

against certain distinctive doctrines which in their judgment were not only inimical to, but actually subversive of, the Faith. With one voice they protested against the elevation of a so-called tradition to the rank and dignity of the Canonical Scriptures. They protested against the sacrifice of the mass; against the assumption that the mysterious and awful death of Jesus Christ could ever be repeated; against the cultus of the Virgin Mary; against the invocation of the saints and martyrs; against the doctrines of purgatory and supererogation; in fact against every doctrine which interfered with the priesthood of Christ—His position as sole mediator between God and man. And I may ask, was there nothing noble in all this protestation against errors? Have not all God's people been *protestants* against some form of evil? Was not Elijah a *protestant* against the voluptuousness of the court of Ahab and the idolatries of the House of Israel? Were not all the prophets in the name of God continually lifting up their voices to protest against false alliances and unholy lives? And now, have we discovered that our martyred dead were wrong, and that really there was little or nothing against which it was their duty to protest? If so, our existence is uncalled for, and our separation beyond the limits of excuse. For the sake of unity and in the interests of peace we should abolish our distinctive articles and re-establish the union which the Reformation broke. The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character and apostolic order, not only claim, but actually receive the respect and admiration of many beyond her pale. In the times of change and spiritual anxiety in which we live, these features of our Church are having their appropriate force and silent energy, and we do well to remember that the Church of England at the time of the Reformation when she re-asserted with tremendous energy her doctrines of primitive Christianity, most earnestly sought, not merely to meet the wishes of a few, but to satisfy the aspirations of the awakening protestant world. How far she may have fallen short of this desire it is not, indeed, for me to say, but I may with fairness add, that the clearness with which she has defined the truth in the articles and formularies of her faith and ritual is illuminating the path of untold thousands as they journey onward to the celestial home. In the great "Adria of human doubt," in which so many troubled minds are driven day and night, the intellect of man has labored, but in vain, to reveal a haven of abiding rest. The Church that has exalted Christ, that has so uplifted Him that every eye, even that afar upon the waste of waters, could see and come to Him, has done its part in the salvation of man. A Pharos shining over a dark sea, she has revealed a glorious harbor in which the weary, battered mariner may rest, and that rest was Christ. And long as