

and in the end their influence was thrown with the influence that them from England, this king, and so you have in the Church of England, you have this controlled from the top and along with it you have the large element of strong conviction on the part of different groups in the church, high officials or low officials, and the kings as they would change could not make the whole church change rapidly in one direction or the other and if the king acted like an American president does and fires most of the postmasters and puts in new ones of his own party, at least used to in the old days, if the King of England were to try to do that and fire half the ministers or two-thirds of them and put in those who held his own theological views it would just make too much upset in the country, so the result is that a system developed which is, I think, unique. It is not a monarchic, the Episcopal Church, or the Church of England, it is not monarchical and yet it is very far from being congregational and also very far from being presbyterian. The unity of the Church of England is the unity of an organization, not the unity of a control. The limits of control are very, very closely guarded and the control which anyone in the Church of England can exert over people under him is very limited, whether in England or in the Episcopal church in this country. It is utterly different from the system in any other type of church government that I know of. The result is that in England, for instance, you have Bishop Lightfoot, Bishop great Christian scholar, wonderful administrator, fine Christian in every way, succeeded by Bishop Westcott, another great Christian scholar, who was not as good an administrator as Lightfoot, and then he is succeeded by Bishop who was a great scholar, fairly good administrator, but who was spiritual life greatly

. He was one of the great speakers of the English Keswick, and then Bishop died there happened to be a modernist as Prime Minister of England and of course the government appoints the bishop so he took the modernist from Oxford and made him Bishop of and after those three great Christian you have a man succeeding who knows nothing about Christianity and he's simply put in and the change just occurs like that and there's nothing that anybody can do about it.