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THE PRAYER-BOOK:

ITS HISTORY, LANGUAGE, AND CONTENTS.

BY

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THE DAILY OFFICES AND LITANY,

BEING

AN INTRODUCTION TO THE STUDY OF THE PRAYER-BOOK.

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PREFACE.

THERE is no book, with the exception of the Bible it which English churchmen are so warmly attached as Book of Common Prayer, and yet it is to be feared that ev among educated churchmen there is much ignorance of it history, its teaching, its language, and the principles of its construction. This is, surely, a matter for grave consideration. Bearing in mind the large use we make of the Prayer-book (a larger use than is made of any corresponding book in any other Church), it must be highly important that every member of the Church should, as far as possible, be in possession of such knowledge as would enable him to fairly comprehen its scope, meaning, and authority.

The *history* of the Prayer-book is in many cases abso necessary to a thorough comprehension of its form The Nicene and Athanasian Creed, for instance, can properly understood without reference to the here which they were directed and the controversi they originated. "Every proposition of them," Bishop of Winchester, "is a record of some ba which the faith has been first assailed, but finally ascertained, and cleared." A similar remark migh upon other important parts of the Prayer-book, an pon the rubrics. Confession, absolution, doxology, collect, occasional office, heading, typography, rubric. as its separate story to tell. "The Prayer-book as it stan says Dean Stanley, "is a long gallery of ecclesiastic ry, which, to be understood and enjoyed the-

knowledge of the greatest events and names
the Christian Church. To Ambrose we owe
Charlemagne breaks the silence of our Ordi-
by the *Veni, Creator Spiritus.* The persecutions
s one creed; the Empire another. The name
great patriarch of the Byzantine Church closes
ervice; the Litany is the bequest of the first great
of the Latin Church amidst the terrors of the
estilence. Our Collects are the joint productions of
, Popes, Reformers. Our Communion Service bears
ces of every fluctuation of the Reformation, through
o extremes of the reign of Edward to the conciliatory
icy of Elizabeth and the revolutionary zeal of the Resto-
ation."—"Eastern Church," p. lix.

Looking back on the eventful history of the Prayer-book, we are stirred by much the same feelings as are evoked by the contemplation of some venerable cathedral, whose origin is hidden in a remote antiquity, whose various parts are known to have been designed and built in widely separated ages, and whose very stones, like those of St. Mark's at Venice, show that they have been brought from many distant quarters. Here we see signs of work done and undone, it may be, many times; changes precipitately undertaken and, as suddenly abandoned; here traces of some fierce fit of iconoclastic zeal, reckless and indiscriminating in destruction; here again the reparation made by some real and enlightened devotion; here some relic of a style of primitive art, and here, side by side with it, a specimen of the highest development to which art ever attained; but, through all these indications of divergent and conflicting influences, one central and dominant idea—a noble temple reared for the worship and service of God asserts itself; old and new, under the harmonizing influence of that idea, are happily blended together without incongruity, and essential unity is preserved under much external heterogeneousness. We could conceive a Prayer-book constructed on entirely different principles. "There is now," says Dr. Newman, in the preface to

his edition of the "Hymni Ecclesiæ," "divines who could write a Liturgy in thirty-six hours." He was probably thinking of Richard Baxter, who, looking upon all improvement of the existing Prayer-book as hopeless, composed an entirely new book in little more than a fortnight, though it is only fair to Baxter's memory to bear in mind that he regretted the rapidity with which his book was written, and his consequent inability to consult "with men and authors." Impatient of the labour and difficulty of separating the gold from the dross in the old service-books, the Reformers might have composed wholly new formularies and, with that reactionary spirit which so often converts reformers into revolutionists, have receded as far as possible, both in form and substance, from the liturgies that had been handed down to them. They might have sought to impress upon the new Prayer-book the stamp of their own individual minds, and have given an undue prominence in it to doctrines which had received a fleeting and factitious importance from contemporaneous controversies.

But, happily for the Church, they contented themselves with removing from the old service-books the errors which had crept into them; or, if they had occasion to compose new forms of devotion, they carefully followed, for the most part, those primitive models which Time has failed to antiquate, and modern endeavours have failed to surpass. The liturgical compositions of English Reformers will, for these reasons, bear comparison with those of any age of the Church; nor can we doubt that they were aided for the great work entrusted to them by a special outpouring of the Holy Spirit. Not without significance was it that the first Prayer-book of Edward VI., though completed in March, was directed to be first used on the Feast of Pentecost.

Even where the history of the Prayer-book does not assist the understanding, the associations which it inseparably links with our formularies, awaken feelings of veneration and affection and gratitude, which are eminently helpful to devotion. It keeps before us the catholicity and continuity of the Church to which we belong; it extends our communion with

the saints into bygone ages; and, by recalling the various vicissitudes through which the Church has been safely conducted, tends to deepen our faith in its Divine Guide and Protector. That churchman must be curiously constituted, who does not derive satisfaction from reflecting that the forms of devotion, which he uses in the services of the Church, have helped to sustain the spiritual life of countless good men and good women in age after age; that they are the result of the slow elaboration of some of the best and holiest minds in Christendom during a period of nearly two thousand years; that in their substance, and, in many cases, in their very language, they are drawn from sacred sources that go back to periods still more remote; that they have stood the loving scrutiny of the faithful and the fault-finding criticism of the heterodox and of unbelievers; and that their framers and revisers were men not only of vast learning and unquestionable piety, whose memory the world must ever hold in honour, but men whose rubrics were, in many cases, to adopt the language of Bishop Jeremy Taylor, written in their own blood.

Not one of the least uses of the study of the history of the Prayer-book is its unfailing tendency to discourage needless and careless tampering with those precious heirlooms, whose origin it makes known to us. On the other hand, we can obtain no better guidance for such reforms and additions, as the Prayer-book, in order to meet the altered circumstances of the Church, may need, than a knowledge of the changes which it has already undergone, and of the spirit in which those changes were conducted.

Of the importance of a careful study of the *language* of the Prayer-book there can be no question. A considerable portion of it was written more than half a century before the first of Shakspere's plays was published; and, although the Prayer-book has largely contributed to fix the standard of English, and in this way has been secured from extensive obsolescence, yet, in the course of nearly three centuries and a half, its language has become, in not a few cases, obsolete or obscure. Many of its words and phrases have passed out of common

use; others have insensibly changed their meaning. Our very familiarity with the phraseology of the Prayer-book contributes to conceal the extent of our ignorance of the true meaning of its language. "Very great familiarity with the words of any composition," says Archbishop Whately, "will frequently cause men to overlook their own imperfect apprehension or misapprehension of the sense. The earlier any one has been taught to repeat forms of words of which he does not understand the meaning, the greater will be the difficulty of subsequent explanation, and the less likely will he be to seek for, or perceive that he needs, any explanation. . . . For in all matters *familiar acquaintance* is apt to be mistaken for *accurate knowledge*." In the case of the Prayer-book we become acquainted with its phraseology long before we are capable of thoroughly understanding it; and the wrong or imperfect impressions received in youth follow us in after life. It is only, as we discover, from time to time, in the well-worn words we have been repeating all our lives, some new meaning, which, in spite of its obviousness, has never struck us before, that we fully realise the truth of the Archbishop's remark. The teacher has constant experience of its truth. The young learn words with great rapidity and reproduce them with an imposing show of knowledge; but when we come to question them closely, we often find that their glibly repeated words cover, in some cases, wrong ideas, and, in others, no ideas at all.

The study of the *method* of the Prayer-book, *i.e.*, of the principles on which its services have been constructed and linked together, is only second in importance to the study of the language. To a superficial reader it might seem that the various parts of the offices of the Church might have their order varied, or even inverted, without serious loss; but to the thoughtful student there will appear abundant reasons for the order which has been observed. He will see why the daily offices begin with confession and absolution; why canticles and creed follow the reading of Holy Scripture and the prayers follow the creed; why certain formularies, like the *Gloria Patri* and the *Lesser Litany* and the *Lord's Prayer*

and the *Kyrie*, said after the Commandments, are repeated again and again, and with what modified intentions; he will trace the connection between psalm, and lesson, and collect, and epistle, and gospel; he will perceive the rational grounds for what might seem trivial rubrical directions, and so on. As in each of its parts, so as a whole, the Prayer-book is constructed upon a carefully elaborated plan, and with a constant view to the edification of those who use it.

But the Prayer-book is not only a manual of public devotions, it contains the fullest statement of the teaching of the Church. In its lections from Holy Scripture, its creeds, its prayers, its thanksgivings, its exhortations, its confessions, its absolutions, its occasional offices, it brings before us all the great articles of the Christian faith in what we may call their natural order and proportion, in their organic relation to other truths, and with constant practical reference to their subjective aspects. The Thirty-nine Articles set forth these doctrines mainly as objective truths; the Prayer-book connects them directly with our spiritual needs and our daily conduct.

It might seem unnecessary to say that churchmen ought to be able to defend their Prayer-book when it is assailed. And yet it often happens that they are silenced by the superficial arguments of opponents. Surely, every educated churchman, at least, ought to be able to show that the Prayer-book is in accord with the word of God, and with the teaching and practice of the Catholic Church in the age of its greatest purity, and that it is, at the same time, eminently rational and admirably devised to meet the objects for which it was framed.

The present volume is an expansion of a series of papers which originally appeared in "Church Bells," and which were intended to instruct young Church folk in the history and teaching of the Prayer-book. It will be found to differ from most other works on the same subject, in the prominence which it assigns to the explanation of the text and the method of the Prayer-book. The author is well aware how delicate is the ground on which he has ventured to tread, but he has

not shrunk from freely giving, wherever they seemed needed, such explanations as he has been accustomed to give in teaching his own pupils. He trusts that his glosses and comments will be found consonant with the teaching of the Church of England and free (though this may not be considered a recommendation by some) from any tincture of partizanship. The Prayer-book is not the book of a party, but the Book of *Common* Prayer of the whole Church; it is characterized by the same noble freedom and comprehensiveness as the Church itself, and, in approaching its study, we may well forget our petty differences and the passing controversies of the day. In recasting and enlarging his papers, the author has had in view the wants of the clergy in the instruction of their pupil-teachers and adult classes, young theological students, Sunday-school teachers, and students in training colleges. Many of his notes may seem superfluous to readers who are already well acquainted with the subject, and do not sufficiently bear in mind his intention; but he has learnt, from his experience as a teacher, the danger of crediting young minds with more knowledge than they really possess, and with mental ability to which they have not yet attained; and he is not without confidence that teachers will appreciate his efforts. At the same time he is not without hope that his book may be of service to the laity generally.

The glossarial notes on the Psalms are a new feature in a book of this kind, and will, it is hoped, be found useful to an intelligent comprehension of the language of the Prayer-book version of the Psalter.

The Collects, Epistles, Gospels, Proper Psalms, and Proper Lessons, have been treated at considerable length, with special regard to the needs of Sunday-school teachers.

The Revised Lectionary has been followed throughout, and here the author cannot withhold the expression of his admiration and gratitude for the improvements introduced into it. He is confident that when they are better known they will meet with general and enthusiastic acceptance.

The Catechism has also been very fully commented upon, with an eye to the religious instruction of the young.

Wherever it was possible the Prayer-book has been made to interpret itself.

The Creeds have been approached mainly on their historical side, their history being, as has been already stated, absolutely essential to an intelligent comprehension of their doctrinal statements. The English text of the so-called "Creed of Saint Athanasius," has been carefully compared with the Latin and Greek texts, and it is hoped that some of the objections to the Creed will disappear with an amended version of it.

The questions appended at the end of the book are intended to suggest lines of inquiry and reflection, which the reader may profitably pursue for himself.

The author desires to express his obligations to the Rev. J. H. Blunt's "Annotated Book of Common Prayer," and "Dictionary of Theology;" "The Prayer Book Interleaved," by the Rev. W. M. Campion and the Rev. W. J. Beaumont; Procter's "History of the Book of Common Prayer;" the Rev. Prebendary Humphry's "Historical and Explanatory Treatise on the Book of Common Prayer;" Canon Norris's "Manual of Religious Instruction on the Prayer Book," and "Rudiments of Theology;" Kyle's "Lessons on the Collects;" Mrs. Jameson's "Sacred and Legendary Art;" "The Bible Word Book," by the Rev. J. Eastwood and Mr. Aldis Wright; and "Bible English," by the Rev. T. L. O. Davies.

FOURTH EDITION.

The author takes advantage of the issue of a new edition of his book to thank numerous correspondents for the correction of typographical and other errors in previous editions, and for many valuable suggestions, some of which he has already adopted, and others of which he proposes to adopt as soon as leisure is afforded him for the purpose. He will be most thankful for any further suggestions that may help to render the work more useful.

E. D.

THE PRAYER-BOOK:

ITS HISTORY, LANGUAGE, AND CONTENTS.

THE REASONABLENESS OF A BOOK OF COMMON PRAYER.

The use of forms of prayer may be vindicated on many grounds. They may be shown—

1. To have been used by the Jewish Church.

2. To have been sanctioned by our Lord, who not only attended the services of the Temple and Synagogue, in which fixed forms were used, but also gave a fixed form for the use of His disciples.

3. To have been employed by the Primitive Church. An argument that will have still greater weight with some may be drawn from their various practical advantages. Let us examine these arguments:—

1. The Usage of the Jewish Church. — The very first common form of devotion which we find in the Bible is a hymn composed by Moses to celebrate the deliverance of the Israelites out of Egypt; and it is worthy of note that this hymn was to be sung responsively by the men and women. Precomposed forms of prayer will be found in Deut. xxi. 7, 8; Num. vi. 22; x. 35, 36; Deut. xxvi. 3, 15. Many of the Psalms, as appears, both from their titles and their internal structure, were intended for the common use of the Temple congregations. See Ps. iv., v. vi., xlii., xliv., xcii. Great Hebrew scholars, like Hammond and Lightfoot, tell us that the Jews had not only fixed forms, but also a fixed order in their public worship, both in the Temple and in their Synagogues; the Temple worship consisting of prayers, psalms, lections from Holy Writ, sacrifices and incense; the Synagogue worship of prayers, psalms, lections, and exhortations only. (Cf. Luke iv. 16; Acts xiii. 15.)

2. The Example of our Lord.—We have abundant evidence that our Lord took part in the services of the Jewish Church, whether celebrated in the Temple or the Synagogue; and these services, as we have seen, were conducted according to precomposed forms. He even complied with traditions and ceremonies not prescribed by the Law of Moses, but legalised by the Jewish Church at various periods in its history. He was present, for instance, at the Feast of the Dedication, for the celebration of which there was no authority but that of the Church; again, at the celebration of His last Passover He complied with established usage in various particulars, as the dipping of the sop and the singing of a hymn, of which no mention is made in the Pentateuch.

With the exception of the clause "as we forgive them that trespass against us," every petition in the Lord's Prayer has been found somewhere in the ancient liturgies of the Jews. "'Our Father which art in Heaven,' is in their Seder Tephilloth, or form of prayer; 'let Thy Name be sanctified and the kingdom reign,' in their form called Kaddish; 'let Thy memory be glorified in Heaven above and in the earth beneath,' in the Seder Tephilloth; 'forgive us our sins,' in the sixth of their eighteen daily prayers; 'deliver us not into the hand of temptations,' and 'deliver us from the evil figment,' in that and the book Musar; 'for Thine is the power and the kingdom for ever and ever,' is, saith Drusius, their usual doxology'" (Note on Matt. vi. 9, Patrick and Lowth's "Commentary.")

It has been urged that our Lord does not enjoin the actual use of this prayer, but only the imitation of it. But though St. Matthew represents Him as saying "After this manner" or "thus," (οὕτως), St. Luke's account reads, "*When* (ὅταν) ye pray, say," &c., (xi. 2). And the word used in St. Matthew is often used in the Septuagint, in places where a fixed form is undoubtedly prescribed. Cf. Num. vi. 23; xxiii. 5, 16. Moreover, the disciples expressly asked our Lord to teach them to pray, "as *John* also taught his disciples;" and there can be little doubt that, in doing so, John had simply conformed to the common practice observed by Jewish teachers, of giving their disciples a form of prayer from which they were not to depart. It is also urged, that we find no mention in the Acts of the Apostles of the use of the Lord's Prayer; but a negative argument, however valid in matters of *doctrine*, has little force in matters of practice. The Acts of the Apostles is only a collection of memoirs, not

an exhaustive history; and just as St. John was obliged to omit many things which Jesus did (See John xx. 30), so we may well believe St. Luke was obliged to omit many things which the Apostles did. That the primitive Church understood our Lord's words as enjoining a permanent, fixed form of prayer, is clear from the testimony of Tertullian, for he speaks of it as "the ordinary prayer which is to be said before our other prayers, and upon which, as a foundation, our other prayers are to be built;" and tells us that "the use of it was ordained by Christ." SS. Cyprian, Cyril, Chrysostom, Augustine, and many other fathers, bear similar testimony. St. Augustine tells us "that our Saviour gave it to the Apostles, to the intent that they should use it; that He taught it His disciples Himself, and by them He taught it us; that He dictated it to us as a lawyer would put words in his client's mouth; that it is necessary for all, *i.e.*, such as all were bound to use; and that we cannot be God's children unless we use it" (Wheatly, pp. 7, 8, ed. Bohn.) He further tells us that "it was said at God's altar every day." It is highly probable that, during the intercourse which our Lord had with His disciples in the forty days between the Resurrection and the Ascension, He fully instructed them with regard to the services and constitution of the Church which was about to be established. We are expressly told that during these forty days He spoke to them of "the things pertaining to the kingdom of God" (Acts i. 3).

3. **The Usage of the Primitive Church.** — That the Apostles used precomposed forms of prayer is clear from the Acts, where we read how on one occasion they lifted up their voice to God "with one accord," and the very words used are there cited. (Acts iv. 23, 24.) The expression, "with one accord" (ὁμοθυμαδὸν), proves conclusively that the prayer was common and, of necessity, either precomposed or communicated *to all* at the time by the Holy Spirit. There is nothing in the prayer itself which would unfit it for daily use, so long as the Church was exposed to persecution from the world.

That common forms of devotion were used in the Apostolic Church appears also from St. Paul's censure of the Corinthians (1 Cor. xiv. 26), for departing from these common forms: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

In an injunction of St. Paul to Timothy, Bishop of Ephesus,

we find unmistakable traces of an orderly system of Divine Service. "I exhort, therefore," says the Apostle, "that, first of all, *supplications, prayers, intercessions, and giving of thanks*, be made for all men" (1 Tim. ii. 1). We seem to have here an expansion of what are called "*the* prayers" in Acts ii. 42. Similarly we find an enumeration of the various forms of thanksgiving in Eph. v. 19 ("speaking to yourselves in *psalms* and *hymns* and spiritual *songs*"), and again in Col. iii. 16 ("teaching and admonishing one another in psalms and hymns and spiritual songs.") Corresponding to this threefold division, we have in our own service selections from the Psalter, liturgical hymns, like the "Gloria in Excelsis," and metrical songs.

It seems in the highest degree improbable that the Apostles left the Churches which they founded without any instructions as to the conduct of public worship or the ministration of the Sacraments. St. Paul expressly enjoins the Corinthians to "keep the ordinances" (Margin "traditions," παραδόσεις), as he had delivered them to them. (1 Cor. xi. 2.)

To quit Apostolic times, and come to the age immediately following. Justin Martyr speaks expressly of "common prayers," Origen of "appointed prayers," Cyprian of "preces solennes," *i.e.*, customary prayers. Liturgies are still extant which have been used in various parts of Christendom from sub-Apostolic times. That ascribed to St. James, which was the Liturgy of Jerusalem, was certainly used in the third century, for St. Cyril wrote a comment on it early in the fourth; and he would not be likely to comment on a book that was not of some standing. Besides the Liturgy of St. James we have that of St. Mark, which was used in the Church of Alexandria; St. Chrysostom's, used in the Church of Constantinople; St. Basil's, used in the Churches of Cappadocia; the Clementine, the Ethiopian, the Malabar, the Mozarabic, used in Spain, &c.

It will be observed that these liturgies belong to Churches widely separated; and this in itself is strong evidence that the practice of having precomposed forms of prayer must have originated in one common source. What could have been that source if not the authority of the Apostles who founded the Churches?

If further evidence be sought for the antiquity of precomposed prayers, what can be more decisive than the decree of the Council of Laodicea, which provides "That the same Liturgy or form of prayer should be always used, both at the

ninth hour and in the evening?" This canon was subsequently adopted by the Council of Chalcedon (A.D. 451), and made obligatory on the whole Church.

The Practical Advantages of having a Book of Common Prayer are sufficient in themselves to recommend and justify its use. A moment's thought will show that fixed forms of prayer are an indispensable condition of *common* prayer; for how can we join with one accord in offering up our supplications before God, unless we know beforehand what we are going to ask? What an advantage too it is for a congregation, in offering up their prayers, not to be dependent on the memory, or fluency, or idiosyncrasies, or health, or varying moods, of the minister who conducts the service. However devout and able he may be, he may neglect to mention many things that ought never to be omitted in common prayer; he may give an undue prominence to matters in which he himself takes a special interest, or to matters of transient importance that already occupy too large a share of the congregation's thoughts; he may repeat himself to the point of wearisomeness; he may divorce prayer from those cardinal doctrines of religion upon which prayer should always be made to rest, and from which all its hopes are derived; he may foist into his prayers matters that do not belong to prayer at all, and that ought to appear, if anywhere, in a sermon; he may hesitate, and falter, and grow confused, and so distract his hearers in the midst of their devotions. On the other hand, where a fixed form of prayer is used, as in the Church of England, the congregation are quite independent of the minister in offering up their prayers. They are always sure of being able to pour out their souls to God in carefully digested forms of prayer, the product of ages of piety, such as no individual mind, however gifted and cultivated, could hope to rival on the spur of the moment.

Let the Prayer-book be compared with the very best manuals for household and private devotions, and the wide gulf that separates it from even the carefully studied compositions of private individuals will be at once obvious. How vastly superior, then, must it be to any *extemporaneous* effusions!

Dissenters urge that fixed forms cramp devotion, that they do not meet particular emergencies, and that they are apt, through constant repetition, to be used mechanically. To these objections it might be replied that, if the Prayer-book were intended to supersede all spontaneous utterance of the

soul's needs, then it might be reasonably charged with cramping devotion; for no book can meet all our spiritual *necessities*. *But it is not so intended.* It is a manual of *public* prayer, and, considered from that point of view, its order, its variety, its fixed language, are helps, not hindrances. In our closets, and by our family hearths, we may, if we like, pour forth our hearts freely in the language which our hearts suggest; but even there our devotions will often be assisted by the use of precomposed forms. Our minds will be kept from wandering by the words before us, and our *real* needs will not be lost sight of in the urgency of the need of the moment. Besides, we can always read "between the lines" of our Prayer-book, and make those petitions *particular* which are expressed in *general* terms.

It is an exaggeration to say that our Prayer-book does not meet particular exigencies; for not only are all its prayers large in expression, and wisely comprehensive in structure, but in the Litany, the Collects, and "Prayers upon Several Occasions," will be found special petitions suitable for almost every conceivable occasion calling for common prayer. Surely it is not necessary, in addressing Him "who knoweth our necessities before we ask," to specify on every slight occasion our needs by name. *Common* prayer does not exclude simultaneous *individual* prayer; and every thoughtful worshipper will mentally refer the general petitions of the Liturgy to the particular needs, whether public or private, which are uppermost in his mind.

That prayers often repeated are liable to be mechanically repeated is perfectly true; but the framers of the Prayer-book met this tendency with great wisdom, by making the service responsive, by constantly blending prayer and praise, and by frequently varying the attitude of the worshipper. People may, indeed, listen more intently to the novelties of extemporaneous prayer, than to prayers with which they have been familiar from infancy: but to listen is not to pray; and they who have no consciousness of spiritual needs will not necessarily acquire that consciousness by listening to the prayers of another person. No expedient can wholly counteract the inattention of the thoughtless: and surely it is better to trust to the power of a well-ordered variety of fixed forms to sustain attention, than to the capricious novelties of extemporised prayer. Attention is dearly bought when it is purchased, as it often is in extemporaneous prayer, at the expense of order, proportion, coherency, and pertinence.

THE HISTORY OF THE BOOK OF COMMON PRAYER.

The Sacrament of the Holy Eucharist has always been the central feature of Christian worship, and the earliest extant liturgies consist exclusively of forms for its administration. Of the mode in which the service was conducted in Palestine in the early part of the second century we have an interesting account in the *Apology* of Justin Martyr, which was written about A.D. 140. He says, "We offer up prayers in common for ourselves, for the baptized person, and for all men. After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread and a cup of water, and mixed wine: he takes it and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end of the prayers and the thanksgiving, the people answer Amen, which in Hebrew signifies 'So be it.' Then those whom we call deacons give to each person present a portion of the bread, wine, and water, over which the thanksgiving has been said; and they also carry away to the absent. This food we call the Eucharist, which no one may receive except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandments of Christ." Further on he informs the Emperor, to whom his *Apology* is addressed: "On Sunday, as the day is called, the inhabitants of town and country assemble together, and the memoirs of the Apostles and the writings of the Prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of those worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought, as I have just described; and he who presides sends up thanksgivings and prayers as well as he is able, and the people answer Amen." The words, "as well as he is able" would seem to imply that some portions of the service, at least, were extemporised, but, even if such were the case, this liberty was unquestionably very soon taken away. It is worthy of remark how closely Justin's account agrees with the scattered references to Christian worship found in Holy Writ. See Acts ii. 42; xx. 7.; 1 Cor. xvi. 2.

The Primitive Liturgies that have come down to us differ

in many respects, but all contain particular forms of words, which would seem to indicate a common source. Such forms are the Tersanctus, ("Holy, Holy, Holy"), the Anaphora ("Lift up your hearts"), and the words used by our Lord in the act of consecration. For the purpose of comparison with our own Prayer-book we cite specimens. The Anaphora in the Liturgy of St. James commences thus:—

"It is verily meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee, who madest all creation, visible and invisible; the treasure of eternal good things, the fountain of life and immortality, the God and Master of all things, whom heaven and the heaven of heavens hymn, and all their powers; the sun and moon and all the choir of the stars; the earth, the sea, and all that is in them; Jerusalem the celestial assembly, the Church of the first-born written in heaven; the spirits of just men and of prophets; the souls of martyrs and apostles; Angels, Archangels, thrones, dominations, principalities, virtues, and the tremendous powers; the cherubim of many eyes, and the seraphim that wear six wings, with twain whereof they cover their faces, and with twain their feet, and with twain they do fly; crying one to the other, with ceaseless tongues and perpetual doxologies, the triumphal hymn to the majesty of Thy glory, singing with a loud voice, crying, praising, vociferating, and saying,

Choir. Holy, Holy, Holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." ("Translations of the Ancient Liturgies," by Neale and Littledale, p. 48.)

The Anaphora of the Liturgy of St. Mark is as follows:—

"*Priest.* The Lord be with you all;
"*People.* And with thy spirit.
"*Priest.* Lift we up our hearts.
"*People.* We lift them up unto the Lord.
"*Priest.* Let us give thanks unto the Lord.
"*People.* It is meet and right.
"*Priest.* It is verily meet and right, holy and becoming," &c.

The words of institution in the Liturgy of St. James are:—

"*Priest.* This is My blood of the New Testament which is shed for you and for many, for the remission of sins.
"*People.* Amen.
"*Priest.* Do this in remembrance of Me; for as oft as ye eat this bread and drink this cup ye do show the death of the Son of man, and confess His resurrection till His coming again.
"*People.* O Lord, we show forth Thy death, and confess Thy resurrection."

St. Cyril, Patriarch of Jerusalem, writing in 325, gives a full account of the Communion Service as it was celebrated in his own time, with explanations of its various parts. He mentions;—

1. The giving of water to the priest to wash his hands;
2. The kiss of peace;
3. The Anaphora;
4. The Tersanctus;
5. A prayer that God would send His Holy Spirit upon the gifts of bread and wine;
6. A prayer for Christ's Church militant;
7. A commemoration of the faithful who are departed;
8. The Lord's Prayer;
9. A form of words found in almost all ancient liturgies, beginning, "Holy things to holy men," to which the people respond, "One only is holy, One only is the Lord, Jesus Christ;"
10. An invitation to partake of the holy mysteries;
11. A concluding prayer and thanksgiving.

All the primitive liturgies were written in the language of the people who were to use them, and contain no invocation of saints, no mention of purgatory, no doctrine of transubstantiation.

The earliest liturgy used in England is supposed to have been the Gallican, which had been introduced into Gaul by missionaries from Asia Minor towards the beginning of the second century, and was thence probably introduced into Britain. What the ordinary daily service of the primitive British Church embraced we can only conjecture; but the order of the Gallican Liturgy was as follows:—

1. A lesson from the Old Testament;
2. One from the Epistles;
3. Benedicite;
4. The Gospel;
5. Sermon;
6. Prayers for the people;
7. Dismissal of catechumens;
8. Address to the people on the subject of the day;
9. Offertory, accompanied by an anthem;
10. The elements placed on the holy table and covered with a veil;
11. Recitation of the tablets called diptychs, containing the names of living and departed saints;
12. Salutation or kiss of peace;
13. Collect "Ad pacem;"
14. "Lift up your hearts;"
15. Preface or Thanksgiving, the people joining, at the proper place, in singing the Tersanctus;

16. Commemoration of our Lord's words and manual acts at the institution of the Sacrament;

17. Collect, often containing an oblation of the elements, and a prayer for their sanctification by the Holy Spirit;

18. Breaking of bread;

19. Lord's Prayer;

20. Benediction of the people;

21. Communion, accompanied with the singing of a psalm or anthem;

22. Thanksgiving. (Palmer's "Orig. Liturg.," i. 158).

Let the reader compare this outline with our own Communion Service, and he will at once see that in all essential matters the mode of celebrating the Holy Eucharist in the ancient Gallican Church is identical with that of the Church of England of to-day.

Towards the close of the sixth century (596), Augustine came to England for the purpose of evangelising the pagan Saxons who had settled in the island, and who had compelled the Britons to withdraw into the highlands of Wales, Cornwall, and Cumbria. He does not appear to have been aware, when he first came over to England, that a Church already existed here, but he soon discovered that the Britons had been already Christianized, and had an episcopate of their own. The question at once presented itself to him,—What liturgy should be used by his converts: the Gallican, which was already used by the British Church, or the Roman, to which he was already accustomed? In his perplexity he wrote to Pope Gregory the Great, asking the question:—"Whereas the faith is one, why are the customs of the Churches diverse? and why is there one custom of Holy Communion observed in the Holy Roman Church, and another in the Church of Gaul?" The answer of Gregory is worthy of his great name:—"Thou, my brother, art acquainted with the customs of the Roman Church, in which thou wast brought up. But it is my pleasure that, if thou hast found anything which would better please Almight God, either in the Roman or in the Gallican, or in any other Church, thou shouldst carefully select that; and that thou shouldst teach in the Church of the Angles, which is as yet new in the faith, whatsoever thou hast been able to collect from the many Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and rightful; and when thou hast collected

them into one whole, instil this into the minds of the Angles for their use."

Acting on this advice, Augustine compiled a new Use, taking the British Liturgy for his groundwork, but incorporating with it various particulars from a liturgy, probably framed by St. Leo and Cassian, which he had found in use in the south of France.

The successors of Augustine used all their influence to supplant the English Use by the Roman Liturgy; but, though they were partly successful, they never wholly succeeded in abolishing the old national Use. Much, of course, depended on the bishops, with whom at this time lay the right of controlling public service in their own sees. Some would incline to the practice of Rome, others to the practice of their forefathers.

By degrees this right of the bishops led to the establishment of a number of Diocesan Uses, more or less widely followed, and differing in various particulars in the mode of conducting Divine Service. Such were the **Uses of York, Sarum, Hereford, Exeter, Lincoln, Bangor, and Aberdeen,** some of which are referred to in the original Preface to the Prayer-book. The various monastic orders and collegiate churches appear to have had Uses of their own. MS. copies of early English Uses may be seen in most of our great libraries. By far the most popular of all the English Uses was that of Sarum, which was drawn up by Osmund, Bishop of Salisbury, 1085. It embraced a Breviary containing the Daily Services, a Missal containing the Communion Service, and a Manual containing the Baptismal and other occasional Offices. The Sarum Use gradually displaced many of the old diocesan uses. Several, however, continued to hold their ground down to the time of the Reformation. Those of York and Hereford survived to be printed.

Here it may be convenient to give some account of the various Service-books used in the mediæval English Church. The chief were the Breviary, the Missal, the Manual, the Pontifical, and Primers.

The Breviary was an *abridgment* (whence the name) of the Daily Services of the Church, drawn up under the authority of Pope Hildebrand (Gregory VII.), who occupied the papal chair from 1073 to 1086. These services were arranged according to what were called the Canonical Hours of Prayer, viz.—Nocturns, or Matins, celebrated soon after midnight; Prime, Tierce, Sext, Nones, Vespers, and

Compline, celebrated respectively at the first, third, sixth, ninth, eleventh, and twelfth hour of the day. The service called *Nocturns* probably originated in times of persecution, when Christians were obliged for safety to assemble for worship under cover of the night. Hence the name. In process of time the service of Nocturns was joined to that of Lauds, an early morning service, and came to be called, in consequence, *Matins* (Lat. *matutinus*, anything that happens early in the morning). *Prime* (Lat. *primus*, first), was so called because it was the *first* hour of the day, viz., 6 a.m. *Tierce* (Lat. *tertius*, Fr. *tiers*, third), because it was the third hour, viz., 9 a.m. *Sext* (Lat. *sextus*, sixth), because it was the sixth hour, viz., noon. *Nones* (Lat. *nonus*, ninth), because it was the ninth hour, viz., 3 p.m. *Vespers* (Lat. *vesper*, evening), was an evening service. *Compline* (Lat. *compleo*, to fill up), was so called because it completed the service of the day. These services consisted of Prayers, Psalms, Canticles, and Lections from Holy Writ and the Fathers. It is supposed that the Canonical hours were intended to commemorate the sufferings of our Lord, and this view is born out by a passage in the *Apostolical Constitutions*:*—"Ye shall make prayer in the *morning*, giving thanks because the Lord hath enlightened you, removing the night and bringing the day; at the *third hour*, because the Lord then received sentence from Pilate; at the *sixth*, because He was crucified; at the *ninth*, because all things were shaken when the Lord was crucified, trembling at the audacity of the impious Jews, not enduring that their Lord should be insulted; at *evening* giving thanks, because He hath given the night for rest from labour: at *cock-crowing*, because that hour gives glad tidings that the day is dawning in which to work the works of light." A somewhat different explanation is afforded in the following stanzas:—

"At *matins* bound, at *prime* reviled,
Condemned to death at *tierce*,
Nailed to the cross at *sext*, at *nones*
His blessed side they pierce.

"They take him down at *vesper*-tide,
In grave at *compline* lay;
Who thenceforth bids His Church observe
Her sevenfold hours alway."

The Breviary also contained special services for Sundays and

* "The Apostolical Constitutions" were probably written in the second century, certainly before the middle of the fourth. Their value is, unfortunately, weakened by interpolations of a later date.

saints' days. Of all the old service-books the Salisbury Breviary was most closely followed by the framers of the Prayer-book. This Breviary underwent considerable changes before the Reformation, the edition of 1516 being virtually a Reformed Breviary, "The rubrics were much simplified; Holy Scripture was directed to be read in order without omission; and the lessons were restored to their ancient length, which was about double of what they had been reduced to in some previous editions of the Breviary" (Blunt, *A. B.* of *C. P.* p. xix). In 1541 another edition of the Salisbury Breviary was published, still further reformed. This edition was ordered by Convocation to be used throughout the whole province of Canterbury, a step which paved the way for the general reception of the Book of Common Prayer.

An attempt was made to effect a similar reform in the Roman Breviary by Cardinal Quignonius, a Spanish bishop, who undertook the task at the request of Pope Clement VII. His revised edition of the Breviary appeared in 1536, and, in accordance with its motto, "Search the Scriptures," &c., was characterised by the prominence which it gave to lections from Holy Writ. It was intended mainly for the use of the regular and secular clergy. Though recommended by Pope Paul III., it was never formally authorised, and, after a limited circulation of some forty years, it was suppressed. It is chiefly interesting as an effort parallel to that of our own Reformers, and as having afforded them some suggestions for the Preface to the Book of Common Prayer.

In 1568 the Roman Breviary was again revised, in accordance with a decree of the Council of Trent, and was ordered by **Pope Pius V.** to be used by the clergy of the Church of Rome all over the world. **Pope Clement VIII.** restored the use of the old Breviary in 1602, and enforced its use under pain of excommunication. It was once more revised in 1631 by order of **Urban VIII.** However suitable the Breviary might be for religious communities, whose time was wholly in their own hands, its arrangements were obviously unsuited for ordinary parochial congregations; nor does it appear at any time to have been commonly used by the laity. "Except in monastic bodies," says Neale, "the Breviary as a Church Office is scarcely ever used as a whole. You may go, we do not say from church to church, but from cathedral to cathedral of Central Europe, and never hear *matins* save at high festivals. In Spain and Portugal it is somewhat more frequent, but there, as everywhere, it is a clerical devotion

clusively." Even previous to the Reformation it was customary to accumulate the daily services, *i.e.*, to celebrate two or three of them together. The framers of our own liturgy very wisely aggregated *matins*, *lauds*, and *prime*, as a morning service, and *vespers* and *compline* for evensong; in each case avoiding all needless repetitions.

It is not generally known that the Roman Breviary and Missal were not used by Romanists in this country until about a century and a half ago, when they were introduced through the influence of the Jesuits, who were allowed to use no other. Up to that time the Sarum Use continued to be followed. James I.'s copy of the Sarum Missal is still preserved in the Cathedral Library of Worcester. In surrendering the old Sarum Use for a foreign liturgy, the adherents of the Roman schism sundered the last link which united them to the National Church. The daily offices most commonly used by the laity were entitled "The Hours." Of these Hours there were various forms, but the most famous was the "Hours of the Blessed Virgin," which was commonly called the Little Office, in contradistinction to the Divine Office, or larger service of the Breviary. This Office is of great antiquity, for we find its use enjoined upon certain orders of monks, in addition to the Divine Office, as early as the sixth century. It was revised in 1056. As it was intended rather for the private use of the laity than for public worship, it varied very considerably in its contents. In its fullest form it contained the Hours of the Virgin, the Litany, the Dirge, the seven Penitential Psalms, Occasional Prayers, &c. Many of the prayers were in the vernacular tongue.

The Missal is an expansion of the ancient Sacramentarium, and derives its name from containing the service of the Mass (*Missa*) for the various days of the year. A reformed edition of the Sarum Missal was published in 1533, "in which special care was taken to provide an apparatus for enabling the people to find out the places of the Epistles and Gospels" (Blunt). From the Sarum Missal we immediately derived most of our Collects, Epistles, and Gospels. The fixed part of our Communion Service is partly original, and partly derived from the primitive liturgies.

The Manual, or Ritual, contained all those occasional Offices which could be administered by a priest; such as Baptism, Matrimony, Churching of Women, Visitation of the Sick, Burial, &c. In these offices our Prayer-book has closely followed the Salisbury Manual.

The Pontifical * contained those Occasional Offices which could be administered by a bishop only; such as Confirmation, Ordination, &c. Our Ordinal follows the old Pontificals in all essential matters, but omits most of those ceremonies and rites of human devising which had gathered round the simple ritual of the primitive Church.

The Primers were brief manuals of devotion and elementary religious instruction. The earlier ones contained, probably, merely the Creed, Lord's Prayer, and Ten Commandments; the later were much fuller. They were occasionally composed in English wholly, but sometimes partly in English and partly in Latin. Subjoined is the Creed, as given in Blunt's "Key to the Prayer-book," from a Primer of 1400:—

"I bilene in god, fadir almygti, makere of heuene and of erthe: and in iesu crist, the sone of him, oure lord, oon alone: which is conceyued of the hooli gost: born of marie maiden: suffride passioun undir pounce pilat: crucified, deed, and biried: he went down to hellis: the thriddo day he roos agen fro deede: he steig † to heuenes; he sittith on the rigt syde of god the fadir almygti: thenns he is to come for to deme ‡ the quyke and deede. I beleue in the hooli goost: feith of hooli chirche: communynge of seyntis: forgyvenesse of synnes: agenrisyng § of fleish, and euerlastynge leyf. So be it."

This Primer contained:—

1. Matins and the Hours of our Lady;
2. Evensong and compline;
3. The Penitential Psalms;
4. The Psalms of Degrees (cxx.–cxxxiv.);
5. The Litany;
6. The Placebo (the vesper hymn for the dead, which began with the words *Placebo Domino*);
7. The Dirge (the Office for the dead, so called from the opening words of the anthem, *Dirige in conspectu tuo viam meam*, Ps. v. 8);
8. The Psalms of Commendation (Ps cxix.);

* *Pontifical*, from Latin *Pontifex*, the name given to persons appointed to preside over the religious rites in ancient Rome. According to Varro, the name originated in the fact that the priests made and kept in repair the bridge over the Tiber for the performance of sacred rites on the other side. A more plausible explanation of the word is that which supposes it to be a corruption of *pompifex*, the conductor of the *pompæ*, or solemn processions. Comp. πέντε and πέμπε in Greek. For the change of the *m* into *n*, compare eundem, quorundam. See Wedgewood.

† *Steig, i.e.*, ascended (*stigan*, to climb). Cf. stirrup (stig-rap), a mounting rope; stei (Yorkshire), a ladder.

‡ *Deme, i.e.*, judge. Cf. doom, dempster, the name given to judges in the Isle of Man.

§ *Agenrisyng, i.e.*, Resurrection (again-rising).

9. Pater Noster;
10. Ave Maria;
11. The Creed;
12. The Ten Commandments;
13. the Seven Deadly Sins.

Various books were issued in the reign of Henry VIII under the name of Primers, more or less resembling the one of which we have given an analysis. Marshall's Primer, published in 1530, is the first which gives signs of the tendency to doctrinal reform, the editor omitting the Litany on account of the invocation of saints which it contained. A second edition, issued in 1535, restores the Litany, but warns against the aforesaid invocations. In 1539 a Primer was published by Hilsey, a Dominican friar, afterwards Bishop of Rochester, "at the commandment of the right honourable lord Crumwell." This Primer contained many improvements, and omitted most of the invocations of saints in the Litany. "It contains an order 'for bidding of the beads,' which is the basis of our bidding prayer, enjoined by the fifty-fifth canon. In another respect also it was followed by our Reformers; for where the Epistles and Gospels differ from those of the Missal, they generally agree with the lessons for Sundays and holydays in Bishop Hilsey's Primer" (Humphry). This Primer was followed by King Henry's Primer, which was set forth in 1545 "by the King's Majesty and his Clergy, to be taught, learned, and read; and none other to be used throughout all his dominions." It contains the Litany in nearly its present form. Cranmer's hand is clearly traceable in its composition.

Besides the books we have noticed, Horn-books, containing the Lord's Prayer, Creed, and Ten Commandments, were largely used by the poorer classes. Indeed from the earliest times the English Church endeavoured to familiarise the laity with the great formulas of religion in their mother tongue. Thus in the eighth century we find Egbert, Archbishop of York, enjoining "that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and show them to endeavour after the knowledge of the whole of religion, and the practice of Christianity." A similar canon of Ælfric, Archbishop of Canterbury (994–1005), enjoins the clergy to "speak the sense of the Gospel to the people in English, and of the Pater Noster, and the Creed, as oft as they can, for the inciting of the people to know their belief, and retaining their Christianity."

The various translations of the whole or of parts of the Scriptures into the vernacular now appearing with increased frequency, paved gradually the way for an *English* Liturgy. It was a natural step from a translated Bible to a translated Prayer-book. Even before the conquest large portions of the Bible were translated into the mother-tongue. Mr. Thorpe has edited an English version of the Gospels, which probably dates from the ninth or tenth century. It is divided into sections, with headings, stating on what occasions they should be used; *e.g.* :—

"This Gospel shall be read on Mid-summer's-Mass-even."

"This shall be read on Wednesday in the fifteenth week over Pentecost."*

"This Gospel shall be read on the Mass of All Saints."

From that time forward translations became more and more frequent, and clearly prove the wide-spread desire of the laity to obtain an intelligent acquaintance with the truths of religion, and follow them to their original source.

Perhaps the greatest help rendered to the English Reformation was the circulation of *printed* copies of translations of the Holy Scriptures. Wiclif's translation had doubtless done much towards the correction of current doctrinal errors and of ecclesiastical abuses, but the great expense of multiplying MS. copies must have limited its influence to a comparatively small area. In 1525 appeared a printed translation of the New Testament by William Tyndal, who five years before had declared, that he would cause "a boy that driveth the plough" to know more of Scripture than many of the clergy then knew. It is important to notice, that this translation was not made under authority. It shows, as the efforts of Wiclif show, that in the work of Reform private individuals anticipated the action of the Crown and the State. Hence the absurdity of attributing the Reformation to the caprice of a headstrong sovereign aided by an obsequious Parliament. Tyndal was obliged to go into exile to publish his New Testament. The first edition was issued from Cologne. Later editions were issued from Hamburg, Worms, Antwerp, Marburg, Strasburg, and Bergen-op-Zoom.

In 1535 appeared a complete printed translation of the Bible by Miles Coverdale. It was probably published at Zurich, and, as it is dedicated to the king, may have been sanctioned by him. New editions of this Bible appeared in 1537, 1539, 1550, and 1553.

* The practice of counting the Sundays from Trinity Sunday had not yet been commenced.

In 1537 another complete translation of the Bible was published. According to tradition its translator was John Rogers, the first Martyr who suffered in the Marian persecution, but it bore on its title-page the assumed name, "Thomas Matthew." This version was published under the king's license, and a copy was ordered to be set up in every church, at the joint expense of the clergy and the parish. In its notes are to be found strong protests against the doctrine of Purgatory, and a distinct assertion of the difference between the Apocrypha and the canonical books of Holy Scripture. Speaking of the word Purgatory, the editor says "it is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God." This teaching was in advance of the age, and in an edition published in 1539 the notes are toned down. It was of Matthew's Bible that Cranmer said he would rather have the news of its being licensed than a thousand pounds.

Taverner's Bible, which appeared in 1539, was little more than a revised edition of the version of Rogers.

The same year appeared the most important of all the versions published in the reign of Henry VIII. This was the Great Bible, which, from the preface having been written by Cranmer, is commonly called Cranmer's Bible. The engraving on the title-page forcibly illustrates the change that had taken place since Tyndal's Testaments were smuggled into England, only to be bought up and burnt by the common hangman. The king is represented on his throne handing Bibles to the Bishops, who, in their turn, distribute them among the people. This version was reprinted again and again, and from it were subsequently taken those selections of Holy Scripture which were incorporated into our Liturgy. The Psalms and the Offertory sentences are still retained in the form in which they appear in Cranmer's Bible, but the old version of the Epistles and Gospels was in 1662 superseded by the Authorised Version of 1611. Before quitting this subject, it is only fair to Tonstal's memory to say, that though he had endeavoured to prevent the dissemination of Tyndal's New Testament, he took part in the translation of Cranmer's Bible.

By a proclamation in 1541, every parish was ordered to "buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in the parish church." The price of the Bible unbound was fixed at 10*s.*, that is, about 6*l.* 10*s.* of our money. A few of these Bibles, with the

chains attached to them by which they were "fixed," are still to be seen in some of our old churches and cathedrals.

Shortly after, we find the Upper House of Convocation ordering that "every Sunday and holiday throughout the year, the curate of every parish church, after the *Te Deum and Magnificat*, should openly read to the people one chapter of the New Testament *in English*, without exposition; and when the New Testament was read over, then to begin with the Old."

Surely it speaks well for the English Reformers, that, before they engaged in the revision of the doctrines and services of the Church, they did their utmost to spread abroad the Bible and familiarise the people with its contents. It was an earnest of that principle which they so rigidly carried out, of appealing to the Law and the Testimony. It was, moreover, a taking of the whole nation into counsel.

In 1536, Henry VIII. issued Ten Articles, which had been drawn up by Convocation, for the purpose of removing the differences that were now agitating the Church, and of "stablishing Christian quietness." These Articles declared, that while the worship of images, the invocation of saints, and the rites and ceremonies of public worship were highly profitable, and ought to be retained, they had no power in themselves to remit sin or justify the soul.

The Ten Articles were embodied by Convocation in a book, entitled The Institution (*i.e.* Instruction) of a Christian Man; but more commonly called The Bishops' Book. It was published in 1537, and contains an exposition of the Apostles' Creed, the Seven Sacraments, which it divides into three of a higher and four of a lower order, the Pater Noster the Ave Maria ("Hail Mary full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb"), and two articles on Justification and Purgatory.

A revised edition of the *Bishops' Book* was published in 1543, under the sanction of the King and Convocation. It bore the title of A Necessary Doctrine and Erudition for any Christian Man. To distinguish it from its predecessor, it is commonly called The King's Book. It bears distinct traces of that reaction in favour of Romish teaching which marks the period of Gardiner's influence over Henry, and which had led to the enactment of the statute of the Six Articles, otherwise known as "The whip with six strings"—a statute rendering it a capital offence to deny transubstantia-

tion, and assigning severe penalties for denying the sufficiency of communion in one kind, the obligation of priestly celibacy and vows of chastity, the efficacy of private masses for the dead, and the duty of auricular confession. It is highly significant that this temporary Romish reaction was accompanied by restrictions on the reading of the English Bible. That privilege was now confined to the nobility and gentry. Any artificer, apprentice, journeyman, servant, or labourer, or any woman not of noble or gentle birth, who dared to read the Scriptures, incurred thereby the liability to a month's imprisonment for each offence. This policy on the part of the Romanists proved suicidal, for the people naturally came to the conclusion that the evidence of the Bible would not be suppressed unless it were unfavourable to those who withheld it.

Two foreign liturgical works should here be mentioned which supplied various hints to our Reformers in compiling the Prayer-book. The first of these, *The Simplex ac Pia Deliberatio*, commonly called "The Consultation of Hermann, Archbishop of Cologne," was compiled by Melancthon and Bucer, and based upon the service which Luther had drawn up for the use of Brandenberg and Nuremberg. It was first published in 1543 in German. A Latin translation appeared in 1545, which was rendered into English in 1547, under the following title: "A simple and religious consultation of us, Herman, by the grace of God Archbishop of Cologne, and Prince Elector, &c., by which means a Christian reformation, and founded in God's Word, of doctrine, administration of the divine Sacraments, of ceremonies, and the whole cure of souls, and other ecclesiastical ministries, may be begun among men committed to our pastoral charge, until the Lord grant a better to be appointed by a free and Christian council, general or national, or else by the States of the Empire of the nation of Germany, gathered together in the Holy Ghost." It is noteworthy that a second edition of this English translation appeared in 1548. The exhortations in our Communion office and considerable portions of the office for the Baptism of Infants are partly taken from this source.

The other foreign liturgy to which reference has been made was Calvin's Directory for the use of the reformed church at Strasburg. It was written in French, and afterwards published in Latin, A.D. 1545. The Reformers at Strasburg were obliged to flee from that city on account of persecution,

and came over to England, where the poorer refugees met with a hospitable reception. They were settled at Glastonbury. Their order of service was published in Latin in 1551 by their pastor, **Valerandus Pollanus** (Pullain). From this work we probably derived the Introductory Sentences, and the Exhortation, Confession, and Absolution, which appear for the first time in the Prayer-book of the following year.

We have now taken a tolerably complete survey of the quarry whence the chief part of the materials of the Prayer-book were extracted. We have noticed the old Service-books of the Church, the various translations of the whole or portions of the Bible, and the rudimentary treatises which were used to instil into the minds of the people the fundamental doctrines of religion. We shall next trace the building-up of the Prayer-book itself.

In 1542, a Committee of Convocation, consisting of Shaxton, Bishop of Salisbury, Goodrich, Bishop of Ely, and six clergy from the Lower House of Convocation, was appointed, with the King's sanction, to consider the whole question of revising the Service-books. "These books, which the Archbishop signified it was the King's pleasure they should be examined," says Strype, "were all Mass-books (*i.e.* Missals), Antiphoners (*i.e.* Anthem-books), and Portuises (*i.e.* Breviaries): that they should be corrected, reformed, and castigated from all manner of mention of the Bishop of Rome's name; and from all apocryphas, feigned legends, superstitious oraisons (*i.e.* prayers), collects, versicles, and responses; and that the names and memories of all saints which be not mentioned in the Scriptures, or other authentic doctors, be put away." The religious orders, by whom the Breviary had been mainly used, having been now abolished, it was generally felt that a Prayer-book, constructed on different principles, and suited to the wants of the Church at large, was needed.

For a time the action of the Committee was greatly impeded by the statute of Six Articles already alluded to, and the most important fruits of their labours were not published until after the King's death. This delay was in many respects an advantage, inasmuch as it allowed the English Reformers sufficient time to discuss proposed alterations, and gave them an opportunity of profiting by the liturgies and experience of the Continental Reformers. How well the delay was utilised we may see in the completeness and

soundness of the first Prayer-book of Edward VI. Scarcely anything which the Committee did had to be undone.

The first task which the Committee set themselves was to *simplify the rubrics, which had become so numerous and complex* that more time was often spent in finding out what was to be read than in the reading itself. This may seem a very humble and trivial beginning, but was by no means an unimportant one; for, if the laity were to take an active part in public worship, it was essential that they should be able to easily "find the places." We know from our own experience, that, even with our present simple rubrics, the ignorant find some difficulty in following the service. The rubrics of the Prayer-book of 1549 were probably based on the investigations of the Committee.

In 1544 the Committee issued **The Litany in English.** An English Litany had been included in many of the primers for more than a century and a half; but that of 1544 differed from the earlier one in omitting the names of saints, and in a few additions introduced into it from Hermann's *Consultation* (see p 20). With the exception of those clauses in which the prayers of the Blessed Virgin, of Angels, and of Patriarchs, Prophets, and Apostles were invoked, the Litany of 1544 scarcely differed in any respect from our own. Cranmer partly translated and partly compiled some special litanies for festivals, but they do not appear to have ever come into use. The following letter relating to these litanies, or processions, as they were commonly called, will be found instructive:—"It may please your Majesty to be advertised that, according to your Highness' commandment . . . . I have translated into the English tongue, so well as I could in a short time, certain processions,* to be used upon festival days . . . . In which translation, forasmuch as many of the processions, in the Latin, were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for because the matter appeared to me to be little to purpose, or because the days be not with us festival days; and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin . . . . If

* "*Processions.*" Litanies were so called from being sung by the clergy and laity in processions.

your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of all men into devotion and godliness. But in mine opinion the song that shall be made thereunto shall not be full of notes, but as near as may be for every syllable a note: so that it may be sung distinctly and devoutly, as be the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*."

The Litany was the last work which the Committee published in Henry's reign; their labours, however, were not suspended, and immediately after Henry's death we find Convocation passing a resolution, "that the works of the Bishops and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced, and laid before the examination of the House." The statute of Six Articles was soon after repealed, and the Committee lost no time in producing the fruits of their protracted labours.

Here we pause for a moment to direct the reader's attention to two important sets of Injunctions on ecclesiastical matters, which were issued at this period, and which throw considerable light on the spirit by which the English Reformers were animated. The first set were issued in September, 1547. They directed amongst other things:—

1. That the clergy should not encourage the people to pay reverence to relics, or to make pilgrimages to shrines; but should teach that "health* and grace" ought to be sought for from God only.

2. That the clergy should preach at least one sermon every quarter of the year, wherein they should exhort their hearers to the practice of those virtues and graces which are commanded in Scripture, and should denounce "wandering to pilgrimages, offering of money, candles or tapers, relics or images, or kissing and licking the same, praying upon beads, or such-like superstition."

3. That the clergy should cause such images as had been worshipped, to be destroyed, and should suffer no lights to be burnt before any image or picture; "but only two lights

* *Health*, i.e., salvation.

upon the high altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still."

4. That every holiday, when there was no sermon, the clergy should, "immediately after the Gospel, recite to their parishioners in the pulpit the Pater Noster, the Credo, and the Ten Commandments *in English*, to the intent the people may learn the same by heart."

5. That the English version of the Bible and Erasmus's Paraphrase of the Gospels should be set up in some convenient place in the Church for the use of parishioners.

6. That at high mass, he that said or sang the same should read, or cause to be read, the Epistle and Gospel of that mass *in English*, and not in Latin; and should also read daily, *in English*, one chapter of the New Testament at Matins, and one of the Old at Evensong.

7. That immediately before high mass the priests and quire should kneel in the midst of the church, and sing or say plainly the Litany *in English*.

8. That the clergy should destroy all shrines, coverings of shrines, tables, candlesticks, trindles * or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition.

9. That the churchwardens should provide "a comely and honest pulpit to be set up in the church."

10. That one of the homilies set forth by the king's authority should be read in church every Sunday.

11. That all persons who did not understand Latin should use King Henry's Primer.

The second set of Injunctions, which were issued later in the year, ordered:—

1. That Matins should be celebrated at 6 a.m. from Lady-Day to Oct. 1, and at 7 a.m. during the rest of the year.

2. That only one mass should be celebrated daily, viz., High Mass at 9 a.m.

3. That Evensong and Compline should be sung at 3 p.m. between Lady-Day and Oct. 1, and at 2 or 2.30 p.m. during the rest of the year.

4. That the singing of hours, prime, dirige (probably a memorial service of the dead, used on the anniversary of the

* *Trindles.* Probably from E. E. *trendel*, a circle. Trindles of wax were probably round cakes of wax presented as votive offerings for use in the church. Dr. Rock thinks they were coils of wax-taper. See an interesting note in North's "Chronicles of the Church of S. Martin, Leicester," p. 94.

day of death *) commendations (*i.e.*, commemorations of the death of a friend, relative, or benefactor), should be discontinued.

The Order of the Holy Communion was published in 1548. It was really an English form of Communion intended as a companion to the Latin mass, for the use of the people. It restored the cup to the laity in accordance with primitive usage.

The Prayer-book of 1549. We have no record of the progress of the labours of the Committee, and it is impossible to say now what share in them the members respectively had. In 1548, the work of revision being completed, the new Prayer-book was submitted to Convocation, then to the King in Council, and finally to Parliament; and in 1549 it was incorporated into the Act of Uniformity, by which it was ordered to be used in all churches after the Feast of Whit-Sunday of the same year. The chief persons engaged in preparing it were Cranmer, who consulted several eminent Continental reformers, but, happily, without allowing himself to be unduly influenced by them; Ridley, who, like Cranmer, suffered death for his faith in the reign of Mary; Goodrich, bishop of Ely; Holbech, bishop of Lincoln; May, dean of St. Paul's; Cox, afterwards bishop of Ely; Taylor, afterwards bishop of Lincoln; and Heynes, dean of Exeter.

What the main objects of the compilers of the new Prayer-book were may be gathered from the original preface, which is still prefixed to our Prayer-books, though placed after the preface of 1662. They were:—

1. The introduction into the daily service of a larger portion of the Holy Scriptures.
2. The substitution of the vernacular tongue for Latin throughout the service.
3. The use of the whole of the Psalms, instead of fragmentary portions of them.
4. The simplification of the rubrics.
5. The comprehension of all books required for the public service in one.
6. The condensation of the daily services.
7. The compilation of a national Use that should supersede all local uses.

* Mr. Way, editor of the *Promptorium Parvulorum*, gives several instances of this use of the word. "In 1421, Joanna, relict of Sir Thos. de Hungrave, directed daily mass to be said for his and her own souls, and the anniversaries to be kept with a solemn mass, *cum placebo et dirige*."—Page 121.

The principles which guided the Prayer-book revisers were very simple. In doctrinal matters they took for their standard of orthodoxy the Bible, and the belief of the Church of the first five centuries; in framing formularies for the conduct of public worship, they retained whatsoever they could of the old service-books; in ritual matters they continued to follow the traditions of their own Church, deviating from them only where spiritual edification rendered such deviation necessary. Their object was not to revolutionise, but to reform; not to get as far away as possible from the Church of Rome, or from any other Church, but by retracing the steps whereby the primitive Church of England had "fallen from herself," to return to Catholic faith and practice. Hence Queen Elizabeth was perfectly justified in saying, in her letter to the Roman Catholic princes, "that there was no new faith propagated in England; no new religion set up but that which was *commanded by our Saviour, practised by the primitive Church, and approved by the fathers of the best antiquity.*" These same principles are distinctly and authoritatively set forth in the 30th Canon Ecclesiastical, which says, "So far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such-like churches, in all things which they held or practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which doth neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders." "The sophism used to make people hate our Church prayers," says the biographer of George Herbert, "was a solid reason to make men of understanding love them, namely, because taken out of the Mass-book; taken out, *but as gold from dross, the precious from the vile.*" We do the Anglican reformers a certain injustice in designating them by the negative name of Protestants. They did, indeed, *protest* against many Romish errors; but their main object in all they did and wrote was to affirm positive truth; and they only protested against error for the sake of more clearly defining the truth: so that the name Protestant is not so much inapplicable as inadequate. The Prayer-book is not a mere negation of Romish doctrine and practice. It is Catholic in its essence, and only Protestant by temporary necessity. Its doctrines date from a period

when Romish errors had not come into existence; and it is therefore as great an anachronism to call it by the name of Protestant as it would be to call the Church of the Apostles by that name. The best name, and the grandest name that can be bestowed on the Anglican reformers, is that which they themselves rejoiced in—the name of Catholics. It keeps before our minds not a passing phase in the history of our Church, but its permanent and most essential characteristic.

Differences between the Prayer-book of 1549 and the old Service-Books. The new Liturgy differed from the older Service-books in the following respects:—

1. The offices for the canonical hours were combined and formed into a daily morning and evening service, such parts as had been common to several hours being now used only once in the same service.

2. The repetition of the Psalter was spread over a month instead of over a week; and this repetition was to go on with unbroken regularity, whereas previously a few Psalms were said daily (often more than once), while the rest were omitted.

3. Uncertain stories, legends, responds (*i.e.*, short anthems), verses (*i.e.*, versicles or short responds), vain repetitions (viz. of devotions occuring in other daily offices), commemorations (viz. of founders and benefactors), and synodals (*i.e.*, synodal decisions which were often read in churches), were no longer allowed to interfere with the consecutive reading of Holy Scripture.

4. The Athanasian Creed was appointed to be read on six festivals only, viz., Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, instead of every Sunday.

5. Invocations of Saints were omitted, and new Collects were composed for most of the saints' days.

6. The practice of elevating the Host, and displaying it to the people, was prohibited; and the ancient custom of administering both elements in the Sacrament of the Holy Eucharist was restored.

7. The Litany, which was formerly used only on occasions of some public calamity, was now to be said or sung regularly on Wednesdays and Fridays.

8. The Commination Service was new.

9. The vestments of the clergy were somewhat simplified.*

* The chief rubrics on the subject of vestments are the following:—"Upon the day, and at the time appointed for the ministration of the Holy Communion the Priest that shall execute the holy ministry, shall

Besides these special alterations, it has been remarked that "the service of our Church took, at the Reformation, a more penitential, doctrinal, and practical character, while the eucharistical and jubilant portions were reduced" (Humphry). This is particularly noticeable in the alterations of the Collects for Saints' days; the expressions of joy befitting festivals, which they formerly contained, having been replaced by expressions relating to the duty of imitating the virtues of the saints commemorated.

Differences between the Prayer-book of 1549 and the present Prayer-book. Subjoined is a list of the chief points wherein the first Prayer-book of Edward VI. differs from the Prayer-book in present use. It began with the Lord's Prayer, "the priest being in the quire," and had no Sentences, Exhortation, General Confession, or Absolution. The *Benedicite* was to be used in the place of the *Te Deum* all through Lent. The *Benedictus* was to be used after the Second Lesson in the morning all the year round. Both Matins and Evensong terminated with the third Collect. Introits (*i.e.* Psalms sung while the priest ascended to the altar, and so called from the Latin *introire*, to enter) were to

put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunacles. Then shall the Clerks sing in English for the Office or Introit (as they shall call it), a Psalm appointed for that day. The Priest, standing humbly before the midst of the Altar, shall say," &c. "Upon Wednesdays and Fridays the English Litany shall be said or sung in all places. . . . And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or Surplice with a Cope, and say all things at the Altar," &c. In the *Ordinal* it is directed that candidates for Priest's orders should wear on the occasion of their ordaining "a plain Albe." The following rubric is from the Office for the ordaining of Bishops:— "After the Gospel and *Credo* ended, first the elected Bishop, having upon him a Surplice and a Cope, shall be presented by two Bishops (being also in Surplices and Copes, and having their Pastoral Staves in their hands) unto the Archbishop," &c. It may be worth while to explain here the nature of the vestments referred to in these rubrics. The Albe was a white linen robe worn by the clergy at the celebration of the Holy Communion. It was sometimes slightly embroidered at the bottom and at the extremities of the arms. The Cope was a long cloak, usually highly ornamented, and of a semicircular shape. The Tunicle, or Tunacle, as it is here spelled, was an outer vestment worn by the Epistoler at Holy Communion. In shape it was like the Albe, but it was of rich material and highly ornamented.

be used at the celebration of the Lord's Supper. They were printed with the Collects, Epistles, and Gospels. Provision was made for a second Communion, both on Christmas Day and on Easter Day, and a separate Introit, Collect, Epistle, and Gospel were assigned to each. A special Introit, Collect, Epistle, and Gospel were used on Saint Mary Magdalene's Day.*

The service for the **Holy Communion** was entitled "The Supper of the Lord and the Holy Communion, commonly called *The Mass*," and differed considerably in its order from our present service. (See below.) It did not contain the Decalogue. The prayer for Christ's Church contained the following Commemoration of the Departed and Prayer for the Dead:—"And here we do give unto Thee most high praise, and hearty thanks for the wonderful grace and virtue declared in all Thy Saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesus Christ, our Lord and God; and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace: and that at the day of the general Resurrection we, and all they which be of the Mystical Body of Thy Son, may altogether be set on His right hand," &c.

The Second Exhortation, after inviting voluntary auricular confession in special cases, concludes with the following charitable words:—"Requiring such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfying the auricular and secret confession to that priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God,

* Those appear to have been afterwards omitted, from a doubt as to whether the Gospel really referred to Mary Magdalene. The Collect was very beautiful—"Merciful Father, give us grace, that we never presume to sin after the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that here we may truly repent, and lament the same, after the example of Mary Magdalene; and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Jesus Christ."

and the general confession to the Church: but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same."

The order of the Communion Service in the First Prayer-book of Edward VI. was as follows:—

1. Lord's Prayer.
2. Collect for Purity.
3. Introit and Lesser Litany.
4. "Gloria in Excelsis" (the priest alone singing the opening words, "Glory be to God on high," and "the clerks" joining with him in the remainder).
5. Mutual Salutation of Priest and People.
6. Collect for the day.
7. Collect for the King.
8. Epistle.
9. "Glory be to Thee, O Lord" (sung by "the clerks and people"), and Gospel.
10. Nicene Creed (the priest alone singing the words "I believe in One God," and the clerks the rest).
11. Sermon or Homily, or portion of Homily.
12. Exhortation.
13. Offertory Sentences, "to be sung awhiles the people do offer, or else one of them to be said by the minister immediately afore the offering."
14. Mutual Salutations.
15. "Sursum Corda" ("Lift up your hearts").
16. "Tersanctus,"—"this shall the clerks also sing," with proper Preface as appointed.
17. Prayer for Christ's Church, to be said or sung by the priest, "turning him to the altar."
18. Invocation of the Holy Spirit.
19. Consecration of the Holy Elements.
20. Oblation.
21. Lord's Prayer (the people repeating only the last clause).
22. Mutual Salutation.
23. Short Exhortation ("Christ, our Paschal Lamb, is offered up for us once for all, when He bare our sins on His Body upon the Cross; for He is the very Lamb of God that taketh away the sins of the world; wherefore let us keep a joyful and holy feast with the Lord").
24. Exhortation, "You that do truly," &c.

25. General Confession, to be made "in the name of all those that are minded to receive the Holy communion, *either by one of them*, or else by one of the ministers, or by the priest himself.

26. Absolution.

27. Comfortable Words.

28. Prayer of Humble Access ("We do not presume," &c.)

29. Administration of the elements in both kinds, the rubrics and words being as follow:—"And when he delivereth the Sacrament of the Body of Christ, he shall say *to every one* these words: 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.' And the minister, delivering the Sacrament of the Blood, and giving *every one* to drink once, and no more, shall say, 'The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul, &c.'"

30. "Agnus Dei" ("In the Communion time the clerks shall sing, 'O Lamb of God,' &c.")

31. Sentences of Holy Scripture, "to be said or sung, every day one."

32. Mutual Salutation.

33. Thanksgiving.

34. Benediction.

The mode of conducting the service was different in some respects from our present mode. As soon as the Offertory Sentences were ended, persons desirous of communicating were to "tarry still in the quire, or in some convenient place near the quire, the men on the one side and the women on the other." Then the minister was to "take so much Bread and Wine as was necessary, laying the Bread upon the corporas [*i.e.* the linen cloth, called also the corporal, from Lat. *corpus*], or else in the paten, or in some other comely thing prepared for that purpose; and putting the Wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will not serve), *putting thereto a little pure and clean water*, and setting both the Bread and Wine upon the altar." As we have already seen, there was to be no elevation or showing of the Sacrament to the people. The Bread prepared for the Communion was to be "after one sort and fashion; that is to say, *unleavened*, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces." The antiquity, and compatibility with Scripture, of the practice of delivering the Bread into

the hands of the people was allowed; "yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest anything hereafter should be attempted," the people were to "receive the Sacrament of Christ's Body in their mouths at the priest's hand."

If the priest administered Holy Communion to the sick on the same day as it was administered publicly, then the priest was to "reserve (at the open Communion) so much of the Sacrament of the Body and Blood" as might be necessary.

Two prayers, one for rain and the other for fair weather (the two first of our occasional prayers), are printed with the collects at the end of the Communion Service.

The Office for Holy Baptism presents some noteworthy differences from the modern office. The parents, sponsors, and child, were to be ready "at the church door" "afore the last canticle" at Matins or Evensong. Here the children to be baptized were signed with the sign of the cross, both upon the forehead and breast. Here also the children were exorcised by the priest in the following words:—"I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism, to be made members of His body and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy baptism called to be of His flock." At a later point in the service the priest took one of the children by the right hand, the others following, and coming into the church towards the font said, "The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life." The child was dipped in the water thrice, first on the right side, then on the left side, and the third time with the face towards the font. This being done, the sponsors laid their hands upon the child, and the priest put upon it a "white vesture, commonly called the crisome,"* with these words: "Take this white

* The "crisome" would appear to have been originally the cloth or christening cap, that was put on the head of the child as soon as it had

vesture for a token of the innocency which, by God's grace in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting." Then the priest anointed the infant upon the head, saying, "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life." The crisomes referred to were to be delivered up to the priest at the churching of the mothers.

In the Office for Private Baptism occurs the following Prayer of Consecration, to be said over the water before the child was baptized:—"O most merciful God, our Saviour Jesus Christ, who hast ordained the element of water for the regeneration of Thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove; Send down, we beseech Thee, the same Thy Holy Spirit to assist us and to be present at this our invocation of Thy holy name. Sanctify ✠ this fountain of Baptism, Thou that art the Sanctifier of all things, that by the power of Thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen."

In the Office for Holy Matrimony we have somewhat diverged from the Office in the First Prayer-book. In the Prayer of Blessing the following passage has been altered by the omission of the reference to the Apocrypha:—"And as Thou didst send Thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort; so vouchsafe to send Thy blessing upon these Thy servants." Besides a ring, the man gave to the woman "other tokens of spousage, as gold or silver." The changes made in one of the rubrics of this office are not without their significance. The old rubric ran thus:—"The Psalm ended, and the man and woman kneeling afore the *Altar*, the Priest standing at the *Altar*," &c. The present rubric runs—"The Psalm ended,

been anointed. (See Wedgewood, who cites Cotgrave as his authority.) Blunt describes the "crisome" as the white robe formerly put on children when they were baptized. The French word "chrémeau" is defined as "petit bonnet sur la tête de l'enfant après l'onction du saint chrême."—Boiste's "Dictionnaire Universel." See Brand's "Pop. Ant." ii. 52.

and the man and woman kneeling before the *Lord's Table*, the Priest standing at the *Table*," &c.

A rubric at the end of the Matrimonial Office prescribes that "the new-married persons (the same day of their marriage) must receive the Holy Communion."

The Order for the Visitation of the Sick did not greatly vary from the present Order. The rubric with regard to special confession, however, contained a clause which was subsequently omitted. It ran as follows:—"Here shall the sick person make a special confession, if he feel himself troubled with any weighty matter. After which confession the priest shall absolve him after this form; *and the same form of absolution shall be used in all private confessions.*" A form was also provided to be used in case the sick person desired to be anointed. The priest was to anoint him upon the forehead or breast only, making the sign of the Cross, saying:—

"As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee, we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord, Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen."

A service is provided for the Celebration of the Holy Communion at the Burial of the Dead. One of the collects for this service, viz., that beginning, "O merciful God," was subsequently incorporated into the Burial Service. The Epistle was 1 Thess. iv.; the Gospel, St. John vi. At the end of the First Prayer-book is an interesting page of directions, entitled, "Certain Notes for the more plain explication and decent ministration of things contained in this book." The first two prescribe the vestments to be worn by the clergy; the others are as follows:—

§ "As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

§ Also upon Christmas Day, Easter Day, and Ascension Day, Whitsunday, and the Feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

§ If there be a Sermon, or for other such cause, the curate, by his discretion, may leave out the Litany, Gloria in Excelsis, the Creed, the Homily, and the Exhortation to the Communion."

The Ordinal of 1549 differs but very slightly from the present one. Some of the rubrics are noticeable. One of the newly ordained deacons, after receiving the New Testament from the Bishop, was to put on a tunicle,* and read the Gospel for the day. In the ordering of priests, the Bishop delivered not only the Bible but also the chalice and the bread to each newly made priest. In the consecration of Bishops, the Bishop elect, "having upon him a surplice and a cope," was to "be presented by two Bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the Archbishop," or his representative. At the words, "Be to the flock of Christ a shepherd," &c., the Archbishop put into his hand a pastoral staff.

Before passing on to the subsequent history of the Prayer-book, we may remark that, in the opinion of many learned divines, who have never been suspected of any Romanizing tendencies, the first Prayer-book of Edward VI. has been in some respects deviated from for the worse. Our present arrangement of the Communion Office is decidedly inferior to the earlier one. On this point we may quote the opinion of Bishop Wilson, who entitles his introduction to that part of the *Sacra Privata* which relates to the Lord's Supper: "Private devotions at the altar, taken out of the most ancient offices of the Church, to render our present Communion Service more agreeable to Apostolic usage, and more acceptable (I hope) to God, and beneficial to all that partake thereof. Until it shall please God to put it into the hearts and power of such as ought to do it, to restore to us the first service of Edward VI., or such as shall be more conformable to the appointment of Christ and His apostles, and their successors."

* Tunicle, *i.e.*, the outer vestment worn by the Epistoler, as the Dalmatic was the outer vestment worn by the Gospeller.

SECOND PRAYER-BOOK OF EDWARD VI.

The First Prayer-book was received with general favour both by clergy and laity, and even the champions of the Romanizing party readily conformed to it. Bishop Gardiner said of it, "He had deliberately considered of all the offices contained in the Common Prayer-book, and all the several branches of it: that though he could not have made it in such manner, had the matter been referred unto him, yet that he found such things therein as did very well satisfy his conscience; and, therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese." But though Englishmen were satisfied with it, the Continental Reformers regarded it with little favour, as not going far enough in the way of reformation. Calvin complained to the Protector of the backwardness of the English, and many of the Continental Reformers who had sought refuge in England gave expression to similar opinions. Of these foreigners, the most distinguished were John à Lasco, a Pole, Peter Martyr, an Italian, and Martin Bucer, a German. Unfortunately, the young king gave too ready an ear to their suggestions, and determined on having the new Prayer-book revised. By whom this revision was effected can now be only *conjectured, but it was probably entrusted to the Commission which had drawn up the Ordinal of 1550. The new Prayer-book* (*i.e.*, the second Prayer-book of Edward VI.) was published in 1552, and immediately passed through three editions. It does not seem, however, to have come into general use, and its framers, though they yielded to royal pressure, carefully avoided any condemnation of the First Book. Indeed the second Act of Uniformity speaks of the First Book as "a very godly order . . . agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm."

Differences between the First and Second Prayer-book of Edward VI.—The most important changes introduced into the second Prayer-book were the following:—

1. *All* priests and deacons were henceforth to say daily the Morning and Evening Prayer.

2. The Introductory Sentences, Exhortations, Confession, and Absolution, were added to the morning and evening service, which previously began with the Lord's Prayer.

