions in glory, is

than be a goed moral character, and not confess to burg, Dort and Paris Presbyterians adopted at the Refor- "Church," and call it after my own name, as others have his delivery is simple, earnest, untheatrical, and devoid There is, moreover, a latent sophism lurking in the your priest at all Strange, is it not, thus to find mation. The proposition, then, is this:-That Presbyteof impassioned gesture or exciting declamation. His mode by which the objections of Protestants to Ro- Ultramontane poperyand extreme forms of modern Disvoice, too, is not only agreeable, but at times artisti-manism was put by the reverend lecturer. According sentemism thus meeting in an antinomian unity of is careful for things ritual; and that, consequently, it could me, I should glide more modestly into the existing confedecally intoned with a touching pathos and spiritual to his statement, "Anglicans" accuse the Romish embrace? Mr. Newman semed amazingly to enjoy never have been intended to be the Lord's almoner of grace racy of Socinians, Arians, Pantheists, Neologists, Eclectics

with the popular objection raised by Anglicans against many souls from the next world, that she ought to be the Lorl," must be left to the sacred enquiry of his are severed from the bad, while the net is yet in the deep. be divine. But the change I have undergone, in respect want of civilization in Romish countries. In spirit, the mean level of political ends and material aims. But the distinguished lecturer was not only tender; But the distinguished lecturer was not only tender; the objecting statement was—the doctrinal system of Both Mr. Newman is either wilfolly mistaken or help-Rome must be bad here are and haterial and consistent theology, of which I must say that Rome must be bad, because the social state of the peo-lessly deluded on this point. Those who contrast —playful. For instance, he smartly put the question ple is debased wherever that system is nationalized Romish countries with Protestant ones do not accuse -"" Is the State to blamed for not producing saints?" and prevails; while, on the other hand, wherever the the Church of Rome of being simply negative, or innomembers, and of unsound bodies, and a still more distress- which has erected a fabric, partly divine and partly

objection of his Ptotestant opponents, did Mr. New-paralyse the conscience, and check the free expansion would be equally absurd and nnjust. But if the State verity of creeds, too well defined, one might have supposed, new dogmas of a speculative era – earthly philosophy with man arrange his argument? Why, really, with every of man's social nature into relative forms of just and shall so oppress the Church as to impede her holy to be evaded; too solemnly subscribed, one might have celestial faith-has left a flaw, which reveals the weakness wish not to misrepresent, by satire, injustice, or depre-generous civilization. Let, therefore, Father Newman offices in sanctifying unconverted man unto a saint, thought, to be, by and by, denied; too evangelical, their of the whole structure, and thus has fortunately suggested ciation, the lecture of a gifted though misguided man, fairly confront this charge; and not merely attempt would she not be highly culpable before God and man? the writer of this must be allowed to say that anything to throw dust into the eyes of his religious opponents In like manner, if a Church by her doctrines of venial Every avenue to error was forseen and foreclosed. What to recover, as I was enabled to do myself, the ancient more shallow, sophistical, and illogical, he never re- by giving their accusation a shape and a meaning sin, absolutions, indulgences, purgatory, &c., shall so then are we to think ? We find no fault with the system consistencies and beauties of a purer faith. members to have heard. Instead of at once boldly which they do not authenticate. The question in its weaken the moral tone, and viliate the sacredness of on the score of consistency; "elect angels," "elect inlooking the charge in the face, all Mr. Newman did plainness and simplicity is this—Is the Church of man's conscience as to render him indifferent whether fants," " perseverance in grace," or the personal infalli- loosened the hold of my former creed upon my confidencer was to state that the ends pursued by the Church, and Rome, or the Church of England, most calculated, by the railway is badly laid or the steam-engine dange-bility in doctrine, and indefectibility in grace, of each of was the historical fact, that it had been found, after long the objects aimed at by the world, were utterly distinct the direct action of their mutual doctrine and discipline rously manufactured, is she not likewise to be branded the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of their mutual doctrine and discipline rously manufactured, is she not likewise to be branded the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and fair experiment, in every possible variety of circumstance of the elect, and the "foreordination of all the non-elect to and the elect of and irreconcilable in many respects and relations. As on the mental, moral, and social life-spring of human for her remorseless guilt? Now, this is the very acto the former, he maintained they were "difficult, dif-nature, to render man noble and useful in this world, As cusation often brought against Rome: in a figurative terian Confession - are a bold but manly and consistent serve inviolate the fuith. And if the things I am about to ferent, and secret," in regard to what civil society de- well as to educate him for his awful destinies in that sense, her Protestants opponents are not so absurd, as carrying out of the great first error, the mouror weoloc, allege, be true, I do solemnly appeal to my former brethren, which is to come? We have no fear, as Catholic to blame her for not promoting the formation of "rail-lying behind the whole theory, that "God from all to weigh well the matter, and to abjure a system, which But what logical connection had this with the im- Churchmen, what the answer will be; unless history ways" or the manufacture of "steam-engines;" but "eternity, hath, for his own glory, by the mere good plea- all history has shown to lack that vital force with which mediate question before him? The question between is annihilated, reason stifled, conscience dumb, and this they essert—she has no right, so to darken the sure of his will, fore-ordained whatsoever comes to pass." every seed in Nature has been endowed by its Creator; to Catholicism and Romanism does not concern the inef- the living phenomena of a world-wide experience are reason, and debauch the conscience of human nature, But it proves too much-more than the common sense of propagate its like and to perpetuate itself.

