

may seem fair in *theory*, but it is quite inapplicable to *practice*. It is true that there is no Church on earth now, which is *in all respects* the same with the Primitive Church in the days of the Apostles ; and yet the Primitive Church is certainly *represented* somewhere at the present day, in its essential features, though not in its accidental circumstances. I am, then, in the first place, a Christian—that is, a member of the Universal, or Catholic Church of Christ ; then, in the second place, believing that the Church of Rome has erred from the truth of the Gospel, I am a member of the Reformed, or Protestant portion of the Christian Church ; and in the third place, being convinced that the Church of England, with all her imperfections, is a sound branch of the Catholic Church of Christ, I desire to return to her communion, because I am satisfied that she is rightly reformed, according to the Word of God, and the doctrine of the Primitive Church, and that she possesses the highest claims on our veneration and obedience, among the Protestant Churches of Christendom. Whatever advantages the Church of Rome may have over Protestant Dissenters, on the ground of Apostolical succession and an ancient Liturgy, the Church of England certainly possesses the same advantages ; and whatever advantages Protestant Dissenters may have over the Church of Rome, on the ground of Scriptural purity of doctrine and worship, the Church of England may fairly claim the same advantages ; and thus she happily combines Evangelical truth with Apostolical order, in her Ecclesiastical constitution. Indeed, as to the uninterrupted succession of Bishops in the national Church of the mother country, she admits of no competition whatever. It has been truly observed that “the orthodox and undoubted Bishops of Great Britain and Ireland are the only persons who, in any manner,