3. The Athanasian Creed was to be used on thirteen occasions yearly, instead of on six only.

4. The Introits were struck out, as also were the second Communion Services on Christmas-day and Easter-day.

5. The Vestments allowed by the First Prayer-book, viz., the alb, the chasuble,* the tunicle, and cope, were prohibited.

6. The word Table was substituted for Altar in the rubrics.

7. The altar was to be placed "table-wise," and the words of the rubric in the book of 1549, "*the priest standing* humbly afore the midst of the altar," were changed to, "*the priest standing at the north side of the table.*"

8. The Decalogue was introduced into the Communion Service.

9. The "Gloria in Excelsis" was removed to near the end of the Communion Service.

10. The thanksgiving for the grace and virtue declared in the blessed Virgin Mary, the holy Patriarchs, Prophets, Apostles, and Martyrs, was struck out of the prayer for Christ's Church, as also was the commendation to the mercy of God of all His servants departed hence "with the sign of faith," and the words "militant here in earth" were added to the title of the prayer.

11. The invocation of the Holy Spirit in the prayer of Consecration was omitted.

12. The prayer of Oblation was "mangled and displaced," "*half of it laid aside, and the rest of it thrown into an improper place.*" (Wheatly.)

13. The Lord's Prayer, which previously followed the prayer of Oblation, was now placed after the Participation.

14. The Confession, Absolution, Comfortable Words, and prayer of Humble Access, were placed before the prayer of Consecration instead of after it.

15. The old words used on the delivery of the elements, "The Body," &c., "The Bread," were superseded by "Take and eat," &c., "Drink this," &c. (*i.e.*, the latter part of our present form was used instead of the former; the two were combined in the reign of Elizabeth).

16. The Agnus Dei, and the sentences appointed to be sung in the Post-Communion omitted. Black rubric inserted.

17. Exorcism, the Crisome, the Anointing of the Sick, the reservation of the consecrated elements for the Communion

* The Chasuble was shaped something like a short cloak, and was usually made of silk. It was called "*the* vestment," as being *the* characteristic vestment of the Eucharistic service.

of the Sick, the prayer for the Departed Soul at Burial,* and the special Communion Service at funerals, were omitted.

18. The "notes" to which reference has been made were struck out.

As Edward VI. died in 1553, it is doubtful whether the Second Prayer-book ever came into general use. It was certainly never used in Ireland. On the accession of Queen Mary the Prayer-book was, of course, immediately suppressed, and the services of the Church of England were restored to the form at which they had arrived in the last year of the reign of Henry VIII. A proclamation was also issued ordering that all the new service-books should be delivered up to the ordinary within fifteen days, and placed at his "will and disposition to be burnt." All the efforts of the English reformers seemed now to have been thrown away. The old errors were again taught, and the old superstitious practices were revived; but the good seed that had been sown silently germinated, and the bitter persecution that was carried on in this reign only served to increase the popular attachment to the reformed Church. Mary died in 1558, and some 800 Churchmen who had sought refuge on the Continent during the late persecution now returned. Unfortunately, they brought back with them religious opinions widely different from those of the old Church of England, and thus introduced into that Church, when it was restored by Elizabeth, an element of discord which soon wrought much mischief. Elizabeth at once appointed a committee, including several of the recently returned refugees, for the purpose of revising the Prayer-book. She herself was in favour of making the Prayer-book of 1549 the basis of this revision, but the com-

* This prayer was as follows:—"O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general Resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that there he may hear with them these most sweet and comfortable words: 'Come unto me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world.' Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen."

mittee, influenced apparently by its Puritanical element, decided on taking the Second Book.

Changes introduced in the Prayer-book of Elizabeth.—The chief changes introduced were the following:—

1. A table of Proper Lessons for Sundays was introduced.

2. The rubric relating to the place where Morning and Evening Prayer were to be read was altered. In the Second Book it ran thus:—"The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the minister shall so turn him, as the people may best hear," &c. The rubric was now made to read:—"in the accustomed place," and the words, "as the people may best hear," were struck out.

3. The "Ornaments of the Church and of the Ministers thereof," which had been reduced to a rochet for the bishop and a surplice for priests and deacons, were to be restored as they were in the second year of Edward VI.

4. The suffrage, "From the tyranny of the Bishop of Rome and all his detestable enormities," was struck out of the Litany.

5. The two forms of words used at the delivery of the elements according to the First and Second Prayer-book respectively, were combined.

6. The rubric at the end of the Communion Service, declaring that by kneeling at the time of communion no adoration of the elements was intended, was omitted.

These alterations were generally approved of, and out of 9400 clergy, only 189 refused to use the new Prayer-book. According to Sir Edward Coke, the Pope, "before the time of his excommunication against Elizabeth denounced, sent his letter unto her majesty, in which he did allow the Bible and Book of Divine Service, as it is now used among us, to be authentick, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not so much in it as might conveniently be, and such he would also allow it unto us without changing any part; so as her majesty would acknowledge to receive it from the Pope and by his allowance: which her majesty denying to do, she was then presently by the same Pope excommunicated." Coke continues: "And this is the truth concerning Pope Pius Quartus, as I have faith to God and men. I have oftentimes heard avowed by the late queen her own words; and I have conferred with some lords that were of greatest reckoning in the State, who had seen and read the letter which the

Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true." Quoted in Blunt's "Annotated P. B.," p. xxxv.)

A Revision of the Calendar was made in 1561. The names of saints which had been omitted in 1552 were reintroduced with the exception of St. Mary Magdalene. St. Clement, inserted in 1552, was omitted. Numbers of occasional prayers and other forms of devotion were issued in this reign, partly for public and partly for private use. Thus we find a form of meditation issued in 1563 to be daily used by householders "in this dangerous and contagious time;" a form issued in 1565 to excite all godly people to pray "for the delivery of those Christians that are now invaded by the Turk;" certain prayers issued in 1590 for the success of the French king (Henry IV.), &c. The Puritanical party gathered strength all through this reign, and attacked the Church with all the rancorous bitterness of unnatural children. They disliked her government, her doctrines, her services, and everything wherein she seemed to approximate the Church of Rome.

HAMPTON COURT CONFERENCE.

James I. having been brought up amongst the Scotch Presbyterians, the Puritans naturally looked forward to his accession with great hopefulness, and even before he could reach his new capital plied him with petitions for Church reforms. One of these petitions was called the Millenary Petition, although, as a matter of fact, it did not bear more than about 800 signatures. The chief demands of the Puritans were the following:—

1. That the cross in baptism, the questions addressed to the infant, and kneeling at Holy Communion, should be dispensed with;

2. That women should not be allowed to baptize;

3. That confirmation, the ring in marriage, bowing at the name of Jesus, and the reading of the Apocrypha in Church, should be abolished;

4. That the terms "priest" and "absolution" should be struck out of the Liturgy;

5. That Church songs and music should be moderated to better edification;

6. That the wearing of the cap and surplice and the observance of holy days should not be made compulsory;

7. That the clergy should preach at least once every Sunday;

8. That clerical subscription should be confined to the Articles of Religion;

9. And that Communion should be preceded by examination of those proposing to communicate.

James, however, had taken an aversion to Presbyterianism in Scotland, and was little disposed to entertain the grievances of the English Puritans, though he granted them a Conference with the Bishops for the discussion of their grievances. It met at Hampton Court in 1604, the King acting as Moderator. The Puritans were represented by four of their most eminent leaders, Dr. Reynolds, Dr. Sparkes, Mr. Knewstubbs, and Mr. Chaderton. The Church was represented by Archbishop Whitgift, Bancroft, Bishop of London, Deans Andrews, Barlow, and Overall, and others: in all about eighteen or nineteen. The Conference led to a few alterations, but none of great importance. The chief were the following:—

1. The words "or Remission of Sins" were added to the title of the Absolution;

2. A prayer for the Royal Family was placed after the prayer for the King;

3. A similar suffrage was inserted in the Litany;

4. Occasional Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, and Deliverance from the Plague, were added;

5. The title of the Office for Private Baptism was altered to "Of them that are to be baptized in private houses in time of necessity, *by the minister of the parish, or any other lawful minister* that can be procured," the object of the alteration being to discourage lay baptism;

6. The words "That they procure not their children to be baptized," were inserted in the second rubric, and the words "lawful minister" in the third;

7. The title of the Confirmation Service was expanded;

8. An exposition of the Sacraments was added to the Catechism.

Thus the Puritans were left to groan (to use their own language) under that "common burden of human rites and ceremonies," of which they had so piteously complained. They were still obliged to use the ring in marriage, to submit their children to be signed with the sign of the cross in baptism, to kneel at Holy Communion, to behold the hated surplice worn by the clergy, and to endure other hardships of a similar character. One of the grievances complained

of at this Conference was the use of the word "worship" in the Marriage Service, as though it implied adoration.* This objection must have arisen out of simple ignorance of the original, and even then not wholly obsolete, meaning of the word. King James properly explained it as "giving *honour* to the wife;" and, turning upon Dr. Reynolds, one of the Puritan representatives, said, "Many a man speaks of Robin Hood who never shot in his bow. If you had a good wife yourself, you would think all the honour and worship you could do to her well bestowed."

The most important result of the Conference was the issue of a Royal order for a revision of the Bishops' Bible, which had been in use since 1568. The new translation occupied four years, and was published in 1611. It is the Authorised Version of the Scriptures still in use.

In the reign of Charles I. an ill-advised attempt was made to force upon the Scotch a Liturgy based upon the English Prayer-book, and compiled by Archbishop Laud, Wren, Bishop of Rochester, and the Scotch prelates. Where it deviated from the English Liturgy it approximated to the first Prayer-book of Edward VI. How the Scotch resisted the introduction of the new book, and what serious consequences followed upon Charles's attempt to enforce its use, are well known.

It might have been expected that when the Puritans came into power, as they did when the Long Parliament usurped the government of this country, they would have shown that respect for the rights of conscience which had been so long denied themselves, and for which they had so loudly clamoured. But the toleration shown by the Puritans differed little from that shown by Romanists in the reign of Mary. In fact, toleration was not yet properly understood by any religious body. In 1645 an "Ordinance" was passed by the Parliament, forbidding the use of the Prayer-book in any place of public worship in England or Wales, and superseding it by what was called "The Directory for the Public Worship of God in the Three Kingdoms." This was not enough. Another Ordinance prohibited the use of it even *in private*. All copies of the Prayer-book were to be given

* *Worship* originally signified to honour, and not, as now, to pay divine honour to. The verb is from the substantive *worth-ship*. Cf. "gentleman of worship," "his worship," "the most worshipful." "Worschipe thi fadir and thi modir."—St. Matt. xix. 19 (Wiclif's Version). "If ony man serve me, my Fadir shal worschip hym."—St. John xii. 26.

up, and severe penalties were imposed on all persons violating these ordinances. A first offence was punishable with a fine of five pounds; a second, with a fine of ten pounds; and the third, with "one whole year's imprisonment, without bail or mainprize" [*i.e.* deliverance on security]. "Every minister not observing the Directory" was "to be fined every time forty shillings. Every person preaching, writing, or printing against it, or any part thereof, to be fined at the judge's discretion not less than £5 nor more than £50." "It was a crime in a child," says Macaulay, "to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art, and curious remains of antiquity, were brutally defaced. The Parliament resolved that all pictures in the royal collection which contained representations of Jesus, or of the Virgin Mother, should be burned."—"Hist. of Eng." i. 167.

Some curiosity may be felt with regard to the Directory, which was thrust upon the people of England as a substitute for the prohibited Prayer-book. It was not a Prayer-book at all, but a manual of directions for the conduct of public worship. It, of course, prohibited all those practices to which the Puritans had taken exception; the reading of the Apocrypha in divine service, the having sponsors at baptism, the sign of the cross, the ring, the kneeling at Holy Communion, the observance of saints' days, vestments, &c. The chief directions were the following:—

1. The minister was to pray for a blessing on the portion of Scriptures to be read;

2. The canonical books were to be read in order;

3. After singing, the minister was "to endeavour to get his own and his hearers' hearts to be rightly affected with their sins;"

4. A long prayer was to be offered up before the sermon; *

5. Then the sermon was to be preached;

6. Lastly a prayer of thanksgiving was to be offered up. Baptism was not to be administered in private, or by a lay person, but before the congregation and by a minister. Com-

* Five pages of the Directory are devoted to directions concerning this prefatory prayer.

municants were to sit about or at the Lord's Table; Matrimony was not to be celebrated on a day of public humiliation, or, unless under exceptional circumstances, on Sundays. The Burial Service was entirely abolished, the direction on *this subject being*, "*When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without ceremony.*"* A supplement was subsequently added for the use of sailors. "Festival days, vulgarly called holydays, having no warrant of God, are ordered to be discontinued."

The following story, which is recorded in Nelson's Life of Bull, well illustrates this period in the history of the Prayer-book:—"The iniquity of the times would not bear the constant and regular use of the Liturgy: to supply, therefore, that misfortune, Mr. Bull formed all the devotions he offered up in public, while he continued minister of this place, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the throne of grace with the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice: and his manner of performing the public service was with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed against the Common Prayer as a beggarly element, and as a carnal performance.

"A particular instance of this happened to him while he was minister of St. George's, which, because it showeth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a Dissenter in his parish, upon which occasion he made use of the Office of Baptism as prescribed by the Church of England, which he had got en-

* "And because the customs of kneeling down, and praying by, or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to, or at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside."

tirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action the father of the child returned him a great many thanks, intimating at the same time with how much greater edification they prayed who entirely depended upon the Spirit of God for His assistance in their extempore effusions, than those who tied themselves up to premeditated forms; and that if he had not made the sign of the cross—that badge of Popery, as he called it—nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion."

SAVOY CONFERENCE.

When Charles II. was recalled from exile to take possession of the throne, the Presbyterians sent a deputation to meet him, for the purpose of dissuading him from restoring the use of the Prayer-book. They declared that its revival would give great offence, and be totally opposed to the wishes of the people. These gentlemen may have honestly believed that they were speaking the truth, but the conduct of the people of England certainly did not bear out their assertions. Charles II. was no sooner declared king than the old Prayer-books were brought out of their hiding-places, and within nine months three new editions were printed. Nay, we find the laity in some parishes petitioning the king to compel the Nonconforming clergy to give them back the use of the Prayer-book. The deputation met with little encouragement. The Presbyterians, however, determined not to relax their efforts to prevent the restoration of the old Prayer-book, and, shortly after Charles came to England, presented an address to him, requesting him to take measures for a

revision of the Liturgy. Their request was granted, and on April 15, 1661, a Conference, composed of twelve bishops and twelve Presbyterian divines, met at the Savoy in the Strand, for the purpose of revision. Of the former, the most famous were Sheldon, Bishop of London; Cosin, Bishop of Durham; Sanderson, Bishop of Lincoln; Pearson, afterwards Bishop of Chester; Sparrow, afterwards Bishop of Norwich; and Dr. Thorndike: of the latter, Baxter, Reynolds, Lightfoot, Calamy, and Bates.

Objections of the Puritans.—The proceedings of the Conference were opened by the Presbyterians, at the request of the Bishop of London, setting forth a list of their objections to the Prayer-book. The chief of these were the following:—

1. To the responses of the congregation, "which caused a confused murmur;"

2. To the arrangement of the Litany in separate suffrages, which they desired to see blended into one long prayer;

3. To the exclusion of extempore prayer;

4. To the Lessons taken out of the Apocrypha;

5. To the use of Cranmer's version of the Scriptures in the extracts from Holy Writ in the various services of the Church;

6. To the use of the words, "Priest" and "Sunday," instead of "Minister" and "Lord's Day;"

7. To the observance of Saints' days and of Lent;

8. To the lections from the Old Testament and the Acts of the Apostles being styled Epistles;

9. To the Collects, as being disproportionately long in their prefaces and short in their petitions;

10. To the language of the Prayer-book wherever it implies that all members of the Church are regenerated;

11. To the Confession, as being too general in its terms;

12. To the use of the surplice, the sign of the cross, and kneeling at the Lord's Supper;

13. To the repetition of the Lord's Prayer and *Gloria Patri*;

14. To the *Benedicite*, as being of uncertain authority;

15. To the expressions "deadly," "sudden death," and "all that travel," in the Litany;

16. To kneeling at the reading of the Decalogue, and to the use of the *Kyrie* after each commandment;

17. To the repetition of the General Confession in the Holy Communion Office by any other person than the minister;

18. To the delivery of the elements into the hand of each communicant, and the repetition of the accompanying words over each person;

19. To sponsors being required at baptism;

20. To the words in the Catechism, "wherein I was made," &c., which they desired to have altered to "wherein I was visibly admitted into the number of the members of Christ," &c.;

21. To the compulsory use of the ring in marriage;

22. To the use of the words "worship" and "depart"* in the Marriage Service;

23. To the compelling newly married persons to communicate on the day of their marriage;

24. To the Absolution in the Order for the Visitation of the Sick, which they would have made conditional, thus,—"I pronounce thee absolved . . . if thou dost truly repent and believe;"

25. To requiring ministers to perform part of the Burial Service at the grave-side;

26. To the words "in sure and certain hope of resurrection."

The Bishops declared themselves willing to remove the occasion for such of these objections as were reasonable, but the large majority of the objections were held to be needless or frivolous. "All were agreed," they told the king, "that unity and peace were ends to be desired; but as to the means, they could not come to any harmony."

Alterations made in 1662. The work of revision was now undertaken by Convocation, and a Committee of Bishops was appointed to carry it out. The chief alterations which they made were the following:—

1. The Sentences, Epistles and Gospels, and other extracts from the Bible in the Prayer-book, with the exception of the Psalter, the Decalogue, and the Sentences from Holy Writ in the Communion Service, were taken from the Authorised Version.

2. The Confession in the Service for Holy Communion was to be said by minister and people, and not, as formerly, "by one of them, or else by one of the ministers, or by the priest himself."

* "*Till death us depart.*" Depart means here, of course, to divide. Compare "Nether height, nether depth, nether any other creature, shalbe able to departe us from the love of God," &c.—Rom. viii. 39. Genova Version.

3. The Absolution was to be pronounced by the *Priest*, and not, as before, by the *Minister*.

4. The words "rebellion" and "schism" were inserted in the suffrage against sedition in the Litany.

5. The words Bishops, *Priests*, and *Deacons*, were substituted for Bishops, *Pastors*, and *Ministers of the Church*.

6. Various occasional prayers were added, viz., for Fair Weather, two for the Ember Seasons, one for Parliament, and one for All Sorts and Conditions of Men; also two Thanksgivings, one for general use, and one for the Restoration of Public Peace at Home.

7. New Collects were appointed for the second Sunday in Advent and for St. Stephen's Day, and a Collect, Epistle, and Gospel for a sixth Sunday after Epiphany.

8. The word *church* was substituted for *congregation* in several collects.

9. The clause relating to the faithful departed was added to the Prayer for the Church Militant.

10. The rubrics which precede this prayer were now added; so also were the rubrics relating to the consecration of the elements.

11. The declaration on kneeling, which had been inserted in the Second Prayer-book, but had been omitted since the revision of Elizabeth's Liturgy, was placed at the end of the Communion Office.*

12. The declaration respecting the salvation of baptized infants dying before the commission of actual sin, and the note on the use of the cross in baptism, were added to the Baptismal Office.

13. A separate Office was added for the Baptism of Adults, to meet the case of persons who had grown up to maturity without being baptized, and particularly the case of adult converts in our colonies.

14. The Catechism was separated from the Confirmation Service.

15. The rubric which previously had required all newly married persons to communicate after their marriage was altered, so as to make it declare that such a communion was desirable.

16. The words "*if he humbly and heartily desire the same*" were added to the rubric respecting Absolution in the Order for the Visitation of the Sick.

* An important and instructive change was made in this declaration. The words *corporal presence* were substituted for *real and substantial presence*.

17. The word "the" was inserted before "resurrection" in the words of commendation, which previously ran "in sure and certain hope of resurrection."

18. Occasional Offices for January 30 and May 29 were added.

It will be seen from these alterations that they were not likely to conciliate the Nonconformists, and that, for the most part, they were not intended to conciliate them. The revisers probably knew the futility of concessions to persons who found a positive delight in nonconformity. "What imports it how large a gate you open," said Dean Swift long after, "if there be always left a number who place a pride and a merit in refusing to enter?"

In 1668, Tillotson, Stillingfleet, and some other divines, made an effort to comprehend Dissenters; but the House of Commons was averse to the project, and it was consequently for the time abandoned. Another effort was made in 1689, and a Commission was appointed to suggest such alterations as would reconcile "as much as possible of all differences." This also failed, and the Prayer-book of 1662 has, except in regard to certain occasional Offices, remained ever since unaltered.

The Title Page.

"The Church." It will be observed that "the Church" is distinguished from "the Church of England." The Sacraments and other Rites and Ceremonies belong to the Church Catholic. The Prayer-book sets forth their administration according to the "use" of the Church of England. The title of the book of 1549 was "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England." This was altered in the book of 1552 to, "The Book of Common Prayer, and Administration of the Sacraments and other Rites in the Church of England." The present title-page was drawn up in 1661, and restores the claim to Catholicity which had been unwisely dropped in 1552.

"Rites and Ceremonies." The minor offices of the Church as distinguished from the Sacraments.

Preface.

The present Preface to the Prayer-book was added in 1661, and is said to have been written by Dr. Sanderson, Bishop of Lincoln. It sets forth the principles which had guided the

Church of England in revising the Prayer-book from time to time, the circumstances which had led to the revision of 1661, and the reasons for the chief alterations then introduced.

"*Several Princes*," viz., Elizabeth, James I., and Charles I., in each of whose reigns alterations more or less important had been introduced.

"*Discontinued*." In 1645 an ordinance of Parliament forbade the use of the Prayer-book, and substituted in its place "The Directory for the Public Worship of God in the Three Kingdoms." Another ordinance, issued August 23rd in the same year, made the use of the Prayer-book either in public or private punishable by fine or imprisonment. (See p. 42.)

"*Anabaptism*." The Anabaptists taught that persons who had been baptized in infancy, or by aspersion instead of by immersion, needed to be baptized anew. The so-called Baptists are their modern representatives in England.

"*Plantations*," colonies.

Concerning the Service of the Church.

This was the preface of the Prayer-book up to 1661. It is mainly based upon the Preface to the Reformed Roman Breviary of Cardinal Quignonius, and is supposed to have been written by Cranmer. It treats of the original intention of the daily reading of Holy Scripture in the service of the Church, and of the various ways in which this intention had, in process of time, been defeated.

"*Uncertain Stories and Legends*," viz., of the saints. It was formerly customary to read in the services of the Church, not only passages of Scripture, but also selections from patristic literature.

"*Responds*." Freeman says, "The responsory was not, as is commonly supposed, a brief and pertinent reflection or meditation introduced at intervals in the course of the reading. It was mostly a wholly independent complex anthem, as we should now call it, two or three times the length (including its versicle, repetitions, &c.) of the portion of Scripture read, rarely adapted to it, often of most widely diverse import. The adaptation, in truth, was either to the *season* in a general way, or to the lesson by the repetition of some sentence of it. In the former case the thought of the season lived on in a manner theoretically beautiful; but in practice struck in at such random intervals as to confuse rather than to steady and guide the mind. In the other case no idea was added

and as the same series of responsories was made to serve for several chapters, they became an element of merest confusion. . . . The aspect, in fact, which, owing to these provisions, the lectionary part of the office assumed, was that of a long and elaborate piece of music, interrupted at intervals by a very brief recitation out of Holy Scripture as a homily." (See Freeman, i. 340–1. For Specimens, see Procter, p. 184.)

"*Verses*," *i.e.*, versicles following the responds.

"*Commemorations*," or *Memories*, as they were otherwise called, were collects and anthems of a holy-day added to the regular services of some Sunday or other holy-day closely following upon it.

"*Synodals*," recitals of the provincial constitutions or canons which were read in parish churches after the lessons.

"*Nocturn*." This name was originally given to services held by the primitive Christians in the night. It was then transferred to the portions of the Psalms which were appointed to be read at these nightly services.

"*The Pie*" was the table showing the order of the service for the day. The name is supposed to be derived from the Greek πίναξ, an index or table. Others derive it from the Latin *pica*, a magpie, and suppose it was so called from the different colours of the letters in which it was written. The Pie presented a most distracting appearance to the eye, and hence, perhaps, arose the application of the word by printers to type in a state of disorder. "*Pica*" type is said to take its name from the *litera picata*, a large black letter at the beginning of some new order in the Service-book.

"*Invitatories*," passages of Scripture, generally passages from the Psalms, adapted to the ecclesiastical season, and sung before the first verse of the *Venite*, and at frequent intervals throughout it.

Of Ceremonies: why some be Abolished and some Retained.

This defence of the principles by which the Reformers were guided in remodelling the services of the Church of England is supposed to have been written by Cranmer. It first appeared at the end of the Prayer-book of 1549, when it was followed by certain rubrics and remarks (see p. 34). The latter were dropped in the Book of 1552, and the part "Of ceremonies" was at the same time placed after the preface.

"*Like*," please. Comp. "Write ye also for the Jews as it *liketh* you" (Esther viii. 8).

"*Bewraying*," revealing, making evident. *Old English wregan* or *wreian*, to accuse. *Betray* and *bewray* are sometimes used interchangeably by our old authors, but are from distinct sources. *Betray* is from the Latin *trado*. Comp. "Well may he be hurt . . . and die, that will not *bewray* his disease, lest he *betray* his credit" (Thomas Adams, ii. 238. Quoted in Davies's Bible English).

"*Like*," likely. Comp. "He is *like* to die for hunger" (Jeremiah xxxviii. 8).

"*Reducing*," bringing back. Comp. "We ought . . . to *reduce* a straying brother to the truth" (James v., heading, A.V.).

The Order how the Psalter is Appointed to be Read.

See Introductory Notes to the Psalter.

"*The Division of the Hebrews*" differs from that of the Vulgate. The ninth Psalm in the latter corresponds to Ps. ix. and x. of the Hebrew. Hence the Hebrew reckoning is one in advance of the Vulgate from this point. Ver. 12–20 of Ps. cxlvii. in the Hebrew form Ps. cxlvii. in the Vulgate. Ps. cxlviii.–cl. are numbered alike in both divisions.

The Order how the rest of Holy Scripture is Appointed to be Read.

See Notes on the Lessons.

The second paragraph ran, until 1871, as follows:—"The New Testament is appointed for the Second Lesson at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels," &c. The fourth, fifth, seventh, and eighth paragraphs were added at the same time.

Proper Lessons.

See Notes on the Collects, Epistles, and Gospels.

A fairly complete scheme of Daily and Proper Lessons was provided for in the Prayer-book of 1549; but there were no Proper Lessons assigned for ordinary Sundays. The only Sundays for which Proper Lessons were fixed were the great festival Sundays, Easter-day, Whit-Sunday, and Trinity Sunday. On other Sundays the arrangement for continuous daily reading of the books of Scripture was not interfered with. The table of Sunday Lessons was first introduced in 1559, the Proper Lessons and Psalms having been previously

attached to the respective Collects, Epistles, and Gospels for the same days. The Lessons from the Apocrypha for holy-days were added at the same time. Only a few alterations were made in 1662. A new Table of Lessons was issued under authority in 1871, but permission was left for the use of the old Table up to January 1, 1879.

Proper Psalms for Certain Days.

In the Prayer-book of 1549, the only days for which Proper Psalms were assigned were Christmas-day, Easter-day, Ascension-day, and Whit-Sunday, the Morning Psalms for the last of these festivals being then Ps. xlviii., lxvii., and cxlv. The Proper Psalms for Ash Wednesday and Good Friday were added in 1661. The reading of Proper Psalms is of great antiquity. St. Augustine (A.D. 398) tells us that Ps. xxii. was always read upon Good Friday in the African Church.

THE CALENDAR.

The word Calendar is derived from the Lat. *calendarium*, an account book for registering debts. It was so called because interest on loans fell due on the *Calends*, the first day of the Roman month. Ecclesiastical calendars are of great antiquity. One is still extant which was drawn up in the fourth century. The early calendars were mainly intended to indicate the days on which the martyrs and confessors of the Church were to be commemorated. In process of time the names of saints who had been formally canonized were added.* A few changes were introduced into the English Calendar in the reign of Henry VIII. by the abrogation of certain holy-days, in consequence of the practical inconveni-

* "*Canonized.*" Procter has the following note on this subject:—"Canonization (the insertion of a name in the Canon or list of saints) has been distributed into three periods. Down to the fourth century the saint was exalted by the popular voice, the suffrage of the people with the bishop. After this the sanction of the Pope was required, but the bishops retained their right of initiation. The first instance of canonization conferred by the decree of a Pope is that of Ulric, bishop of Augsburg, by John XV. (993.) Alexander III. (1159-81) seized into the hands of the Pope this much abused prerogative. In 1170 this Pope declared that, even although miracles be done by one, it is not lawful to reverence him as a saint without the sanction of the Roman Church" (Hist. of the B. C. P., p. 304). The "canon," from which the word "canonize" is derived, is the Canon of the mass in which the names of saints were formerly recited. According to the Bull "Cum Dicat" of Gregory IX., virtues without miracles, or miracles without virtues, are insufficient grounds for canonization.

ence arising from the observance of so many days on which there was a cessation from labour. It was at this time that the two days formerly dedicated to St. Thomas à Becket were struck out.

The Calendar in the Prayer-book of 1549 contains only the more conspicuous of the names in the old Calendar. Of these the names of St. Mary Magdalene and St. Barnabas do not appear in 1552. St. George, Lammas Day, St. Lawrence, and St. Clement were added. In 1559 the name of St. Barnabas was restored, and the names of St. George and St. Lawrence were retained. In the Latin Prayer-book of 1560 large numbers of the old saints' days were indicated; and in 1561 a commission was appointed for a revision of the Calendar. The eves were now first noticed. Since this revision no further changes have been made in the Calendar, beyond the addition in 1661 of the two national saints, St. Alban and the Venerable Bede, and the Gallican bishop, St. Eunurchus.

The Calendar of the English Church includes twenty-five days dedicated to saints mentioned in Holy Scripture, or traditionally connected with the history of our Lord, viz., the Blessed Virgin Mary (two), St. Anne, her mother, St. Michael and all Angels, St. Paul, St. John Baptist (two), the eleven original Apostles and St. Matthias, St. Barnabas, the two Evangelists, not included amongst the apostles, viz., St. Mark and St. Luke, St. Stephen the proto-martyr, the Holy Innocents, and St. Mary Magdalene. Twenty days are assigned to martyrs who died for the faith between A.D. 90 and A.D. 316. Twenty-one days are assigned to saints specially connected with the Church of England. Eleven days are assigned to other saints, including the great Fathers of the Church, SS. Ambrose, Jerome, Augustine, and Gregory. The names of the French saints which appear in our Calendar were probably preserved to keep in memory the ancient close connection between the British and Gallican Church.

The letter S. which is prefixed to the names of the saints is the Latin abbreviation of Sanctus, and is somewhat inconsistently used when the name of the saint is given in its English form. In the Prayer-book of 1549 no prefix was placed before any name except St. Peter's. S. was added in 1552, on no recognizable principle, to five other names in the Calendar.

Wheatly says of the Romish saints' days and holy-days preserved in the Calendar:—"The reasons why the names of these saints' days and holy-days were resumed

into the Calendar are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else before or after them, which are called in the writs Vigil, Fest, or Crast, as in Vigil Martin, Crast. Martin, and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints; as the Welshmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept upon those days; so that the people would probably be displeased if, either in this or the former case, their favourite saint's name should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month, relating one thing to be done at Lammas-tide, and another about Martinmas, &c.; so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St. George's Day, Lammas Day, St. Lawrence, and St. Clement, which were in the second book) thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church in the times of Popery by the observation of such a number of holy-days, to the great prejudice of labouring and trading men; as by reason that many of those saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these saints, and the accounts they gave of the other holy-days, were frequently found to be feigned and fabulous."

MINOR HOLY-DAYS.—JANUARY.

8. Lucian, Priest and Martyr, was a Roman nobleman, who was sent by Fabian, Bishop of Rome, in company with St. Denys and St. Quintin, as a missionary to Gaul, about A.D. 245. He was made Bishop of Beauvais, and is hence sometimes called "the Apostle of Beauvais." He suffered mar-

tyrdom A.D. 290. Eusebius mentions another Lucian, a learned presbyter of Antioch, who was martyred under the Emperor Galerius Maximianus.

13. **Hilary, Bishop and Confessor,** was born at Poitiers, of which place he was made bishop about A.D. 354. He took an active part in the suppression of the Arian heresy during the reign of Constantius, and was banished by the emperor for his defence of St. Athanasius. He continued his exertions in support of the Catholic faith in the East, and boldly defended the doctrine of the Trinity at the Council of Seleucia in Isauria, A.D. 359. He returned to Gaul A.D. 360, and convened several councils for the condemnation of the Arian bishops. He died A.D. 367. St. Hilary of Poitiers should not be confounded with St. Hilary of Arles, famous for his controversy with Pope Leo (A.D. 401–49).

18. **Prisca, Virgin and Martyr,** a Roman lady, suffered martyrdom under the second Claudius about A.D. 270. According to tradition * she was thrown to the lions in the amphitheatre, but, instead of attacking her, they came and crouched at her feet. The same tradition states that when she was beheaded, an eagle watched over her remains until they were buried.

20. **Fabian, Bishop and Martyr,** was Bishop of Rome from A.D. 239 to 250. He was martyred under Decius. Eusebius says that he was elected bishop in consequence of a dove alighting upon his head while the election was going on.

21. **Agnes, Virgin and Martyr,** was a young Roman lady of patrician birth, who was martyred under Diocletian, A.D. 306, at the age of thirteen.

St. Jerome tells us that in his time the fame of St. Agnes was spread throughout the world. St. Augustine says of her, "Blessed is the holy Agnes, whose passion we this day celebrate; for the maiden was indeed what she was called, for in Latin Agnes signifies a *lamb*, and in Greek it means *pure*. She was what she was called, and she was found worthy of the crown" (Quoted by Blunt, p. 39). St. Agnes is represented with a palm-branch in her hand, and a lamb either at her feet or caressed with her other hand. Mrs. Jameson says:

* The traditional anecdotes related of the saints in this and the following notes are mentioned as explaining many allusions to the saints in literature, and throwing light upon the ways in which the saints concerned are represented in Christian art. They may have had in some cases an historical basis, but it is now impossible to separate the veritable facts from the fictions into which they have been exaggerated, or with which they have become mixed up.

"So ancient is the worship paid to St. Agnes, that next to the Evangelists and Apostles, there is no saint whose effigy is older. It is found on the ancient glass and earthenware vessels used by the Christians in the early part of the third century, with her name inscribed, which leaves no doubt of her identity" (S. & L. A., ii. 605).

22. **Vincent, Spanish Deacon and Martyr,** perished in the persecution under Diocletian (A.D. 304.) He was a deacon at Saragossa. The horrible details of his martyrdom are celebrated in a hymn of Prudentius (A.D. 403). "St. Augustine and St. Ambrose testify that in their time the fame of St. Vincent, the *invincible*, had penetrated wherever the name of Christ was known. He has been honoured since the fourth century throughout Christendom, but more particularly in Spain, where, we are told, 'there is scarcely a city in the whole Peninsula without a church dedicated to him, in which he may be seen carved or painted'" (Mrs. Jameson, S. & L. A., 552). He is represented as a young deacon, with a palm and a raven. The raven has reference to a legendary story, that when his remains were thrown to the wild beasts a raven protected them.

30. **King Charles's Martyrdom.** This holy-day was appointed at the Restoration, and was observed up to 1859, when its commemoration was abolished by Royal proclamation, and the service for it was directed to be removed from the Prayer-book.

FEBRUARY.

3. **Blasius, Bishop and Martyr,** was bishop of Sebaste in Cappadocia. He suffered severely in the Diocletian persecution. According to tradition, he was tortured by having his flesh torn with iron combs. This proving insufficient to shake his constancy, he was beheaded A.D. 316. He is the patron saint of wool-combers, and is represented with an iron comb in his hand.

5. **Agatha, Virgin and Martyr,** was a Sicilian lady of noble birth. She suffered in the Decian persecution (A.D. 253). She is represented bearing in one hand the palm, in the other a salver on which is a female breast, the legend being that her bosom was torn off with iron shears. Hence the shears are sometimes placed in her hand.

14. **Valentine, Bishop and Martyr,** was beheaded at Rome A.D. 270.

MARCH.

1. David, Archbishop, was the son of a Welsh prince, and entered the monastic life under the influence of Paulinus, a pupil of St. Germanus of Auxerre. At a synod of the Welsh clergy, held in A.D. 519, he so successfully defended the Catholic faith against the Arians, that Dubritius, the Archbishop of Caerleon, induced him to become his successor. From Caerleon he removed the see to Menevia, now called St. David's. He died about A.D. 544.

2. Chad, Bishop, was educated at Lindisfarne, under St. Aidan. He was consecrated Bishop of York A.D. 666, but resigned the see in favour of Wilfrid. In A.D. 670 he was made Bishop of the Mercians, and fixed his see at Lichfield (the field of carcases), which was so called from the numbers of Christians who perished there under Maximianus.

7. Perpetua, Martyr, a Carthaginian matron, who perished in the persecution of Severus, A.D. 203. She is mentioned by Tertullian and St. Augustine, and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great.

12. Gregory the Great, Bishop, the last of the four Latin fathers, was born of noble parentage at Rome, A.D. 540. He commenced his public career as a lawyer, and for twelve years filled the office of prætor. On the death of his father he applied the wealth to which he succeeded to pious objects, and entered the Order of St. Benedict. Much against his will, he was elected pope on the death of Pelagius. A man of remarkable humility, he disclaimed the title of Universal Bishop (*papa universalis*), and was the first of the popes who assumed the title of "Servant of the servants of God." His pontificate is marked by many important reforms. He did his best to abolish slavery; he took a great interest in mission-work, and effected many improvements in the conduct of public worship. Gibbon, in an eloquent sketch of his life and character, says: "His principles and example defined the model of the Roman Liturgy, the distribution of the parishes, the calendar of festivals, the order of processions, the service of the priests and deacons, the variety and change of sacerdotal garments. Till the last days of his life he officiated in the Canon of the Mass, which continued above three hours: the Gregorian chant has preserved the vocal and instrumental music of the theatre. Under his reign the Arians of Italy and Spain were reconciled to the Catholic Church, and the con-

quest of Britain reflects less glory on the name of Cæsar than on that of Gregory I. Instead of six legions, forty monks were embarked for that distant island, and the pontiff lamented the austere duties which forbade him to forsake the perils of their spiritual warfare. In less than two years he could announce to the Archbishop of Alexandria that they had baptized the king of Kent, with ten thousand of his Anglo-Saxons" (ch. xlv). Gregory is the last of the popes who have been canonized. The musical reforms effected by St. Gregory may be thus briefly stated. St. Ambrose had introduced responsive singing into the Western Church from the East. The only scales he recognised were D, E, F, and G, without any accidentals. To each of these St. Gregory added a subordinate scale, thereby increasing the number to eight. Each added scale was a fourth below its original. (See Blunt, p. lviii.)

18. **Edward, King of West Saxons,** ascended the throne A.D. 975. He was stabbed by order of his mother, Elfrida, A.D. 978. His story belongs to the History of England. His favour to the monks would appear to be the only reason why he should have been elevated to the dignity of a martyr.

21. **Benedict, Abbot,** was born of a good family at Norsia (Umbria), A.D. 480. He received his early education at Rome. Shocked by the vicious morals of the Roman youth, he fled from the capital at the age of fifteen and concealed himself in a cave at Subiaco, some fifty miles distant. Here he led the life of a hermit for three years, visited only by his friend Romanus, who daily supplied him with provisions. The monks of a neighbouring monastery, after much solicitation, succeeded in inducing him to become their abbot; but his zeal in reforming abuses rendered him so unpopular, that after an attempt had been made to poison him by some of the monks, he returned to his cave. As his fame spread many pious persons joined him, and placed themselves under his direction. In a short time he established twelve monasteries. About A.D. 528 he retired to Mount Cassino, where a temple to Apollo was still frequented by the country people. Here he made many converts, and succeeded in planting two oratories on the site of the old temple. Here he also founded a monastery, and instituted the order which is known by his name. He died A.D. 543. The *Regula Monachorum*, which he drew up, was confirmed fifty-two years after his death by Gregory the Great, and is the basis of the monastic system of the Latin Church.

APRIL.

3. **Richard, Bishop of Chichester,** was born at Wicke, in Worcestershire, in the thirteenth century. He studied at Oxford, Paris, and Boulogne, and was for a time Professor of Civil Law at Boulogne. On his return to England he was made Chancellor of the University of Oxford, and subsequently of the diocese of Canterbury. He went into exile with St. Edmund of Canterbury, and while he was abroad was ordained priest. In 1244 he was appointed by the Archbishop to the see of Chichester, in opposition to a person elected by the chapter. The king supported the latter, and confiscated the revenues of the see, but a Papal decision confirmed the appointment of Richard de Wicke, and, after two years, the king gave way. It is told of him that, in his extreme old age, while he was celebrating the Eucharist, he fell down with the chalice in his hand, and was miraculously saved from spilling its contents.

4. **St. Ambrose, Bishop of Milan,** one of the four great Latin doctors, was born about A.D. 340, in Gaul, of which province his father was prætorian prefect. The same story is related of him as was told of Plato, that, when an infant, a swarm of bees settled on his mouth, presaging his future eloquence. After completing his legal studies at Rome, he was appointed prefect of Liguria, and settled at Milan. During a fierce dispute between the orthodox party and the Arians as to the election of a bishop of Milan, Ambrose intervened for the purpose of maintaining order, and, by his persuasive eloquence, succeeded. In the midst of the agitation a child cried out, "Ambrose shall be bishop." The cry was taken up by both parties, and, though he was not even baptized, he was earnestly pressed to become bishop. After a vain resistance to the popular wish he consented, and, within eight days of his baptism, he was consecrated, A.D. 375. He at once devoted all his wealth to pious objects, and set himself to the study of the Scriptures. He was a strong advocate of celibacy, and a fearless defender of the rights of the Church against the temporal power. One of the most remarkable instances of his moral power is furnished by his conduct towards Theodosius after the massacre of Thessalonica, in which 7000 human beings had been butchered to avenge a fray in the streets, in which one of the emperor's officers had been murdered. Ambrose denounced his conduct in the strongest language, and refused to admit him to

Holy Communion. The emperor presented himself, with all his officers, before the gates of Milan Cathedral, and entreated entrance, but was refused admission. It was not until after an interdict of eight months had passed that Ambrose relented, and then only on condition that the emperor should publish an edict forbidding the execution of capital punishment till thirty days after conviction, and do penance in public for his offence. He introduced great improvements in the conduct of public worship, and particularly in ecclesiastical music (see p. 59). St. Ambrose died A.D. 397. He had a large share in the conversion of St. Augustine, and baptized him.

19. **Alphege, Archbishop of Canterbury,** was born of a noble family about A.D. 954, and early entered the monastic life. His proper name is Ælfheah. In 984 he was made Bishop of Winchester, and in 1006 Archbishop of Canterbury. In 1011 the Danes took possession of the city, and threw him into prison till he should surrender the treasures of the cathedral. After an imprisonment of seven months he was stoned to death at Greenwich, on the site of the present parish church, which is dedicated to him. Freeman thus translates the passage of the Chronicle relating to his death:—"MXII. On this year came Eadric Alderman and all the oldest wise men, ordered and lewd [priests and laymen], of the English kin to London-borough before Easter. Easter-day was that year on the Ides of April [April 13th], and they were so long as till all the *gafol* was paid, that was eight thousand pounds. Then on the Saturday was the host much stirred against the bishop, for that he would not fee [money] promise, and forbad that man nothing [anything] for him should sell [pay]. Were they eke [also] very drunken, for that there was wine brought them from South. They took then the bishop to their husting, on the Sun-eve, the octave of Passover, and him there pelted with bones and neats' heads, and slew him there—one of them with an axe iron on the head, that he with the dint nether [down] sank, and his holy blood on the earth fell, and his holy soul he to God's kingdom sent. And they the dead body in the morn carried to London; and the Bishops Eadnoth and Ælphun and the borough-folk him took with all worship, and him buried in Saint Paul's minster; and there now God shows forth the holy martyr's might" (Old English History, pp. 218-9). In 1023 the martyr's body was translated to Canterbury.

23. St. George the Martyr, was born in Cappadocia in the third century, and served in the army under Diocletian. He is generally supposed to have been the young man who tore down the edicts against the Christians, which the emperor had caused to be affixed to the doors of the church of Nicomedia, and to have suffered death in consequence.* He was selected as the patron saint of England at the Synod of Oxford, A.D. 1220. Wheatly accounts for this honour by the following story:—"When Robert, duke of Normandy, son to William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with an innumerable army coming down the hills all in white, with a red cross in his banner, to reinforce the Christians, which occasioned the infidel army to fly, and the Christians to possess themselves of the town." Previously, St. Edward the Confessor had been regarded as the patron saint of England. The cross of St. George combined with that of St. Andrew appears in our national flag. Several orders of knighthood have been instituted in honour of St. George, the most illustrious being the Order of the Garter, founded by Edward III. in 1330. St. George is usually represented in conflict with a dragon, in allusion to his legendary fight with a dragon to save a princess from being sacrificed to propitiate the monster. The story, doubtless an adaptation of the story of Perseus and Andromeda, symbolizes the triumph of Christianity over the power of Satan.

MAY.

3. Invention of the Cross, *i.e.*, the Finding of the Cross.† *The story runs that St. Helena, the mother of Constantine the Great, having been directed in a dream to search at* Jerusalem for the cross on which our Lord was crucified, set out for Palestine, and caused Mount Calvary to be excavated.

* St. George is held in great honour in the Greek Church, and is known as the Great Martyr. Reverence was paid to his memory at a very early period both in the East and West. Constantine dedicated a church in his honour. Pope Gelasius (A.D. 494), while rejecting the apocryphal legend of his encounter with the dragon, decided that he should be ranked with those saints, "whose names are justly reverenced among men, but whose actions are known only to God."

† Lat. *invenio*, to find. The restricted application of the word "invention" to the finding out what does not at present exist, as distinguished from "discovery," the finding out of what *does* already exist, is quite modern.

Her obedience was rewarded by finding three crosses, which were supposed to be those of our Lord and the two sinners. To distinguish that of Christ, Macarius, Bishop of Jerusalem, suggested that the three should be separately applied to a sick lady and the effects watched. Two were applied without effect. On the application of the third the lady recovered, and it was at once concluded that this was the cross of which the empress was in search. It would appear that relics of the true cross began to multiply at a very early date. Paulinus, writing in the early part of the fifth century, tell us that the cross "very kindly afforded wood to man's importunate desires, without any loss of its substance."

6. St. John Evangelist, ante Port. Lat. (*i.e.*, Portam Latinam). This day commemorates the alleged deliverance of St. John from death, when he was cast into a cauldron of boiling oil before the Porta Latina by the order of Domitian. The emperor attributed his deliverance to magic, and banished him to Patmos.

19. Dunstan, Archbishop of Canterbury, was born at Glastonbury about A.D. 924, of noble parentage. He was educated at the Abbey at Glastonbury, and at an early age was introduced to the court of Athelstan. Under the influence of his relative Ælfheah, Bishop of Winchester, he became a monk, and at the early age of eighteen, if the date of his birth be correct, he was made Abbot of Glastonbury. In this capacity he distinguished himself by his zeal in reforming the discipline of the monks. Under King Eadred he was entrusted with the chief part in the administration of public affairs. His power over the king was proportionately great, and was largely exercised, as might be expected, in promoting the interests of the Church. King Eadwig (Edwy) was opposed to Dunstan's schemes of ecclesiastical reform, and banished him. In A.D. 957 all England north of the Thames revolted under Edgar, who at once recalled Dunstan, and made him, first, Bishop of Worcester, and then of London. In 959 Dunstan was made Archbishop. He had now full opportunity to carry into effect his views in Church matters. He was strongly opposed to the marriage of the secular clergy, and specially favoured the monks, into whose hands he strove to get all the cathedrals and great churches in the land. He continued to exert a powerful influence in public affairs up to the time of his death, A.D. 988.

26. Augustine, first Archbishop of Canterbury, was sent as a

missionary to this country by Gregory the Great, who does not appear to have been aware that a Church was already in existence in Britain. He landed in Kent A.D. 596, and soon after converted Ethelbert, the king, who was married to a Christian princess. In the year 600 he was appointed Archbishop of Canterbury. As the Roman missionaries extended their labours they came into contact with the bishops of the British Church. Augustine endeavoured to exert jurisdiction over them, but this claim was stoutly resisted on the ground that their Church was not dependent on the Church of Rome. He died A.D. 604.

The Venerable Bede, Presbyter, was born at Jarrow, in Northumberland, A.D. 673. At seven years of age he was placed under the care of the abbot of Jarrow monastery. As he grew up towards manhood he became conspicuous for his learning and his piety, and at the early age of nineteen he was ordained deacon. At thirty he was admitted into priest's orders, and thenceforward he devoted himself to the composition of various works, mostly of a theological character. He died in 735. His chief work is the "Historia Ecclesiastica Gentis Anglorum" (An Ecclesiastical History of the English People). The story accounting for the epithet prefixed to his name is too good ever to be omitted from any notice of his life, however short. "His scholars having a mind to fix a rhyming title upon his tombstone, as was the custom in those times, the poet wrote—

HAC SUNT IN FOSSA
BEDÆ OSSA.

Placing the word OSSA at the latter end of the verse for the rhyme, but not being able to think of any proper epithet that would stand before it. The monk, being tired in this perplexity to no purpose, fell asleep; but when he awaked he found his verse filled up by an angelic hand, standing thus in fair letters upon his tomb:—

HAC SUNT IN FOSSA
BEDÆ VENERABILIS OSSA."

JUNE. (*Wheatly.*)

1. Nicomede, Priest and Martyr, is supposed to have been a disciple of St. Peter. Having incurred the displeasure of the authorities by burying a virgin martyr with Christian rites, he was called upon to offer sacrifice to idols, and on his refusal, was beaten to death, about A.D. 90. He is commemorated in the Sacramentary of Gregory.

5. **Boniface, Bishop and Martyr, the** Apostle of Germany, as Augustine was the Apostle of England, was born at Crediton, in Devonshire, A.D. 680, and was educated at the monastery of Exeter. He became a monk, and at thirty was ordained priest. From an early age he was possessed by a desire to become a missionary, and in 716 he went over to Friesland to preach the gospel, but, meeting with opposition, was obliged to return. In 719, having received authority from Pope Gregory II., he set out on a mission to Germany, which was attended with much success. He was made Bishop of Mentz in 746, and subsequently Archbishop and Primate of all Germany. He was murdered, with fifty-two of his fellow-missionaries, while engaged in preaching, by a band of infuriated pagans, A.D. 755.

17. **Alban, Martyr,** the proto-martyr of Britain, as he is sometimes called, was born at Verulam, a Roman station near the modern town of St. Albans. He was educated at Rome, and some have inferred from his name that he was of Roman parentage. He is said to have been converted to Christianity by Amphialus, a priest, to whom he had given shelter during a period of persecution. "When, by reason of a strict search made for Amphialus, St. Alban could entertain him safe no longer, he dressed him in his own clothes, and by that means gained him an opportunity of escaping. But this being soon found out, exposed St. Alban to the fury of the pagans; who, summoning him to do sacrifice to their gods, and he refusing, they first miserably tortured him, and then put him to death" (Wheatly). His martyrdom probably occurred in the Diocletian persecution, about A.D. 303. On the site of his martyrdom was subsequently founded a Benedictine monastery, the abbot of which, in honour of St. Alban, took precedence of all the abbots who sat in Parliament.

20. **The Translation of Edward, King of the West Saxons,** happened A.D. 982. He was buried after his barbarous murder at Wareham, whence his remains were translated two years later to Shaftesbury. See note on March 18.

JULY.

2. **Visitation of the Blessed Virgin Mary.** This feast was instituted A.D. 1389, by Pope Urban VI., in commemoration of the visit paid by the Blessed Virgin to her cousin Elizabeth. The immediate occasion of its institution was a great schism in the papacy, the evils consequent upon which led Urban to seek the special intervention of the Blessed Virgin. The

festival was not universally observed till 1441, when the Council of Basle directed that it should be observed in all Christian Churches, "that she being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful."

4. Translation of St. Martin, Bishop and Confessor. St. Martin was born in the early part of the fourth century at Saberia, a town of Pannonia, the modern Stain, in Hungary. He was the son of a Roman tribune and of pagan parentage. At an early age he came under Christian influences, and at fifteen was received as a catechumen. Before he could be baptized he was sent to join the army in Gaul. Mrs. Jameson tells the following beautiful story of him:—"The legion in which he served was quartered at Amiens in the year 332, and the winter of that year was of such exceeding severity that men died in the streets from excessive cold. It happened one day that St. Martin, on going out of the gate of the city, was met by a poor naked beggar, shivering with cold, and he felt compassion for him; and, having nothing but his cloak and his arms, he with his sword divided his cloak in twain, and gave one half of it to the beggar, covering himself as well as he might with the other half. And that same night, being asleep, he beheld in a dream the Lord Jesus, who stood before him, having on his shoulders the half of the cloak which he had bestowed on the beggar; and Jesus said to the angels who were around him, 'Know ye who hath thus arrayed me? My servant Martin, though yet unbaptized, hath done this!'" (S. & L. A., p. 721). St. Martin after this vision hastened to be baptized. He left the army at the age of forty, and, after giving many proofs of his zeal and piety, was made Bishop of Tours, A.D. 371. He was very active in his endeavours to eradicate all traces of heathenism from Gaul, everywhere destroying the temples of the false gods, throwing down their altars, breaking their images, and burning their sacred groves. He died A.D. 400, at Caude, in his own diocese. The festival commemorates the translation of his remains by Perpetuus, Bishop of Tours, in 482, to a splendid basilica, near Tours. St. Augustine is said to have found at Canterbury a chapel, which had been dedicated to St. Martin in the middle of the fifth century.

15. Swithin, Bishop, was born in Wessex, and educated at the monastery of Winchester. In 838 he was made Bishop of Winchester. He exercised great influence at the courts of

Egbert and Ethelwulf, and was renowned for his humility and works of charity. He died in 862, having directed that his body should not be buried in the cathedral among the rich, but in the churchyard among the poor. He was mainly instrumental in establishing the payment of Peter's Pence in England, and this service to the papacy may have contributed to his speedy canonisation, which took place fifty years after his death. In 971 his remains were transferred to the cathedral; but, according to the legend, he showed his displeasure at this disregard of his wishes by sending a rain which lasted forty days. Hence arose the popular belief that, if it rain on St. Swithin's day, it will continue to rain for thirty-nine days after.

20. **Margaret, Virgin and Martyr, of Antioch,** is said to have suffered martyrdom at Antioch, in Pisidia, in 278. Her legend is among those which were pronounced by Pope Gelasius in 494 as apocryphal. She was a favourite saint with women in the middle ages, and was especially invoked against the pains of childbirth.

22. **Saint Mary Magdalene.** In the Prayer-book of 1549 a special Collect, Epistle, and Gospel were provided for this day: Prov. xxx. 10 to the end, was appointed for the Epistle, and Luke vii. 36 to the end, for the Gospel. Previous to the Reformation, Mary Magdalene was commonly identified in the Western Church with "the woman that was a sinner." But doubts having risen in the minds of the Reformers on the point, it was deemed expedient to omit the office for her festival in the book of 1552. She is represented with tearful eyes and long hair, and with an alabaster box of ointment in her hand. Often also as a penitent in a cave with a cross and skull. Our application of the word "maudlin" to persons given to crying is derived from the old representations of Mary Magdalene. The old collect for this day will be found p. 29.

26. **St. Anne, Mother of the Blessed Virgin Mary,** and wife of Joachim. No reference is made to her in Holy Scripture, but she is mentioned by early writers. Her figure, with her name attached, is often found in the catacombs. Justinian built a church in honour of her at Constantinople about A.D. 550.

AUGUST.

1. **Lammas Day.** In the Romish Church this day is known as the feast of St. Peter ad Vincula (St. Peter in the fetters), being the day on which the apostle's imprisonment is com-

memorated. The story runs that Eudoxia, the wife of Theodosius, having been presented at Jerusalem with the fetters which St. Peter had worn, sent them to the Pope, who laid them up in a church built by the emperor to the apostle's honour. At this time the first of August was celebrated in memory of Augustus Cæsar, who on that day had been saluted Augustus after the successful termination of the war with Antony. Eudoxia obtained a decree from Theodosius that the day should henceforth be observed in honour of St. Peter.

Lammas is a corruption of *hlaf-masse*,* *i.e.*, the loaf-mass. In the Early English Church it was customary on this day to offer an oblation of loaves made of new wheat, as the first-fruits of the harvest. In the Sarum Manual it is called *Benedictio novorum fructuum*. The derivation from lamb-mass grew out of the belief, based upon our Lord's words to St. Peter, *Feed my lambs*, that the apostle was the patron of lambs. The *Promptorium Parvulorum* shows that this belief was the accepted one in the fifteenth century. It gives "Lammesse; festum agnorum, vel festum ad vincula Sancti Petri." Tenants who held lands of the cathedral church in York, which is dedicated to St. Peter ad Vincula, were formerly bound to bring a live lamb into the church at high mass.

6. **Transfiguration.** This feast was observed at an early period in the history of the Church, but was not made general till A.D. 1457, when Pope Calixtus III. directed that it should be made of universal obligation, to commemorate the deliverance of Belgrade from the Turks.

7. **Name of Jesus.** This commemoration was observed in the Early English Church on the Feast of the Circumcision. In the Church of Rome it is observed on the second Sunday after Epiphany. No account is given of the origin of this festival.

10. **St. Laurence, Archdeacon of Rome, and Martyr,** was a Spaniard by birth. He was chosen by Pope Sixtus II. as his archdeacon and treasurer, and like his patron died a martyr's death. He perished A.D. 259, having, as it is said, been slowly broiled to death on a gridiron. His name is in the oldest Roman calendar (A.D. 354), and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great. Prudentius ascribes to his dying intercession the final conversion of Rome. He is usually

* Contracted in the Chronicle into *hlam-masse*.

represented in a deacon's dress, with the martyr's palm and the gridiron. There is a grim story told of him, that, as he lay expiring on the gridiron, he said to the prefect who was directing his execution, "Assatus est; jam versa et manduca" (I am roasted; now turn me and eat me).

St. Augustine, Bishop of Hippo, Confessor, Doctor, was born at Tagaste in Numidia, A.D. 354. His mother Monica was a Christian, his father a pagan. He received a good education and attained great proficiency in grammar and rhetoric. In spite of the careful religious training of his pious mother, he fell into dissolute habits and adopted the views of the Manichæans. In 384 he was appointed professor of rhetoric at Milan, where he was converted and baptized by St. Ambrose, A.D. 387. He now devoted himself to a careful study of theology and returned to Tagaste, where he gathered together a small religious community. In A.D. 391 he was admitted into holy orders. After four years spent in retirement he was consecrated coadjutor-bishop of Hippo. He succeeded to the sole charge of the see in 396. In the thirty-fifth year of his episcopate Hippo was besieged by the Vandals, and in the course of the siege he died of fever, A.D. 430. He was one of the four great doctors of the Western Church, and has exercised a greater influence, perhaps, on the thought of subsequent ages than any other of the fathers. He rendered invaluable services to orthodoxy by his writings against Manicheism,

> "The gorgeous Eastern lie, whose magic spell
> Had all but chained his youth;"

Arianism, Donatism,

> "The schism whose hard fierce energy sufficed
> To rend the flock in twain;"

and Pelagianism,

> "the proudest heresy of all,
> That lifts to heaven a self-asserting face,
> In tone severe and grave denies the Fall,
> Disowns the need of grace." *

The story of his conversion is told by himself. One day, overwhelmed by remorse for his past life, he rushed into the garden of his lodging, and passionately prayed for deliverance from his sins. While thus engaged, he heard the voice

* "The Death of St. Augustine," by Canon Bright, D.D.

of a child in a neighbouring house singing "Tolle, lege" (take up and read). Returning home, he took up St. Paul's Epistles, and on opening them, lighted upon the passage, "Not in rioting and drunkenness," &c. (Rom. xiii. 13–14.) On the following Easter-eve he was baptized. On his death-bed he desired that the penitential psalms should be hung up within his sight; and with his eyes constantly fixed upon them he passed away.

29. **Beheading of St. John Baptist.** This festival was celebrated in the Western Church before the time of Gregory the Great, A.D. 590.

SEPTEMBER.

1. **Giles, Abbot and Confessor.** St. Giles, or Ægidius, was born at Athens, about the middle of the seventh century. When still a young man he retired with a companion into a forest near Nismes, where he lived in entire seclusion. The king while hunting came upon his cell, and was so impressed by his sanctity that he gave him a piece of land for a monastery. Over the religious house thus commenced he presided as abbot for over fifty years. He died A.D. 725. He is said to have refused to be cured of lameness, and to have been regarded, in consequence, as the patron of cripples. There are 146 churches dedicated to St. Giles in England. They were, as a rule, built on the outskirts of a city or town, in order to afford a ready refuge for poor and lame travellers. St. Giles is generally represented dressed as a Benedictine monk, with a hind pierced by an arrow; the legend being that he was supplied with milk in his forest retreat by a tame hind, and that he was discovered through the king's dogs pursuing the hind until it took refuge in his arms.

7. **Eunurchus, Bishop of Orleans,** lived in the fourth century. Various miraculous stories are told of him, but little is known of him beyond the fact that he was present at the Council of Valentia in 374. He is also called Evortius.

8. **The Nativity of the Blessed Virgin Mary.** This festival is referred to in the seventh century. Innocent IV. honoured it with an octave in A.D. 1244, and Gregory XI. with a vigil, A.D. 1370. The legend says that a concert of angels was heard in the air solemnizing this day as the Blessed Virgin's birthday.

14. **Holy Cross Day,** called also the Feast of the Exaltation of the Holy Cross, commemorates the annual exposition of a portion of the cross upon this day in the church erected at

Jerusalem by Helena. Another incident is connected with this day. Chosroes, king of Persia, having plundered Jerusalem, carried off a great piece of the cross which Helena had left there. With this in his times of mirth he was wont to make sport. The Emperor Heraclius gave him battle, defeated him, and recovered the cross; but on his bringing it back in triumph to Jerusalem he found the gates shut, and heard a voice from heaven telling him that the King of kings had not entered the city with pomp and splendour, but meek and lowly, and riding upon an ass. Thereupon the emperor dismounted and entered the city barefoot, bearing the cross himself.

17. **Lambert, Bishop and Martyr,** was Bishop of Utrecht in the latter part of the seventh century. He laboured much in the conversion of the heathen. He is said to have been barbarously murdered to avenge his bold rebukes of Pepin d'Heristal, then *maire du palais*, on account of his licentious conduct. He was slain as he knelt, with his arms extended in the form of a cross. He is represented with the martyr's palm, and with a lance or javelin at his feet.

26. **St. Cyprian, Archbishop of Carthage, and Martyr,** was born of good parentage at Carthage, where he taught rhetoric for many years. When past middle life he was converted by a priest named Cæcilius, whose name he thenceforth adopted. Soon after he was ordained priest, and in 248 he succeeded Donatus as Bishop of Carthage. In the Decian persecution his life was threatened, his pagan neighbours crying out, "Cyprianus ad leones; Cyprianus ad bestias" (away with Cyprian to the lions; away with Cyprian to the wild beasts), and he sought safety in flight. On the death of Decius he returned to Carthage. He displayed much prudence at a council held at Carthage, A.D. 251, in dealing with the *lapsi* (those who had apostatized during the persecution). He engaged in a famous controversy with Stephen, Bishop of Rome, on the subject of heretical baptism, on which he held peculiar views. The controversy is interesting as showing the independence of the African Church at this period. He was beheaded under Galerius, A.D. 258. His name has been commemorated in the Roman Mass from the time of Gregory the Great. He left many valuable writings.

30. **St. Jerome, Priest, Confessor, and Doctor,** one of the four great Latin fathers, was born at Stridonium in Dalmatia, near Aquileia, about A.D. 342. He studied at Rome, where he followed the profession of the law. When about thirty

years of age he was baptized, and resolved to devote himself to perpetual celibacy. In 373 he set out for the East, and made the acquaintance of some of the most famous of the Oriental ascetics. Inspired by their example, he withdrew to a desert in Chalcis, where he spent four years as an anchorite in study and seclusion. After a residence of ten years in the East, during which he mastered the Hebrew language, he returned to Rome, where he endeavoured to induce both clergy and laity to exercise greater abstinence and simplicity in their mode of life. He obtained great influence over the Roman women. One of his most famous converts was Paula, a descendant of the Scipios and the Gracchi; another was Marcella, the foundress of religious houses for women. After a stay of three years at Rome, Jerome returned to Palestine and settled at Bethlehem, where he had founded a monastery. He died A.D. 420. His great work was a translation of the Scriptures into Latin, which formed the basis of the Vulgate. He is often represented as an old man with a lion by his side and a cardinal's hat at his feet. The lion probably symbolized the fiery temper and vehemence of St. Jerome, though a good story is told to account for it. One evening as he sat at the gate of his monastery at Bethlehem he saw a lion approach with a limping gait. Jerome went out to meet him, and, on examining his paw, found that it contained a thorn, which he carefully extracted. The lion, to show his gratitude, thenceforward remained in his service. There is no authority for representing St. Jerome as a cardinal. Indeed cardinal priests were not ordained till three centuries after his time.

OCTOBER.

1. **Remigius, Bishop of Rheims**, was born about A.D. 439. When only twenty-two years of age he was made bishop. He converted Clovis, king of the Franks, and many of his nobles, and is sometimes called in consequence the "Apostle of France." He was subsequently made primate of Gaul, and Rheims has remained ever since the metropolitan see of France. Remigius died A.D. 533, having been bishop seventy-three years.

6. **Faith, Virgin and Martyr**, suffered in a local persecution in Gaul about A.D. 290. Sixteen English churches are dedicated to her, one being the ancient church under the choir of St. Paul's Cathedral.

9. St. Denys, Areop., Bishop and Martyr. The old missals appear to have confounded Dionysius the Areopagite, who was converted by St. Paul (Acts xvii. 34), with another Dionysius, who was sent from Rome to Gaul about A.D. 245. The latter is said to have fixed his see at Paris, and to have been martyred about 275. He is the patron saint of France. Reference is often made to the legendary story of his taking up his head after he was beheaded, and walking with it in his hands two miles to a place where he finally lay down to rest.

13. Translation of King Edward, Confessor. The life of our great national saint belongs to English history. He rebuilt Westminster Abbey and dedicated it to St. Peter, A.D. 1065. He died in the following year, and was buried before the high altar of the new abbey church. The Conqueror enclosed his remains in a rich shrine. In 1163 his body was removed by Thomas à Becket to a richer shrine still. This would appear to be the translation which is commemorated.

17. Etheldreda, Virgin, was the daughter of an East Anglian king, whose queen was sister of St. Hilda, the famous Abbess of Whitby. She founded a convent at Ely, over which she presided as abbess for many years. She died A.D. 679. She was popularly known as St. Audry. The word *tawdry* is said to be derived from the name given to the cheap finery sold at St. Audry's fair.* Another explanation of the word is furnished by Wedgwood. She is said to have died of a swelling in her throat, which she considered as a judgment for having been vain of her necklace in her youth. Hence the name *tawdry* came to be applied to a necklace. This is certainly its common use in our early writers.†

25. Crispin, Martyr, was born at Rome. Together with his brother Crispinian, St. Quintin, and others, he accompanied St. Denys to Gaul, and preached at Soissons. Following the example of St. Paul, they supported themselves by their own labour, working in their leisure as shoemakers. The two brothers were beheaded A.D. 288. They are the patron saints of shoemakers.

* *Cf.* Tooley from St. Olave, Trowel from St. Rule, Tanton from St. Anthony, Stoosey from St. Osyth, Torrey from St. Oragh, Toll from St. Aldate. See Stanley's "Canterbury Cathedral," note, p. 236.

† An old writer, cited by Wedgwood, says, "Solent Angliæ nostræ mulieres torquem quendam ex tenui et subtili serica confectum collo gestare quam Etheldredæ torquem appellamus, forsan in ejus quod diximus memoriam."

NOVEMBER.

6. Leonard, Confessor, was brought up at the court of King Clovis. He became a convert of St. Remigius, and devoted himself to the religious life. He took a special interest in all prisoners and captives, and Clovis is said to have set free all whose liberation he asked for. Hence he became the patron saint of prisoners.

11. St. Martin, Bishop. See note on July 4, the day of his translation.

13. Britius, Bishop, or Brice, was a native of Tours, and pupil of St. Martin, whom he succeeded in the bishopric of that city, A.D. 397. In early life he gave way to dissolute habits, but his master never despaired of him, and prophesied that he would succeed him in the see. He paid the penalty of his former irregularities, for a charge of gross sin was brought against him after he became bishop, which led to his banishment from his see for seven years. He lived down the slanders that had been brought against him, and was restored to his see. He died A.D. 444.

15. Maclutus, Bishop, otherwise called Maclovius, was born in Wales. The unsettled state of his own country led him to flee into Brittany, where for many years he led an ascetic life. About A.D. 541 he was made Bishop of Aleth. He was driven by persecution into Aquitaine, but was enabled to return to his see in his old age, and give his people his parting blessing. St. Malo, to which the see of Aleth was afterwards transferred, is called after him.

17. Hugh, Bishop of Lincoln, was born at Grenoble A.D. 1140, of a noble Burgundian family. He became a Carthusian monk, and in 1181 came over to England, at the request of Henry II., to preside over the first Carthusian monastery in England, at Witham in Somersetshire. In 1186 he was made Bishop of Lincoln, the cathedral of which he rebuilt. He spent some portion of every year in retreat at his old monastery, and it was on his return from one of these visits that he died, A.D. 1200. His clergy were singing the *Nunc Dimittis* at compline as he died. He was canonized in 1220.

20. Edmund, King and Martyr, was born A.D. 841. He succeeded to the throne of East Anglia at the age of fourteen. His reign was greatly disturbed by incursions of the Danes. Edmund bravely endeavoured to resist them, but was defeated and taken prisoner. The Danes offered him his life and his kingdom, if he would renounce Christianity and reign under

them; and on his refusal, he was tied to a tree and shot at with arrows. His head was then cut off and thrown into a thicket. In A.D. 903 his remains were translated to Bury St. Edmunds, where Canute afterwards founded an abbey to his honour. Freeman says, "In the churches of Norfolk and Suffolk you often see pictures of him pierced with arrows, especially on the rood-screens which divide the nave from the chancel" (Old English History, p. 110).

22. **Cæcilia, Virgin and Martyr**, was a noble Roman lady, who lived in the reign of Severus. According to the old legend she married a young Roman, Valerian, whom she converted from paganism to Christianity. Being called upon to renounce her religion, she refused, and was thereupon thrown into a bath of boiling water, from which, however, she arose unhurt. An executioner was then sent to put her to death with the sword; but he was so unnerved by her patient demeanour, that, after giving her three wounds, he fled, leaving her half-dead. She survived for three days, singing psalms and hymns up to the last moment of her life. Her house was consecrated as a church, and mention is made of a council held in it in the year 500. She is regarded as the patron saint of music, and is generally represented with some musical instrument in her hand and a wreath of white roses. The roses refer to the story that on one occasion when Valerian was returning home, as he entered his house, he heard enchanting music; and, on "reaching her chamber, beheld an angel, who was standing near her, and who held in his hand two crowns of roses gathered in Paradise, immortal in their freshness and perfume, but invisible to the eyes of unbelievers. With these he encircled the brows of Cæcilia and Valerian as they knelt before him" (Mrs. Jameson, S. and L. A., p. 585). Died A.D. 342.

23. **St. Clement I., Bishop of Rome and Martyr**, has been generally supposed to be the Clement mentioned by St. Paul as one his fellow-labourers, whose name was written in the "book of life" (Phil. iv. 3). He is said to have been made Bishop of Rome in 91. About A.D. 96 he wrote an epistle to the Corinthians, which is still extant, and was for a time read in public service as of canonical authority. A MS. of this epistle is appended to the Codex Alexandrinus in the British Museum. He is said to have suffered martyrdom by being thrown into the sea with an anchor tied round his neck, A.D. 100.

25. **Katherine, Virgin and Martyr,** was born at Alexandria in the early part of the fourth century. She is said to have been torn to pieces under four wheels, stuck round with sharp spikes. After her death, according to the legend, angels took up her body and carried it to Mount Sinai.

DECEMBER.

6. **Nicholas, Bishop of Myra in Lycia,** was a native of Patara, in Lycia. He had a great reputation for his early piety, and hence was esteemed the patron of children. Some merchants carried off his remains from Myra to Bari on the Adriatic, for fear they should be desecrated by the Mohammedans, and hence he came to be regarded as the patron of merchants also. He is the patron saint of Russia, and of numerous seaports all over Europe. Mrs. Jameson says: "He was emphatically the saint of the people; the *bourgeois* saint, invoked by the peaceable citizen, by the labourer who toiled for his daily bread, by the merchant who traded from shore to shore, by the mariner struggling into the stormy ocean. He was the protector of the weak against the strong, of the poor against the rich, of the captive, the prisoner, the slave; he was the guardian of young marriageable widows, of schoolboys, and especially of the orphan poor. In Russia, Greece, and throughout all Catholic Europe, children were still taught to reverence St. Nicholas, and to consider themselves as placed under his peculiar care: if they are good, docile, and attentive to their studies, St. Nicholas, on the eve of his festival, will graciously fill their cap or their stockings with dainties; while he has, as certainly, a rod in pickle for the idle and unruly" (S. and L. A., p. 450).

8. **Conception of B. V. Mary.** This festival is said to have been instituted by St. Anselm, upon occasion of William the Conqueror's fleet having been saved in a great storm. The Council of Oxford (A.D. 1222) declared its observance optional, and it did not become obligatory until the fifteenth century. The doctrine of the immaculate conception of the Blessed Virgin originated with Peter Lombard, about A.D. 1160, and was not promulgated as a dogma till the publication of the Bull "Ineffabilis Deus" by Pius IX., December 8, 1854.

13. **Lucy, Virgin and Martyr,** was a native of Syracuse, and was born towards the close of the third century. She suffered martyrdom during the Diocletian persecution, having been first tortured by fire and her flesh lacerated with hot pincers. She is represented with the martyr's palm, a

dish on which are two eyeballs and the pincers. She was regarded as the patroness against all diseases of the eye. There is no mention in the early legends of the loss of her eyes; and it is possible that the belief that she did suffer their loss grew out of a device of the early painters to express her name, Lucia, light, by the emblem of an eye (Mrs. Jameson, S. and L. A., 615).

16. O Sapientia. The opening words of the first of the Antiphons, formerly sung between December 16 and Christmas Eve, St. Thomas's Day excepted. The other antiphons began respectively :—O Adonai, O Radix Jesu, O Clavis David, O Oriens Splendor, O Rex Gentium, O Emmanuel. Hence they were popularly called the O's.

31. Silvester, Bishop of Rome, succeeded to the see A.D. 314. He died in 335. Wheatly says, "He was the author of several rites and ceremonies of the Romish Church, as of asylums, unctions, palls, corporals, mitres, &c."

THE ORDER FOR MORNING AND EVENING PRAYER DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

"*Daily.*" In accordance with this the Prayer-book directs that the "Psalter shall be read through once *every month*, as it is there appointed, both for Morning and Evening Prayer." Similarly the Old Testament was appointed for the First Lessons at Morning and Evening Prayer, "so as the most part thereof will be read every year *once;*" and the New Testament was appointed for the Second Lessons at Morning and Evening Prayer, and was to "be read over orderly every year *thrice.*" The Preface says: "All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some urgent cause."

Rubric—"*accustomed place.*" In the Prayer-book of 1552 the rubric ran: "The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him as the people best may hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place; and the chancels shall remain as they have done in times past." The rubric of 1549 simply said, "The Priest being in the quire shall begin with a loud voice the Lord's Prayer, called the Pater Noster."

"*Ornaments.*" In 1552 the second part of the rubric stood thus:—"And here is to be noted that the minister, at the

time of the Communion and at all other times in his ministration, shall use neither alb, vestment, nor cope; but being Archbishop or Bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only." This was altered in 1559 to, "shall use such Ornaments in the church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book." The Act referred to (1 Eliz. c. 2, sec. 25) laid down the rule stated in the rubric, "until other order shall be therein taken by the authority of the Queen's Majesty with the advice of her Commissioners," &c. The rubric assumed its present form in 1662. For the rubrics relating to vestments in use in the second year of Edward VI. see note on p. 28. The ornaments of the church referred to in the Prayer-book of 1549 are the altar, the corporas, the paten, the chalice, the poor men's box, the font, the pulpit, the chair for the Archbishop or Bishop, and, by implication, a vessel for the water that was mixed with the wine, and a credence table. See Blunt's A. B. C. P. lxxii.

MORNING PRAYER.

The Order for Morning Prayer is based on the ancient offices of Matins, Lauds, and Prime, which were sung by the monastic orders between midnight and six a.m., but which, even before the Reformation, had been combined into one service for the use of ordinary congregations. It may be conveniently divided as it stands into four parts, according to their distinguishing features, viz.:—

1. The Introduction, ending with the Lord's Prayer;
2. The Reading and Singing of the Scriptures, ending with the *Jubilate;*
3. The Profession of Faith;
4. The Prayers and Thanksgivings; but, for the sake of variety, these parts are not in the Prayer-book kept entirely distinct.

