

to reform a thing which is non-existent. If the Church of England is now a reformed Church, then it must have existed prior to the Reformation, otherwise, there could have been nothing to reform. The vicious man who becomes an honest citizen is reformed, but he has not lost his identity. So it was with the Church before and after the Reformation. The errors of the Church were not the Church herself. In quitting them she did not quit herself, any more than a man changes his face when he washes it, or loses his identity when he recovers from a disease. The English Church after the Reformation, was quite as much the English Church as Naaman was Naaman after he had washed away his leprosy in the River Jordan. Briefly stated then, the facts are these: How Christianity was introduced into England is uncertain. We have positive evidence of the existence there of a duly organized Church four hundred years before a Roman Missionary set foot upon the island. During the years succeeding the Italian Mission, the Roman Church succeeded in gaining supremacy over the British Church, forced her to acknowledge the authority of the Pope, and introduced those doctrines and ceremonial usages peculiar to the Church of Rome. At the Reformation the British Church successfully reasserted her independence, rejected the Pope's supremacy and returned once more to the primitive simplicity which characterized her in the days before Rome had asserted influence over her.

Brethren, I am quite well aware that in certain quarters there exists in our day a tendency to over emphasize the Primitive and Apostolic character of our Church, to so magnify the Church, as to obscure the glory of the Church's Divine Head, danger of forgetting that a splendid past is only good to contemplate, when it incites us to renewed efforts to make a splendid present. But this is poor justification for