

II PETER, II. 1.—“But there were false prophets also among the people, even as there shall be false teachers among you.”

It is the pride and glory of the Church of England, that the platform upon which her true members stand, is a broad and liberal one; that (unlike some other denominations) allowance is made for certain schools of thought, which differ somewhat from each other in their interpretation of portions of Scripture, parts of the Prayer Book, and the rules and regulations of the Church.

While Rome does not make any allowance, but openly condemns private judgment by her claim to infallibility; while (like her) some Protestant and professedly liberal denominations put the *dictum* upon, and, if necessary, expel the unfortunate member who may in the slightest degree presume to differ from their preconceived ideas of theological truth; the Church of England claims to be, and is in very fact, a *liberal* communion, making fair allowances for every opinion that can even pretend to a foothold upon her comprehensive platform, and giving due weight to the utterances of the various schools of thought, that are embraced by her extensive boundaries.

For this reason we find her clergy and laity divided into *three* great sections, (*parties* if you will,) viz.: the “Evangelical,” the “High Church,” and what is now generally known as the “Broad Church.” Every man of common sense, must admit the existence, within the pale, of these three parties; must also admit their recognition by the Bishops and Church as a body, and acknowledge that they meet, and in many things work more or less together, though at times one may rather severely censure and criticize the ways and actions of the other.

To show you how it is possible for these parties to honourably maintain their position in the Church, and as an illustration of the scope allowed for private judgment, allow me a few examples, though many such could be given,—