

in any one place." Laud then goes on to prove, which he does conclusively, that the succession is one of doctrine, not of doctors, of principles not persons, and adds in conclusion, "Most evident it is that the succession which the Fathers meant is not tied to place or person but it is tied to the verity of doctrine. Thus under the fire of this father of modern High Churchism the dogma of Apostolic Succession is shattered in pieces. Would that he had stood faithful to the principles that he enunciated when so bravely fighting the Jesuits. But he could change his position like the other when it suited him and so the Golden Age of the Church of England passed away, and was succeeded by an age of Iron, or of iron and clay. Would that that Reformation Golden Age were back again and my text get its old illustration in the cordial fraternizing of these estranged churches. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

The Reformation, after its first upheavings were over, was a reign of peace and purity. No strife did rage nor hostile feuds disturb those peaceful years. During that happy, halcyon Indian Summer all was bright and fair. Episcopalians and Presbyterians lived in love and kept the unity of the Spirit in the bond of peace. They never looked askance at one another, or counted one another "avowed enemies" or an "organized opposition." All through there is the fullest recognition of one another's ecclesiastical standing. As Professor Fisher puts it "In all these free, unreserved communications, in which the differences among Protestants, as on the doctrine of the Lord's Supper, are frequently considered, there is no hint of any trouble, alienation or want of sympathy on account of the difference of the English polity from that of the Continental Churches. The authors are engaged in a common cause, fighting under a common banner, and the question of Episcopacy does not excite a ripple of discontent with one another." Cranmer's favorite project was the banding together of all the Protestant Churches against the common foe, and in this, subsequently, such eminent prelates as Usher, Stillingfleet, Hooker and Hall, indeed all "the giants of those days" thoroughly coincided.

JOHN KNOX, CHAPLAIN OF EDWARD VI.

In December, 1551, John Knox, the great Scottish Reformer, was made one of his six chaplains by Edward VI. It shows the liberal spirit of the time in England, that so strict a Presbyterian should have been appointed a Royal chaplain at the English Court, associated with such men as Grindall, afterwards Archbishop of York, and Horne, afterwards Bishop of Winchester. He reaches repeatedly before the King