

rush into its opposite? Thus, at an early day in the Papal controversy, many Protestants seem to have fancied that the further they got from the Church of Rome the nearer they must necessarily be to heaven; and unfortunately they have not lacked followers, almost innumerable, to the present hour. Hence, constituting their own crude interpretations of Holy Scripture, often made in ignorance, pride, passion, or prejudice, their only guide, to the despising of those counsels of the Church, even in her purity, through which Christ chiefly promised to enlighten his people, little marvel is it that such persons should fall into greivous error, and in this their unwise self-sufficiency denounce those who, with humble distrust of themselves, cleave to the teaching and practices of that Holy Primitive Church, which must needs be the best interpreter of that Sacred Volume which she herself first selected and then handed down to us.

The Church of England mercifully escaped this Puritanic bitterness, and having no wish with Pharisaic pride unnecessarily to widen the breach between herself and her erring sister, wisely and piously contented herself with putting away those things concerning the unhallowed novelty of which the Bible and a pure Catholic antiquity left no doubt. Such were the papal supremacy,—the adoration of the blessed Virgin,—the worship of Saints,—transubstantiation,—the denial of the cup to the laity,—the doctrine of purgatory, with its natural consequence, masses for the dead,—indulgences,—works of supererogation,—justification by works, as opposed to faith,—extreme unction,—the celibacy of the clergy, &c., &c. Thus far the great body of Protestant Christians were agreed; but