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For myself, however, I did not, at first throw off the comforts, privileges, and advantages of civil and social people: their accusation is of sterner mould and of a amusing, indeed, most reverend father! Undoubtedly ing going off of sect after sect, with the view of setting up human; an image, partly of gold, and partly of claybeing thus allowed to state and answer the supposed directly and positively chill the energies, crush the mind, condemn the Church for not achieving State-work, With this rigor of discipline, was at first conjoined a se-

fable sublimity of the Church's objects, as contrasted madly denied, in order to uphold a baseless fiction and as to render those who lay railway lines, and make mankind, and the common sympathies of humanity, and To cite the condition of the Scottish Kirk, might seems steam-engines, BAD MEN, and DANGEROUS MEMBERS of the common and obvious first truths of Christianity, allow hardly in point; as the eye of the Church of England in us for one moment to believe. Hence we set the system upon her; and the legislation of an Episcopal Parliament or atheists raise a question. Moreover, we will do from the charge of being unfavourable towards civiliza- Another point the present writer may be allowed to down, as the effort of a daring and gigantic spirit, seeking would not allow infidelity or heresy to supplant the faith this distinguished sectarian the justice of saying that tion, Mr. Newman not only over-stated the abstract mention; and that is, the unseemly mirth, which the new ground, instead of falling back upon the old, whereon of the old realm. But, notwithstanding these safeguards, he gave a beautiful, lofty, and most impressive sketch distinction between the outward and the inward world oratorical eccrenticities and oddities of the lecturer's how fares it with the Presbyterian Church in Scotland T of the transcendant dignity of the Church, when com-of man, but was also unphilosophical and unscriptural illustrations occasionally excite on the part of his aupared with the world. But (we repeat it), what has in forgetting the true theory of living connexion be- dience. Surely, the question, whether we are to rethis to do with the real question ?- how far, or not, tween them both. It is quite true that, religion is es-nounce the Holy Church of our baptism, and become Hopkins, and Emmons, that "God is alike the Creator soundness in each other's discipline and faith, sha'l be conthe body was subject to the spirit, and every thought, the doctrines of the English Church, of these of the Sentially a spiritual, invisible, and internal Element, apolates to dat internal Element, apolates to data internal Element, a spring of the Genevan stock. The "Gethsemane plan of the Westminster Confession, and a constant tendency to salvation," recently advocated by divines in Philadelphia, remodel its provisions. And what was the condition of computing the number of the elect with such commercial the Kirk itself at the beginning of this century ? When accuracy, that, if another soul had been intended to be will deny, that under the workings of an Arian, Arminiane saved, our adorable Lord would have been condemned to and Pelagian leaven, in different proportions, what is now bear another pang, and to shed another drop of his most regarded as distinctively the Evangelical doctrine, was also precious blood, is but another child of the same fruitful most universally lost? mother. So the reductio ad absurdum, or, to speak our And what has been the fate of the Preshyterian Churches mind freely, the reduction to inevitable blasphemy, is fatal in England, where they have been sufficiently detached to the pretensions of the system If it be true, that "God, from the Scottish Kirk, to evade the legislation of an from all eternity, hath, for his own glory, fore-ordained Episcopal Parliament? Of two hundred and sixty parishes whatsoever comes to pass;" if it be true, that, for Adam's established in their glory in the days of Cromwell, two sin, all mankind are born, " under God's wrath and curse, hundred and forty are now Unitarian! I was personally and are made liable to most grievous torments, in soul and informed, a few years since, in London, by men who bebody, without intermission, in hell fire, for ever," as the wailed the fact, that up to a recent date, every Presbylarger catechism teaches, (Ques. 27, 28, 29,) then is it terian Church and Chapel in the metropolis had lapsed reasonably true, as the same faith asserts, that certain in- into Sociaianism, and that, so instinctive seemed the tendency to this result, that the new and orthodox congregations had, for their safety, been compelled to adopt certain " I, by my dire decree, did seal His fixed unalterable down, Consiened his unborn soul to bell, Aud dann'd him from his mother's womb." principles of allegiance to the Kirk of Scotland. On this account, I found myself advised and obliged, everywhere utterly ignored by the Romish father. The whole to conceive how any Churchman decently read in the Presbyterians, if this be so, do right to ascertain, if they in England, to drop the name of Presbyterian, or if I still history of our own Church or morally capable of ad- can, the deviding line, and to restrict their Baptism to such bore it, uniformly to explain it. Saviour on the Mount, in which he cautions his