

At that time the British Church had its own Liturgy and sturdily resisted Augustine's demands as to the proper time of observing Easter, as to the mode of baptism, and as to the tonsure. Its clergy, moreover, *refused to be subject to the Pope*. In this connection it has been well observed, "The resistance of the British Church to the demands of Augustine is the first of a long series of protests on the part of Christians in Britain against Papal supremacy, so that when the church of this country (England) is said to be "Protestant" we ought not to understand that it has objected to Papal influence over it from the times of the Tudor Kings only, but that it never willingly allowed to the Bishops of Rome any legal jurisdiction over churchmen in this realm."

This opposition on the part of the British Church to the encroachments of the Roman Mission continued until the close of the seventh century, when under the guidance of Archbishop Theodore the separate organizations were merged into one, and were henceforth known as the Church of England. It is impossible, in the time at my disposal, to give even an outline of the history of the Church during the centuries preceding the Reformation. During these years undoubtedly the authority of Rome did become supreme over the Church of England; yet we must remember that she remained England's Church still, while from time to time both Church and State vigorously protested against the Roman encroachments. "It was that Church of England which, in the year 790, rejected the veneration and service of images, though commanded by the Pope, which a few years later prohibited the English Bishops going to Rome for the pall. It was to bring that English Church into subjection that the Pope sanctioned and blessed the marauding expedition of William the Conqueror. It was that English Church which the Pope, in the year