

the Restoration, the Cranmer and Ridley view as distinguished from the Laud and Bancroft view—"the Church of England (in common with all other Protestant churches) rests the claim of ministers, not on some supposed sacramental virtue, transmitted, from hand to hand, in unbroken succession from the Apostles, in a chain of which, if any one link be even doubtful, a distressing uncertainty is thrown on all Christian ordinances, sacraments and Church privileges for ever, but on the fact of those ministers being the *regularly appointed officers of a regular Christian community.*"

There was a time, the true Golden Age of the Church of England, when it was far otherwise, when she fraternized most closely and cordially with other Churches, notably the Presbyterian. Then she shone forth "fair as the moon" in purity of character, "clear as the sun" in her exhibitions of sound doctrine, and in her faithful witness-bearing against all laxity of principle and practice, and her aggressive power against a world lying in wickedness, "terrible as an army with banners."

For generations the Church of England was in heartiest sympathy with the other Protestant Churches of Europe, which were mainly Presbyterian. Read the writings of that illustrious "quaternion" of Prelates, Cranmer, Parker, Grindal and Whitgift, the first four Protestant Archbishops of Canterbury, and you will not find a grain of the leaven of High Churchism. The "Zurich Letters" published under the auspices of the Parker (a Church of England) Society, embrace the era from the establishment of Protestantism in England till the death of Queen Elizabeth. These letters passed between Cranmer, Corndale, Grindal, Fox, Hooper, Cox, Jewel and the like Episcopalians in England, and Calvin, Melancthon, Bucer, Bullinger, Martyn and the like Presbyterians on the Continent, and breathe a most fraternal spirit. Though differing on the matter of Church Government, they never thought of questioning the orders of their brethren of other Churches. Presbyterian professors were repeatedly appointed in Oxford and Cambridge to educate the English clergy. Presbyterian ministers were settled over English parishes "by virtue only (as Bishop Hall attests) of *that ordination* which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings without any exception against the lawfulness of their calling." Hall, when Dean, along with a Bishop, sat as the English Commissioners at the Synod of Dort, which was well-nigh altogether Presbyterian. Gillespie, Rutherford, Baillie and others formed the delegates from the Scotch Presbyterian Church in that great Westminster Assembly, which was mainly Episcopalian.