

English Church. Under such circumstances every one may see that we are upon the eve of mighty changes.

We said, some time since, that the congregations and the clergy, the clergy and some of the bishops, and the bishops among themselves, were at issue on the propriety of the assimilation so rapidly progressing of the English Church to ours. The issue of this conflict will resolve the question of England's Ecclesiastical destiny; and, hence, the conflict becomes one of extraordinary interest and importance.

If the Puseyite clergy yield to popular influence before they can have had time to sway the popular will, they will, of course, leave the Church of England and join Rome. Their principles and those of the old Church are nearly, if not wholly, identical; and consistency, as well as will, clearly point thither. They will prefer the exercise of their ministry, or of their principles, or of both, to the cessation of them; and of course they cannot exercise either in a Church which they have stigmatised, as having abandoned all the saving practices of the saving Church of antiquity. Besides, they have been long and sedulously inculcating the union with Rome, being deterred from propounding it formally, only through the fear of popular antipathy. There can be no rational doubt that this great Body of men, then, will embrace Catholicity if they should be obliged to retire before the present great clamour.

This would produce a moral influence beyond appreciation on the portion of the Church remaining.—Independent of the hundreds of clergymen who may be supposed to conform, that portion of the laity which is attached to them should assuredly follow; and the example of both would ultimately produce an effect almost equal to the triumph of their views.

But we believe there is little reason to apprehend the discomfiture of the Puseyites. They have great worldly influence, and the appearance of right.—Speaking, humanly, it will be found that Puseyism will acquire the ascendant. If it should, the day of its arrival at Rome is not distant, and the malcontents will, likely enough, attach themselves to some body of Dissenters.

We have heard of a convocation of the Clergy, headed by the head of the English Church—Queen Victoria. We do not imagine a convocation likely; but should such a thing take place, the effects upon the English Church we imagine, will not be more favourable to her permanency. The assembling of the

Clergy, it is said, would manifest a Puseyite majority—and the settlement of religious practice or Dogma, would end in Puseyite supremacy. Rome seems the end of every conclusion—the only resolution of every difficulty.

Some seem to believe that Messrs. Pusey, Newman, &c., have a secret understanding, with the “Sacred Congregation,” regarding their continuance in a position of present estrangement from Rome.—It is a mere worldly-minded view of the matter; and very likely to influence a great number. The immense utility they are in pointing “the way they go not” is obvious to any and to every one. The name of Protestant procures hearers for their preachings, and readers for their works. The principles themselves and the works themselves “lead inevitably to Rome. In a mere worldly view of the matter then, nothing can be more useful to Rome than their position; but the notion that such a position is approved by Rome is unjust to Rome and to them.

To save England and the world from Heresy, no man could profess error for one day. Indeed, it is specially absurd to suppose a man pleasing God by a voluntary falsification of God's Truth—pleasing God by declaring him to have revealed what he has not—and not to have revealed what he has. This would be supposing God to need our agency very much indeed, to purchase it at the expense of Truth.

“The judgment of the Council of Whitby was a great step towards the consummation of Wilfrid's hopes. In his speech he had laid open the true disease of England, the disease which was then drawing it onward to the brink of schism, which clung to it more or less, succouring the evil and baffling the good, even up to the primacy of Archbishop Warham; which plunged it into that depth of sacrilege, heresy, and libertinism, in which it has lain since the time of Henry VIII., and has hitherto retarded its penitence and self-abasement.

He referred the stubborn non-conformity of his times to that narrow temper of self-praise fostered by our insular position, leading the great mass of common minds to overlook with a bigoted superciliousness almost the very existence of the Universal Church, and to disesteem the privileges of communion with it. A particular church, priding itself upon its separate rights and independent jurisdiction, must end at last in arrogating to itself an inward purity, a liberty of change, and an empire over the individual conscience far more