The Sentences, together with the Exhortation, Confession, and Absolution, were added in 1552, the first Prayer book having begun with the Lord's Prayer. They were evidently selected with particular objects in view. The 1st states the hope left to the wicked; the 2nd furnishes an example of confession; the 3rd is the prayer of a soul conscious of its sins, and yet emboldened by faith to ask God to blot them out; the 4th describes the kind of worship which is

acceptable to God; the 5th warns us against formality in religion, and encourages us to true repentance by setting forth God's longsuffering and willingness to forgive; the 6th contrasts the mercy of God with the rebellion and disobedience of man; the 7th is a prayer for correction tempered with mercy; the 8th is an exhortation to repentance, based on the advent of Christ's kingdom; the 9th consists of the words with which the Prodigal Son resolved to return to his father and ask for forgiveness; the 10th is a prayer that God will not deal with us according to our sins; the 11th tells us of the self-deception we practise on ourselves when we deny that we are sinners, and of the door of forgiveness we thereby close upon ourselves. Thus, the first words which fall upon our ears, when we assemble for Morning or Evening Prayer, are, not those of anger and judgment, but those of love, and hope, and mercy, and pardon; so that the most wicked and hardened sinner who chances to hear them may be encouraged to confess his sins unto God. From the Bible itself we are taught in what spirit we should engage in the service that lies before us. The formal are cautioned against substituting the shadow for the substance of religion; the hypocritical are exhorted to sincerity; the despairing are encouraged; the negligent and the apathetic are warned; the self-righteous undeceived; all, even the best of men, are taught the necessity of that solemn act of confession with which the service opens.

The Introductory Sentences may be advantageously selected with reference to the day or season, so as to give, as it were, the key-note to the service. Thus, "Repent ye," "Enter not," and "O Lord," are appropriate for Advent; "When the wicked," "Rend your heart," "I will arise," and "If we say," for Lent and Litany mornings; "To the Lord our God," is suitable for festivals.

"*Correct me, but with judgment*," *i.e.*, in measure.—"Judgment" is opposed to "anger" in the following clause. Compare Ps. vi. 1 (to which only a reference is given in the Prayer-book), "O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure;" and Habakkuk's prayer, "In wrath remember mercy" (iii. 2).

"*Enter not into judgment.*" This passage may seem at first sight to be contradictory to that just explained, but the seeming disagreement is removed when we consider the different senses in which the word "judgment" is employed. The first is spoken by Jeremiah, who recognises the salutary

effects of the calamities with which God is punishing the sinful people of Judah, and yet prays that this correction may be "in measure" and not "in anger." Cf. Jer. xxx. 11. The second is spoken by David, and is not intended as a deprecation of all correction, but of correction proportioned to his demerits. It is a humble disclaiming of all personal merit in the sight of God.

The Exhortation, though directed chiefly to the duty of confession, sets forth all the great duties involved in Divine worship. These it declares to be :—

1. Confession;
2. Praise and Thanksgiving;
3. The hearing God's word;
4. Prayer for both material and spiritual blessings.

The Order for Morning and Evening Service is so framed as to provide for the observance of all these duties. The immediate object of the Exhortation, however, is *Confession*, which is the first step towards reconciliation with God, and so properly lies at the very threshold of our public and private devotions. "To confess our sins," says Canon Walsham How, "is the first thing we are called upon to do, when we meet together within the walls of God's house. Before we lift up our voices in praise; before we pour forth our thanks to the Giver of all good things; before we lay our wants before the throne of grace; yea, even before we call upon God as 'Our Father,' in that most perfect prayer which the ever-blessed Son of God Himself gave us;—before any of these acts of worship, we are bidden to humble ourselves before the Lord, confessing our sins and unworthiness."

"*Dearly beloved brethren.*" St. Paul's greeting to the Philippians. See Philip. iv. 1, "My brethren, dearly beloved and longed for."

"*Moveth*," *i.e.*, stirs, excites, commands. Cf. "God *moved* them to depart from Him" (2 Chron. xviii. 31). "Holy men of God spake as they were *moved* by the Holy Ghost" (2 Pet. i. 21). "Here shall the sick man be *moved* to make a Special Confession" (Rubric: Visitation of the Sick).

"*Sundry places*," *i.e.*, various passages. See Introductory Sentences. *Place* is thus used in Acts viii. 32, "The place of the Scripture which he read was this." Cf. "Common-place book," *i.e.*, a book for entering passages likely to be of common use: τόπος in Greek and *locus* in Latin are similarly used.

"*Acknowledge and confess.*" To *acknowledge* our sins is to

admit that they are sins, and that we are guilty of them; to *confess* them is to go a step further, and ask God to pardon them. In ordinary language, *to acknowledge* is to own some action known to the person we are speaking to; to *confess* is to own some action to a person ignorant of it. This distinction does not, of course, hold here, for all our actions, whether confessed or not, are known to God. The writer of the 51st Psalm acknowledges and confesses his sins. Judas *acknowledged* his guilt when he said, "I have sinned in that I have betrayed the innocent blood;" but he did not confess it to God.

"*Sins and wickedness.*" *Sins* refers to guilty acts, wicked thoughts, words, and deeds: *wickedness* to the state of heart in which they originate.

"*Dissemble nor cloak.*" To *cloak* is simply to hide; to *dissemble* is to deceive in order to hide. Simulation, *i.e.*, the pretence of what *is not*, and dissimulation, *i.e.*, the concealment of what *is*, denote the same action from two points of view. When Judas kissed our Lord he simulated friendship, and at the same time dissembled his real feelings. We cloak our sins when we try to hide them from man, and believe that we are hiding them from God also; we dissemble our sins when, in order to conceal them, we affect their opposites. With the figurative meaning of cloak should be contrasted that of *palliate* (from Lat. *pallium*, a cloak). To *palliate* an offence is not to conceal it entirely, but to throw a cloak over it in such a way as to hide its worst features.

"*Humble, lowly.*" *Humility* is shown in a disposition to underrate rather than exaggerate one's own merits; *lowliness* in the absence of all self-assertion. The opposite of humility is pride, of lowliness, haughtiness. Both words are based on the same figure. "Lowly" is from *low* and *like*, humble from Lat. *humilis*, which means, literally, *on the ground*.

"*Worthy,*" *i.e.*, deserved. In modern English, and even in the authorised version of the Bible, this word is more frequently used in the active sense of *deserving*.

"*Requisite and necessary,*" *i.e.*, desirable and indispensable.

The Confession is called a General Confession, because it is intended:—

1. For general as distinguished from particular occasions;
2. For all persons.

The rubric directs that the Confession is to be said not by the minister alone, nor by one of the congregation (as was once the practice in saying the Confession in the Communion

Service), but by the *whole* congregation. It also directs that it is to be *said* not *with* but *after* the minister; *i.e.*, not by minister and people simultaneously, but the congregation taking up each clause after the minister has finished it. *Kneeling* is prescribed, because it is the most natural and becoming attitude for penitents. Cf. Ps. xcv. 6; St. Luke xxii. 41; Acts vii. 60, ix. 40. The Confession is based on Rom. vii. 8–25, and consists of:—

1. An address to our "Almighty and most merciful Father;"
2. A confession of sins in general terms;
3. A prayer for pardon, restoration, and amendment.

"*We have erred, and strayed from Thy ways.*" Observe the punctuation. *Erred* refers to our pathless wanderings up and down; *strayed* directs our minds to the path of rectitude which we have quitted. We first stray and then wander. *Err*, also, seems to carry with it the idea of unconscious, *stray* that of conscious, transgression. Cf. Isa. liii. 6: "All we like sheep have gone astray; we have turned every one to his own way."

"*Devices*," *i.e.*, designs, plans, purposes, projects.

"*No health*," *i.e.*, no "saving health," no power of procuring our own salvation, from the sins of omission and commission just referred to, or from the consequences of these sins. This is clear from the petition which follows: "*But* Thou, O Lord, have mercy upon us." "Health" is constantly employed in the Bible and Prayer-book in the sense of "salvation." Cf. "Mine eyes are washed away with looking for Thy *health*" (Ps. cxix. 23, P. B. version), with "Mine eyes fail for Thy *Salvation*" (A. V.). So in early versions of the Gospels we find the Saviour called by the expressive name *Hælend*, *i.e.*, Healer. With "health" should be compared hale, whole; wassail (*i.e.*, *wæs hael*, be whole), heal. Cf. also the use of *salus* in Latin.

"*In Christ Jesus*," *i.e.*, through or by Him. A Greek idiom. Cf. "*In* Christ shall all be made alive" (1 Cor. xv. 22). The ordinary force of *in*, however, is not lost. All the Divine promises meet *in* the person of Christ, of Whom we are members.

"*Godly, righteous, and sober.*" These three words refer respectively to our duty;—

1. To God;
2. To our neighbour;
3. To ourselves.

Godly means pious, religious; *righteous* means just, from Early English *riht-wis, i.e.*, right-wise (cf. "those evils that we most righteously have deserved"); *sober* means temperate, continent, steady. The three words are found in Tit. ii. 12: "that we may live soberly, righteously, and godly in this present world."

Amen.—This Amen is to be said both by minister and people, as appears from the type. According to Prayer-book usage, the Amen when printed in Roman characters is to be pronounced by the minister and people, if both repeat the words which precede it; but by the minister only if he only repeat the previous words. When printed in italics the Amen is to be said by the people only. The reader should compare the Amens of the Confessions and Creeds with those of the Collects, &c. St. Jerome, who lived in the fourth century, tells us that the "Amen" was pronounced with such heartiness by the people as to sound like a clap of thunder.

The Absolution was composed in 1552, and bears some resemblance to a form of Absolution drawn up by John à Lasco, a Pole, for the use of a congregation of Walloon refugees living in London in the reign of Edward VI. The old form of Absolution used at Prime and Compline was as follows:—"The Almighty and merciful Lord grant you Absolution and Remission of all your sins, and space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit." *

The rubric originally ran, "The Absolution, to be pronounced by the minister alone." The words "or Remission of sins" were added after the Hampton Court Conference in 1604. The word "minister" was altered to "priest" in 1661. These alterations, and the language of the rubric generally, deserve careful attention.

* This was preceded by the following form of Confession and *Misereatur*:—

"(The Priest turning to the altar) I confess to God, the Blessed Mary, and all the Saints (turning to the Choir), and to you, that I have sinned exceedingly in thought, word, and deed, of my own fault (looking back to the altar). I beseech Holy Mary, all the Saints of God, and (looking back to the Choir) ye, to pray for me.

"(The Choir replies, turning to the Priest) Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen.

Then the Choir, turning to the altar, made a similar confession, and the Priest pronounced the *Misereatur*, if necessary, in the first person.—See Blunt's *Annotated Common Prayer*, i. 5.

The explanatory words, "or Remission of sins," are said to have been added as a concession to the Puritans, who objected to the word Absolution, on account probably of its Romish associations, but the Revisers of the Prayer-book clearly did not intend to attenuate the significance of Absolution, and the alternative title has never in general use superseded the first. The Absolution is not a mere declaration of God's mercy to the penitent; it is an actual, though conditional, remission of sins, for the pronouncing of which God's ministers have received both "*power* and *commandment*." Its terms are of course general, just as the preceding Confession is general, but it is a real remission of all sins confessed in penitence and faith. In form this Absolution is declaratory. If it were no more, however, the priest might need authority for pronouncing it, but he would not need *power*. The Absolution in the Communion Service is *optative* or *precatory* in form, *i.e.*, it takes the form of a prayer; that in the Service for the Visitation of the Sick is *declaratory*, and in form *unconditional*, but it tacitly assumes, with the charity so conspicuous in the Prayer-book throughout, that the sick man is truly penitent. The Church nowhere claims the power of absolving the sinner irrespective of his state of heart, or by any other power than that delegated to her by our Lord. "Who can forgive sins but God alone?" The Church only applies *means* appointed by God for forgiveness.

The word "*pronounced*" means "uttered authoritatively," and suggests by its derivation (*pro* and *nuntius*, a messenger) the authoritative message of a herald or ambassador.

The word "priest" was substituted for "minister" because the latter word, which was formerly loosely used as equivalent to "priest,"* had come to be applied to clergymen irrespective of their order, and even to Dissenting preachers. The Puritans at the Savoy Conference were desirous of substituting the word "minister" for "priest" or "curate" throughout the Liturgy, but to this proposition the Commissioners replied —"Since some parts of the Liturgy may be performed by a deacon, others by none under the order of a priest, viz., Absolution, Consecration, it is fit that some such word as priest should be used for those offices, and not minister, which signifies at large every one that ministers in that holy office, of what order soever he be." The limitation of the office of

* Cf. "No Bishop shall make any person . . . a *deacon* and a *minister* both upon one day." "There being now four times appointed in every year for the ordination of *deacons* and *ministers*."—Can. xxxii.

Absolution to priests is of great antiquity, and was never departed from except in emergencies, as when a man lay dying.

The priest *alone* is to pronounce the Absolution, and he is to pronounce it *standing*, as the position of authority. The latter requirement was introduced into the rubric because some of the clergy had been accustomed to pronounce the Absolution on their knees.

When a deacon says the prayers, and a priest is present, the priest should pronounce the Absolution. There is no authority for the deacon's substitution of the prayer, "O God. Whose nature and property," &c., which is sometimes used. If no priest be present, the deacon should at once pass on to the Lord's Prayer.

The object of the Absolution in this part of the service is—

1. To convey to the penitent day by day God's forgiveness of sins by His own appointed means;

2. To prepare the congregation for engaging, with the fullest benefit to themselves, in the service which follows. Unforgiven sin is the great hindrance to communion between God and man; and we can neither pray, nor praise, nor receive spiritual instruction, with profit, so long as this hindrance remains unremoved. Well is it, then, that the Church, acting for Christ and with His delegated power, absolves the faithful penitent after confession at the very outset of the service.

The Absolution consists of—

1. A declaration of God's desire to save rather than to punish;

2. A statement of the authority by which the priest is empowered and commissioned to pronounce absolution;

3. The Absolution proper, "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel;"

4. An Exhortation to pray for repentance and the help of the Holy Spirit.

"*Almighty God.*" We have to go down to the words "pardoneth and absolveth" for the verb belonging to this substantive. The pronoun "He" in "He pardoneth" is resumptive, and is introduced for the sake of clearness. In the Absolution in the Service for the Visitation of the Sick the priest says, "*I* absolve thee;" but the meaning is just the same. The priest in both cases exercises not an imperial, but a ministerial power, though in the latter he uses the first person for the greater consolation of the sick penitent.

"*Who desireth not the death of a sinner.*" Ezek. xxxiii. 11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

"*And hath given power and commandment.*" The word "power" shows that the framers of the Prayer-book looked upon the Absolution as something more than a bare declaration of the terms of Divine forgiveness. They evidently contemplated a particular application to the congregation of that power of Absolution which was entrusted to the Church by our Lord. (See St. John xx. 23.)

"*To declare and pronounce;*" not merely to *announce* as unauthorized persons might announce it, but to *pronounce* it authoritatively, as ambassadors empowered and commanded to act and speak in His name.

"*Being penitent.*" The efficacy of Absolution does not depend on the will of the priest, but on the faith and sincerity of the penitent. The priest only applies to him the means of forgiveness that have been divinely prescribed. If the penitent be insincere, Absolution is pronounced over him in vain.

"*The Absolution and Remission of their sins.*" We ordinarily speak of absolving an offender, but not of absolving his offence. On the other hand, we speak of remitting an offence or its penalty, but not of remitting the offender. "Absolution" and "Remission" respectively denote different aspects of the same act—viz., the setting a prisoner free from his sin and the remitting its merited punishment. The words occur together in the old Latin Absolution—"*Absolutionem et remissionem omnium peccatorum vestrorum.*"

"*He pardoneth and absolveth.*" It has been remarked that "the words in all European languages which express forgiveness or pardon imply *free gift.*" "To pardon" is to *give up* the penalty due from an offender to the offended. (Fr. *donner*, to give; *pardonner*, to for*give*.) If it be asked what is the use of priestly Absolution, seeing that it is God who pardons and absolves? it may be replied that when He has been pleased to employ human instruments as channels of His grace, it is not for us to discuss the use of such an institution. We may, moreover, point out, (1) the great comfort and assurance which arise out of obedience to God's commandment, even when we do not see the necessity of the commandment itself; (2) the encouragement to be derived by the penitent from the co-operation of the priest in praying for forgiveness.

"*All those that truly repent and unfeignedly believe.*" Repentance and faith are the indispensable conditions on which pardon is pronounced by God, but, inasmuch as they are themselves gifts of God, we are now exhorted to pray for their bestowal on us.

"*Let us beseech.*" Originally, "Wherefore we beseech." The alteration was made in 1661. "It has been thought by some that our present form cannot be intended to convey a pardon, but merely to announce the existence of such pardon, and to invite the people to pray for it. Had this been its intention, however, it would doubtless have been followed by a prayer to that effect, which it is not. . . . It was rather a wish or desire arising out of what went before, equivalent to 'may God therefore grant us true repentance,' &c., and so corresponded precisely to the latter part of the old form, 'God grant you . . . space for true repentance, . . amendment of life, and the grace of His Holy Spirit.'"—*Freeman.*

"*At this present,*" *i.e.*, at this present time. This elliptical use of "present" was formerly common. We find "at that present" in Bacon, and "this ignorant present" in Shakespere. The "things" here referred to allude not only to our confession, but to the whole of the Divine Service in which we have engaged.

"*Hereafter,*" *i.e.*, henceforth. *Not* at some *future* time. The demonstrative force of this compound is somewhat weakened.

"*Pure and holy,*" *i.e.*, not only free from sin (pure), but positively and actively good (holy).

The rubric declares that "the people shall answer here, and at the end of all other prayers, Amen." See p. 83.

The Lord's Prayer. Here the service originally began. In the rubric the minister is directed to say the Lord's Prayer with an *audible* voice. This direction was inserted because previous to 1549 this prayer was said "secretly" (*i.e.*, in an undertone) down to "lead us not into temptation," when the people responded with the clause "but deliver us from evil." The people are to repeat the Lord's prayer *with*, not *after*, the minister, and this is the custom of the Greek Church. The words "and wheresoever else" were probably inserted by an oversight, there being no direction for the people to repeat the Lord's Prayer with the priest in the opening of the Communion Service. The Doxology, which was always added by the Greek Church, though omitted by the Latin, was appended here in 1661. (For the principle which regulates the insertion of the doxology, see p. 146.)

The Versicles and Responses are taken from Ps. li. 15, and lxx. 1. They were used in the Western Church from the sixth century as a commencement of Nocturns, and the psalms from which they were taken have been used from time immemorial in the Eastern Church at the opening of the daily offices.

The Doxology, or Gloria Patri, is of great antiquity. Clement of Alexandria, writing in the second century, seems to refer to it in the words "giving glory to the one Father, and to the Son, and to the Holy Ghost." The Arians, who denied the equality of the Three Persons of the Holy Trinity, sang the following form of the hymn, "Glory be to the Father, by the Son, and in the Holy Ghost." St. Athanasius quotes it in the form, "Glory be to the Father, and to the Son, and to the Holy Ghost, both now and ever," &c. Bishop Sparrow calls it "the Christian's Hymn and Shorter Creed."

The words "as it was in the beginning" were introduced in the sixth century. The Doxology "occurs in the same position in the daily offices of the Eastern and the Roman Churches at the present day, so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each person, worshipping one God in Trinity and Trinity in Unity" (Blunt).

The old practice of turning to the East when the Gloria Patri is repeated is still maintained in some of our churches. An old Canon of the Church of England prescribed that the congregation should "incline themselves humbly" during the repetition of the first part of the Gloria.

The invitation, "Praise ye the Lord," was, in the first Prayer-book, followed, from Easter to Trinity Sunday, by "Hallelujah." The Response, "The Lord's name be praised," was adopted in 1661 from the Scottish Prayer-book.

THE VENITE.

The Venite is so called from the words "**Venite exultemus,**" with which the old Latin version of the Psalm commenced. It is sometimes called the Invitatory Psalm, and in Henry VIII.'s Primer is entitled "A Song Stirring to the Praise of God." The occasion of its composition is unknown, but its contents show that it was intended for public service. It has been used from the earliest times in the Christian Church at the commencement of the daily service. St. Athana-

sius, describing the Office of the Church of Constantinople, says, "Before the beginning of their prayers the Christians invite and exhort one another in the words of this (95th) Psalm." St. Augustine also seems to refer to it in the following passage from one of his sermons: "Then we chanted the Psalm, exhorting one another with one voice, with one heart, saying, 'O come, let us adore.'" Its fitness for the position which it occupies is obvious. It contains invitations to each of the three great parts of public worship already set forth in the Exhortation; viz:—

1. To *thanksgiving* (ver. 1), based on God's supremacy, and on His creation and preservation of the world (1–5);

2. To *prayer* (ver. 6), resting on His relation to ourselves, as not merely a "great God," but as "*our* God" (6, 7); and—

3. To *hearing God's word* (ver. 8), enforced by a warning against hardness of heart, drawn from the experience of the Israelites in the wilderness.

"It is not merely," says Freeman, "that in common with many other Psalms it invites us to the worship of the Great King; but that it goes on to exhibit so perfect a portraiture, in terms of Jewish history, of the frail and erring, though redeemed and covenanted, estate of man. It is this that fits it to be a prelude of the whole psalmody and worship of the day, whatever its character; since it touches with so perfect a felicity the highest and lowest notes of the scale, that there is nothing so jubilant or so penitential as not to be within the compass of it."

In the Eastern Church the whole Psalm is not used, but only the following invitations, which have been adapted from it for liturgical use:—"O come, let us worship God our King. O come, let us worship and fall down before Christ our King and God. O come, let us worship before Christ Himself our King and God." Previous to 1549 a short versicle, called an *Invitatory*, inciting to praise, and suited to the season of the ecclesiastical year, was sung before the *Venite*, and repeated wholly or in part at the end of each of its five ancient divisions, and also after the *Gloria*.

It was intended to furnish the key-note to the whole service, by indicating to the congregation the doctrine which they were more especially to keep in mind at that particular season.

These special invitatories were omitted probably because the *Venite* itself is of a sufficiently invitatory character. The

versicles immediately preceding the *Venite* (Praise ye the Lord: the Lord's name be praised) may be considered as an *unalterable* invitatory.

1. "*Strength.*" The Authorized Version reads "rock." The beauty of this verse is much weakened by the substitution of the abstract for the concrete term.

2. "*Glad in Him.*" A. V. "and make a joyful noise *unto* Him."

4. "*The corners of the earth.*" The A. V. reads, "the deep places of the earth;" and this rendering brings out more forcibly the antithesis in the next clause, "the strength of the hills," or, as some would translate, "the height of the hills."

6. "*O come, let us worship and fall down.*" It was formerly customary in some parts of the Western Church for the congregation to prostrate themselves on repeating these words.

7. "*The sheep of His hand,*" *i.e.*, led by His hand, guided and provided for by Him.

8. "*To-day,*" *i.e.*, now, in this your day of grace. Comp. "But exhort one another daily, while it is called To-day" (Heb. iii. 13). The words introduced by verse 8 are spoken in the person of Jehovah, as is clear from verses 9, 11.

"*In the provocation.*" Rather, "at Meribah." Here, as in some other places, a significant proper name has been translated as though it were common. Meribah means "provocation, chiding, strife." See Exod. xvii. 7; Heb. iii. 15. Comp. also Ps. lxxxi, 8, "I proved thee also at the waters of strife;" and Ps. cvi. 32.

9. "*Proved,*" *i.e.*, put my forbearance to the proof.

"*In the day of temptation.*" Rather, "in the day of Massah;" Massah meaning *temptation.* Comp. "Whom thou didst prove at Massah, and with whom thou didst strive at the waters at Meribah" (Deut. xxxiii. 8).

11. "*My rest.*" The primary reference is, of course, to the rest of Canaan promised to the Israelites, which was a type of the rest of the heavenly Canaan. See Deut. xii. 9; Heb. iv. 1.

On Easter-day three anthems are sung instead of the *Venite.* The first of these was introduced in 1662, the two last were appointed in 1552. They form an admirable invitatory, based on the great central truth of Christianity which is commemorated at Easter, the Resurrection of our Lord. In the Prayer-book of 1549 the last two anthems were directed to be solemnly said or sung "afore matins." "Hal-

lelujah" was twice repeated after the first, and once after the second. Then the priest said, "Show forth to all nations the glory of God;" to which the people responded, "And among all people His wonderful works." These versicles were followed by a collect, "O God, who for our redemption didst give Thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord."

THE PSALMS.

Systematic liturgical Psalmody appears to have been originated by David (see 1 Chron. xvi. 7; 2 Chron. vii. 6), who set apart a choir of 288 singers, to be arrayed in white linen, for the service of song in the Temple. "All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight" (1 Chron. xxv. 6, 7).

The Psalms, though called in the Prayer-book "The Psalms of David," were really written by a number of psalmists, extending from Moses to Nehemiah. They are divided into five groups; the first (including 1–41), supposed to be written by David himself; the second (42–72), ascribed to the Levites, Azariah, David, and Solomon; the third (73–89), ascribed to the Levites and Hezekiah; the fourth (90–106), ascribed to the Levites; and the fifth (107–150), ascribed to Moses, the Prophets, and Ezra. These divisions are marked by doxologies, which are found at the end of each of the four first divisions.

It is commonly supposed that the hymn sung by our Lord and His disciples after the Last Supper was part of the Hallel, or Office of Praise (Ps. cxiii.–cxviii.), which was sung at the Passover: the cxiii. and cxiv. being sung after the first cup of wine, and Ps. cxv.–cxviii. after the third cup, called the Cup of Blessing. See St. Matt. xxvi. 30.

That psalmody was used by the Apostolic Church appears from 1 Cor. xiv. 26, and Col. iii. 16, Eph. v. 19, Acts xvi. 25. "In the early Christian Church," says Procter, "the Psalms were so often repeated, that the poorest Christians

could say them by heart; and used to sing them at their labours, in their houses, and in the fields." St. Basil, who lived in the fourth century, tells us that it was universally the custom of the Church in his time for the people to rise in the night and resort to the house of prayer to confess their sins and engage in psalmody. He also mentions that sometimes the people sang antiphonally, *i.e.*, side responding to side, and that sometimes one began the psalm and the rest joined in the close.

"*Praise ye the Lord.*" The English rendering of the Hebrew Hallelujah, which occurs in many of the Psalms and in Rev. xix. 1. This word was regarded as so sacred, that the Church, says St. Augustine, scrupled to translate it. It occurs in all the ancient liturgies. In some its use was prescribed for every day of the year, except days of fasting and humiliation; in others, only on Sundays and the fifty days between Easter and Whitsuntide, in token of our joy at Christ's resurrection. It was retained in the Prayer-book of 1549, where it was directed to be used from Easter-day to Trinity Sunday. In using it the minister was thought to invite, not only the congregation, but the holy angels also to join with the congregation, and to second our praises below with their divine Hallelujahs above (Wheatly).

THE PSALTER.

The most ancient arrangements of the Psalter for Divine service now extant are extremely complicated. In the Western Church, the plan which prevailed from the sixth century down to the Reformation provided for the recitation of the whole of the Psalms every week; but this arrangement was perpetually broken into on festival days (which were very numerous), and the consequence was that half the Psalms were not sung at all.* And this is the case in the Church of Rome to this day. Towards the close of the fifteenth century we find that the old arrangement of the Psalms was being set aside in the Church of England. In the Sarum Psalters of that period, the Psalms, instead of being distributed

* "And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn; now of late time a few of them have been daily said, and the rest utterly omitted" (Preface to Prayer-book, 1549). Neale says that at present not more than about fifty Psalms are repeated in the Roman Church, and that these are, on the whole, the shortest in the Psalter. See Blunt's valuable Introduction to the Psalter.

over the canonical hours as formerly, are divided, with the exception of Psalms cxix.–cxxi., over Matins and Vespers (Blunt, ii. 314). Whether this alteration was made for the benefit of the congregation or for the convenience of the clergy it is hard to determine, but the former seems the more probable. By the present arrangement of the Church of England, the whole of the Psalms are repeated once a month, and the Sunday congregations, instead of repeating, as formerly, the same Psalms all the year round, go through, in course of time, the whole Psalter.

The rubric directing the saying or singing of the Psalms does not prescribe the mode in which they shall be said or sung. According to Chrysostom, the most ancient practice was for the whole congregation to sing each verse. A later practice, but still a very early one, was for the congregation to join only in the last verses. The practice of dividing the choir into two sides, singing alternate verses, was introduced into the Western Church at Milan by St. Ambrose, who appears to have derived it from the East. The structure of many of the Psalms favours the view that they were originally composed for antiphonal use, "one clause answering to another, either by a repetition of the same sentiment, by an antithesis, by a climax, by an unvarying refrain, or in some other way" (Humphry). See Psalms xix. xx. xxi. Pliny speaks of the Christians as singing a hymn in turns (dicentes carmen invicem). St. Basil speaks of them as singing responsively (*ἀντιψάλλουσιν ἀλλήλοις*).

The earliest version of the Psalter used in the Western Church was the anonymous one known as the "old Italic." It was superseded by St. Jerome's version from the Septuagint, which was introduced into the English Church in the twelfth century, and continued in use down to the Reformation. Our English Psalter, as is stated in one of the prefaces of the Prayer-book, "followeth the division * of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This translation has never been superseded; the

* There have been three distinct arrangements of the Psalms: the *Hebrew*, followed in our own Prayer-book; the *Greek*, in which Psalms ix. x. and cxiv. and cxv. are joined and Psalms cxvi. and cxlvii. are each divided into two, followed in the Gallican version of St. Jerome; and the *Syriac*, in which Psalms cxiv. and cxv. are joined, and Psalm cxlvii. is divided. In both the latter Psalters is included an apocryphal Psalm rejected by us.

Church grew strongly attached to it, its smooth and melodious cadences being better suited for musical purposes than the more correct but harsher Authorized Version. In the same way the whole Western Church long clung to the old Italic Psalter; and even to this day in the Roman Church, St. Jerome's translation from the Septuagint holds its ground against his translation from the Hebrew.

The Psalms are "pointed as they are to be said or sung in churches," *i.e.*, they are divided by a colon to mark the break in the chant.

The reasons why the Church has given such prominence to the Psalms are admirably stated in the following quotations from Hooker:—"Our daily service consists, according to the Apostles' own rule, in much variety of Psalms, that out of so plentiful a treasure there might be for every man's heart to choose out his own Sacrifice, and to offer unto God, by particular secret instinct, what fitteth best the need of the day and hour." . . . "What is there necessary for man to know which the Psalms are not able to teach? Heroical magnanimity, justice, wisdom, repentance unfeigned, unwearied patience, the Mysteries of God, the Sufferings of Christ, the comforts of grace, the works of Providence in this world, and the promised joys of that world which is to come, all good necessary to be done, or known, or had, this celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times to be found. Therefore it is that we desire to make the Psalms especially familiar unto all" ("Ecclesiastical Polity," v. 17).

The Doxology was never used in the Eastern Church except after the last Psalm, but in most of the Churches of the West it was used after every Psalm. "The Gloria Patri," says Wheatly, "is not any real addition to the Psalms, but is only used as a necessary expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the synagogue."

OBSOLETE WORDS IN THE PRAYER-BOOK VERSION OF THE PSALMS.

I. 3, "*his fruit*," *i.e.*, *its* fruit. "His" was formerly the neuter as well as the masculine possessive. Cf. Ps. liv. 7, "Mine eye hath seen *his* desire." (So Ps. xcii. 10.) "The

raging of the sea, and the noise of *his* waves," Ps. lxv. 7. "Its" does not occur once in the whole range of the Authorized Version of the Bible, though in modern editions it has crept into Lev. xxv. 5, where the old reading gives "*it*," a possessive still used in the North.

II. 10, "*be learned*," *i.e.*, be taught. This use of "learn," which is now a vulgarism, occurs frequently in the Psalms. Cf. "Learn me," xxv. 4. "They will not be learned," lxxxv. 5. "O learn me true understanding," cxix. 66. So German, *lehren*, to teach. Fuller says of the children who mocked Elisha, "No doubt the chickens crowed as the cocks had learned them, and followed the precedents of their idolatrous parents" ("Pisgah: Sight of Palestine," II. xii. 22).

IV. 2, "*leasing*," *i.e.*, lying. Cf. "Thou shalt destroy them that speak leasing," v. 6. O. E. *leas*, empty, false; *leasung*, a lie, falsehood. In Latimer we find "lease-monger," *i.e.*, a circulator of lies.

V. 3, "*betimes*." *i.e.*, early, in good time. Cf. Gen. xxvi. 31; 2 Chron. xxxvi. 15. "Therefore, brethren, take we heed betime" (Commination Service).

VII. 16, "*graven*," *i.e.*, hollowed out like a grave. O.E., *grafan*, to dig. The root is widely spread. Cf. Greek γράφω, German *graben*, English *grave*, *groove*.

——— 17, "*pate*," *i.e.*, the crown of the head.

——— "*travail*," *i.e.*, labour, toil. "We shall never be without battle and travail," says Latimer. "Travail" and "travel" are only different forms of the same word which signified *labour*. In the A. V. we find the two forms used indifferently. Comp. "I have heard the voice as of a woman in travel" (Jer. iv. 31) with "Paul's companions in travail" (xix. 29). "It will be remembered that *travel* was formerly attended by great dangers and hardships" (Davies, Bible English).

VIII. 5. "*To crown him with glory and worship*." "Worship" in Old English meant simply "honour," and not, as now, "divine honour." Compare "with my body I thee worship" (Marriage Service). "If any man serve me, my Father shall worship him," John xii. 24 (Wiclif's version). The old sense of the word is preserved in "his worship," "worshipful." See p. 42.

IX. 12, "*When He maketh inquisition for blood*," *i.e.*, when he takes account, or makes inquiry of the blood that has been shed. Lat. *inquisitio*, search, inquiry. Compare "And when *inquisition* was made of the matter," Est. ii. 23.

——— 14, "*the ports*," *i.e.*, the gates. Lat. *porta*. Cf. Neh. ii. 13, "the dung port;" "porter," *i.e.*, the gate-

keeper. The chief office of the Turkish Government is called the Sublime Porte, or High Gate.

X. 2, "*The ungodly for his own lust*," *i.e.*, for his own pleasure. "Lust" formerly signified *will, pleasure, desire*, and did not necessarily convey its present bad sense of sinful desire. Compare Ps. xcii. 10, "Mine eye also shall see his lust of mine enemies." Bishop Hall says in one of his letters: "my *lust* to devotion is little."

XI. 6, "*alloweth*," *i.e.*, approveth, praiseth. From the Lat. *allaudare*, to praise, through the French. Cf. Luke, xi. 48, "Ye *allow* the deeds of your fathers." "He favourably *alloweth*," &c. (Baptismal Office.) "Whose *allowance* and acceptance of our labours" (Dedication of A. V. to King James).

XV. 6, "*usury*," *i.e.*, interest; not necessarily, as now, exorbitant interest. Cf. Matt. xxv. 27, "Mine own with usury." Bacon's Essay *Of Usury* is really on Interest.

XVIII. 4, "*the pains of hell*," *i.e.*, the fears and perils of death.

——— 18, "*prevented*," *i.e.*, hindered. In Ps. cxix. 148, "Mine eyes prevent the night-watches," we meet with "prevent" used in its literal sense of going before. On the change of meaning which this word has undergone Trench remarks, "One may reach a point before another, to help or to hinder him there; may anticipate his arrival, either with the purpose of keeping it *for* or *against* him. "To prevent," has slipped by very gradual degrees . . . from the sense of keeping *for*, to that of keeping *against*, from the sense of arriving first with the intention of helping, to that of arriving first with the intention of hindering, and then generally from helping to hindering."

XIX. 1, "*His handy-work*," *i.e.*, His workmanship. O. E. *hand-geweorce*. The *y* in the middle of the word represents the old *ge*, and belongs, therefore, not to *hand* but *work*. The hyphen should properly be placed before (-ywork).

——— 2, "*One night certifieth another*," *i.e.*, informeth. Compare Ps. xxxix. 5, "That I may be *certified* how long I have to live."

——— 9, "*The fear of the Lord is clean*," *i.e.*, pure. Clean is an epithet often applied to the Blessed Virgin, in this sense, in our early literature. So in North's "Plutarch" we read of "a statue of Mithridates, all of cleane gold."

XX. 6, "*the wholesome strength*," *i.e.*, the *healthy, healing*, or *saving* strength. Compare Prov. xv. 4, "A wholesome

tongue," &c., where our marginal reading is "The healing of the tongue." See previous note on "health" (Confession).

XXI. 3, "*Thou shalt prevent Him*," *i.e.*, go before Him. Here we meet with "prevent" in its literal sense. See note on xvii. 18.

XXII. 1, "*from my health*," *i.e.*, from my salvation. Not as now merely physical well-being, but also moral and spiritual soundness. Cf. "Take also the helmet, or headpiece of *health*, or true *health* in Jesus Christ; for there is no *health* in any other name: not the *health* of a Grey-friar's coat, or the *health* of this pardon or that pardon" (Latimer). "There is no suit but unto our God by the mediation of Christ, beside whom there is no *health*" (Hooper).

——— 13, "*ramping*," *i. e.*, tearing. The A. V. reads "ravening." From Ital. *rampare;* Fr. *ramper*, to climb; or perhaps from the O. E., *rempend*, headlong, rash. Compare the Icelandic *at remba*, to strive. The change of the termination *end* into *ing* is illustrated by the imperfect participle in *ing*, which in O. E. always ended in *ande* or *ende*. "Rampant," as an heraldic term, is applied to an animal rearing upon one of its hinder feet and preparing to strike.

——— 17, "*I may tell all my bones*," *i.e.*, count, reckon. Compare, "Look now toward heaven and *tell* the stars," Gen. xv. 5. "Go round about her, and *tell* the towers thereof," Ps. xlviii. 11. "The *tale* of the bricks," Exod. v. 8. "And they gave them in full *tale* to the king." Compare also the phrases "tell of," and "all told." When Milton says, "And every shepherd tells his *tale*," he does not mean that the shepherd tells some story, but that he counts his sheep. The "tellers" in the House of Commons take the numbers of votes. The "tellers" or "talliers" in the Exchequer probably derive their name from another source, Fr. *tailler*, to cut, from which we derive a number of words closely associated in meaning with "tell;" as "tally," a piece of wood in which notches are cut to mark numbers; "tally-man," "tally-shop."

XXII. 20, "*deliver . . . my darling*," *i.e.*, my life, that which I hold dearest. Compare Ps. xxxv. 17, "deliver . . . my *darling* from the lions."

XXIII. 3, "*He shall convert my soul*," *i.e.*, turn. "Convert" is here used in its literal transitive sense.

XXVII. 4, "*One thing . . . I will require*," *i.e.*, earnestly ask for. Lat. *requirere*, to ask. "Require" now carries with it the idea of "demand." For another instance of the old

sense of this word, see Ps. xxxviii. 16, "I have *required* that they, even mine enemies, should not triumph over me."

XXVIII. 5, "*after*," *i.e.*, according to. "*After* the work of their hands" in ver. 5, is parallel to "*according* to their deeds" in ver. 4, and the same particle occurs in both passages in the original. Comp. "Comfort us again now *after* the time that thou hast plagued us," Ps. xc. 15, *i.e.*, as the A. V. reads, "Make us glad *according to* the days wherein Thou hast afflicted us." "*After* our sins." "*After* our iniquities"—*Litany*.

——— 9, "*wholesome defence*," *i.e.*, saving defence. See note on Ps. xx. 6.

XXIX. 6, "*He maketh them also to skip*," *i.e.*, to bound. The reference appears to be to the swaying to and fro of the forest trees with which the mountains were crowned.

——— 8, "*discovereth* the thick bushes," *i.e.*, layeth bare, strippeth, depriveth of their covering. Comp. "And he *discovered* the *covering* of Judah," Isa. xxii. 8. "I will *discover* the foundations thereof," Mic. i. 6.

XXXI. 7, "*that hold of superstitious vanities*." "Hold of" here means to cling to, trust to, regard. The Bible Version gives "lying vanities," *i.e.*, empty falsehoods.

——— 9, "*a large room*," *i.e.*, a spacious *place*, not a *room* in our sense of the word. Comp. "The uppermost *rooms*," St. Matt. xxiii. 7. "The chief *rooms*," St. Luke xiv. 7. In neither of these passages is the reference to what we understand by *rooms*, but to the places of dignity at the various tables. Among the ancients the chief place was the middle place.

——— 14, "*clean forgotten*," *i.e.*, entirely, utterly. Now a vulgarism, but of common occurrence in the Authorised Version. Comp. "Is his mercy *clean* gone for ever?" Ps. lxxvii. 8. "The earth is *clean* disowned," Isa. xxiv. 19.

XXXIV. 12, "*that lusteth to live*," *i.e.*, desireth to live. Comp. "They do even what they lust," Ps. lxxiii. 7. This verb was formerly used generically for *any* desire, good or bad, and not as now for evil desires. (See note on Ps. x. 2.) "List" seems to be from the same source. Comp. "The wind bloweth where it *listeth*."

——— "*fain*," *i.e.*, gladly. Sometimes used as an adjective, with the sense of glad. Comp. "My lips will be *fain* when I sing," Ps. cxxi. 21. O. E. *fægn*, glad; *fægnian*, to rejoice.

XXXV. 3, "*persecute*," *i.e.*, pursue. "Pursue" and "per-

secute" are both composed of the same elements, but have entered our language through two different channels: "pursue" coming through the Fr. *poursuivre*, and "persecute" coming direct from the Lat. *persequor*. The primary meaning is clearly "to follow;" the secondary, "to follow an innocent person with intent to injure."

——— 15, "*the very abjects*," *i.e.*, the most worthless and contemptible of men. Lat. *abjectus*, thrown aside. Comp. "Servants and abjects flout me" (George Herbert). "If our former courses and customs, like turned-away abjects, proffer us their old service, let us not know them" (Adams. Quoted by Davies).

——— 19, "*ungodly*." Here used for "ungodlily." Comp. "All their ungodly deeds which they have *ungodly* committed," Jude 15. So "godly" is used for "godlily" in Tit. ii. 12, "We should live soberly, righteously, and *godly*."

XXXVII. 14, "*such as are of a right conversation*," *i.e.*, such as are of upright conduct. "Conversation" is frequently used by our early writers in the sense of "conduct" or "way of life," "behaviour." Comp. "Be ye holy in all manner of conversation" (1 Pet. i. 15). 2 Pet. iii. 11. Philip. i. 27. So "to be conversant with" and "to converse with" meant to live with. Comp. Josh. viii. 35. In the heading of Acts ii. the baptized are said to "devoutly and charitably *converse* together."

XXXVIII. 14, "*in whose mouth are no reproofs*," *i.e.*, no replies, no words with which to answer. The verb "reprove" originally signified to disprove a statement, to refute an argument. Comp. "How forcible are right words! but what doth your arguing reprove?" Job vi. 25. "Reprove my allegation if you can," 2 Hen. VI. Act ii. Sc. 1.

——— 17, "*and I truly am set in the plague*." A. V. "Am ready to halt," *i.e.*, to faint, to break down.

XXXIX. 12, "*a moth fretting a garment*," *i.e.*, eating. O. E. *fretan*, to gnaw, devour. Ger. *fressen*. "It is *fret* inward," Lev. xiii. 55. "With cadent tears *fret* channels in her cheeks" (Shakespere). "Pock-*fretten*." "Fret" in heraldry and architecture is from a different source, viz., O. F. *fréter*, to cross, interlace. The "fretted vault" of Gray's "Elegy" is a vault intersected by mouldings crossing each other.

XL. 8, "*mine ears hast thou opened*," *i.e.*, Thou hast given me the spirit of obedience. See Heb. x. 5–10.

——— 10, "*in the volume of the book*," *i.e.*, in the roll of the

book. Lat. *volvere*, to roll. Ancient books commonly consisted of rolls of parchment. Comp. "Take thee a roll of a book," Jer. xxxvi. 2; also Heb. x. 7.

XLII. 3, "*My tears have been my meat*," *i.e.*, my food. "Meat" is used invariably in the Bible in the generic sense of food. Cf. "I have given every green herb for meat," Gen. i. 30. "Not trees for meat," Deut. xx. 20. The "meat-offering" of the Mosaic law was, it will be remembered, composed exclusively of flour and oil. "Meat and mattins hinder no man's journey" (Old Proverb). We still speak of "grace before meat," of "green meat" and "flesh-meat," "broken meats," "sweet-meats."

XLIV. 15, "*a by-word*," *i.e.*, a proverb. "By" means "near." A "by-word," therefore, is a word or allusion, or saying, ever at hand "to point a moral." Compare O. E. "bigewide," a proverb, and "big-spell," a fable, used in precisely the same sense.

XLV. 1, "*My heart is inditing*," *i.e.*, composing. Comp. "He cowde songes wel make and *endite*" (Prologue, "Cant. Tales"). The primary meaning of "indite" is to dictate. Lat. *dictare*.

XLVI. 9, "*knappeth*," *i.e.*, breaketh, snappeth. "Knap" and "snap" were evidently coined to represent the sound which accompanies a sudden fracture. With these two words may be compared "plash" and "splash," "mash" and "smash," "nip" and "snip."

XLVIII. 12, "*set up her houses*." A. V. "consider her palaces."

XLIX. 5, "*The wickedness of my heels*." Should be "my supplanters," *i.e.*, my insidious adversaries.

——— 14, "*They lie in the hell like sheep*," *i.e.*, they lie in the grave like sheep. A. V. "Like sheep they are laid in the grave."

LI. 1, "*after thy great goodness*," *i.e.*, according to, &c. See note on Ps. xxviii. 5.

LV. 3, "*they are minded*," *i.e.*, purposed, determined, they have it in mind. Comp. "He was *minded* to put her away," Matt. i. 19. "*Minding* himself to go afoot," Acts xx. 13. "When she saw that she was steadfastly *minded* to go with her," Ruth i. 18.

——— 16, "*let them go down quick into hell*," *i.e.*, let them descend alive into the grave. The Psalmist seems to have had in view the fate of Korah, Dathan, and Abiram. Comp. "And they go down quick into the pit," Num. xvi 30.

In Ps. xviii. 4, we find the expression "the pains of hell," *i.e.*, of death. The root of the word is *helan*, to cover. So *unhell* meant to uncover. In the words "I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 18), "hell" means not merely the place of torment, but the whole of the unseen world. "Quick," means (1) living, (2) having the activity of life. "The quick" is the living, sensible flesh. "A quick-set hedge" is a living hedge. Comp. "quick-sand," "quick-lime," "quick-silver." "The word of God is quick and powerful," Heb. iv. 12.

LVI. 5, "*They daily mistake my words*," *i.e.*, they *intentionally* misconstrue my words and wrest them from their meaning. "Mistake" is now used in the sense of "*involuntary* misunderstanding."

——— 8, "*Thou tellest my flittings*," *i.e.*, thou numberest my wanderings. For "tell" see note on xxii. 17. "Flit" is still commonly used in Scotland and the north of England for "change of abode." The marginal reading for "Get you far off" in Jer. xlix. 30, is "Flit you quickly." Comp. the proverb, "Fools are fain of flitting and wise men of sitting."

LVIII. 3, "*The ungodly are froward*, *i.e.*, perverse, thwart, cross. "Froward" is *from*-ward, the opposite of "*to*ward." Comp. "And he went on frowardly" (Heb. turning away. See margin), Isa. lvii. 17.

——— 6, "*that runneth apace*," *i. e.*, quickly, swiftly. Comp. "Kings of armies did flee apace," Ps. lxviii. 12 (A. V.). "Ill weeds grow apace." Fr. *pas*, a pace.

——— 7, "*like a snail*," which wastes away as it goes.

——— 8, "*Or ever*," *i.e.*, before ever. Comp. "Or ever the earth or the world were made," Ps. xc. 2. "Or ever they came at the bottom of the den," Dan. vi. 24. This "or" has no connection with the conjunction "or." It is the O. E. *ær*, before, and is connected with *early*, *erst*, *erewhile*, *ere*. In Eccles. xxiii. 20 we read, "He knew all things, ere ever they were created." In Num. xi. 33, xiv. 11, of the A. V. (Ed. 1611) we find *yer* used in the same way as *or*.

LIX. 15, "*and grudge if they be not satisfied*," *i.e.*, complain, murmur. Comp. "served without a grudge or grumblings" (*Tempest*, Act i. Sc. 2).

LX. 8, "*washpot*," *i.e.*, a basin for washing in. The Psalmist says that he has compelled the subjugated kingdom of Moab to render to Israel the most degraded of services.

LXII. 7, "*In God is my health*," *i.e.*, my salvation. See note on xxii. 1. A. V. "In God is my salvation."

LXII. 9, "*Deceitful upon the weights*," *i.e.*, found hollow and deceptive when placed in the balance.

LXV. 8, "*the outgoings of the morning and evening*," *i.e.*, the extreme limits of the east and of the west. "Outgoings" occurs in Josh. xvii. 9, 18, "And the outgoings of it were at the sea."

LXVI. 8, "*Who holdeth our soul in life*," *i.e.*, alive. "In the older stages of the language the meanings that we now discriminate by *on* and *in* are confused, and are both expressed by *an*, *on*, *un*, *in*, or in composition by the contractions *a* and *o*."—*Craik*. Comp. "Thy will be done *in* earth." "The Sermon *in* the Mount" (heading to St. Matt. v.).

——— 11, "*a wealthy place*," *i.e.*, a prosperous place. "Wealth" was originally applied to all kinds of prosperity, and not, as now, exclusively to riches. Comp. "In all time of our wealth" (Litany). "I will give thee riches and wealth," 2 Chron. i. 12. "She may ever . . . study to preserve thy people committed to her charge, in *wealth*, peace, and godliness" (Communion Service).

LXVII. 2, "*thy saving health*," *i.e.*, thy salvation. This expression has been incorporated with the clause in which it occurs in the prayer "for all sorts and conditions of men."

LXVIII. 6, "*but letteth the runagates continue in scarceness*." A. V. "But the rebellious dwell in a dry land." The derivation of "runagate," is doubtful. Some connect the element "gate" with the O. E. "gate," meaning way. Comp. "gang your gait." If this view be correct, the literal meaning of "runagate" is "runaway." But others derive it from the Fr. word *renégat*, an apostate from Christianity. Comp. the Spanish *renegador*, and the analogously formed word "recreant." In Old Eng. "renegate" is constantly used in the sense of "deserter." Thus in Holland's translation of Livy, we find, "The Carthaginians shall restore and deliver back all the renegates [*perfugas*]." See Trench's "English Past and Present," pp. 259, 260. Tyndale renders Gen. iv. 12, "A vagabond and a runagate shalt thou be upon the earth." "Fuller, after remarking that the Ephraimites gave the Gileadites reproachful language, calling them Runagates (in our translation, fugitives, Judges xii. 4), adds, in reference to Jephthah's victory over them, 'How willingly would those who called others Runagates, have been now Runaways themselves'" (Quoted by Davies). Adams speaks of "runagates, renegades, that will not be ranged (like wandering planets) within the sphere of obedience." The close

connection between the meaning of "runagate" and "renegade," and the similarity in form of the words, probably led to their confusion.

Scarceness means scarcity, poverty.

LXVIII. 13, "*Though ye have lien among the pots*," *i.e.*, though ye have *lain* among the pots. The translators would seem to have thought the allusion was to the time when the Israelites were engaged among the brick-kilns and furnaces of Egypt. For another instance of the participle "lien," see Gen. xxvi. 10. A more correct rendering would be, "When ye shall lie down among the folds," *i.e.*, when the war being over ye shall lie down in peace.

——— 31, "*the Morians' land*," *i.e.*, Ethiopia, the land of the Moors. "Moor," in old English, was applied loosely to all people of black complexion. Lat. *Maurus*, an inhabitant of East Africa. From Gr. μαῦρος, black. Comp. "black*amoors*." "*Morrice*-dance," *i.e.*, Moorish-dance.

LXIX. 5, "*my simpleness*," *i.e.*, my folly. A. V. "foolishness." Here used in a bad sense. "Simple" primarily means artless, guileless. Comp. Rom. xvi. 19, "*simple* concerning evil" (marg. "harmless"). It is derived from the root *sim*, one (cf. *semel*, once; *simul*, at once; *semita*, a foot-path for one; *singulus*, each by himself), and *plica*, a fold. Archbishop Trench and others derive it from *sine plicâ*, without a fold, but the analogy of the Gr. ἁπλόος (from ἅμα, in one way), the O. E. *anfeald*, *i.e.*, one fold, and the Lat. series *duplex*, *triplex*, &c., seem to favour the derivation from *sim* and *plica*.

——— 23, "*the things that should have been for their wealth*," *i.e.*, for their welfare, their advantage. See note on lxvi. 11.

LXXI. 6, "*a monster*," *i.e.*, a wonder, a marvel, an object to be *pointed* at. Lat. *monstrum*, *monstro*, to show. A. V. a "wonder."

LXXII. 4, "*the simple folk*," *i.e.*, the poor as distinguished from "gentle-folk." We still speak of "gentle and simple," in the sense of high-born and low-born. Cf. "the simple and needy," ver. 13. A. V. "the poor and needy."

LXXIII. 8, "*they corrupt other*," *i e.*, others. This obsolete plural is of common occurrence in the Bible. Comp. "and there were also two other, malefactors," St. Luke xxiii. 32 (note the punctuation in this instance). See also Philip. ii. 3; iv. 3. The old form of the plural of "other" was *othere*. The final *e* was probably dropped first in pronunciation, and then in spelling.

LXXIII. 27, "*it is good for me to hold me fast by God*," *i.e.*, to hold myself near to God. A. V. "to draw near to God," Latin version: "*Mihi autem adhærere Deo bonum est.*" Comp. "Abide here *fast* by my maidens," Ruth ii. 8; see also ver. 21.

LXXVI. 3, "*the battle*," *i. e.*, the army or battalion. Comp. "And set the *battle* in array against the Philistines," 1 Sam. xvii. 2. "Their battles are at hand" (*Julius Cæsar*, Act v. Sc. 1).

——— 12, "*He shall refrain the spirit of princes*," *i.e.*, bridle, restrain. Lat. *frenum*, a bridle. Comp. "He that refraineth his lips is wise," Prov. x. 19.

LXXVII. 4, "*Thou holdest mine eyes waking*," *i.e.*, Thou keepest me from sleeping.

——— 10, "*the years of the right hand of the Most Highest*," *i.e.*, the years in which the Most High showed the strength of His right hand.

LXXVIII. 10, "*being harnessed.*" A. V. "being armed." Comp. "The children of Israel went up *harnessed* out of Egypt," Exod. xiii. 18. "Let not him that girdeth on his *harness*," &c., 1 Kings xx. 11. "He taketh from him his *harness* wherein he trusted," Luke xv. 22 (Tyndale). In Old Eng. "harness" was used generically for trappings or accoutrements of any kind, whether intended for man or beast, for peace or war. So *harnais*, in French, is applied to the trappings of both horse and man.

——— 31, "*the wealthiest*," *i.e.*, the strongest, the most vigorous. See note on lxv. 11.

LXXXI. 6, "*and his hands were delivered from making the pots.*" The word translated "pots" means *baskets*, and is rendered in the Septuagint by κόφινος, in the Vulgate by *cophinus*, a word which has passed into English (in the form of "coffin") with a different meaning. The reference may be to the baskets used by the Israelites in carrying clay and bricks in Egypt, or to the manufacture of burial urns.

——— 8, "*the waters of strife*," Meribah. See note on *Venite*, ver. 8.

LXXXII. 1, "*He is a Judge among gods*," *i.e.*, among judges and magistrates, and all who rule or administer judgment in God's name. Cf. "I have said, Ye are gods," ver. 6.

LXXXIII. 13, "*make them like unto a wheel*" (pone illos ut rotam), rather, like a *whirl*, *i.e.*, like the chaff or the dust whirled round and dispersed by the wind. Cf. Is. xvii. 13.

LXXXVI. 14, "*the congregation of naughty men.*" A. V. "the assembly of violent men." *Naughty* formerly meant bad, wicked, and was not used in its present milder sense. So *naught* was used in the sense of "bad" (see 2 Kings ii. 19), and *naughtiness* in the sense of "wickedness." Comp. Prov. vi. 12; xx. 14; xi. 6. The primary meaning of *naught* would seem to be nothing (*ne*, not; *aht*, anything). "Naught" and "nought" are only different forms of the same word.

LXXXVII. 6, "*The Lord shall rehearse it,*" *i.e.*, tell it. Fr. *rehercer*, to repeat what one has already said. Properly, to go over again like a harrow (Fr. *herce*) over a ploughed field. (Wedgwood.) The word rehearse originally involved, as at present, the idea of repetition, but in the Bible we find it in the sense of "tell," "recite." Comp. 1 Sam. xvii. 31. Judg. v. 11. Ps. lxxxvii. 7, "The singers also and trumpeters shall be *rehearse*." "*Rehearse* the articles of thy belief" (Catechism).

——— 7, "*All my fresh springs shall be in thee,*" *i.e.*, all my sources of joy and strength.

LXXXVIII. 2, "*my life draweth nigh unto hell,*" *i.e.*, to the *grave*.

——— 3, "*counted,*" *i.e.*, accounted, looked upon. Comp. "Behold, we *count* them happy which endure," Jam. v. 11.

——— 18, "*my lovers,*" *i.e.*, intimate friends. Comp. "My *lovers* and my neighbours did stand," &c., Ps. xxxviii. 11. "Romans, countrymen, and lovers" (*Julius Cæsar*).

LXXXIX. 20, "*thou spakest sometime in visions,*" *i.e.*, formerly. Comp. "In the which ye also walked *sometime*," Col. iii. 7. "Which *sometime* were disobedient," 1 Pet. iii. 20. "Sometime fellow of," &c.

XC. 2, "*or ever the earth,*" &c., *i.e.*, before the earth, &c. See p. 101.

——— 15, "*Comfort us again now after the time that Thou hast plagued us.*" "After" here means *according to*. Let our comfort be proportioned to the afflictions we have undergone. See note on Ps. xxviii. 5.

XCI. 3, "*the noisome pestilence,*" *i.e.*, the noxious or injurious pestilence. Com. "Noisome weeds," Job xxxi. 40 (margin); "noisome beast," Ezek. xiv. 21; "noisome sore," Rev. xvi. 2. *Noisome* seems to be a corruption of Fr. *nuisant*, injuring, and formerly meant not merely *offensive*, as now, but positively *hurtful*. Cf. "noisome lusts," 1 Tim. vi. 9 (Genevan Version). The last syllable, *-sant*, may have been confounded in course of time with the English affix *-some*.

We have "nuisance" from the same source. The first part of the word, *noi-*, appears in "an*noy*." The second part, *-some*, may, of course, be our ordinary affix *some*, as in handsome, buxom (O. E. bucksome; G. biegsam), &c. Diez derives *annoy* (Ital. *annoiare;* Fr. *ennuyer*) from the Lat. phrase *esse in odio.*

XCII. 10, "*Mine eye also shall see his lust of mine enemies,*" *i.e., its desire* concerning mine enemies. So "mine ear shall hear his desire."

——— 13, "*shall be fat and well-liking,*" *i.e.*, well-pleasing. "Like" formerly meant to please. Comp. Esth. viii. 8, "As it *liketh* you." "His countenance *likes* us not" (*Lear*).

XCIV. 10, "*He that nurtureth the heathen,*" *i.e.*, instructeth. So "nurture" is used in the sense of training, cultivation. Eph. vi. 4, "Bring up in the *nurture* and admonition of the Lord." Lat. *nutrio*, to nourish.

XCVII. 4, "*His lightnings gave shine,*" *i.e.*, sheen, lustre. Comp. "Now sits not girt with tapers' holy shine."—Milton's "Christmas Ode."

XCVIII. 7, "*shawms.*" The "shawm" appears to have been a kind of rude clarionet.

XCIX. 1, "*He sitteth between the cherubims.*" Comp. "And I will commune with thee from above the mercy-seat, from between the two cherubims," Exod. xxv. 22.

——— 4, "*The King's power loveth judgment,*" *i.e.*, the King, powerful though He be, delights in justice.

——— "*thou hast prepared equity.*" A. V. "Thou dost *establish* equity."

——— 8, "*and punishedst their own inventions,*" *i.e.*, thou punishedst them for the ingenuity they showed in finding new ways of violating Thy laws.

CI. 7, "*a high stomach,*" *i.e.*, an arrogant, wilful spirit. Comp. "And stirring up her womanish thoughts with a manly *stomach*," 2 Macc. vii. 2. "*High-stomached* are they both, and full of ire" (*Rich. II.*). "He was a man of *unbounded stomach*" (*Hen. VIII.*).

CII. 6, "*I am become like a pelican,*" &c. The point of comparison is the solitude of the Psalmist.

——— 7, "*a sparrow that sitteth alone.*" It is clear, from the description here given, that some other bird than the sparrow must be referred to. The sparrow is gregarious and not solitary.

CIII. 5, "*lusty,*" *i.e.*, vigorous, strong. Comp. Ps. lxxiii.

4, and Judg. iii. 29. So "*lustily*" is used in the sense of vigorously in Ps. xxxiii. 3.

CIII. 10, "*after our sins*," *i.e.*, according to our sins, as we have deserved. This verse is introduced into the Litany.

CIV. 3, "*Who layeth the beams of his chambers*," *i.e.*, who buildeth his dwelling-place. "Beam" means literally a tree. (Comp. bog-beam, horn-beam, Ger. *baum*); in its secondary sense, a tree lopped and dressed for use.

——— 16, "*The trees of the Lord*," *i.e.*, the trees planted by the Lord and not by man, the indigenous trees that are not indebted to human culture. Comp. "the goodly cedars," Ps. lxxx. 10, where the marginal reading gives "the cedars of God."

——— 18, "*The conies.*" The Psalmist probably refers to the Syrian hyrax, which somewhat resembles the English rabbit, but lives among the rocks. Comp. Prov. xxx. 26, "The conies are but a feeble folk, yet make they their houses in the rocks."

——— 26, "*that Leviathan.*" The reference seems to be to the whale. Comp. "Canst thou draw out leviathan with an hook?" &c., Job xli. 1, 2.

CV. 9, 10, "*the oath that he sware unto Isaac; and appointed the same*," &c. A. V. "and *confirmed* the same."

——— 13, "*What time as*," *i.e.*, when. This curious adverbial phrase occurs in Ps. lxxxi. 7. See also Num. xxvi. 10, "What time the fire devoured two hundred and fifty men." Job. vi. 17, "What time they wax warm."

——— 15, "*mine anointed*," *i.e.*, all whom I have chosen to carry out my designs. The time indicated shows that the primary reference must be to the patriarchs. So "the prophets," in the latter part of the verse, must be understood as including all those servants of God who spoke in His name, and not merely those who predicted future events.

———19, "*Until the time came that his cause was known.*" A. V. "until the time that his word came," *i.e.*, until the time that the words which he spoke to his fellow-prisoners in interpreting their dreams were fulfilled.

——— "*The word of the Lord tried him*," *i.e.*, proved him by the sufferings which it appointed him to undergo before the time of his deliverance came.

CVI. 13, "*and would not abide his counsel.*" A. V. "they *waited* not for His counsel." They would not patiently trust in His promises and wait for their fulfilment. "Abide," in Old English, is frequently used in the sense of to wait.

Comp. Ps. xxxvii. 7, "Hold thee still in the Lord, and *abide* patiently upon Him." A. V. "wait patiently for Him."

CVI. 14, "*But lust came upon them in the wildernesss*," *i.e.*, the desire of flesh. See Num. xi. 4, "And the mixt multitude that was among them fell a lusting." (Margin, Heb. "lusted a lust.")

——— 15, "*and sent leanness withal into their soul*," *i.e.*, with abundance of flesh He sent spiritual impoverishment. There may, however, be a reference to the great plague with which the Israelites were visited at Kibroth-hattaavah (Num. xi. 33).

——— 24, "*they thought scorn*," *i.e.*, made light of, despised. Comp. "And he thought scorn to lay hands on Mordecai alone," Esth. iii. 6.

——— 28, "*The offering of the dead*," *i.e.*, either sacrifices offered to lifeless idols or to deceased human beings. The contrast is with the living God. Jer. x. 3-10; Ps. cxv. 4-7.

——— 33, "*unadvisedly*," rashly, without due consideration. Comp. 1 Macc. v. 67, "They went out to fight *unadvisedly*." The words referred to are found in Num. xx. 10, "Hear now, ye rebels," &c.

——— 36, "*which turned to their own decay*." A. V. "were a snare unto them." The idols which they adopted became a source of injury and weakness to them.

——— 42, "*inventions*," *i.e.*, new transgressions, wicked innovations.

——— 43, "*complaint*," *i.e.*, cry. So A. V. "Complain" and "complaint" did not formerly carry with them any sense of injury, but only that of *suffering*.

CVII. 17, "*plagued*," *i.e.*, punished. Lat. *plaga*, a blow, stripe. Comp. "the ten *plagues*." "Through any *plague* or trouble," ver. 39.

——— 39, "*minished*," *i.e.*, diminished, reduced. Comp. "The faithful are *minished* from among the children of men," Ps. xii. 1. "Ye shall not *minish* ought from your bricks," Exod. v. 19.

CVIII. 7, "*I will . . . mete out the valley of Succoth*," *i.e.*, I measure it out into portions for distribution. Comp. "With what measure ye mete," St. Matt. vii. 2. "*Meteyard*," which occurs in Lev. xix. 35, means a measuring rod.

——— 8, "*Ephraim also is the strength of my head*," A. V. "the *defence* of my head." Ephraim was one of the most powerful tribes.

——— 9, "*Judah is my lawgiver*," *i.e.*, has the political pre-eminence in being the seat of government and law.

CVIII. 9, "*Over Edom will I cast out my shoe*," *i.e.*, either "on Edom will I trample," or, "Edom will I treat as I would the slave who carries my shoes." Comp. St. Matt. iii. 11.

——— "*Upon Philistia will I triumph.*" Cf. Ps. lx. 8, "Philistia be thou glad of me," or rather, "shout aloud," *i.e.*, hail me as thy conqueror with shouts.

——— 10. "*the strong city*," *i.e.*, Petra, the capital of Idumæa, which was built in the very rock, and was considered impregnable. See Obadiah.

CIX. 3, "*they take now my contrary part*," *i.e.*, the part opposed to me. A. V. "for my love [*i.e.*, in return for my love] they are my adversaries."

——— 5, "*let Satan stand at his right hand;*" rather, "let an adversary (or accuser) stand," &c. It would seem from this passage, and from Zech. iii. 1, that the accuser stood at the right hand of the accused. "Satan" means adversary.

——— 9, "*vagabonds*," *i.e.*, wanderers. Comp. "a fugitive and a *vagabond* shalt thou be," Gen. iv. 12.

——— 12, "*let his name be put clean out*," *i.e.*, wholly extinguished. For "clean," see note on xxxi. 14.

——— 22, "*and am driven away as the grasshopper;*" rather, "as the locust." The reference is to the instantaneous rapidity with which swarms of locusts are carried away by the wind.

CX. 2, "*the rod of thy power.*" The rod is here emblematical of correction and conquest.

——— 3, "*the dew of thy birth is of the womb of the morning.*" The meaning seems to be, "Thy children shall be numerous as the drops of morning dew." The prophecy seems to refer to the extension of Christ's kingdom.

——— 6, "*and smite in sunder the heads over divers countries*," *i.e.*, the chiefs or princes. A. V. "He shall wound the *heads* over many countries."

CXII. 10, "*the desire of the ungodly shall perish*," *i.e.*, the object of his desire. See Prov. x. 28.

CXVI. 3, "*the pains of hell*," *i.e.*, the pains of death. Comp. Ps. xviii. 4, "The pains of hell came about me."

——— 12, "*I will receive the cup of salvation.*" The allusion is probably to "the cup of thanksgiving," which usually accompanied thankofferings for some special mercy. Comp. Num. xv. 3-5. St. Luke xxii. 17.

——— 13, "*right dear in the sight of the Lord is the death of His saints.*" A. V. "*Precious* in the sight," &c. The

meaning is the same as if the Psalmist had said, "Right dear is the *life*," &c. "Dear" has two meanings, (1) costly, or precious; (2) beloved. The former is the meaning here, and in Ps. lxxii. 14, "and *dear* shall their blood be in his sight." "Neither count I my life *dear* unto myself," Acts xx. 24.

CXVIII. 5, "*the Lord heard me at large.*" A. V. "set me in a large place." See Ps. xviii. 19. Comp. the expressions "at large," "to enlarge a prisoner."

——— 12, "*extinct even as fire among the thorns*," *i.e.*, extinguished as rapidly as a fire among thorns. A. V. "they are quenched as the fire of thorns."

CXIX. 8, "*I will keep thy ceremonies.*" A. V. "thy statutes."

——— 20, "*My soul breaketh out for the very fervent desire.*" The A. V. reads, "breaketh for," *i.e.*, *breaketh down* for.

——— 37, "*O turn away mine eyes lest they behold vanity.*" A. V. "*from* beholding vanity." "Vanity" here means the hollow pleasures of the world.

——— 42, "*my blasphemers.*" A. V. "him that *reproacheth* me." "Blaspheme" means literally, "to speak injuriously," not necessarily of God. "Blame" is supposed by some to be the same word, contracted in coming to us through the French.

——— 69, "*The proud have imagined a lie*," *i.e.*, invented a lie. A. V. "forged a lie."

——— 83, "*I am become like a bottle in the smoke.*" The allusion is to the leathern bottles of the East, which, from being hung up near the roofs of the tents, become shrivelled with the heat.

——— 101, "*I have refrained my feet*," *i.e.*, withheld my feet. "Refrain" was formerly used as a transitive verb. See note on lxxvi. 12.

——— 109, "*My soul is always in my hand*," *i.e.*, my *life* is constantly in danger. Comp. Judg. xii. 3, "I put my life in my hand." 1 Sam. xix. 5. Job xiii. 14.

——— 123, "*Mine eyes are wasted away with looking for thy health*," *i.e.*, for thy *salvation*. A. V. "Mine eyes fail for thy salvation."

——— 140, "*Thy word is tried to the uttermost.*" A. V. "is very *pure*." The reference is to the refining of gold and silver. Comp. "Thou also hast tried us *like as silver is tried*,' Ps. lxvi. 9.

CXIX. 148, "*Mine eyes prevent the night-watches,*" *i.e.*, I awake before the watches of the night are over. "Prevent," means to anticipate, be beforehand with. Comp. "I prevented the dawning," cxix. 147 (A. V.).

——— 152, "*As concerning thy testimonies, ... thou hast grounded them for ever,*" *i.e.*, fixed, established them. A. V. "*founded* them for ever."

——— 155, "*Health is far from the ungodly.*" A. V. "Salvation is far from the wicked."

——— 169, "*my complaint,*" *i.e.*, my cry. See cvi. 43.

CXXI. 6, "*neither the moon by night.*" The reference may be to the influence which the moon was supposed to exert on persons sleeping by night in the open air, or to the dangers of the night over which the moon presides. Comp. "In the day the drought consumed me, and the frost by night," Gen. xxxi. 40.

CXXII. 3, "*as a city that is at unity in itself.*" A. V. "compact together."

CXXIV. 2, "*They had swallowed us up quick,*" *i.e.*, alive. See above.

CXXV. 3, "*the rod of the ungodly cometh not into the lot of the righteous.*" A. V. "shall not rest upon." The ungodly shall not permanently have dominion over the righteous. "Rod" here means sceptre.

CXXVI. 5, "*as the rivers in the south,*" *i.e.*, as the dried-up torrents in the southern deserts flow again after a time of rain.

CXXVII. 6, "*when they speak with their enemies in the gate.*" The reference may be either to an assault on the gates of the city, or to a legal contest in the court of justice commonly held at the gate of the city. See 2 Sam. xv. 2.

CXXIX. 3, "*The plowers plowed upon my back,*" *i.e.*, furrowed my back with their stripes.

CXXXII. 6, "*Lo, we heard of the same at Ephrata, and found it in the wood.*" The reference is to the lost ark. "The report of the ark reached us at Bethlehem-Ephrata; the ark itself we recovered at Kirjath-jearim, 'the town of the *woods*.'" Cf. 1 Chron. xiii. 5, 6.

——— 18, "*There shall I make the horn of David to flourish,*" *i.e.*, There shall I make the power and glory of David to increase. A. V. "to bud."

——— "*I have ordained a lantern for mine anointed,*" *i.e.*, I have trimmed a lamp to be an emblem of his glory and prosperity.

CXXXIII. 2, "*the skirts of his clothing.*" This is a mistranslation. The Hebrew word means the "mouth of the garment," *i.e.*, the opening at the neck. See Exod. xxviii. 31, 32.

——— 3, "*the dew of Hermon which fell upon the hill of Sion.*" The A. V. gives, "And as the dew that descended upon the mountains of Zion."

CXXXV. 1, "*laud,*" *i.e.*, praise. Lat. *laudo*, to praise.

CXXXVII. 5, "*cunning,*" *i.e.*, skill, knowledge. So the adjective "cunning" originally meant skilful. The change of meaning which this word has undergone is a striking instance of what Archbishop Trench has called "the morality in words." Comp. the similar change of meaning which the word "craft" has undergone. Both words show the universal tendency to make a bad use of knowledge.

——— 7, "*In the day of Jerusalem,*" *i.e.*, the day of her capture. The reference is to the unnatural satisfaction with which the Edomites rejoiced at the destruction of Jerusalem. See Ezek. xxv. 12–14; Obad. 10–14.

CXXXVIII. 1, "*even before the gods will I sing,*" *i.e.*, either "before temporal potentates, the vicegerents of God upon earth," or "before the holy angels," or "before the false gods."

CXXXIX. 4, "*Thou hast fashioned me behind and before.*" A. V. "beset me," *i.e.*, thou hast encompassed me for my guidance and protection on all sides.

——— 7, "*If I go down to hell,*" *i.e.*, to the regions of darkness and death.

CXL. 2, "*Who imagine mischief,*" *i.e.*, devise or invent mischief. So "imaginations," in ver. 8, means purposes.

CXLI. 5, 6, "*Let the righteous rather smite me friendly, and reprove me. But let not their precious balms break my head.* A. V. "Let the righteous smite me, it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head."

CXLIII. 6, "*my soul gapeth unto thee,*" *i.e.*, thirsteth or gapeth with thirst.

CXLIV. 12, "*as the polished corners of the temple,*" *i.e.*, as the corner pillars, tall and graceful.

CXLVII. 4, "*He telleth the number of the stars,*" *i.e.*, he counteth, &c. See note on Ps. xxii. 17.

CXLVIII. 10, "*worms,*" *i.e.*, all creeping things. So A. V. Comp. "blind-*worm*," "canker-*worm*," "silk-*worm*," &c. The word was formerly used generically."

THE LECTIONARY.

The practice of reading portions of Holy Scripture in Divine service dates from the period after the Captivity, when synagogues were established all over Judæa as places for public devotion and spiritual instruction. At first the Pentateuch only was read in these synagogues, but when, for political reasons, the Pentateuch was prohibited by Antiochus Epiphanes in 163 B.C., the Prophets were substituted for it. At a later period, when the Jews had recovered their independence, the reading of the Pentateuch was resumed, but the Prophets held their place side by side with it. That these portions of Scripture were read in the time of our Lord and His Apostles appears from a comparison of Luke iv. 17 ("And there was delivered unto him the book of the prophet Esaias") with Acts xv. 21 ("For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day"). The **Apostolic Church** adopted the practice of the synagogue, and added to the Law and the Prophets the Scriptures of the New Testament. St. Paul expressly adjures the Thessalonians by the Lord that the epistle which he had written to them should be read unto "all the holy brethren" (1 Thess. v. 27). Similarly he writes to the Colossians "When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea."

Justin Martyr (A.D. 140), in an account which he has left us of Divine Service as conducted on Sundays in his own time, speaks of "the memoirs of the apostles or the writings of the prophets being read as long as the time permits." There was probably no fixed lectionary at this time, each assembly of Christians being left free to select such passages of Scripture as appeared most appropriate for the occasion. The *Apostolic Constitutions* (before A.D. 325) speak of four lessons, two of which were taken from the Old Testament and two from the New. Whatever the number of lessons, the practice of taking them from both Testaments appears to have been almost invariably observed from the first. **St. Chrysostom** clearly alludes to it in one of his homilies, in which, reproving some who were very negligent at church, he says, "Tell me what Prophet was read to-day, what Apostle?" **Cassian** (A.D. 424) says that in Egypt the practice was to have, after the singing of the Psalms, two lessons, one from the Old Testament and the other from the New,

except on Saturdays, Sundays, and the fifty days of Pentecost, when both lessons were taken from the New Testament, one out of the Acts or the Epistles, and the other out of the Gospels. (Bingham.)

We find some traces of **a fixed Lectionary** in the 4th century. **St. Chrysostom** tells us that Genesis was read in Lent. **St. Augustine** (A.D. 398) says that there were some lessons so fixed and appropriated to certain times and seasons that no others might be read in their stead. He tells us that between Easter and Pentecost the Acts of the Apostles was read. **St. Ambrose** (A.D. 374) speaks of the Books of Job and Jonah as read in Holy Week. In the following century, unquestionably, lectionaries were in use, and one is still extant which is more than 1200 years old.

