

They do not know that Magna Charta expressly names the Church of England, and secures her rights as against any foreign or native church whatsoever.

Again, it is not too much to say that a large majority of nominal Church people never acquaint themselves with the rubrics and formularies of their own Church, much less with those of the Primitive Church, nor know how nearly they are assimilated to each other, nor how greatly they assist in the right understanding of the Apostolic faith and practice, nor how they guard against false doctrine, heresy and schism. They know not what are the numerous and indefensible encroachments of Romanism upon primitive truth and practice, but mix all up together,—primitive truth and Romish novelties—as one jumble of superstition, to be avoided and abhorred of all true protestants.

Rome well knows how to take advantage of all this empty prejudice, and of the utter inability of mere protestantism to meet her controversialists,—and almost all her people are of this class, and all are carefully trained to know the ignorance of their opponents.

The cause of most of this ignorance is to be found in the historic hatred of Romish tyranny and superstition, combined with the subtle

temptation of indolence and carelessness as to acquiring the knowledge of the truth, Add to this the timidity of too many among our teachers, lest a clear assertion of primitive truth and practice should bring upon them a suspicion of Romeward tendencies. To this, again, add the tendency of politicians to court the Romish vote,—sure to be jeopardised by fair play all around,—and we can easily account for the bold encroachments, the successful claims for precedency, and the lions share of common property which falls to our encroaching and confident Romish brethren, who find their best allies amongst divided protestants.

It is an old and true saying that “the Church of England is the bulwark of the Reformation.” But this is the Church of England—not as one of a conglomeration of unhistoric protestant sects, but as primitive and pure in faith and practice.

She is as far from the novel doctrines of Rome as from those of Geneva. She is not as the modern sects, nor as that one which went out from her by command of the Pope in the days of Queen Elizabeth. She has never laid claim to universal jurisdiction, nor has she ever added to the Faith one jot or tittle of her own invention. The catholic faith is of ecumenical, not sectional authority. Christian unity can never be obtained without the recognition of this truth, and the surrender of all