

at Holy Communion, the *deacon* and the *priest*.

*Q.* What were the two classes of clergy?

*A.* Seculars or parish clergy and regulars or those in monasteries. The latter were called regulars, because they kept *regulum*, the rule. The former received their name because mixed up more with *seculum*, the world.

*Q.* What is said of the clergy?

Of the seculars many were married, and some of them were very wicked and worldly. The antagonism between these two kinds of religionists was a continued source of trouble for hundreds of years. By exempting the regulars from Episcopal control, the Papal party frequently contrived to use them as tools to weaken the power of the National Church and to accomplish their own purposes.

*Q.* What led to England's complete submission to Rome?

*A.* The personal ambition of Offa, King of the Mercians, A. D. 787.

*Q.* What did he try to establish, and how?

*A.* The new Archbishopric of Lichfield in his own Kingdom. It only existed for some twenty years, and was secured by the payment of enormous sums of money and the promise of submission.

*Q.* How was the money collected?

*A.* By a tax of a penny on every family in his dominions. This grant originated "Peter's pence," and was paid with fair regularity until 1559.

*Q.* What controversies now took place?

*A.* One on image worship, permitted by the Roman see, but repudiated by the Anglo-Saxon Church as being "that which God's Church altogether repudiates." The other was concerning the dogma of transubstantiation.

*Q.* Give some particulars of this last.

*A.* Radbertus (831) taught that in the Holy Communion the bread and wine are changed into the real substance of our Lord's Body and Blood. He was strongly opposed by Erigena and John Scotus. Nevertheless, transubstantiation was formally declared to be an article of the faith in 1215, although the term was quite unknown before 1100.

*Q.* How may the condition of the Church about the 9th century be summed up?

*A.* Thorough harmony between Church and state; wise and just decisions in many matters ecclesiastic; successful struggles against slavery and vice; salutary checks placed on war and all oppression—these show the Church's holy influence and power.

*Q.* But what led to unhappy change?

*A.* Partly the evil actions of tyrannical sovereigns, but much more, the pretensions of ambitious popes, the greed and wordliness of the monks and the spread of dense ignorance and superstition.

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