

those who might venture to differ from it. Besides these two apparently irreconcilable parties was a third, which might almost have feared destruction, owing to its moderation. There was the danger certainly of being crushed between two such hostile parties as those already described. Yet this third party was a reasonable one, and gradually gathered strength. At its head was the powerful queen herself. It took the view that, while reformation was undoubtedly needed, a revolution was not required. There could be a Church of England with her bishops, priests, and deacons, still in their places, with her liturgy, no longer to be rendered in Latin, but in the English tongue, a Church that should be the defender of the Holy Scriptures, and a friend of the people as she strove to lead them on their way to heaven.

From any one of these three parties, Elizabeth might have selected her new Archbishop of Canterbury. It is said that her first inclination was to appoint some Romanist divine inclined towards reform; but her second thoughts told her to select a man thoroughly reformed, but favorable to the maintenance of the Church of England in its ancient form, so far as purity of doctrine and practice would permit. In connection with this matter she thought of one who had been her teacher and adviser in earlier days, one who had suffered meekly, yet severely, during the reign of Mary, a quiet, unassuming man, devoted to the Church of England, yet an undoubted Reformer, and she summoned him to come to her to help her in the matter of the religion of her people. He came. His name was Matthew Parker.

The son of an English gentleman, he was educated at Cambridge, became acquainted with Henry VIII., and was appointed chaplain to Anne Boleyn, the unfortunate mother of Elizabeth. He rose by successive steps till he became Dean of Lincoln. He connected himself undoubtedly with the Reformation party, by marrying in the reign of Edward VI. He married a lady of birth and refinement, who afterwards was a great help to him in the high positions he was called upon to occupy. In the reign of Queen Mary he suffered great privation and loss, but, having a little private means, he was enabled to hold on till the better days of Queen Elizabeth opened up for him prospects of a new and happier life. This began when the queen summoned him to London.

He grasped at once the situation and saw the critical position in which the Church was placed. Scarcely any thing had been done yet in the way of religion, for Elizabeth had other matters to attend to in the regulation of her kingdom, which seemed to demand her deepest attention; but now she saw that there could be no further delay in this most important matter. She was glad to consult with a man

like Dr. Parker, for, though a thorough Reformer, he was not a Puritan. He was naturally conservative, and saw to his great satisfaction that the queen was favorable to the preservation of the Church of England, without altering its form of ministry or its continuity in history as an ancient apostolic Church. She saw that this would not satisfy the Roman party on the one hand, nor the Puritan party on the other, yet some course had to be taken, and she, with her strong will and energy, determined to take the middle course between the two extremes. And for assisting her in this she could not have found a better man than Parker. He was not a great man or a powerful man, but he was kind, and gentle, and good, and had courage to take a middle course, when there were men on either extreme ready almost to tear him to pieces for refusing to assist them in what they considered absolutely essential. He found that the queen had been using the first Prayer Book of Edward VI., a book highly distasteful to the Romanists on the one hand, and even to moderate Reformers on the other. Parker succeeded in persuading the queen to adopt the second Prayer Book of Edward VI. which, though containing some things which he did not like, would nevertheless be a much better basis of union than the other. The queen did not like to yield, but in the end she saw that she had to give way, and Parker thus gained his first point.

Elizabeth had been queen for about two months, when it was determined to convene a Parliament, at which many heart-burning disturbances might be settled. The Parliament met on the 21st of January, 1559, and in it many things were done which were distasteful either to the queen, or to the bishops, or to the Romanists, or to the Puritans, yet nearly everything that was passed was agreeable to Parker, and indeed had been instigated by him, for, although as yet he occupied no official position, his influence upon the queen and the Parliament throughout was very great. Elizabeth showed great wisdom in yielding where she saw she could not win. This was characteristic of her in her first Parliament, and it gave her immense power for the rest of her reign.

The first point to be adjusted was as to the headship of the Church. The queen settled this herself by refusing to accept the position of head of the Church. The next point was as to the relation of the pope to the Church of England. The Parliament spoke of him merely as the "Bishop of Rome," and excluded him or any other "foreign prince or potentate" from exercising any authority whatever within the dominions of the queen of England. These and various other matters of the greatest importance were passed at this Parliament, in a statute which was called the "Act of Uniformity." In this Act, Parker had embodied