Some of the Western Churches read as many as seven or nine lessons daily. The practice of the early English Church was to read seven or nine lessons at nocturns and matins. These were necessarily short, and were not confined to Holy Scripture, being sometimes taken from the writings of the Fathers or the lives of the Saints. How completely this arrangement failed to familiarise the people with the whole range of the Bible, may be seen from the Preface to the Prayer-book "concerning the service of the Church." The first reform in the Roman Lectionary was effected by *Cardinal Quignonius* (A.D. 1536), who struck out many of the apocryphal legends, together with the anthems by which the lessons had been previously interrupted. See Preface to Prayer-book.

Changes introduced into the Lectionary at the Reformation. Our reformers followed up the reform initiated by Quignonius, and arranged the lectionary so that the greater part of the Old Testament should be read through once a year, and the New Testament thrice a year. The Apocrypha was retained, as being profitable for example of life and instruction in manners (*i.e.*, morals), though not sufficient to establish any doctrine. The legends, anthems, responds, &c., were removed altogether, so that the lessons became once more continuous and intelligible. A still more important change was the reading the lessons in the vernacular tongue.

THE OLD LECTIONARY. The First Lessons for ordinary days were taken from the Old Testament, and began with Genesis, but they were not taken in regular order throughout the year. Isaiah, for instance, was to be read in Advent, on account of his prophecies of the coming of the

Messiah. The Books of Chronicles were omitted, because to a great extent they covered the same period of history as the Books of Kings. The Song of Solomon and portions of the Book of Ezekiel were omitted for the same reason that the Apocalypse was omitted, viz., because of their obscure and mystical meaning. The First Lessons for Sundays seem intended to include the most instructive chapters of the Old Testament, for the special benefit of persons unable to attend the week-day services. They were taken from Isaiah during Advent and Epiphany; from Genesis, which gives an account of the introduction of sin into the world, and traces its consequences, in Lent; and from the remaining Books during the rest of the year. The First Lessons for holy-days were generally either typical or prophetic of the event or person commemorated. Those for saints' days were chiefly from the Sapiential Books.

The Second Lessons were to be invariably taken from the New Testament, which, with the exception of the Apocalypse, was thus read through thrice a year, the regular order being never deviated from except on certain festivals, when appropriate passages were read.

THE NEW LECTIONARY. The chief respects in which the New Lectionary,* put forth in 1871, differs from the Old are the following:—

1. The week-day Lessons have been considerably shortened, and are no longer coincident with the present unsatisfactory division of the Bible into chapters, which often obscures the sense by separating premisses from conclusion (see Heb. xi., xii.), or an exhortation from the grounds on which it is based (see Heb. iv., v.).

2. The New Testament is read through twice in the year instead of thrice.

3. The Second Lessons in the morning on ordinary days are no longer taken exclusively from the Gospels and the Acts of the Apostles, nor the Second Lessons in the evening from the Epistles; but the Lessons are so arranged that when the Gospels are read in the morning the Epistles are read in the evening, and *vice versâ;* so that persons who are able to attend divine service daily, either at matins or evensong, have an opportunity of hearing the whole of the New Testament, with the exception of portions of the Apocalypse, read through in the course of a year.

4. The Lessons for Festivals and other Holy-days have, in

* The use of the Old Lectionary is permitted till Jan. 1, 1879.

some cases, been changed for passages more appropriate to the occasion. A beautiful illustration of these changes is furnished in the Lessons for Septuagesima Sunday. The First Lessons for matins and evensong are taken from Genesis, and relate to the creation of the world and the condition of man in the Garden of Eden. The Second Lessons were formerly taken in regular sequence from the book that happened to be read at that season of the year; they are now taken from the 21st and 22nd chapters of the Apocalypse, which reveal to us the new heaven and the new earth, the river of the water of life, and the tree of life, whose leaves are for the healing of the nations.

5. Alternative First Lessons are provided for evensong on Sundays, when evensong is said at two different times; and when alternative Second Lessons are not provided, "the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels."

6. Those portions of the Books of Chronicles which supplement the Books of Kings are now read.

7. Larger use is now made of Ezekiel and the Apocalypse, for which room has been made by striking out many of the Lessons from the Apocrypha.

8. The Lessons from the Apocrypha are mainly taken from the Sapiential Books (Wisdom and Ecclesiasticus).

9. The First Lessons on holy-days, which were, in many cases, taken from the Apocrypha, are now almost uniformly taken from the canonical books. A good instance of the improvement effected by this change is furnished in the Lessons for the Feast of the Purification of the Blessed Virgin Mary. The First Lessons on that feast were formerly taken from the Book of Wisdom; they are now taken from Exod. xiii., which gives an account of the institution of the sanctification of the first-born to God, and from Hag. ii., which predicts the coming of Christ to the second temple. Another excellent instance is supplied in the First Lessons for the Feast of St. Matthias. The old ones were taken from the Book of Wisdom; the new one from 1 Sam. ii., which records the announcement of the transfer of the high-priesthood from the family of Eli to a more faithful house; and from Isa. xxii., which foretells the deprivation of Shebna the treasurer, and the substitution in his place of Eliakim, even as Matthias was chosen in the place of the traitor Judas.

10. Special Lessons are provided for Ash Wednesday, for Wednesday, Thursday, and Saturday in Holy Week, and for Monday and Tuesday in Easter Week.

11. Upon occasions to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

It will be observed that the New Lectionary is cast in the same mould as the Old, and only deviates from it for the purpose of carrying out more thoroughly the principles on which the Old Lessons were selected. Persons unable to attend church except on Sundays may now follow a course of Lessons embracing all the most important passages in the Bible; and persons unable to attend church more than once a day, instead of hearing, as formerly, the same portions of the New Testament read over and over again, while others were never read at all, may now hear nearly the whole of the New Testament read through in the course of a year. In the Lessons for holy-days the relations between type and antitype are more frequently indicated, prophecies are brought into juxtaposition with their fulfilment, and incidents in the New Testament are instructively paralleled from the Old.

The following rules for determining the Lessons in certain doubtful cases are taken from "The Prayer-book Interleaved."

1. "A Proper Lesson always takes precedence of a Calendar Lesson. Hence, for Sundays for which no Proper Second Lesson is appointed, the proper Second Lesson of the saint's day (if there be one appointed) should be read.

2. "A Lesson from the Canonical books always takes precedence of a Lesson from the Apocryphal.

3. "The First Lessons for the first and fourth Sundays in Advent, for the first Sunday after Christmas, for the first and fifth Sundays in Lent, for the Sunday next before Easter, for Easter Day, for the first Sunday after Easter, for Whitsun Day, for Trinity Sunday, take precedence of the First Lessons appointed for any saints' days which may occur on those Sundays.

4. "The First Lessons for the Circumcision, the Epiphany, St. John Baptist, St. Michael, and St. Simon and St. Jude, take precedence of the First Lessons appointed for any Sunday on which they occur."

The ambiguity which formerly existed in these cases is partly avoided in the New Lectionary by the following direction—"If any of the holy-days for which proper Lessons are appointed in the Table fall upon a Sunday which is the First Sunday in Advent, Easter Day, Whitsun Day, or Trinity Sunday, the Lessons appointed for such Sunday shall be read; but if it fall upon any other Sunday, the Lessons ap-

pointed either for the Sunday or for the holy-day may be read at the discretion of the minister." Where two holy-days like the Feast of the Annunciation and the Monday in Holy Week coincide on a weekday, two alternative First Lessons are provided.

The rubric relating to the reading of the Lessons in the Prayer-books of 1549 and 1552 prescribed that the Lessons, "to the end that the people may the better hear," should "be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel." The words in the present rubric, "He that readeth," were introduced at the last review in the place of "the minister that readeth," evidently with a view to permit laymen to read the Lessons.

In the primitive Church the Lessons were read by a distinct order, known as Readers, who were formally set apart for their work, sometimes by imposition of hands. The Fourth Council of Carthage (A.D. 398) prescribes the mode of institution: "When the reader is ordained, let the Bishop address the people concerning him, making mention of his faith, life, and ability. Then, while the people are looking on, let him deliver to him the book out of which he is to read, saying, 'Take this, and be thou a *reader* of the Word of God; which office, if thou fulfil faithfully and profitably, thou shalt have part with those that minister the Word of God.'" The "readers" were not allowed to read at the altar. In churches or chapels where the endowment was small, readers were formerly allowed to officiate in the Church of England. The office has recently been revived both in the Church of Scotland and the Church of England.

THE CANTICLES.

The word Canticle literally means "a little song," and is used to denote those unrhymed hymns which are chanted or otherwise sung in Divine Service. With the exception of two, the *Te Deum* and *Benedicite*, they are all taken from Holy Scripture, three being taken from the Gospel of St. Luke.* The practice of intermingling Psalms and Lessons is of great antiquity, the feeling in which it originated being undoubt-

* "Thou hast an ear for angels' songs,
A breath the gospel trump to fill,
And taught by Thee the Church prolongs
Her hymns of high thanksgiving still."
KEBLE, *St. Luke's Day.*

edly a desire on the part of the worshippers to express their gratitude for the gift of the Holy Scriptures, and to adore the God whose glorious attributes and whose loving mercy towards mankind those Scriptures reveal. The Council of Laodicea, A.D. 360, directed that Lessons and Psalms should alternate. The ritual of the Church of Lyons, A.D. 499, prescribed Psalms, then a lesson from Moses, then Psalms again, then a lesson from the Prophets, then Psalms once more, then a Gospel. In the Pre-Reformation Church, responds, or short anthems, were sung after the reading of every three or four verses of a chapter. The short anthems which are commonly sung before and after the Gospel in the Communion Service correspond to the Canticles in intention.

THE TE DEUM.

The origin of this glorious hymn, which derives its name from the opening words of the Latin original, is involved in great obscurity. According to tradition it was extemporised by St. Ambrose and St. Augustine, when the latter was baptized, each saint composing a verse in turn. This event happened in A.D. 386, but there is no reference to the *Te Deum* in the writings of either saint, and the first notice of the tradition is not found till A.D. 772. The earliest extant mention of the hymn itself is found in the Rule of Cæsarius, Bishop of Arles, in the 5th century. This fact has led to a commonly accepted belief that the *Te Deum* was composed in the Gallican Church, some assigning it to Hilary, Bishop of Poictiers, A.D. 355, and others to Hilary of Arles, A.D. 440. The belief may be well founded, so far as the hymn in its present form is concerned; but there is reason for assigning some parts of it at least to a much earlier date. St. Cyprian (A.D. 252), speaking of the abode of the happy departed, says, "There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory of strife and passion." This correspondency with the *Te Deum* in order and phrase could scarcely be accidental. A similar parallelism occurs in a Morning Hymn of the Primitive Church, of which a copy is found at the end of the Psalter in the Alexandrine Version of the Scriptures preserved at the British Museum. It dates probably from the fourth or fifth century. The verses referred to are the following:—"Day by day I bless Thee, and praise Thy name for ever, and for ever and ever.

Vouchsafe, O Lord, to keep me this day without sin." It seems highly probable that the *Te Deum* was not the production of a single mind, but a gradual development of some simple primitive hymn. The *Te Deum* has been known by various names, most of which refer to its alleged authorship by SS. Ambrose and Augustine. In Henry the Eighth's Primer of 1545 it is entitled, "The Praise of God the Father, the Son, and the Holy Ghost."

The words, "Keep us this day without sin," seem to indicate that the *Te Deum* was specially intended for use at Morning Service. According to the Use of Sarum it was to be sung after the last lesson on Sunday and other festivals at matins, except during Advent and Lent, and on certain special days. The Prayer-book of 1549 prescribed its use for every day "except in Lent." This exception was struck out of the Prayer-book of 1552, but is still commonly observed, there being a special fitness in using the *Benedicite* at a season of the year when our minds are directed by the first lessons to the history of the Creation and of the Fall of Man.

The *Te Deum* is sometimes sung to elaborate music as a separate service. It was thus employed in 1547 at a public thanksgiving at St. Paul's for the victory over the Scots at Musselburgh. What is called "The Dettingen *Te Deum*" was composed by Handel after the battle of Dettingen. The *Te Deum* is included in "Forms of Prayer to be used at Sea, after Victory, or Deliverance from an Enemy," and also in the Coronation Service.

It may be conveniently divided into three parts, viz :—

(*a*) An expansion of the Angelic Hymn, "Holy, holy, holy" (see Isa. vi. 2 ; Rev. iv. 8), setting forth God as the object of universal praise and adoration (1–9).

(*b*) A confession in each Person of the Holy Trinity, and more particularly in the great doctrines connected with the work of the Son (10–19).

(*c*) A prayer addressed to the Son for the Church at large and for ourselves in particular, grounded upon the previous confession of faith.

1. "*We praise Thee, O God,*" &c. Rather "Thee, God, we praise ; Thee, Lord, we acknowledge." The bold opening of the original, obtained by placing the pronoun "Thee" in the very forefront of the hymn, is lost in our version. So in vv. 7, 8, 9, 10–20.

4. "*Cherubin and Seraphin.*" Here mentioned as repre-

sentative of the various celestial orders. The "seraphim," moreover, are expressly mentioned by Isaiah as singing the words of the *Te Deum* which follow; and "the four beasts," which appear to be identical with the cherubim of Ezekiel, are described in the Apocalypse as engaged in the same glorious occupation.

4. "*Holy, holy, holy.*" It was formerly customary to bow at these words,—a practice based on Rev. iv. 10, "The four and twenty elders *fall down* before Him that sat on the throne," &c. The *Mirroure of our Ladye* (1530) says, "And for by-cause Angels praise God with great reverence, therefore ye incline when ye sing their song."

5. "*Lord God of Sabaoth,*" *i. e.*, of hosts or armies. "Sabaoth" is the Græcised form of a Hebrew word meaning *armies*. It occurs twice only in the English Bible (Rom. ix. 29; Jam. v. 4). The Hebrew word is of common occurrence in the Old Testament, and is found wherever we find in the English version, the expressions "Lord of *Hosts*," "Lord God of *Hosts*." It need hardly be said that there is no connection between "Sabaoth" and "Sabbath." The word "Sabaoth" in the hymn should not be restricted to "the *heavenly* host." It embraces the aggregate power of heaven and earth, of angels and men. The writer of the article "Sabaoth" in Smith's "Biblical Dictionary" suggests that this phrase may have "determined the use of the *Te Deum* as a thanksgiving for victory."

7. *The glorious company.* Lat. "Te gloriosus Apostolorum chorus" (the glorious *choir* of the Apostles).

8. "*The goodly fellowship of the Prophets.*" Lat. "Te prophetarum laudabilis numerus." An early English version (about 1400), which gives here "the preisable noumbre of profets," *i.e.*, the praisable or laudable number of the prophets, is much closer to the original.

9. "*The noble army of martyrs.*" Lat. "Te Martyrum candidatus laudat exercitus." This is the most unfortunate of the mistranslations in this hymn. The word rendered "noble" means "clothed in white," and the reference is to the "white robes" of the redeemed, which have been made "white in the blood of the Lamb." The early English version previously quoted gives here, "Thee preiseth the *white* oost (host) of martyrs." In Marshall's "Primer" we find "the *fair* fellowship of martyrs."

11. "*Of an infinite majesty,*" *i.e.*, a majesty that is *illimitable*. Lat. "Patrem immensæ majestatis." The word here

rendered "infinite" is, in the Athanasian Creed, rendered "incomprehensible," and literally means immeasurable.

12. "*Thine honourable*," *i.e.*, honour-deserving. Lat. *venerandum*. The old version gives "worshipful." The American Liturgy gives "adorable."

13. "*The Comforter*," *i. e.*, Strengthener or Supporter. Lat. *Paracletum*. Comp. "And he *coumfortide* hym with nailes, that it shulde not be moued," Isa. xli. 7 (Wiclif's Version). "I may alle thingis in him that *comfortith* me." Philip. iv. 13 (Wiclif.)—This word *Comforter* very inadequately conveys the meaning of *Paraclete*, which denotes not merely a Comforter but an Advocate. Comp. 1 John, ii. 1, "If any man sin we have an *Advocate* with the Father."

16. "*When thou tookest*," &c. Rather, "Thou, being about to take manhood to deliver it, didst not abhor," &c. The Early English version gives, "Thou wert not skoymus * of the maiden's wombe to delyuer mankynde." A MS. version of the Te Deum reads here, "Tu ad liberandum mundum suscepisti hominem." To deliver man it was necessary for the Redeemer to take upon Him the form of man; and though He might have done this without being born of a human mother, yet He did not abhor the Virgin's womb. The American Liturgy reads, "Didst humble Thyself to be born of a Virgin."

17. "*When thou hadst overcome*," &c. Literally, "Thou having overcome the *sting* of death, didst," &c. Lat. "Tu devicto aculeo." Marshall's "Primer" gives "death's dart overcome." The reference is, of course, to 1 Cor. xv. 55.

21. "*Make them to be numbered*." All the old copies of the *Te Deum* read *munerari* (*i.e.*, to be presented with a gift), not *numerari*. The latter reading does not appear until after 1492, and probably originated in a printer's error. The old version reads, "Make them to be *rewardid* with the seyntis in bliss," &c.

21. "*In glory everlasting*." The word "in" is a modern interpolation, dating from the same time as the corruption of *munerari* into *numerari*, and perhaps originating in that corruption. The old version reads, "Make them to be rewardid with the seyntis: in blisse *with* euerlastinge glorie."

23. "*Lift them up*," *i.e.*, exalt (*extolle*). This clause is taken from Ps. xxviii. 9. "Feed (Vulgate, *rege*) them also, and lift them up for ever."

24. "*Magnify*," *i.e.*, bless, glorify ("*benedicimus te*"). Lit.

* "Skoymus," *i.e.*, squeamish. The "Promptorium" gloss is "abominativus."

"to make great." Comp. "My soul doth *magnify* the Lord."

28. "*Let thy mercy lighten upon us*," *i.e.*, alight or descend upon us. The Latin is, "Fiat misericordia tua, Domine, super nos;" and in accordance with this the old version gives, "Be thi merci maad upon us," *i.e.*, "Let thy mercy be done upon us." The O. E. *lihtan*, from which "lighten" in this sense comes, has no connection with the O. E. *lihtan* or *lihtian*, the old form of "lighten" in the sense of "illuminate."

29. "*Never.*" Lat. *non confundar in æternum* (for ever). The O.E. Version ran, "be I not schent (*i.e.* ruined) withouten ende."

"*Confounded*," *i.e.*, ruined, destroyed. "Confound" means primarily to pour together. Hence it came to mean (2) to identify things which ought to be distinguished. Comp. "neither *confounding* the Persons," Athanasian Creed; (3) to throw into a state of confusion. Comp. "Let us go down and there *confound* their language," Gen. xi. 7; (4) to ruin, to destroy. Comp. "Lest I *confound* thee," Jer. i. 17.

THE BENEDICITE.

This canticle is so called from the opening words of the Latin version, "*Benedicite, omnia Opera.*" It is also called "The Song of the Three Holy Children," because, according to the Septuagint interpolation between vv. 23 and 24 of Dan. iii., it was sung by the three Jewish youths, Ananias, Azarias, and Misael (Shadrach, Meshach, and Abednego), in the burning furnace into which they were cast by King Nebuchadnezzar. The Septuagint represents Azarias as confessing the sins of his nation, and praying for Divine deliverance, and the angel of the Lord thereupon "smiting the flame of the fire out of the oven, so that the fire touched them not at all, nor troubled them." "Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying," &c. Here follows a grand hymn of thanksgiving, of which the *Benedicite* is only a part. There can be little doubt that the *Benedicite*, which is only a paraphrase of the 148th Psalm, was the composition of an Alexandrine Jew. It was included by the Jews among "The Hymns of our Fathers," and was at a very early period adopted by the Christian Church, though not uniformly as canonical. Rufinus, who lived in the fourth century, defends it against the doubts cast on its authority by St. Jerome, and says that it had been used long before his time in the Church of Toledo.

In the old English Offices the *Benedicite* was sung on Sundays and festivals at lauds with the Psalms. According to the notice in the Prayer-book of 1549, it was to be sung instead of the *Te Deum* all through Lent. This part of the Rubric was cancelled in the Prayer-book of 1552, and now there is no direction as to the occasions when it should be used. The subject-matter of the *Benedicite*, however, renders it specially suitable for those days when the Lessons relate to the marvels of creation, or for days when special thanksgivings are offered up for great material blessings, as for rain, for fair weather, for plenty, &c. As the *Te Deum* is pre-eminently the hymn of the Church, so is the *Benedicite* the hymn of the whole universe, of all created beings, rational and irrational. In it we interpret the voice of Nature, and associate her with the Church militant and the Church triumphant in singing the praise of God.

The *Benedicite* may be divided into four groups of invocations.

(*a*) Those addressed to the angels, the heavens, and the heavenly bodies;

(*b*) Those to the great physical forces and phenomena of the earth;

(*c*) Those to the brute part of creation;

(*d*) Those to our fellow-men. The last group are addressed to the children of men generally, and in particular to Israel, to the priests of the Lord, the servants of the Lord, the spirits and souls of the righteous, to holy and humble men of heart everywhere, and to Ananias, Azarias, and Misael, as conspicuous examples of holiness and humility.

"*Bless ye the Lord*," *i.e.*, glorify. First Prayer-book, "Speak good of."

"*Beasts and cattle*," *i.e.*, beasts wild and tame (*τὰ θηρία καὶ τὰ κτήνη*.—Septuagint).

Ananias, Azarias, and Misael. Græcised forms of the Hebrew names of the three Hebrew youths. Shadrach, Meshach, and Abednego, were their Chaldæan names. The American Liturgy omits this verse and the doxology which follows it. The original doxology of this canticle ran thus: "O let us bless the Father, and the Son, with the Holy Ghost: let us praise Him and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of the heavens; praiseworthy, and glorious, and magnified for ever." The present doxology was substituted for it in 1549. In the Scotch Prayer-book Ps. xxiii. takes the place of the *Benedicite*.

THE BENEDICTUS (St. Luke i. 68).

According to the first Prayer-book, this canticle was to be used "after the second lesson throughout the year," but as thrice in the year it occurred in the second lesson, provision was made in 1552 that on these occasions the *Jubilate* should be substituted for it. The intention of the Church would thus appear to be not that the *Benedictus* and *Jubilate* should be used as alternative canticles, but that the *Benedictus* should *always* be used, except when it shall happen to be read in the chapter for the day, or for the Gospel on St. John Baptist's Day (see Rubric). The *Benedictus* was formerly used at lauds, after the "little chapter." It is particularly appropriate for the position it occupies at the end of the second lesson. The Old Testament, from which the first lessons are taken, sets forth in type, and prophecy, and promise, the character and mission of the Redeemer; the New Testament, from which the second lessons are taken, sets forth the antitype to the type, the fulfilment of the prophecy, and the realisation of the promise. In the *Benedictus* we pour forth our song of thanksgiving for these mercies of which we have just heard, and, for the time, place ourselves in the position of Zacharias, when he recognised in the birth of his son the beginning of the fulfilment of God's promise to visit and redeem His people. In one edition of the First Prayer-book of Edward vi. it is described in the Rubric as a "thanksgiving for the performance of God's promises." It may be divided into two parts:—

(*a*) A thanksgiving for the Messiah's Advent (1–8).

(*b*) A prophecy of the mission of the Baptist (9–12).

1. "*Hath visited.*" Zacharias with prophetic eye regards the redemption as already completed; as, indeed, it was in the eternal counsel of God.

2. "*A mighty salvation,*" viz., the Messiah. The reference is clearly not to the Baptist, but to the Messiah. The original figure (see A. V.) is taken from those animals whose chief strength, and means of both assault and defence, lie in their horns. "A mighty" (A. V. "an horn of") "salvation" would seem to mean "a mighty Saviour."

4. "*From our enemies,*" *i.e.*, our spiritual enemies. The Jews were not delivered by our Lord from their temporal oppressors.

5. "*To remember His holy covenant,*" *i.e.*, to fulfil it.

8. "*In holiness and righteousness,*" *i.e.*, in the discharge of

our duties both to God and man. These terms are often employed in the same sense, but when coupled together should be thus distinguished. Cf. "By walking before Thee in holiness and righteousness all our days" (General Thanksgiving).

11. "*The day-spring*," *i.e.*, the dawn or day break. Comp. Job. xxxviii. 12, "Hast thou commanded the morning since thy days; and caused the day-spring to know his place?"

> "The breath of heaven, fresh blowing, pure and strong,
> With day-spring born."—*Sams. Ag.* 11.

JUBILATE DEO (Ps. c.).

This Psalm was formerly sung at lauds, and came *before* the lesson, not, as now, after it. It is essentially a song of thanksgiving, and hence more appropriate for festival than penitential seasons. Though it has almost universally superseded the *Benedictus*, the intention of the framers of the Prayer-book was, as we have seen, that it should be used only when the *Benedictus* occurred in some other part of the morning service.

2. *Be ye sure.* A. V. "know ye."

3. "*Speak good*," *i.e.*, praise. A. V. "bless."

4. "*from generation to generation.*" A. V. "To all generations." Marginal Reading, "to generation and generation."

EVENING CANTICLES.

THE MAGNIFICAT, OR THE SONG OF THE BLESSED VIRGIN (St. Luke i.),

Is appointed to be said or sung after the first lesson at evensong. It bears a close resemblance to the Song of Hannah * (1 Sam. ii. 1). It has been used in the English Church for at least eight hundred years. In the Eastern Church it is sung as a morning canticle. "Throughout this hymn we are to hear the voice, not merely of the Virgin Mary celebrating her praises of Him who had magnified her, but of the whole Church, of whom she was a type, giving thanks for the mystery of the Incarnation and the blessings of the Gospel.

* Isaac Williams speaks of the songs of Miriam and Deborah and Hannah as "the tuning of instruments long before, the sounds of harpers indistinctly trying their chords, and bringing them in unison for some great symphony, until another Miriam appears in the fulness of time, taking the lead for all ages in the great Eucharistic Hymn."

And it is on this account—namely, because the Blessed Mary here speaks in the person of the Church—that this hymn has been, from very early times, used in the public services of Christians" (P. Young).

The *Magnificat* may be analysed as follows:—

Thanksgiving for God's gracious condescension (1-4); Declaration of belief in His mercy towards them that fear Him (5); The proud abased: the humble exalted (6-8); The covenant with Israel fulfilled (9).

1. "*God, my Saviour,*" viz., God the Father, not God the Son (Cf. Titus i. 3).

2. "*lowliness.*" A. V. "low estate," not lowliness of heart. See Luke ii. 7, 24. The Blessed Virgin's offering at her purification was the offering of the poor (Lev. xii. 8).

3. "*shall call me blessed.*" The angel Gabriel had previously said to her, "Blessed art thou among women." This is the authority for the name usually given her in the Prayer-book. Luke xi. 27, 28, shows that there is a higher blessedness still.

4. "*hath magnified me.*" A. V. "hath done to me great things" (ἐποίησέ μοι μεγαλεῖα). Not the same phrase in the original as that which occurs in ver. 1 (μεγαλύνει).

6. "*He hath shewed strength with His arm,*" viz., by sending His Son. "His arm" means His power. Cf. Isa. liii. 1, "To whom is the arm of the Lord revealed?"

—— "*the proud . . . the mighty . . . the rich.*" Such as the Scribes and Pharisees, and the chief priests, and the rulers of the people; all who, in proud self-reliance, set themselves in opposition to Christ.

8. "*holpen,*" helped. Cf. "They have *holpen* the children of Lot" (Ps. lxxxiii. 8).

THE CANTATE DOMINO (Ps. xcviii.)

May be used as an alternative canticle, except on the 19th of the month, when it occurs in the ordinary course of the Psalms. It was inserted here in 1552. Its subject is the salvation wrought by God for His people. The universality of the blessing commemorated shows that it refers to the gift of the Messiah. See ver. 3. There is a curious parallelism between the expressions in this Psalm and those of the *Magnificat.* The invocation reminds us of the *Benedicite.*

3. "*declared.*" A. V. "hath made known."

9. "*shawms,*" a musical instrument resembling a clarionet.

10. "*the round world.*" A. V. simply "the world."

NUNC DIMITTIS, OR THE SONG OF SIMEON (St. Luke ii. 29),

Is sung after the second lesson at evensong. It has been used as an evening canticle from the earliest age, mention being made of it in the "Apostolical Constitutions." In it we thank God, with aged Simeon, that we have been permitted to see the promise of the Saviour of the world fulfilled.

1. "*According to Thy word.*" Cf. Luke ii. 26, "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ."

THE DEUS MISEREATUR (Ps. lxvii.)

Is appointed as an alternative canticle to the *Nunc Dimittis*, except on the 12th day of the month. It was inserted in 1552. It consists of—

(*a*) A prayer that God's salvation may be made known among all nations (1-2).

(*b*) An exhortation to thanksgiving (3-6).

2. "*Saving health*," *i.e.*, salvation. See note, p. 82.

4. "*The folk.*" A. V. "the people."

THE CREEDS.

We have now reached that part of the service where we make a formal profession of our faith, and there is an obvious fitness in the place which that profession occupies. It is from these Holy Scriptures which have just been read that the articles of our faith are exclusively derived; and it is upon the articles of our faith that the prayers which follow are based. "He that cometh to God must believe that He is" (Heb. xi. 6). The word Creed, which is commonly used to designate the authoritative statements of our belief used in Divine Service, is a corruption of the Latin word *Credo* (I believe), with which both the Apostles' and the Nicene Creed begin. The so-called Athanasian Creed does not begin with "I believe," and is not a personal profession, but a declaratory statement of the true faith. The Creed was also called "the rule of faith," "the standard of truth," and more frequently still, the "*symbolum*," *i. e.*, a sign or mark to know a thing by, the creed being a test by which the soldier of Christ was known.

Some confession of faith must have been used at Baptism from the earliest times, though probably it amounted at first to little more than a declaration of belief in the simplest essentials of Christianity, such as the doctrine of the Holy

Trinity and the great truths connected with the Lord Jesus. See Acts viii. 37; xvi. 31. It has been supposed that St. Paul alludes to some recognised formula of belief when he exhorts Timothy to "hold fast the form of sound words" which he had received, and to keep "that good thing which was committed unto him" (2 Tim. i. 13, 14). Comp. 1 Tim. vi. 12. As heresies multiplied, it would become necessary to enlarge these simple primitive creeds, so that the true faith of the Church on disputed points might be clearly known. That this actually was the case we may see by a comparison of versions of the same creed belonging to different ages or used in different Churches.

The first use to which creeds were put was to instruct catechumens. "In the Church of Rome," says Rufinus, "an ancient custom prevails that those who are about to receive the grace of Baptism should recite the creed publicly; that is, so as to be heard by the congregation of the faithful; and, of a truth, the ears of those who precede them in the faith, tolerate no addition of whatever kind to the words;" *i.e.*, of course, no addition that was not authorised by the Church at large. In the times of persecution the creeds became *watchwords* whereby Christians recognised each other. When the Church was assailed by enemies from within her fold, the *creeds* became bulwarks to the truth, defining it more sharply, or condemning opposite errors. The recitation of the creed as a *liturgical* act originated in the Church of Antioch, in A.D. 471, and gradually spread westward: but it was not generally adopted in the Roman Church until A.D. 1014, though it had found its way into the Anglo-Saxon office much earlier.

THE APOSTLES' CREED

Was probably so called, not because it was composed by the Apostles (though a wide-spread tradition ascribes it to them), but because it contains the true faith taught by the Apostles. The tradition that the Apostles, before separating at Jerusalem to enter upon their respective spheres of labour, met together to draw up a common formula of belief, and that each apostle in succession contributed one of the articles of which the Apostles' Creed is made up, was, perhaps, invented to account for the name when the true reason for it had been forgotten. Irenæus, writing about A.D. 180, gives a summary of Christian doctrine which, in substance, closely resembles the Apostles' Creed, though

it is not in the form of a creed. He speaks of the Church as "believing in one God the Father Almighty, who made heaven and earth, the sea, and all that in them is; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who by the prophets proclaimed the dispensations and advents of our dear Lord Christ Jesus, and His birth of a virgin, and His suffering, and His Resurrection from the dead, and His Ascension in the flesh into heaven, and His coming from heaven in the glory of the Father, to sum up all things, and to raise up all flesh of the whole human race." Similar traces of this creed are to be found in other of the early fathers. It is first found, however, in a form closely resembling our own, in the writings of Rufinus, a priest of Aquileia, A.D. 390, who has preserved the two versions of it used respectively in the Churches of Rome and Aquileia in his day. The Aquilean version is not precisely identical with our own, or with the Roman version just referred to. It contained the phrase "invisible and impassible" (*i.e.*, "without passions") after the words "God the Father Almighty," and omitted the final clause, "and the life everlasting." Both versions omit "Maker of heaven and earth." The Roman creed omits "He descended into hell." One other difference is worth noting: the Roman creed reads, "the resurrection of the flesh" (*carnis resurrectionem*), but the creed of Aquileia, "the resurrection of *this* flesh" (*hujus carnis resurrectionem*). A creed written in Greek, but in Saxon characters, and preserved at the end of Athelstan's Psalter, would seem to be a still earlier version of the Apostles' Creed, though it would be hazardous to attempt to fix its precise date. We translate it for the sake of comparison, as serving to illustrate the gradual way in which the Creed assumed its present form:—

"I believe in God the Father Almighty, and in Jesus Christ His only-begotten Son, our Lord, begotten of the Holy Ghost and the Virgin Mary, crucified under Pontius Pilate, buried, on the third day He rose again from the dead, He ascended into the heavens, He sitteth on the right hand of the Father, whence He cometh to judge the living and dead; and in the Holy Ghost, the holy Church, the forgiveness of sins, the resurrection of the flesh. Amen." It will be observed that several important clauses and epithets do not appear at all in this creed, such as—

1. "Maker of heaven and earth."
2. "conceived."

3. "dead."
4. "He descended into hell."
5. "God" and "Almighty" in the article 'the right hand of," &c.
6. "Catholic."
7. "the Communion of Saints."
8. "and the life everlasting."

The Apostles' Creed was used in the Early English Church at prime. In the mediæval offices it was said privately by the choir before the lessons at matins, and inaudibly by the priest at the commencement of prime and compline, the choir not joining in it until he came to the last clause, of which they received notice by the raising of his voice at the words "*carnis resurrectionem.*" The creed used in public at matins was the Athanasian; but, in the Roman Breviary, the Athanasian Creed was ordered to be used on Sundays only. Cardinal Quignonius, in his Breviary, A.D. 1536, directed that the Apostles' Creed should be used publicly on all days except Sunday, and the Athanasian Creed on Sundays. The First Prayer-book directed the Apostles' Creed to be said "by the minister;" the Second Prayer-book "by the minister and the people." From 1549 to 1552 the Athanasian Creed was used at Christmas, Epiphany, Ascension, Pentecost, and Trinity, "immediately after Benedictus," and, apparently, in addition to the Apostles' Creed. In 1552 it was directed to be used on seven other occasions. It was not explicitly ordered to be used "*instead* of the Apostles' Creed" till 1662.

The Rubric directs that the creed shall be sung, or said, "by the minister *and* the people standing," faith being essentially a personal matter, of which every one should make profession *for himself*, and *standing* being significant of our readiness to defend the faith. The practice of turning to the east during the repetition of the creed probably originated in an old custom observed at Baptism. The catechumen turned his face towards the west in renouncing the devil and all his works, and to the east in making profession of his faith. The early Christians were accustomed to turn to the east in their devotions, just as the Jews turned their faces towards Jerusalem when they prayed. See Chron. vi. It will be remembered that most of our churches are still built "east and west." Other reasons have been assigned for the custom of turning to the east, as that it is symbolical of our turning our hearts to Christ, that the east was the place of Paradise, and that Christ appeared in the

east. Whatever its origin, the custom is a very beautiful one, and helps to keep before our minds the unity of the faith. Wherever Christians assemble for worship they turn their gaze towards one point, even as they direct their faith to one object, the Lord Jesus Christ, who is so closely associated with the east both by His incarnate career and by the figurative language of Scripture, in which He is expressly spoken of as the "Day-spring from on high" and "the Sun of righteousness."

It is a common mistake to suppose that it is only in the recitation of the Creed we are called upon to bow at the name of Jesus. The 18th Canon recognises no such limitation. Its words are:—"And likewise when in time of Divine Service the Lord Jesus shall be mentioned due and lowly reverence shall be made by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully comprised."

The American Liturgy prefaces the Apostles' Creed with this rubric:—"And any Church may omit the words 'He descended into hell,' or may, instead of them, use the words, 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed." It also allows the Nicene Creed to be used instead of the Apostles' Creed. The Athanasian Creed it omits altogether, neither is any reference made to it in the Article "Of the Creeds," which runs thus:—"The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received," &c..

It will be noticed that although the doctrine of the Holy Trinity does not form a separate article of the Creed, it is implied in the words, "I believe in God, . . . and in Jesus Christ. . . . I believe in the Holy Ghost." The Creed is divisible into three parts, referring respectively to each person of the Trinity. Comp. the excellent summary given of it in the Catechism. The connection of the last clauses with the belief in the Holy Spirit may not, at first sight, strike the reader. The work of the Holy Spirit is the sanctification of the elect people of God. This work is carried on through the organisation of the Catholic Church, which admits us to the

three great privileges enumerated in the Creed, "the communion of Saints, the forgiveness of sins, and the resurrection to eternal life." For an explanation of the Apostles' Creed see notes on the Catechism.

THE CONFESSION OF OUR FAITH, COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

The authorship and date of this creed, or hymn, as it is, perhaps, more properly called, are involved in great obscurity, but the following facts in its history are unquestionable, viz., that, by whomsoever written, it was not written by St. Athanasius, that it was originally written in Latin, and not in Greek, that the earliest mention of it is in connection with the Gallican Church, that it was held in the highest veneration in that Church, and that it was presented to the Pope by Charlemagne in A.D. 772. It was probably introduced into this country in the 9th century, but it was not admitted into the offices of the Church of Rome until a later period, about A.D. 930.

Waterland came to the conclusion that it was written by Hilary, Bishop of Arles, about 430 A.D. It has been supposed that when the Arian heresy broke out afresh in Gaul, the Catholic party designated the orthodox creed by the name of St. Athanasius, not because they believed he was the author of it, but because it defines the doctrines of which he was the champion against the heretic Arius.

Much of the phraseology of the creed is taken from the writings of St. Augustine. Indeed, the framer has done little more than arrange the scattered remarks of the great Latin Father into a connected form. See Notes, pp. 139–42. It is a gross mistake to suppose that the Athanasian Creed presumptuously and gratuitously dogmatises about mysterious matters, before which a reverent silence would be more becoming. Not a clause of it but is levelled at some actual heresy which has troubled the Church, and which, even if it be extinct now, may, as experience has shown, at any time reappear. For this reason the proper mode of studying the creed is from its historical side. If people knew more generally the valuable service it has rendered in preserving, as in an inviolable casket, the precious verities of the Christian faith, much of the existing antipathy to its use would disappear.

The heresies opposed by the Athanasian Creed may be arranged in three groups:—

I. Those relating to the Holy Trinity (vv. 3–28).

II. Those relating to Christ (vv. 29-42).
(*a*) To the Divine Nature.
(*b*) To the Human Nature.
(*c*) To the Union of the two Natures.
III. Those relating to the Holy Ghost (vv. 3-28).

I. Heresies relating to the Trinity.*

The Monarchians denied that "there was one Person of the Father, another of the Son, and another of the Holy Ghost" (v. 5), *i.e.*, while admitting the *Unity*, they denied the *Trinity*. The founder of this heresy was Theodotus, a Byzantine of the 2nd century, who asserted that Christ was "a mere man."

The Patripassians were so called from believing that it was "God the Father" who became incarnate and suffered upon the cross. This heresy was first taught by Praxeas, a Phrygian, at Rome, in the 2nd century.

The Sabellians (so called from Sabellius, an Egyptian priest, or, as some say, bishop, of the 3rd century) maintained that God was *one* Person, and that the Father, Son, and Holy Ghost, are one and the same Person, manifesting Himself in three different relations as Creator, Redeemer, and Inspirer. Thus, in the language of the Athanasian Creed, they "*confounded* the Persons."

II. Heresies relating to the Son—(*a*) The Divine Nature.

The Arians (so called from *Arius*, an Alexandrian presbyter, A.D. 319) maintained that there was a time when the Son was not, and consequently, by implication, denied that He was God, for eternity enters into our very conception of God. "If," said Arius, "the Father begat the Son, He that was begotten had a beginning of existence; and thus it is evident there was a time when the Son did not exist. It thus necessarily follows that He had His being from things which are not." Arius thus denied that the Son is "very God of very God," that "the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal" (v. 6); and that the Son is "*uncreate*" (v. 8); and "*eternal*" (v. 10). He asserted that Christ was not a mere man, but that He was perfect God only by adoption. Arianism was condemned at the Council of

* The writer desires to express his great indebtedness to a Table of Heresies, drawn up by the Rev. S. Clark, late Rector of Eaton Bishop, Hereford, and formerly Principal of the Battersea Training College.

Nicæa, A.D. 325, when the word "*homoousios*" (of the *same* substance) was adopted to denote the true doctrine of the Godhead of the Son, viz., His consubstantiality with the Father. The error of Arius clearly originated in his overlooking the fact that the word "begotten" refers not to an event, but to the ineffable relation between the Father and the Son.

The **Semi-Arians** agreed with the Arians in rejecting the Homoousion doctrine, but while the latter held that Christ was of a *different* substance from the Father, the former held that He was of a substance *like* that of the Father. This view is called the Homoiousion (*i.e.*, of a *like* substance).

The **Adoptionists** held that our Lord is not "the only-begotten Son of God," but only the Son of God by adoption. This heresy originated at a very early period, but assumed its most formidable dimensions in the 8th century in Spain. It was powerfully and successfully assailed by Alcuin, at the request of Charlemagne, and was condemned at the Council of Frankfort, A.D. 794.

(*b*) The Human Nature.

The **Docetæ** (so called from the Greek word *dokein*, to seem) denied the *reality* of our Lord's human body, some of them holding that His body was only a seeming body, or phantom, while others maintained that it was of a peculiar heavenly texture. Thus the Docetæ denied that Christ was "man, of the substance of His mother" (v. 31), "of human flesh subsisting" (v. 32).

Apollinaris, Bishop of Laodicea, A.D. 362, denied that Christ had a *reasonable soul*, affirming that in Him the Divine *Word* took the place of the *nous*, or reasonable soul. As Arius denied that Christ was perfect God, so Apollinaris denied that He was perfect man (v. 32).

The **Monophysites**, who sprang up in the 5th century in the Church of Alexandria, held that there is only "*one nature*" in Christ.

The **Monothelites**, who originated in the 7th century, held that although our Lord had two natures, He had but "*one will.*" Thus they denied His perfect humanity, for His human nature must have had a human will.

(*c*) The Union of the Two Natures.

The **Nestorians** (so called from Nestorius, Patriarch of Constantinople in the 5th century) held that there were two distinct persons in Christ as well as two natures. Nestorius rejected the term Mother of God (*Theotokos*) as applied to

the Blessed Virgin, and held that she was only Mother of Christ (*Christotokos*).

The Eutychians, so called from Eutyches, a Greek abbot of the 5th century, regarded the two natures of Christ as fused into one. As the Nestorians *divided* the substance, so the Eutychians *confounded* it (v. 36). This heresy was condemned by the Council of Chalcedon, A.D. 451.

III. Heresies relating to the Holy Ghost.

The Montanists, so called from Montanus, a Phrygian, who lived in the 2nd century, appear to have regarded Montanus, their founder, as the promised Paraclete.

The Macedonians, so called from Macedonius, Bishop of Constantinople, A.D. 343, denied the divinity of the Holy Ghost. Some of them held that He was a creature; others denied this, but would not allow that He was God; while others taught that the Spirit was created by the Son. This heresy was condemned at the Council of Constantinople, A.D. 381, when the clauses, "The Lord, the Life-giver, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets," were added to the Nicene Creed.

Analysis of the Athanasian Creed:—

I. The importance of holding the Catholic faith in its integrity and purity (1–2).

II. The Creed proper, affirming the Unity in Trinity, and Trinity in Unity (3–4).

III. The consubstantiality of the Three Persons, and the indivisibility of the One God (5–20).

IV. The *differentia* of each Person (21–24).

V. The coeternity and coequality of the Three Persons (25–28).

VI. The doctrine of the Incarnation (29–37).

VII. The Passion, Descent into Hades, Resurrection, Ascension, and future Judgeship of Christ (38–39).

VIII. The Resurrection of the Dead and the Final Judgment (40–41).

IX. Indispensability of a faithful and firm holding of the Catholic Faith as stated in the Creed (42).

X. Gloria Patri.

1. "*Whosoever will be saved*," *i.e.*, whosoever *wishes* or *desires* to be safe. Lat. "Quicunque *vult* salvus esse." "Salvus," says Canon Norris, "is clearly equivalent to the word σωζόμενος in the New Testament, meaning, *one who is in a present*

state of salvation—one who has been admitted by baptism into the ark of Christ's Church. The first verse plainly declares that none can be so admitted unless he accept the faith of this Church" ("Rudiments of Theology," p. 257). *Will* is here not the auxiliary of the future tense but a principal verb. Compare its use in the following passages:—"The lusts of your father ye *will* do" (θέλετε ποιεῖν), John viii. 44. "Be it unto thee even as thou *wilt*" (θέλεις) Matt. xv. 28. "I will (θέλω) that thou give me," &c., Mark vi. 25.

"*before all things.*" Lat. "ante omnia." This does not mean that right faith is of more importance than right practice, but that right faith must go *before* right practice. Our conduct is the practical corollary of our faith, and if our faith be erroneous or incomplete, there will necessarily be corresponding defects in our practice.*

"*the Catholic Faith,*" *i.e.*, the faith of the universal Church, as distinguished from the faith of heretical communities. The test of catholicity, according to Vincentius Lirinensis, is that which has been taught *always, everywhere,* and *by all* ("quod semper, quod ubique, et quod ab omnibus"). A simpler and more available test in matters of faith is the warrant of Holy Scripture.

2. "*every one.*" Rather, *each one* (Lat. *quisque*), *i.e.*, each one not involuntarily ignorant. Our responsibility for our faith is commensurate with our opportunities for arriving at the truth. By "opportunities" we mean, not only access to the teaching of the Bible and the Church, but also those means and helps which God has provided for assisting man in ascertaining what is the true faith, among which means not the least important is obedience to the will of God. "If any man will (θέλῃ) *do* His will," said our Lord, "he shall *know* of the doctrine whether it be of God or whether I speak of myself" (John vii. 17).

"*whole and undefiled.*" Wiclif's version is "undefouled." Lat. "Integram inviolatamque servaverit," *i.e.*, in both its integrity and its purity, without omission or corruption. This is an important distinction. There is a heresy of omission as well as positive heresy. Many doctrines, like that of the Divinity of the Holy Spirit, are often practically lost sight of

* "Recte igitur Catholicæ disciplinæ majestate institutum est, ut accidentibus ad religionem fides persuadeatur ante omnia" (Aug. De Util. Cred. 13). This, together with the other extracts quoted from the works of St. Augustine in illustration of the Athanasian Creed, is taken from Stephen's "Book of Common Prayer," p. 50, *et seq.* Many others might be cited almost identical with the phraseology of the Creed.

in our teaching and in our devotions, though they are not consciously and openly denied. In such cases the Catholic Faith is not kept *whole*, and not being kept whole is liable to *corruption* also. On the phrase *servare fidem* (with which compare St. Paul's phrase, τηρεῖν τὴν πίστιν. 2 Tim. iv. 7), Canon Norris says, "From the analogy of 2 Tim. iv. 7, and 1 Tim. v. 8, it would seem that 'integram inviolatamque,' like 'servare fidem,' has a *moral* meaning: *undefiled by a bad life.*" He refers to Bishop Cotton's charge of 1863. ("Rudiments of Theology," 257).

"*he shall perish.*" See Mark xvi. 16, "He that believeth not shall be damned." That unbelief may be a sin is clear from John xvi. 8. 9: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: *of sin, because they believe not on me.*" See also Heb. iii. 12. "Take heed, brethren, lest there be in any of you *an evil heart of unbelief*, in departing from the living God." We cannot help accepting a conclusion that logically follows from certain premisses, but we are responsible for the pains we have taken to establish those premisses. The prelates appointed to revise the Prayer-book in 1689 drew up a rubric, which stated that "the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith." This interpretation is that which is generally accepted, but the rubric was never inserted in the Prayer-book. Archbishop Secker was similarly of opinion that the "condemning clauses" do not apply to all who cannot understand, or cannot approve every expression in the creed, but only to such as deny "the Trinity in Unity," or "Three Persons in one God." "This alone," he remarks, "is said to be 'the Catholic faith.' The words that follow after, 'for there is one Person of the Father,' and so on, are designed only to set this forth more particularly." It is dangerous to draw a line between what we consider essential doctrines and others which we consider unessential. The Christian faith, like Christ's own robe, is without seam and of one texture. Doctrine is interwoven with doctrine as thread with thread, and we cannot omit or depreciate any one doctrine, however unimportant it may seem, without doing injury to others. Nor will the objections commonly felt to the "condemning clauses" be removed by showing that they apply only to particular tenets. It is not of course contended that all the tenets of our faith are of equal importance; but the opposition to the

"condemning clauses" springs out of the belief that a man is not responsible for his opinions, and cannot, therefore, be justly condemned for them.

3. "*That we worship.*" Observe, the creed does not say barely that the Catholic Faith is, that there *is* one God in Trinity and Trinity in Unity; but that "the Catholic Faith is this, that we *worship*," &c. It is not enough that we believe rightly with the mere intellect; our intellectual belief must be accompanied by a correspondent worship and service of God. There may be Trinitarians in their belief who are Unitarians in their worship.

"*in Trinity*," viz., of Persons. The doctrine of the Holy Trinity is implied in the Old Testament, and still more clearly in the New; but in neither do we find a word corresponding to "Trinity," which was first applied to the Three Persons of the Godhead by Theophilus, bishop of Antioch, A.D. 170.

"*in Unity*," viz., of substance.

4. *Neither confounding the Persons; i.e.*, not falling into the error of Sabellius, who considered the Three Persons as only three different aspects, or manifestations, of the same One God. "Confounding" has here the force of *merging in one.**

"*nor dividing the substance*," *i.e.*, nor falling into the error of Arius, who denied that the substance of the Son and of the Holy Spirit was the same as the substance of the Father, and consequently divided the substance of the Godhead.

"*The Persons.*" The Latin word *persona*, like the corresponding Greek word *hypostasis*, implies a *real* subsistence, as opposed to that which exists only in appearance or in the mind, or as a part or quality of some one else, and is used with special reference to the distinct individuality of the Father, Son, and Holy Spirit. Waterland defines it thus: "A single person is an intelligent agent, having the distinctive characters of I, thou, he; and not divided nor distinguished into more intelligent agents capable of the same character" ("Second Defence of some Queries," xv). The various respects in which the Divine personality consists are thus stated by Hooker:—"The substance of God with this property, *to be of none*, doth make the Person of the Father; the very selfsame substance in number with this property, to be

* "Estque ipsa æterna et vera et cara Trinitas, neque confusa, neque separata" (De Civit Dei. xi. 28). "Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres personas, nec diversas credit esse substantias" (Contr. Maximin. II. 22).

of the Father, maketh the Person of the Son; the same substance having added to it the property of proceeding *from the other two*, maketh the Holy Ghost. So that in every Person there is implied both the substance of God, *which is one*, and also that property which causes the same Person to be really and truly to differ from the other two. Every Person hath His own subsistence, which no other besides hath, although there be others beside that have the same substance" ("Eccl. Pol." v. 51).

"*the substance.*" Literally this word is the equivalent of the Greek word *hypostasis*, which theologically, however, was used in the sense not of substance but of person. The Greek word used as the equivalent of substance was *ousia*, whence the adjective *homoousios* (of the *same* substance) and *homoiousios* (of *like* substance). By the Divine substance is meant the aggregate of the essential qualities of Deity. The verses that follow indicate the various ways in which we may confound the Persons on the one side, or divide the substance on the other.

6. "*all one.*" The Latin is simply *una*.

9. "*incomprehensible.*" Lat. *immensus, i.e.*, infinite, illimitable. Wiclif's Version, "Withouten measure myche." Bishop Hilsey's Version renders *immensus* by "unmeasurable," and, as we have seen, in the *Te Deum* it is rendered by "infinite." (Patrem *immensæ* majestatis.) In modern English, "incomprehensible" is used in its second sense of inconceivable—that which cannot be grasped by the mind, but in Early English it was used in its literal sense for that which cannot be contained within limits of space.

11. "*three Eternals,*" *i.e.*, three eternal *Gods*. Eternity is one of the attributes of the Divine substance, which is One; and, therefore, we cannot rightly speak of three eternal Gods. For a similar reason we cannot speak of "three incomprehensibles," "three uncreated," or "three Almightles."

19. "*by Himself.*" Lat. *singillatim, i.e.*, singly, severally.*

21. *of none.* Lat. *a* nullo.† "Of" is used in the next two verses to translate the Latin *a*.‡

* "Sic et Dominum si quæras, singulum quemque respondes; sed simul omnes non tres dominos Deos, sed unum Dominum Deum dico" (Contr. Maximin. II. 23). "Cum de singulis quæritur, unus quisque eorum et Deus et omnipotens esse respondeatur; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens" (De Civit. Dei, xi. 24).

† "Dicimus Patrem *de nullo*" (Serm. cxl.).

‡ "Ille Filius est *Patris*, *de quo* est genitus; iste autem Spiritus *utriusque* quoniam *de utroque* procedit" (Contr. Maximin. II. 14).

22. "*The Son is of the Father alone.*" The word "alone" is used in contradistinction to what is called the Double Procession of the Holy Spirit, who is said in ver. 23 to be "of the Father and of the Son."

23. "*and of the Son.*" This clause is rejected by the Eastern Church, as inconsistent with John xv. 26 ("The Holy Ghost which proceeds from the Father"), but that passage clearly refers, not to the eternal, but to the temporal procession of the Holy Ghost; and even if it included the eternal procession, it does not exclude the procession from the Son. The preposition here employed (*a* Patre et Filio) is not the same as is employed in the corresponding clause of the Nicene Creed where we find ἐκ τοῦ Πατρος. Lat. *ex* Patri Filioque. The version published by Whytechurch reads, "The holye ghost is *from* the father," &c.

25. "*none is afore or after,*" &c. Lat. "nihil (*nothing*, not *none*) prius aut posterius; nihil majus aut minus." Wiclif's Version is, "nought bifore ne aftir, not more or lasse." Hilsey's Version gives, "there is none before or after other: nothing more or less." The meaning of these clauses is determined by the next verse,—"But the whole three Persons are co-eternal together and co-equal." "Afore" and "after" clearly refer, therefore, to *duration;* "greater" and "less" to *dignity.**

26. "*coeternal together.*" Lat. "Coæternæ sibi," *i.e.*, co-eternal one with the other.

28. "*He, therefore, that will be saved.*" Lat. "Qui *vult* ergo salvus esse," *i.e.*, he who wishes to be safe. See note on v. 1. By "saved" we understand *placed in the way of salvation.*

"*must thus think.*" This is much stronger than the Latin, "ita de Trinitate *sentiat*," thus let him think of the Trinity. Canon Norris translates, "Let him then who wishes to be safe, thus think," &c. Hilsey's Version gives, "He, therefore, that will be saved, let him understand this of the Trinity."

29. "*believe rightly.*" Lat. "fideliter credat," *i.e.*, faithfully believe. The translator would appear to have followed the Greek version ἔτι ὀρθῶς πιστεύῃ. There is no such connection between the *fideliter credat* and *fides recta* in the Latin, as between the "believe rightly" and "right faith" in the English.

31. "*God of the substance of the Father,*" *i.e.*, not an inferior God of a totally *different* substance, as the Arians said, nor of

* In hac Trinitate non est aliud alio majus aut minus (Serm. ccxiv.)

a *like* substance, as the semi-Arians said, but of the *same* substance as the Father. Lat. "ex substantia Patris."

"*Before the worlds.*" Lat. "ante sæcula." Canon Norris translates, "before time was."*

32. "*Perfect God and Perfect Man*," *i.e.*, possessed of all the attributes of each. "Perfect" here means *complete*. Arius denied that the Son was Perfect God, maintaining that He had a beginning, whereas God had no beginning; Apollinaris denied that the Son was Perfect Man, maintaining that He had not a rational soul.

"*of a reasonable soul and human flesh subsisting.*" *Reasonable, i.e.*, rational. The word "subsisting" belongs to "Perfect God and Perfect Man," as is clear from the Latin, "perfectus Deus, perfectus homo: ex anima rationali et humana carne subsistens." The "reasonable soul" is opposed to the view of Apollinaris, that the Divine Word supplied the place of the rational soul in Christ.

36. "*One altogether.*" Lat. "unus *omnino*," one wholly, entirely.

"*not by confusion of substance*," *i.e.*, one, not by any inextricable blending of the Divine with the human substance. This was the error of the Eutychians.

"*but by unity of Person.*" This is in opposition to the Nestorians, who said that there were two distinct Persons in Christ.†

37. "*For as the reasonable soul and flesh*," &c. This analogy goes no further than this, that as a man is *one* person, so Christ is one Person. It should not be understood as implying that God and man are united in Christ in the same way that soul and flesh are united in man. God and man are two natures; soul and flesh are two parts of one nature. There is, of course, a mystery in the *mode* of the union of soul and body in man, as there is a mystery in the mode of the union of God and man in Christ, but the one mystery throws no light on the other.‡

40. "*shall rise.*" Lat. "resurgere habent." Canon Norris translates, "have to rise." We have an instance here of that transitional step by which the future tense in all the Romance languages was formed, viz., by using *habeo* with

* "Deus ante omnia sæcula, homo in nostro sæculo" (Enchirid. 35).

† "Idem Deus qui homo, et qui Deus, idem homo; non confusione naturæ, sed unitate personæ" (Serm. clxxxvi.).

‡ Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo (In Joh. Evang. xiv. Tract. lxxviii.).

the *infinitive*. In Spanish and Provençal the auxiliary is still used as an independent word. In French it has become agglutinated to the principal verb. Cicero writes, "Habeo ad te scribere" (I have to write to you). St. Augustine, "Venire habet" (he has to come). See Max Müller's "Lectures on the Science of Language," i. 258. "Public School French Grammar," p. 141.

41. "*everlasting.*" Lat. "*æternam.*"

"*And they that have done good,*" &c. Eternal salvation and eternal condemnation are here connected with doing good, as in the opening of the creed they are connected with the holding of the Catholic Faith. It will be observed, however, that this verse is *declaratory*, whereas the first and second are *admonitory*. "They that have done good shall go into life everlasting;" but those who wish to enter into life everlasting are admonished that right faith precedes right practice, and is indispensable to it.

42. "*which, except a man believe faithfully.* Lat. "Quam nisi *quisque* fideliter firmiterque crediderit," *i.e.*, which unless each shall have believed faithfully and steadfastly. It will be observed that our version does not translate the word *firmiter* which occurs in the Latin. Our translators appear to have followed here a Greek copy of the creed where the same omission occurs.

"*saved.*" Lat. "*Salvus,*" safe.

43. The *Gloria* seems to point to the hymnal character of this grand exposition of the Christian Faith.

THE SUFFRAGES, OR PRECES.

We here reach a transition point in the daily offices. Having prepared ourselves, by confession and absolution, to engage in the worship of God, having had our hearts stirred up to devotion by the singing of the Psalms and Canticles, having listened to the reading of the Holy Scriptures, and having declared our own personal belief in the great truths which the Holy Scriptures set forth, we now enter upon that part of the service which is devoted more especially to prayer. The reason for this order is obvious. Just as the Creed is based on the Word of God—the lections from which it immediately follows—so the prayers are based upon the Creed. We could not pray unless we first believed. "He that cometh to God," says the writer of the Epistle to the Hebrews, "must believe that He is," Heb. xi. 6. Comp. "How then shall they call on Him in whom they have not

believed? and how shall they believe in Him of whom they have not heard?" Rom. x. 14.

Mutual Salutation. Before commencing the Preces Proper the minister prays that the Lord may be with the people, to make them conscious of their real needs, to repress their desires for that which is not expedient, to strengthen their faith, and to grant them their requests; and the people pray that the Lord may be with him, both in his individual capacity and as their representative and mouthpiece. A solemn recognition is thus given "to the common work in which priests and laity are engaged, and the common fellowship in which it is being done. . . . The constant use of this mutual benediction or salutation should be a constant reminder to the laity of the position which they occupy in repect to Divine service; and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the laity, by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget in connection with it the promise, 'Lo, I am with you alway, even unto the end of the world'" (Blunt, A. C. P. 22).

The words of the salutation seem to be based on Ruth ii. 4: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." Comp. Ps. cxxix. 8; John xx. 19, 26; 2 Thess. iii. 16; 2 Tim. iv. 22. The Greek form of salutation was, Εἰρήνη πᾶσι. Καὶ μετὰ πνεύματός σου. ("Peace to all. And with thy spirit.") It was used on five different occasions in Divine service: (1) by the Bishop on entering the church; (2) by the Reader before beginning the lessons; (3) before and after the sermon; (4) at the consecration of the elements in the Holy Eucharist; (5) at the dismissal of the congregation. In the Roman Church the priest says, "*Pax vobiscum*" (Peace be with you). The Anglican form of salutation is the more comprehensive. Where the *Lord* is, there is *peace*.

The Invitation, "Let us pray," which is the signal for both minister and people to "devoutly kneel," is an exhortation "to lay aside all wandering thoughts, and attend to the great work we are about; for though the minister only speaks most of the words, yet our affections must go along with every petition, and sign them at last with an hearty Amen" (Wheatly). This invitation is twice repeated in the

Litany, where it would seem to be employed to mark the transition from the versicles, in which the people respond to the minister, to the prayers, in which he speaks as their mouthpiece. In the early Church a deacon, in order to stir up the people to a hearty and active participation in the service, was wont to call out, "Let us pray," "Let us pray earnestly," "Let us pray on yet further and further," "Let us pray with intense zeal."

The Lesser Litany. The three ejaculations, *Lord, have mercy on us! Christ, have mercy on us! Lord, have mercy on us!* are known as the Lesser Litany, and correspond to the opening suffrages of the Greater Litany. The origin of the application of the name Litany to these prayers is thus explained:—The early litanies always commenced with the words *Kyrie Eleison* (Lord, have mercy on us), which were again and again repeated. Hence the name Litany came to be applied to the *Kyrie Eleison* itself. In the Eastern offices, *Kyrie Eleison* was thrice repeated; but in the Western, *Christe Eleison* was invariably used as the second versicle. The Greek words were left untranslated in the Latin offices, out of feelings of reverence. They are still used in the Litany employed by Convocation. The Lesser Litany is addressed to each Person of the Blessed Trinity separately, for against each we have sinned, and to each we are about to address our prayers. Its position in the service deserves attention. Before we ask for any special blessing, either for ourselves or for others, we pray, in the language of the lepers, that the Lord may have mercy on us; by which we are here to understand that He will take pity on us and lend a favourable ear to the prayers which we are about to address to Him. Freeman remarks that the Lesser Litany is "to the *prayer* what the 'Glory be' is to the *praise* of the whole office—a prayer setting the tone and fixing the object of all the rest, by being addressed to the Holy Trinity." It will be observed, that in the services of the Church the Lesser Litany is almost invariably prefixed to the Lord's Prayer. The exceptions are in the commencement of Morning and Evening Prayer, and in the services for Holy Communion, Baptism, and Confirmation. "The Church," says Wheatly, "hath such an awful reverence for the Lord's Prayer, that she seldom suffers it to be used without some preceding preparation. In the beginning of the Morning and Evening Service we are prepared by the confession of our sins and the absolution of the priest; and very commonly in other places by this short

Litany: whereby we are taught first to bewail our unworthiness and pray for *mercy;* and then with an humble boldness to look up to Heaven, and call on God our Father, and beg further blessings of Him." Where the Lord's Prayer is not preceded by the Lesser Litany, or some other preparatory devotions, it is used eucharistically: that is, its special "intention" is one of thanksgiving. Here the Lord's Prayer is used in response to the invitation, "Let us pray," as a general summary of those spiritual and material needs which we shall hereafter specify in detail, and as the perfect model to which all human prayers should be made to approximate. The "intention" being precatory rather than eucharistic, both here and in the Litany the doxology is omitted.

The Lord's Prayer. The Lord's Prayer occurs twice in the Daily Offices, once in the Litany, and twice in the office for Holy Communion. Exception has been taken by Nonconformists to these and other repetitions that occur in the services of the Church; and our Lord's warning against the use of "vain repetitions" has often been quoted in support of the objection. But the application of our Lord's words to the repetitions of the Liturgy begs the whole question, these repetitions not being "vain." The warning is not directed against repetitions, but against "*vain* repetitions" (μὴ βαττολογήσητε), such as the heathen use, who think they shall be heard for their much speaking. Comp. 1 Kings xviii. 26; Acts xix. 34. Dean Alford, commenting on Matt. vi. 7, says, "What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer; not praying *in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length *a point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as *practised* by them, are *in direct violation* of this precept; the number of repetitions being *prescribed*, and *the efficacy of the performance being made to depend on it.* But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor is that of the *Kyrie Eleison*, because it is not the number of these which is the object, but each has its *appropriate place* and *reason* in that which is pre-eminently a reasonable service." Deep feelings naturally express themselves in repetitions; and, by the laws of mental association,

repetition has a tendency, in consequence, to evoke, revive, and intensify those feelings. We see this practically illustrated in the reiterations of the orator and the refrains of the lyric poet. But further, the same form of words may be used again and again with different intentions; and it was with such different intentions that the Lord's Prayer was made to occupy the various places where it occurs. In illustration of this remark, it may be worth while to point out what would seem to be its specific intention in each part of the service.

It would appear to have been inserted in the introductory part of the Daily Offices (1) in honour of our Lord; (2) as a model and summary * of the whole service which follows, and (3) as leading up, by its doxology, to the songs of praise which immediately follow it.

Here, viz., at the commencement of the "Preces," the Lord's Prayer, shorn of its doxology, is used (1) with special reference to the needs of the coming day and night, and (2) as the model on which all our prayers should be framed.†

In the Litany the Lord's Prayer is inserted at the end of the Suffrages, as gathering up in its comprehensive terms those particular blessings which we have just prayed for separately, and embracing those further unspecified blessings of which our Lord foresaw our need.

The Lord's Prayer is peculiarly appropriate as an introduction to the Communion Office, the petition "Give us this day our daily bread" being still more applicable to Christ Himself, "the living Bread," than to the Holy Scriptures.

After the reception of the consecrated elements the Lord's Prayer is used eucharistically, and, in accordance with this

* It has been remarked that the praise and adoration with which the Lord's Prayer opens and concludes correspond to the Psalms and Canticles and Thanksgivings; that the central petition, "Give us this day our daily bread," has a special significance in reference to the spiritual food conveyed through the reading of the Holy Scriptures, and that the remaining petitions are a summary of all prayer and supplication. See Freeman, P. of D. S., I. 328–9. St. Augustine says, in one of his sermons, "The daily lessons which ye hear in church are daily bread, and the hymns ye hear and repeat are daily bread."

† Freeman connects it with the celebration of the Sacrament of Baptism after the second lesson. In the early Church only the baptized were allowed to use the Lord's Prayer. The intention of the framers of our Prayer-book in ordering that baptism should take place after the second lesson was probably, he says, "that so the admission of the newly-baptized might be followed by *liturgical* avowal, so to speak, of the Creed, and saying of that prayer which, as a part of the rite, has been already avowed and used."

intention, concludes with the doxology. A practical remark of Canon How's on the repetitions of the Lord's Prayer will fitly conclude the foregoing observations:—"When a man has prayed every petition in that prayer with all the earnestness he is capable of, and when he has given to each petition all the fulness and depth of meaning which it will bear, then it will be time to complain of the repetition. May we not often be glad of the opportunity of praying earnestly the words which we have before let slip through inattention, or of praying them in the different senses which to thoughtful persons they will bear?" (Comment. on St. Matt. vi. 7.)

The rubrical direction that "the minister, clerks, and people shall say the Lord's Prayer *with a loud voice*," was doubtless opposed to the old practice, according to which the priest said the prayer in a subdued voice down to "*Et ne nos*," &c. (And lead us not, &c.) He then lifted up his voice, and the people joined in the last clause only. "The clerks and people" were not directed to join "the minister" till 1552.

The Versicles were taken immediately from the old service-books, but they are ultimately derived, with but little alteration, from the Psalms. A similar set of versicles was employed at the Cathedral of Salisbury in the form of "Bidding the Bedes."*

1. *O Lord, show Thy mercy upon us.*	Show us Thy mercy, O Lord;
And grant us Thy salvation.	And grant us Thy salvation.—Ps. lxxxv. 7.
2. *O Lord, save the Queen.*	Save, Lord, and hear us, O King of heaven: when we call upon Thee.—Ps. xx. 9.
And mercifully hear us when we call upon Thee.	

The Sarum form, above referred to, gives here, "*Domine, salvum fac regem: et exaudi nos in die qua invocaverimus te*," which is the rendering in the Latin Psalter of Ps. xx. 9. With this agrees the rendering in the Septuagint, Κύριε σῶσον τὸν βασιλέα. The Authorised Version reads, "Save, Lord: let the king hear us when we call." The rendering adopted in the versicles harmonises best with the general tenour of the

* A. S. *bead*, *gibed*, a prayer. The old English word "bidding" was used in two senses, (1) *mandatum*, (2) *oratio*. It is in the former, *i.e.*, in the sense of directing prayers to be made, that the Bidding Prayer is so called. "Bedman" is glossed in the *Promptorium Parvulorum*, "orator, supplicator, exorator." In pre-Reformation times, as at present in the Romish Church, a string of small balls was used to help the memory in keeping count of the number of prayers said. Hence the name *bead* came to be applied to any small perforated balls capable of being strung.

psalm, which seems to have been composed as a prayer to be used by the people for their divinely-appointed king.

3. *Endue Thy ministers with righteousness.*
And make Thy chosen people joyful.

Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness. —Ps. cxxxii. 9.

"*Sacerdotes tui induantur justitiam: et sancti tui exultent.*" "Endue" is used in two senses in the Prayer-book: (1) in the sense of *clothe* (Lat. *induo*), as here; (2) in the sense of *endow* (Lat. *dos*, a marriage gift); *e.g.*, "Endue her plenteously with heavenly gifts." "Endue them with Thy Holy Spirit." The expression, "Thy chosen people," is clearly equivalent to "Thy saints" in the corresponding verse of the Psalms, and to the expression, "Thy people," in the subsequent versicles. Throughout the Prayer-book we recognise the fact that it is by the grace of God we are "elected" or "chosen" out of the world to be admitted into the Church, and thereby placed in the way of salvation. Cf. "Grant that this child, now to be baptized therein, may receive the fulness of thy grace, and *ever remain in the number of Thy faithful and elect children*" (Bap. Ser.). "Who sanctifieth me and all the *elect* people of God." (Cat.) The former quotation clearly shows that the "elect" may defeat the purpose of their election.

4. *O Lord, save Thy people.*
And bless Thine inheritance.

O save Thy people, and give Thy blessing unto Thine inheritance.—Ps. xxviii. 10.

By "inheritance" would seem to be meant here the Church itself, with all the spiritual privileges which, as members of the Church, we inherit. "For the Lord's portion is His people: Jacob is the lot of his inheritance" (Deut. xxxii. 9).

5. *Give peace in our time, O Lord.*
Because there is none other that fighteth for us, but only Thou, O God.

This versicle, with its response, is the only one not taken from the Psalms. In the "Bidding of the Bedes" we find, "*Domine, fiat pax in virtute tua: et abundantia in turribus tuis;*" in the Prymer before the Evening Collect for Peace,—

"Lord, give pees in our daies, for there is noon othir that shal fygte for us, but thou lord oure God.
Lord, pees be mead in thi vertu.
And plenteousness in thi toures."

"The connection between this versicle and its response is not very obvious at first sight: the former evidently supposes a state of war (and war seldom ceased in the rude times in which these versicles were framed), while the latter implies that God alone can give the victory which will secure peace as its result" (Procter). The response is, clearly, a development of the words, "*in virtute tua.*" There can be no peace which is not sent by God, no victory which is not achieved in His might. Bishop Cosin proposed to alter the response thus: "Because there is none other that saveth us from our enemies, but only Thou, O God." The easiest mode of making the meaning of the response clear would be to restore to the versicle its old conclusion, "in Thy strength." Wheatly observes, "The Church by those words does not imply that the only reason of our desiring peace is because we have none other to fight for us, save God alone; as if we could be well enough content to be engaged in war, had we any other to fight for us besides God: but they are a more full declaration and acknowledgment of that forlorn condition we are in who are not able to help ourselves, and who cannot depend upon man for help, which we lay before Almighty God, to excite the greater compassion in His divine Majesty. And thus the Psalmist cries out to God, "*Be not far from me, for trouble* is near, for there is none to help" (Ps. xxii. 11).

6. *O God, make clean our hearts within us.*	Make me a clean heart, O God.—Ps. li. 10.
And take not Thy Holy Spirit from us.	And take not Thy Holy Spirit from me.—Ps. li. 11.

This concluding couplet appears to have taken the place of a prayer invoking the aid and sanctification of the Holy Spirit, which immediately followed the old Bidding Prayer, whence the foregoing versicles were taken. It stands in the same relation to the prayers which follow as the first collect of the Communion Office ("Almighty God, unto whom all hearts," &c.) stands to the service which it introduces.

The *order* in which the temporal powers and the clergy are prayed for here, and elsewhere in the Liturgy, though the reverse of the old Western order, is the same as that observed in the East. It scarcely needs justification, though it has often been urged against the framers of the Prayer-book as an indication of their Erastian tendencies. The welfare of the Church is bound up with that of the State; and to

pray for the sovereign, the supreme head of Church and State, is to pray for both.

Wheatly points out that the versicles correspond to the subsequent collects and prayers, and contain the sum of them. The first answers to the Sunday collect, which generally contains prayers for mercy and salvation; the second, to the prayers for the Queen and Royal Family; the third and fourth, to the collect for the clergy and people; the fifth, to the collect for peace; the sixth, to the collect for grace.

The Collect for the Day almost invariably embodies a petition for some grace or blessing suggested by the Epistle or Gospel for the day. It is thus a link connecting the daily Offices with the Office for Holy Communion, and serves to carry on, day by day, the special teaching and memories of the Eucharistic Scriptures and Eucharistic Service of the previous Sunday, or other festival. "Under whatsoever engaging or awing aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory; nay, is prolonged in fact. Or in whatever special respect, again, suggested by the same Scriptures, and embodied for us in the collect, we have desired to present ourselves "a holy and living sacrifice" in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the collect, in a word, we lay continually upon the altar our present sacrifice and service, and receive in a manner from the altar a continuation of the heavenly gifts" (Freeman, i. 368–9).

The Collect for Peace is translated from a collect formerly used at lauds, and in a special Eucharistic office on the subject of Peace. The great difference between the Morning and Evening Collects for peace is that the former relates mainly to *outward* peace, while the latter relates to *inward* peace. Both collects are found in the Sacramentary of Gelasius (A. D. 492), and have been in constant use in the Church of England for at least 1200 years.

"*The Author of Peace and Lover of Concord*" ("Deus auctor pacis et amator"). God is addressed as the Author of Peace, because there is no real peace but that which He sends. It is He "who maketh men to be of one mind in an house." It is He who averts war; and it is He who gives the victory that brings peace. But He is not only the Author of Peace; He is the Lover of Concord. He delights in that harmony of hearts which is the only permanent security of peace. In the Litany we find "unity" joined with "peace" and

"concord." "Unity" denotes a closer bond even than that of concord. Concord implies the existence of separate interests; unity, their complete identity.

"*In knowledge of whom standeth our eternal life*" ("Quem nosse vivere, cui servire regnare est"). The immediate source of this beautiful clause is a passage in St. Augustine's Meditations: "Deus quem nosse vivere est; cui servire regnare est; te labris et corde, omnique qua valeo, virtute, laudo, benedico, atque adoro" (C. 32). But the original source is undoubtedly John xvii. 3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Compare the opening of the Collect for St. Philip and St. James's Day: "O Almighty God, whom truly to know is everlasting life." The connection between the two attributive clauses of the Invocation and the main petition of the collect would seem to be this,—Though we ask for the blessing of temporal peace, we recognise the fact that our higher life, consisting as it does in the knowledge of God, is lifted up above all temporal accidents; and that in the loving service of God, we enjoy a liberty which no human enemies can take away from us.

"*Standeth*," *i.e.*, consisteth. Comp. "Original sin standeth not in the following of Adam" (Art. IX.). "That your faith should not stand in the wisdom of men," 1 Cor. ii. 5.

"*Surely trusting*," *i.e.*, confidently trusting, feeling a sense of perfect security. Something of the old meaning of *securus* (free from care) lingers in this use of the word "surely."

