

blessed with such a power in the Church of Christ, we must not be faint-hearted or careless in this great work; and we must look for that special note of its presence amongst us, increasing holiness and sanctity of life.

There may be many difficulties arising out of the connection between the State and the Church in England; some of which appear to have pressed heavily on Dr. Newman's mind. But this connection, giving the Church a legal status and establishment there, whatever may be either the benefits or inconveniences arising from it, is not, as you must well know, of the essence of the Church: it is only a special accident in a particular branch. Other branches in full communion with the Church in England, such as the Scotch and American Churches, not to speak of the multiplied and increasing witnesses in the Colonies, are quite independent of any such connection. But what is of the essence, we may all possess in common: *the principle of dogma*, by which we get and maintain the primitive faith, and *a visible Church*, ever witnessing for and proclaiming the Word of God, with Sacraments and Rites, which are channels of invisible grace.

Believing this to be so, and feeling confident, as Dr. Newman tells us that he did, amidst all his doubts on other points, as late as 1844, that "grace was to be found in the Anglican Church," it does seem inexplicable how an intelligent Christian man should ever have thought it a duty to renounce the faith in which he was born and educated, "the faith once (for all) delivered to the Saints," and submit to have imposed upon his conscience the creed, as now maintained by the Church of Rome.*

against the truth itself; and the reason which I gave in the lecture is, that, according to the proverb, *Corruptio optimi est pessima*. The Jews could sin in a way no other contemporary race could sin, for there was a sin against light; and Catholics can sin with a depth and intensity with which Protestants cannot sin. There will be more blasphemy, more hatred of God, more of a diabolical rebellion, more of awful sacrilege, more of vile hypocrisy in a Catholic country than any where else, because there is in it more of sin against light" (p. 347).

* There are others who have left the Anglican Church for that of Rome, without finding all the satisfaction they no doubt expected. As an example of this, I would refer to a remarkable article which appeared last