

other offensive alterations that could not but have been designed."

"These changes," he adds, "trifling and indifferent as perhaps they seem at the present time, struck with a deadly malignity at the points which, to the Puritans, seemed vital points. The Puritans held that a bishop was only *primus inter pares*: that is the difference between bishops and presbyters was a difference of *degree*, not a difference of *order*—or, to use the words of Cranmer, that 'they were both one office in the beginning of Christ's religion.'

"In the reigns of Edward and Elizabeth, the Church of England, by statute, as well as in practice, had recognised Presbyterian ordination. At the close of the sixteenth century, 'scores if not hundreds' of clergymen were officiating in the Church of England who had been ordained by presbyters in Scotland, or on the continent.

"Now, however, a clause was inserted in the preface to the Ordinal, asserting the necessity of Episcopalian ordination, and consequently denying the validity of the orders of all those who had been ordained during the last fifteen or twenty years.

"This liturgical change was not suffered to remain a dead letter. The Act of Uniformity *deprived of their ministerial character all those who had received Presbyterian ordination*, unless by consenting to Episcopal re-ordination, they would agree virtually to confess the nullity of their previous ministrations.

"But while the leaders of the High Church party were devising liturgical innovations, which they well knew would drive their antagonists out of the Church, at the same time, with an almost blasphemous irony, they inserted in the Litany a petition *for deliverance from that 'SCHISM' which THEY WERE THEMSELVES INTENTIONALLY BRINGING ABOUT by their own high-handed and intolerant conduct.*"