The Collect for Grace to live well embodies two petitions; viz., that during the day, to the beginning of which God has safely brought us, we may (1) be kept from falling into sin; and (2) be led to do what is righteous in God's sight. We are thus taught that "to live well" involves not merely the resistance of temptation (negative virtue), but active obedience to the Divine will (positive virtue). This collect was formerly used at prime, and is found in the Sacramentaries of Gelasius (A.D. 492) and Gregory (A.D. 590).

"*Ordered*" ("dirigatur"), *i.e.*, directed. Comp. "To him that ordereth his conversation aright," Ps. l. 23. "Who shall order the battle?" 1 Kings xx. 14.

"*Governance*" ("moderamine"), *i.e.*, guidance, government.

"*In Thy sight*." These words do not limit "do" but "righteous," as is seen from the Latin ("sed semper ad Tuam justitiam faciendam omnis actio tuo moderamine dirigatur"). The word "that" here means that which. It is somewhat

emphatic. The American version reads, "But that all our doings, being ordered by Thy governance, may be righteous in Thy sight."

The Evening Collect for Peace is a prayer for that inward peace which the world neither gives nor can take away, and which is often maintained unbroken and undisturbed amid much external turmoil and unrest. It is the peace which our Lord promised to His disciples: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). This inward peace we are taught to seek at the hands of God, from whom all holy desires, all good counsels, and all just works, *i.e.*, all the conditions of inward peace, proceed; and the objects with which we are to seek it are—

1. That we may give up ourselves without distraction to God's commandments, and,

2. That we may enjoy the perfect tranquillity which arises out of implicit confidence in the sufficiency of His protection.

"*That both our hearts*," &c.—The American Liturgy omits "both," and punctuates the passage thus:—"That our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass," &c. The meaning would be clearer if the words "by Thee" were placed after "being defended." The Latin original is "ut et corda nostra mandatis Tuis dedita, et hostium sublata formidine, tempora sint Tua protectione tranquilla."

The Collect for Aid against all Perils is taken from the Sacramentary of Gelasius (A.D. 492). It would seem to have been suggested by the language of the Psalms. Comp. "Lighten mine eyes, that I sleep not in death" (xiii. 3); "Thou also shalt light my candle: the Lord my God shall make my darkness to be light" (xviii. 28). Wheatly remarks that the collect "for grace" in the Morning Service is very proper to be used at the beginning of the day, when we are probably going to be exposed to various dangers and temptations. "Nor is the other, for aid against all perils, less seasonable at night; for being then in danger of the terrors of darkness, we by this form commend ourselves into the hands of that God who neither slumbers nor sleeps, and with whom darkness and light are both alike." Canon Norris observes:—"In the Morning Collect

we have an echo of 'Lead us not into temptation;' in the Evening Collect an echo of 'Deliver us from evil.'"

Rubrics. 1. *In Quires and Places where they sing, here followeth the Anthem.* The word anthem is derived from the Greek *ἀντίφωνα* (*i.e.*, a hymn sung responsively by two opposite choirs), and comes to us through the Old English *antefn*, which was corrupted into antem or anthem. In the "Promptorium Parvulorum," anthem is spelt antim. Barrow spells it anthymn, and Dr. Johnson derives it from *ἀντὶ ὕμνος*, as though it were from the same source as our word hymn. This derivation, in spite of its plausible look, is undoubtedly wrong. The practice of singing hymns and metrical psalms in Divine Service was probably introduced by the Reformers from the continent. A royal injunction in the year 1559, after enjoining the use of plain-song in saying the prayers, says:—"For the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung a hymn or such-like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [qy. sense ?] of the hymn may be understood and perceived."

2. *Then these five prayers following are to be read here, except when the Litany is read; and then only the two last are to be read as they are there placed.* It has been inferred from the use of the word "then" immediately after the rubric relating to the singing of the anthem, that when an anthem is *not* sung the five prayers which follow are not to be read (See Blunt, I. 25). This inference derives some support from the fact that up to 1661 matins ended at the third collect. But the usage of the Church is to read the five prayers, whether there be an anthem or not. The rubric in the Scotch Prayer-book of 1637 ran thus:—"After this collect ended followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction."

The Five Prayers. We here pass from prayers for ourselves to intercessions for Church and State: for the Queen, as supreme Head of the State, and, under Christ, of the Church; for the royal family, whose welfare is bound up very closely with that of the nation; and for the clergy and people. Comp. 1 Tim. ii. 1, 2: "I exhort, therefore, that,

first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

A Prayer for the Queen's Majesty. This prayer is first found in two little volumes of "Private Prayers," published in 1547. It was inserted in the Primer in 1553 as "the fourth Collect for the King" at Morning Prayer. In 1559 it was somewhat altered and shortened, and placed, with the "Collect for the Clergy and People," before the "Prayer of St. Chrysostom" at the end of the Litany, where it remained till 1661. Previous to this alteration it was addressed to the Second Person of the Holy Trinity, and began thus:—"O Lord Jesu Christe, most high, most mightie kyng of kynges, lord of lordes, the onely rular of princes, the very Sonne of God, on whose ryghte hande syttyng, dooest from thy throne beholde all the dwellers upon earth." The words "King of kings and Lord of lords" are evidently taken from 1 Tim. vi. 15, where, as in the original form of the collect, they are applied, not to the Father, but to the Son. Compare also Rev. xvii. 14: "And the Lamb shall overcome them; for He is Lord of lords and King of kings." Freeman finely remarks that, in heaping up all that is noblest and most exalted of temporal dignities in the invocation of this prayer, we only "pile a footstool for the Throne of the Eternal."

"*Endue*," *i.e.*, endow: not to be confounded with "enduc," as used in the versicle, "Endue Thy priests with righteousness," where, as we have seen, it means *clothe*. *invest*. Lat. *induo*.

"*Wealth*," *i.e.*, prosperity. An abstract substantive formed from *well*, like health from *hæl*, and formerly used generically for all kinds of prosperity. Comp. 1 Cor. x. 24: "Let no man seek his own, but every man another's *wealth*."

On this collect Canon Norris remarks:—"It should be remembered, in all our prayers for the Queen, that we are praying for a blessing, not only on one whom we revere individually, but also on one who represents to our minds our unity and majesty as a nation. When we speak of the head we speak of the whole. In praying God to bless the Sovereign of this realm, we intend to pray for a blessing on our land and nation. Were not this so, it might well seem strange that nowhere in our Prayer-book is there a prayer for *England*." Freeman calls attention to the fact, that in

all these prayers no less than the gift of the Holy Spirit itself is desired on behalf of those prayed for.

A Prayer for the Royal Family. This collect, the composition of Archbishop Whitgift, was inserted in the Prayer-book in 1604; James I., who ascended the throne in 1603, being the first English sovereign after the Reformation who had children. It originally began, "Almighty God, Which hast promised to be a Father of Thine elect and of their seed," the reference being to such passages as 2 Cor. vi. 17, 18, "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." At the accession of Charles I. in 1625, as he had at that time no children, the words "The Fountain of all goodness" were substituted for the old clause, "Which hast promised," &c. Wheatly supposed that the alteration was made because the word "elect" savoured of Calvinism; but this supposition rests on no sufficient foundation, and is, as we have seen, wholly unnecessary. Although the word "elect" had been greatly abused by the Puritans, it was too deeply rooted in our formularies to encourage attempts, of such a kind as Wheatly suggests, to eradicate it. The present introduction has the advantage of being equally applicable whether the sovereign has children or not. It was replaced by the old introduction in 1632, after the birth of Prince Charles and the Lady Mary, but restored by Laud in 1633.

A Prayer for the Clergy and People. This collect is taken from the Sacramentary of Gelasius (A.D. 492), and is found in all the Old English Primers. It was placed at the end of the first English version of the Litany published in 1544, and was inserted in the Prayer-book at the end of the Litany in 1559. It has occupied its present place since 1662.

"*Who alone workest great marvels.*" Comp. Ps. cxxvi. 4: "To Him who alone doeth great wonders." This introduction directs us at once to the Almighty and Everlasting God, as the sole Author of that standing miracle, the Church, which, in spite of the deadly hostility of the world, has never ceased to spread, and which has been preserved through innumerable dangers from both within and without. Some think that there is a reference to the "great marvels" wrought on the Day of Pentecost, and Bishop Cosin proposed to alter the Invocation thus: "Almighty and Everlasting God, who didst pour out upon Thy apostles the great and marvellous

gifts of the Holy Ghost;" but the suggestion was not adopted by the Revising Committee. It was probably felt that the preservation and triumphs of the Church are as great marvels as the original outpouring of the Holy Spirit on the Day of Pentecost. The American Prayer-book has altered the Invocation thus: "Almighty and Everlasting God, from whom cometh every good and perfect gift."

"*Send down upon our Bishops and Curates.*" ("Prætende super famulos tuos pontifices.") The word *pontifices*, used in the Latin original of this collect, comprehended all the clergy, the bishops being distinguished by the title *pontifices maximi*. The word "curate" was formerly used to designate all those who had the *cure* or charge of souls. "Vicar" (*vicarius*) literally means one who fills the place of another, and originally denoted a stipendiary curate, deputed by some spiritual corporation who held the revenues of a benefice to perform the ecclesiastical duties in their stead. In the strict sense of the word, the title of "curate" is only applicable to priests who have received institution. In French, *vicaire* corresponds to our "curate," whilst *curé* answers to our "vicar or rector."

"*The healthful spirit of Thy grace*" ("Spiritum gratiæ salutaris"), *i.e.*, the life-giving Spirit whom Thou of Thy grace dost send, or by whom Thy saving grace is conveyed. An Old English version of this collect, found in a Primer of the 14th century, more accurately renders the original "the spirit of heelful grace," *i.e.*, of saving grace. "Health" is constantly used in old English in the sense of "salvation." We should probably use it in this fuller sense in the Prayer for the Queen.

A Prayer of St. Chrysostom.* It is uncertain who was

* St. John, called Chrysostom, or Golden Mouth, because of his eloquence, was born at Antioch, A.D. 344, of noble parentage. His education was carefully superintended by his mother, Anthusa. At the age of twenty he had already achieved considerable reputation as a pleader. After practising at the bar for some years he resolved on becoming a hermit, and retired to a wilderness near Antioch, where he spent some five or six years in study and prayer. The severity of his life had such an effect on his health that he was obliged to abandon his intention of leading the life of a recluse, and return to Antioch. Soon after his return he was ordained priest. His powers as an orator were now applied to preaching the gospel. He was greatly beloved by the people of Antioch, and when he was appointed patriarch of Constantinople, it was found necessary to carry him off without the knowledge of his fellow-citizens. His zeal in denouncing the profligacy of the Empress Eudoxia brought down upon him her vengeance, and led to his banishment. At the

the author of this prayer. It is found in the Liturgies of St. Basil and St. Chrysostom, but not in the most ancient MSS. of either of them. It occurred at the beginning of the Communion Service. Cranmer placed it, in 1544, at the end of the Litany, and the Revisers of 1662 introduced it most appropriately at the end of matins and evensong. Addressed directly to Christ, as we may see from the conclusion and the allusions to His promise (St. Matt. xviii. 20), it serves as a kind of ascription to the prayers which precede it. Moreover it contains one petition which should accompany all our prayers, viz., a request that our desires and petitions should be fulfilled only "as may be most expedient for us." It is possible to pray for that which would be inexpedient. The Psalmist says of the Israelites, that "the Lord gave them their request and sent leanness into their soul."

"*Almighty God.*" This address is an interpolation of the translators, and has tended to obscure the fact that the prayer is addressed to the Son. The original begins, "O Thou, who hast given," &c.

"*With one accord,*" *i.e.*, with harmony of purpose (*συμφώνους*).

"*Common supplications,*" *i.e.*, prayers for common blessings, and offered up in common. Comp. "Common Prayer."

"*Desires and petitions,*" *i.e.*, prayers expressed or unexpressed.

"*Knowledge of Thy truth.*" See note on Collect for Peace. The knowledge of saving truth in this world is the first step to life everlasting in the world to come.

The Benediction is derived from 2 Cor. xiii. 14, and is found in all the ancient Liturgies. In form it is rather a prayer than a blessing. It differs from the Benediction in the Communion Service in two respects:—

1. It is pronounced by the minister kneeling.

2. It is in the first person, the minister including himself with the people.

"*The grace,*" *i.e.*, the favour (*χάρις*). In "Replenish her with the grace of Thy Holy Spirit," the word "grace" means gift (*χάρισμα*).

entreaties of the people the emperor consented to recall him, but he still continued to censure vice in high places, and was again banished. He was treated by his guards with great cruelty, and perished on his way to the place of his exile, A.D. 407. Thirty years after his death his remains were removed to Constantinople. Gibbon tells us that "the Emperor Theodosius advanced to meet them as far as Chalcedon, and, falling prostrate on the coffin, implored, in the name of his guilty parents—Arcadius and Eudoxia—the forgiveness of the injured saint" (Mrs. Jameson's S. and L. A. 325-7).

"*The love of God.* The meaning is, "The love of God the Father."

"*The fellowship.*" (Κοινωνία. Vulgate, *societas.* Sarum Use, *communicatio.*) In St. James's Liturgy we find "the communion and gift of the Holy Ghost." The word "fellowship" is somewhat narrower than the original word κοινωνία, which we have translated in our A.V. "communion." We have fellowship one with another in our common participation in those gracious gifts of Christ which, originating in the love of God, are communicated to us by the Holy Ghost. The fellowship springs out of the communion. Freeman says of the Benediction, "The chief excellence of this conclusion is that, while it breathes the present peace of old apostolic blessing, it is nevertheless not an absolute conclusion at all, but points onward still to some better thing hoped for; and so leaves the spirit, which has most faithfully yielded itself up to the joys of this lower service, in the attitude of one unsatisfied still, and expecting a higher consolation."

THE LITANY, OR GENERAL SUPPLICATION.

The word Litany comes from the Greek λιτανεία, and was originally used in the general sense of prayer, whether public or private. At a very early period in the history of the Church it was restricted to certain prayers that were said in processions of the clergy and people. We find in the Apostolic Constitutions (some parts of which cannot have been written later than the second century, and the most modern parts of which cannot be later than the middle of the fourth century), a form of supplication closely resembling in structure the litanies with which we are familiar. A deacon named the various subjects of petition, and the people completed the prayer with the words, "Lord, have mercy." In the Eastern Church kindred forms of prayer were used under various names, and, from the retention of the Greek words *Kyrie Eleison* in the Latin litanies, it seems probable that the earliest of such litanies were derived from Eastern sources; but litanies, in our sense of the word, are characteristic of the West rather than of the East. In the fifth century it had become a common practice in the Churches of Gaul to implore the Divine aid in times of great trouble, as in case of invasion, pestilence, excessive rain, drought, and earthquake, in special processional prayers or Rogations, as they were called. A period of earthquake which lasted for about a year (A.D. 467), and which was, doubtless, connected with the expiring activity of

the extinct volcanoes of Auvergne, led to the appointment of fixed days for annual rogations imploring the Divine mercy. The city of Vienne suffered greatly from these earthquakes. On the eve of the Easter festival, while mass was being celebrated, a terrific shock was felt, the people rushed out of church, and the bishop, Mamertus, was left alone before the altar. Whilst he was still upon his knees, he resolved to devote the three days before Ascension to rogations deprecating the Divine anger. The resolution was carried out, "the way appearing too short," says the historian, "for the devotion of the faithful," and in a short time Rogation Days were appointed to be observed all through the Western Church. St. Cæsarius of Arles (A.D. 501-542) speaks of the Rogation Days as "regularly observed by the Church throughout the world." In the year A.D. 590, on the occasion of a fatal pestilence at Rome, **Gregory the Great** appointed a solemn Litany to be used which, from the fact that the people were ordered to go in procession in seven distinct classes, was called *Litania septiformis*. The Litany was solemnized on St. Mark's Day, and is hence sometimes called the **Great Litany of St. Mark's Day.** We do not know whether litanies were used by the ancient British Church, but they were probably used from the first establishment of the Saxon Church. Bede tells us how St. Augustine and his followers, when they first caught sight of Canterbury, formed themselves into procession, lifted up the holy cross and a large picture of Christ, and chanted (*consona voce*) this litany (*hanc lætaniam*): "We beseech Thee, O Lord, in all Thy mercy, that Thy wrath and Thine anger may be removed from this city and from Thy holy house, for we have sinned. Alleluia." This litany was one of those which Gregory had appointed on the occasion of the plague. In England, Ascension Week was, from an early date, called *Gang-wæca*, or Procession Week; and the Rogation Days were similarly called *Gang-dægas* (*i.e.*, Procession Days). Litanies having originated in times of trouble and calamity, were repeated on the anniversaries of those occasions, and at other periods of humiliation, as in Lent and on Wednesdays and Fridays. In the old Litanies, of which we have been writing, there were no invocations to angels or saints, but about the eighth century such invocations begin to appear. The number of the saints invoked would appear to have been determined by the length of the way which the procession took. The invocations were inserted between the *Kyrie* (with which the Litany invariably opened) and the Deprecations.

The original form of our present Litany was intended to be used as a separate office. It was published in 1544, and with the exception of the Creed, the Decalogue, and the Lord's Prayer, which were issued in English in 1536, was the earliest portion of our present Prayer-book that appeared in English. When first circulated it was accompanied by the following letter from Henry VIII. to Cranmer:—"Right Reverend Father in God, right trusty and well-beloved, we greet you well: and let you wit that, calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel wars, hatreds, and dissensions, as no place of the same—almost the whole being reduced to a very narrow corner—remaineth in peace and concord, the help and remedy hereof, far exceeding the power of any one man, must be called for from Him who only is able to grant our petitions, and never forsaketh or repelleth any that firmly believe and faithfully call upon Him; unto whom also the examples of Scripture encourage us in all these and others our troubles and necessities to flee. Being therefore resolved to have continually, from henceforth, general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion as appertaineth, forasmuch as heretofore the people, partly for lack of good instruction and callings, partly for that they understood no part of such prayers as were used to be said and sung, have used to come very slackly to the processions, where the same have been commanded heretofore, we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith; signifying unto you that, for the especial trust and confidence we have of your godly mind and earnest desire to the setting forward of the glory of God, and the true worshipping of His most holy Name, within that province committed by us unto you, we have sent unto you these suffrages, not to be for a month or two observed and after slenderly considered, as our other injunctions have, to our no little marvel, been used: but to the intent, as well as this same as other our injunctions, may be earnestly set forth by preaching, good exhortation, and otherwise, to the people, in such sort as they, feeling the godly taste thereof, may godly and joyously, with thanks, embrace the same as appertaineth." This expectation was not disappointed. The "godly taste" of the English Litany *was* felt, and it provoked a desire (soon to be gratified) for other prayers in English. The new Litany omitted the long

list of invocations of the saints found in the old Litanies, but retained invocations addressed to—

1. "St. Mary, Mother of God our Saviour."
2. "Holy Angels, Archangels, and all holy orders of blessed spirits."
3. "Holy patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the blessed company of heaven."

Each of these invocations terminated with the words, "Pray for us." They followed the invocations addressed to the Holy Trinity, and, like them, were to be repeated by the choir as well as by the priest. The only other changes introduced into the Litany were—

1. The omission of the *Kyrie Eleison*, with which all the earlier litanies commenced.
2. The addition of the words "miserable sinners" to the invocations of the Holy Trinity.
3. The addition of the words "proceeding from the Father and the Son" to the suffrage addressed to the Holy Spirit.
4. The insertion of the clause after "privy conspiracy," "from the Bishop of Rome and all his detestable enormities."
5. The substitution of the suffrage, "Remember not, Lord," for the old suffrage, "Propitius esto; parce nobis, Domine."

It is clear from Henry's letter that the words "procession" and "litany" had come to be used synonymously. The practice of singing litanies in procession led to gross abuses and was given up. The only existing trace of it is the practice of "beating the bounds" on Rogation Days.

In the Prayer-book of 1549 the Litany was ordered to be said upon Wednesdays and Fridays, and was printed after * the Communion Office. In this edition the old phrase, "detestable enormities," which had been altered in the Primer of 1545 to "abominable enormities," was restored. It held its place until 1559, when it was omitted altogether. In Edward's second Prayer-book the Litany was placed where it now stands, and directed to be used "*on Sundays*, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary." Wednesday and Friday are said to have been singled out because Wednesday was the day of our Lord's betrayal, and Friday the day of His death. At the review of the Prayer-book in 1661, the words "to be sung or said," in the introductory rubric, were substituted for the

* Although placed *after* the Communion Office, it was, by injunctions of Edward, 1549, and Elizabeth, 1559, ordered to be said immediately *before* the Office

word "used." By an injunction issued by Edward VI., and repeated by Elizabeth, the Litany was to be sung or said in the "midst of the church." A small desk, called a falding or fald-stool, was placed for the purpose in the middle of the choir, near the steps of the altar. Compare Joel ii. 17: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord."

Archbishop Grindal, in 1571, directed that no pause should be made between the Morning Prayer, Litany, and Communion, "to the intent that people might continue together in prayer and hearing the Word of God, and not depart out of church during all the time of the whole service." This injunction was soon set aside. The 15th Canon seems to allow the Litany to be used as a separate service.

The Litany is usually divided into—

1. The Invocations;
2. The Deprecations;
3. The Obsecrations;
4. The Intercessions;
5. The Versicles and Prayers.

This analysis is not strictly accurate, the so-called Obsecrations being essentially Deprecations also, and the so-called Intercessions, including two suffrages, viz., the 33rd and 34th, which are prayers for common blessings. A more logical analysis would be:—

I. **A Penitential Introduction** (1–4), consisting of Invocations addressed to the Holy Trinity, first separately and then collectively.

II. **Deprecations** (5–13), consisting of (*a*) Prayers for deliverance from special evils; (*b*) Obsecrations or prayers for deliverance from evil and its consequences, based on all our Lord has done and suffered for mankind.

III. **Intercessions** (14–32), consisting of prayers for "all sorts and conditions of men."

IV. **Supplications** (33, 34), consisting of two prayers, one for material blessings and the other for spiritual.

V. **Versicles and Prayers.**

I. **Penitential Introduction** (1–4). The invocations may be regarded as expansions of the Lesser Litany, with which, as we have seen, the ancient Litanies commenced. The word "God," which is repeated in each invocation, gives emphatic recognition to the perfect Godhead of each Person of the

Holy Trinity. It occupies a still more prominent place in the Latin Original. Comp.

Pater de cœlis Deus
Fili Redemptor Deus } miserere nobis.
Spiritus Sancte Deus

1. "*Of heaven*," *i.e.*, from heaven (de cœlis). The expression is exactly equivalent to the clause in the Lord's Prayer, "which art in heaven." Comp. St. Luke, xi. 13; 2 Chron. vi. 21. In repeating this suffrage the comma after "Father" should be carefully observed.

2. "*Miserable sinners*." These words were added in 1544. Comp. the expression "miserable offenders" in the Confession and the language of St. Paul: "O wretched (ταλαίπωρος) man that I am!" (Rom. vii. 24.) The epithet "miserable" refers rather to our condition than to our personal feelings. Our condition is miserable because of sin and its consequences, whether we realise our misery or not. In repeating the invocations we should bear in mind the relations in which the three Persons of the Holy Trinity stand to us; the *sins* against Each for which we specially seek forgiveness; and the *miseries* on account of which we specially invoke Each to have mercy on us.

3. "*Proceeding from*," &c. Added in 1544. The reference is, of course, not to the *temporal* procession of the Holy Spirit promised by our Lord (St. John xv. 26), but to the *eternal* procession of the Holy Spirit from the Father and the Son. In the language of theology the First Person is represented as self-existent; the Second as begotten of the First; the third, as proceeding from the First and the Second.

4. "*O holy, blessed, and glorious Trinity*." Amplified in 1544, the Latin original reading simply, "Sancta Trinitas, unus Deus." The first extant writer who uses the word Trinity, or rather its Greek equivalent, is St. Theophilus of Antioch, who, speaking of the three days before the creation of the sun and moon, says that "they are types of the Triad (τῆς Τριάδος) of God, and His Word, and His Wisdom."

After this verse formerly followed the Invocations of Saints, each being completed by the words, "Ora *pro nobis*" (pray for us). These invocations were omitted as unauthorised innovations, and likely to lead to many dangerous errors. The Saints may be conscious of the needs of the Church militant, and doubtless join their prayers with ours in its behalf; but, however natural it may seem to pray to them to intercede for us, we have no authority in Holy Scripture for ad-

dressing them in prayer. The most ancient liturgies recognise neither the intercession nor invocation of saints. The language of the Articles about Religion, published in 1536, shows that, even at that early period of the Reformation in England, it had been found necessary to defend the practice of invoking saints and to confine it within certain limits. The Article states :— "Albeit grace, remission of sin, and salvation cannot be obtained but of God only, by the mediation of our Saviour Christ, which is the only sufficient Mediator for our sins ; yet it is very laudable to pray to saints, . . . whose charity is ever permanent, to be intercessors, and to pray for us and with us unto Almighty God, after this manner :—'All holy angels and saints in heaven, pray for us and with us unto the Father, that for His dear Son Jesus Christ's sake we may have grace of Him and remission of our sin ;' so that it be done without any vain superstition as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same" (Blunt, Dict. p. 359). Only three invocations addressed to saints were retained in the Litany of 1544. They disappeared altogether in the first Prayer-book of Edward VI.

II. **The Deprecations** (5–13) may be regarded as an expansion of the clause in the Lord's Prayer, "Deliver us from evil," *i.e.*, as it is explained in the Catechism, "from all sin and wickedness, from our ghostly enemy, and from everlasting death."

"*Remember not*," *i.e.*, remember not our offences in order to punish them, nor the offences of our forefathers to visit them upon their children. We are not, strictly speaking, punished *for* ancestral sin, but we have to bear its consequences ; and we may well pray that we may be spared the trial to which its consequences expose us. One of the most serious consequences of ancestral sin is the temptation to repeat it and make it our own. This may come down to us either by direct imitation or by the transmission of an inherited tendency to sin. To pray God not to remember the offences of our forefathers is really, therefore, a prayer that He may not expose us to the temptations that spring out of the consequences of their offences. Comp. Ps. lxxix. 8, "O remember not against us former iniquities" (margin, "the iniquities of them that were before us"). This suffrage was originally an antiphon at the end of the Penitential Psalms, and stood immediately before the Litany. It will be observed that,

together with the remainder of the Litany down to the Kyrie, it is addressed to our Blessed Lord. The Deprecations, being prayers for deliverance from evil, are addressed with peculiar fitness to Him who took away the sins of the world.

"*Good Lord.*" The word "good" was inserted in 1544.

"*For ever.*" If we must undergo the discipline of temptation, yet let us be delivered from eternal evil. The Latin original is "Ne in æternum irascaris nobis."

6. "*From all evil and mischief.*" Under these two heads are included all the various forms of evil and its injurious consequences, which we pray to be delivered from in the deprecations that follow; viz:—

(*a*) *Spiritual evil*, sin itself, the primal source of all other evil.

(*b*) *Temptation*, whether in the form of the secret crafts or open assaults of the devil.

(*c*) *The consequences of evil*, viz., present wrath and everlasting damnation.

(*d*) *Moral evils*, viz., blindness of heart, pride, vain-glory and hypocrisy; envy, hatred, malice, and all uncharitableness; fornication, all other deadly sin; the deceits of the world, the flesh, and the devil.

(*e*) *Physical evils*, viz., lightning, tempest, plague, pestilence, and famine.

(*f*) *Evils inflicted by man on man*, viz., battle, murder, and sudden death from violence (?).

(*g*) *Evils affecting the State*, viz., sedition, conspiracy, and rebellion.

(*h*) *Evils affecting the Church*, viz., false doctrine, heresy, and schism.

(*i*) *Sin against the Holy Ghost*, viz., hardness of heart, and contempt of God's word and commandments.

"*Mischief*," *i.e.*, injury. This word had formerly a much wider application than it has now, and denoted all kinds of injury or misfortune. Chaucer says of the "pore persoun of a toun," that, though his parish was wide and the houses in it scattered,

> "He ne lefte not for reyne ne thondur,
> In sickness ne in *meschief*, to visite
> The farrest in his parissche moche and lite."
> ("Cant. Tales," Prol.)

"*Crafts and assaults.*" By "crafts" we are to understand temptations of a subtle and insidious character, such as we

often succumb to almost insensibly; by "assaults," violent and undisguised temptations, the strength of which lies in the allurement they offer to present enjoyment. We are lulled into a false sense of security, and so betrayed into sin, by the "crafts" of the devil; in his "assaults" we are brought face to face with temptations, and are liable to be overcome by their sheer force. *Craft* means, literally, power, but is now generally applied to intellectual power applied to bad uses. The literal meaning of *assault* is a leaping upon, from the Latin *salio*, to leap. Comp. *assail*.

"*Thy wrath*," *i.e.*, the manifestation of Thy hatred of sin and displeasure with sinners. The effect of sin upon God's relations to us resembles that of filial misconduct upon a wise, good, and loving human parent. Out of love for the offending child such a parent is constrained to withhold the manifestation of his love until the misconduct is repented of.

"*Everlasting damnation*," *i.e.*, perpetual condemnation. Lat. "a damnatione perpetua."

7. "*Blindness of heart*," *i.e.*, spiritual insensibility, inability to appreciate the beauty of holiness and see the sinfulness of sin. Not to be confounded with "hardness of heart," which consists in wilful and persistent resistance to the influences of the Holy Spirit. The former relates rather to spiritual *insight;* the latter to spiritual *feeling*. Blindness of heart is the natural and judicial consequence of hardness of heart. It will be observed that in specifying our sins we begin with those of the heart, where all sins commence. Of these heart-sins we mention first those which mainly concern ourselves, as *blindness of heart, pride, vain-glory, hypocrisy;* then those which affect our neighbours, as *envy, hatred, malice*, and *all uncharitableness*.

"*Pride*," *i.e.*, self-complacent satisfaction with what we have and are; the opposite of humility. The York Use reads "from the plague of pride" (a peste superbiæ).

"*Vain-glory*," *i.e.*, from what the Baptismal Service calls "the vain [or empty] pomp and glory of the world." The Latin reads, "ab appetitu inanis gloriæ," from the desire of empty glory.

"*Hypocrisy*," in its double sense of *simulation*, the pretence of being what we are not; and of *dissimulation*, the concealment of what we are. The one involves the other. The word "hypocrite" means literally an actor, one who plays a part; and hence one who affects to be what he is not, or hides what he is.

"*Envy.*" The old English "envy" does not always mean that spirit which leads us to covet the good fortune of another, but ill-will generally. Compare St. Matt. xxvii. 18: "He knew that for envy they had delivered Him." Here, however, it is better to understand it in its ordinary sense. Envy is often the first step to hatred and malice.

"*Malice,*" *i.e.*, that state of heart which, without provocation, delights in the infliction or contemplation of evil; the spirit of wanton wickedness. The Latin word *malitia* means, literally, nothing more than wickedness. The modern application of the word evidently grew out of the feeling that there is no wickedness so great as that which is unprovoked.

"*All uncharitableness.*" Lat., "et omni mala voluntate," and from every evil wish, *i.e.*, from all unkindly feelings towards our fellow-men. Emphasize "*all.*" Uncharitableness is the negation of love; envy, hatred, and malice, are positive forms of enmity.

8. "*From fornication.*" The Salisbury Use reads, "a spiritu fornicationis" (from the spirit of fornication), and adds the words, "from all uncleanness of mind and body, from unclean thoughts." We here pass from sins of the heart to overt sins. "From the heart sin spreads further into the life and actions" (Wheatly).

"*Deadly sin,*" *i.e.*, wilful and presumptuous sins, like the sin of fornication just mentioned. Such sins debase the whole nature, blunt the moral sense, harden the heart, and are, above all others, deadly in their consequences. Romanists distinguish between what they call mortal or deadly sins and venial or pardonable sins. By mortal sins they understand wilful violations of Divine law, which are punished eternally, or, if forgiven in this life, are only forgiven through formal absolution; by venial sins they understand inadvertent transgressions, "negligences," which are punished in this life, and are pardonable by renewal of grace.* That there is a difference of degree between sin and sin and between offences of the same class committed under different circumstances is indisputable. St. John says "There is a sin unto death, . . and there is a sin not unto death," 1 Ep. v. 16, 17. But all sins are mortal in their tendency, and all are venial as regards the possibility of their forgiveness. At the Savoy

* Bellarmine says, "Mortal sins are those which cast men out of God's favour, and deserve eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature."

Conference the Puritan divines tried to get either "heinous" or "grievous" substituted for "deadly," urging, in support of their demand, that the wages of all sin is death. To this the Bishops replied, "For that very reason 'deadly' is the better word." The same expression occurs in the Article "Of Sin after Baptism." "Not every deadly sin" (non omne peccatum mortale.)

"*Deceits.*" Sin *deceives* by setting the temporal before the eternal, the seen before the unseen. It offers immediate enjoyment, but conceals the bitter consequences of such enjoyment. It presents itself in crafty disguises, and establishes itself in the heart by insidious processes.

"*Of the world,*" *i.e.*, the temptations to which we are exposed in the allurements of the world; what the Offices for Baptism call "the vain pomp and glory of the world, with all covetous desires of the same." The *world* deceives by the emptiness and transitory character of the happiness which it offers.

"*The flesh,*" *i.e.*, temptations to the sinful gratification of the bodily appetites—to excess in food and sleep, to sloth, &c. The *flesh* deceives by gratifying the body at the expense of the soul, and by claiming as necessaries dangerous luxuries and indulgences.

"*The devil,*" *i.e.*, temptations that seem to have no immediate suggestion from the world without or the flesh within, but to come direct from the devil; *e.g.*, temptations to disbelief, scepticism, procrastination, spiritual pride, &c. *The devil* deceives by concealing the true nature and the consequences of sin. Cf. Gen. iii. 4.

9. In this suffrage we pray against physical evils inflicted, (*a*) directly by the hand of God, (*b*) by man on man. "When the cause is removed, there are hopes the consequences may be prevented; and therefore, after we have petitioned against all sin, we may regularly pray against all those judgments with which God generally scourges those who offend Him" (Wheatly).

"*Plague.*" Lat. *plaga*, a blow, a stripe. As distinguished from "pestilence," "plague" denotes those fatal and malignant diseases, like cholera, which from time to time spread over great areas. Such a disease was "the Black Death," which spread over the whole of Europe in the middle of the fourteenth century, and in this country swept away at least one half of the population.

"*Pestilence,*" *i.e.*, epidemics, diseases of an infectious character, which the Prayer-book elsewhere calls "common sickness." See Prayers and Thanksgivings upon several Occasions.

"*Battle*," *i.e.*, war. The York Use adds, "from persecution by Pagans and all our enemies." These words carry us back to times when war, civil or foreign, was constantly going on or apprehended. The "Pagans" referred to in the York Use were the unconverted Norsemen, who for centuries descended upon and ravaged our shores, and perhaps the Mahommedans, who threatened Europe on the east and west, and were a constant source of dread to Christendom.

9. "*From sudden death.*" Sarum Use, "a subitanea et improvisa morte," from sudden and unforeseen death. This clause was strongly objected to by the Puritans on the ground that we ought always to be prepared to die. At the Savoy Conference they proposed that we should read "from dying suddenly and unprepared." To this the Bishops replied, "From sudden death, is as good as from dying suddenly; which we *therefore* pray against, that we may not be unprepared." Hooker remarks on this subject:—"Our good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable [*i.e.*, gentle] dissolution, than to be suddenly cut off in a moment: rather to be taken than snatched away from the face of the earth. . . . Let us which know what it is to die as Absalom or Ananias and Sapphira died, let us beg of God that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David; who leisurely ended their lives in peace, prayed for the mercies of God to come upon their posterity; replenished the hearts of the nearest unto them with words of memorable consolation; strengthened men in the fear of God; gave them wholesome instructions of life, and confirmed them in true religion: in sum, taught the world no less virtuously how to die than they had done before how to live" (E. P. v. 46). It has been supposed, from the juxtaposition of "sudden death" with "battle and murder," that sudden death by violence was originally referred to here.

10. "*Sedition*,"* *i.e.*, that spirit of disloyalty of which conspiracy and rebellion are the practical outcome.

* The word *sedition* is variously explained. Some derive it from Lat. *se*, apart, and *do*, which in composition generally means "to put." Hence, sedition would mean a putting apart, a separation. Others derive it from *se* and *itio*, a going, and explain the word as a going apart, leaving the body politic to make a separate cabal. If this be the correct derivation, the *d* is probably the terminal letter of the old form of *se*, viz., *sed*. Comp. the old forms of *pro* and *re* in *prodeo*, *redeo*.

"*Privy conspiracy*," *i.e.*, secret or private plotting against the Government. Here followed in the Litany of 1544, and in the two Prayer-books of Edward VI., "From the tyranny of the Bishop of Rome and all his detestable enormities." The Litany of 1545 read "abominable" in the place of "detestable." The clause was omitted in the Litany published in 1559, and thenceforward in the Prayer-book. The Puritans vainly sought to have it restored in the time of James I.

"*Rebellion*," *i.e.*, open resistance to lawful authority. This deprecation was added in 1661, after "The Great Rebellion."

"*False Doctrine*," *i.e.*, false teaching. "Doctrine" sometimes denotes what is taught and sometimes the act of teaching. It is used in the latter sense in St. Mark iv. 2: "And He . . . said unto them in His *doctrine*" (ἐν τῇ διδαχῇ αὐτοῦ). Cf. "and is profitable for *doctrine*" (ὠφέλιμος πρὸς διδασκαλίαν), 2 Tim. iii. 16. Here it includes both the substance of what is taught and the teaching of it.

"*Heresy*," *i.e.*, erroneous opinions adopted in opposition to the teaching of the Catholic Church. The Greek word from which heresy is derived (αἵρεσις) means a choice, and was applied to all those matters in which a choice is exercised; as the adoption of a trade, a profession, a school of philosophy, &c. In its theological sense the word points to a deliberate adoption of error in matters of faith, in defiance of the authoritative teaching of the Church. Every erroneous opinion held in opposition to Catholic teaching is heretical, though the holder of it may not be, in the literal sense of the word, a heretic. There is a wide difference between the position of those who deliberately originate religious errors, and that of those who have been brought up in them. The latter are *placed* by early education in the position which the former *choose* for themselves. Education, however, does not absolve those who hold heretical doctrines from the duty of ascertaining what the teaching of the Catholic Church is. To take no pains to verify the erroneous opinions which we have been taught, is an offence only second to the origination or deliberate adoption of those opinions. The radical heresies out of which nearly all others grow are those that relate to the Holy Trinity, the two natures of Christ, the origin of sin, the atonement, the personality and work of the Holy Spirit. (See Notes on the Athanasian Creed.) The law of England defines as heresy what has been so determined "by authority of the canonical Scriptures, or the

four first General Councils, or any of them, or by any other General Council, wherein the same was declared heresy by the express and plain words of the canonical Scriptures; or such as shall hereafter be determined to be heresy by the High Court of Parliament of this realm, with the assent of the clergy in their Convocation."

"*Schism*," *i.e.*, open secession from Church Communion. This deprecation was added in 1661, after the many schisms by which the Church was rent during the period of the Great Rebellion. The word "schism" comes from the Greek σχίσμα, a rent, σχίζω, to cleave, split. The spirit of party within the Church is inchoate schism. It divides the interests of a portion of the Church from those of the whole Church, and so tends to the breach of outward unity. Schism may originate in dissatisfaction with the teaching or with the government of the Church. Its sin lies in its disruption of the "*one* body" (Eph. iv. 4, 5). Its special dangers lie in wilful abandonment of those means of grace of which the Church is the divinely appointed channel, and in the ever-increasing liability to falling away further and further from orthodox teaching and practice. Heresy leads to schism, and schism, in its turn, has a tendency to encourage heresy. Moreover, experience teaches us that schism begets schism. The child naturally manifests the disloyal and unfilial spirit of the parent.

"*Hardness of heart*" consists in a wilful disregard of duty even when it is clearly perceived and known. It is the judicial punishment of those "whom neither private nor public calamities will reform." Thus God is represented as hardening the heart of Pharaoh on account of his persistent refusal to let the children of Israel leave Egypt, and his defiant disregard of the plagues sent to enforce his obedience. We have experience of this punishment in that gradual weakening of our antipathy to sin which always accompanies persistence in it.

"*Contempt of Thy Word*." Not merely open defiance of God's threats and disregard of His promises, but neglect to consult His Word, dishonour done to it by all attempts to lower its authority and set our own reason above it. "False doctrine, heresy, and schism," mainly arise from substituting human reason for the Divine Oracles, or from contemning such portions of God's Word as do not fall in with our own preconceived views.

The Obsecrations which commence at ver. 11 are prayers

for deliverance from sin and its consequences, based the successive steps in the work of Redemption, from Incarnation to the Ascension and the Bestowal of the Holy Ghost. We pray to Christ to deliver us, by the sacrificial efficacy of each of these events, from the evils mentioned in the preceding suffrages, and more particularly to deliver us in the great crises of our existence—in prosperity and adversity, in the hour of death and in the day of judgment.

11. "*By the mystery.*" Lat., *per mysterium.* Some commentators explain this passage as meaning, "We implore Thee," or "We conjure Thee by the remembrance of." A truer view seems to be to regard each separate act in our Lord's life as having a meritorious efficacy of its own. All He did and suffered formed part of that sacrifice of obedience in which the great efficacy of His offering consisted. Cf. "Sacrifice and offering and burnt offerings and offerings for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the Law. Then said He, Lo I come *to do Thy* will, O God" (Heb. x. 8, 9).* "Mystery" in the New Testament generally denotes something which could not have been made known to man without a supernatural revelation. Thus, the calling of the Gentiles is spoken of as "the mystery which hath been hid from ages and generations" (Col. i. 26). So the doctrine of the Resurrection is called a mystery: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed." Here "mystery" refers to an event which we heartily believe, but which, even with the help of revelation, we cannot fully comprehend. We cannot understand how the Word was made flesh, how He was at once perfect man and perfect God, and how the union of the two natures is maintained still. It is in this sense that St. Paul speaks of the Incarnation as a great mystery, in 1 Tim. iii. 16: "Great is the mystery of godliness; God was manifest in the flesh" ("*who* was manifest." Rev. Ver.)

"*By Thy holy Nativity;*" *i.e.*, by Thy immaculate birth. Conceived by the Holy Ghost, the Son of God assumed our

* I am indebted to a writer in *Church Bells* for having pointed out to me that the Suffrages run:

From . . . . (1)
By . . . . . (2)
In . . . . . (3)

He says, "It is quite certain that the 'deliver us' is directly connected with the preposition in (1) and (3). It is much the more natural to take it so in (2) as well"

human nature without any taint of original sin. Comp. Luke i. 35. "The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee: *therefore* (διὸ) also that holy thing which shall be born of thee shall be called the Son of God." The connecting word "therefore" in this passage should be carefully noted.

"*By Thy Circumcision.*" The Circumcision is appealed to because, in submitting to that rite, the Son of God placed Himself under the law for our sakes. Comp. Collect for the Feast of the Circumcision, "Almighty God, who madest Thy Blessed Son to be circumcised and obedient to the law *for man.*" The blood shed at the Circumcision has ever been regarded as the earnest of the blood shed on the Cross.

"*By Thy Baptism.*" In submitting to the baptism of John, Christ showed His desire to fulfil all righteousness; *i.e.*, all the requirements of the law. At the same time, as we are reminded by the Baptismal Service, He sanctified water to the mystical washing away of sin.

"*Fasting.*" In the fast of the forty days our Lord taught us how our flesh is to be subdued to the spirit, so that we may be enabled to obey His "godly motions [*i.e.*, impulses] in righteousness and true holiness." See Collect for First Sunday in Lent.

"*Temptation.*" By submitting to be tempted in all points as we are, and yet not succumbing to temptation, our Lord taught us how we may be kept from sin both outwardly in our bodies and inwardly in our souls. He showed at the same time that with the temptation God sends "a way to escape," that we may be able to bear it (1 Cor. x. 13). There is a peculiar fitness in this appeal to our Lord's own temptation. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

12. "*By Thine Agony;*" *i.e.*, the unutterable inward agony of Gethsemane, of which the Bloody Sweat was but the outward indication. "Agony" means, literally, a contest or struggle. It occurs in St. Luke xxii. 44: "And being in an agony He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground." The agony in the Garden clearly involved some deep mystery of suffering beyond anything that the mere prospect of death could occasion. It also involved a final contest with the Evil One. When the temptation of the forty days was

ended, the devil, we read, left Him "for a season." But, as the words "for a season" imply, it was only to return. On the night of the betrayal He said to His Apostles, "Ye are they which have continued with me in my temptations." It is clear, therefore, that He had been tempted in the interval between the temptation in the wilderness and that in the Garden. As He was on His way to Gethsemane He said to them, "The prince of this world cometh, and hath nothing in me." The special form of the temptation by which He was assailed would seem to have been the abandonment of the purpose of the Incarnation, viz., His sacrifice upon the cross to take away the sins of the world. Comp. His thrice-repeated prayer, "O my Father, if it be possible, let this cup pass from me!" This temptation must have presented itself to Him again and again in the many trials through which He passed in His public ministry, and, on one occasion, came to him in the expostulation of one of His own apostles. When he announced to His apostles His approaching sufferings and death, "Peter took Him, and began to rebuke Him, saying, Be it far from Thee! this shall not be unto Thee." Our Lord, recognising the real issues at stake and the source of the temptation, replied, "Get thee behind me, Satan, for thou art an offence unto me." It seems not improbable that our Lord was looking forward to the final form which this temptation should assume when He prayed, "Father, save me from this hour" * (St. John xii. 27); and again when, on arriving at "the place" (*γενόμενος δὲ ἐπὶ τοῦ τόπου*), viz., the garden of Gethsemane, He said to His disciples, "Pray that ye enter not into temptation" (St. Luke xxii. 40). It is worth noting, that as angels ministered to Him after the first temptation, so did an angel minister to Him in the agony in the Garden. Comp. St. Matt. iv. 11; St. Luke xxii. 43. A Litany of the Greek Church contains the obsecration, "By Thine unknown sorrows and sufferings" (*δι' ἀγνώστων κόπων καὶ βασάνων*).

"*By Thy Cross and Passion.*" The more natural order would be, "By Thy Passion and Cross," which was the order of many of the old litanies. The word "Passion" means, literally, a suffering, and, in its widest sense, is

* Canon Norris connects this prayer with the voice from heaven, saying, "I have both glorified it, and will glorify it again" (once by the victory in the wilderness, once again by the victory in Gethsemane).—"Key to the Four Gospels," p. 131. It was with profound insight that Milton made the Temptation the theme of "Paradise Regained." See Archbishop Trench's "Studies in the Gospels," p. 5.

applied to all the sufferings undergone by the "Man of sorrows," but it is usually restricted to the sufferings which intervened between the Last Supper and the death on the cross.

"*By Thy precious Death.*" Precious to God as the crowning act of His obedience; to man as the source of inestimable benefits, inasmuch as by it He "purchased" with His own blood the Church of God (Acts xx. 28). Dearer in the sight of God than all other sacrifices was the obedience of His Son, an obedience which shrank not from undergoing the most cruel sufferings of body and mind. Comp. Heb. x. 6–9.

"*And Burial.*" We here reach the lowest point of Christ's humiliation, when His body was laid in the grave and His spirit descended into Hades. In the remaining obsecrations we appeal to the successive stages in His Exaltation, His Resurrection, Ascension, and gift of the Holy Ghost.

"*By Thy glorious Resurrection.*" For it was for our justification that He rose again (Rom. iv. 25). He overcame death that He might open unto us "the gate of everlasting life" (Collect for Easter Day). Comp. Proper Preface for Easter Day.

"*And Ascension.*" Most of the old litanies prefix "*admirabilem,*" wonderful. The Ascension is appealed to because Christ is passed into the heavens, as our High Priest (Heb. iv. 14), to appear in the presence of God for us (Heb. vii. 25; ix. 24).

"*By the coming of the Holy Ghost.*" Many of the old litanies add "the *Paraclete,*" and read "the grace," instead of "the coming." We appeal to the gift of the Holy Ghost, the abiding Comforter of the Church, as the unceasing proof of the Saviour's love. The coming referred to should not be restricted to the coming on the day of Pentecost. The Holy Ghost has never deserted the Church since that day.

13. "*In all time of our tribulation.*" This is a prayer for deliverance not *from* tribulation, but *in* all time of our tribulation; *i.e.*, from the spiritual dangers to which we are in such a time peculiarly exposed. The word tribulation is derived from the Latin *tero*, to rub, bruise, thresh. The Roman *tribulum* was a threshing-sledge or drag, consisting of a wooden platform, studded underneath with sharp pieces of flint, or with iron teeth. Hence *tribulo*, which is not found in classical Latin, came to mean to thresh, to afflict. Archbishop Trench says, "Sorrow, distress, and adversity being the appointed means for separating in men of their chaff from their wheat, of whatever in them was light, and trivial,

and poor, from the solid and true, therefore [these sorrows and griefs are called] *tribulations* (*i.e.*, threshings) of the inner spiritual man, without which there could be no fitting him for the heavenly garner." But tribulation does not always accomplish the good which it is divinely intended to effect. It sometimes hardens the sufferer, and makes him distrust the love and goodness of God; renders him impatient, and querulous, and discontented, and tempts him to seek escape from his affliction by sinful means.

"*Wealth*," *i.e.*, prosperity. See note on Prayer for the Queen's Majesty. The special dangers of prosperity are the temptation to forget our dependence on God, to put our trust in riches, to abuse the blessings we are permitted to enjoy, and to lose sight of the eternal treasures which await the faithful in the world to come. "Wealth" should not be restricted here to riches. That is only one form of prosperity. We should rather understand by it, temporal well-being generally, good health, success in our undertakings, immunity from bereavement, domestic happiness, and so forth.

"*In the hour of death.*" With this suffrage compare the prayer of the Burial Service, "Suffer us not at our last hour for any pains of death to fall from Thee." The Sarum Use adds the words, "*Succurre nobis*," succour us. The York Use substitutes, "from the pains of hell."

III. 14. Here begin the Intercessions, or prayers "for all sorts and conditions of men." Like the preceding suffrages, they are addressed to our Lord. It will be observed that they open with a confession of our sinfulness, and consequent unworthiness to approach the throne of grace.

"*Rule and govern.*" *Rule* as a king; *govern* as a pilot. The primary meaning of *guberno*, the Latin word from which "govern" is derived, is to steer or pilot a ship. Comp. the language of the Communion Service: "We are taught by Thy holy Word that the hearts of kings are in Thy rule and governance."

"*The holy Church universal;*" *i.e.*, Thy holy Catholic Church, or, as it is called in the *Te Deum*, "The Holy Church throughout all the world."

15. "*Righteousness and holiness.*" "Righteousness" relates to our duties towards man, "holiness" to our duty towards God.

"*Thy servant.*" The sovereign is God's vicegerent for the execution of justice. Comp. Rom. xiii. 4: "For he is the minister of God, a revenger to execute wrath upon him that doeth evil."

"*Our most gracious Queen.*" "Gracious," from the Latin *gratiosus*, beloved, is used in two senses; viz., (1) in the active sense of bestowing grace or favour; and (2) in the passive sense of endowed with grace. Here it is used in the former sense. When Constance in "King John" says of her child, that since the birth of Cain "there was not such a *gracious* creature born," she uses the word in the latter sense.

16. "*Rule her heart in Thy faith, fear, and love;*" *i.e.*, direct her, that she may hold Thy Truth, fear Thy displeasure, and love Thy laws.

"*Affiance;*" *i.e.*, trust, confidence. From Latin *fides*, faith. Mediæval Latin, *affidare*, to pledge one's faith. *Affidavit* (the perfect), a declaration on oath. Shakespeare uses the word in the same sense. Referring to her husband's unsuspecting confidence in Gloster, Margaret says, "Ah, what's more dangerous than his fond affiance?" (*2nd Part of Hen. VI.* iii. 1.) Comp. also, "If it be so presumptuous a matter to put affiance in the merites of Christe, what is it then to put affiance in our owne merites?" (Jewel, "Def. of Apol." p. 76.) Similarly the verb *affy* is used in Old English in the sense of to trust; *e.g.*:—

> "Marcus Andronicus, so I do affy
> In thy uprightness and integrity."—*Tit. And.* i. 1.

18. "*Bless and preserve.*" *Bless* with all good; *preserve* from all evil.

19. "*Illuminate, i.e.*, enlighten. Comp. Heb. x. 32: "But call to remembrance the former days in which, after ye were illuminated ("*in quibus illuminati*," Vulgate). The same word in Heb. vi. 4 is rendered "enlightened." The object of this *illumination* is,—

(*a*) To truly know and understand God's Word; and—

(*b*) To *set forth* that Word by preaching, and *show it* by living in accordance with its teaching.

"*Accordingly*," *i.e.*, correspondingly. We pray that their practice may be in accord with their preaching, and that both may be in accord with the Word of God.

20. "*To endue*," *i.e.*, invest or clothe (*induo*). Comp. "endued (ἐνδύσησθε) with power from on high," Luke xxiv. 49. Elsewhere in the Prayer-book we find, "*Endue* them with innocency of life;" "*Endue* Thy priests with righteousness." See p. 149.

"*Lords of the Council*," *i.e.*, the Privy Council, which con-

sists of the great officers of State. Their duties, as stated in the oath of office, are,—

(*a*) To the best of their discretion truly and impartially to advise the Queen;

(*b*) To keep secret her counsel;

(*c*) To avoid corruption;

(*d*) To strengthen her council in all that by them is thought good for the Queen and her land;

(*e*) To withstand those who attempt the contrary; and

(*f*) To do all that a good councillor ought to do unto his sovereign.

"*Grace, wisdom, and understanding.*" *Grace* to serve the sovereign as unto the Lord; *wisdom* to advise her discreetly; *understanding* to enable them to deal with the difficult questions submitted to them.

21. "*Magistrates,*" *i.e.*, all who are appointed by the Queen to interpret and enforce the law.

"*To maintain truth,*" *i.e.*, to enable them to discover the truth, so that the law may not be in any way abused or defeated. Comp. "Grant unto all who are put in authority under her that they may truly and indifferently (*i.e.*, impartially) minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue" (Prayer for Church Militant). When the Prayer-book was compiled, the words "maintain truth" had a more specific meaning. It was part of the duty of the magistrate to maintain "true religion," as well as "virtue."

23. "*Unity, peace, and concord.*" *Unity* at home; *peace* with other countries; *concord*, that harmony of heart and mind which is the best security of unity and peace.

24. "*To love and dread Thee.*" *Love* Thee as our Saviour; *dread* Thee as our Judge; *love* to constrain; *dread* to restrain. Comp. "Make us to have a perpetual fear and love of Thy holy name" (Collect for 2 S. aft. Trinity). In modern English "dread" differs from "fear" in being more *definite* and more *intense*. Here it means simply to fear, to regard with awe and reverence. The American Liturgy reads "love and fear." Similarly "dreadful" was formerly used in the sense of "awful." When our Authorised Version of the Bible represents Jacob as exclaiming, with regard to the place where he had seen the vision of the ladder, "How dreadful is this place!" the word "dreadful" is to be understood as meaning awe-inspiring.

"*After Thy commandments,*" *i. e.*, according to. Comp.

"Deal not with us *after* our sins. Neither reward us *after* our iniquities."

25. "*Increase of grace*," &c. This suffrage happily combines the language of the Parable of the Sower with Jam. i. 21 and Gal. v. 22. We pray for growth in grace in order that we may—

(*a*) hear meekly, *i.e.*, with a humble, teachable, and reverent heart, God's Word;

(*b*) receive it with pure affection, *i.e.*, with genuine enjoyment and love; and,

(*c*) bring forth the fruits of the Spirit, viz., "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." It will be observed that all these fruits are conditions of heart and mind, out of which the fruits of good deeds spring. They may be classified as relating to God, our neighbour, and ourselves.

26. "*To bring into the way of truth all such as have erred.*" Erred more particularly in matters of faith and doctrine. In the previous verse we pray for the growth in grace of God's people. Now we pray for those who have gone astray in wilfully adopting heretical views, or who have been brought up in error, or led into error by others. To return to the way of truth is the first step in returning to the way of righteousness. The Primer of 1535 reads, "That Thou vouchsafe that all which do err and be deceived may be reduced [*i.e.*, brought back] into the way of truth." Comp. the beautiful language of the third Collect for Good Friday: "And *so fetch them home*, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites."

27. "*To strengthen*," &c. We here pray for various classes of Christians who are engaged in conflict with Satan, viz:—

(*a*) for those who are bravely fighting, but yet need strength to maintain their ground;

(*b*) for those whose hearts fail them on account of the violence and persistence of the attacks to which they are exposed, and who need, therefore, both comfort and help; and

(*c*) for those who have already temporarily succumbed, and who need to be encouraged and assisted to resume the conflict.

"*Such as do stand.*" It is to be noted that those who stand need help quite as much as those who fall, for the strength by which they stand is not their own. Comp. "Now unto Him that is able to keep you from falling" (Jude 24). The reference is not to those who are "at a stand."

"*To comfort.*" "Comfort" in Old English meant to strengthen, to fortify. But, if the framers of our Litany followed Hermann's Litany, which reads, "*stantes confortare, pusillanimes et tentatos consolari et adjuvare,*" we should probably understand "comfort" here in its modern sense. The weak-hearted need *comfort* to revive their spirits, and *help* to renew their efforts. Comp. the last prayer in the Service for the Visitation of the Sick.

"*Them that fall,*" *i.e.*, those who have fallen away in time of temptation. Hermann, "*lapsos erigere.*" The lapsed are raised up when, by faith in God's forgiveness of their past sins, and in His desire to save them from the power of sin, they are encouraged to resume their Christian armour and return to the conflict with Satan.

"*To beat down Satan under our feet.*" This expression is borrowed from Rom. xvi. 20: "And the God of peace shall bruise (margin, *tread*) Satan under your feet shortly." Marshall's Primer (1535) reads, "That we may the devil, with all his pomps, crush and tread under foot."

28. "*Succour, help, and comfort.*" These three verbs are to be connected respectively with "danger," "necessity," and "tribulation." We pray God to succour those who are in danger, to help those who are in necessity, and comfort those who are in tribulation. Succour, from the Lat. *succurro*, primarily means to run up to the aid of some one.

29. "*That it may please Thee to preserve all that travel.*" This would seem to refer to the bodily dangers incurred in travel, but the Hereford Use reads, "*ut iter famulorum tuorum in salutis tuæ prosperitate disponas*" (that Thou wouldest dispose the way of Thy servants in the prosperity of Thy salvation). The York Use adds, "that Thou wouldest grant to our brethren, and to all faithful people who are sick, health of mind and of body." The Sarum Use adds, "that Thou wouldst look upon and relieve the sufferings of the poor and captive." Blunt quotes from St. Basil's Liturgy, "Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity, . . . be all things to all men" i. 56.

"*Prisoners and captives.*" By "prisoners" we should probably understand criminals and State prisoners; by "captives," those who have been taken prisoners in war or by pirates. At the time when the Litany was drawn up, and for long after, piracy on the Mediterranean, and even on the

British seas, was of common occurrence. Large numbers of persons taken prisoners by Algerine pirates were sold as slaves in the markets of Africa.

30. "*Defend and provide for.*" *Defend* from the dangers to which their unprotected position exposes them; *provide* for them in their necessity.

"*All that are desolate,*" *i.e.*, all those who are cut off from the protection and support and sympathy of those on whom they have hitherto depended. Note the "*all.*" The Church would have us remember in our prayers, not merely those individual cases of bereavement and desolation and oppression which come within the range of our own personal experience, but that infinite variety of human sorrow and suffering with which the world is ever groaning, but of which we see and know nothing. If the Litany rendered no other service to us than this constant discipline in humanity, it would have a strong claim upon our love and reverence. In the enjoyment of our own round of happiness, we are very apt to lose sight of the misery of the world around us. The Litany takes us out of this selfish enjoyment, and reminds us of the hungry who need meat, and the thirsty who need drink, and the houseless stranger, and the naked who are not clothed, and the sick who pine on their beds, and the prisoner whose weary existence is enlivened by no cheering visit.

32. "*To forgive our enemies.*" The Old English Litany reads, "to bestow on our enemies peace and love." The three classes here referred to, viz., "enemies, persecutors, and slanderers," are identical with those mentioned in St. Matt. v. 44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them," &c.

IV. (33–34).—**The Supplications.**

33. "*Kindly fruits,*" *i.e.*, fruits after their kind. Comp. Gen. i. 11. "The *kindly* fruits," says Abp. Trench, "are the natural fruits, those which the earth according to its kind should naturally bring forth, which it is appointed to produce." Bishop Andrewes, speaking of the Crucifixion, says, "Look and lament, or mourn, which is indeed the most kindly and natural effect of such a spectacle;" and again, "What is more kindly to behold, the Author of faith than faith? or more kindly for faith to behold, than her Author here at first, and her Finisher there at last?" II. 130, 177 (Quoted in Davies's "Bible English"). "Unkind," in the sense of unnatural, is not even yet quite obsolete. The skin is said, in the West of England at least, to be unkind when it

has not its usual *feel*. When Hamlet says of his uncle, "A little more than *kin* and less than kind," he means that he is doubly related to him, and yet has none of that natural affection which those who are connected by ties of kinship usually have for one another.*

34. "*That it may please Thee to give us true repentance.*" This suffrage was added in 1544. It was probably taken from a suffrage in the Salisbury Hours of the Blessed Virgin: "Sanguis tuus, Domine Jesu Christe, pro nobis effusus sit mihi in remissionem *omnium peccatorum negligentiarum, et ignorantiarum mearum*" (Blunt's A. C. P. ii. 531). In it we pray for,—

(*a*) Repentance, that we may be really and unfeignedly sorry for those sins from which we have prayed to be delivered;

(*b*) Pardon for all our sins, whether of commission or of omission, whether wilful and deliberate, or the consequence of carelessness and neglect or of culpable ignorance;

(*c*) Grace to enable us to bring forth "fruits meet for repentance" (Matt. iii. 8), or, as the marginal reading is, "answerable to amendment of life." We need forgiveness for our "ignorances," because, for the most part, our ignorance arises from not making a sufficient use of God's holy Word. By "sins" are meant conscious acts of disobedience; by "negligences," unintentional offences both of omission and commission, arising from care and want of care; by "ignorances," sins unwittingly committed.

V.—Versicles and Prayers.

"*Son of God.*" Having prayed for special blessings for ourselves and others, we now beseech our Lord—

(*a*) By His *Divinity*, as the Son of God, to hear our prayers; and

(*b*) By His *humanity*, as the Lamb of God, to grant us that peace which He alone can give, and to extend to us in particular that mercy which He displays in taking away the sins of the world.

"*Thy peace.*" Note the pronoun. "Thy peace," means Christ's peace, that peace "which the world cannot give," that peace which He Himself emphatically called His. "Peace I leave with you, *my* peace I give unto you: not as the world giveth give I unto you" (John xiv. 27).

* The rendering, "die *lieben* Früchte der Erde," in the German translation of the Prayer-book issued by the S.P.C.K., wholly misses the meaning, "kindly" being evidently understood by the translator in its secondary sense.

"*O Lamb of God.*" This versicle is adapted from John i. 29. Christ not only *took* away sin "by His one oblation of Himself once offered," but He *taketh*, He continues to take, away sin. "He ever liveth to make intercession for us."

"*Lord, have mercy upon us,*" &c. See notes on Lesser Litany.

"*Let us pray.*" In ancient Liturgies these words often served as a mark of transition from one sort of prayer to another, viz., from what the Latins call *preces* to what they term *orationes*. The *preces* were those alternate petitions which passed conjointly between the priest and people; the *orationes* were those that were said by the priest alone, the people only answering Amen (Wheatly).

"*O Lord, deal not with us after our sins,*" *i.e.*, according to our sins. This versicle and its response are taken from Ps. ciii. 10: "He hath not dealt with us after our sins; nor rewarded us according to our wickednesses." As we commenced the Litany by acknowledging that we are miserable sinners, so we here pray God to deal with us, not according to our deserts (for if He entered into judgment with us there would no man living be justified), but according to His wonted mercy.

"*Reward,*" *i.e.*, requite. Originally used without reference to good or evil.

"*O God, merciful Father.*" This collect is based immediately on the Sarum collect, "*Pro tribulatione cordis*" (for tribulation of heart). In the Epistle for the day on which the collect was used (2 Cor. ii. 3–5) occur the words, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation." In the Gospel (John xvi. 20–22) occur Christ's coupled warning and promise: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."

"*That despisest not the sighing of a contrite heart.*" Comp. "A broken and contrite heart, O God, shalt Thou not despise" (Ps. li. 17). "Contrite" means, literally, *bruised, crushed.* We have come to use it theologically in the sense of deeply grieved and sorry for sin. But the older and broader sense best accords with the general tenour of the Collect.

"*Mercifully assist our prayers.*" "*Adesto precibus nostris*" *i.e.*, be present to hear our prayers. "Assist" means literally to *stand near;* hence *to be ready to help.* Cf. "*Assist* us mercifully, O

Lord, in these our supplications and prayers" (Comm. Ser.). There is no direct reference here to that Divine assistance which we need in order that we may pray aright. Rom. viii. 26.

"*Craft and subtlety*," *i.e.*, subtle craft. Hendiadys. Comp. the scriptural expression, "a mouth and wisdom," which means *a wise mouth*. We are here reminded of the insidious character of the temptations with which we are tried by Satan and his ministers. Comp. 2 Cor. xi. 15: "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." "Craft" primarily means *strength*, then intellectual power perverted to wicked ends. "Subtle" meant originally *fine-woven, thin*. Hence it came to be applied to things difficult to analyse, and operations difficult to detect and follow.

"*By no persecution.*" Not merely by no persecutions on account of our religion, but by no injuries directed against us, whether by the devil or by men. The conclusion of the Latin original is somewhat fuller than our version. It reads, "Quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ecclesia Tua referamus consolati."

"*The providence of Thy goodness*," *i.e.*, the providence which proceedeth out of Thy goodness. This Collect does not end with the usual "Amen," because the versicles that follow are really a continuation of it.

"O Lord, arise," &c. Adapted from Ps. xliv. 26.

"*For Thy Name's sake*," *i.e.*, for the glory of Thy Name. By the Name of God we are to understand those glorious attributes which His Name covers. There is a parallelism between this and the following response, which is evidently based on Ps. lxxix. 9, the order of the two clauses being reversed: "Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto our sins, for Thy Name's sake." Comp. Ps. cvi. 8.

"*O God, we have heard.*" Ps. xliv. 1.

"*For thine honour.*" As we previously appealed to the Divine attributes on which our hope in God rests, so now we appeal to the mighty works which He has already wrought in our behalf.

Gloria Patri. The Gloria is introduced here in connection with the noble works of God to which reference has just been made. In the midst of our tribulations, and the prayers which spring out of them, we pause to glorify God for

what He has done for us in the past, what He is doing for us even now, and what we trust He will yet do in answer to the prayers of His people. In the versicles that follow we pray for deliverance from two classes of "afflictions," viz., those which originate in the assaults of our "enemies," and those "sorrows" which originate in our own "sins."

"*O Son of David.*" We invoke the Saviour under this title here because in His human nature He was Himself "a man of sorrows and acquainted with grief." He also "hath suffered being tempted," and can hence "be touched with the feelings of our infirmities." The Sarum Use reads "*Fili Dei vivi*" (Son of the living God). The close resemblance in form of this expression to "*Fili David*" (Son of David) has led to the conjecture that the present reading grew out of a misunderstanding of the contracted form of "*Dei vivi.*" But this conjecture seems very unlikely. "Jesu Fili David, miserere," occurs frequently in mediæval devotions. See Blunt's A. C. P. ii. 586. There is evidently a regular order observed in the invocations. We first address the Saviour as "Son of David," then as "Christ," and finally as "Lord Christ."

"*As we do put our trust in Thee,*" *i.e.*, just as, even as. ("*Quemadmodum speravimus in Te.*")

"*We humbly beseech Thee.*" An adaptation of the Sarum Collect in the Memorial of All Saints. "O Lord, we beseech Thee mercifully to look upon our infirmity, and, at the intercessions of all Thy saints, turn from us all those evils which we have justly merited." It will be observed that the reference to the intercessions of the saints has been omitted.

"*Righteously have deserved,*" *i.e.*, justly, rightly. O. E. *rihtwislice* (right-wise-like). Lat. "*juste meremur.*"

"*Our whole trust.*" Not a part of our trust. While we are bound to do what in us lies to obtain relief from the evils that oppress us, we are to trust not to self, not partly to self and partly to God, but wholly to the mercy of God.

OCCASIONAL PRAYERS.

Two occasional prayers, one for Rain, and the other for Fair Weather, were inserted in the Prayer-book of 1549 at the end of the Communion Office. In the Prayer-book of 1552 these, together with four other occasional prayers, were placed at the end of the Litany, before the prayer of St. Chrysostom. They were removed to their present place and supplemented by others, and by corresponding thanksgivings,

in 1661. Special prayers were occasionally used at the end of the mediæval litanies, and there were special masses for Fine Weather, Rain, War, Plague, Cattle Disease, &c.; but the occasional prayers and thanksgivings in the Prayer-book are, for the most part, original compositions.

1. For Rain. "*Hast promised.*" St. Matt. vi. 33: "Seek ye first the kingdom of God, and His righteousness, and all these things [viz., all that relates to your temporal necessities] shall be added unto you."

"*Moderate,*" *i.e.*, fitting; *congruens.* In the Thanksgiving for Fair Weather, "*im*moderate" is used in the sense of *excessive.*

2. For Fair Weather. This Collect is an expansion of one on the same subject in the Sacramentary of Gregory: "Ad te nos, Domine, clamantes, exaudi et aeris serenitatem nobis tribue supplicantibus, ut qui juste pro peccatis nostris affligimur misericordia tua præveniente clementiam sentiamus. Per Dominum."

"*A plague of rain.*" Plague means literally a stroke, a blow, and was formerly used generically. Comp. "the ten plagues." On this word Archbishop Trench remarks: "There are those who will not hear of great pestilences being scourges of the sins of men; who, if only they can find out the immediate, imagine that they have found out the ultimate cause of them; while yet these gainsayers have only to speak of the "plague," and they implicitly avouch the very truth which they have set themselves to deny: for a "plague," what is it but a stroke; so called, because that universal conscience of men which is never at fault, has felt and thus confessed it to be such?"

3. In the Time of Dearth and Famine. Added, with the next three, in 1552. It is probable that these Collects originated in the public calamities of the times. A Dearth and Sweating Sickness occurred in 1551. Of the latter an interesting account is given by Froude, v. 15–17: "To increase the misery of the summer there appeared in July the strange and peculiar plague of the English nation. The sweating sickness, the most mortal of all forms of pestilence which have ever appeared in this country, selected its victims exclusively from among the natives of Great Britain. If it broke out in a foreign town, it picked out the English residents with undeviating accuracy." In London alone 800 men died from this plague in one week. The Council invited the nation to acknowledge the merited

chastisement of God, and the bishops were charged to invite men to be more diligent in prayer. In the same year war with the Emperor was anxiously apprehended. (Froude v. 7.)

4. The Second Collect for Dearth or Famine was for some reason (perhaps because it was considered superfluous) omitted in the Prayer-books of Elizabeth and James I. It was restored, with alterations, in 1661.

6. In the Time of any Common Plague or Pestilence. By "common plague" is meant any general visitation or epidemic. The clause from "didst send," down to "and also," was inserted by Bishop Cosin in 1661. So also was the reference to the "atonement" made by King David.

7. Collects to be used in the Ember Weeks, to be said *every day* for those that are to be admitted into Holy Orders. These Collects are peculiar to our Prayer-book. The Ember days are the Wednesday, Friday, and Saturday after—

1. The first Sunday in Lent;
2. The Feast of Pentecost;
3. Sept. 14, formerly observed as Holy Cross Day;
4. Dec. 13, Feast of St. Lucy.

These days were called *jejunia quatuor temporum, i.e.*, fasts of the four seasons, whence is derived the German *quatember*, a quarter of a year, or quarterly day. In our calendar they are called "The Ember Days at the four seasons." Cf. *mbrine*, a revolution, anniversary. The Old English name of Ember week was *Ymb-ren-wuce.** The prefix *ymb*, which also assumed the form *emb* or *embe*, means about, round. *Rene* or *ryne* means a course. The Ember fasts would seem to have been so called, therefore, from coming round periodically. In Thorpe's edition of the Old English Gospels the section beginning Luke xiii. 6 is headed, "Thys godspel sceal to tham ymb-rene innan hærfeste on Saterndæg" (This Gospel shall be read at the Ember in harvest on Saturday). The derivation of Ember from Quatember has the authority of Wedgwood, but is undoubtedly wrong. The original intention of the Ember days was, probably, to consecrate with fasting and prayer the four seasons of the year. They were fixed as days for ordination by the Council of Placentia in 1095, and were probably selected as being occasions of peculiar solemnity, and fairly distributed over

* See Bosworth's Anglo-Saxon Dictionary. It is remarkable that the prefix *ymb* should have died so completely out of our language. Words beginning with it occupy more than two columns of Bosworth's Dictionary. Its place has been taken by *circum*.

the year. The imploring God's blessing by fasting and prayer upon those about to be ordained, is in conformity with the practice of the Apostolic Church. Thus we find it said of the "prophets and teachers," who ordained Saul and Barnabas at Antioch, "And when they had fasted and prayed, and laid their hands on them, they sent them away," Acts xiii. 3. Cf. Acts vi. 6. The reasons why the ordinations are fixed to set times are thus stated by Wheatly, "That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon it; 2. That both bishops and candidates, knowing the time, may prepare themselves for this great work; 3. That no vacancy may remain long unsupplied; 4. That the people knowing the time, may if they please be present, either to approve the choice made by the bishop, or to object against those whom they know to be unworthy."

"*The Bishops and Pastors*," *i.e.*, the Bishops who are the "Pastors of Thy flock." The word "pastors" does not refer to the second order of the clergy. Comp. "Give grace, we beseech thee, to all Bishops, the Pastors of Thy Church" (First Collect, The Consecration of Bishops). Archbishop Laud refused the name of pastor to all but Bishops.

"*Function*," office. Lat. *fungor*, to discharge.

"*Doctrine*," teaching. See gloss, p. 171.

The first Ember Collect is the composition of Bishop Cosin. The second is taken from the Ordination services. Procter remarks that the first is more appropriate to the former part, the second to the latter part of the week.

8. "*Divers Orders*," viz., bishops, priests, and deacons. The Church of Rome recognises seven orders, viz., porter, reader, exorcist, acolyte, sub-deacon, deacon, priest. The episcopate is not regarded as a separate order, but as a higher degree of the priesthood.

"*Office and administration.*" The former word refers to the order, whether diaconate, or priesthood, or episcopate; the latter to the special charges to which the clergy to be ordained are called.

"*Replenish*," *i.e.*, fill. Not fill *again*. Cf. "Be fruitful and multiply and *replenish* the earth," Gen. i. 28.

9. A Prayer that may be said after any of the former: This Collect occurs in the Sacramentary of Gregory. It is found at the end of the Litany in English Primers from the earliest times downwards. Maskell gives the following old English version of it: "God, to whom it is propre

(cui proprium est) to be merciful and to spare evermore, undirfonge (O. E. *underfon*, receive) oure preieris; and the mercifulnesse of thi pitie asoile (absolve) hem, that the chain of trespas bindith (quos delictorum catena constringit"). It was omitted in 1549, but restored in 1558. It is omitted in the American Prayer-book.

"*Nature and property.*" Hendiadys for natural or essential property. The Latin substantive *proprium* comes from *proprius*, one's own, and hence came to denote, as "property" does here, a distinguishing characteristic.

10. A Prayer for the High Court of Parliament first appears in an "Order of Fasting" in 1625, and there is good reason for believing that it proceeded from the pen of Laud. It appeared again in 1628, in a special form of Prayer "necessary to be used in these dangerous times of war," but was not inserted in the Prayer-book till 1661.

"*Our most religious and gracious.*" These epithets, which have been erroneously supposed to have been introduced in compliment to Charles II., occur in the original form of the prayer. A similar expression occurs in James the First's Act for a Thanksgiving on Nov. 5, where he is styled "*most* great, learned, and *religious* king." Similarly, in the Anaphora of St. Basil's Liturgy we find, Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων. (Remember, O Lord, our most pious and faithful sovereigns.)

"*Dominions.*" This word was substituted for "kingdoms" by an Order in Council, dated January 1st, 1801.

"*Ordered,*" disposed, set in order. Cf.

> "If I knew how or which way to *order* these affairs,
> Thus thrust disorderly into my hands, never believe me."
> (*Rich. II.* ii. 2.)

