

answer alike from Convocation and Parliament was—an appeal to the Primitive Church. Convocation spoke for the Spirituality of the nation, and the 139th Canon says of it, “Whosoever shall hereafter affirm that the sacred Synod of this Nation, in the name of Christ and by the King’s authority assembled, is not the true Church of England by representation, let him be excommunicated.” But Convocation says in the preface to the first Prayer Book of Edward VI. :—

“Here you have an order for prayer (as touching the reading of the Holy Scriptures) much agreeable to the mind and purpose of the old Fathers.” The Convention of A.D. 1571, which ordered subscription to the 39 articles, decreed that nothing should be taught as an Article of Faith, “except what is supported by Scripture and Catholic tradition.” The “Apology” of Bishop Jewell may well be considered as an authorized manifesto of the principles of the Reformation, and it is based wholly on the fact that the Reformation was a return to the order of the Primitive Church. He says; “*Hoc tamen unum non possunt dicere, nos vel a verbo Dei, vel ab Apostolis Christi, vel a primitivâ Ecclesiâ descivisse.*” In harmony with this teaching, we find the thirtieth Canon of the Church of England affirming “that it was not the purpose of the Church of England to forsake or reject the churches of Italy, France, Spain and Germany, in all things that they held and practised, 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.” So completely is the cause of the Anglican Reformation identified with this principle that the Puritan historian Neal is obliged to say that, “the English Reformers wished to depart no further from the Church of Rome, than she did from the Primitive Church.” But I need not adduce further proof; suffice it to say, that the Church, in the preface “Concerning the Service,” justifies her Ritual by an appeal to the “godly and decent order of the ancient Fathers,” in the Communion Service regrets the absence of the “Godly Discipline” of the Primitive Church, in her Ordination Service refers for proof of a threefold Ministry “to Holy Scripture and to ancient authors,” and in her 24th article appeals to the Primitive Church to justify public