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THE CHURCH. TORONTO, SATURDAY, FEBRUARY 26,1842 Hast number, furnished much valuable information,
popular shape, relative to the early history of $t$

 ciplcses and roatice, In a day like this, when eve
clergymen of our wwn Reformed Church, the dead
 which, in an age of science and invention and popplaz
education, can stin minitanitis ground, and transorn
 of Popery and Dissent without. Next to making

 chance, awakened to a sense of the spiritual servis


 to the rules of the Church, and a careful shunning o apostolic. In all our attempts to oppose Romanism we must be most decided in separating our positio
from that of the Dissenters; so that we may be enith the Papist that while he has a Church an no Church, -we in our communion, have both a true
Church and a true religion. The inf inite swarm of Protestant Sects is the grand argument which the
Jesuits use in making proselytes ; let us of the Church of England show the difference of our principles from
those of Protestant Dissent and thus walking mid-way from falling into error, and attract others to those old paths, into which Scripture and pure antiquity
have happily guided our feet; and the continuance in which is the best preservat
against "all false doctrine, among Protestasts has enabled Popery to revive in the
nineteenth century, and that our divisions are pun
by the Papal Scoug by the Papal Scourge! When the Reformation wat completed, schism was unknown, and Popery hath
apparently received a death-blow in England. 1842 , schism lifts itself up against the Church of $t$ and Popery, appears as if it would reclaim its lost dominion. How elose the connexion between Popery
and Dissent! How different in their origin, yet how But we revert to Lord Roden's Observations, which
are alike replete with argument and incontrovertible
 that few will read them through, without finding their
stock of ecclesiastical linformation enlarged. - witbout
forming or strengthening the resolve to withstand the
aggressions of Popery in every shope fixed determination to be led by no motive of political
expediency or worldyly advancement, to contribute a
single inch of ground, or a single fraction of money lony, of a system so
liberty. This course destricetive of civil and religioys liberty. This course
of conduet can be pursued by alt, with due charity to
our' Romin Cattiolic fellow-subjeets' and our own to think that ue eree eight, and that they perhaps may
be wrong. At all events, if we assist them in the maintenance of their religion, we prevent their children
from falting under the infuences of a purer faith, and
we show an indifference that leads thern to infer we we show an indifference that leads them to infer we
do not think bady of their peculiar tenets. We help,
in fine, to confirm them in their doctrines, against As a confirmation of Lord Roden's statement, re-
specting the income of the Romish clerry in Ireland, specting the income of the Romish clergy in Ireland,
we add the following from the Dublin Warder :-


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an unqualified approval. As to their having had any
share in contributing to the late lapses into Romanisn,

 election at Oxford fora Professor of Poetry, we shan
for the prosent orero our inetrion of making an
remarks upon tre disulasion connected with thi Tract, to which it has given rise.
In the mean while, the members of our Church i
this colony are to be cuationed against crediting the exaggerated statements which they may read, respect-
ing the increase of Romanism in England. The cloud that hangs over our pure and reformed branch of the
Catholic Church, will, we beliexe, soon pass away
leaving it more than ever in a state of unity, orthodoy, and peace, - A wrinsss
Protestant Dissent.
We have to thank some zealous friends of the
Church for pecuniary contributions towards the printing of Tracts. Their bounty, in part anticipated, was soon
exhausted; and we have again to call upon Churchmen
throughout the Province to aid us in our bumbl taking. Save one or two handsome donations, we hay
scarcely received the slightest assistance in Toronto
nd scarcely received the sightest assitance Chroront,
and in appears that the members of our Church as
body, have yet to learn that a spontaneous offering double in value to one extorted from them by the language of importunity. While pounds and pounds
are bestowed upon Dissenters by Churchmen, -those
very Churchmen, who give such melancholy proofs of rely churchmen, who give such melancholy proofs of
ridd daily-inaliaseasing and of indifference to the paramount and daily-increasing claims of their own communion,
those ery Churchmen, we say, have never assisted us
with one farthing, but have left us to labour. unaided with one rarthing, but have
by ther
principles of in tissemiating a knowledge of the the poison of treasonable and infidel publications.
A political axiom,--exploded, we sincerely trust, by our present Governor-Genera, -has been brougl
into practice in religious matters. As the late Exec
ive tive advanced the disaffected to honour and influence,
at the same time that it heaped contumely and neglect upon the loyalists, so now upon a similar suicidal
principle, do we see too many nominal Churchmen
looking upon the wanis of their own communion with an unmoved eye, or at all events divividing their contri
butions between the Church and Dissent. The lo
of such persons to the Church must be nearly as stro as that of the pretended mother, who accuuiesced
Solomon's proposal to cut the living child in half, "Let it be neither mine nor thine, lut divivid it,"
While we make these remarks in tief
Iresist While we make these remarks in grief, and from
irresistible sense of duty, we rejoice to add that
daily hear of numerous and inceasing instances
which Churchmen have resolved not only to prat against schism, but to withhold pecuniary aid from it
and to devote every portion that they can spare from
their worldy substance to the wants of their ow their
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