11. The Collect for all Conditions of Men was probably composed by Dr. Gunning, Master of St. John's College, Cambridge, and successively Bishop of Chichester and Ely. He took part in the Savoy Conference as a coadjutor to the episcopal divines. Wheatly says: "I know this form has been generally ascribed to Bishop Sanderson; but the above-named gentleman [Dr. Bisse] assures me that it is a tradition at St. John's in Cambridge that Bishop Gunning, who was for some time Master there, was the author, and that in his time it was the practice of the College *not to read it in the afternoon.*" The reason assigned by the Bishop for this, according to Dr. Bisse, was that "the Litany was

never read then, the place of which it was supposed to supply." Wheatly adds: "I have heard elsewhere that it was originally drawn up much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the king, the royal family, clergy, &c., who are prayed for in the other collects, was the occasion why the word *finally* comes in so soon in so short a prayer."

"*Saving health*," *i.e.*, salvation. Cf. Ps. lxvii. 2: "That thy way be known upon earth, Thy *saving health* among all nations." The expression is somewhat redundant, for "health" alone in old English means "*salvation*." The employment of the epithet "saving" would seem to indicate that "health" was losing its old signification and had become ambiguous.

"*Estate*," *i.e.*, state, condition. Comp. "The man asked us straitly of our estate and of our kindred," Gen. xliii. 7. "Who remembered us in our low estate," Ps. cxxxvi. 23. Lower down "estate" relates more particularly to men's external circumstances.

"*That all who profess . . . . may be led*," &c. This clause was evidently intended to refer to the Puritans. It is applicable to all those who, while professing Christianity, have departed from the way of truth, or ruptured the unity of the Church.

"*His sake*." The "His" is not repeated for emphasis, but in accordance with the fashion of the age. It appears to have been used as the sign of the possessive, under the impression that *'s* is a contraction of *his*, whereas it is a contraction of the old possessive in *es*. In Judith xiii. 9, we read that the Hebrew heroine "gave Holofernes his head to her maid."

THE OCCASIONAL THANKSGIVINGS.

Praise alternates with prayer all through the services of the Church, but it was thought expedient in 1604 to provide special thanksgivings for extraordinary mercies. These were annexed to the Litany by the order of James I., and were styled "An enlargement of thanksgiving for diverse benefits, by way of explanation." They included Thanksgivings for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for deliverance from the Plague. The special thanksgivings are peculiar to the English Prayer-book. The American Liturgy includes some forms of prayer and thanksgiving for several other occasions: "For a Sick Person;" "For a Sick

Child;" "For a Person, or Persons, going to Sea;" "For a Person under Affliction;" "For Malefactors, after Condemnation;" "A Prayer to be used at the Meetings of Convention;" "For Recovery from Sickness;" and "For a Safe Return from Sea." It is to be hoped that the time is not far distant when the occasional forms, both of prayer and thanksgiving, will be multiplied. Among other forms peculiar to the American Liturgy, but not inserted among the occasional forms, are the following: a Form of Prayer and Thanksgiving to Almighty God "for the Fruits of the Earth, and all the other blessings of His Merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority;" and "Forms of Prayer to be used in Families" (morning and evening).

The General Thanksgiving is so called to distinguish it from the Special Thanksgivings which follow. There is no authority for repeating it by the whole congregation. It was compiled in 1661 by Bishop Reynolds, and appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses, which commenced as follows:—"I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus."

For Restoring Public Peace at Home. This thanksgiving was added in 1662, and was probably composed by Bishop Cosin.

"*Honesty*" has here the force of the Latin *honestas*, integrity, virtue, the characteristics of an honourable citizen. Cf. "Provide things *honest* in the sight of all men."

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collects. The derivation of the word "collect" is uncertain. Some suppose that the collects are so called because in them the priest collects and offers up alone the various suffrages previously said in a versicular form by the priest and people. Archbishop Trench is of opinion that they are so called because they collect, as into a focus, the teaching of the Epistle and Gospel, gathering them up into a single petition. Collects are peculiar to the Western Church. Their essential features are,—

1. The invocation of God, with some mention of His glorious attributes; *e.g.*, "Almighty and Everlasting God;"

2. The ground upon which we are encouraged to offer up the special petition of the collect; *e.g.*, "Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are truly penitent;"

3. The petition; *e.g.*, "Create and make in us new and contrite hearts;"

4. The object with which the petition is preferred; *e.g.*, "That we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness;"

5. A pleading of Christ's merits, or ascription of praise, often accompanied by an acknowledgment of the Holy Trinity; *e.g.*, "Through Jesus Christ our Lord" (Collect for Ash Wednesday).

The invariable pleading of Christ's merits in the collects differentiates them from the prayers of the Eastern Church. Most of the collects are addressed to the Father, but those for the Third Sunday in Advent, St. Stephen's day, and the first Sunday in Lent, are addressed to our Blessed Lord. No collect is directly addressed to the Holy Spirit.* The reason why the collects are nearly all addressed to the First Person of the Holy Trinity is that they were originally composed for use at Holy Communion (see p. 151), in which office we plead before the Father the merits and Passion of His Son, and naturally, therefore, address all our prayers directly to Him.

In early times the Office of Holy Communion was contained in four separate volumes, viz., the Epistolarium, containing the Epistles; the Evangelistarium, containing the Gospels; the Gradual, containing the Anthems; and the Sacramentarium, containing the fixed part of the service and the Collects. These were subsequently combined into one volume called the Missal. **The Collects** are mainly derived from the Sacramentaries of Gelasius, A.D. 494, and Gregory, A.D. 590, but are probably of much earlier date. The only new Collects framed by the Reformers were those for the first three Sundays in Advent, Christmas day, the Sixth Sunday after Epiphany, Quinquagesima, Ash Wednesday, the First Sunday in Lent, Easter Even, 1 and 2 S. after Easter, and the feasts of SS. Stephen, Philip and James, James, Luke, Andrew,

* The hymn *Veni Creator* in the Ordination Service is really a prayer to the Holy Spirit.

Thomas, Matthias, Mark, Barnabas, John Baptist, Peter, Matthew, Simon and Jude, and All Saints.

Most of the Collects are founded on the Epistle or Gospel, or both. The principles upon which they are constructed have been already pointed out (see p. 151). It will be observed that the conclusions of the Collects follow definite rules. If the Collect be addressed to the Father, it ends, "Through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end;" if to the Son, it ends, "who livest and reignest with the Father and the Holy Ghost, one God, world without end;" if to the Trinity in Unity, it ends, "who livest and reignest, one God, world without end." These formulæ are occasionally slightly modified to connect them more closely with the foregoing part of the Collect. Thus in prayers to the Father, if our Lord's name has been mentioned, the Collect ends, "Through the *same* Jesus Christ our Lord," &c. Similarly, if the Holy Ghost has been referred to, we say, "who liveth and reigneth with Thee and the *same* Holy Ghost," &c. In the First Prayer-book of King Edward VI., Introits, as they were called, were prefixed to the Collects. These were appropriate psalms which were sung as the priest entered (*introeo*) within the rails of the altar. As illustrations of their character, we may mention that the Introit for Christmas Day at first Communion was Ps. xcviii.; at second Communion, Ps. viii.; for Good Friday, Ps. xxii.; for Easter Day (first Communion), Ps. xvi.; (second Communion), Ps. iii.

Wheatly says, "It is very certain that the use of Introits to begin the Communion Office was not only unexceptionable, but of great antiquity in the Church; Durand proving that they were taken into divine service before the time of St. Jerome. And it is plain they would still have been very useful, since the want of them is forced to be supplied by the singing of anthems in cathedrals, and part of a psalm in metre, in parish churches, &c. And, therefore, I cannot but think it would have been more decent for us to have been guided by the Church which psalms to have used in that intermediate time, than to stand to the direction of every illiterate parish clerk, who too often has neither judgment to choose a psalm tune proper to the occasion, nor skill to sing it so as to assist devotion." Happily we are no longer dependent upon the parish clerk for either the selection of the hymn or the singing of it.

THE EPISTLES AND GOSPELS.

The most ancient collection of Epistles and Gospels is that known as the Lectionary, or "Comes," of St. Jerome, which, whether written by that saint or not, is of great antiquity. It is mentioned in a charter of the date A.D. 471. It contains Epistles and Gospels for all the Sundays of the year, and most of the festivals and other holy-days. Where it differs from the Roman Lectionary it closely accords with our own. Thus the Epistles and Gospels in the "Comes" for the twenty-five Sundays after Trinity are identical with those in the Sarum Use and our own Prayer-book, but differ from those in the Roman rite. This would seem to indicate that our arrangement of the Eucharistic Scriptures is based upon the "Comes." From Advent to Trinity we commemorate the leading events in our Lord's life, His incarnation, His circumcision, His various manifestations, His fasting and temptations, His crucifixion, His resurrection and ascension; and the descent of the Holy Spirit on the Day of Pentecost. "The object of the Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father, through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended with the commemoration of the Blessed Trinity" (Procter, p. 270). From Trinity to Advent the Eucharistic Scriptures set forth our practical duties as Christians. Procter distinguishes these two series as the *Doctrinal* and the *Practical*. In the arrangement of the Epistles traces will be found of a consecutive order, but the Gospels appear to be chosen either to illustrate the season or as bearing on the subject set forth in the Epistle.

The reading of the Gospel has always been attended with marks of special reverence.* "In the Eastern Church the wooden bells were rung and the wax candles lighted at this part of the service, as a token of rejoicing" (Humphry). The Gospel was anciently read from the pulpit, and when the

* St. Chrysostom says, "While the holy Gospel is reading we do not attend in a careless posture, but standing up with much gravity, we so receive the message of Christ: yea, the greatest potentate on earth stands up also with awful reverence, takes not the liberty to cover his head with his imperial diadem, but in all submissive manner behaves himself in the presence of God, Who speaks in these sacred Gospels."

deacon appointed to read it had taken his place, the people rose up and said, "Glory be to Thee, O Lord." They remained standing while the Gospel was read, and at its conclusion sang "Thanks be to Thee, O Lord, for Thy holy Gospel." In accordance with this ancient usage the following rubrics were inserted in the Scotch Prayer-book respectively before and after the Gospel: "When the Presbyter or Minister readeth the Gospel, the people shall stand up. And the Presbyter, before he beginneth to read the Gospel, shall say thus: The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an evangelist, beginning at such a verse. And the people shall answer, Glory be to God." "When the Gospel is ended, the Presbyter or Minister shall say, Here endeth the Gospel. And the people shall answer, Thanks be to Thee, O Lord. And thus at the beginning and ending of the Gospel every Sunday and holy-day in the year, or when else soever the Gospel is read."

The American Liturgy expressly directs that the people shall say, "Glory be to Thee, O God," when the place of Scripture from which the Gospel is taken is announced. It has been inferred from the absence of any concluding words at the end of the Gospel corresponding to the "Here endeth the Epistle," that the framers of the Prayer-book intended the old practice of saying or singing "Thanks be," &c., to be kept up.

ADVENT. Each of the great festivals of the Church is the centre of a sacred season, which begins with a period of solemn preparation, and ends with one of holy joy. Thus Christmas is preceded by the season of Advent, which was formerly observed in much the same way as Lent, though with less strictness, and it is followed by the twelve days of festal joy which terminate with Epiphany.* The services for Advent are intended to prepare us for a devout and profitable celebration of Christmas and for Christ's second coming.

The Collects refer:—

1. To His first and final coming in Person.

2. To His coming in His word, and to the hope of everlasting life, given us by His coming.

3. To the work of His ministers in preparing for His coming.

4. To His coming in His Holy Spirit to aid us in our struggle with sin.

No trace is found of the observance of Advent before the

* Blunt, I. p. 72.

time of St. Jerome. In the Sacramentaries (A.D. 492–590), and in the "Comes," special Collects, Epistles, and Gospels are found for the five Sundays preceding Christmas, and for the Wednesdays and Fridays in the period included. Special Collects, Epistles, and Gospels, for the Wednesdays and Fridays in Advent were used by the Church of England right up to the Reformation. Advent originally commenced from the Feast of St. Martin (Nov. 11), and was hence called Quadragesima Sancti Martini. The Greek Church still commences Advent on this day. The present rule is that Advent Sunday is the nearest Sunday, whether before or after, to St. Andrew's Day (Nov. 30). The name Advent does not appear to have come into general use until long after the setting apart of the season which it designates, and the Greek Church to this day has no corresponding name for it.

The First Sunday in Advent. *Subject:* The Two Comings. Note the title. We speak of the Sundays *in* Advent and Lent, *i.e.*, in the seasons of Advent and Lent.

The Collect, composed in 1549, is based upon the Epistle, and reminds us that we cannot celebrate aright the first Advent unless we are preparing for the second. It consists of—

1. A prayer for grace, to make a right use of this mortal life, in which Christ came to us in great humility, in order—

2. That, at His second coming, we may share in His glory in the life immortal.

The conclusion closely follows a Post-communion Prayer in the Sacramentary of Gelasius: "Ut, qui de adventu Unigeniti Tui secundum carnem lætantur, in secundo, cum venerit in majestate Sua, præmium æternæ vitæ percipiant." The phrase, "His glorious majesty," is an echo of an expression, "The glory of His majesty," which occurs twice in the first lesson for the evening. The rubric directs that this Collect shall be repeated "every day, with the other collects in Advent, until Christmas Eve." As it is directed that the Collect for the Nativity shall *follow* the Collect for St. Stephen's Day, and that the Collect for Ash Wednesday shall be read every day in Lent, "*after* the Collect appointed for the day," it has been inferred that the Collect for Advent Sunday should *follow* the Collects for the other Sundays in Advent. See Blunt's "Parish Priest," p. 320.

The Epistle (Rom. xiii. 8–15) consists of an exhortation to love and purity of life, based on the nearness of the second Advent: "For now is our salvation nearer than when we

believed. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light."

The Gospel (St. Matt. xxi. 1–13) describes our Lord's triumphal entry into Jerusalem and cleansing of the Temple, which may be instructively connected with His second coming to purify His Church and gather out of it all things that offend. It also contains the remarkable prophecy of Zechariah:—"Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass." Blunt thus connects the various portions of the services of this day: "Lifting up our eyes to the Holy Child, we behold him from afar, and 'knowing the time, that now it is high time to awake out of sleep,' we hear the cry, 'Behold, the Bridegroom cometh!' to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgment. For each Advent the Church has one song of welcome, 'Hosanna to the Son of David! blessed is He that cometh in the name of the Lord. Hosanna in the highest. Even so come, Lord Jesus.'" The Sarum Epistle ended with the words, "But put ye on the Lord Jesus Christ;" the Sarum Gospel with, "Blessed is He that cometh in the name of the Lord."

2 S. in Advent. *Subject:* Christ's Coming in His Word.

The Collect was composed in 1549, and is founded upon the Epistle. It consists of—

1. A statement of the intention of God's Word;

2. A prayer that we may (*a*) make a right use of it; and (*b*) thereby lay hold of the hope of everlasting life which is given us in the Saviour whom it reveals.

The Epistle (Rom. xv. 4–13) shows, by quotations from the Law, the Prophets, and the Psalms, that the whole of the Old Testament Scriptures announce that the Messiah was to be the Saviour, not of the Jews only, but of the Gentiles also; upon which prophecies the apostle bases the exhortation, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

The Gospel (St. Luke xxi. 25–33) contains our Lord's announcement of the signs of the coming of the Son of Man with power and great glory, an announcement in which prophecies of the destruction of Jerusalem and the deliverance of the Christians interpenetrate prophecies of the destruction of the world and the final deliverance of God's faithful people. The concluding portion of the Gospel dwells on the importance of being

prepared for the approaching day of judgment: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so *that day* come upon you unawares."

3 S. in Advent. *Subject:* The Forerunners of the Second Advent.

The Collect was composed by Bishop Cosin in 1661 in the place of the following one: "Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ." It is addressed to our Blessed Lord, and consists of—

1. A reference to the sending of the Baptist to prepare for Christ's first coming;

2. A prayer that the ministers of Christ may so prepare us for His second coming.

"*Thy messenger.*" Comp. Mal. iii. 1, "Behold, I will send My messenger, and he shall prepare the way before Me," with St. Matt. xi. 10, "For this is He of Whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee."

"*Ministers and stewards of Thy mysteries.*" This phrase is taken from the Epistle, which opens, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." The "mysteries" referred to are—

1. The truths of the Gospel which, though once hidden, are now revealed, and

2. The holy Sacraments.

The Epistle (1 Cor. iv. 1–5) sets forth the duties and responsibilities of Christian ministers. They are only stewards of the sacred mysteries, and must dispense them as men who will have hereafter to give an account of their stewardship. The Epistle concludes with an exhortation as applicable to the laity as to the ministry: "Therefore judge nothing before the time, *until the Lord come,* who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God."

The Gospel (St. Matt. xi. 2) gives an account of the conversation between our Lord and the two disciples of John, who were sent to inquire of Him whether He was really the Messiah, and His testimony with regard to the Baptist. "For this is He of whom it is written, Behold I send," &c.

4 S. in Advent. *Subject:* The Advent of the Holy Spirit.*

* In St. John xiv. 18 our Lord says, "I will not leave you comfortless (orphans): I will come to you." So in St. Matt. xxviii. 20, He says, "Lo,

The Collect is an expansion of one in the Sacr. of Gelasius: "Excita, quæsumus, Domine, potentiam Tuam et veni et magna nobis virtute succurre; ut per auxilium gratiæ Tuæ quod peccata nostra præpediunt, indulgentia Tuæ propitiationis accelerct. Qui vivis et regnas cum Deo Patre." It will be observed that the original Collect was addressed to God the Son, and had special reference to the constant coming of Christ, with the help of His grace, to the succour of His people. The modern Collect is addressed to the Father, and is justified by the words of our Lord, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him" (St. John xiv. 23). It consists of—

1. A prayer that God may come and help us with His power, so that—

2. In spite of the hindrances of our sins, we may run the race set before us, through the grace of the Atonement.

"*Raise up*," *i.e.*, stir up. Comp. Lat. original, *excita*.

"*Sore let*," *i.e.*, grievously prevented. "Let" occurs five times in the Canonical Scriptures (Ex. v. 4.; Numb. xxii. 16 (margin); Isa. xliii. 13; Rom. i. 13; 2 Thess. ii. 7), and once in the Apocrypha (Wisdom vii. 22), in this sense. Once it occurs as a substantive in the sense of *hindrance*, viz., in Deut. xv. contents; "It must be no let of lending." The modern meaning of "let," or rather that meaning which alone survives, is apparently the reverse of the meaning "to hinder;" but Wedgwood considers that the idea of slackening lies at the root of both applications of the word. "When we speak of letting one go, letting him do something, we conceive him as previously restrained by a band, the loosening or slackening of which will permit the execution of the act in question. . . . At other times the slackness is attributed to the agent himself, when *let* acquires the sense of being slack in action, delaying or omitting to do. . . . Then, in a causative sense, to *let* one from doing a thing, is to make him *let* or omit to do it, to hinder his doing it." Davies, in his interesting and instructive book on Bible English, says that "let" to hinder, and "let" to permit, are two different words, derived from distinct roots, but he does not give the roots. "Let" in the sense of hinder would seem to be connected with *late* and *loiter*. "Let" in the sense of permit is

I am with you alway, even unto the end of the world." The object of the coming of the Comforter was that these promises might be more completely fulfilled. It is the Holy Spirit who enables us to feel the presence and nearness of Christ.

evidently connected with the German *lassen*. In Mœso-Gothic *ga-latjan* means to hinder; *e.g.*, "Was izvis *galatida* sunjai ni ufhausjan," Gal. v. 8. ("Who did *hinder* you that ye should not obey the truth?")

"*Satisfaction.*" This word, which was originally a Roman legal term, was first employed in a theological sense by St. Anselm to designate the effect of our Lord's atonement in satisfying that eternal law which is set forth in the words, "The soul that sinneth it shall die." It occurs again in the Prayer of Consecration in the Communion Service: "A full, perfect, and sufficient sacrifice, oblation, and *satisfaction.*"

The Epistle is taken from Phil. iv. 4-7, and consists of an exhortation to Christian joy, and moderation, and confidence, based on the announcement that "the Lord is at hand."

The Gospel (St. John i. 19-28) gives an account of the conversation that passed between the Baptist and the deputation of priests and Levites who were sent to him from Jerusalem by the Pharisees, to ascertain who he was. His reply to their inquiries was, "I am the voice of one crying in the wilderness, *Make straight the way of the Lord.*"

CHRISTMAS DAY. *Subject:* Christ's Birth and Man's New Birth. The festival of our Lord's Nativity would appear to have been celebrated from the earliest times in the Christian Church, though not everywhere on the same day. Clement of Alexandria says that some kept it on May 20th, while others kept it a whole month earlier. The larger part of the Eastern Church kept it concurrently with the Feast of the Epiphany on Jan. 6th, there being a tradition that our Lord was baptized upon that day. In this double festival were commemorated our Lord's manifestation in the flesh (the **Theophania**, as it was called) and His manifestation as the Son of God at His baptism. See Epiphany. The Church of Constantinople altered the day on which the festival was celebrated to December 25th, and was soon after followed by other Churches, though to this day the Armenian Church continues to celebrate Christmas and Epiphany on January 6th. The Apostolical Constitutions probably followed some ancient tradition in saying, "Let the Festival of the Nativity be observed by you on the 25th day of the ninth month" (*i.e.*, reckoning from the vernal equinox).

The Latin name of Christmas is *Festum Nativitatis;* the French is *Noël*, said to be a corruption of Natalis (*Natalis dies*); the German name is *Weihnacht*, the festival being considered to commence with the *night* of Christmas Eve, on which our Lord was born. See St. Luke ii. 8.

In the Pre-Reformation Church of England there was a special service on the Eve, mass soon after midnight, another at cock-crow, and a third at the usual hour. In the First Prayer-book of Edward VI. the first two of these services were omitted. The third was omitted in the second Prayer-book. The introit for this early communion was Ps. xcviii. The Collect, which was that for Christmas Eve in the Salisbury Use, was as follows:—"God, which makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth," &c. The Epistle was Tit. ii. 11-15; the Gospel, Luke ii.

The Proper Psalms for Matins are the 19th, 45th, and 85th; for Evensong are the 89th, 110th, and 132nd.

Psalm xix. celebrates the glory of the Creator as seen in the heavens and in His law, and so, by contrast, suggests the greatness of Christ's humiliation. The opening words, "The heavens declare the glory of God," &c., were perhaps considered applicable to the appearance of the star in the East at our Lord's birth. The concluding words are, "O Lord, my strength and my Redeemer."

Psalm xlv. was primarily a song celebrating some royal nuptials, but it also predicted the union of Christ with His Church. It is quoted as referring to the Messiah by the author of the Epistle to the Hebrews (i. 8, 9): "But unto the Son He saith, Thy throne, O God, is for ever and ever," &c. The royal bridegroom is typical of the King of kings, the Bridegroom of the Church. Cf. John iii. 29. "In this Psalm, therefore, the Church ever offers a hymn of thanksgiving to Christ for the Betrothal of Himself to His Mystical Body, which will be perfected by the final assumption of the Bride to His right hand in heaven. Girt with the sword of His human nature, and clad with transfigured garments, which are still perfumed with the myrrh, aloes, and cassia of His atoning work, the King of glory stands prepared to receive to His side the Church which He has espoused; that as a queen she may enter into His palace, as a queen be crowned with a never-fading beauty, and as a queen reign with Him" (*Blunt's A. C. P. ii. 379*).

Psalm lxxxv. is supposed to have been written after the return of the Jews from Babylon. The opening words, "Lord Thou art become gracious unto Thy land; Thou hast turned away the captivity of Jacob;" lead our minds to think of Christ's mission, "To preach deliverance *to the captives*,"

Luke iv. 18. The concluding verses (10–13), "Mercy and truth are met together, righteousness and peace have kissed each other," &c., have ever been interpreted as describing the work of redemption, in which the meeting of the Divine attributes of mercy and justice was so conspicuously illustrated.

Psalm lxxxix. dwells on the covenant made with David and his family, which covenant only found its complete and highest fulfilment in the Son of David. Cf. Luke i. 32, 33.

Psalm cx. consists of two parts, each addressed to the King of Zion. In the former, David says of Him, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." In the latter He is declared to be "a priest for ever after the order of Melchizedek." This psalm is ascribed by our Lord to David in Matt. xxii. 43, and is again and again quoted in the New Testament as referring to the Messiah.

Psalm cxxxii. is one of the songs of degrees, and was probably composed for the dedication of Solomon's temple. It dilates on the promise of Divine favour to David and to Zion in language which would seem extravagant if it did not refer prophetically to the Messiah, the Son of David, and to the Church of which Zion was the type. See Heb. xii. 22. This psalm is referred to in St. Peter's speech on the day of Pentecost (Acts ii. 29, 30).

The First Lessons were selected on account of the remarkable prophecies which they contain of the Messiah. That for the morning (Isa. ix. to ver 8) is quoted by St. Matthew, iv. 15, 16. In it occurs the striking announcement, "For unto us a child is born, unto us a son is given," &c. That for the evening (Isa. vii. 10–17) relates to the sign given to Ahaz: "Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel" (Quoted St. Matt. i. 23).

The Second Lesson for the morning (Luke ii. to ver. 15) gives an account of the way in which the prophecies of the Messiah's birth were fulfilled. The Second Lesson for the evening (Tit. iii. 4–9) sets forth the kindness and love of God as displayed in the Gospel scheme of salvation. Ver. 5 would appear to have suggested the language of the Collect.

***The Collect for Christmas Day** is that which was prescribed* in the Prayer-book of 1549 for the second Communion. It consists of—

1. A commemoration of the greatest of all God's gifts to us, in the person of His incarnate Son;

2. A commemoration of our own regeneration and adoption as His children;

3. A prayer for the daily renewal of the Holy Spirit.

Thus, as in several other collects, the event which we are celebrating is connected with some corresponding event in our own spiritual life.

"*Being regenerate*," viz., in and by Baptism. By "regeneration" is to be understood that new relation between God and the baptized which is established in Baptism. It involves, in the language of the Catechism, "a death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are *hereby* made the children of grace." With these words compare the answer: "My godfathers and godmothers in my Baptism; *wherein* I was made a member of Christ," &c. Regeneration is distinctly connected with Baptism in Tit. iii. 5: "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost," and with scarcely less distinctness in our Lord's conversation with Nicodemus. Comp. John iii. 3 and 5: "Except a man be born again (margin, from above) he cannot see the kingdom of God. . . . Except a man be born of *water* and of the Spirit he cannot enter into the kingdom of God." In both these verses the words rendered "be born" would be better rendered "be begotten." There is no scriptural authority for using the word "regeneration" or any of the cognate expressions, "new birth," "born again," "born anew," &c., in the sense of *conversion*. The change of *heart* involved in "conversion" is quite distinct from the change of *relation* involved in regeneration. Figuratively, conversion may be spoken of as a new birth, but it is not *the* new birth; and it would obviate much confusion and misunderstanding if the words were kept quite apart.

"*By adoption*." In a general sense we received "the adoption of sons" when our Lord took upon Himself our human nature (Gal. iv. 4, 5); but the formal act by which we are individually adopted is the act of Baptism. Comp. Gal. iii. 26, 27.

"*And grace*," *i.e.*, not from any merit of our own, but of His own free grace. "By nature we are the children of wrath." By Baptism we are made "the children *of grace*." See Catechism.

"*Renewed*." Renovation is the daily continuance of that gracious work which is commenced in regeneration. Comp. Col. iii. 9, 10: "putting off the old man with his deeds, and

putting on the new man, which is renewed in knowledge after the image of Him that created him." It is expressly connected with the operation of the Holy Spirit in Tit. iii. 5: "renewing of the Holy Ghost."

Dissenters often suppose that we include renovation under regeneration. This is a great mistake. Regeneration is a single act that takes place once and for all; renovation is a continuous work. "The inward man is renewed day by day" (2 Cor. iv. 16).

The Epistle (Heb. i. 1–12) sets forth the supreme excellency of the Saviour. God spoke in times past by His prophets; now He speaks by His Son, who is at once Creator, Sustainer, and Redeemer; and, as the Old Testament Scriptures clearly show, far superior to the angels.

The Gospel (John i. 1–14) sets forth the eternal existence and the manifestation in time of the Divine Word. He is designated *the Word*, as being the medium through whom God gave us the fullest revelation of Himself. His share in the creation of the world is referred to, as showing that from the beginning He was the source of "Life and Light."

The three Saints' Days which immediately follow Christmas Day are mentioned by St. Bernard (12th century) as forming one connected festival. Various reasons have been assigned for the place they occupy in the ecclesiastical year. L'Estrange supposes that St. Stephen was commemorated first, as being the first Christian martyr; that St. John holds the second place, as being the disciple whom Jesus loved; and that the Innocents are commemorated next, because their massacre followed immediately upon our Lord's nativity. The same author remarks "that martyrdom, love, and innocence, are first to be magnified, as wherein Christ is most to be honoured." Wheatly, following Durandus, observes, "As there are three kinds of martyrdom; the first both in will and deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will; so the Church commemorates these martys in the same order: St. Stephen first, who suffered death both in will and in deed; St. John the Evangelist next, who suffered martyrdom in will, but not in deed, being miraculously delivered out of a cauldron of burning oil, into which he was put before Port Latin in Rome; the Holy Innocents last, who suffered in deed, but not in will." This explanation, however beautiful, is, we fear, somewhat fanciful. May there not have been an intention on the part of the early Church to set forth the trials by

which the blessings of the Gospel are accompanied? "Prosperity," says Lord Bacon, "is the blessing of the Old Testament; adversity is the blessing of the New." In the midst of our Christmas joy we are reminded that the life of suffering into which the Saviour was introduced must be shared by His people. See the Gospel for St. Stephen's Day.

St. Stephen's Day. *Subject:* Looking unto Jesus.

The Collect for this festival formerly ran thus:—"Grant us, O Lord, to learn to love our enemies by the example of Thy martyr St. Stephen, who prayed for his persecutors to Thee, which livest and reignest," &c. It was recast at the Restoration. It will be observed that in both forms, appropriately following the example of St. Stephen himself, we address the Second Person of the Holy Trinity. This Collect consists of—

1. A prayer that we may, in all our sufferings for the truth, fix our eyes on the glory that shall be revealed; and on Christ who stands at the right hand of God ready to succour those who suffer for Him;

2. A prayer that, like St. Stephen, we may love and bless our persecutors.

The Epistle (Acts vii. 55–60) gives an account of St. Stephen's martyrdom. The **Gospel** (St. Matt. xxiii. 34–39) contains our Lord's prediction of the persecutions which His people should undergo.

St. John the Evangelist's Day. *Subject:* Light.

The Collect is an expansion of one in the Sacr. of Gregory. It was altered in 1661 by the insertion, after "Evangelist Saint John," of the words, "may so walk in the light of Thy truth." It consists of—

1. A prayer that the Church may be enlightened by the light of God.

2. That it may so profit by the light of St. John's teaching as to attain to the fuller light of everlasting life.

"*Doctrine*," *i.e.*, teaching. See p. 171.

The Epistle and Gospel are taken from St. John's own writings. The former (1 John i. 1–10) contains the Apostle's testimony to "that eternal Life which was with the Father, and was manifested unto us." The latter (John xxi. 19–25) contains our Lord's prophetic announcement that John should live to see His coming—words that have been interpreted to refer to the overthrow of the Jewish State, which John survived to see. It also reminds us that to John we owe one of the four records of our Lord's life and words:

"This is the disciple which testifieth of these things, and we know that his testimony is true."

The Innocents' Day. *Subject:* Strength in Weakness.

The Collect is based on one in the Sacr. of Gregory. Up to 1661 it ran thus: "Almighty God, whose praise this day the young Innocents Thy witnesses have confessed and showed forth, not in speaking but in dying: mortify and kill all vices in us, that in our conversation [*i.e.*, our conduct] our life may express Thy faith, which with our tongues we do confess; through Jesus Christ our Lord." It consists of—

(1) An invocation to God who has shown His strength even in helpless infants, and made them the instruments of setting forth His glory.

(2) A prayer that He may destroy all vice in us, and so enable us to glorify Him also.

"*Hast ordained.*" See Ps. viii. 2. Comp. Matt. xxi. 16, where we read, "hast perfected praise."

"*Strength.*" "A stronghold for Thyself" (Golden Treasury Psalter). Our Lord applies the words to the Hosannas of the children in the temple.

The Epistle (Rev. xiv. 1–5) consists of the apocalyptic vision of the state of the blessed: "And in their mouth was found no guile: for they are without fault before the throne of God." The highest excellence to which we can attain is to become like little children.

The Gospel (Matt. ii. 13–18) gives the history of the massacre of the Innocents and of the flight of the holy family into Egypt.

The Innocents' Day was formerly called Childermas Day (Cilda Mæsse Dæg). Processions of children on this day were forbidden by a proclamation of Henry VIII. in 1540. "The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals" (Blunt, A. C. P. i. 81).

The Sunday after Christmas Day. *Subject:* The Adoption of Sons.

The Collect is the same as that for Christmas Day.

The Epistle (Gal. iv. 1–7) sets forth the object of the Incarnation, viz., that we might receive through Christ the adoption of sons and the accompanying inheritance that belongs to us as heirs of God.

The Gospel (Matt. i. 18–25) gives the account of our Lord's nativity.

The Feast of the Circumcision occurs on Jan. 1st,* the Octave of the Nativity. It is first referred to under its present name in a writer of the eleventh century. In earlier times the day was known as *Octava Domini* (the Octave of the Lord). The Collect, Epistle, and Gospel were all first inserted in 1549.

The Collect is based upon one in the Sacramentary of Gregory. We pray in it that, as Christ submitted to circumcision in order that He might obey the law, so we may undergo that true circumcision of the Spirit which will enable us also to obey in all things God's blessed will.

The Epistle (Rom. iv. 1–14) shows that the blessing pronounced upon those to whom the Lord imputeth no sin does not necessarily belong to the lineal descendants of Abraham, who have received the sign of circumcision, but to all, whether Jews or Gentiles, who reproduce the faith of Abraham.

The Gospel (Luke ii. 15–21) gives an account of the circumcision of our Lord.

The rubric at the end was inserted in 1661. The rubric of 1552 ran thus:—"If there be a Sunday between the Epiphany and the Circumcision then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision." The modern rubric seems to contemplate daily Communion.

The Proper Lessons for *Matins* are Gen. xvii. 9, which records the institution of the rite of circumcision, and Rom. ii. 17, which shows the emptiness of outward circumcision unless accompanied by the circumcision of the heart, in the spirit and not in the letter; for *Evensong* are Deut. x. 12, which shows that under the old covenant the Jews were not to be content with the outward rite (see ver. 16), and Col. ii. 8–18, which teaches us that we were circumcised in Christ "with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." On this passage Bishop Thorold writes: "Circumcision, beside other sufficient reasons for it, had (1) a typical value in setting forth the necessity of putting away fleshly sin, even at the cost of bodily pain; and (2) a pro-

* New Year's Day is always the Festival of the Circumcision. Thus we enter on the new year with the thought of being *in covenant* with God. Circumcision was the sign of the old covenant. Christ was obedient to this old covenant, in order that by His perfect obedience He might establish the new" (Canon Norris).

phetic value as a shadow of that complete separation from sin, which Christ's obedience, commenced at His circumcision and completed by His death, was to effect for the Church" (S. P. C. K. Commentary).

THE EPIPHANY, or the Manifestation of Christ to the Gentiles. *Subject:* Faith and Fruition.

This festival was formerly closely associated with Christmas, and celebrated in the Eastern Church on the same day. Its most ancient name was Theophania, the name by which it is still known in the Greek Church. It was also called Epiphania and Bethphania. Hence Jerome calls it *dies Epiphaniorum* (the day of the Epiphanies). It commemorated—

1. The Nativity itself.
2. The appearance of the star to the Magi.
3. The manifestation of Christ's Divinity at His baptism.
4. The manifestation of His power on the occasion of His first miracle.

In the Greek Church this feast is also called the Day of Lights, from the array of lights with which the Benediction of the Waters, as it is called, is performed on this day. These lights commemorate the manifestation of Christ as the Light of the world. They were also, doubtless, connected with the old belief that our Lord was baptized upon this day, for baptism was often called illumination. Thus Justin Martyr writes: "This washing we call illumination, because the understanding of those who learn these things is enlightened." Comp. Heb. vi. 5; x. 32. In the Greek Church, Epiphany is still one of the three great times of baptism. The following hymn, used in that Church, at once illustrates the use of the name Epiphany, and the connection between the manifestation of Christ and the illumination of men: "Thou who didst make the world, wast *manifested* (ἐπεφάνης) in the world, to *enlighten* those who sat in darkness. Glory to Thee, O lover of men." Another Greek hymn runs thus: "O Christ, the true light, which lighteneth every man that cometh into the world, let the light of Thy countenance be shown upon us, that thereby we may behold the light that is unapproachable, and guide our steps to fulfil Thy commandments." (Quoted in "Prayer-book Interleaved.")

The First Morning Lesson is Isa. lx., in which occur the appropriate words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;" and the prophecy, which began to be fulfilled in the Adoration of the Magi,

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." **The Second Morning Lesson** (St. Luke iii. to ver. 23) gives an account of the manifestation of our Lord's Divinity at His baptism, when "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art my beloved Son; in Thee I am well pleased." **The First Evening Lesson** is Isa. xlix., which contains numerous prophecies of the conversion of the Gentiles. Comp. ver. 6, "I will also give thee for a light to the Gentiles, that thou mayest be for salvation to the ends of the earth;" also ver. 22, 23, "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders. And *kings* shall be thy nursing fathers, and their queens thy nursing mothers," &c. **The Second Evening Lesson** (St. John ii. to ver. 12) gives an account of the Bethphany, *i.e.*, the manifestation in the House, viz., at the marriage of Cana of Galilee.

The Collect is taken from the Sacramentary of Gregory. It consists of—

1. A commemoration of the manifestation of Christ to the Gentiles.

2. A prayer that we, seeing Him now by faith, may hereafter see Him in glory as He is.

"*Fruition*," *i.e.*, full enjoyment. Knowledge by *sight* is here contrasted with knowledge by *faith*, the fruit with the blossom.

The original closes thus: "Concede propitius, ut qui jam Te ex fide cognovimus, usque ad contemplandum speciem Tuæ celsitudinis *perducamur*." This happy reference to the Divine leading of the Magi is lost in our version.

The Epistle (Eph. iii. 1–12) gives St. Paul's account of the revelation of the "mystery" that the Gentiles should be fellow-heirs with the Jews, and of the same body, and partakers of the promise in Christ by the gospel.

The Gospel (St. Matt ii. 1–12) gives an account of the adoration of the Magi.

An interesting custom, commemorating the offerings of the Magi, has long been observed at the Chapel Royal in the Palace of St. James on this festival. The sovereign, or a representative of the sovereign, proceeds to the altar at the time of the offertory, and, kneeling down, makes an offering of gold, frankincense, and myrrh, which is thereupon laid upon the altar.

It should be noted that from Christmas to Epiphany the intention of the services is to bring before us the manifestation of our Lord's *humanity*, as seen in His birth, infancy, and circumcision; from Epiphany to Septuagesima the intention is to set before us the manifestation of His *divinity* as seen in His miracles. The Epistles inculcate those Christian virtues in the cultivation of which our discipleship is best manifested. Those for the first four Sundays are taken continuously from Rom. xii. 1 to xiii. 8.

1 S. after the Epiphany. *Subject:* Knowing and Doing.

The Collect is taken from the Sacramentary of Gregory, and consists of a prayer—

1. That we may *perceive and know* what we ought to do;
2. That we may have grace and power *to fulfil* the same.

The Epistle (Rom. xii. 1–5) exhorts us to present our bodies a living sacrifice, holy and acceptable unto God.

The Gospel (St. Luke ii. 41–52) sets before us the *second manifestation of Christ in the temple*, where, at the age of twelve, He was found by his parents in the midst of the doctors, "both hearing and asking them questions," already anxious to be about His Father's business, and showing that, young as He was, He already *knew* what He ought to do, and had *grace* to act upon His knowledge. The Epistle illustrates the first part of the Collect, the Gospel the second.

2 S. after the Epiphany. *Subject:* Christ the Creator.

The Collect is taken from the Sacramentary of Gregory, and is evidently based on the Gospel. It consists of—

1. An invocation to the Lord of Creation, who "governs all things in heaven and earth."
2. A prayer that He will hear our supplications, and give us peace.

The Epistle (Rom. xii. 6–16) exhorts to the practice of the Christian virtues, and, in calling upon us to "rejoice with them that do rejoice," reminds us of Him, Who was as ready to join in the festivity of the marriage board at Cana as in the mourning of the bereaved sisters at Bethany.

The Gospel (St. John ii. 1–11) sets before us Christ as manifesting His power *as the Lord of Creation*, by turning the water into wine. Note the words "He manifested forth His glory" (*καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ*). Canon Norris says, "The same Divine power which, by a slow process of secretion in the vine, turns the raindrops into the juices of the grape, had wrought that self-same change instantaneously." The same writer remarks elsewhere, "To identify Himself with

His Father by showing that He could do visibly what His Father was doing invisibly, was doubtless the first great purpose of Christ's miracles."

3 S. after the Epiphany. *Subject:* Christ the Healer.

The Collect, with the exception of the phrase, "in all our dangers and necessities," is from the Sacramentary of Gregory. It consists of a single petition, based upon the Gospel, that, as the Saviour extended His hand to convey health to the leper, so God will "in all our dangers and necessities stretch forth His right hand to help and defend us." The ancient offertory sentences for this day kept up the thought: "The *right hand* of the Lord hath the pre-eminence; the *right hand* of the Lord bringeth mighty things to pass. I shall not die, but live, and declare the works of the Lord." By "the right hand of the Lord" we are, of course, to understand the Holy Spirit, who "helpeth our infirmities." Cf. Tu septiformis munere, Dextræ Dei Tu digitus (*Veni Creator*).

The Epistle (Rom. xii. 16–21) carries on the exhortations to manifest our membership in Christ by leading His life.

The Gospel (St. Matt. viii. 1–13) manifests Christ *as the Healer of our infirmities*, as shown—

1. In healing the leper;
2. In healing the servant of the Gentile centurion.

The words, "many shall come from the east and the west," revive the thought of the Feast of the Epiphany.

4 S. after the Epiphany. *Subject:* In Danger.

The Collect is an expansion of one in the Sacramentary of Gregory. It consists of—

1. An introduction referring to our spiritual dangers and natural frailty;
2. A prayer for Divine strength and protection.

It was probably founded on the Gospel.

The Epistle (Rom. xiii. 1–7). See note on Epistle for 3rd Sunday after the Epiphany. In 1549 the Epistle for this day was Rom. xiii. 8–11. The change was probably made because the latter partly coincided with the Epistle for Advent Sunday.

The Gospel (St. Matt. viii. 23–34) illustrates the "frailty" of man as seen—

1. In the want of faith exhibited by the disciples in the tempest;
2. In the subjection of the demoniacs to the devils by whom they were possessed.

It also manifests Christ as *the Saviour of men in times of danger*. His stilling the tempest shows His power over the world of nature; His casting the devils out of the demoniacs His power over the world of spirits. The old collect seems to refer to the latter miracle:—"Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere, *da nobis salutem mentis* et corporis; ut ea, quæ pro peccatis nostris patimur, Te adjuvante vincamus."

5 S. after the Epiphany. *Subject:* Christ the Protector of the Church.

The Collect is taken from the Sacramentary of Gregory. It consists of—

1. A recognition that the purity of the Church depends on Divine grace;

2. A prayer that we may evermore be defended by the Divine power.

"*In Thy true religion.*" Lat. "*continua pietate.*" The Collect for the 4th Sunday after the Epiphany recognises the dangers of Christians as individuals; the Collect for this Sunday recognises the dangers of the Church as a family. The original seems to refer to the *pietas* of *God*, not to that of the *Church*.

"*Only*," *i.e.*, exclusively. Lat. "*in sola spe.*"

"*The hope of Thy heavenly grace*," *i.e.*, the grace from heaven which Thou hast taught us to hope for and to depend upon.

The Epistle (Col. iii. 12–17) seems intended as a continuation of that for the 24th S. after Trinity (Col. i. 3–12), which, whenever there are *twenty-seven* Sundays after Trinity, it is required to follow. It relates to our duties one towards another *as members of the Church*, and shows wherein the "*true religion*" of the Collect consists.

The Gospel (St. Matt. xiii. 24) manifests Christ *as the Governor and Preserver of His Church*, against the secret malignity to which it is exposed. One great danger of the Church is lest the Tempter should sow tares among the wheat. We are here taught that though, through a want of watchfulness and our neglect to lean upon the Divine grace, the Church may suffer much temporal injury, yet, at the time of harvest, the Church shall be finally purified; the tares shall be separated from the wheat, to be burnt; the wheat shall be gathered into the heavenly garner. The Gospel has an Advent character, and carries our minds forward to the time when Christ will be manifested *as the righteous Judge*.

The Sarum Missal reckoned only five Sundays after Epiphany, the counting being made from the octave of Epiphany.

In 1549 the counting was made from the Epiphany itself, and provision had to be made for the occurrence of a sixth Sunday. This was effected by the following rubric:—"The sixth Sunday (if there be so many) shall have the same Psalm [*i.e.*, Introit], Collect, Epistle, and Gospel, that was upon the fifth Sunday." The present Collect, Epistle, and Gospel, were added in 1661, the Collect proceeding probably from the pen of Bishop Cosin. A rubric at the end of the Gospel for the twenty-fifth Sunday after Trinity provides that "if there be any more Sundays before Advent, the services of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting." The services for the sixth Sunday are very appropriate as an introduction to Advent.

6 S. after the Epiphany. *Subject:* The object of all the Epiphanies.

The Collect consists of—

1. A recognition of the true object of all Christ's manifestations; viz.:—
   (*a*) That He might destroy the works of the devil;
   (*b*) That He might make us the heirs of eternal life;
2. A prayer that we may—
   (*a*) Purify ourselves, as He is pure. See Epistle.
   (*b*) Enter, at His final Epiphany and second Advent, upon our heavenly inheritance. See Gospel.

It will be observed that the services for this day have a twofold aspect, like those for the fifth Sunday, viz.:—

1. As the last of the Sundays after the Epiphany, and,
2. As introductory to Advent.

The Collect is based on the Epistle and Gospel.

The Epistle (1 John iii. 1-8) sets forth the love of God in willing that we should be called "the sons of God," directs our minds to Christ's second coming, when we shall be like Him and see Him as He is, and reminds us of our consequent obligation to purify ourselves as He is pure, and renounce the devil, whose works the Son of God was manifested to destroy. Note the concluding verse, "For this purpose the Son of God was manifested (Εἰς τοῦτο ἐφανερώθη), that He might destroy the works of the devil."

The Gospel (St. Matt. xxiv. 23-31) announces the final Epiphany and Advent of Christ, when He shall manifest His glory at His coming to judge.

Septuagesima Sunday. *Subject:* Man's Guilt; God's Goodness.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The first Sunday in the *quadragesimal*, or forty-day fast of Lent, was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Septuagesima and Sexagesima Sundays, which are respectively sixty-four and fifty-seven days before Easter, are supposed to have been called, by analogy, from the next decades. According to Durandus, monastics were wont to begin the observance of the Lenten fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. The time of observing Lent varied very considerably in the early Church, according to the rule laid down for fast-days. In some parts fasting was not allowed on Sundays, Thursdays, or Saturdays, and in order to make the Lent include forty fast-days, it would be necessary to commence it at Septuagesima Sunday. Possibly Sexagesima and Quinquagesima marked the beginning of Lent when different rules obtained.

The intention of the services for the three Sundays before Lent is to prepare us for the observance of Lent, and to supply a connecting link between Lent and Christmas. They direct our minds to the original cause of our Lord's coming into the world, and to the necessity imposed upon Christians of emancipating themselves, through His power, from the sins on account of which He died. The first Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity, as the necessary complement of all other virtues.

The Collect for Septuagesima is found in the Sacramentary of Gregory, and consists of—

1. A confession that we are justly punished for our offences;

2. A prayer that we may be mercifully delivered by God's goodness.

The services of this day direct our minds to the Eden we have "justly" lost, and the Eden to which, by God's mercy and goodness, we may yet look forward.

The First Morning Lesson is Gen. i., ii. to ver. 3, which gives an account of the creation of the world. **The Second Morning Lesson** (Rev. xxi. to ver. 9) opens with the Apocalyptic vision of the new heavens and the new earth. **The First Evening Lesson** (Gen. ii. 4) gives an account of Paradise, which is paralleled in the *Second Lesson* (Rev. xxi. 9, to xxii. 6) by the

vision of the Paradise of the blessed, in which St. John saw the river of life and the tree of life, and the curse of the fall undone. "And there shall be *no more curse:* but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they *shall see His face*" (ver. 3, 4). The alternative **First Evening Lesson** is Job xxxviii., a sublime psalm, setting forth the greatness and wisdom of the Creator as contrasted with the finite powers and knowledge of man.

The Epistle (1 Cor. ix. 24–27) sets before us the temperance and self-mastery which we must practise, if we would win the incorruptible crown which is held out to the successful Christian athlete.

The Gospel (St. Matt. xx. 1–16) is the Parable of the Labourers who were hired for a penny a-day; a parable setting forth on its human side the virtue of *justice*, on its Divine side the truth that God's gifts are bestowed out of His sovereign grace.

Sexagesima Sunday. *Subject:* Trust in God.

The Collect, with the exception of the clause "by Thy power," which was substituted for an objectionable allusion to St. Paul, is found in the Sacramentary of Gregory. It consists of—

1. A declaration that we do not put our trust in anything we do;

2. A prayer that we may be defended by God.

It seems to look forward to the discipline of **Lent**, and warns us not to trust to the merits of any good works in which we may engage during that season.

The First Morning Lesson (Gen. iii.) gives an account of the fall of man and his expulsion from Eden. The alternative **First Evening Lesson** (Gen. vi. and viii.) sets forth respectively the corruption of mankind, which led to the Deluge, and the deliverance of Noah.

The Epistle (2 Cor. xi. 19–31) recounts the trials and sufferings through which the Apostle of the Gentiles passed. In the original form of the Collect he was distinctly referred to, the conclusion of it being, "Concede propitius, ut contra omnia adversa *Doctoris gentium protectione* muniamur."

The Gospel (St. Luke viii. 4–15) consists of the Parable of the Sower, which teaches the reasons why the preaching of the Word of God produces such divers results on those who hear it.

Quinquagesima Sunday. *Subject:* Charity.

The Collect was composed in 1549, and was entirely new. It is based on the Epistle, and consists of—

1. A declaration of the worthlessness of all our doings in the absence of charity.*

2. A prayer for charity.

The old Collect contained a reference to the practice of Confession as a preparation for the proper observance of Lent, and ran as follows: "Preces nostras, quæsumus, Domine, clementer exaudi; *atque a peccatorum vinculis absolutos* ab omni nos adversitate custodi." The allusion to the *bond* of peace and of all virtues, viz., charity, was perhaps intended to contrast with the bonds of our sins mentioned in the old Collect. It is based on Col. iii. 14, "And above (ἐπί) all these things, put on charity, which is the bond of perfectness." On this passage Alford remarks: "The idea of an upper garment, or perhaps of a girdle, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness."

The First Morning Lesson (Gen. ix. to ver. 20) relates to God's covenant with Noah. The alternative **Evening Lessons** (Gen. xii., xiii.) record respectively the call of Abram and the ill choice of Lot. **The Epistle** (1 Cor. xiii. 1–13) is St. Paul's glorious psalm of Christian love, in which he declares that though he should bestow all his goods to feed the poor, and give his body to be burned, and yet had not charity, his sacrifices would profit him nothing. **The Gospel** (Luke xviii. 31–43) contains our Lord's announcement of the sufferings that awaited Him at Jerusalem, and an account of the healing of the blind man at Jericho.

LENT.—From the earliest times a fast would appear to have been observed before Easter, though it was long before the limits of it were authoritatively prescribed. Irenæus, referring to the differences of opinion with regard to the celebration of Easter, says: "For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more; some measure their day as forty hours of the day and night." The Church historian, Socrates, says: "The Romans fast three weeks before Easter, the Sabbath and Lord's-day excepted. The Illyrians and all Greece, and the Alexandrians, fast six weeks, and call it the Quadragesimal feast. Others begin

* *Charity, i.e.*, Christian love in its widest sense, including love to God as well as love to man.

their fast seven weeks before Easter, only fasting, however, fifteen days by intervals; but they also call this the Quadragesimal fast." Origen speaks of a fast of forty days before Easter, and, in the fourth century, that period appears to have been commonly observed. The present mode of observance, according to which Lent is made to begin on Ash Wednesday, was stamped with the authority of Gregory the Great, towards the close of the sixth century, and appears to have been thenceforward generally followed in the Western Church. In this mode of computing the forty days the Sundays are excluded. Some ancient Churches omitted Thursdays, Saturdays, and Sundays; others, Saturdays and Sundays. The Eastern Church begins Lent on the Monday after Quinquagesima.

The original intention of the fast before Easter was probably to commemorate those forty hours of gloom and sorrow which intervened between the Crucifixion and Resurrection; but sorrow over the Passion and Death of Christ was wisely connected by the Church with sorrow for the sin which rendered the sacrifice of the cross necessary; and in this way the fast, which might have been productive of little more than unprofitable emotions, was converted into a period for careful self-discipline. Moreover, throughout the Christian year, the Church would have us follow, with a sacred sympathy, the example of our Divine Head, and share in His sufferings as in His exaltation. We *also* need to follow the leading of the Spirit, and retire to the wilderness of solitude for fasting and communion with God. Thus only may we hope to crucify the flesh, with its affections and lusts.

"Five reasons for the Lent fast are given: 1. The Apostles' sorrow for the loss of their Master; 2. the declension of primitive piety; 3. preparation for Holy Communion at Easter; 4. that catechumens might prepare themselves for baptism; and 5. penitents for absolution" (Prayer-Book Interleaved).

The rule of fasting for Lent varied widely, some Christians abstaining altogether from food for considerable intervals, others abstaining only from luxurious food. St. Chrysostom says: "There are those who rival one another in fasting, and show a marvellous emulation in it; some indeed who spend two whole days without food; and others who, rejecting from their tables not only the use of wine and of oil, and of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." Our Church lays

down no definite rules on the mode of fasting, but leaves it for each individual to settle with himself. The objects of fasting are thus stated in the First Homily on Fasting:—

1. "To chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit;

2. "That the spirit may be more fervent and earnest in prayer;

3. "That our fast be a testimony and witness with us before God of our humble submission to His high Majesty."

Comp. Collect for First Sunday in Lent. The name Lent (O. E. *Lencten*) = Spring.

The Collects for this season consist for the most part of confessions of our own weakness and sinfulness, and prayers for Divine grace and pardon.

The Epistles and Gospels set before us the necessity of self-denial and humiliation, and the example furnished for our imitation in the history of our Lord.

ASH WEDNESDAY. *Subject:* Contrition and Forgiveness. The first day of Lent was formerly called *Caput Jejunii*, *i.e.*, the head or beginning of the Fast, and sometimes *Dies Cinerum*, *i.e.*, the Day of Ashes (Fr. *Mercredi des Cendres*). The latter name is said to have originated in a custom which used to be observed on this day in the primitive Church, and which is thus described by Gratian:—"On the first day of Lent the penitents were to present themselves before the bishop, clothed with sackcloth, with naked feet, and with eyes turned to the ground; and this was to be done in the presence of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the bishop, in tears, and the rest of the clergy, repeated the seven penitential psalms. Then, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then, with mournful sighs, declared to them that as Adam was thrown out of Paradise, so they must be thrown out of the church. Then the bishop commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brow shalt thou eat thy bread.* The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following." The Commination Service was intended as a provisional substitute for the "godly discipline" to which notorious offenders were formerly subjected on Ash Wednesday.

In the Morning and Evening Service for Ash Wednesday

we read through the whole of the seven penitential psalms, the 51st Psalm being included in the Commination Service.

The Collect was composed in 1549. It consists of—

1. A confession of God's readiness to forgive the penitent;

2. A prayer for new and contrite hearts.

The opening of it closely resembles that in the Sarum Missal:—"Omnipotens, sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam."

"*Wretchedness*"* denotes here (1) sinfulness; (2) the misery that proceeds from unforgiven sin. The O. E. *wrœcca* meant an exile, and hence a miserable man, a wretch.

The First Lesson for the Morning (Isaiah lviii. 1–13) distinguishes between a counterfeit fast and a true; that for the Evening (Jonah iii.) shows the power of a fast that is sincere, as instanced in the case of the people of Nineveh.

The Second Lesson for the Morning (Mark ii. 13–23) points out the true explanation of Christian fasting; viz., the separation of the Divine Bridegroom from the children of the bridechamber; that for the Evening (Heb. xii. 3–18) explains the purpose of God's chastisements, and reminds us of the case of Esau, who found no means of changing his father's mind, though he sought it carefully with tears.

The Epistle (Joel ii. 12–17) consists of the exhortation of the prophet Joel to the people of Judah to approach God with fasting and prayer, that the threatened visitations upon the nation might be averted. **The Gospel** (Matt. vi. 16–21) contains our Lord's warning against that obtrusive fasting which the Pharisees practised.

THE COMMINATION SERVICE.

This Service derives its name from the *comminations* or threatenings (Lat. *minor*, to threaten) against sinners, which are recited in the opening address. The title of the Service in the Prayer-book of 1552 ran, "A Commination against sinners, with certain prayers, to be used divers times in the year." Archbishop Grindal, in the reign of Elizabeth, di-

* This word has no connection with "wretchlessness," which occurs in the 17th Art., and which is only another form of recklessness, O. E. *recceleasness*. The Latin Articles of 1562 translate it *securitatem*. Chaucer speaks of "*reckelnes* in speking."

rected the Service to be used four times a year. The comminations were probably suggested by the Form of the Greater Excommunication, which was used in the mediæval Church on the first Sundays in Advent and Lent, and the Sundays after Whitsun Day and the Assumption. On the subject of the "godly discipline" formerly exercised in the Church, Bingham says: "The performance of penance anciently was a matter of considerable length and time, to examine men's behaviour and sincerity, and to make them give just testimony and evidence of real sorrow and hearty abhorrence of their sins; to satisfy the Church that they were sincere converts, by submitting to go through a long course of penance, according as the wisdom of the Church thought fit to impose it upon them." The penitents were divided into four classes, viz., *flentes* (the mourners), *audientes* (the hearers), *substrati* (the kneelers), and *consistentes* (the co-standers). The following extract from St. Basil, A.D. 370, shows how these terms were applied:—"The first year they [*i.e.*, the penitents] are to *weep* before the gate of the church; the second year to be admitted to *hearing;* the third year to *genuflexion*, or repentance properly so called; and the fourth year to *stand with* the faithful at prayers, without partaking of the oblation." The Commination Service differs from every other service in the Prayer-book in being entirely of a supplicatory character, even the psalm being said by the priest and people kneeling.

THE SUNDAYS IN LENT.

1 S. in Lent. *Subject:* The Purpose of Fasting.

The Collect * was composed in 1549, and consists of—

1. A commemoration of our Lord's fast of forty days;

2. A prayer for grace to use such abstinence that we may respond to the Divine impulses to righteousness and holiness.

"*Thy godly motions*," *i.e.*, the impulses of the Holy Spirit.

* The following collect is found in the Ambrosian Missal:—"Da nobis, quæsumus, Domine, per gratiam Spiritus sancti novam Tui Paracliti spiritalis observantiæ disciplinam, ut mentes nostræ sacro purgatæ jejunio cunctis reddantur ejus muneribus aptiores. Per Dominum." The collect in the Sarum Missal was—"Deus, qui Ecclesiam Tuam annua quadragesimali observatione purificas; præsta familiæ Tuæ, ut quod a Te obtinere abstinendo intitur hoc bonis operibus exequatur. Per Dominum." (O God, who dost cleanse Thy Church by the yearly observance of Lent, grant to Thy family that what it strives to obtain from Thee by fasting, it may follow up the same by good works. Through, &c.)

See p. 80. We pray that our flesh may be *subdued* to the Spirit, that we may *obey* the Spirit.

The Epistle (2 Cor. vi. 1–10) sets forth the trials which, through "watchings and fastings," the Apostle Paul was enabled to successfully pass.

The Gospel (St. Matt. iv 1–11) records our Lord's fasting and temptation, and shows how, by subduing the flesh to the spirit, He was enabled to resist (1) the temptation of the flesh, (2) the temptation of the spirit, (3) the temptation of the world.

> "Here the Arch-fiend, and here the Incarnate Son;
> And in their strife all human issues close!
> Lust of the flesh, lust of the eyes, life's pride—
> Each weapon that o'erwhelmed the primal world—
> 'Gainst Him in vain, and thrice in vain, are hurled.
> Then lo, He rests with angels at His side.
> So wars and rests His Church. In Him she goes
> Through fasting, prayer, and conflict, to repose."
>
> REV. S. J. STONE, "Sonnets of the Sacred Year."

2 S. in Lent. *Subject:* God our Protector.

The Collect is taken, with the exception of two clauses ("in ourselves" and "which may assault and hurt the soul"), from the Sacramentary of Gregory. It consists of—

1. A declaration of our inability in ourselves to help ourselves;
2. A prayer to be kept from harm in body and soul.

The Epistle (1 Thess. iv. 1–8) contains a warning against the indulgence of sinful lusts of the flesh. We are to possess our "vessels," *i.e.*, our bodies, which are the vessels that contain our souls, in sanctification and honour; in "sanctification," because it is God's will that we should be freed not only from the guilt, but the power of sin; in honour, because of the respect due to it "as the garment which the Son of God stooped to wear while on earth, and will wear for ever in heaven; as the temple which God inhabits through His Spirit; and as that which will be raised in the resurrection, immortal and incorruptible" (Rev. A. W. Thorold, S. P. C. K. Comm.).

The Gospel (St. Matt. xv. 21–28) records the casting out of the devil from the Syro-Phœnician woman's daughter.

Thus the Epistle illustrates the dangers which arise from the body; the Gospel the dangers which beset the soul. The sanctification of the Spirit is our protection against the former; the prayer of faith our protection against the latter.

3 S. in Lent. *Subject:* The Christian

The Collect is taken from the Sacramentary of Gregory, and consists of a prayer that—

1. God may look upon our hearty desires;

2. Defend us against our enemies, with especial reference, perhaps, to our spiritual enemies. See Gospel.

The Epistle (Eph. v. 1–14) contains an exhortation to purity in word and deed, and a warning against fellowship "with the unfruitful works of darkness." The unclean body invites unclean spirits to take up their abode in it.

The Gospel (St. Luke xi. 14–28) illustrates the power which the devil, "the strong man armed," is permitted to exert, the superior power of Christ, and the great danger of imperfect reformation of character. "The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of baptism. Every act of penitence is a kind of exorcism, and every absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable" (Blunt, A. C. P. I. 94).

4 S. in Lent. *Subject:* Refreshment.

The Collect is found in the Sacramentary of Gregory. It consists of—

1. A confession that we are worthily punished for our sin;

2. A prayer that we may be mercifully relieved.

"*Relieved*," *i.e.*, refreshed. Lat. *respiremus*.

The Epistle (Gal. iv. 21–31) is St. Paul's allegory of the two covenants, viz., that of the law and that of grace. It reminds us of our Christian freedom and its obligations.

The Gospel (St. John vi. 1–14) records the feeding of the five thousand in the wilderness, and teaches us to look up in our Lenten fast to Christ, as the true Bread of Life, on whom our spiritual sustenance depends. We have, as it were, followed our Lord into a "desert place" (St. Matt. xiv. 13), and are here reminded that God is able to "furnish a table in the wilderness" (Ps. lxxviii. 19). Necessity brings its own temptations. The foil to them is the deep conviction that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. He will provide. The *Passover* is nigh

at hand.* See ver. 4. This Sunday is variously called "Mid-Lent Sunday," "Refreshment Sunday" (*Dominica Refectionis*—probably from the subject of the Gospel, though some think from the old practice of feasting on rich cakes and spiced ale on this day), and "Mothering Sunday." The last name is said to have originated in the custom of visiting the mother church of the diocese on this day, and making offerings at the high altar. In some parts of England it is customary for servants and apprentices living from home to visit their parents on this day and bring them some presents. The present often takes the form of what is called a "Mothering cake." Brand supposes that the name is connected with a passage in the Epistle: "But Jerusalem which is above is free, which is the *mother* of us all."

5 S. in Lent, or Passion† Sunday. *Subject:* Governed by God: Preserved by God.

The Collect is taken from the Sacramentary of Gregory. It is a prayer of God's people that He would (1) govern and (2) preserve them both in body and soul. Cf. Collect for 2 S. in Lent. The Latin original connects the "government" with the body and the "preservation" with the soul (ut Te largiente *regatur in corpore*, et Te servante *custodiatur in mente*).

The Commissioners of 1688 proposed to substitute the following collect as more suitable for the day:—"O Almighty God, who hast sent Thy Son Jesus Christ to be an high-priest of good things to come, and by His own blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot unto Thee, our con-

* St. John is the only one of the Evangelists who notes that the Passover was at hand. He evidently intended to connect the miracle with the discourse on the Bread of Life, and, perhaps, with the Last Passover, when the Sacrament of the Lord's Supper was instituted. The thoughts suggested by the service for this day are well summed up in the lines—

"O Food that weary pilgrims love,
O Bread of angel hosts above,
O manna of the saints,
The hungry soul would feed on Thee;
No'er may the heart unsolaced be
Which for Thy sweetness faints."

† So called because on this day our Lord "began to make open predictions of His coming sufferings" (Blunt). The Epistle sets forth the object of His Passion. His blood was shed that He might obtain eternal redemption for us.

sciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord." The promise alluded to is that in the Gospel:—"If a man keep my saying, He shall never see death."

The Epistle (Heb. ix. 11–15) reminds us of the mediatorial work of our great High Priest, and the efficacy of His *sinless* sacrifice in purging our consciences from dead works to serve the living God.

The Gospel (St. John viii. 46–59) records our Lord's conversation with the Jews, when, in spite of their inability *to convince Him of sin*, they charged Him with having a devil, and took up stones to cast at Him. This rejection of Him by "His own," naturally leads up to, and prepares us for, His final rejection.

The First Lessons for the day (Exod. iii. v., and vi. 9–14) relate to the sufferings of the chosen people in Egypt and the mission of Moses for their deliverance. The typical character of these Scriptures will be obvious. The First Lesson for the morning records God's revelation of Himself to Moses as "*I am that I am*"—words which at once occur to our minds when we hear our Lord's announcement in the Gospel of the day: "Before Abraham was, *I am*."

6 S. in Lent. *Subject:* No Cross, no Crown. This Sunday is commonly called **Palm Sunday,** from the ancient practice of bearing branches of palms and of other trees on this day, in commemoration of our Lord's triumphal entry into Jerusalem, when the people "took branches of palm-trees and went forth to meet Him" (St. John xii. 13).

The Collect is taken from the Sacramentary of Gelasius. It consists of—

1. A commemoration of the love of God in sending His Son to die for us;

2. A prayer that we may (*a*) follow the example of His patience and (*b*) be made partakers of His resurrection.

The Epistle (Phil. ii. 5–11) exhorts us to imitate the humility involved in the incarnation of our blessed Lord, Who though He was in the form of God thought not His equality with God a matter for clinging to, but took upon Him the form of a servant, and descended step by step to the degradation of the death of the cross. It encourages us at the same time by reminding us of His subsequent exaltation.

The Gospel (St. Matt. xxvii. 1–54) gives an account of the sufferings in which our Lord's "patience" was so conspicuously seen.

The Proper Second Lesson for the evening is St. Luke xix. v. 28, recording our Lord's triumphal entry into Jerusalem, or St. Luke xx. 9–21, the prophetic parable of the vineyard, announcing the rejection and murder of the heir of the lord of the vineyard.

In the Romish Church branches of palms and olives are solemnly blessed on this day, and distributed among the congregation. In the English Church the Benediction of the Palms took place before the beginning of Holy Communion. First, an acolyte read Exod. xv. 27 to xvi. 10, giving an account of Israel's encamping by the palm-trees of Elim; then a deacon read St. John xii. 12–19, the narrative of our Lord's triumphal entry into Jerusalem. The remainder of the service is thus described in "The Doctrine of the Masse Booke," &c., 1554, quoted in Brand's "Antiquities:"—

"The Hallowing of Palmes. When the Gospel is ended, let ther follow the halowing of flowers and braunches by the priest, being araied with a redde cope, upon the thyrde step of the altare, turning him toward the south; the palmes, wyth the flowers, being fyrst laid upon the altere for the clarkes, and for the other upon the steppe of the altere on the south syde." Prayers:—

"I conjure the, thou creature of flowers and braunches, in the name of God the Father Almighty, and in the name of Jesu Christ hys Sonne our Lord, and in the vertu of the Holy Gost. Therefore be thou rooted out and displaced from this creature of flowers and branches, al thou host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote steps of them that haste unto the grace of God. Thorow him that shal come to judge the quicke and the deade and the world by fyre. Amen."

"Almightye eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive braunch, that peace was restored agayne upon earth, we humblye besech the that thy truthe may ✠ sanctifie this creature of flowers and braunches and slips of palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediction. Thorowe Christe," &c.

Then follow other prayers, after the flowers and branches are sprinkled with holy water, in which occur these passages:—

"Blesse ✠ and sanctifie ✠ these braunches of palmes, and other trees and flowers."

Concluding with this rubric:—

"So whan these thynges are fynyshed, let the palmes immediately be distributed."

Traces of this old practice may be found in many parts of England. In some parts the churches are decked with willow.

branches on Palm Sunday; in others, boys and girls carry slips of willow in their hands. In Monmouthshire and South Wales it is customary to strew the graves with flowers on this day. On this day penitents were reconciled.

THE GREAT WEEK, PASSION WEEK, or Holy Week. The last week of the Lenten fast was, from the earliest times, observed with great strictness. St. Chrysostom (A.D. 400) says that it was called "the great week," because "great things were wrought at this time by the Lord. Therefore," he adds, "many increase their religious earnestness, some adding to their fasting, others to their watching, others to their almsgiving. The emperors of the world also do honour to this week by making it a time of vacation from all civil business. Let the doors of the courts, say they, now be shut up, let the executioner's hands rest a little; common blessings were wrought for us by our common Lord, let some good be done by us His servants. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains." The old character of this week is maintained in our Church by the assignment of special services to each day in it.

"**The Epistles** for this week are, with one exception, descriptive of the humiliation and sufferings endured by the God-man by reason of His obedience unto death. Some of these are chosen from the prophetical Scriptures, that both Old and New Testament may testify of Christ (St. John v. 39). Thus we have brought before us the subject of humiliation generally (*Sunday*); His loneliness in suffering (*Monday*); the indignities that were heaped on Him (*Tuesday*); and His death—the last and greatest of His humiliations (*Wednesday*), the same subject being continued on to *Friday*; and on the *Saturday* we have an allusion to the exemplary, as also the atoning character of that death—the practical application of the week's teaching. The exception alluded to above is the Epistle for the *Thursday*, which is an account of the institution of the Lord's Supper on the evening of that day. It may be observed that though the basis of this arrangement is doctrinal, the Epistles for the last three days are appropriate when regarded from a historical point of view" (Kyle's "Lessons on the Collects"). The Epistle for Thursday is really no exception to the general teaching of the week, for the institution of the Lord's Supper * was at once

* Thursday of Holy week being the anniversary of the Last Supper we read St. Paul's account of it (1 Cor. xi. 17). It is the earliest record

prophetic and commemorative of the sacrifice of the cross. "This is my body which is *broken* for you." "This is my blood of the New Testament which is *shed* for you."

The Gospels set before us the various incidents in our Lord's passion and crucifixion as recorded by the four Evangelists, and are to be read as continuations of the Lessons.

St. Matthew's record is read in the Second Lesson, and in the Gospel on Palm Sunday; St. Mark's in the Gospels for Monday and Tuesday; St. Luke's on Wednesday and Thursday; and St. John's on Good Friday. This was the order prescribed in the Lectionary of St. Jerome. The Sarum Missal directed that the History of the Passion should be said by their choir-men. Those words which were spoken by the Jews or the disciples, were directed to be sung or said by an alto voice; the words of our Lord were to be sung by a bass voice; those of the Evangelists by a tenor. Some such principle regulates the allocation of the parts in Bach's "Passion Music."

The Thursday in Holy Week was observed with greater solemnity than the preceding days, as being the day on which the sacrament of the Holy Eucharist was instituted. In early times it was variously known, in consequence, as *Dies Cœnæ Domini, Natalis Eucharistiæ*, and *Natalis Calicis*. The English name, **Maundy Thursday**, is variously explained. Some suppose Maundy to be a corruption of *Mandati* (*dies Mandati*, the day of the commandment), and to refer to the commandment given on this night by our Lord to His disciples to wash one another's feet, even as He had washed theirs. The old rubric confirms this view. It says, "*Conveniant clerici, ad faciendum mandatum.*" It was formerly customary, not only for the clergy, but the richer laity also, to wash the feet of the poor on this day, singing at the same time the anthem, "*Mandatum* novum do vobis," &c. ("A new commandment I give unto you," &c.) The rite itself was called *mandatum* or *lavipedium*. In England the sovereign was wont to wash upon this day the feet of as many poor men as equalled in number the years he had lived or sat on the throne. This ceremonial was observed by Queen Elizabeth in 1572, when she washed the feet of thirty-nine poor persons at her palace at Greenwich. James II. was the last sovereign who kept up the practice in person. In the early part of the last century it was performed by the Archbishop of York, as the sovereign's representative.

of it, and was revealed to him by Christ Himself. It is, therefore, our Lord's own account of it.

The "Office for the Royal Maundy," still used at the Chapel Royal, Whitehall, is as follows:—Exhortation, Confession, Absolution; Proper Psalm xli.; First Lesson, St. Matt. xxv. 14–30; First Anthem, "Blessed is he that considereth the poor and needy;" distribution—to each woman; £1 15s.; to each man, shoes and stockings; Second Anthem, "Hide not Thy face;" distribution of woollen and linen clothes; Third Anthem, "O Lord, grant the Queen a long life," &c.; distribution of purses; Second Lesson, St. Matt. xxv. 31–46; Fourth Anthem, "Who is this that cometh from Edom?" &c.; Two special prayers. Another derivation of Maundy is from *maund*, a basket; the royal gifts bestowed on this day being carried away in baskets. Another is from the Fr. *maundier*, to beg. But neither of these derivations is satisfactorily supported. A common popular name for Maundy Thursday is, Shere Thursday, which is said to have been applied to it "for that in old Fathers' days the people would that day shere theyr hedes and clypp theyr heedes, and so make them honest [seemly] ayenst Easter Day."

"More novel practices of the Roman Church are: the consecration of the chrism for the following year; the *præsanctificatio*, or consecration of the Host for Good Friday; the extinction of all tapers and removal of the ornaments from the altar; the communion of the priests and the excommunication of all heretics" (P. B. Interleaved).

GOOD FRIDAY.

Subject: The Redeemer and Redeemed.

The name Good Friday is peculiar to the Church of England. It refers to the blessings conferred upon mankind by the sacrifice of Christ, which we on this day celebrate. In early Christian writings it is spoken of as the Paschal Day. Later still it was called *Dies Parasceves, i.e.*, the Day of Preparation; *Dies Dominicæ Passionis*, the Day of our Lord's Passion; and *Dies Absolutionis*, the Day of Absolution. In the early English Church it was called Long Friday. This day has always been observed with strict abstinence and humiliation, the intention of the Church being that we should realise the magnitude and heinousness of the sins which rendered the sacrifice of the Cross necessary, and the infinite love which led the Redeemer to become obedient unto death to take our sins away. "On the Paschal Day" [*i.e.*, Good Friday], says Tertullian, "the strict observance of the fast is general, and as it were, public." Eusebius, writing in the early part of the

fourth century, says that long before his time the day had been observed with watching and fasting. Constantine made it a general day of rest. To commemorate the absolution involved in the death of Christ, a general absolution was pronounced over all ecclesiastical offenders who were sincerely penitent.

In the pre-Reformation services for Good Friday, a cross was set up in front of the altar, and the clergy and the people prostrated themselves before it. This ceremony was popularly known by the name of "Creeping to the Cross." A proclamation, dated 30 Henry VIII., orders, "On Good Friday it shall be declared howe creepyng of the Crosse signifyeth an humblynge of ourselfe to Christe before the Crosse, and the kyssynge of it a memorie of our redemption, made upon the crosse."

Whilst the prostrations went on before the cross the "Reproaches," an expansion of Micah vi. 3, 4, were sung. During this ceremony black copes were substituted for the red copes, and the altar was draped with black hangings.

It was customary from very early times to abstain from consecration on Good Friday, a portion of the Bread consecrated on Maundy Thursday being reserved for Holy Communion on the following day. The wine used was unconsecrated. This was what was called the Mass of the Pre-sanctified (*Missa Præsanctificatorum*). The principle underlying it was that the Holy Eucharist is a feast, and therefore not appropriate for a fast day.* Both clergy and laity would appear to have communicated originally, but for some time before the Reformation the priest alone communicated. The rubric says, "Ponantur a subdiacono tres hostiæ ad consecrandum: quarum duæ reserventur in crastinum *una ad percipiendum a sacerdote:* reliqua ut ponatur cum cruce in sepulchro." The Prayer-book contains a special Epistle and Gospel for Good Friday, and clearly contemplates, therefore, a consecration on that day.

