

On March 31, 1534, the Upper and Lower Houses of the Convocation of Canterbury, and on June 1, 1534, the Upper and Lower Houses of the Convocation of York, adopted this resolution :

“ *Resolved*, that the Bishop of Rome has no greater jurisdiction conferred on him by God, in this kingdom, than any other foreign bishop.”

The bishops, abbots, and representative clergy, assembled in the Convocations of Canterbury and York, assented to this proposition, with the single exception of Fisher, Bishop of Rochester.

This acquiescence and agreement was not the result of hasty passion and indignation ; it was a deliberate conviction, arrived at after a full and careful consideration of the whole question.

The Universities of Oxford and Cambridge agreed with the Convocations of Canterbury and York, and later on in the same year the Parliament and the Sovereign gave the sanction of the government to the decisions of our Church's Councils.

By the abolition of the Papal Supremacy in A. D. 1534, the Church of England regained the freedom which she possessed in the early centuries of her history. The prophecy, if we may so regard it, of the Magna Charta, was now fulfilled ; and as a result a Catholic Restoration, that is, a Reformation conducted on primitive and Catholic lines was now possible. This leads to the second division of my present subject, which must be more briefly handled.

II.—THE CHURCH OF ENGLAND: ITS CATHOLIC RESTORATION.

There is an essential and most vital difference between what took place in England in the sixteenth century, and what took place in Germany, Switzerland and Scotland.

In those countries the Reformation partook more of the character of a Revolution.

There was a complete break with the historic Church, the Church of the past. There was an abandonment of the historic Episcopate, and a loss therefore of Apostolic Succession. There was the setting up of an entirely new form of Church government, and the surrender