

hath no establishment or ground by the law of God) is for most just causes taken away and abolished: and therefore no manner of obedience or subjection, within Her Majesty's realms and dominions, is due unto any such foreign power; but the Queen's power, within her realms of England, Scotland, and Ireland, and all other her dominions or countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth.

There is perhaps no subject about which a greater variety of opinion prevails than the true interpretation to be put on this Canon; and yet when examined nothing seems to be more clear. The reasons which induce the Christian to subscribe heartily to the doctrine are—1st. It is found in the Word of God. 2nd. It confirms the Christian in his Scriptural belief that by the Will of God "kings rule." 3rd. It defines accurately the supremacy which may lawfully be accorded to the Crown. With reference to the question in its civil relations we are not concerned, it is in its relation to "the Church" that we are now to view it. "The supremacy of our sovereigns" says Canon Wordsworth, "in ecclesiastical matters, and over spiritual persons as well as civil is founded not on any *human* basis, but on the Word of God. "Let every soul be subject to the higher powers," says the Apostle St. Paul. So also St. Peter: "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as *supreme*," &c. The *exercise* of this power may be greatly embarrassed by reckless and revolutionary legislation, or may fall into decay by the neglect of those to whom it was committed. In England the Crown is the fountain of honor, and none may assume titles without the Royal License, still less may they presume to claim jurisdiction without consent.—Hammon 11, p. 133. The King cannot alienate his regality: "thus he *could not* give titles even if he desired from English cities to English Romanist Bishops on the ground of their consecration by the Pope; for this would be an alienation of the regale and "act against the known laws and liberties of the Kingdom." The sovereign therefore acts as guardian of a constitution, not as the maker of one. Further, it is from "the Church" as God's assembly on earth that the Sovereign, through consecration by Archbishops and Bishops, is made God's anointed to bear rule in this realm, and in the most sacred place of the Sanctuary takes before Almighty God the Oath administered by the *Archbishop of Canterbury*, who says:

Is your Majesty willing to take the Oath?

*The Queen.* I am willing.

Will you solemnly promise and swear to govern the People of this United