

or to her with such help as she may seek and approve of. And if any be asked where is your authority for yielding to the Church rather than to a mere secular tribunal or opinion,—the answer should be this: God the Father who sent the Son to build the Church, God the Son who “loved the Church and gave Himself for it,” God the Holy Ghost who sanctifies the Church, God,—the ever blessed, holy and glorious Trinity,—He is our authority.

*Thirdly.* To allow the State to interfere in spiritualities, apart from the Church, is a violation of constitutional liberties, an infringement of vested rights. When England began to be an established kingdom, William the Conqueror issued a royal decree to keep the Church free from the grasp of the secular power. It prohibited any one, bishop or otherwise, to bring any cause which pertained to the cure of souls to the judgment of secular men. Well would it have been had the present bishops—so timid and so time-serving—not broken this decree. By their doing so, they are to blame for much of the present distress. They have armed the elder brethren with their deadly weapons. Till the bishops are unseated in England’s Senate, England’s Church will never be free. But to go on with the historical proof that the Church’s spiritualities are free by the law of the land. When famous magna charta was granted—“a document far superior to mere statutes, in being the basis of constitutional liberties”—it was expressly stated therein that “for us and for our heirs for ever the Church of England shall be free,” and “shall have her rights unimpaired and her liberties inviolate.” Still later on, her freedom was again asserted. In the Statute of Appeals of Henry the 8th, the separate and independent existence of the spiritualities and temporalities was defined and recognized. And in years afterwards, when the troublesome period of