dis-ciples against false prophets and speak of the control of the first false prophets false prop eiples against false prophets, and speaks of the certain marks by which the finits of sincere believers marks of which the finits of sincere believers marks of the contrast between Catholic Church on this occasion. the fruits of sincere believers may be defined from that of the hypospite. Purity of thypospite. distinguished from that of the hypocrite. Purity of bige, heart, and conduct, are the best proofs of a true hie, heart, and conduct, are the best proofs of a true for *Church*, in the inst place; in the second, imagined to the *former*, he or *archarch*, and *depraved*, in regard to the *former*, he or *instinal*, and *depraved*, in regard to the *former*, he or *archarch*, and that the most wonderful "awakening" or "revival," that has complished heretic has to say, in order to tempt the decree of Evére and that the most wonderful "awakening" or "revival," that has the may be, at the same time, almost models of inward to true the decree of Evére and that the most wonderful "awakening" or "revival," that has complished heretic has to say, in order to tempt the decree of Evére and the decree of the de English clergy to violate their ordination vows and of Ebősornous-theldecree sublapsarian, and the decree sup- tory has recorded. In that revival, " multitudes swooned, a right belief be joined to acceptable obedience. The collect of the day prays that God will out away from the day prays that God will be were carried out as the day prays that God will be were carried out as the day prays that God will be were the for granted could be were the for granted cou collect of the day prays that God will put away from us all hurtful things and give us all things area give us all things and give us all things area give area give us all things area give area us all hertful things, and give us all things profitable to our selvation. The enjote points out the sorted to our selvation. The enjote points out the sorted to our selvation. The enjote points out the sorted to our selvation. The enjote points out the sorted to our selvation. The enjote points out the sorted to our selvation. The enjote points out the sorted to our selvation. The sorted to exhibit by eloquent, beautiful, and comparative analysis, the spiritual grandeur of the Church's their presiding spirit. It will be a source of exceeding of ecclesiastical seduction and guile. In saying this, communities and individuals to whom His kingdom had I am not forgetful that, certain ministers and members come down, who had received the good word of God, and mon, to spend the whole Saturday night in company, in in the blessings of adoption, those things which may profit us; while the cospel unites in pointing on the gumentative form, Mr. Newman's argument appears but his full conviction before the Searcher of Hearts is State bondage, and sadly disgusted with her dismal raised, in a word, under the Gospel, to a new and bright Anglican Church that the religion of Rome is not only conventicle here or abroad, more rabid and ruthless be tempted to waver, and morbidly sympathise to a all, but, to all who will, is made gloriously certain; and so they slept contrary to divine truth as revealed in Scripture, but antinomianism than Father Newman enunciated in the certain extent with some of Mr. Newman's abstract all, but, to an who will, is made giorously certain, and not, till they went home," Not long after this, as has been election comparative, not absolute; an election comparative, not absolute is an election to means and in the certain extent with some of Mr. Newman's abstract A VISIT TO FATHER NEWMAN AT THE Contrary to divine truth as revealed in Scripture, out of June last. The statements and plausible one-sided views: but, until on to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities, not to their result; to intermediate privileges and facilities. of men; and that wherever Protestantism and Ro-writer may safely appeal to all truthful witnesses there positive apostacy take place, I cannot and will not, and not to abstract, and ultimate, and everlasting destinies; position to creeds began to be made, and Pelagianism; manism, ceteris paribus, are allowed to develop their social realisations, the former of these embodies its timemore bleir is in the second develop their social realisation is not justified. Not only did Father Newman picture "a filthy old" any wide and lasting effect upon the ancient Commumanity; so incompatible with the boundless grace of the this century. I have stated these facts thus particularly, regions of moral life and spiritual consciousness. Mr Newman might have faced the objection in two ways Newman might have faced the objection in two ways: be might have faced the objection in two ways: be might have faced the objection in two ways: he might have denied the fact; or else, in the second saint the and not from the Kirk of Scotland, that have felt it my solemn duty to make, nothing have felt it my solemn duty to make, nothing have felt it my solemn duty to make, nothing have felt it my solemn duty to make have fe place, he might have maintained the evidence upon which the charge was mounded was sither mounded was sither mounded was sither mound of faultless reputation bitter, petulant, or rancorous has been exhibited towards the lecturer, or his Romani-tic