There are three Collects for Good Friday. The first is from the Sacramentary of Gregory; the second is from that of Gelasius; the third is based upon three Collects found in

* The 49th canon of Laodicea [about A.D. 530] states that bread ought not to be offered in Lent except on the Sabbath Day and the Lord's Day. The 52nd canon of Trullo orders the use of the rite of the Pre-sanctified every day in Lent, except Saturday, the Lord's Day, and the Feast of the Annunciation. The same rule holds in the Eastern Church, except that on Maundy Thursday and Easter Eve the Liturgy of St. Basil is used instead of the Rite of the Presanctified. See Blunt's Dict. of Theol., p. 477.

both Sacramentaries. The first is a prayer for *the congregation*, the second for *all estates of men in the Church*, the third for all who are outside the Church, "Jews, Turks, infidels, and heretics." They may be thus analysed:—

I. (*a*) A commemoration of our Lord's betrayal and crucifixion.
   (*b*) A prayer that God may graciously behold the "family" for which Christ suffered and died.

II. (*a*) A commemoration of the work of the Holy Spirit in governing and sanctifying the Church;
   (*b*) A prayer that all estates of men in the Church may serve God faithfully.

III. (*a*) A declaration of God's common Fatherhood of the human race and universal love.
   (*b*) A prayer for the conversion of all who have left their "home" in the "family" of God.

"*Was contented.*" Lat. *non dubitavit*, did not hesitate.

"*All estates of men*," *i.e.*, "all sorts and conditions of men."

"*Vocation and ministry*," *i.e.*, calling and office. Cf. "Do my duty in that state of life unto which it shall please God to *call* me" (Catechism). The Prayer-book teaches us to look on every position in life (which is not sinful) as one to which God has called us, and in which we have a service to render as unto Him.

"*But rather*," &c. See Ezek. xxxiii. 11, 18, 19.

"*Converted*," *i.e.*, turned back. Note the expressions used in the foregoing quotations.

"*Turks*," *i.e.*, Mohammedans, the Turks being the chief Mohammedan power with which Western Europe in the sixteenth century was brought into contact.

"*Infidels*," *i.e.*, unbelievers of all kinds. The Jews believe in God but reject Christ; the Mohammedans believe in God and honour Christ, but do not pay Him Divine honour; infidels are all who do not *believe* the fundamental doctrines of Christianity; heretics are all who have fallen away from the Catholic faith.

The Epistle (Heb. x. 1-25) sets forth the superiority of Christ's one sacrifice over the often-repeated sacrifices of the Law, and the effect of the blood of Jesus in opening "a new and living way" to enter into the holiest, a way thrown open to all who choose to approach it in the full assurance of faith.

The Gospel (St. John xix. 1–37) gives St. John's account of

the Crucifixion. In the time of St. Augustine the history of the Passion was read from St. Matthew's Gospel. St. John's was, perhaps, substituted for the reason that he was an eye-witness of the Crucifixion.

The Proper Psalms for Good Friday are the 22nd, 40th, 54th, at Matins, and the 69th and 88th at Evensong. With the exception of the 69th they were all formerly prescribed for Matins. The present selection and distribution date from the last revision. The 22nd is full of Messianic allusions, and predicts the details of the Crucifixion even to minute particulars. The 40th sets forth the real nature of the sacrifice of Christ and the secret of its inestimable efficacy. It was a voluntary sacrifice of perfect obedience. The 54th was composed by David when persecuted by Saul and his partisans. The third verse, "For strangers are risen up against me; and tyrants which have not God before their eyes seek after my soul," suggests the corresponding combinations and machinations of the persecutors of the Son of David. The 69th was probably written by David on the occasion of his son Absalom's rebellion. It contains many expressions that apply to the position and sufferings of our Lord; *e.g.* "They that hate me without a cause are more than the hairs of my head: they that are mine enemies and would destroy me guiltless are mighty. . . . They gave me gall to eat: and when I was thirsty they gave me vinegar to drink." The 88th, the saddest in the Psalter, was probably written by some faithful partisan of David during the usurpation of Absalom. It looks forward to death as imminent, but seems to contemplate the possibility of deliverance even from the grave. "My soul is full of trouble; and my life draweth nigh unto hell. . . . Dost Thou show wonders among the dead; or shall the dead rise up again and praise Thee? Shall Thy loving-kindness be showed in the grave, or Thy faithfulness in destruction?" Several of these Psalms are applied by our Lord to Himself and others are quoted by the New Testament writers. Cf. St. Matt. xxvii. 46; Heb. x. 5, &c. That we are justified in a Messianic interpretation of the Psalms is clear from our Lord's own words:—"These are the things which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in *the Psalms* concerning me" (St. Luke xxiv. 44).

The First Lesson for Matins is Gen. xxii. 1–19, giving an account of the readiness of Abraham to offer up "his only

begotten son" (Heb. xi. 17), a type in so many respects of the sacrifice of the Son of God. **The Second Lesson** (St. John xviii.) gives the narrative of the beloved Apostle of our Lord's betrayal, examination before Caiaphas, and arraignment before Pilate.

The First Lesson for Evensong (Isa. liii.) is Isaiah's detailed prediction of our Lord's passion and death. **The Second Lesson** (1 Pet. ii.) proposes Christ as an example of patient endurance under undeserved injuries, and as the innocent victim "Who His own self bare our sins in His own body on the tree."

EASTER EVEN.

The Saturday of Holy Week. *Subject:* Death the Gate of Life.

This day was universally observed as a fast-day, being one of the days during which the Bridegroom was taken away from His disciples. It specially commemorates His descent into hell. In the Epistle of the Church of Smyrna, relating the martyrdom of St. Polycarp, it is called the "Great Sabbath." It was one of the chief times in the ecclesiastical year for baptism, to which allusion is made in the collect. The service of the vigil consisted of singing, prayer, and reading the Scriptures, and was kept up until the dawn of the Resurrection morning. In the time of Constantine "lofty pillars of wax were set up to burn as torches all over the city, and lamps were lit in all places, so that the night seemed to outshine the sun at noonday. Lamps and torches were placed both in churches and in private houses, which was done as a *prodromus* of that great Light or Sun of righteousness, arising upon the world on Easter Day" (P. B. Interleaved). In the mediæval English Church the new fire, "the Paschal candle and the incense, all received benediction on this day for use in the succeeding year" (Blunt). The ancient collect probably alluded to this practice. It ran, "O God, Who didst illuminate this most holy night by the glory of our Lord's resurrection; preserve in Thy new-born family the spirit of adoption which Thou hast given, that being renewed both in body and mind they may render unto Thee a pure service, through the same our Lord." No collect was provided in the reformed Prayer-book of the Church of England until the revision of 1661.

The Present Collect is adapted from one composed for the Scotch Liturgy in 1637, probably by Archbishop Laud. It is based on Rom. vi. and consists of—

1. A commemoration of our baptism into Christ's death;
2. A prayer that we may, by mortifying our affections, be buried with Him, and for His merits pass to our joyful resurrection.

The Epistle (1 Pet. iii. 17–22) relates to the mysterious subject of our Lord's preaching to the spirits in prison. The framers of the Prayer-book evidently understood this passage to refer to our Lord's descent into Hades. Pearson explains it as referring to the preaching of Noah (Christ's representative) to those who, for their disregard of his warnings, were, when St. Peter wrote, shut up in the prison house of the unrepentant.

The Gospel (St. Matt. xxvii. 57–66) records the entombment of our Lord, the sealing the stone, and setting the watch.

The First Lesson for the Morning (Zech. ix.) seems to have been chosen on account of the prophecy, "By *the blood of thy covenant* I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope."

The Second Lesson (St. Luke xxiii. 50) is St. Luke's narrative of the Burial, and of the vigil of the two Marys.

The First Lesson for the Evening is Hosea v. 8–vi. 4, and is a denunciation of God's judgment on Israel for their manifold sins, terminating with a tender exhortation to repentance. It contains the remarkable words, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."

The Second Evening Lesson (Rom. vi. 1–14) teaches us the significance of Baptism in connection with our dying therein to sin and rising again to live to God.

EASTER DAY. *Subject:* "The Three* Resurrections" (Kyle.)

On Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it." This festival has doubtless been observed from the apostolic age, though the time of its celebration varied very considerably in different parts of the Church. The Asiatic Christians, claiming for their practice the authority of St. John, celebrated Easter on the third day after the Jewish Passover, the fourteenth day of the month Nisan, whatever that day might be; the Western

* Viz: (1) the Resurrection of Christ, (2) our Spiritual Resurrection to newness of life, (3) the Resurrection of the body.

urches celebrated it on the Sunday after the Passover, Sunday being the day on which our Lord actually rose. Polycarp visited Rome in A.D. 158 to confer with Anicetus as to the proper day on which the festival should be celebrated, but the conference was not successful in establishing uniformity of practice. It did more good, perhaps, by showing to the Church the power of Christian charity. Polycarp, though he had come to Rome expressly to defend the Eastern practice, consecrated the Holy Eucharist on the Western Easter at the church of Anicetus. In a very different spirit Victor, Bishop of Rome, in A.D. 196 excommunicated all Christians who did not conform to the usage of the West. The first canon of the Council of Arles (A.D. 314) directed that Easter should be celebrated everywhere on one and the same day. The Council of Nicæa finally ruled that it should be observed universally on the Lord's Day only. The same Council directed that the Church of Alexandria should determine year by year which Sunday was to be observed (a somewhat difficult scientific question), and give timely notice thereof to the other Churches of Christendom. Thenceforward, the **Quartodecimans**, as those were called who clung to the Eastern practice, were regarded as schismatics, and in A.D. 341 they were excommunicated by the Council of Antioch. The Church of England, which would appear to have been in close connection with the Asiatic Churches from Ephesus, followed the Eastern practice until the arrival of Augustine, and did not wholly abandon it until the eighth century.

The original name of the festival was Pascha, which was applied, however, not merely to Easter Day, but to the previous week, and the following week also; the whole commemoration including fifteen days. This period was divided into the Pasch of the Crucifixion and the Pasch of the Resurrection. The French still call the festival *Paques*. To mark it with special honour, prisoners were liberated, debts remitted, slaves set free, and lawsuits suspended. Bede, speaking of the names of the months among the Saxons, says, "Eostur month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it. From whose name they now designate the Paschal season, giving to the rejoicings of the new solemnity the accustomed name of the old observance."* Some derive it

* Wedgwood remarks: "The reasons for doubting the authority of Bede upon such a point are very slight, the main objection instanced by

from the O.E. *yst*, a storm, and think it refers to the tempestuous weather which characterises this season of the year. Others suppose that the Easter season was so called from the predominance of *east* winds in it. Others, again, derive it from the Teutonic *urstan*, to rise; *urstand*, resurrection.

In the north of England boys beg eggs to play with on Easter Eve. These eggs are hardened by boiling and tinged with various colours. The boys then go out and play with them in the fields, rolling them up and down, like bowls upon the ground, or throwing them up, like balls, into the air. The words commonly used in asking for the eggs are, "Pray, dame, a pask egg." "Pask"* is clearly the same word as *pasque*. The origin of this custom is unknown, but the egg was regarded as emblematical of the Resurrection, inasmuch as it contains within itself the elements of a future life. A prayer contained in the Ritual of Pope Paul V. for the use of England, Ireland, and Scotland, runs as follows:—"Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, *on account of the Resurrection of our Lord.*" In the Eastern Church, Christians salute each other on Easter Day with the words, "Jesus Christ is risen from the dead." To which the answer is made, "He is risen indeed."

The anthems prescribed for Easter Day to be used instead of the *Venite* are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two remind us how we should keep the feast; the next three that Christ can die no more, and that we died unto sin in Baptism; the last three that Christ's resurrection was the pledge of ours. In the Sarum Breviary a short service was appointed to be used as introductory to Matins on Easter Day. The host and the crucifix were taken from the "sepulchre," where they had been deposited on Good Friday, and placed on the altar; then an anthem and collect were said. In 1549 an introductory service "afore Matins," partly identical with this, was retained. The Collect was, "O

Adelung being the unlikelihood that the name of a Pagan deity should be transferred to a Christian feast. But the same thing seems to have taken place with the term Yule, which, from designating the midwinter feast of the Pagans, was transferred to the Christian feast of the Nativity."

* In some parts of England they are called paste or pace eggs. The custom referred to is, in some form or other, common all over the Continent. See Brand's "Pop. Antiq." i. 97.

God, Who for our redemption didst give Thine only-begotten Son to His death of the cross, and by His glorious resurrection hast delivered us from the power of the enemy; grant us so to die daily from sin that we may evermore live with Him in the joy of His resurrection, through the same Christ our Lord." The first of the present three anthems was inserted in 1662. Previous to 1552 the place of the *Gloria Patri* was occupied by the following versicle and response: *P.* "Show forth to all nations the glory of God." *A.* "And among all people His wonderful works;" and each anthem was followed by "Alleluias."

In the Prayer-book for 1549, Collects, Epistles, and Gospels were appointed for two communions on Easter Day. In 1552 the introductory anthems were substituted for the *Venite;* the Collect for the first communion was appointed for Easter Day, Easter Monday, and Low Sunday, and the Collect for the second communion for Easter Tuesday. In 1662 the Collect for Easter Day was directed to be used throughout the week, and that for Easter Tuesday on Low Sunday.

The Proper Psalms for Matins are the 2nd, 57th, and 111th; for Evensong, the 113th, 114th, and 118th. The 2nd was probably composed by David after his victories over surrounding countries. It sets forth the powerlessness of the enemies of God against His anointed Son. The Messianic significance of this Psalm is distinctly asserted by St. Peter, Acts iv. 25–27. The 57th related primarily to David's deliverance from Saul, and its tone of triumph happily accords with our joy over Christ's deliverance from death and the grave. The 111th is a song of thanksgiving for the "marvellous works" which God has wrought for His people, and more particularly for the work of redemption. See ver. 9: "He sent redemption unto His people." The Proper Psalms for the evening form part of the Hallel, or Hymn of Deliverance from Egypt, which was sung in the Temple service at the Passover, and was probably sung by our Lord and His disciples at the Last Supper. The 113th celebrates the goodness and condescension of God, as seen in His care of the poor and simple, and pre-eminently in the incarnation of His Son. See ver. 5: "Who is like unto the Lord our God, that hath His dwelling so high, and yet humbleth Him self to behold the things that are in heaven and earth?" The 114th is a thanksgiving for the deliverance of Israel out of Egypt, which was typical both of our deliverance from the bondage of sin and of our Lord's deliverance from the power

of the grave. The 118th celebrates some great national mercy, and contains many passages highly appropriate to the day; *e.g.*, "I shall not die but live, and declare the works of the Lord. The Lord hath chastened and corrected me, but He hath not given me over unto death. . . . This is the day which the Lord hath made: we will rejoice and be glad in it."

The First Lessons (Exod. xii. to ver. 29; Exod. xii. 29, or xiv.) contain an account of the institution of the feast of Passover and of the passage of the Red Sea; the former reminding us of "Christ our Passover," and the latter of our deliverance from the death of sin. Cf. "We are buried with Him by baptism into death, that like as Christ was raised," &c. (Rom. vi. 4). **The Second Lessons** are Rev. i. 10–19, containing the words, "I am He that liveth and was dead, and behold I am alive for evermore;" St. John xx. 11–19 (our Lord's appearance to Mary Magdalene); and Rev. v. (the vision of the opening of the Book of the Seven Seals by Him who was slain.

The Collect is an expansion of one contained in the old Sacramentaries. It consists of—

1. A commemoration of the resurrection of our Lord;

2. A prayer for prevenient and coöperating grace to lead the new life in Christ to which we are already risen.

"*Thy special grace preventing us*," *i.e.*, going before us, helping us. Art. x. teaches us—

1. That by our own natural strength and good works we cannot turn and prepare ourselves to faith and calling upon God;

2. That we must have God's prevenient grace that we may have a good will;

3. And His coöperating grace working with us when we have that good will.

The Epistle (Col. iii. 1–7) is an exhortation to Christians, inasmuch as they have risen *with* Christ, to seek those things which are above, and mortify their members which are on the earth. **The Gospel** gives us St. John's narrative of the Resurrection (xx. 1–10).

The Octave of Easter. The great festivals, viz., Christmas, Easter, and Whitsunday, were from a very early period prolonged, like the great Jewish feasts, through seven days. The observance of the Easter Octave is mentioned by St. Augustine and St. Chrysostom; and the Code of Theodosius prescribed rest from labour during the whole week.

Monday in Easter Week. The First Lesson for *Matins*

(Exod. xv. 1-22) is Moses' song of thanksgiving after the crossing of the Red Sea; with which compare 1 Cor. x. 2. The Second Lesson (St. Luke xxiv. 1-13) records the appearance of our Lord to the women who came to the sepulchre, "last at the cross and earliest at the grave."

The First Lesson for *Evensong* (Cant. ii. 10-17) sets forth mystically Christ's joyful restoration to His Church. "Rise up my love, my fair one, and come away. For, lo, the winter is past." The Second Lesson (St. Matt. xxviii. 1-10) gives St. Matthew's account of the appearance to the women.

The Epistle (Acts x. 34-43) gives St. Peter's discourse on the Resurrection, in the house of Cornelius.

The Gospel (St. Luke xxiv. 13-35) records the conversation with the two disciples going to Emmaus.

Tuesday in Easter Week. The First Lessons are 2 Kings xiii. 14-22 (the miracle wrought by touching Elisha's bones), and Ezek. xxxvii. 1-15 (the resurrection of dry bones). The Second Lessons are St. John xxi. 1-15 (our Lord's appearance to His disciples at the Sea of Tiberias), and St. John xxi. 15 (our Lord's parting injunctions to St. Peter).

The Epistle (Acts xiii. 20-41) gives that part of St. Paul's speech at Antioch in which he shows that the Psalmist had foretold the Resurrection.

The Gospel (St. Luke xxiv. 36-43) records our Lord's appearance to the Apostles.

"The 'forty days' between the feast of the Resurrection and the feast of the Ascension are devoted to a consideration of the *Risen Life* from various points of view—that life which those lead who are alive unto God through Jesus Christ our Lord" (Kyle, "Lessons on the Collects").

The Sunday after Easter. *Subject:* Purity.

This Sunday was anciently called *Dominica in Albis*, because on this day the newly baptized appeared for the last time in the chrisoms or white robes which they had worn during the Easter week. The English name, Low Sunday, is supposed by some to have been applied to it in contrast with the great festival with which the octave opens; but it seems more probable that "Low" is a corruption of *Laudes*, the first words of the Sequence for the day being, "Laudes Salvatori voce modulemur supplici." The Greek Church calls this day New Sunday, in allusion to the renewal of the neophytes.

The Collect was written in 1549 for the second communion on Easter Day. In 1552, when this service was struck out, the Collect was struck out with it, the Collect for Easter Day

being used in the Octave. It was inserted here in 1661. It is based on the first of the Easter anthems, and consists of—

1. A declaration of the object of Christ's death and resurrection, viz., our justification;

2. A prayer that our risen life may be one of purity.

The Epistle (1 St. John v. 4–12) sets forth the obligation of those who are born of God to overcome the world through faith, and would seem to have been selected with special reference to the newly baptized and those who were celebrating the anniversary of their baptism.

The Gospel (St. John xx. 19–23) records the appearance of our Lord after His resurrection to the ten disciples, and His bestowal upon them of authority to remit sin.

2 S. after Easter. *Subject:* Christ our Sacrifice and Example.

The Collect was written in 1549, and is based on the Epistle. It consists of—

1. A declaration of the object of the Incarnation, viz., that Christ might be to us (*a*) a sacrifice for sin; (*b*) an example of godly life;

2. A prayer that we may (*a*) thankfully receive the benefits conferred in this great gift; (*b*) follow His example.

"*Endeavour ourselves.*" In old English "endeavour" * is used as a reflexive verb. No emphasis, therefore, should be laid on the pronoun. We, "ourselves," can do nothing without the prevenient and coöperating grace of God. Indeed, the prayer is for "grace" that we may endeavour to follow the blessed steps of our Divine Master. Compare the language of the Preface in the Order of Confirmation:—"and also promise that by the grace of God they will evermore *endeavour themselves* faithfully to observe such things as they, by their own confession, have assented unto." "I will endeavour myself so to do, the Lord being my Helper" (Ordination Service).

Both the Collect and the Eucharistic Scriptures for this day would seem to have been intended to have special reference to the duties of the pastors of Christ's flock.

The Epistle (1 St. Peter ii. 19–25) sets forth Christ as the Shepherd and Bishop of our souls, and an *example* of patient endurance, of undeserved sufferings.

The Gospel (St. John x. 11–16) consists of His own discourse on the Good Shepherd, and reminds us of the work of

* The derivation of this word is instructive. To *endeavour* is to make a thing our *devoir*, or duty.

evangelisation which the Church has to carry on. "Other sheep I have which are not of this fold. These also I must bring." Our thoughts are thus carried forward to Whitsunday.

3 S. after Easter. *Subject:* Consistency.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. A declaration of the object of God's revealed Word: viz., to restore those in error to the way of righteousness;

2. A prayer for the newly baptized that they may eschew those things that are contrary to their profession.

The Epistle (1 St. Pet. ii. 11–17) is an exhortation to the practical duties of Christianity, and was probably selected with a view to the instruction of the newly baptized. It shows what faults are contrary to our profession.

The Gospel (St. John xvi. 16–22) contains our Lord's assurance to His disciples that though He was going in a little while to His Father, He would still be mystically present with His Church. The sorrow of separation should be converted into the joy of reunion. "I will see you again."

4 S. after Easter. *Subject:* The Christian's Anchorage.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. A declaration that God alone can order aright our wills and affections;

2. A prayer that we may love what He commands, and desire what He promises.

"*Order*," *i.e.*, control.

"*Affections*," *i.e.*, desires.

The Collect begins in the original, "O God, who makest the minds of the faithful to be of one will," and was similarly translated in the Prayer-book of 1549. It is much to be regretted that this reminder of Christian unity was dropped out of the Collect, especially as the Gospel relates to the gift of the Holy Spirit, by Whom alone the unity of the Church can be restored and maintained.

The Epistle (St. James i. 17–21) leads us to look forward to the approaching festival of Whitsuntide, by reminding us that every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom, unlike the lights of heaven, is no change, no movement, no obscuration.

The Gospel (St. John xvi. 5–14) contains our Lord's promise of the Comforter.

5 S. after Easter. *Subject:* Inspiration.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. An acknowledgment that from God alone all good things come;

2. A prayer for Divine inspiration* (*a*) to think what is good; (*b*) to perform the same.

This Sunday is called Rogation Sunday, from the three Rogation Days occurring in the week which it introduces.

The Epistle (St. James i. 22–27) reminds us that we must be *doers*, and not merely hearers, of the Word.

The Gospel (St. John xvi. 23–33) contains our Lord's promise that whatsoever we shall ask in His name His Father will give us, and is particularly appropriate when considered in connection both with the gifts of Pentecost and the Days of Asking which follow this Sunday. It also distinctly announces the approaching Ascension. "I leave the world and go to the Father."

THE ROGATION DAYS.

The Monday, Tuesday, and Wednesday preceding the Ascension Day derive their name of Rogation Days from the fact that Mamertus, Bishop of Vienne (A.D. 460), appointed special litanies to be used on these days.† No special service is provided for the Rogation Days, but it would appear from an Injunction of Queen Elizabeth in 1559 that some order of prayer was intended to supersede the old Rogation services. The injunction runs thus:—"The curate . . . at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, . . . with the saying of Ps. civ., *Benedic, anima mea.* At which time also the same minister shall inculcate this and such-like sentences, 'Cursed be he that translateth the bounds and doles‡ of his

* "Inspiration" is commonly restricted to the agency of the Holy Spirit in the composition of the Scriptures, but in the Prayer-Book it denotes the grace of the Holy Spirit, whereby alone we can think and do those things that be good. Cf. "Cleanse the thoughts of our hearts by the *inspiration* of thy Holy Spirit" (First Collect Com. Ser.). "Come, Holy Ghost, our souls inspire." *Veni Creator Spiritus.*

† See Preface to Litany.

‡ *Doles*, dools, or dolles, are "slips of pasture left between furrows of ploughed lands. A *dole-meadow* is a meadow in which the shares of different proprietors are marked by doles or landmarks. Now the simplest division of property would be a strip of turf left unploughed. Pl. D. *dole*, a small ditch with the sod turned up beside it for a landmark" (Wedgwood). The word seems to be from the same source as *dole*, a portion, viz., O. E. *dælan*, to divide.

neighbour;' or *such other order of Prayer as shall be hereafter appointed.*" This intention was never carried out. The custom of perambulating parishes, or "beating the bounds," as it is popularly called, is all that survives of the old processions that were observed on Rogation Days. There is, however, a Homily in three parts "for the days of Rogation week," and there is an "Exhortation to be spoken in such Parishes where they use their Perambulations in Rogation week, for the oversight of the bounds and limits of their town." A special Collect, Epistle, and Gospel were proposed in 1661, and again in 1689, but not adopted. The Collect framed in 1689 will show the leading idea of the proposed service: "Almighty God, who hast blessed the earth that it should be fruitful, and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy holy name, through Jesus Christ our Lord. Amen."

ASCENSION DAY.

Subject: Christ's Ascension and Man's Ascension.

The festival of the Ascension, though in modern times much neglected in comparison with the other great festivals of the Church, was evidently intended by the framers of the Prayer-book to be celebrated with special honour. It has assigned to it Proper Psalms, Proper Lessons, a special Collect, Epistle, and Gospel, and a Proper Preface. St. Augustine speaks of it as universally observed in the Church, and argues that it must either have been instituted by the Apostles themselves or by Church Councils. He says: "For those things which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be instituted by the Apostles themselves or some numerous Councils whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection and *ascension into heaven*, and the coming of the Holy Ghost from heaven."

The Proper Psalms for Matins are the 8th, 15th, and 21st; for Evensong, the 24th, 47th, and 108th. The 8th is a song of praise for the special honour shown by God to man, in exalting him above the other works of His hands. It re-

ceives its highest interpretation in the exaltation of the Son of man, Who, though for a time lower than the angels, was at His ascension crowned with glory and worship (ver. 5). The 15th was probably composed to celebrate the bringing of the ark to the city of David from the house of Obed-Edom. It sets forth the requisites of those who would dwell in the tabernacle of the Lord and rest upon His holy hill, and suggests the perfect satisfaction of these requirements in the person of our Lord. The 21st is a song of thanksgiving for some great mercy granted in answer to the Psalmist's prayer. Its expressions are peculiarly appropriate to the day: "His honour is great in Thy salvation. Glory and great worship shalt Thou lay upon him" (ver. 5). **Psalms for Evensong.** Psalm 24 was probably composed on the same occasion as the 15th, and has always been regarded as prophetical of the Ascension. See ver. 3, 8–10: "Who shall ascend into the hill of the Lord, or who shall rise up in His holy place? Even He that hath clean hands," &c. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." Psalm 47 is a song of thanksgivings celebrating the triumphs of Israel over the heathen. Its language is applicable to the triumphs of the Church of Christ. See ver. 9: "The princes of the people are joined unto the people of the God of Abraham; for God which is very high exalted doth defend the earth, as it were with a shield." Ps. 108 thankfully commemorates David's victories over surrounding peoples, and reminds the Church that it is "through God we shall do great acts, and it is He that shall tread down our enemies."

The First Lessons (Dan. vii. 9–15, and 2 Kings ii. 1–16) set forth respectively Daniel's prophecy of the exaltation of the Messiah—"one like unto the Son of Man"—and the assumption of Elijah, with the outpouring of a double portion of his spirit upon Elisha, a type of the ascension of our Lord, and the subsequent outpouring of the Holy Ghost on the Day of Pentecost. **The Second Lesson for Matins** gives St. Luke's account of the Ascension (xxiv. 44); **the Second Lesson for the Evening** (Heb. iv.) reminds us of the mediatorial work which our "great High Priest that is passed into the heavens" is now engaged in.

The Collect is found in the Sacramentary of Gregory, and consists of—

1. **A confession of our belief in Christ's Ascension into heaven.**

2. **A prayer that we may ascend thither in heart and mind, and with Him continually dwell.**

The Epistle (Acts i. 1–11) records the Ascension, and the conversation between our Lord and His Apostles which immediately preceded it. **The Gospel** gives St. Mark's account of the same incident (xvi. 14–20).

The Sunday after Ascension. (*Subject:* Not Orphans *) was formerly called expectation Sunday (*Dominica expectationis*). The Collect was adapted in 1549 from an antiphon formerly sung at Vespers on Ascension Day, and consists of—

1. An invocation addressed to God, as the King of glory, Who has exalted His Son to His kingdom in heaven;

2. A prayer that He will send us His Comforter and exalt *us* to heaven also.

"*Leave us not comfortless.*" Lat. "Ne derelinquas nos orphanos."

The Epistle (1 St. Pet. iv. 7–11) reminds us that "the end is at hand," and directs us to use the gifts of the Holy Spirit "as good stewards of the mysteries of God." It is clearly intended to direct our thoughts to the Pentecostal gifts. **The Gospel** (St. John xv. 26; xvi. 4) contains our Lord's promise of the Comforter.

The First Lesson for Matins (Deut. xxx.) is part of Moses' final exhortation to the people of Israel, in which he reminds them that the commandments he had given them were not hidden from them, but were in their mouth and in their heart—a description still more applicable to the new law given at the Christian Pentecost, and which is written in "fleshy tables of the heart." **The First Lessons for Evensong** are Deut. xxxiv. and Joshua i., which relate respectively how, when Moses was taken away, Joshua was endued with the spirit of wisdom, and how God promised to assist him: "I will not fail thee nor forsake thee." The parallel of the promise of the Comforter is obvious.

WHITSUNDAY.

Subject: The Comforter.

The Christian festival of Whitsuntide corresponds to the Jewish festival of Pentecost, as the Christian Easter corresponds to the Passover. As Pentecost was instituted to commemorate the giving of the Law on Mount Sinai and a day of thanksgiving for harvest, so Whitsuntide commemo-

* "Orphans." See St. John xiv. 15, "I will not leave you comfortless (margin, *orphans*): I will come unto you."

rates the outpouring of the Holy Spirit and the ingathering of the first-fruits of the Church of Christ. Further, as the giving of the Law converted the Jewish people into a nation, so the gift of the Holy Spirit converted the disciples into a Church. In the early English Church the festival of Whitsuntide is invariably spoken of under the Greek name Pentecost, which means fiftieth, Pentecost being the fiftieth day from the morrow of the Sabbath following the Passover. In ecclesiastical language this name continued to be used right down to the Reformation, but the popular name, Whitsunday, had come into use even before the Conquest. In the A. S. Chronicle we find under A.D. 1067 the following: "And Ealdred arceb. hig gehalgode to cwene on Westmynstre on Hwitan Sunnan daeg." [And Ealdred the Archbishop hallowed her queen at Westminster on *Hwitan Sunnan daeg.*] This passage shows that, when the chronicler wrote, the first syllable of our Whitsunday was a distinct word, having a separate existence. In Layamon's Brut (A.D. 1205) we find *Whitensundaei* written as a compound word of four syllables (vol. ii., pp. 308, 309; cf. iii., 249, 267, ed. Sir F. Madden). In a MS. of the "Ancren Riwle" (about A.D. 1225) the word is spelled *hwitesunedei*. In an apparently later MS. of the same treatise we find *witsunnedei*. In the "Passion of our Lord" (13th cent.) we find *wit-sunneday*. In the MSS. written about 1300 we have *Wite-sontyd*, *Wite sonetid*, *Witesoneday*. A century later we find *Whitsonetyd* and *Wittesonenday*. In the four versions of the "Cursor Mundi" (14th cent.) we find respectively *Wijt sundai*, *Wit-sonday*, *Wittsunday*, *Witsonen day* (line 18 914). Wiclif writes *Witsuntide*, Chaucer *Whissonday* ("Romaunt of the Rose," p. 85, ed. Bell). In the "Promptorium Parvulorum" (A.D. 1440) we find *Whysson tyde* and *Whitsontyde*. By the 16th century the redundant form "Whytson Sonday" had come into use. See "Confutacyon of Tyndale's Answere" (Preface).

The derivation of Whitsunday is unquestionably from *White* Sunday, as we might infer from the form in which the word first appears. This derivation is supported by the fact that the Icelandic name *Hvita-sunnu-dagr*, and the Welsh name *Sul Gwyn*, which goes back as far as the laws of Howel the Good, who ascended the throne A.D. 907, both mean *White* Sunday. Whitsuntide, it will be remembered, was one of the great seasons for baptism, when neophytes put on their *white* chrisoms. See p. 239. In the south of Europe baptisms would appear to have been more frequently celebrated

at Easter, for there the name Dominica in Albis was given to the first Sunday after Easter, when the chrisoms were worn for the last time. Whitsuntide may have been preferred in the North on account of the cold at Easter. Another derivation is from *wit*, mind, understanding—the reference being to the wit or wisdom divinely communicated to the Apostles at Pentecost. A writer of the 14th century says,—

> "This day Witsonday is cald
> For wisdom and wit seuene fold
> Was gouen to the Apostles as this day,
> For wise in allo thingis wer they;
> To speke with-outen mannes lore
> Maner langage overi wher."

Neale was of opinion that Whitsun, like the German *Pfingsten*, was a corrupt form of Pentecost, and this view has been adopted by numbers of recent writers; but no evidence has been adduced of the intermediate changes by which Pentecost was converted into Whitsun. Mention is made of a mysterious "Teutonic" Whingsten, but no attempt has been made to show that either *Pfingsten* or *Whingsten* ever existed in English.

Keeping to facts, *hwit*, the earliest known form of the first syllable, is the O. E. form, corresponding to the modern *white*. The change from the long *i* sound to the short *i* is exactly what has taken place in numbers of other words. Comp. whitlow O. E. *whytflawe;* whitster, a bleacher; whittle, originally a white mantle; Whitchurch, Whitby, Whitacre, Whitbeck, Whitbourne, Whitcombe, Whitfield, &c. There can be no doubt, therefore, that the derivation from *hwit*, white, is correct. The wearing of the white Chrisoms by the newly baptized on Whitsunday must have been one of the most conspicuous features in the services for the day, and probably overshadowed in the popular mind the great truths which Whitsuntide commemorates. The changes in the spelling from *hwit* to *wit*, and from *wit* to *whit*, are exactly what all our words beginning with *wh* underwent. The derivation from Pentecost seems, in spite of the great names by which it is supported absolutely untenable. Such a change of form as this derivation involves could not be explained by any law of language with which I am familiar; and it is incredible that it could have occurred without leaving any trace of intermediate forms. An interesting parallel to the contraction *Whitsun* is found in *Palmsun*, the name given to a horse-fair held at Maldon, in Yorkshire, on the Saturday before *Palm Sunday*. The derivation from *wit*

probably dates from the period when the initial *h* was dropped. The happy coincidence of the fact with the theory would soon give the derivation popular currency. It is worth remarking that the Prayer-book adopts the spelling Whitsunday, except in the Table of Proper Psalms, where we find Whit Sunday, and that we not only speak of Whitsunday, but of Whitsun week, Whitsun Monday, &c.

The Proper Psalms appointed for **Matins** are the 48th and 68th. The 48th is a song in praise of Jerusalem as the city of God. The words, "We wait for Thy loving-kindness, O God, in the midst of Thy temple," ver. 8, may have been regarded as applicable to the waiting of the Apostles at Jerusalem for the promise of the Comforter. The 68th is prophetical of the triumphs of the Church. "The Lord gave the word: great was the company of the preachers," &c., ver. 11. **The Psalms for Evensong** are the 104th and 145th. The former is a hymn celebrating the glories of the Creator, who "maketh His angels spirits and His ministers a flaming fire," ver. 4. The 145th is a thanksgiving for the "marvellous acts" which God has wrought for His people.

The Collect is from the Sacramentary of Gregory, and consists of—

1. A commemoration of the gift of the Holy Spirit on the day of Pentecost;

2. A prayer that God may grant us the same Spirit (*a*) to have a right judgment, (*b*) to rejoice evermore in His comfort.

The First Lessons (Deut. xvi. 1–18; and Isa. xi.) contain respectively an account of the institution of Pentecost, and a prophecy of the outpouring of the Holy Spirit and of the conversion of both Jews and Gentiles. The alternative **First Lesson for Evensong** is Ezek. xxxvi. 25–38, containing the promises, "I will put *my spirit* within you," and "As *the flock of Jerusalem in her solemn feasts;* so shall the waste cities be filled with flocks of men."

The Second Lessons (Rom. viii. 1–18, and Gal. v. 16–26) set forth respectively the effect of the law of the Spirit of life in setting us free from the law of sin and death, and an enumeration of the works of the Spirit contrasted with the works of the flesh. The alternative **Lesson for Evensong** is Acts xviii, 24 to xix. 21, showing the value of the Word of God as an instrument of conversion in the case of Apollos, and relating the outpouring of the Holy Spirit on the converts at Ephesus.

The Scripture appointed for **The Epistle** is Acts ii. 1–11,

recording the descent of the Holy Spirit on the day of Pentecost. **The Gospel** (St. John xiv. 15–31) contains our Lord's promise of the Comforter.

Monday in Whitsun Week. The First Lesson for Matins is Gen. xi. 1–10, the narrative of the confusion of tongues; for **Evensong**, Num. xi. 16–31, recording the appointment by Moses of the seventy elders, and the outpouring of the Spirit upon them: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." **The Second Lesson for Matins** is 1 Cor. xii. 1–14, which sets forth the diversity of the gifts of the Spirit, and the object with which they are bestowed, viz., for "every man to profit withal;" for **Evensong**, 1 Cor. xii. 27–xiii., which teaches that, though the best gifts are to be coveted, yet there is "a more excellent way," viz., charity.

The Epistle is Acts x. 34–48, recording the descent of the Holy Spirit upon the household of the Gentile Cornelius. **The Gospel** (St. John iii. 16–21) reminds us that light is come into the world, and that, if we love darkness rather than light, it is because our deeds are evil. It seems to have been selected "as bearing witness to the *illumination* of the baptized. God is light, and the newly baptized (at this season) are to learn that they are thereby admitted into light, and must walk as children of light" (Norris).

Tuesday in Whitsun Week. The First Lesson for Matins is Joel ii. 21–32, containing the prophecy quoted by St. Peter on the day of Pentecost, "I will pour out my spirit upon all flesh," &c.; for **Evensong**, Micah iv. 1–8, a prophecy of the glory of the Church, and of its spread from Jerusalem: "The law shall go forth *from Zion*, and the word of the Lord from Jerusalem. **The Second Lesson for Matins** (1 Thess. v. 12–24) exhorts us not to quench the Spirit nor despise prophesyings; for **Evensong**, 1 John iv. 1–14, which directs us to test our teachers, whether they be of God or not, by appealing to the fundamental article of the Christian faith: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

The Epistle (Acts viii. 14–17) records the outpouring of the Holy Spirit on the Church of Samaria.

The Gospel (St. John x.) is our Lord's discourse on True and False Shepherds. It was probably selected as suitable for candidates for ordination, this being an Ember Week.

TRINITY SUNDAY.

Subject: The Three in One: The One in Three.

The festival of Trinity Sunday is of comparatively recent institution. Every Sunday was formerly regarded as commemorating the Holy Trinity, but there is reason for believing that from a very early date the doctrine of the Holy Trinity had a special prominence assigned it in the services for this day. Durandus ascribes the institution of the festival to Gregory the Great, and says that the object of it was to counteract the effects of the Arian heresy, which had almost led to the extinction of the true faith in the Holy Trinity. Pope Alexander II. (1061–1073) discouraged the festival on the ground that it was needless, as the doctrine of the Holy Trinity was daily recognised in the *Gloria Patri*. In spite of this the festival was gradually adopted by various Churches in Western Europe. Thomas à Becket, who was consecrated on the Octave of Whit Sunday, 1162, appointed that Sunday for the feast of Trinity. At this period it would seem that some Churches observed the feast on this day, while others celebrated it on the Sunday next before Advent. The Synod of Aries, 1260, directed that the feast should be observed in that province on the Sunday after Whit Sunday, but Pope John XXII., in 1334, was the first to enforce the universal observance of this day as Trinity Sunday. There is no corresponding festival to Trinity Sunday in the Eastern Church, the Octave of Whit Sunday being observed in that Church as the Festival of all Holy Martyrs.

The term Trinity is first applied to the Godhead by Theophilus, Bishop of Antioch, about A.D. 170. See Note on the Athanasian Creed.

The expediency of the festival, and the appropriateness of the day set apart for it, can scarcely be questioned. The two opposite tendencies, to recognise the Unity without the Trinity, and the Trinity without the Unity, of the Godhead, are as strong as ever, and underlie many dangerous theological errors of our own day. In the Incarnation, Death, Resurrection, and Ascension of our Lord, we see the love of both the Father and the Son, for it was the Father who sent His Son into the world. In the marvellous works wrought on the Day of Pentecost we see the special work of the Holy Spirit. Now (acknowledging the glory of the eternal Trinity) we worship Father, Son, and Holy Spirit, as one God, of one substance, power, and majesty, equally concerned in our redemption.

The Collect is from the Sacramentary of Gregory, and consists of—

1. A confession of the doctrine of the Trinity in Unity, and the Unity in Trinity;

2. A prayer that we may be kept steadfast in this faith.

The words, "in the power of the Divine Majesty to worship the Unity," are somewhat obscure. They may mean that we worship the Unity as displayed in the power of the Divine Majesty, or, as Humphry suggests, that we worship the Three Persons as being one in power and in majesty. In an old English Primer of the fourteenth century this portion of the Collect stands thus: "and in the migt of mageste to worchipe thee in onnhede." The Latin original is, "Et in potentia Majestatis adorare Unitatem."

"*From all adversities.*" The Latin original connects our deliverance with holding by the true faith. "Quæsumus ut ejusdem fidei firmitate ab omnibus muniamur adversis."

The First Morning Lesson (Isa. vi. 1–11) relates the vision of Isaiah in which he heard the seraphim crying, Holy, Holy, Holy, and the voice of God asking, "Whom shall I send, and who will go for *us?*" See Note on the Ter-Sanctus.

The First Evening Lesson (Gen. xviii.) relates the appearance of the mysterious "three men" to Abraham.

The Alternative Lesson is Gen. i.–ii. 4, which contains two references to the plurality of Persons in the Godhead. Cf. i. 2, "And the Spirit of God moved on the face of the waters," with i. 26–27. "Let *us* make man in *our* image; . . . so God created man in *His* own image."

The Second Morning Lesson (Rev. i. 1–9) contains a salutation referring directly or indirectly to each one of the three Persons of the Holy Trinity.

The Second Evening Lesson (Eph. iv. 1–17) is an exhortation to Christian unity based upon the one body, *one Spirit*, one hope, *one Lord*, one faith, one baptism, one God and *Father* of all. The **Alternative Lesson** is St. Matt. iii., which records the Baptism of our Lord, an occasion on which all three Persons of the Holy Trinity were plainly manifested—the Father speaking from heaven, the Son in the water, the Holy Spirit descending like a dove and lighting upon Him.

The Epistle (Rev. iv. 1–11) contains an account of the vision in which St. John heard the four beasts saying, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," a salutation which has always been interpreted as *referring in its threefold repetition to the Holy Trinity.*

The Gospel (St. John iii. 1) mentions the Three Persons of the Trinity by name; but this, perhaps, was not the reason why it was appointed to be read this day. The language used by our Lord in speaking to Nicodemus on the mysterious subject of the new birth is equally applicable to the doctrine of the Trinity: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Our power to comprehend the mode is not to be the measure of our acceptance of the fact.

SUNDAYS AFTER TRINITY. The first half of the ecclesiastical year is devoted to setting forth the great doctrines of the Christian religion; the second half to setting forth its practical duties. Neither would be complete without the other. Religion consists of *credenda*, things to be believed; *agenda*, things to be done; but belief is unreal unless it is made the basis of action; and action cannot commence without the stimulus supplied by belief. The Collects for this season are prayers for the Divine help and guidance to enable us to bring forth the fruits of Christianity. The Gospels bring before us the teaching and example of our Blessed Lord; the Epistles exhort us to the practice of Christian virtues. The latter are all, with the exception of those for the first three, fifth, eighteenth, and twenty-fifth Sundays, taken from St. Paul's writings, and follow the order in which they stand in the New Testament.

1 S. After Trinity. *Subject*: Grace and obedience.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. An address to God as our strength;

2. An acknowledgment of our own natural inability to do good without His assistance;

3. A prayer for the help of His grace to keep His commandments both in will and deed.

"*No good thing without Thee.*" Cf. St. John vi. 44. "No man can come to me, except the Father which hath sent me draw him." The same doctrine is set forth in many other collects. See 2 and 5, after Easter; 9, 17, 19, after Trinity.

"*In will and deed.*" Outward obedience is not enough. The heart must go with the hand. Circumstances may often prevent us from rendering to God such service as we wish, but, "If there be first a *willing* mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12).

The Epistle (1 St. John iv. 7-21) sets forth the love of God to man as the originating source of man's love of God and of his fellow-man. "We love Him because He first loved us." We love our brother because we cannot love God without loving our brother.

The Gospel (St. Luke xvi. 19-31) is the parable of the Rich Man and Lazarus,* which shows the danger of neglecting our duty towards our neighbour. We do not read that the rich man was a wicked man; he may have been most attentive to the externals of religion; but he paid no heed to the necessities of the poor beggar at his gate, and so showed that his heart was not possessed with the love of God. The heart that is fully conscious of God's love feels bound to show its gratitude in deeds of love to man. Thus, while in the Collect we pray for grace to keep God's commandments in will and deed, in the Epistle and Gospel we are directed to the love of God as the great motive power of obedience.

2 S. After Trinity. *Subject:* Fear and love.

The Collect is adapted from the Sacramentary of Gelasius, and was substituted for the more literal translation which had preceded it in 1661. It consists of—

1. An address to God as our never-failing help;

2. A prayer that *we* may never fail in our fear and love of His name.

"*Govern*," *i.e.*, direct, guide. See note on "governance" (p. 177). Cf. St. James iii. 4, where "governor" is used in the sense of the Lat. *gubernator*, a pilot. We need the restraint inspired by a sense of Divine government, as well as the encouragement inspired by the knowledge of Divine love.

"*Thy steadfast fear and love*," *i.e.*, the steadfast fear and love of Thee. The words "steadfast" and "perpetual," applied to our duty in the latter part of the collect, correspond to "never failest," applied to Divine grace in the former part.

"*Fear*," *i.e.*, the reverent fear of love. Cf. Heb. xii. 29, "Let us have grace whereby we may serve God acceptably with reverence and godly fear (εὐλάβεια)." In the Epistle for the 1st Sunday after Trinity we are told that "perfect love casteth out fear," but the fear there referred to is the servile fear (φόβος) of punishment, the fear that hath torment (ὅτι ὁ φόβος κόλασιν ἔχει), 1 St. John iv. 18. The more perfect our love, the more we fear to grieve the object of it.

The original is, "Sancti nominis Tui, Domine, timorem

* Lazarus is an abbreviated form of Eleazar, which signifies "God is my help." The shortened form means "helpless."

pariter et amorem fac nos habere perpetuum, quia nunquam Tua gubernatione destituis quos in soliditate Tuæ dilectionis instituis. Per Dominum." The English version up to 1662 ran, "Lord, make us to have a perpetual fear and love of Thy holy name; for Thou never failest to help and govern them whom Thou dost bring up in Thy steadfast love. Grant this," &c.

The Epistle (1 St. John iii. 13–24) relates to the same subject as that for the previous Sunday. It again reminds us that the love of our neighbour is the test of our love of God.

The Gospel (St. Luke xiv. 16) is the parable of the Great Supper, in which is illustrated the conduct of those who neither love nor fear God, and disregard His gracious invitations. Their conduct is not attributed to exceptional wickedness or unbelief, but to undue absorption in worldly cares and pleasures.*

3 S. After Trinity. *Subject:* The desire to pray.

The Collect is an expansion of one in the Sacramentary of Gregory. It consists of—

1. A pleading of the fact that our desire to pray is itself given of God;

2. A prayer that He may hear the prayers He has Himself inspired, and defend and strengthen us with his "mighty aid."

"*An hearty desire to pray.*" The Epistle bids us "cast *all* our care on God," *i.e.*, look to Him in all our necessities, whether small or great, bodily or spiritual. This is the spirit out of which prayer naturally springs.

"*Comforted*," *i.e.*, strengthened. Cf. "Comfort is it by which, in the midst of all our sorrows, we are *confortati*, that is, strengthened, and made the better able to bear them out." (Bp. Andrewes ii. 145. Quoted in Davies's Bib. Eng.) See also p. 122. "*Defended*" should be coupled with "*dangers*" and "*comforted*" with "*adversities*." This clause was added in 1662.

The Epistle (1 St. Pet. v. 5–11) teaches us to look up to God in all our dangers and adversities, and to cast all our care upon Him, for He careth for us (ver. 7). It also teaches us the intention of these trials, viz., that we may be perfected by them (ver. 10), and the spirit in which we should submit to them, viz., of humility (ver. 6).

* Archbishop Trench quotes the following rhymes of Hildebert ir illustration of these hindrances:—

"Villa, boves, uxor, cœnam clausere vocatis;
Mundus, cura, caro, cœlum clausere renatis."

The Gospel (St. Luke xv. 1–10) consists of the parables of the Lost Sheep and the Lost Piece of Money, in which we are taught the loving care with which God follows lost and perishing sinners, and the "mighty aid" with which He brings them back to their true home.

4 S. After Trinity. *Subject:* "Things temporal" and "things eternal."

The Collect is from the Sacramentary of Gregory. It consists of—

1. An address to God as our sole Protector and Sanctifier;
2. A prayer for mercy that we may so pass through time that we lose not the all-important things of eternity.

"*Things temporal.*" Lat. *bona temporalia.* The English version is preferable. We are in danger not only from temporal prosperity, but temporal sufferings.

The Epistle (Rom. viii. 18–23) contrasts the sufferings of this present time with the glory that shall be revealed, and directs our minds from the present bondage of corruption to the glorious liberty of the sons of God.

The Gospel (St. Luke vi. 36–42) teaches us to show mercy to our fellow-men, even as God, our Father, is merciful to us, and reminds us that with what measure we mete it shall be measured to us again. The prayer for mercy in the Collect is clearly based upon the Gospel; the reference to "*the* things eternal" is based upon the Epistle.

5 S. After Trinity. *Subject:* Peace without and within.

The Collect is found in the Sacramentaries of Leo and Gregory. It consists of—

1. A prayer for the peace of the world;
2. The object of the prayer, viz., that the Church may peacefully serve God.

"*Ordered,*" directed. Lat. *dirigatur.*

"*Godly quietness.*" Lat. *tranquilla devotione.* Undisturbed by persecution and strife from without, and ungodly divisions within.

The Epistle (1 St. Pet. iii. 8–15) shows how largely the peace of the world is dependent on the love and forbearance of Christians themselves; and how little, on the other hand, persecution can touch the Christian's real happiness.

The Gospel (St. Luke v. 1–11) is the account of the first miraculous draught of fishes, which would seem to have been intended to teach the Apostles that the fishers of men might, if they obeyed and trusted in God, look for success where there was seemingly the least promise of it. The Church cannot

but prosper so long as she preserves a godly peace within her own borders, and diffuses it in the world around her; nor will the gospel net ever be brought up empty, if it be let down at God's command and in loving confidence in His promises.

6 S. After Trinity. *Subject*, God's love to man; and man's love to God.

The Collect is from the Sacramentary of Gelasius, and is based upon the Epistle. It consists of—

1. A pleading of the good things which God has prepared for those who love Him;

2. A prayer for the love of God, that we may obtain His promises.

"*Good things.*" Lat. *bona invisibilia.*

"*Pass man's understanding.*" Cf. 1 Cor. ii. 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

"*That we loving Thee above all things.*" The original is "ut Te *in omnibus* et super omnia diligentes" (that we, loving Thee in all things and above all things). In this Collect it is implied that the love of God Himself must precede the love of those good things which He has destined for us; and that our love towards God is itself a gift from God.*

The Epistle (Rom. vi. 3–11) connects our baptism with our spiritual resurrection in this life, and with our hopes of a future resurrection to that life with Christ, in which the "good things" mentioned in the Collect await us. When baptism was by immersion the appropriateness of the apostle's metaphor must have been more obvious than it is now. The old man was buried beneath the waters; the new man rose out of them as from a grave.

The Gospel (St. Matt. v. 20–36) reminds us that except our righteousness exceed the righteousness of the Scribes and Pharisees we cannot enter the kingdom of heaven. They contented themselves with a mere formal compliance with the letter of the Law; we must show our love towards God by recognising the spirit that pervades it. The law took cog-

* Cf. Browning's beautiful lines:—

"O heart I made, a heart beats here!
Face my hands fashioned, see it in myself.
Thou hast no power nor may'st conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee."

AN EPISTLE.

nizance of overt acts, though, as we see from the Tenth Commandment, not exclusively; the gospel takes cognizance of thoughts and affections.

7 S. After Trinity. *Subject:* The Author and Giver of all good things.

The Collect is from the Sacramentary of Gelasius, and consists of—

1. An address to God as the Source of all power and all good;
2. A prayer that He may—

(*a*) Graft in our hearts the love of His name;
(*b*) Increase in us true religion;
(*c*) Nourish us with all goodness;
(*d*) Keep us in this love, and religion, and goodness.

"*Graft.*" The Latin is *insere*, which may mean either to plant or to graft. This clause may have been suggested by the reference to the different fruits of the natural man and the spiritual man in the Epistle. It implies that the love of God must be engrafted in us by God Himself.

"*Thy name,*" *i.e.*, all that Thou art, and all on which Thou hast set Thy name.

"*Increase in us true religion.*" Lat. "præsta in nobis religionis augmentum." Cf. 1 Cor. iii. "I have planted, Apollos watered; but God gave *the increase.*"

"*Nourish us with all goodness,*" &c. The Latin is "ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias." This might seem to imply that there may be good in us, which was not originally planted by God, and which only needs His fostering care. The English version avoids the possibility of this misconstruction.

The Epistle (Rom. vi. 19–23) sets forth (1) the condition of the natural man, the fruit of whose life is death; (2) the duty imposed upon those, who have been freed from sin, to bring forth fruits unto holiness, the end of which is everlasting life.

The Gospel (St. Mark viii. 1–9) is the record of the feeding of the four thousand, a miracle which strikingly illustrates the opening words of the Collect, "Lord of all power and might, who art the Author and Giver of all good things." It is from Him we derive the daily bread which we need both for our souls and bodies. Cf. our Lord's discourse on the Bread of Life, St. John vi.

8 S. After Trinity. *Subject:* Divine Providence.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. An address to God as the Providential Orderer of all things;

2. A prayer that He may (*a*) put away from us all hurtful things and (*b*) give us all things that are profitable.

"*Never-failing*," not only *unceasing*, but never *deceived*. The original is, "Deus, cujus providentia in sui dispositione *non fallitur*." Until 1662 the first clause ran "God, whose providence is never deceived."

The Epistle (Rom. viii. 12–17) teaches us that, to put away all things hurtful to us, we must through the Spirit "mortify the deeds of the body." We must coöperate with God. We cannot live after the flesh and at the same time live after the spirit. Life according to the one involves death according to the other.

The Gospel (St. Matt. vii. 15–21) teaches us that the fruits of our lives will be hurtful or profitable, according as we regard or disregard the will of our Father who is in heaven. Thus, while we recognize a never-failing Providence, we also recognize the indispensability of bringing our wills into accord with God's will.

9 S. After Trinity. *Subject*: Grace Prevenient and Coöperative. **The Collect** is from the Sacramentary of Leo. It consists of—

1. A prayer for the spirit to think and do what is right;

2. The reason for the prayer, viz., that we may be enabled to live according to God's will.

"*That we, who cannot do anything without Thee.*" The original is "ut qui *sine Te esse* non possumus" (that we who cannot be without Thee), and was so translated up to 1662.

The Epistle (1 Cor. x. 1–13) shows us, from the judgments that fell on the Israelites in the wilderness, the dangers of disregarding God's will both in our thoughts and actions. The Israelites sinned in *thought* when they murmured against God's dealings with them, and lusted after evil things and fell into idolatry; in *deed*, when they fell into gross sensual vices. The national apostasy was followed by national immorality. The people first got Aaron to make them a god; *then* they sat down to eat and drink and rose up to play.

The Gospel (St. Luke xvi. 1–9) teaches us to make the same wise use of the present in providing for the life to come, as the unjust steward showed in providing for a temporal future. We are to make use of money, "the mammon of unrighteousness," in benefiting the poor and needy, so that when we have to give an account of our stewardship, we shall not

be without friends to welcome us into God's everlasting habitations.

10 S. After Trinity. *Subject:* Successful Prayer.

The Collect is from the Sacramentary of Leo. It consists of a twofold petition, viz.—

1. That God may hear our prayers;

2. That, in order to this, we may be led to ask such things as shall please Him.

The Epistle (1 Cor. xii. 1–11) teaches us that we must look to the Holy Spirit for guidance in our prayers. The Corinthians would appear to have made the divine gifts of the Holy Spirit an occasion for jealousy. They would have asked for such things as pleased themselves rather than for those things which pleased God. St. Paul shows them that the spiritual gifts bestowed on individuals are not given for the benefit of the individuals only, but for the benefit of the Church at large; and that the highest gift, viz., charity, is open to all who seek it.

The Gospel (St. Luke xix. 14–47) illustrates the danger of not asking for those things that belong to our peace by the case of Jerusalem. She had rejected God's best gifts when they were offered to her; and had thereby brought down upon herself that fearful overthrow, which compelled our Lord, as He thought of its approach, to weep over her.

11 S. After Trinity. *Subject:* God's power shown in mercy.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. An address to God, declaring that His power is chiefly shown in the exercise of mercy;

2. A prayer that He will mercifully grant us *grace* that we may—

(*a*) Obey His commandments;

(*b*) Obtain His promises;

(*c*) Partake of His heavenly treasure.

Up to 1662 this collect ran, "Give unto us abundantly Thy grace, that we, running to Thy promises, may be made partakers," &c.

The Epistle (1 Cor. xv. 1–11) shows the extent of the divine mercy and the power of divine grace, as exemplified in the case of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was mercifully enabled by the grace of God to labour in the Church "more abundantly" than the original apostles. It also reminds us of the great truth on which all our hopes of becoming partakers of God's

heavenly treasure depends, viz., our Lord's Resurrection. For if Christ be not raised, then is our faith vain; we are yet in our sins.

The Gospel (St. Luke xviii. 9–14) is the parable of the Pharisee and the Publican, in which we see God's willingness to show mercy whenever He is approached with true penitence and humility.*

12 S. After Trinity. *Subject:* God the Giver and *For*giver.

The Collect is from the Sacramentary of Leo. It consists of—

1. An invocation, declaring that God is readier to hear than we to pray; and wont to give us more than we desire or deserve;

2. A prayer for the exercise of His mercy towards us in—

(*a*) *For*giving us our sins;

(*b*) *Giving* us those good things which we are not worthy to ask for, but through the merits and mediation of Christ.

The Epistle (2 Cor. iii. 4–9) illustrates the abundance of God's mercy in His gifts to the Church and in particular in His gift of the Holy Spirit. We are insufficient in ourselves to think anything as of ourselves; but our sufficiency is of God (ver. 5).

The Gospel (St. Mark vii. 31–37) illustrates the readiness of God to answer prayer by our Lord's miracle on the man that was deaf and had an impediment in his speech, a miracle so remarkable in its character, and so graciously wrought, that it forced the people to say, "He hath done *all* things well." We also are deaf to God's words, and speak to Him with stammering lips until our ears are opened and our tongues loosed. It is worth noting that Jesus Himself on this occasion looked up to heaven.

13 S. After Trinity. *Subject:* True service.

The Collect is from the Sacramentary of Leo. It consists of—

1. An invocation, declaring that true service is itself a gift of God;

2. A prayer that we may so faithfully serve God in this life, that we fail not to attain His heavenly promises.

* Dean Alford remarks, "The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the epistle and gospel for the eleventh Sunday after Trinity), also made *by a Pharisee*, and also on the ground "*that he was not as other men:*" but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all; yet *not I*, but the grace of God that was with me."

"*Of whose only gift*," *i.e.*, from whose gift alone. The original is simply "de cujus munere venit." For this use of "*of*," cf. "*of* heaven" (*de cœlis*) in the Litany. For "only," see Note on last rubric of the Order for the Communion of the Sick.

"*That we fail not*," &c. Lat. "ut ad promissiones Tuas sine offensione curramus" (that we may run to Thy promises without stumbling).

The Epistle (Gal. iii. 16–22) shows that "if there had been a law which could have given life, verily righteousness should have been by the Law;" but, that the Scripture hath concluded all [Jews and Gentiles] under sin, "that the promise by faith of Jesus Christ might be given to them that *believe*." "The Law," says Professor Lightfoot, "was of the nature of a contract, depending for its fulfilment on the observance of its conditions by the two contracting parties. Not so the promise, which, proceeding from the sole fiat of God, is unconditional and unchangeable."

The Gospel (St. Luke x. 23–37) records the conversation which passed between our Lord and the lawyer, who asked Him the question, "What shall I do to inherit eternal life?" Our Lord's reply shows on what conditions God's "heavenly promises" are to be attained. The whole duty of man is summed up in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. This do," said our Lord, "and thou shalt live." The parable of the Good Samaritan, which follows, should be interpreted in the light of the Epistle. The wounded man is human nature. He is leaving Jerusalem, "the holy city," to go down to Jericho, the accursed. On the way he falls into the hands of his spiritual enemies, and is stripped of his original righteousness, and well-nigh robbed of life itself. The Law, represented by the priest and the Levite, could not save him, for "by the deeds of the law shall no flesh be justified in God's sight," nor could the sacrifices "make the comers thereunto perfect." When Christ came by He poured upon the poor traveller's wounds the blood of His passion, and anointed him with the oil of the Holy Spirit. He placed him on His own beast, and walked by his side, and brought him into His Church, and entrusted him to the stewards of His mysteries, who, if they faithfully discharge their duties, shall be rewarded when He comes again. Archbishop Trench observes: "The selection

of Gal. iii. 16-23 for the Epistle on the 13th Sunday after Trinity, this parable supplying the Gospel, shows the interpretation which the Church puts upon the parable. The Gospel and Epistle attest the same truth, that the law cannot quicken; that righteousness is not by it, but by faith in Christ Jesus." The same mystical interpretation runs through a noble sonnet on this Sunday by the Rev. S. J. Stone.

> "What hope? what help? Not Moses could restore,
> Nor Aaron save; they passed; but One came by
> Who nursed his grievous wounds all tenderly
> With sweetest balm, and all his burden bore;
> And to His Church did, ere his parting, say,
> 'Be this thy trust until Mine Advent Day.'"

14 S. After Trinity. *Subject:* Faith, Hope, and Charity.

The Collect is from the Sacramentary of Leo; it consists of a prayer that—

1. Our faith, hope, and charity may be increased;

2. That by loving God's commands we may obtain His promises.

"*Give unto us the increase of*," *i.e.*, increase in us. Cf. "Præsta in nobis religionis augmentum" (increase in us true religion), Collect for 7 S. aft. Trin. The first part of the Collect is closely connected with the second. The gifts of "faith" and "hope" enable us to lay hold of God's heavenly promises; the gift of "charity" enables us to love that which He commands, and so to obtain the fruition of our "faith" and "hope."

"*Make us to love that which Thou dost command*," for thus only can we render that cheerful obedience which He desires. He would have us obey Him, not as unwilling slaves, but as loving children.

The Epistle (Gal. v. 16-24) contrasts the fruits of the Spirit, among which faith, hope, and charity are included, with the works of the flesh, the doers of which cannot obtain that which God promises, for they who do such things shall not inherit the kingdom of God. There can be no "true religion" in us, unless we crucify the flesh with its affections and lusts.

The Gospel (St. Luke xvii. 11-19) is the record of the healing of the Ten Lepers, of whom only one, a Samaritan, returned to give glory to God. It is not improbable that the Gospel for this, as for the preceding and following Sundays, was selected with special reference to the time of harvest in which they

are read. The Gospel for the 13th Sunday teaches the duty of charity; that for the 14th, the duty of gratitude; that for the 15th, confidence in God's provision for our needs.

15 S. After Trinity. *Subject:* God's Keeping.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. A prayer that God may protect His Church;

2. A prayer that, inasmuch as human frailty unassisted by God cannot but fall, we may be kept from all evil and led to all good.

The Epistle (Gal. vi. 11–18) shows the frailty of the natural man, whether under the Law or not. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." There is only one thing that the Christian can trust to for safety amid the chances and changes of life, and that is "the cross of our Lord Jesus Christ."

The Gospel (St. Matt. vi. 24–34) teaches us that, if we look to God for those things that are profitable to our souls, He will provide those things that are profitable to our bodies also. Cf. "Seek ye first the kingdom of God and His righteousness, and all these things (food, clothing, &c.) shall be added unto you."

"*Take no thought*," *i.e.*, Be not over-anxious. This was the ordinary sense of the expression in Old English. Cf. "Come, let us return; lest my father leave caring for the asses, and *take thought* for us" (1 Sam. ix. 5). See Davies's Bible English, pp. 100, 1 for other examples.

16 S. After Trinity. *Subject:* Within and without.

The Collect is from the Sacramentary of Gelasius. It consists of a twofold prayer, viz.—

1. That God may cleanse and defend His Church;

2. That, inasmuch as it cannot be safe without Him, it may be preserved by His help and goodness.

The Collect for the 15th Sunday seems to have special regard to the external enemies of the Church (custodi Tuam ecclesiam); that for this Sunday to both internal and external enemies (mundet et muniat).

The Epistle (Eph. iii. 13–21) points out what are the conditions of the safety of the Church as a whole, and of every individual member of it. We must be strengthened with might by the Holy Spirit; Christ must dwell in our hearts; we must be rooted and grounded in love.*

* Canon Norris writes: "The Epistle for to-day and for several Sundays to come will be taken from that Epistle to the Ephesians in which

The Gospel (St. Luke vii. 11–17) illustrates that "pity" which we invoke in the Collect by our Lord's miracle wrought upon the widow's son at Nain: "And when the Lord saw her, He had *compassion* on her." We may be sure that He has a like compassion for all who need His sympathy and pity. More especially must His Bride, the Church, be the object of His loving compassion and care.

17 S. after Trinity. *Subject:* Good Works.

The Collect is from the Sacramentary of Gregory. It consists of a prayer for—

1. Prevenient and coöperative grace;
2. Continual dedication of ourselves to all good works.

The Epistle (Eph. iv. 1–6) illustrates the good works to which we should give ourselves. We are to walk in a way worthy of our vocation; with all lowliness, and meekness; with long-suffering, forbearing one another in love.

The Gospel (St. Luke xiv. 1–11) enforces the virtue of humility, to which all other virtues owe half their attraction.

"*The lowest room.*" Rather, "*place.*"

"*Thou shalt have worship,*" *i.e.*, honour, respect. See Note, p. 42.

18 S. After Trinity. *Subject:* The Good Fight.

The Collect is adapted from one in the Sacramentary of Gelasius. In it we pray for grace—

1. To withstand the temptations of the world, the flesh, and the devil;
2. To follow God with pure hearts and minds.

"*To withstand the temptations.*" The Lat. is, "diabolica vitare contagia" (to *avoid* devilish contagions). The alteration was probably made because it is impossible to wholly *avoid* temptation, which sometimes lies in the path of duty. In the Prayer-Book of 1549 the phrase ran "to avoid the infections of the devil." The alteration was made in 1662.

for the first time St. Paul develops the idea of the One Holy Catholic Church. In the Acts, and in St. Paul's earlier Epistles, 'churches' in the plural number are for the most part spoken of. Not till the Apostle reached Rome, the centre of the Roman empire, and viewed from thence the work that he had done, did it grow upon him that these several Churches were being blended into one great spiritual empire,—Christ's Kingdom. This imperial thought seems to have filled his mind during his imprisonment at Rome. In this passage he speaks of the Church as containing the angels as well as men, 'the whole family in heaven and earth,' and prays that the Ephesian Christians may be worthy members of it. And then he speaks with rapture of the infinite dimensions of this great development of Christ's work of love in the world" ("Manual of Religious Instruction on the Prayer-Book," p. 72).

"*The only God.*" This implies that all sin is of the nature of idolatry, a substitution of self or some other object, or Satan, in the place of the one true God.

Hence the necessity for reading the first two Commandments even to a Christian congregation. St. Paul speaks of covetousness as "idolatry." See Col. iii. 5.

The Epistle (1 Cor. i. 4–8) points to the privileges which the Christian enjoys and the object with which they were bestowed, viz., that we may be blameless in the day of our Lord Jesus Christ.*

The Gospel (St. Matt. xxii. 34) gives our Lord's summary of the Law, viz., "Thou shalt love the Lord thy God with all thy *heart*, and with all thy soul, and with all thy *mind*"—the first and great commandment; and "thou shalt love thy neighbour as thyself"—a commandment like unto it.

19 S. After Trinity. *Subject:* Without God, no pleasing God.

The Collect is from the Sacramentary of Gelasius. It consists of—

1. A declaration of our inability to please God without His aid;

* The reason why the regular order of the Epistles is interrupted on this Sunday is thus explained by Wheatly. "It was an ancient custom of the Church in the Ember weeks to have proper services on the Wednesdays and Fridays, but especially on the Saturdays, when, after a long continuance in prayer and fasting, they performed the solemnities of the Ordination either late on Saturday evening (which was then always looked upon as part of the Lord's Day), or else early on the morning following; for which reason, and because they might be wearied by their prayers and fastings on the Saturdays, the Sundays following had no public services, but were called *Dominicæ vacantes*, *i.e.*, vacant Sundays. But afterwards, when they thought it not convenient to let a Sunday pass without any solemn service, they despatched the Ordination sooner on Saturdays, and performed a solemn service of the Church as at other times on the Sundays. But these Sundays, having no particular service of their own, for some time borrowed of some other days, till they had proper ones fixed pertinent to the occasion. So that this eighteenth Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the solemnity of the time. For the Epistle hints at the necessity there is of spiritual teachers, and mentions such qualifications as are specially requisite to those that are ordained, as the being *enriched with all utterance and in all knowledge*, and being *behind in no good gift*. The Gospel treats of our Saviour's silencing the most learned of the Jews by His questions and answers, thereby also showing how His ministers ought to be qualified, viz., able to speak a word in due season, to give a reason of their faith, and to convince, or at least confute, all those that are of heterodox opinions."

2. A prayer for the guidance of the Holy Spirit.

The original form of the Collect was as follows: "Dirigat corda nostra, quæsumus, Domine, Tuæ miserationis operatio; quia Tibi sine Te placere non possumus" (Lord, we beseech Thee, let the working of *Thy mercy* direct our hearts; for without Thee we are not able to please Thee). It will be seen that the phrase, "the working of *Thy mercy*" has been altered to "*Thy Holy Spirit*," and that the reference to Divine mercy has been preserved in the words "*mercifully* grant."

"*Direct and rule.*" "Direct" our minds and "rule" our hearts and wills.

The Epistle (Eph. iv. 17–32) shows how we can please God, viz., by putting on "the new man, which after God [*i.e.*, in the likeness of God] is created in righteousness and true holiness." But this can only be effected by placing ourselves under the guidance of the Holy Spirit, whom we are here bidden not to "grieve."

"*The former conversation*," *i.e.*, way of life. Cf. "To him that ordereth his *conversation* aright (marg., disposeth his way) will I show the salvation of God" (Psa. l. 23).

The Gospel (St. Matthew ix. 1–8) records the healing of the man sick of the palsy. As he, who had lost the use of his limbs, was at the word of Jesus enabled to arise from his bed and walk, so they who are spiritually paralysed may, by seeking the help of the Holy Spirit, recover the use of their higher faculties, and walk in newness of life.

20 S. After Trinity. *Subject:* Cheerful Obedience.

The Collect is expanded from one in the Sacramentary of Gelasius. It consists of—

1. A prayer for God's protection from all evil, so that

2. We may be ready in body and soul to cheerfully do His will.

"*From all things that may hurt us.*" Lat. "universa nobis adversantia." It is clear from the words that follow that bodily as well as spiritual ills are included.

"*That we being ready both in body and soul*," &c. Lat. "ut mente et corpore pariter expediti, quæ Tua sunt liberis mentibus exequamur." All the evils to which we are subjected, whether of mind or body, are here regarded as possible hindrances to the service of God. They prevent us from serving Him "with free [*i.e.*, undistracted] minds."

"*Cheerfully.*" This word was substituted in 1662 for the old phrase "with free hearts." Cf. "An offering of a free heart will I give Thee" (Psa. liv. 6).

The Epistle (Eph. v. 15–21) sets forth the Christian's joy. His life is to be one of cheerfulness. Filled with the Spirit, he is to give expression to his happiness in psalms and hymns and spiritual songs, and to make melody in his heart to the Lord.

The Gospel (St. Matt. xxii. 1–14) is the parable of the Marriage Feast of the King's Son, which sets forth the privileges to which we are invited, and the danger of being too much absorbed in the cares and anxieties of the world. The invited guests made light of their invitation and went their ways. They engaged in their various pursuits; one on his farm, another in his merchandise. Nay, some had become so alienated from their king as to slay the very servants who had come to call them to the wedding. Worldliness begets not only indifference to things spiritual, but positive antipathy. The second part of the parable, in which the man "not having a wedding-garment" is introduced, teaches us that "without holiness no man shall see the Lord." Our Lord's own comment on the parable is "many are called but few are chosen." Many are invited to the feast, but few are "ready in body and soul" to obey the Divine behests.

21 S. After Trinity. *Subject:* Pardon and Peace.

The Collect is from the ~~Sacramentary of Gelasius.~~ It consists of a prayer for—

1. Pardon, that we may be cleansed from all our sins;
2. Peace, that we may serve God with quiet minds.

The original runs: "Largire, quæsumus, Domine, fidelibus Tuis indulgentiam placatus et pacem." It will be observed that the word "placatus" (having been reconciled) is not rendered in our version. The hostility between God and sinful man is rather on man's side than God's, inasmuch as it begins with man's disobedience, and ends with his return to allegiance. "God was in Christ reconciling the world unto Himself," 2 Cor. v. 19.

"*With a quiet mind.*" Lat. "secura mente," *i.e.*, with a mind free from care. The reference is more particularly to freedom from the consciousness of unforgiven sin and of an unnatural alienation from our heavenly Father. "There is no peace saith the Lord unto the wicked" (Is. xlviii. 22). If therefore we would serve God with a quiet mind we must not only not live in sin, but we must not carry about with us the burden of unforgiven sin.

The Epistle (Eph. vi. 10–20) is an exhortation to Christians to assume the whole armour of God, the indispensable

condition of spiritual security and confidence. We must take the shield of *faith*. We must feel that we have "pardon" (the helmet of salvation); our feet must be shod with the preparation of the gospel of "*peace*." St. Paul himself exhibits the power of pardon to give peace by the bold and cheerful tone with which, though in bonds, he writes to the Ephesians.

The Gospel (St. John iv. 46–54) records the healing of the nobleman's son. It illustrates the power of faith, the indispensable condition of pardon and peace. When Christ had spoken the words "Thy son liveth," the nobleman "believed the word that Jesus had spoken unto him," and went on his way rejoicing. There is similar joy when we hear in faith the announcement that our souls, though once dead in sins, by His loving mercy live.

22 S. After Trinity. *Subject:* Continual Godliness.

The Collect is from the Sacramentary of Gregory. It consists of—

1. A prayer that God may keep the Church in continual godliness;

2. A reason for the prayer, viz., that it may be free from all adversities, and devoutly given to serve Him in good works.

"*To the glory.*" Cf. 1 St. Pet. ii. 12, "That men may by your good works, which they shall behold, *glorify God* in the day of visitation." See also the last verse of the Epistle, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The Epistle (Phil. i. 3–11) reminds us of what it is that knits together God's "household and Church," viz., fellowship in the gospel, and expresses the apostle's confidence that God, "who had begun a good work" among the Philippians, "will perform it" [*i.e.*, complete it. Marg. "will finish it"] until the day of Jesus Christ." But he is not satisfied with what they *have* done. He prays that their "love may abound yet more and more."

The Gospel (St. Matt. xviii. 21–35) is the parable of the unmerciful servant, which teaches the obligation laid upon us by God's mercy to show a like mercy to those who have injured us. Godliness (God-like-ness) is in nothing more beautifully shown, as our great poet teaches, than in deeds of mercy.

> "It is an attribute to God Himself;
> And earthly power doth then show likest God's,
> When mercy seasons justice."

23 S. After Trinity. *Subject:* Faithful Asking; Effectual Obtaining.

The Collect is from the Sacramentary of Gregory. It consists of—

1. An invocation addressed to God as our refuge and strength.

2. A prayer that what we ask faithfully, we may obtain effectually.

"*Devout.*" The original would be more clearly rendered, "O God, our refuge and strength, who art Thyself the author of *godliness*, be ready to hear the *godly* prayers of Thy Church." (Adesto piis Ecclesiæ Tuæ precibus, Auctor Ipse pietatis.)

