

sion was afterwards sent from Rome under Augustine A.D. 597. These two missions **worked** in different parts of Britain, and were **finally united** and organized as the National Church of England under Abp. Theodore, A.D. 673.

During the middle ages the English Church was in **com-**munion with the Church of Rome, and was influenced by it. Protests continued to be made against Papal interference, and the first clause of Magna Charta (A.D. 1213) declared "The Church of England shall be free."

In the 16th and 17th Centuries the Reformation was gradually accomplished. The whole body of the Church—Bishops, Priests, Deacons and People—united in purging the Church of accretions and superstitions, and in returning to a simpler and a purer faith. The Bible was translated, and the Prayer-book compiled from the Latin service-books already in use, and the Church of England—the same identical Church as before, but reformed—offered in either hand to the Anglo-Saxon race the Bible and the Prayer-book.

On the Continent of Europe and in Scotland, however, this great movement partook of the nature of a *revolution* rather than of a reformation. Instead of the Church reforming herself, the foreign Reformers felt themselves compelled to go out of the Church, leaving behind great portions of the Christian heritage. Thus they lost the order of Bishops with their authority to ordain and confirm, the ancient Liturgy, the Festivals and Fasts of the Christian year, and other treasures. On the other hand the Roman Church in the Council of Trent opposed the Reformation, and daringly added new superstitions. The Church of England, therefore, took a middle position between the corruptions of Rome and the Revolutionary reaction of extreme Protestantism. She reformed herself and took a Protestant stand against