

## Essential Features of the History of our Church.

### CHAPTER II.

We would ask those who have preserved their *Diocesan Gazette* of last year to refer to the May Number, and to read Chapter I on this subject. Nearly all that is exactly known of the establishing of a Branch of the Church of Christ in the Old Country, as we call it, is given in that Chapter; and the conclusion arrived at is that we owe much to those, who planted in the old land the British Church long before Augustine came as a Missionary from Rome, and we also owe much to Augustine, and to those who came with him and after him. But we saw that no one dreamt during the first thousand years of Christianity that the Church of England was a part of the Church of Rome; and indeed all history goes to shew that the Bishops of Rome had in those early days little or no power over either Church or State. The Church in England was simply the National Church, or in other words the English Branch of the Holy Catholic Church, which has but one Supreme Head, even our Lord and Saviour Jesus Christ.

But at length, in 1066, William the Conqueror was encouraged by the Roman Bishop to invade England and to depose the Bishops of the Anglo-Saxon Church, and henceforth the Roman claims, demands, and usurpations continually increased.

It is a fact however that the English Church and Nation never solemnly and formally accepted the supremacy of Rome. Even if this had been the case, the claims could have been as rightly rejected as accepted. They had gradually grown up and been submitted to, but when after several centuries the English Bible began to be printed and circulated, and when the forgeries used in support of the Pope's claims were exposed, then the power of Rome began to wane in England, and finally

the Church and Nation renounced his usurped authority and returned to the primitive mode of Church government.

This work of Reformation was not done at once. The Papal yoke had been a terrible burden for several centuries, till it was first successfully thrown off under Henry VIII., was again enforced for a short time under Queen Mary, was rejected again under Queen Elizabeth, and in her reign, after three Popes had agreed that the English Church might retain its English Prayer Book, Communion in both kinds and a married Clergy, if only the Queen would acknowledge the Papal Supremacy, the third of these Popes ordered all who would listen to him to leave the old Church of England. This separation or schism took place in 1570. *The adherents of the Bishop of Rome then separated from the Church in England, the Church of England never separated from the Church of Christ.*

The position and spirit of the Church of England is evinced by a passage in the Thirtieth of the Canons passed with the consent of King James I by the Convocation of our Church in 1603, Canons which are still binding upon our Clergy and which demand the respect and obedience of all our true Lay Members. The passage reads as follows:—

“So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches in all things which they held and practised, that as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which doth neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders.”

There are also many passages in our Prayer Book, which shew most distinctly