competers and predetermined will, the blight and mourning that it suffers, and Maryland, organized themselves into the first Ameripartial, distorted or unjust: and then have referred the This would be injurious in its tendency and tone; by and truly Catholic Churchman and yet, insultingly protesting, in His name, that He has and yet, insultingly protesting, in His name, that He has and yet, insultingly protesting, in His name, that He has and yet, insultingly protesting. remaining portions of its truth to local accidents, but the lecturer transcended all this. In order to vin-who has felt the mysterious thrill of the Redeemer's "no pleasure in the sinner's death ;" these results, we say, and denied the Lord ; the daughter—bat we shall speak of secular tyranny. But this was not the method our ness of social conduct, he told us (totidem verbis), al- "the truth as it is in Jesus," but will mourn over the reverend father adopted. Instead of it, he imme-though a man "had lived in continuous adultery, com-though a man "had lived in continuous adultery, comdiately stated the ends of the Church were heavenly, mitted murder," and as it were wallowed in all conand those of the world earthly; the one were unseen, ceivable impurity and crime, but by one faint more- pray for him! While he is endeavouring to seduce this mage, as faintly reflected in the sympathies of Huunheard, and not to be analysed by sense; while the ment of his will toward God, in confession and before us from our own faithful and loving mother, let us other were patent to the carnal observations and sen- the priest, by virtue of absolution, that man was as take sublime revenge, by an earnest and God-realizing demonstrate to the heart the rottenness of the imposture; Colignys; fed by such pastors as Merlin, and Sabrin; and moral, "clean," and spiritually white before Heaven's prayer before the Mercy-seat, that it may please the Now all this, proportionably speaking, is quite true; in a Margaret and a Catharine of Navarre-a bivine Giver of all spiritual good to turn his alienated the sea of doubtand weariness, of scepticism and adventure. mothers, in a Margaret and a Catharine of Navarre-a supporters of the Oratory; consisting of the futhers thereof and certain friends, who have the privilege of Thereof and certain friends, who have the privilege of an especial environment the antinomian enthusiasm of the lecturer did not an especial environment three and the Catholic truth he lives to deny, and an especial environment three and the Catholic truth he lives to deny, and the antinomian enthusiasm of the lecturer did not between THE CHURCH AND THE WORLD, but between TWO pause even here : he concluded in a climax of moral so as to violate our natural understanding ; the other de- of France-a Church that bared so often its intrepid bosom fining the divine sovereignty so, as to shock our moral con- to the drageons of the bloody Louis; and the musketry of stitution: the one contradicting our senses; the other our the perfidious Charles, and that could spare, for a wedding sensibilities. And as, in throwing off Romanism, so in re- banquet, in a single night, a hundred thousands victims A PRESEYTERIAN CLERGYMAN LOOKING FOR nouncing Presbyterianism, it is the natural tendency of the fold, and the head of her noble Coligny, to grace, human mind to run, first, into religious anarchy, and, af- at Rome, the festivities of an execuble jubilec-where is terwards, by sure and measured strides, into downright in- this Church, after which, for its virtues, and its prowess, fidelity. Hence the prevalence at this moment, of infi- the whole world wondered : It is fallen ! It is fallen ! At delity and blasphemy in France and Italy and Spain ; and Passy, and at Paris, it Rouen, and at Charenton, at Nistnes, the infidelity, at the same moment, of Germany, and Den- and at Lyons, it is fallen, like a millstone in the serve It Having discovered the tendency of Presbyterianism to mark, and Geneva. Popery has done, in the one case, is a cage of unclean birds; It is the hold of every foul ancient creed into the heterodox novelties of Romish assumption; and it may therefore be at once dismis-throw off, more and more, the decent garments, ritual what Presbytery has done in the other. Side by side, is spirit; it is the worst of anti-Christs; it "denicth the superstition. As to the number of English Clergy sed as altogether gratuitous and worthless for a basis the attendant priest at last announced the sudden and sacramental, in which the Reformation had so disconversion of the criminal in his cell, just before his guised it at first, as to secure for it, for a time, the respect, East, and the Swedish religion on the North, under the in- persecution has been able to diminish : the remnant or the signally since the first night: this day (Thursday, Reduced, then, unto syllogistic brevity, the whole being brought forth for execution, he informed us-June 7th), certainly not more than six or eight Eng-lick at the system traditions, infidelity expires. As the spell-bound Papist, but the Church of the Hugue nots, only because it wanted in the case but a little further, to perceive that the system traditions, infidelity expires. As the spell-bound Papist, but the Church of the Hugue nots, only because it wanted in the case but a little further, to perceive that the system traditions, infidelity expires.

