

Similarly, the mere fact of organized bodies of persons holding an erroneous view of the various orders of the ministry is no bar in itself to their being Churches. Whether they are to be recognized as such depends on other grounds.

THE APPEAL TO THE ANCIENT FATHERS.

There has been much misconception, and also much erroneous statement, as to the appeal of the English Church to the Ancient Fathers. The only places in which the Fathers are referred to in the Book of Common Prayer are two in the Preface, one in the Ordinal for Consecration of Ministers, and one in the Articles.

1. They are referred to as establishing an order of service in which much Scripture is used.

2. St. Augustine is referred to as saying that ceremonies in his time had become unreasonably complicated.

3. In the form of Ordination, Ancient Authors are appealed to as to a matter of fact, viz., that in their time there were three orders.

St. Augustine is referred to in Art. 29 as illustrating the difference between the bodily act of eating the bread in the Lord's Supper, and a spiritual reception of Christ.

In the Books of Homilies there are many references to one and another of these ancient authors.

But these references are simply to illustrate, open up, and confirm some truth which the writer of the Homily has drawn from Holy Scripture.

In Ordination, the candidate is to be examined as to his knowledge of Holy Scripture and Latin. There is nothing said about the Fathers. The English Church rests her doctrine and teaching on a Divine and universally acknowledged foundation, viz., the words of the Lord Jesus Christ and His Apostles.