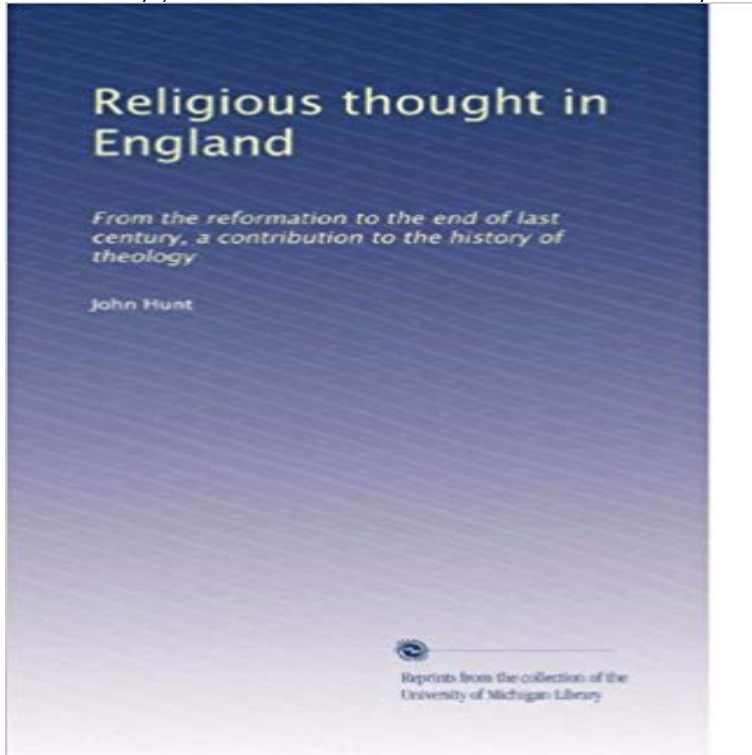


Religious thought in England: From the reformation to the end of last century, a contribution to the history of theology



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CHAP. I. The Articles of Religion. Homilies. The Bible contain8 Gods word. we owe the Articles of Religion, afterwards reduced from fortytwo to thirty-nine,* and drawn almost entirely, as is confessed on all sides, from the Confessions of the Reformed Churches in Germany. To the same date belongs the first book of Homilies. These are not remarkable for any definite statements of doctrine. The authors of them were of widely different sentiments.f From the words of David to Absalom the doctrine of passive obedience is enjoined on all subjects who wish to be good Christians. The King is the anointed-- Gods lieutenant and vicegerent, whose will wo may not in any case resist. It is worth noticing that in the homily on reading the Scripture, it is said that in it is contained Gods true word. The use of this expression is not frequent in any of the official documents of this era. King Henry, as we have seen, pronounced the Bible, along with the three Creeds, to be the infallible words of God. At the time of the Reformation, the first question, and practically the most urgent, was that of the royal supremacy. It might seem a matter of little importance whether the Church in England was under the supremacy of the King or the Bishop of Rome. And an indifferent matter it did appear to many of the bishops in King Henrys time; for though the assertion of the royal supremacy was the first step in the Reformation, it did not seem to imply the necessity of separation from the Roman See. But ere the Reformation had far progressed, it was manifest that it involved the wide question of what constitutes a Church. Jurisdiction in all that concerned the temporalities of the Church might be yielded to the King,

but if the Church is not built on St. CHAP.
I. Peter and continued...

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