word, and action, was in unison with unfailing holigan to contend with the higher, the animal to strive with the spiritual, the earthly to conquer the heavenly. The restoration of the soul to the likeness of its original creation, and to its rightful supremacy over the body, is the great object of the Gospel. To effect this new creation, the divine aid of God's blessed Spirit, converting and sanctifying the soul, is promised ; Holy Ghost are thus restored, and in whom the flesh is subdued to the spirit, realize the high privileges conferred on them in their admission into the Christian Church, in their attaining unto the adoption of not in the spirit of slavish fear, but of filial love; in assurance of sins forgiven, and peace of mind, and

is another portion of the discourse of our blessed But this is altogether a different position from that tendency of his lecture was to prove this monstrous to our selvation. The epistle points out the works of evil.

ORATORY.

(From the Church & State Gazette.)

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** Rosst loves the Casciprix, but hates the Caoses, And thus, whatever gulf demotion lougs Upon her shrine of setfishness to lay. Her harman gospel cummingly applies; Cheating the Soul, with skeletons of truth. No Sentimeut, but what some echo meets, Nor Fancy, which no fellowship can find. Here painting, with its poetry of hues, And music, with its poetry of sound. And Temples with their poetry of stone Augustly dim, and eloquently vasi.— Augustly dim, and eloquently vast.— All, all compose a theologic CHARM That screens the Spirit from its Saviour God."

The Oratory where Father Newman lectures is situated in King William-street, Strand. Its capacity for holding a congregation is very moderate; probably, three hundred is the highest number who can be seated within its walls. The ladies are arranged on the right, and the men on the left of the room. In front of the altar a barrier is placed, which separates the sual appetences of mankind. "or παλλοι" of the general congregation from the elect an especial enterance through a side door. The altar enterents, one of which professes not only to spiritual- analysis, which seemed to say, a priest-absolved adul- by lectures endeavours to corrupt. is Romanistically common-place-the organ at the ise humanity according to the Divine IDEA unfolded terer and murderer is a much nobler specimen of man opposite end of the room, plain and tolerably large. in Scripture; but also, and at the same time, to civilise than those whose life had been unstained by featful London, June 8, 1850. Among the pictures are one of the Virgin (copied, I it, and accompany its highest and holiest ends with crime, apart from the justifying machinery of a Romhelieve, from an original at Rome), which hangs over the secondary and subordinate blessings of civil eleva- ish confessional ! the head of Father Newman's reading desk; and two tion and social culture. Of course, it suited Mr. New- But, perhaps, the reader may anticipate Father others, intended to represent St. Philip of Neri, and man's argument to assume that because the Church Newman was at least content with such a rhetorical St. Sebastian.

who have attended these lectures, it has decreased of fair controversy.

