

charge. It is most encouraging to have so eminent a Prelate at such a crisis presiding over the largest and most influential Diocese of the mother Church.

PAPAL AGGRESSION.

We have all heard so much of what is called the Papal aggression, that I would have gladly passed it over had it been possible, because I have never viewed it in so formidable a light as many around me.

I begin my brief notice with observing that so far as it offends against the Royal Supremacy and the Constitutional Law, the Imperial Government have the remedy in their own hands, and it should be completely effective in meeting the evil. Nothing less ought to be contemplated, and such a remedy might be found without returning to any of those penal enactments, which, whether wisely or unwisely have been recently repealed and should never be renewed.

The time has gone by when an Italian Monk could parcel out England as he pleased and set her Queen and people at defiance. England can never be Roman Catholic,—the nation will never allow it. The Pope and his advisers know little of the character of Englishmen,—they are trustful, unsuspecting, slow to move, hearing long with growing evils before they rise against them.

For many years the movements of Popery were almost imperceptible in Great Britain. They might be seen in Ireland in their most rampant aspect, but the honest-hearted English seldom looked so far, and there was nothing around them to excite suspicion.

Seeing little or no increase of Papal adherents, and its old pretensions in a measure dormant, they believed in their simplicity that all such were entirely given up, and that the time had come to ward to Romanism the most liberal toleration. This was accordingly done, and amidst the complacency and self-pride of bestowing favors, the good people of England began to think that the character of Rome and her policy were altogether changed or had become harmless.

Indeed the present generation had grown up so ignorant of the machinations of Popery and the true causes of the Penal Enactments that had been at their several periods adopted against it, that many rejoiced in their total repeal, and even thought that the Court of Rome, and Roman Catholics generally, had not only given up their exclusive principles, but had gone so far as to recognize our Church as a Branch of the true Vine.

From all this we have been suddenly awakened, and we find (as the better-informed well know) that the principles of Popery are ever the same. It tolerates no other religion and suffers no other opinions than its own.

Wherever Popery lifts her head and extends her branches, all freedom of thought withers and disappears.

In his Bull which has made so deep a sensation, the Pope considers England peopled with heathens. He takes no notice whatever of our Church as if it had really no existence, nor does he acknowledge a single Christian in the British Isles except those who belong to his own fold. To be separate from Rome is to be cut off from the true Church and from her Divine Head. Union with Rome is said to be present life and future safety. Apart from the Pope's pastoral care there is neither grace nor hope.

As Rome was before the Reformation so is she now; and yet many eminent statesmen thought her changed, and believed that she had shared in the common benefits of civilization, and had become more disposed to be liberal to other denominations. But Rome changeth not. Being infallible, she can neither retract nor disavow. The very rescript of the Pope establishing the new Sees in England thus begins:—“The power of ruling the Universal Church committed by the Lord Jesus Christ to the Roman Pontiff in the person of

Peter, the Prince of the Apostles, &c., &c.,” acknowledges no Church but that of Rome.

When therefore the Pope ignored our Church, it was not as many supposed for the first time. It was indeed done with more than former arrogance, and in language the most offensive, but it was the same assumption of unjust power which Queen Elizabeth resented.

What then it may be asked are the results which are likely to happen to the Church from the disturbances caused by the Gorham case and the Papal aggression?

I answer boldly, an irresistible and successful call to truth of doctrine and unity of action,—results which, when obtained, will place her in a far stronger position than ever she stood in before.

GORHAM CASE.

1st. As to the Gorham Case.—It is not believed that there are six men in England of any authority as Divines, who entertain the extreme views of that gentleman, and if all who repudiate such views were openly and heartily to join in doing so, the Church's doctrine would soon be vindicated so far as it may have been impugned, and thus truth and peace might through God's mercy be restored.

The controversy which has been so keenly conducted on Holy Baptism for some time past, has brought most reflecting men in the Church to think, that the difference between the parties who have manifested so much bitterness against each other on the question, is much less than had been supposed, and is rather of degree than of principle.

All are ready to confess that some positive and intelligible benefit is conveyed to the infant in Holy Baptism, and is designated by the word Regeneration. The difference then is as to the degree of the spiritual gift or blessing conferred, and this again resolves itself into a degree of Faith, some believing the grace bestowed stronger, some weaker; but a stronger or a weaker faith arises from a variety of causes over which we have frequently no control, and is no justification of heat or enmity.

If the leaders of the two parties were to meet in a truly christian spirit, they would soon unite in some form of agreement which, while it affirmed Regeneration in Baptism, would guard against any disparagement of the further grace of conversion where needed. Such a consummation would be of inestimable value, and for it, we shall be indebted to the Gorham case, which will thus by Divine Providence be overruled for good.

PAPAL AGGRESSION.

The Papal Aggression is contemplated by men of influence and piety with very opposite sentiments, by some with alarm, by others with increasing strength and courage.—Those who think that it places the Church in peril are swayed by the deep impression left on their minds by the awful testimony of former times, and they feel a pious horror at any thing which threatens the foundation of our glorious Church, laid as it was by the hands, and cemented by the blood, of martyrs. But although somewhat desponding, they will be no less resolute in the hour of battle than their more sanguine brethren, and none will be more earnest than they, to promote by their prayers and charitable deeds, as well as personal exertions, a successful issue for the glory of God and the benefit of the Church and Empire.

Hence we have another call for combined exertion, and thus united in purity of doctrine and of action we may defy all the powers of darkness.

SECESSORS TO ROME.

In regard to Romish converts from our Church a word must suffice. They are in general weak or faithless, perhaps both. But even from them we derive great benefit, because

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