

Question 24. Please explain how, or in what sense, the Church of England holds the 'Royal supremacy?' I have heard Romanists speak of the Pope as the 'supreme head' of the Church of Rome, and the English Sovereign as the 'supreme head' of the Church of England.

Answer. The 'Royal supremacy' does not mean, and never did mean, that the Sovereign possessed any spiritual headship over the Church, or anything else than (what had always been asserted) that the clergy of England, as well as the laity of England, are subject to English law, without any right of appeal against it to a foreigner like the Pope. In other words, that the last appeal of all alike is to the Sovereign. This royal supremacy or headship of the Sovereign was asserted for Henry VIII. over all subjects, clergy as well as laity, and was as vigorously maintained by Queen Mary as by her predecessor, Edward VI., or her successor, Elizabeth. Indeed, Elizabeth, lest the title should be misapprehended, caused it to be explained, so that no misconception could ensue as to her claiming any authority in the administration of the Church in word and sacraments, and she absolutely refused the title 'supreme head,' and called herself 'supreme ruler.'

Neither Henry VIII., Queen Elizabeth, nor any other English Sovereign, ever claimed to give spiritual jurisdiction to any of the Bishops. Nor did any one of them ever exercise more power, in the Anglican Church, than Constantine and his sons were permitted to exercise over the whole Catholic Church during the 4th century. More anon.

Question 25. What are the 'Three Estates of the Realm?'

Answer. A common mistake is to suppose that they are the Queens, Lords and Commons. Correctly speaking, they are:

1. The Clergy or Spirituality (as represented by Convocation), or, as we say, the Lords Spiritual. 2. The Lords Temporal. 3. The Commons. The Sovereign being the Head of each, as explained above.

FASTING, PRAYER, SELF-DENIAL, SELF-DISCIPLINE.

The Church of God would be far stronger to wrestle with this ungodly age if she were more given to prayer and fasting—St. Matt. xvii.

There is a mighty efficacy in these two Gospel ordinances. The first links us to heaven. The second separates from the earth. Prayer takes us into the banqueting House of God—Fasting over-turns the surfeiting tables of earth. Prayer gives us to feed on the Bread of heaven, and fasting delivers the soul from being encumbered with the fulness of bread, which perisheth.

When Christians shall bring themselves up to the uttermost possibilities of spiritual vigor, then they will be able, by God's Spirit working in them, to cast out devils, which to-day, without the prayer and fasting, laugh them to scorn.—*Spurgeon*.

SPECIAL SEASONS.

"A man who does not pray usually is but a hypocrite, when he pretends to pray especially. Who would care to live in a miser's house, who starved you all the year round, except that now and then, on a feast day, he fed you daintily? We must not be miserly in prayer—neglecting it regularly, and only abounding in it on particular occasions, when ostentation rather than sincerity may influence us. But even he who keeps a bounteous table, sometimes spreads a more luxurious feast than at other times, even so must we, if we habitually live near to God—select our extraordinary seasons, in which the soul shall have her full of fellowship.—*Spurgeon*.

THE FAITH ENSHRINED IN THE CREEDS.

The Church's Faith, which she received from her divine Head and Founder, is enshrined and contained in her Creeds. These Creeds are not in any sense expressions of men's opinions concerning the Faith of Christ. They express no opinions whatever. They are made up of facts, and facts never change, but are equally true in every age and in every clime. The Church did not make the Faith, she received it, as a sacred deposit for mankind. Therefore she is the Trustee, and the trust is committed to her care, and she may not, she dare not, alter the conditions of the trust, or put new meanings or new interpretations upon it. The Bishops of the Church are, in a very emphatic sense, the joint trustees of this most valuable deposit in co-ordination, and it is required in the case of all trustees "that a man be found faithful." The faith is to be "kept," and in no way changed or altered.