ness. A mighty charge, however, ensued upon the and coincidence with their spiritual good? This un- by sacramental grace, the Scriptures, and the ordiprevail over the spirit with its strivings after all that questionably was the true question to be discussed; nances. Moreover, it is undeniable, between the exand that Mr. Newman did not meet at all! It was a ternal form of human actions, and the interior nature was true and of good report. The lower nature be-mere Jesuitical assumption on his part-a gratuitous of human motives, there is an unwitnessed distance, piece of convenient, but very transparent sophistry, along which nothing but infallible Omniscience can were heard to titter; the Romish ladies to giggle; lopments are maintained and fostered by the historical not affirm with certainty, that, because an action is accident of our Church's establishment, therefore, such materially and formally right or virtuous, therefore, it ultimate, and essential! Mr. Newman's heart, con- the reason is evident-the determinating essence, science, and memory are not yet so adulterated by which ultimately separates actions into right and and the sacraments, ordinances, and institutions of the Romish fallacy and delusion, but that we may appeal wrong before God, is MOTIVE : and that is concealed Church are appointed. Those who by the aid of the to their inward testimony against so baseless and from every eye but IIIs, "who readeth the hearts and duce members and ministers of our own CATHOLIC wretched an assumption as this. True, the English trieth the reins of the children of men." But, on the CHURCH into fellowship with his own apostate sect in Church does not forget the spiritual fact that Chris- other hand, we may and do assert that, although we this country, will succeed? It is not for me to dogmatianity hath "the promise of the life that now is :" nor may not reason backward from the act to the motive, tise on such a theme; still I may be permitted, does she shrink from cultivating all those faculties and we ought and will argue forward from the creed to perhaps, without any arrogant intrusion of indisons, in their being able to call upon God as a Father, mot in the spirit of slavish fear, but of filial loss in man a virtuous citizen, and secure for him, in his do- which is pure and spiritual in the first, to have any mestic and political relations, those tangible blessings tendency, direct or indirect, to generate what is lax in If they are all parallel in style, spirit, and reasoning,

signed to obtain.

peace with God, and reconciliation to God, restored. and privileges which assist in harmonising his out- moral development in the last. But this view was with such as those here commented on, it is impossible THE GOSPEL,-(St. Matthew vii. 15-21.)-This ward circumstances with his inward culture.

of England regards the welfare of her children in this apology for crime and criminals. By no means !- he

So much for a general sketch of the chamber where world, she, therefore, must be correspondingly indif- actually took his audience in pictorial idea to a public England's heretical Protestantism is to be annihilated, ferent towards their salvation in the next. But not execution-scene ; described in glowing pathos the inand Angelican Catholics to he lectured out of their an argument was offered to sustain this unhallowed tense eagerness of an Italian crowd to hear whether or

lish clergymen were present, with Mr. Thackeray, the one of the popular objections to Romanism, appear to an English mob-a shout of spiritual triumph was quite incapable of long preserving, or of perpetuating awaking from his strange hallucination, and abjuring the

ture, that of soul and body. In the paradisiacal state, the doctrines of the English Church, or those of the sentially a spiritual, invisible, and internal Element, apostates to our ancient and Catholic faith, is one of evil and of good, and is, by the same right, the author mote the temporal welfare of mankind, in connection Humanity, directly by the divine Spirit, and mediately awe, and seriousness. I say "ancient," because, " Long before the Davish clan, Or Saxon, o'er rent England rau The Monks of Bangor move in glory Through the page of British story. And yet, on one occasion, the fathers of the Oratory

to take for granted (!), because civil and social deve- move with absolute security. In other words, we can- while a scarcely-suppressed laughter arose from the heretical Protestants then assembled before Father Newman. It is to be hoped that, at least, such apends and developments are idolized by her as chief, is morally and inwardly so, in a religious sense: and proximations to irreverence and ribaldry will in future be avoided by the lecturing father. And now the question naturally arises, how far or

not this attempt, on the part of Mr. Newman, to sewhole, Mr. Newman's lectures will be a complete fuilure.

ONE OF THE METROPOLITAN CLERGY.

THE CHURCH.

(By one of Three Hundred.) CHAPTER IX.

DOWNWARD TENDENCIES.

geographical peculiarities or the crushing pressure of dicate his Church's apathy towards the mere outward- cross, and been inwardly taught by the Holy Ghost so entirely unlike the weeping God who stood on Olivet, her afterward.