

I would, however, suggest the wisdom of taking steps without delay to establish an episcopal fund within the Province. For it is very desirable as a general rule that our Bishops should hereafter be selected from among our Colonial Clergy; but there will be great difficulty in effecting this, so long as the endowments for their support are furnished by the Government or its friends in England, and to this fact I would more especially and earnestly solicit the attention of our lay brethren.

#### GORHAM CASE.

On landing at Liverpool, I was met by the decision of the Judicial Committee of Her Majesty's Privy Council on the Gorham case, and found it had set the whole Church in commotion.

Nor was this surprising, since it assails the inestimable doctrine of Baptismal Regeneration, which our Church has ever held, and which is in close connection with all Gospel truth and the commencement of the Christian life.

To find their faith and hope, their ingrafting into Christ by holy baptism, made a matter of doubt and uncertainty, became to thousands of the most simple and devout members of the Church a source of the greatest perplexity and distress, I may say of life and death.

The Church of England was, for 1500 years before the Reformation, Catholic; and her object at that period was not to abandon her Catholicity, much less to establish a new Church upon such platforms as Luther, Calvin, and Zuinglius might in their ingenuity devise; but to purify herself from all the corruptions and superstitions which, from ignorance and other causes, she had contracted during many centuries, and to return to the perfection and integrity of the primitive times.

She did not give up her Catholic character because she withdrew from Papal supremacy, or hesitate to retain her position as the pillar and ground of the truth. And she still continues, as she has ever been, a living reality,—an existing energy in which dwells the Divinity—creating, conceiving, bestowing, and supporting life, even life eternal.

One condition she requires of all her children: a firm belief, not of the mind only, but of the whole man; mind, heart, soul, and spirit—the whole will and inner being in all her doctrines, as set forth in her Articles and Book of Common Prayer.

The kingdom of grace and the kingdom of the exterior world are ever at work. The Divine agency neither slumbers nor sleeps. The Father worketh, saith our Saviour, and I work. In the outer world, creation is never for a moment suspended. One generation succeeds another. And so it is in the spiritual creation:—the Church, the body of Christ, is ever adding to her members by holy baptism such as should be saved, and moulding them through the Redeemer's blessed agency for their heavenly inheritance.

Surely the mystery of holy baptism, in making us children of God, members of Christ, and inheritors of the kingdom of heaven, is not more wonderful than the constant work of creation, in sending body and soul united into the world. But because the latter is a fret of daily experience, the most sceptical dare not call it in question. "I will praise thee, for I am fearfully and wonderfully made: my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

The mystery which surrounds both births, that of nature and of grace, is to be received in all humility by faith. In either case the divine power is manifest. The Father worketh, and I work.

In concluding this part of my subject, I feel bound to declare my deep conviction to be, that the unequivocal teaching of our Church is, that all infants do, by the application of the merits of the Saviour in and by baptism, receive the grace of regeneration. This conviction is supported, as I conceive, by the sure word of scriptural testimony, the belief of the Catholic Church in all ages, and the preponderating weight of human interpretation.

#### JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

The Court which decided the case to which I have alluded, consisted of six members of the Judicial Committee of the Privy Council, with the two Archbishops and the Bishop of London as assessors. The six lay members were unanimous in their judgment. The two Archbishops also gave it their approbation; but the Bishop of London refused to concur.

The judgment was received favorably by one portion of the Church, because it appeared to countenance their particular views; but by a still greater portion with indignation and alarm, because though a lay tribunal, it seemed to decide points of doctrine.

Independent, therefore, of the decision, most thinking members of the Church were dissatisfied with the composition of the Court, and considered it altogether incompetent to entertain spiritual causes. There is nothing which requires them to be even professing members of our communion; they may be Dissenters and enemies of the Church, and ought not therefore to sit in appeal on the sound principles of her foundation.

How would the Methodists like to have a Committee, as it has been pertinently asked, to decide on their doctrines, and without consulting their Conference, to place or displace their ministers? Such a Court is an anomaly, or rather a grievance, which must soon be removed; for so long as it exists, the integrity of the vital doctrines of Catholic truth are placed in jeopardy.

The true remedy for this, and all the other evils which afflict the Church, is to restore her to complete freedom of action.

With respect to the fearful consequences which we are told must arise from the decision of the Judicial Committee, I feel little apprehension. The Court declared it had nothing to do with spiritual things, and that its judgment had no reference to doctrine, but only to a matter of fact. If it is so, the Court has been singularly unfortunate in its manner of expression.

But be this as it may, the Church of England as a Church has never formally recognized such a Court or any of its decisions; and it is not likely that the mistake which it has committed, in adjudicating at all on a question which ought never to have been referred to its decision, will ever be repeated.

As regards the Royal supremacy, about which so much has been said and written, we acknowledge it within the British dominions in all things temporal and spiritual, that is according to law. Now, the Crown can make no statutes without Parliament, neither can it settle doctrines without Convocation.

Let us all, therefore, rest assured that the authoritative doctrine of the Church of England remains unchanged, and will so remain in spite of a thousand such decrees. "The scripture, upon which it rests, the creed which proclaims it, and the words of prayer and praise, of exhortation, of instruction, of dogmatic statement, which, throughout her liturgy, bear witness to it, are all with us in their integrity. The truth which they enshrine came not from man but from God. Its duration is eternity. No judgment of man can overthrow it."

Instead of pursuing this subject any farther, I think it would be better to refer you to the masterly review of the whole case, and its probable consequences, in which I entirely concur, as given by the Lord Bishop of London in his recent