During the early centuries crafty, designing men began to put new meanings into the words of the Church's formularies, and by new interpretations to teach their own deadly heresies. Of these Arius was the chief. The Nicene Council, made up of 318 Bishops from all parts of the Christian world, came together to settle these heresies. Here, it will be seen, were the joint trustees met together at Nicene under the guidance of God the Holy Ghost. The question put to each of these 318 Bishops and Trustees was, not what is your opinion as to the teaching of Arius, or as to what the faith ought to be, but *What has been the faith of the Church in your diocese from the beginning.* The answers given disclosed the fact that the Faith in each and all the dioceses or Churches, represented by the assembled Bishops was the same. It had been received from the same source, had been understood in the same way, and had been "kept whole and undefiled." Here was a case in which may be seen the force of the old motto "*Contemporanea expositio est optima et fortissima in lege.*" The old Creed of the Church—the Apostles'—was the summary of the doctrine of Christ, as received by the Church. But as heretical teachers had put new meanings and new interpretations, upon some of its articles, the trustees and custodians of the deposit put forth a new formulary known as the Nicene Creed. Be it remembered, however, this Creed does not contain any new article of Faith. Indeed it does not contain all of the twelve articles found in the Apostles' Creed. But it does contain the articles about which there had been heretical teaching, expressed in language that would make clear the sense in which said articles had always been understood in the Church. Thus the Faith was conserved and the heretics condemned.

It cannot be made too plain that "the Creeds were not adopted or approved by a majority of votes, as a bill is passed by our Legislature or Congress; but they were accepted as embodying the faith which the Church had received. The Creeds are not the expressions of the opinions of men, but they are substantially 'the form of sound words, which St. Paul bids us hold fast,' and from which he quotes (1 Cor. xv. 4): 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.' These are "closed questions" in the Church, as she herself teaches, and these are found in her Creeds, as well as in the sense in which they have been held in all ages."

Our own branch of Church (the Protestant Episcopal in the U. S.) has of late been greatly troubled and perplexed by certain per-

sons (recognized teachers in the Church) who have publicly and officially, both from the pulpit and by the use of the press, proclaimed and taught meanings and interpretations, of articles of the Creed, contrary alike to the consentient voice Catholic antiquity and to "the doctrine of Christ as this Church hath received the same." When faithful clergy and laity (who are always suspicious of new interpretations and new doctrines) could no longer forbear, they appealed to our Right Revd. Fathers, the Bishops of the Church, (in the United States), to interpose, in behalf of the faith, which was in part seriously imperilled. The appeal was not made in vain. The Bishops have set forth a "Pastoral Letter to the Clergy and Laity," which ought to be read and pondered by all. It is worthy of that Board of Trustees, and covers clearly and succinctly the points about which the recent controversies were waged. Again, as at the four undisputed General Councils, the Bishops have shown what the doctrine of Christ as received by this Church is. No man will hereafter be held excusable, if he teaches and preaches interpretations and individual opinions, contrary to what is now officially declared to be the received interpretation of this Church. We trust the theological atmosphere is now cleared, and that all alike, clergy and laity, will loyally accept the declaration of our chief Pastors, and unite in a grand, harmonious effort to make Christ and His truth and His salvation known throughout this entire land.—*The Church Advocate, Boston.*

Correspondence.

To the Editor of the CHURCH GUARDIAN.

SIR,—In looking over the report of the Board of Domestic and Foreign Missions, one is inclined to ask if the division of the funds for foreign missions is the wisest that could be made. We pride ourselves now on having a foreign mission of our own—that to Japan. Should it not be our care, then, that this mission be fully equipped and properly supported? Yet the amount given by the whole Canadian Church for the support of its one foreign mission is much less than that given by a section of the Church for another mission in the same country. And, further, we find nearly two thousand dollars contributed for Societies for missions to the Jews. Is not this an unnecessarily large contribution from our Church to those particular societies and their work. The size of the offering is owing no doubt partly to the fact that the whole of the Good Friday collection is devoted to this object, and that two Societies make strong appeals every year for contribution. Would it not be well to make our Good Friday collection especially for our own foreign mission; or, if not, then to make a special collection at some other time for it? One of two things ought certainly to be done,—either the mission should be withdrawn, or it should be properly equipped and supported.

R. W. PATERSON.

Deer Park, March 8, 1895.

LENTEN REFLECTIONS.

1. Our Lord's preparation for His temptation, by the anointing of the Holy Ghost.—Mat. iii. 16.
2. First part of our Lord's temptation.—Mat. iv. 2-4.
3. Second part of our Lord's temptation.—Mat. iv. 5-7.
4. Third part of our Lord's temptation.—Mat. iv. 8-10.
5. He was tempted in all points like as we are, yet without sin.—Heb. iv. 15.
6. In that He suffered, being tempted, He is able to succor them that are tempted.—Heb. ii. 18.—*Selected.*