The Epistle (Phil. iii. 17–21) indirectly teaches us what constitutes devout prayer. "Our conversation [*i.e.*, our citizenship] is in heaven," and our prayers should be compatible with our citizenship. It is a characteristic of the enemies of Christ that they "mind earthly things." We are looking for the coming of the Saviour. Our prayers should help to prepare us for His coming. "Our vile body" [or rather "the body of our humiliation"] will be changed, that it may be fashioned like unto His glorious body." Our prayers, therefore, should not be restricted to our temporal necessities, as is the case with those whose god is their belly and whose glory is their shame.

The Gospel (St. Matt. xxii. 15–22) teaches us to render unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Our earthly citizenship has its claim upon us as well as our heavenly, nor need there be any incompatibility between them. We may devoutly pray for temporal blessings, so long as they are not hindrances to our obtaining the far more exceeding and eternal blessings that are in store for us.

24 S. After Trinity. *Subject:* The Bondage of Sin.

The Collect is from the Sacramentary of Gregory. It consists of—

1. A declaration of our sinfulness;

2. A prayer for deliverance from the guilt and power of sin.

"*Absolve.*" Literally, *loosen from.* The metaphor of bondage is kept up all through the Latin original, which runs as follows:—"*Absolve*, quæsumus, Domine, Tuorum delicta populorum; et a peccatorum nostrorum *nexibus*, quæ pro nostra fragilitate *contraximus*, Tua benignitate *liberemur.*" Cf. the Collect, "O God whose nature and property," &c.

The Epistle (Col. i. 3–12) sets forth those Christian privileges and virtues by which the power of sin is broken, and the Divine strength by which our *frailty* is compensated. Our absolution from the guilt of sin is immediate if our faith and repentance be sincere; but our deliverance from the power of sin is gradual, and depends on the zeal with which we cultivate those affections by which sin is expelled. Hence St. Paul prays that the Colossians may be filled with the knowledge of God's will, and that they may be "*strengthened with all might*, according to His glorious power, unto all patience and long-suffering with joyfulness."

The Gospel (St. Matt. ix. 18–22) records the miracles wrought respectively upon the woman with the issue of blood and upon Jairus's daughter. They are intended to teach that the same Jesus who could loosen the bonds of physical disease and physical death can loosen the bonds of spiritual disease and spiritual death.

25 S. After Trinity. *Subject:* Plenteous Fruit; Plenteous Reward.

The Collect is from the Sacramentary of Gregory. It consists of—

1. A prayer that God would stir up our wills to greater activity;

2. The reason for this prayer, viz., that we may bring forth plenteous fruit, and receive a plenteous reward.

"*Stir up.*" Lat. *excita.* Stir up to greater activity.

"*Plenteously bringing forth the fruit.*" Lat. "fructum *propensius* exequentes (seeking more willingly the fruit). Eagerness after the fruit of good works is the first step to bringing it forth. It is to this eagerness we pray God to stir up our wills. The idea of "plenteousness" which runs through the Collect was probably suggested by the Gospel. The fragments of the divinely multiplied food filled twelve baskets.

"*Of good works.*" Lat. *divini operis* (of the divine work). The reference would seem to have been to the motive which brought the multitudes to Jesus (See St. John vi. 2–26), viz., to see His miracles.

"*May of Thee be plenteously rewarded.*" Lat. "pietatis Tuæ remedia majora percipiant" (may receive the greater remedies of Thy compassion), viz., the healing of the soul. The multitudes appreciated only the physical blessings which the Saviour bestowed. He says to them, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

The Epistle (Jer. xxiii. 5–8) is evidently intended to be preparatory to Advent, pointing as it does to the coming of the Lord our Righteousness, who should effect redemption from worse than Egyptian bondage.

The Gospel (St. John vi. 5–14) contains the testimony of the multitude, who had seen the miracle of the feeding the five thousand, to the validity of the claims of the Messiah: "This is of a truth that Prophet *that should come into the world.*" Dr. W. H. Mill observes, "Not without reason is it that the Church repeats this, as no other is repeated in her cycle of gospels; giving this narrative from St. John, not only on Mid Lent Sunday, as preparatory to the approaching Paschal Eucharist — but again, divested of its significant preface, in the concluding gospel of the year."

The rubric directs that "if there be any more Sundays before Advent Sunday, the services of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent." If only one of these Epiphany services be needed, that for the sixth Sunday, which was evidently intended to be preparatory to Advent, should be used. The Sarum Missal provided services for twenty-four Sundays after Trinity, and one for the Sunday next before Advent; and a rubric directed that, if there were more than twenty-five Sundays between Trinity and Advent Sunday, the service for the twenty-fourth was to be repeated each Sunday until the last, when the service for the Sunday before Advent was to be used. There was no rubric on the subject in the Prayer-book of 1549. In the Prayer-book of 1552 appeared the following rubric: "If there be any more Sundays before Advent Sunday, to supply the same shall be taken the service of some of those Sundays that were omitted between the Epiphany and "Septuagesima." This rubric was altered to its present form in 1662.

SAINTS' DAYS.

The general observance of Saints' Days doubtless originated in the local commemoration of martyrs. The Church of Smyrna, in the famous letter to the Christians of Philomelium, giving an account of the martyrdom of Polycarp (A.D. 167), says that the Jews were unwilling that the Chris-

tians should have the custody of their martyred saint, lest they should worship it, "little knowing," remark the writers, "that we can never leave Jesus Christ, nor adore any other. We do, indeed, honour the martyrs, but only as His disciples and imitators, who have given the greatest marks of love to their King and Master." It also declares its intention to hold an annual commemoration of his martyrdom at his grave. A similar declaration is expressed on the part of the Church of Antioch to commemorate the martyrdom of Ignatius (A.D. 107). "And now we have made known to you both the day and the time, that assembling ourselves together according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ," &c. The virtues, labours, and sufferings of the martyrs would naturally be much dwelt upon at these annual commemorations; and the stories told of them would, of course, be liable to exaggeration in proportion as distance of time or space rendered it difficult to test their truthfulness. Those best able to contradict the exaggerations, originating in enthusiasm and the love of the marvellous, would in many cases be under the strongest temptations to give them increased circulation. It is not surprising, therefore, that in the dark ages which followed the break up of the Roman empire, the praiseworthy honour paid to the saints by the primitive Church gradually passed into idolatrous worship. The adoration of the saints was the inevitable consequence of the exaggerated stories that were told of their virtues when living, and their power when dead. A decree of the Council of Trent says: "The saints who reign with Christ offer their prayers to God for men; it is good and useful suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits to be obtained from God through His Son, Jesus Christ our Lord, who is our only Redeemer and Saviour. Those are of impious opinions who deny that the saints enjoying eternal felicity in heaven are to be invoked—or who affirm that they do not pray for men; or that to invoke them to pray for us individually is idolatry; or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the One Mediator between God and man; or that it is folly to supplicate verbally or mentally those who reign in heaven." Romanists distinguish between *Latria*, the honour due to God alone; *Hyperdulia*, the honour due to the human nature of Christ and to the Blessed Virgin; and *Dulia*, the honour due to the Saints.

These subtle distinctions of the schoolmen are easily forgotten by the ignorant, and there can be no question that the excessive adoration of the saints in the Roman Church has robbed God of much of the honour due to Him alone. The Church of England commemorates the saints rather for the benefit of the living and the glorification of God than for the glorification of the saints themselves. We do not pray *to* them, but we pray that we may imitate their example and practise their preaching. See preface to Calendar; also the Homilies "Against Peril of Idolatry," and "Concerning Prayer."

SAINT ANDREW'S DAY. (Nov. 30.) *Subject:* Ready obedience.

The Collect was written in 1552, in substitution for the following one in the Book of 1549: "Almighty God, which hast given such grace to Thy Apostle, Saint Andrew, that he counted the sharp and painful death * of the cross to be an high honour and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us, for Thy sake, as things profitable for us towards the obtaining of everlasting life, through Jesus Christ our Lord." The present collect consists of—

1. A commemoration of the readiness of St. Andrew to obey the call of Christ;

2. A prayer that we may show a like ready obedience to the call of God's Holy Word.

The reason for setting aside the old collect would appear to be that the account of the Apostle's martyrdom was only traditional, whereas the story of his call is recorded in Scripture. A further reason may be found in the fact that we can all imitate him in obedience to the call of God, but few of us are called upon to suffer persecution for the kingdom of God's sake. St. Andrew's Day heads the list of the Saints' Days, because he was the first of the Apostles called by our Lord. There is moreover a special fitness in observing his festival at the opening of Advent. St. Andrew is an example of the way in which we should act when Christ comes to us individually. Our first duty, when we have ourselves found Him, is to bring others to Him. Keble writes—

* According to tradition, St. Andrew suffered martyrdom by crucifixion at Patras in the Morea. The cross on which he suffered was shaped thus, ×. St. Andrew being the patron saint of Scotland, his cross appears in our national flag, intersecting the cross of St. George.

"First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well,
And know Him for the Christ by proof;

"Then, potent with the spell of heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see the Saviour plain.

"Or, if before thee in the race,
Urge him with thine advancing tread,
Till, like twin stars, with even pace,
Each lucid course be duly sped."

St. Andrew's Day.

The Epistle (Rom. x. 9–21) shows how the doctrine of righteousness by faith, the distinctive dogma of the Christian religion, demands a missionary organization. Christianity was not to be the religion of a particular people, but the religion of the world. This is shown by the Apostle from the Old Testament Scriptures. But the Gentiles could not call on a Lord in whom they did not believe; and they could not believe until they had been taught; and they could not be taught unless teachers were sent to them. Hence the Church must never cease to evangelize.

The Gospel (St. Matt. iv. 18–22) is the narrative of the apostle's second call. This happened nearly a year after the call recorded in St. John i.

Proper Lessons. · MATINS. *First.* Isa. liv. The spread of the Church. "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not, lengthen thy cords and strengthen thy stakes" (ver. 2). *Second.* John i. 35–43. The apostle's first call. The disciples did not forsake their old occupation as fishermen until after the second call.

EVENSONG. *First.* Isa. lxv. to ver. 17. The rejection of the Jews and the calling of the Gentiles. "I am sought of them that asked not for me; I am found of them that sought me not" (ver. 1). *Second.* St. John xii. 20–42. Our Lord's discourse on the occasion of Andrew and Philip telling Jesus that certain Greeks * desired to see Him; and St. John's comment on the unbelief of the Jews.

* This incident may have influenced the apostle in visiting Greece. See previous note. Our Lord appears to have regarded these Greeks as a kind of firstfruits of the Gentiles. Cf. ver. 32: "And I, if I be lifted up, will draw *all* men unto me."

ST. THOMAS THE APOSTLE. (Dec. 21.) *Subject:* Doubt and Faith.

The Collect was written in 1549, and consists of—

1. A commemoration of God's overruling the doubt of Thomas for the more confirmation of the faith; *

2. A prayer that our want of faith may never be reproved.

The Epistle (Eph. ii. 19–22) describes the privileges to which the Gentiles have been admitted, and our obligations to the "Apostles and Prophets," upon whom, as a foundation, the spiritual temple, into which we have been incorporated, is built.

The Gospel (St. John xx. 24–31) gives an account of Thomas's doubt as to the reality of our Lord's resurrection, and of the Apostle's confession once his doubts were removed. His scepticism was not owing to any obstinate spirit of unbelief, but to sheer inability to believe the news told him. It was, as we say, too good to be true. He would appear to have been of a despondent character (St. John xi. 16), slow to believe without evidence, but thoroughly honest; open to conviction, and warmly attached to His Divine Master. It is noteworthy that our Lord, while reproving him, gave him the evidence he sought for; and that the Apostle's confession when it did come was ampler and deeper than that of any other Apostle.

Proper Lessons. MATINS. *First.* Job xlii. to ver. 7. Job's penitential confession: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (ver. 5). *Second.* John xx. 19–24. Our Lord's appearance to the apostles in Thomas's absence.

EVENSONG. *First.* Isa. xxxv. The glory of the Christian dispensation, and the spiritual as well as physical miracles that should accompany it. "Strengthen ye the weak hands, and confirm the feeble knees. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Second.* St. John xiv. 5–8. Thomas's inquiry concerning "the way," and our Lord's reply.

St. Thomas is said to have preached in Parthia, and to have been buried at Edessa. Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of "The Christians of St. Thomas," and which appears to have been really founded by a Nestorian missionary of the name of Thomas. The festival of St. Thomas is mentioned in the fifth century.

* "Ab eo dubitatum est, ne a nobis dubitaretur." ST. AUG.

THE CONVERSION OF ST. PAUL. (Jan. 25.) *Subject:* The Calling in of the Gentiles.

The Collect is expanded from one in the Sacramentary of Gregory. It consists of—

1. A commemoration of the missionary labours of St. Paul;

2. A prayer that we may show forth our gratitude for his conversion by following his teaching.

"*Doctrine*," *i.e.*, not some particular doctrine, but the substance of his general teaching.

The Epistle (Acts ix. 1–22) records the conversion of St. Paul.

The Gospel (St. Matt. xix. 27–30) contains our Lord's promise to those who should exercise self-denial for His name's sake.

Proper Lessons. MATINS. *First.* Isa. xlix. 1–13. The calling of the Gentiles. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This chapter is quoted by St. Paul himself, 2 Cor. vi. *Second.* Gal. i. 11. St. Paul's account of his conversion, and of his independence of the original apostles.

EVENSONG. *First.* Jer. i. to ver. 11. The call of Jeremiah. "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (ver. 7). *Second.* Acts xxvi. to ver. 21. St. Paul's defence before Agrippa. According to tradition, St. Peter and St. Paul were martyred (the former by crucifixion, the latter by beheading) on the same day; and it is said that there was formerly a festival commemorating their martyrdom jointly on February 22nd. There is no trace of a festival commemorating St. Paul's conversion till the twelfth century. His conversion was doubtless selected rather than his death, for commemoration, because of its vast importance to the Gentile world.

THE PRESENTATION OF CHRIST IN THE TEMPLE, commonly called The Purification of St. Mary the Virgin. (Feb. 2.) *Subject:* Presented to God.

The Collect is from the Sacramentary of Gregory. It consists of—

1. A commemoration of our Lord's presentation in the temple in the substance of our flesh;

2. A prayer *that through Him we may be presented unto God* with pure and clean hearts.

The Epistle (Mal. iii. 1–5) contains Malachi's prediction: "The Lord whom ye seek shall suddenly come to His Temple."

The Gospel (St. Luke ii. 22–40) gives an account of our Lord's presentation in the Temple, and of His manifestation to those who were looking for redemption in Israel.

Proper Lessons. MATINS. *First.* Exod. xiii. to ver. 17. The sanctification of the first-born to commemorate the deliverance of the Israelites from the destruction of the first-born.

EVENSONG. *First.* Hag. ii. to ver. 10. "The glory of this latter house shall be greater than of the former" (ver. 9).

The original name of this festival is the Hypapante of our Lord Jesus Christ, *i.e.*, the meeting (ὑπαπαντή) of our Lord with Simeon in the Temple. The first of our two alternative names most nearly corresponds to this, and best describes the teaching of the day. The second dates from the ninth century, a period when the worship of the Blessed Virgin was beginning to overshadow the honour due to Christ.* The popular name Candlemas is derived from the old practice of carrying lighted candles to Mass on this day. Some have supposed this practice was devised to supersede the old pagan festival in honour of Proserpine, for whom Ceres is represented as searching with lighted torches. Various explanations are given of the symbolism of the lights that were carried in the Christian festival. Some say that they refer to the spiritual light spoken of by St. Simeon in the *Nunc Dimittis*, which was read on this day. Others that they are in honour of the Virgin, the mother of the Light of the world. It was formerly customary for women to bear lights when they were churched, and this custom is, doubtless, connected with the lights borne on Candlemas Day. The reader of English history will remember the jest of the Conqueror in reply to a coarse remark of the French king: "When I am churched there shall be a thousand lights in France." The candles distributed on Candlemas day were popularly believed to drive away storms and evil spirits. A form for "the hallowing of

* Dr. Newman, before separating from the communion of the Church of England, thus wrote on the subject of the reverence due to the Blessed Virgin:—"Following the example of Scripture, we had better only think of her with and for her Son, never separating her from Him, but using her name as a memorial of His great condescension in stooping from heaven and not 'abhorring the Virgin's womb.' And this is the rule of our own Church, which has set apart only such Festivals in honour of the blessed Mary as may also be festivals in honour of our Lord; the Purification commemorating His presentation in the Temple, and the Annunciation commemorating His Incarnation." Sermons ii. 136.

candles upon Candlemas Day" is given in Brand's "Antiquities," i. 25. It begins: "O Lord Jesu Christ, iblesse thou this creature of a waxen taper at our humble supplication, and by the virtue of the holy crosse, pour thou into it an heavenly benediction; that as thou hast graunted it unto man's use for the expelling of darkness, it may receave such a strength and blessing thorow the token of the holy crosse, that in what places soever it be lighted or set, the Devil may avoid out of those habitations, and tremble for fear and fly away discouraged, and presume no more to unquiete them that serve Thee," &c.

The festival is forty days after Christmas Day, that being the interval between the birth of a child and its presentation prescribed by the Law. See Lev. xii. 3, 4.

ST. MATTHIAS'S DAY. (Feb. 24.) *Subject:* Faithful and True Pastors.

The Collect first appears in the Prayer-book of 1549. It consists of—

1. A commemoration of the choosing of Matthias in the place of Judas;

2. A prayer that the Church may be always preserved from false apostles, and ordered [ruled] and guided by faithful and true pastors.

This festival, the only one in which feelings of sorrow are mingled with those of joy, always falls either within, or near, Lent, and is fraught with valuable lessons to the candidates for ordination at the Lenten Ember season. In the story of Judas we see how the secret nursing of a bosom sin may nullify the greatest external advantages which a man can enjoy, and lead to the basest and most impious of crimes.

The Epistle (Acts i. 15–26) contains the account of the election by lot of Matthias in the place of Judas.

The Gospel (St. Matt. xi. 25–30) contains our Lord's thanksgiving for the revelation of the mysteries of the gospel to the simple-hearted. A comparison of this passage with St. Luke x. shows that the occasion of the thanksgiving was the return of the Seventy after their successful mission.

Proper Lessons. MATINS. *First.* 1 Sam. ii. 27–36. The withdrawal of the high-priesthood from the family of Eli, and the prophecy of its bestowal upon "a faithful priest"— a prophecy fulfilled when the high-priesthood was transferred to Zadoc at the beginning of the reign of Solomon.

EVENSONG. *First.* Isaiah xxii. 15. Isaiah's denunciation of Shebna the treasurer, and prophecy that Eliakim should

supersede him: "I will clothe him with thy robe and strengthen him with thy girdle" (ver. 2).

This is not one of the most ancient festivals, but there is a collect for it in the Sacramentary of Gregory. Formerly this festival was observed in Leap Year on the 25th of February; but when, in 1661, the intercalary day was placed at the end of the month instead of between the 23rd and 24th, the 24th was permanently fixed on for the festival. According to tradition St. Matthias was crucified in Cappadocia.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. (March 25th.) *Subject:* Knowledge of the humiliation; experience of the glory.

The Collect is from the Sacramentary of Gelasius, and consists of—

1. A commemoration of the angel's announcement of Christ's incarnation;

2. A prayer that we may be brought by His cross and Passion to the glory of His resurrection.

The Epistle (Isa. vii. 10–15) contains the prophecy given to Ahaz of the supernatural birth of the Messiah: "Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel" (ver. 14).

The Gospel (St. Luke i. 26–38) is the account of the announcement made to the Blessed Virgin by the angel Gabriel.

Proper Lessons. MATINS. *First.* Gen. iii. to ver. 16. The first prophecy of the Redeemer: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (ver. 15).

EVENSONG. *First.* Isa. lii. 7–13. The approach of the herald announcing the Saviour's advent: "How beautiful are the feet of him that bringeth good tidings" (ver. 7).

This festival nearly always falls in Lent, and the Collect was evidently intended to be connected with Good Friday and Easter Day. We are led by it from the beginning of the Incarnation to the end and object of it.

Five days are connected in our calendar with the Blessed Virgin, the Annunciation, the Purification, the Visitation, her own Nativity, and her Conception. The first two only are red-letter days. The Feast of the Annunciation is of high antiquity. A homily written on it in the fifth century by Proclus, patriarch of Constantinople, is still extant. The Council of Trullo, A.D. 692, reversing a decree of the Council of Laodicea, forbade all festivals to be observed in Lent except the Sabbath, the Lord's Day, and the Annunciation.

ST. MARK'S DAY. (April 25th.) *Subject:* ~~Stability.~~

The Collect first appears in the Prayer-book of 1549. It is based on the Epistle, and consists of—

1. A commemoration of the service rendered to the Church by St. Mark, as an Evangelist;

2. A prayer that we may be established in the truth of the gospel.

The lesson of St. Mark's life is that, by God's grace, the weakest may be made strong. Though he deserted his fellow-missionaries on the first approach of danger, he afterwards proved a brave and steadfast soldier of Christ. He took his stand by the side of St. Paul during the apostle's first imprisonment at Rome (Col. iv. 10), and was summoned by him to join him again during the second imprisonment (2 Tim. iv. 11).

The Epistle (Eph. iv. 7–16) sets forth the diversity of the gifts in the Church of Christ, and the object of them all, viz., to enable us all to attain to "the measure of the stature of the fulness of Christ; that we henceforth be no *more children, tossed to and fro, and carried about with every wind of vain doctrine.*"

The Gospel (St. John xv. 1–11) is our Lord's allegory of the Vine, which teaches the same lesson as the concluding portion of the Epistle: "Without me ye can do nothing."

Proper Lessons. MATINS. *First.* Isa. lxii. 6. God's promise that He would set watchmen upon the walls of Jerusalem, who should never hold their peace day nor night. That the promise is Messianic is clear from the words "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold thy salvation cometh" (ver. 11).

EVENSONG. *First.* Ezek. i. to ver. 15. Ezekiel's vision of the four living creatures. According to ancient expositors the one with the face of a man symbolized St. Matthew, and referred to the humanity of our Lord, to which that Evangelist gives special prominence; the one with the face of the lion symbolized St. Mark, because he sets forth the royal character of the Messiah; the one with the face of the ox symbolized St. Luke, who gives prominence to the sacrificial character of our Lord's life and death; the one with the face of an eagle symbolized St. John, because of the sublimity of his writings. Cf. Rev. iv. 7. It is obvious that this interpretation is wholly fanciful. It seems more probable that the four living creatures represent the whole range of animate

nature concurring in praising God. In Ezekiel they are represented as supporting the throne of God. The language applied to them would be peculiarly appropriate when applied to the directness and fidelity of the Evangelists as inspired writers, and more particularly to the conduct of St. Mark after he recovered from his first timidity. "They went every one straight forward; whither the Spirit was to go they went; and they turned not when they went" (ver. 12).

There can be little doubt that St. Mark the Evangelist is identical with the John Mark of Acts xii. who was sister's son to Barnabas. He was probably converted to Christianity by St. Peter, who speaks of him as "Marcus my son." The last reference to him in Holy Scripture occurs in 2 Tim. iv. 11. He is said to have been the first Bishop of Alexandria, and to have been martyred while attempting to stop the worshipping of Serapis. His festival is provided for in the Sacramentary of Gregory.

ST. PHILIP AND ST. JAMES'S DAY. (May 1.) *Subject:* "The Way, the Truth, and the Life."

The Collect was composed in 1549, but was considerably altered and improved in 1662. It originally ran, "Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life, as Thou hast taught St. Philip and other the Apostles; through Jesus Christ our Lord." It consists of—

1. An invocation, setting forth the blessedness of truly knowing God;

2. A prayer that we, knowing Christ to be the Way, the Truth, and the Life, may—

follow the steps of St. Philip and St. James, and

steadfastly walk in the *way* that leads to eternal life.

Cf. notes on the Morning Collect for Peace.

The Epistle (St. James i. 1–12) is taken from the writings of one of the saints commemorated. It is an exhortation to patience under temptation.

The St. James commemorated on this day is St. James the Less, the son of Alphæus and Mary. In Gal. i. 19 he is called "the Lord's brother." In the tradition of him recorded by Hegesippus, it is said that on account "of his exceeding righteousness he was called 'Just' and 'Oblias,' which means in Greek 'the bulwark of the people.'"

The Gospel (St. John xiv. 1–14) contains the discourse of our Lord that was suggested by the remark of Philip, "Lord

show us the Father and it sufficeth us." It also contains the memorable words on which the Collect is based, "I am the way," &c.

Proper Lessons. MATINS. *First.* Isa. lxi. The preaching of the gospel and the calling of the Gentiles. "But ye shall be named the priests of the Lord: men shall call you the ministers of our God" (ver. 6). · *Second.* John i. 43. The call of Philip and his announcement of Christ as the Messiah to Nathanael. The Epistle in the Greek Church for this day is Acts viii. 26-39, which relates to Philip "the deacon." Up to 1661 this was the second morning lesson for this festival in the English Church.

EVENSONG. *First.* Zech. iv. God's message to Zerubbabel, and the vision of "the two anointed ones" that stand by the Lord of the whole earth" (ver. 14). There is no second Evening Lesson.

St. Philip is said to have been crucified at Hierapolis in Phrygia. St. James the Less was Bishop of Jerusalem. He was thrown down in a popular commotion from a pinnacle of the temple and clubbed to death, A.D. 62. It has been conjectured that the commotion was occasioned by the publication of his Epistle. The names of the two apostles are coupled in the Lectionary of St. Jerome and in the Sacramentary of Gregory as they are in the English Church. No satisfactory reason has been assigned for the association of the names. In the four lists of the Apostles given in the New Testament Philip's name is uniformly followed by that of Bartholomew, who is, in all probability, the Nathanael of John i.

St. BARNABAS' DAY. (June 11.) *Subject:* Gifts and their use.

The Collect was written in 1549. It consists of—

1. A commemoration of the singular gifts of the Holy Ghost bestowed upon St. Barnabas;

2. A prayer for the manifold gifts of God and for grace to use them to His honour and glory.

"*Endue,*" *i.e.*, endow. Not as in "Endue Thy priests with righteousness," where it means to put on (Lat. *induo*).

"*Singular gifts,*" exceptional gifts, as opposed to the "manifold gifts" bestowed upon the Church at large. In Lev. xxvii. 2, "a singular vow" seems to mean a special or particular vow. St. Luke says of Barnabas that "he was a good [kind] man, and full of the Holy Ghost and of faith" (Acts xi. 24).

"*Manifold gifts.*" See previous Note. In the Confirmation Service this phrase is used as an equivalent of the Latin "*septiformem spiritum.*"

"Thy holy apostle." He was not one of the Twelve, but is called an apostle in Acts xiv. 14, "Which when the Apostles Barnabas and Paul heard of," &c.

The Epistle (Acts xi. 22–30.) St. Barnabas' mission to Antioch and successful labours there.

The Gospel (St. John xv. 12–36) warns the apostles of the persecutions which they were to expect ("If they have persecuted me they will also persecute you"), and reminds them of the high authority with which they would go forth to their various spheres of labour. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit."

Proper Lessons. MATINS. *First.* Deut. xxxiii. to ver. 12. Moses' blessing upon the tribe of Levi, to which Barnabas belonged. *Second.* Acts iv. 31. The zeal of Barnabas shown in selling his estates and laying the proceeds at the Apostles' feet.

EVENSONG. *First.* Nahum i. The goodness of God to His people. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace" (ver. 15). *Second.* Acts xiv. 8. The missionary visit of Paul and Barnabas to Lystra.

According to tradition St. Barnabas was stoned to death by the Jews at Salamis in his native island. The Epistle bearing his name, though of the earliest antiquity, is of doubtful authenticity. The festival is mentioned in Bede's Calendar, but not in the Sacramentaries.

ST. JOHN BAPTIST'S DAY. (June 24.) *Subject:* A burning and a shining light.

The Collect consists of—

1. A commemoration of the wonderful birth of the Baptist, and his preparation of the way for Christ by the preaching of repentance;

2. A prayer that we may follow his doctrine and practice
(*a*) in repenting;
(*b*) in constantly speaking the truth;
(*c*) boldly rebuking vice;
(*d*) patiently suffering for the truth's sake.

It first appears in the Prayer-book of 1549. Up to 1604 the word "penance" was used where we now find "repentance."

The Epistle (Isa. xl. 1–11) contains a prophecy of the Baptist's coming as the forerunner of the Messiah. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

The Gospel (St. Luke i. 57–80) records the "wonderful" circumstances that accompanied the birth of the Baptist, and the song of his father: "And thou, child, shalt be called the prophet of the Highest."

Proper Lessons. MATINS. *First.* Mal. iii. to ver. 7. "Behold, I will send my messenger." *Second.* St. Matt. iii. John's "bold rebuke" of vice in the case of the Pharisees and Sadducees, and his "preaching of repentance."

EVENSONG. *First.* Mal. iv. "Behold, I will send you Elijah the prophet." With this compare the announcement of the angel, "And he shall go before Him in the Spirit and power of Elias" (St. Luke i. 17). The resemblance between John and Elijah lay in their ascetic life, their fearless denunciation of misconduct in high places, and their endeavours to effect a national reform. *Second.* St. Matt. xiv. to ver. 13. *John's denunciation of the conduct of Herod Antipas and martyrdom.*

The time of this festival is fixed by the date of our Lord's birth. See St. Luke i. 26. The festival is of great antiquity, and is remarkable as being the only one on which we commemorate the birth of a saint. The peculiar circumstances of his birth account for this exceptional honour. St. Augustine fancifully interprets the words. "He must increase, but I must decrease," as referring to the lengthening and shortening respectively of the days after December 25 and June 24.

ST. PETER'S DAY. (June 29.) *Subject:* The shepherd and his sheep.

The Collect was composed for the Prayer-book of 1549. It consists of—

1. A commemoration of the many excellent gifts bestowed on St. Peter, and of our Lord's injunction to him to feed His flock;

2. A prayer that all bishops and pastors may diligently preach God's Word, and that their flocks may follow it.

"*Earnestly.*" The reference is to the thrice-repeated injunction, "Feed My lambs;" varied the second and third time, "Tend My sheep."

"*The crown of glory.*" This phrase is taken from 1 St. Pet. v 4, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (literally, an amaranthine crown).

This Collect, with some slight alterations, is used in the Form for the Consecration of Bishops.

The Epistle (Acts xii. 1–11) records St. Peter's miraculous deliverance from prison.

The Gospel (St. Matt. xvi. 13–19) contains the Apostle's confession of the Messiah, and our Lord's promise, "I will give unto thee the keys* of the kingdom of heaven."

Proper Lessons. MATINS. *First.* Ezek. iii. 4–15. The prophet's mission to Israel. "Thou art not sent to a people of a strange speech, and of an hard language, but to the people of Israel" (ver. 5). Cf. Gal. ii. 7. *Second.* St. John xxi. 15–23. Our Lord's injunction to Peter to tend His sheep, and prediction of the Apostle's death. (See vv. 18 and 19.) Peter's threefold confession, "Fear thrice denies; love thrice confesses" (Canon How).

EVENSONG. *First.* Zech. iii. The prophet's vision of Joshua the high priest's rescue from Satan. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan. . . Is not this a brand plucked from the burning?" Cf. St. Luke xxii. 31, 32. *Second.* Acts iv. 8–23. Peter's bold defence before the high priest and the elders.

St. Peter is said to have been crucified with his head downwards, A.D. 63. See Note on the Feast of the Conversion of St. Paul.

ST. JAMES THE APOSTLE'S DAY. (July 25.) *Subject:* Following Jesus.

* The "keys" imply authority to open and shut. By "the kingdom of heaven" we are here to understand (1) the Church itself, and (2) the privileges of the Church. Our Lord's words were at once *prophetic* of the part which St. Peter was to play in opening the doors of the Church to both Jews and Gentiles, to the Jews on the Day of Pentecost, to the Gentiles in the conversion of Cornelius, and a formal entrusting to the Apostles of the power to exercise ecclesiastical discipline. It should be noted that equivalent words were addressed to the whole of the Apostles. See St. Matt. xviii. 18. The words, "Upon this rock I will build my Church," are most naturally referred to St. Peter himself, who, by his boldness and energy in the early days of the Church, may be said to have been the rock upon which it was built. They do not imply any supremacy over the other apostles. Indeed, in Eph. ii. 20, we find the Church spoken of as built upon the foundation of the apostles and prophets (*i.e.*, the New Testament prophets), Jesus Christ Himself being the chief corner stone. It is not sufficiently borne in mind that the whole of this language is metaphorical. From different points of view we may regard Christ Himself, His Apostles, St. Peter, St. Peter's confession, and the general teaching of the Apostles, as the foundation of the Church.

The Collect was written in 1549. It consists of—

1. A commemoration of the Apostle's leaving all to follow Christ;

2. A prayer that we may show a similar promptness in following God's holy commandments.

"*Leaving his father.*" Cf. St. Matt. iv. 22, "They immediately left the ship and their father, and followed Him."

"*Carnal affections,*" desires that war against the spirit.

The St. James commemorated on this day was St. James the Great, the brother of St. John the Divine. He was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in Holy Scripture. According to tradition, one of the Jews who dragged him before the tribunal of Agrippa, touched by his demeanour, was converted on the way, and begged that he might die with him. The Apostle gave him the "kiss of peace," saying "Pax vobis!" and they were beheaded together.

The Epistle (Acts xi. 27; xii. 3) refers to the Apostle's martyrdom.

The Gospel (St. Matt. xx. 20–28) contains the account of the request made to our Lord by the mother of James and John, that they might sit, one on His right hand, and the other on the left, in His kingdom, and our Lord's reply.

Proper Lessons. MATINS. *First.* 2 Kings i. to ver. 16. Elijah's calling down fire from heaven to consume the two captains with their fifties. See Second Lesson. *Second.* St. Luke ix. 51–57. The request of James and John that their Master would command fire to come down from heaven to consume the inhospitable Samaritans, "even as Elias did."

EVENSONG. *First.* Jer. xxvi. 8–16. Jeremiah's arraignment and defence before the princes of Judah. "Know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears." The festival of St. James has a Collect assigned to it in the Sacramentary of Gregory.

ST. BARTHOLOMEW'S DAY. (Aug. 24.) *Subject:* Believing and preaching.

The Collect is adapted from one in the Sacramentary of Gregory. It consists of—

1. A commemoration of the grace given to Bartholomew to believe and preach the word;

2. A prayer that the Church may love that same word, and preach it to others.

Bartholomew is commonly identified with **Nathanael** on the following grounds:—

1. The name Bartholomew (Bar Tholmai, *i.e.*, son of Tholmai) is only a patronymic like Bar Jona, Barnabas, &c.;

2. Nathanael was brought to Jesus by Philip, and in three of the lists of the Apostles Philip and Bartholomew are coupled together, as though they were connected by some close bond;

3. Nathanael was present with other apostles when our Lord appeared at the Sea of Tiberias after His resurrection;

4. The Evangelists who mention Bartholomew do not mention Nathanael, and St. John, who mentions Nathanael, does not mention Bartholomew;

5. Bartholomew's call is nowhere recorded, but Nathanael's is given with the same detail as that of an apostle. There is a tradition that Bartholomew was of noble birth, and the Gospel is supposed to have been selected with reference to this story.

The Epistle (Acts v. 12–16) records the miracles wrought by the Apostles in Jerusalem in attestation of the truths which they preached.

The Gospel (St. Luke xxii. 24–30) gives an account of the strife among the Apostles as to which of them should be accounted greatest, and our Lord's declaration that humility is the patent of nobility in His kingdom.

Proper Lessons. MATINS. *First.* Gen. xxviii. 10–18. Jacob's vision, to which our Lord alluded in His conversation with Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." This promise was fulfilled in the descent of angels upon the Son of man at His Agony and the Resurrection; and in a still higher sense in the fuller and clearer revelation of Divine mysteries which was henceforth to be vouchsafed to mankind.

EVENSONG. *First.* Deut. xviii. 15. Moses' prediction, "The Lord thy God will raise up unto thee a prophet;" to which Philip possibly referred when he said to Nathanael, "We have found Him of whom Moses in the law, and the prophets did write."

It is to be regretted that the narrative of Nathanael's call is not included in the lections from Holy Scripture for this day.

St. Bartholomew is said to have preached in India, and to have been put to death at Alanopolis, on the Caspian Sea, where he was flayed alive.

ST. MATTHEW'S DAY. (Sept. 21.) *Subject:* Treasures in heaven.

The Collect was written in 1549. It consists of—

1. A commemoration of St. Matthew's call from a lucrative profession to follow Jesus;

2. A prayer that we may have grace to forsake all covetous desires and inordinate love of riches at the same Divine bidding.

The Epistle (2 Cor. iv. 1–6) sets forth the obligations of the Christian ministry ("Therefore seeing we have this ministry . . . . we have renounced the hidden things of dishonesty"), and the grace of God as seen in commanding the light to shine out of darkness. The appropriateness of this Epistle will be obvious when it is borne in mind that St. Matthew's original profession, that of a publican, was notorious for its fraudulent extortions and its general moral degradation.

The Gospel (St. Matt. ix. 9–13) is the Apostle's own modest account of his call. It is from St. Luke's account we learn that "he left all" to follow Jesus, and that it was he who gave the feast at which "a great company of publicans" was present.

Proper Lessons. MATINS. *First.* 1 Kings xix. 15. The call of Elisha. The prophet showed the same promptitude as the Evangelist in abandoning his previous occupation at the Divine summons. He also gave a parting feast to his people. See v. 21.

EVENSONG. *First.* 1 Chron. xxix. to ver. 20. David's munificent gifts to the service of God imitated by the chief men of his kingdom. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy."

St. Matthew is said to have preached in Ethiopia. His festival has an *Epistle* and *Gospel* assigned to it in the "Comes" of St. Jerome.

ST. MICHAEL AND ALL ANGELS' DAY. (Sept. 29.) *Subject:* Ministering angels.

The Collect is from the Sacramentary of Gregory. It consists of—

1. A commemoration of the ordinance of the service of angels and men;

2. A prayer that as the angels serve God in heaven, so they may succour and defend us on earth.

The Epistle (Rev. xii. 7–12) records the vision of the war of St. Michael and his angels against the dragon and his angels. In v. 6 St. John describes the woman, *i.e.*, the Church militant, as fleeing into the wilderness. Then he directs his gaze to the Church triumphant, and sees in the victory achieved there over the dragon a pledge of the victory to be achieved here below.

The Gospel (St. Matt. xviii. 1–10) contains our Lord's declaration with regard to little children, "Their angels do always behold the face of my Father which is in heaven."

Proper Lessons. MATINS. *First.* Gen. xxxii. Jacob's wrestling at Mahanaim. "And there wrestled a man with him until the breaking of the day." *Second.* Acts xii. 5–18. Peter's deliverance from prison by an angel. Most ancient commentators explain the words, "It is his angel" (ver. 15) as referring to the Apostle's guardian angel.

EVENSONG. *First.* Dan. x. 4. The appearance of an angel to comfort the prophet in his distress. "And behold a hand touched me, which set me upon my knees and upon the palms of my hands." Michael is referred to in ver. 13 and 21. *Second.* Rev. xiv. 14. The harvest of the world, in which the angels will be the reapers.

Who is St. Michael? He is spoken of in Dan. x. 13, as "one" or "the first of the chief princes;" in Dan. xii. 1, as "the great prince which standeth for the children of my people;" in Jude, ver. 9, as "the archangel" who, contending with the devil about the body of Moses, "durst not bring a railing accusation against him, but said, The Lord rebuke thee;" in Rev. xii. 7, as "fighting with his angels, against the dragon and his angels." The name Michael means "Who is like unto God?" Some have supposed, from the significance of his name and the pre-eminence which is assigned to him, that he is the Second Person of the Holy Trinity; but this view seems inconsistent with Dan. x. 13, that is, if we hold (and we can scarcely do otherwise) that the Person who spoke to Daniel was Christ Himself. All we can say is, that in the Old Testament St. Michael is represented as "the guardian of the Jewish people in their antagonism to godless power and heathenism;" and in the New Testament as "taking part in that struggle which is the work of the Church on earth" (Smith's "Bible Dict.")

The only other angel mentioned by name in the Canonical Scriptures is Gabriel. Raphael and Uriel are mentioned in the Apocrypha.

In the patriarchal history the angels are represented as watching over the family life of God's people. In the period of the Judges they are sent on missions having a national object. In the period of the Captivity they are revealed as exercising a guardianship over foreign nations. During our Lord's Incarnation we see them ministering to Him.

That the angels are "ministering spirits" is distinctly asserted (Heb. i. 14). "The records of their visible appearances are but unfrequent (Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (St. Matt. xviii. 10), as rejoicing over a penitent sinner (St. Luke xv. 10), as present in the worship of Christians (1 Cor. xi. 10), and (perhaps) bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (St. Luke xvi. 22). In one word they are Christ's ministers of grace now, as they shall be of judgment hereafter (St. Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31, &c.)." — Smith's "Bible Dict.," art. Angels.

The festival was provided for in the Lectionary of St. Jerome.

ST. LUKE THE EVANGELIST'S DAY. (Oct. 18.) *Subject.* The medicine of the soul.

The Collect was written in 1549. It consists of—

1. A commemoration of the call of Luke, the physician, to be an evangelist and physician of the soul;

2. A prayer that all the diseases of our souls may be healed by the wholesome medicines of his teaching.

"*Whose praise is in the gospel.*" The reference is to Col. iv. 14, "Luke, the beloved physician." The Evangelist accompanied St. Paul to Rome, and seems to have continued at his side to the end. See 2 Tim. iv. 11.

"*Wholesome*," health-giving. This word had formerly a stronger force than now. Cf. "Now know I that the Lord helpeth His Anointed, and will hear Him from His holy heaven, even with the *wholesome* strength of His right hand" (Psa. xx. 6, P. B. ver.); "*wholesome* words, even the words of the Lord Jesus" (1 Tim. vi. 3).

The Epistle (2 Tim. iv. 5–15) refers to St. Luke as a companion of the writer in his imprisonment. "Only Luke is with me." It has been conjectured that he attached himself to St. Paul for the purpose of ministering to that physical infirmity of which the Apostle so frequently makes mention.

We first find them associated at Troas (Acts xvi. 10). This was shortly after St. Paul left Galatia, where, as we learn from Gal. iv. 13, he had been detained by illness.

The Gospel (St. Luke x. 1–7) records the mission of the Seventy, of whom tradition states St. Luke was one. This is highly improbable. The language of the dedication of his Gospel seems to imply that he was not an eye-witness of the events he records. See i. 1, 2.

Proper Lessons. MATINS. *First.* Isa. lv. God's promise that His word should not return unto Him void.

EVENSONG. *First.* Ecclus. xxxviii. to ver. 15. The honour due to the physician, "for of the Most High cometh healing." This is one of the few lessons for Saints' days that are taken from the Apocrypha.

St. Luke is supposed to have been born at Antioch, and to have been a painter as well as a physician. Tradition says that he was crucified at eighty years of age. His festival is mentioned in the fifth century.

ST. SIMON AND ST. JUDE'S DAY. (Oct. 28.) *Subject:* The spiritual temple.

The Collect was written in 1549. It consists of—

1. A commemoration of the Apostles and Prophets as the foundation, and of Christ as the head corner-stone, of the Church;

2. A prayer that we may be joined together by their doctrine into a holy temple, acceptable to God.

"*Apostles and prophets*" (Eph. ii. 20). The "prophets" referred to are not so much the Old Testament Prophets as those of the New Testament. See Eph. iii. 5; iv. 11.

The Epistle (St. Jude ver. 1–8.) assumes that St. Jude, "the brother of James" (ver. 1), is to be identified with Jude the Apostle. Some have supposed that he was one of the brethren of our Lord, mentioned in St. Matt. xiii. 55. In ver. 17 of his Epistle, he speaks of the Apostles as though he were not himself of their number, "But, beloved, remember ye the words which were spoken before *of the Apostles* of our Lord Jesus Christ."

The Gospel (St. John xv. 17–27) predicts the persecutions which the Apostles were to expect. "If they have persecuted me, they will also persecute you."

Proper Lessons. MATINS. *First.* Isa. xxviii. 9–17. The promise of Christ as the sure foundation. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation."

EVENSONG. *First.* Jer. iii. 12–19. The Prophet's message to backsliding Israel, and the promise, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

St. Simon is called in St. Matt. x, 4, "the Cananite" misspelt in our A. V. Canaanite); in Acts. i. 13, "Simon Zelotes." Both words are probably used to denote a member of the sect of the Zealots, a fanatical party who took upon themselves to punish all infractions of the law. The name may have been retained after his conversion to denote his zeal in the service of Christ. He is said to have been sawn asunder in Persia.

St. Jude, otherwise called Judas, Thaddeus, and Lebbeus, is said to have suffered martyrdom with St. Simon in the reign of Trajan. Two of his grandsons were brought before Domitian as members of the royal family of the Jews, and possible aspirants to the throne. But their horny hands satisfied him that he had no occasion to fear their rivalry, and they were dismissed by him in contempt.

St. Simon and St. Jude are probably coupled together because they were brothers. See St. Matt. xiii. 55.

ALL SAINTS' DAY. (Nov. 1.) *Subject:* The saints in bliss.

The Collect was written in 1549. It consists of—

1. A commemoration of the union of God's elect in the mystical body of Christ;

2. A prayer that we may follow the example of the saints, and quickly come to the joys which God has prepared for His people.

"*Elect*," *i.e.*, all who are called into the Church, all who are elect to the means of salvation.

"*Mystical body*," *i.e.*, spiritual body. See Second Thanksgiving, Communion Service.

The Epistle (Rev. vii. 2–12). St. John's vision of the sealing of the saints of God, and of the final triumph of the saints. The seal is a mark that they who bear it shall receive no hurt. They are secure in the midst of outward tribulation. The latter part of the Epistle represents the happiness and occupation of the Church Triumphant. Whatever undue honour be offered to the saints, *their* song is, "Salvation to our God, which sitteth upon the throne, and unto *the Lamb*."

The Gospel (St. Matt. v. 1–12) sets forth the blessedness of saintship.

Proper Lessons. MATINS. *First.* Wisd. iii. to ver. 10. The happiness of the godly in their death. "The souls of the righteous are in the hand of God, and there shall no torment touch them."

Second. Heb. xi. 33 to xii. 7. The cloud of witnesses and the object of chastisements.

EVENSONG. *First.* Wisd. v. to ver. 17. The ungodly undeceived with regard to the righteous. "Ye fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints."

Second. Rev. xix. to ver. 17. The blessedness of those who are called unto the marriage-supper of the Lamb. This lesson contains a warning also against the undue honour of any creature however exalted. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant."

The Festival of All Saints dates from the seventh century. It was made general by a decree of Pope Gregory IV., A.D. 834.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

In the Western Church both the office and the actual celebration of Holy Communion were, from a very early period, designated by the name *Missa*,* which we have cor-

* The origin of the word is disputed. Some derive it from the form *Ite, missa est*, which was used at the dismissal of the catechumens, when so much of the office had been said as they were allowed to attend. Cf. "*Missa* tempore sacrificii est quando catecumini foras mittuntur, clamante Levita, si quis catecuminus remansit exeat foras, et inde *Missa*, quia sacramentis altaris interesse non possunt quia nondum regenerati sunt" (Papias: quoted by Wedgwood. Dictionary). That part of the service which the catechumens were allowed to be present at was called Missa catechuminorum (the mass of the catechumens); the part in which the Holy Communion was celebrated was called Missa fidelium (the mass of the faithful). There is much difference of opinion as to the exact *meaning* and *construction* of the words, *Ite, missa est*. If *missa* be a participle, some substantive like *congregatio* must be understood, and the formula will mean "Depart; the assembly is dismissed." If *missa* be a substantive, we must supply some participle like *finita*, and the meaning will be, "Depart; the mass is ended." Some connect *mass* with Old English *mæsse*, a feast; Italian *messa*, French *mès*, a course of dishes, Spanish *mesa*, table, fare. The most plausible explanation of *missa* is, that it is a low Latin corruption of *missio*, dismission, like *remissa* from remissio, *confessa* from confessio, cited by Ducange. See Wedgwood. St. Thomas Aquinas explains missa "as meaning that the sacrifice of the Holy Eucharist has been *sent* up to God by the ministration of angels" (Blunt).

rupted into **Mass.** This name was retained in the first Prayer-book of Edward VI. in which the office is entitled "The Supper of the Lord and the Holy Communion, commonly called the Mass." In the Second Prayer-book the word was dropped on account of its Romish associations.

The earliest name given to the Office is "**The Liturgy,**" which is now loosely applied to the Prayer-book as a whole. In classical Greek λειτουργία (from λεῖτος, public, and ἔργον, work) is applied to any public service, and more particularly to public offices or charges which the richer citizens discharged at their own expense. The cognate verb λειτουργέω occurs in the Septuagint Version of Deut. x. 8, where it is applied to the ministry of the Levites; and in the New Testament, where it is applied to—(1) the sacerdotal ministrations of the temple worship (Luke i. 23; Heb. viii. 6; ix. 21); and (2) the ministrations of the Christian Church (Acts xiii. 2). As the Holy Eucharist was the central feature of Christian worship, we can readily understand how the name Liturgy came to be restricted to it. It is in this restricted sense we speak of the Liturgy * of St. James, of St. Chrysostom, &c.

Other names for the Communion Service are the Lord's Supper, Holy Communion, and the Holy Eucharist. The first of these is probably derived from 1 Cor. xi. 20, "When ye come together in one place, this is not to eat **the Lord's Supper,**" (κυριακὸν δεῖπνον); though it is important to remark that in this passage the name is applied, not to the sacrament of Holy Communion, but to the Agapæ or love-feasts connected with the Sacrament. It is uncertain whether the love-feast was held before or after Holy Communion; but 1 Cor. xi.

* The five chief primitive liturgies, to which all others may be primarily traced, are—

1. That of St. James, or of Jerusalem;
2. That of St. Mark, or of Alexandria;
3. That of St. Thaddeus;
4. That of St. Peter, or of Rome;
5. That of St. John, or of Ephesus.

Many of these ancient liturgies are extant. The chief difference between the Eastern Liturgies, viz., those of SS. James, Mark, Thaddeus, and John, and the Western Liturgy, viz., St. Peter's, are—

1. The Eastern contain a distinct invocation of the Holy Ghost in the consecration of the elements; the Western does not.

2. The Western contains a cycle of Collects, Epistles, and Gospels; the Eastern does not.

The distinctive marks of the various Eastern Liturgies are chiefly to be found in the position of the intercession for the quick and dead. See introduction to Neale and Littledale's valuable "Translations of the Ancient Liturgies," pp. xiv. xv.

18–22, would seem to favour the opinion that it was held before it. Many persons confound the institution of the sacrament of the Lord's Supper with "the last supper." The sacrament does not appear to have been instituted until "*after* supper" (St. Luke xxii. 20), "when," as St. Paul writes, "He had supped" (1 Cor. xi. 25). By this time Judas would appear to have left the supper-room. This is the view taken by Bishop Ellicott. Our Prayer-book assumes that Judas was present, and holds him up as an example of an unworthy communicant. "Lest, after the taking of this Holy Sacrament, the devil enter you as he entered into Judas." St. Luke's narrative implies that Judas was present at the institution of the Sacrament, and partook of the consecrated elements. See xxii. 20, 21; but it is possible that the Evangelist in ver. 22 records words spoken by our Lord at an earlier part of the evening. Cf. Mark xiv. 21–25.

The name **Communion** (κοινωνία) was probably taken from 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ." The idea underlying the word is our *common* participation of the body and blood of Christ, and the communion we have one with another, with the saints departed and with the holy angels, in virtue of this communion with Christ. Cf. "For we being many are one bread [loaf] and one body; for we are all partakers of that one loaf." One of the great reforms effected in this Office at the Reformation was the re-assertion of the social character of the sacrament. The Church of England requires that in the public celebration of Holy Communion "three at the least," and that, in the administration to the sick, "two at the least," shall communicate with the priest.

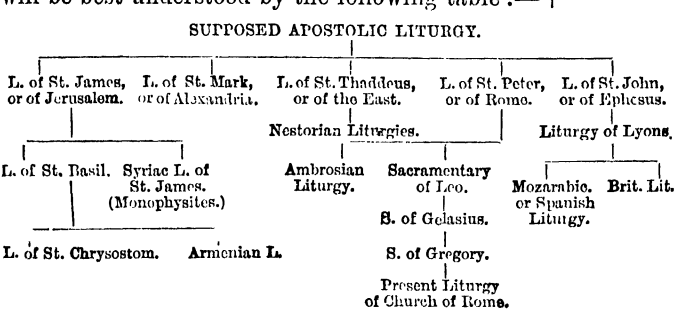
"**Eucharist**" means, literally, *thanksgiving*. This name was probably given to Holy Communion with reference to the giving of thanks by our Lord when He consecrated the bread and wine. Cf. St. Luke xxii. 19, 20, "And He took bread and gave thanks and brake it," &c. St. Paul is supposed to refer to Holy Communion when he says to the Corinthians, "When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at *the giving of thanks*, seeing he understandeth not what thou sayest (1 Cor. xiv. 16).

"The meaning of this passage," says Mr. Palmer, "is obvious. 'If thou shalt bless the Bread and Wine in an un-

known language, which has been given to thee by the Holy Spirit, how shall the layman say Amen at the end of thy Thanksgiving (Eucharist), seeing he understandeth not what thou sayest" (Origines Liturgicæ). Ignatius, who is supposed to have been a disciple of St. John, says of certain heretics, "They abstain from Eucharist and Prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ." The name is peculiarly applicable to that sacrament in which we offer our sacrifice of praise and thanksgiving for the redemption of the world.

The old liturgies are all divisible into two main parts, viz., the Pro-Anaphora,* extending to the Sursum Corda (Lift up your hearts) and the Anaphora. The Pro-Anaphora was subdivided into (1) The Mass of the Catechumens; and (2) The Mass of the Faithful; the Anaphora into (1) The great Eucharistic Prayer; (2) The Consecration; (3) The Great Intercession; (4) The Communion.

The primitive British liturgy was probably based upon the Liturgy of Ephesus, which was introduced at a very early date into France by missionaries from Asia Minor, and thence found its way into Britain. Its relation to other liturgies will be best understood by the following table:— †



Augustine, A.D. 596, introduced some changes into the British Liturgy, not directly from the Roman Liturgy, but from another Gallican Liturgy which he had found in use in the South of France. It was again revised by Osmund, Bishop of Salisbury, A.D. 1085, but remained substantially the same, with slight local peculiarities, right down to the Reformation.

* Anaphora, from ἀναφέρω, to lift up; ἀναφορά, a raising up.

† Based partly on Neale and Littledale's Introduction, partly on Blunt's table, Annotated Book of Common Prayer.

Like all the other ancient liturgies it consisted of two chief parts, the Ordinary of the Mass corresponding to the Pro-Anaphora of the Eastern liturgies, and the Canon of the Mass corresponding to the Anaphora.

The **Ordinary** included 1. Veni Creator; 2. Collect for purity; 3. Forty-third Psalm; 4. Lesser Litany and Lord's Prayer (all these were said in the vestry, while the priest was putting on the vestments); 5. The Introit sung on going from the vestry to the altar; 6. Confession and Absolution; 7. The Kiss of Peace; 8. The Gloria in Excelsis; 9. Mutual Salutation; 10. Collect for the Day; 11. Epistle and Gospel; 12. Nicene Creed; 13. Offertory; 14. Oblation of the Elements.

The Canon included 1. The versicles; 2. The Proper Preface and the Ter Sanctus; 3. A long prayer corresponding to our Prayer for the Church Militant, Consecration Prayer and First Thanksgiving; 4. The Lord's Prayer; 5. The Agnus Dei; 6. The placing a portion of the wafer in the chalice to symbolize the union of the two natures in our Lord; 7. The prayer of humble access; 8. The actual communion; 9. Thanksgiving; 10. Collect; 11. Washing of the sacred vessels and of the celebrant's hands; 12. Dismissal.

Holy Communion was administered in both kinds in the English Church for some time after the Conquest. This was the usage of the primitive Church. Justin Martyr says that "the deacons gave to *every one* that was present to partake of the bread, over which thanks had been offered, and of *wine* mixed with water, and that they carried them also to those not present." The fear of spilling the consecrated wine led to the practice of dipping the bread into the cup, which paved the way for withholding the cup altogether. The doctrine of transubstantiation justified this innovation, because, if it were true, both the Body and Blood of Christ were present in the bread alone. The Council of Clermont (A.D. 1095) opposed the innovation, and decreed that Holy Communion should be administered in both kinds. At a still later date (A.D. 1175) the Convocation of Canterbury issued a similar injunction; and it is probable that administration in one kind did not become general in this country until the Council of Constance (A.D. 1415) imposed it on the whole of that part of Christendom which recognised its authority. The laity very rarely communicated under any circumstances, except on their death-beds; so that the Sacrament had almost completely lost its character as a Communion. "The Holy

Eucharist," says the Rev. J. H. Blunt, "being both a sacrifice and a sacrament, theologians of the Middle Ages were so intent upon the duty and necessity of the first, that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few, except the clergy, ever partook of it more than once or twice in the year, considering that it was sufficient for them to be present while it was being offered" (A. B. of C. P. p. 150).

In 1546 Henry VIII. commanded Archbishop Cranmer "to pen a form for the alteration of the mass into a Communion," and in the following year a liturgy drawn up in compliance with this command was authoritatively issued. It continued in force until 1549, when a new liturgy, based upon the old Sarum Liturgy, was published in the First Prayer-book of Edward VI. For its distinguishing features and the changes which it subsequently underwent, see pp. 29–32.

INTRODUCTORY RUBRICS. The *first* requires that persons intending to communicate should signify their names to the curate at least some time the day before. In the Prayer-books of 1549 and 1552 the notice was directed to be given "over-night or else in the morning, before the beginning of Matins, or immediately after." The "*Curate*" is the priest having the *cure*, or charge, of the souls in his district. See p. 157.

The *second* repels from the Lord's Table "*open and notorious evil livers*, and all who have done wrong to their neighbours by word or deed so that the congregation has been thereby offended." In the primitive Church the highest class of penitents, the *consistentes*, were permitted to be present at Holy Communion, but not to communicate. The next grade were dismissed with the catechumens before the Anaphora commenced.

"*Offended*," *i.e.*, scandalised. Comp. "Whoso shall *offend* one of these little ones" (St. Matt. xviii. 6), *i.e.*, Whoso shall put stumbling-blocks in their way. "It must needs be that *offences* come," ver. 7. It is clear from the context that "offences" in this verse has special reference to "offences" that hinder the work of God and are prejudicial to His people.

"*Advertise*," *i.e.*, inform. "To advertise" now means to inform in some public manner; here, and in the Bible, merely to "inform" in any way. Comp. "I will *advertise*

thee what this people shall do to thy people in the latter days" (Num. xxiv. 14). See also Ruth iv. 4.

"*Naughty*," *i.e.*, wicked. This word, which is now usually confined to the offences of children, was formerly employed to designate serious offences, without reference to age. Comp. "Lay apart all filthiness and superfluity of *naughtiness*" (St. James i. 21). "We have sinned, we have been *naughty*." Homily, "Of the Misery of Men," P. ii. p. 18.

The *third* rubric repels those between whom the Curate perceiveth "malice and hatred to reign."

"*Frowardness*," *i. e.*, perversity, obstinacy. From Old English *framweard*, the opposite of *to-weard*.

"*The ordinary*," any ecclesiastical superior who has jurisdiction as of course and of common right. More particularly a bishop.

"*The canon*," the laws of the Church.

The *fourth* rubric directs how the Lord's Table shall be vested, and the position of the priest.

"*The table*." In 1549 the rubric ran, "The priest standing humbly afore the midst of the altar," &c. The alteration was made at the instance of Bishop Hooper. Neither the name "Altar" nor "Communion Table" is now anywhere used in the Prayer-book; the expressions uniformly used being either "the Lord's Table" or "the Table." The word "Altar" was abandoned, not because it is unscriptural, for it is employed in the Epistle to the Hebrews ("We have an altar," xiii. 10), nor because it was not used in the primitive Church, for it would appear to have been almost exclusively used by the fathers of the first three centuries; but because of the erroneous doctrines that had come to be associated with its use. Men had been taught to believe that in Holy Communion the priest "did offer Christ, for the quick and the dead, to have remission of pain or guilt;" as though the sacrifice of the Cross admitted of repetition; and it was felt that the employment of the word "altar" might be construed in such a way as to seem to sanction this grave error. In a certain sense the Lord's Table is an altar. Upon it we humbly lay our offerings; before it we offer the sacrifice of praise and thanksgiving, and the reasonable, holy, and lively (*i.e.*, living) sacrifice of ourselves, our souls, and bodies; and upon it are consecrated the memorials of the sacrifice of our Lord. In each of these senses the word "sacrifice" is legitimately employed. Thus in Heb. xi. 4 it is applied to the offering of the fruits of the earth by Cain; in Heb. xiii. 15 the

writer exhorts his readers to "offer the *sacrifice* of praise to God continually; in Rom. xii. 1, St. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living *sacrifice*, holy, acceptable unto God, which is your reasonable service." St. Chrysostom says, "We make a sacrifice, or, I should rather say, a memorial of a sacrifice." Were it not that we are so commonly enslaved by words, the question would be too trivial for lengthy discussion. But the exclusive employment of any word, that does not cover the whole truth which it designates, is apt to lead to the disregard of those aspects of the truth which it does not include. The too exclusive use of the words "altar" and "sacrifice" undoubtedly contributed to the disregard of the fact that the sacrament is a communion as well as the efficacious memorial of a sacrifice perpetually pleaded before God. The exclusive use of "table" and "communion" tends to shut out the sacrificial aspects of the service. It is much to be regretted that we do not more generally allow ourselves the same freedom in the use of both words as we find in the Scriptures and in the Fathers. The "table" is an "altar" relatively to "sacrifice" and "oblation;" the "altar" is a "table" relatively to "communion." The word "altar" was sanctioned by Convocation in 1640 in the following canon:—"We declare that this situation of the holy table doth not imply that it is, or ought to be, esteemed a proper altar, whereon Christ is again really sacrificed; but it is and may be called an altar by us in that sense in which the primitive Church called it an altar, and in no other."

"*In the Body of the Church.*" Where the number of communicants was large, it was permitted to transfer the table to the nave, and to celebrate there. This practice led to irreverence, and in the days of Charles I. the removal of the table from the chancel was prohibited by many of the bishops.

The Lord's Prayer. The primitive liturgies would seem, from the account of Justin Martyr (see p. 7), to have commenced with lections from Holy Scripture, but perhaps he refers to some preliminary service. In commencing with the Lord's Prayer we follow the Sarum use, though, in that use, it, together with the Collect for Purity, formed part of the priest's private preparation for the office, and was repeated "secretly" before he went up to the altar. There is a peculiar fitness in giving this prominence to a prayer composed by that same Lord whose death we are about to commemorate, and of whose Body and Blood we are about to

partake. The petition, "Give us this day our daily bread," has a special significance in connection with the "living bread which came down from heaven." The whole of the introductory portion of the office must be considered as intended to prepare the intending communicant for the solemn rite in which he is about to engage. The Lord's Prayer teaches him what his real needs are, and their relative proportions, and so furnishes him with a model prayer to be borne in mind throughout the whole of the service. "From the order of the petitions we learn the blessings which we should most covet, and from the spirituality of the greater number of them we learn how sparing, modest, and reserved should be our prayers for earthly blessings." Dean Goulburn, "On the Communion Office," pp. 36, 37.

The Collect for Purity consists of—

1. An invocation to God, "unto whom all hearts be open;"

2. A petition that He will cleanse our hearts, so that we may perfectly love Him and worthily magnify His Holy Name.

"*All desires known.*" Lat. "Cui . . . omnis voluntas loquitur" (to whom every impulse of the will speaks). We are here reminded of the Divine Omniscience, that we may be led to see the futility of all our attempts to "dissemble and cloak" our sins and wickedness, and so be encouraged to make a complete confession and obtain a complete absolution before communicating.

"*Are hid.*" Lat. *latet*, lies hid.

"*Inspiration.*" Lat. *infusionem.*

"*That we may perfectly love Thee, and worthily magnify Thy Holy Name.*" We are here indirectly taught that the great hindrance to our love of God and to a worthy magnification of His name is the uncleanness of our hearts. We cannot worthily magnify Him without truly loving Him, and we cannot love Him while we cherish sin.

"*Perfectly,*" entirely, with an undivided heart.

"*Magnify,*" *i.e.*, tell forth His greatness. The Eucharistic character of the service is already recognised.

The Ten Commandments. The reading of the Decalogue in the Communion Service is peculiar to the English Church. It appears to have been adopted from the Strasburg Liturgy of Poullain, published in London in 1552. The object of its introduction was partly to protest against the errors of the Anabaptists and other Antinomian fanatics, who carried the

doctrine of justification by faith so far as to consider themselves released from the obligations of the Moral Law; but still more to furnish heads for *self-examination* to intending communicants. In the previous collect we pray God, from whom no secrets are hid, to cleanse our hearts. The reading of the commandments affords us an opportunity of co-operating with God in this purification, by examining our hearts in the light of His eternal law, and praying for forgiveness of specific past offences, and for grace to avoid them in the future. Compare the language of the invitation: "The way and means thereto (viz., to a worthy participation of the Holy Communion) is, first, *to examine* your lives *and conversations by the rule of God's commandments;* and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life." "Liturgically considered, the Decalogue is to be regarded as a lesson from the Law, just as the Epistle and Gospel are lessons from different parts of the New Testament" (Goulburn, p. 55).

The version of the Decalogue followed is that of the Great Bible of 1539. The commandments are not numbered in Holy Scripture, and a great variety of divisions have been followed, both by Jews and Christians. The Church of Rome joins the first and second, and divides the tenth into two. The Church of England follows the division recognised by Josephus and Philo and the Greek Church.

The Response, "Lord have mercy upon us," &c. (commonly called, from its first word in Greek, "the Kyrie"), is an echo of the language of the Psalmist: "Incline my heart unto Thy testimonies," &c. (Ps. cxix. 36.) The concluding response closely resembles the prayer which follows the Decalogue in Poullain's Liturgy: "Lord God, Father of mercy, who hast given us the Decalogue by Thy servant Moses, to instruct us in the plain justice of Thy law; *so write it in our hearts* (vueilles la tellement imprimer en noz cueurs) by Thy Holy Spirit, that we may have no other pleasure or desire in all our life but to serve and obey Thee in all holiness and justice, through Jesus Christ Thy Son." It is really a prayer for the fulfilment of Jer. xxxi. 33, "I will put my law in their inward parts, and *write it in their hearts.*" Cf. Heb. viii. 10. The Kyrie bears the same kind of relation to the Commandments as the Gloria Patri to the Psalms. Just as the Gloria converts the Jewish psalm into a Christian

hymn, so the Kyrie converts the Jewish commandments into Christian principles. We pray not that we may outwardly conform to the law, but that our *hearts* may be inclined to keep it. Christ has taught us that to keep the law we must lay hold of the principles which underlie it, and recognise those principles, not only outwardly, but in our hearts and minds.

The Scotch office of 1637 directs that the Commandments should be rehearsed distinctly, "the people all the while kneeling, and asking God's mercy for the transgression of every duty therein, either *according to the letter, or to the mystical meaning of the said commandment.*"

The American liturgy permits the priest, after the reading of the Commandments, to read our Lord's summary of the Law: "Thou shalt love the Lord thy God," &c. The commissioners appointed to revise the Prayer-book in 1689, proposed that upon the great festivals the eight Beatitudes should be read after, or instead of, the Ten Commandments, the people responding, "Lord have mercy on us, and make us partakers of this blessing;" and after the last, "Lord have mercy on us, and make us partakers of the blessedness promised to them, we humbly beseech Thee."

Collects for the Queen. Both these collects were composed in 1549. The practice of praying for the sovereign at Holy Communion is of great antiquity, and is in accordance with the injunction of St. Paul (1 Tim. ii. 1, 2). The first collect is a prayer that *we* may obey the Queen as God's minister; the second a collect that *she* may study to preserve the people divinely committed to her charge. In both we pray that she may seek His honour and glory.

"*Whose kingdom is everlasting,*" &c. Compare the opening of the prayer for the Queen's majesty. We pray to the everlasting and omnipotent King in behalf of a sovereign, whose power is derived from Him, and limited by human conditions.

"*Whose minister she is.*" "For he is the minister of God to thee for good" (Rom. xiii. 4).

"*Considering whose authority she hath.*" "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God" (Rom. xiii. 1).

"*In Thee,*" in all things that are agreeable to Thy will. Comp. "Children, obey your parents *in* the Lord" (Eph. vi. 1). The preposition *in* marks the limits of our obedience.

"*For Thee*," for Thy sake. Comp. "Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." Christianity elevates all our duties by placing them on a religious basis. Loyalty to a Christian man is something more than a social duty. It is part of his religion.

"*We are taught*," &c. See Proverbs xxi. 1. "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will."

"*Thy people*." It will be observed that the first collect relates mainly to the duties of subjects to the sovereign; the second to the duties of the sovereign to her subjects. The Prayer-book recognises the Divine rights of both.

"*Wealth*," well-being, prosperity. See Note, p. 155.

The Collect, Epistle, and Gospel. See p. 193. For the purpose of the collect, as the connecting link between the Eucharistic and the Daily Office, whereby "the peculiar Eucharistic memories and work of the preceding Sunday, or of a festival," are carried on through the week, see Freeman's P. of D. S., i. pp. 367, 8.

The Nicene Creed is based upon the Creed of Cæsarea, and was drawn up at the General Council of Nicæa, A.D. 325. It was specially directed against the errors of Arius, a presbyter of Alexandria, who denied the co-eternity and co-equality of the Son with the Father. It originally terminated with the words, "I believe in the Holy Ghost." The clauses with which the Creed now ends, with the exception of the words, "and from the Son," were added at the Council of Constantinople, A.D. 381, to meet the heresy of Macedonius, who denied the Divinity of the Holy Ghost. The Nicene Creed was confirmed by the Council of Ephesus, A.D. 431, and by the Council of Chalcedon, A.D. 451. It has thus a higher authority than either of the other creeds.

The words "et filio" or "filioque" (and from the Son), involving the doctrine of what is called the Double Procession of the Holy Ghost, were inserted in the Creed at the Council of Toledo, A.D. 589. They were gradually adopted by other Churches of the West, but were never admitted into the Creed by the Eastern Church. Even so late as A.D. 809 Pope Leo III. declined to sanction the interpolation, and directed that a copy of the Creed, omitting the "filioque" clause, should be engraved on silver plates and set up in St. Peter's. Ultimately this clause became one of the main causes of the great schism between the Eastern and the

Western Church (A.D. 1054). The Eastern Church objected to the words on two grounds: (1) That they went beyond the language of Scripture; and (2) that they were not sanctioned by a general council. The most important passages of Scripture bearing on the question are Rom. viii. 9 and 1 St. Pet. i. 11, where the Holy Ghost is spoken of as "The Spirit of Christ" and Gal. iv. 6, where He is spoken of as "The Spirit of His (viz., God's) Son." The passage on which the Eastern Church mainly relies, St. John xv. 26, "The Holy Ghost which proceeds from the Father," is most naturally explained as referring, not to the eternal, but to the *temporal* procession of the Holy Spirit.

The following is the original form* of the Creed as given in Dean Stanley's "Eastern Church," pp. 140, 141:—

"We believe in one God, the Father Almighty,† Maker of all things both visible and invisible:

"And in our Lord Jesus Christ, the Son of God, begotten of the Father,‡ *only begotten, that is to say, of the substance of the Father,* God of God, Light of Light, very God of very God, begotten, not made, being of one substance with one Father, by whom all things were made, *both things in heaven and things in earth*—who for us men and for our salvation came down,§ and was made flesh,‖ and was made man,¶ suffered,** and rose again on the third day;†† and went up into the heavens, and is to come again ‡‡ to judge the quick and dead.§§

"And in the Holy Ghost.‖‖

"*But those that say, 'there was when He was not,' and 'before He was begotten He was not,' and that 'He came into existence from what was not,' or who profess that the Son of God is of a different 'person,' or 'substance'* (ἑτέρας ὑποστάσεως ἢ οὐσίας) *or that He is created, or changeable, or variable, are anathematized by the Catholic Church.*"

* The parts which have since been added to the text of the Creed are inserted in the notes. The parts which have been since omitted are in italics.

† "Of heaven and earth."

‡ "Before all worlds."

§ "From the heavens."

‖ "Of the Holy Ghost and the Virgin Mary."

¶ "And was crucified for us under Pontius Pilate."

** "And was buried."

†† "According to the Scriptures."

‡‡ "With glory."

§§ "And of His kingdom there shall be no end."

‖‖ Here follow the words, "the Lord, the giver of Life," to the words, "the life of the world to come. Amen."

"*I believe.*" So in the Greek liturgies, but the original, as we have seen, began in the plural, having been drawn up as the confession of faith of the whole council. The singular form makes the recitation of the Creed a personal profession of faith. "Belief is a matter purely personal. We must believe each man for himself in the depths of his own spirit. The faith of the Church to which we belong will not save us, nor even comfort us in our spiritual distresses; only a laying hold of Christ in the inner man of the heart can do that; and therefore we say, 'I believe in one God'" (Dean Goulburn).

"*Begotten.*" "Meaning not a beginning of being, but rather a relation, the relation of Son to Father from all eternity" (Canon Norris).

"*God of God.*" Omitted by the Council of Constantinople as unnecessary, but since restored to its place in the Creed throughout the Western Church.

"*Of*" is here used to translate the Greek ἐκ (from, out of), and corresponds to the Latin *de* (Θεὸν ἐκ Θεοῦ, Deum de Deo). In reading it should be slightly emphasized. The construction should not be confounded with that in superlative expressions, such as "heart of hearts," "book of books," &c.

"*Of one substance,*" not of a *like* substance, but of one and the same substance. See Notes on Athanasian Creed.

"*By whom.*" The antecedent to "whom" is not "Father," but "Lord Jesus Christ." The Creed is sometimes read as though the creation of the world were ascribed to the Father. The true doctrine is that our Father created the world *by or through the Son.* Comp. St. John i. 3: "All things were made by Him, and without Him was not anything made that was made." Col. i. 16: "For by Him were all things created that are in heaven and that are in earth." The ambiguity of the construction would be removed in reading by laying stress on "all" instead of on "whom."

"*And was incarnate by the Holy Ghost of the Virgin Mary.*" Here our version follows the Latin, "incarnatus est *de* Spiritu Sancto ex Maria Virgine." A literal translation of the Greek would be "Incarnate of the Holy Ghost and of Mary the Virgin." There is no change of preposition in the English version.

"*The Lord and Giver of Life.*" Not the Lord of Life and the Giver of Life, but "the Lord and the Life-giver." (τὸ Κύριον καὶ τὸ ζωοποιὸν, Dominum et vivificantem). The version printed in 1530 in "Our Lady's Mirror," gives here "lord

and quykner." A comma should have been inserted after "Lord," and the definite article before "Giver."

"*From the Father.*" The same preposition is used in the original as is translated in previous clauses "*of*" (ἐκ τοῦ Πατρός).

"*Who spake by the Prophets.*" "This recognition of inspiration as one of His chief offices under the old dispensation is most important. Under the new dispensation His chief office, as the Creed further indicates, is to sustain the Church and her ministry, and give efficacy to her sacraments. After the end of this dispensation His office will be to quicken once more our bodies in the general resurrection, even as He hath quickened Christ's body. 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (Rom. viii. 11.)" Canon Norris.

"*One Catholic.*" The Greek and the Latin read "one holy Catholic." The omission of "holy" was probably inadvertent. The version of 1530 quoted above, reads "I byleve on holy comon and apostly chirche." Our version also omits the preposition "*in*" (εἰς) which in the original precedes this clause. The difference is not a trivial one. "To believe" and "believe in" are not equivalent expressions. To *believe* the Holy Catholic Church is merely to accept its teaching as true; to believe *in* it is to trust in it as God's appointed channel of salvation. Humphry quotes the following old verses as illustrative of the difference:—

"Credo Deo, credasque Deum, plus credo valere,
Quod credas in Eum, quam vel Ei, vel Cum."

Rubrics after the Nicene Creed:—1. *Notice of the Communion.* This notice is independent of the exhortations which follow the prayer for the Church Militant, and which are to be used "*after the Sermon or Homily ended.*" In modern Prayer-books the clause "and the Banns of Matrimony published," which should follow the word "Communion," is omitted. The Act 26, George II. (1753) allows the banns to be read, if there be no Morning Service in the church, after the Second Lesson at Evening Service, but it does not alter the old rubric.

"*Briefs.*" These are letters patent from the sovereign authorizing collections for various charitable purposes, such as the building and repairing of churches, the relief of sufferers after public calamities, &c.

"*Citations.*" A citation is defined by Dean Hook as "a precept under the seal of the ecclesiastical judge, commanding the person against whom the complaint is made to appear before him, on a certain day and at a certain place therein mentioned, to answer the complaint in such a cause."

"*Excommunications.*" These were sentences censuring notorious offenders. They are directed by Canon lxv. to be pronounced on those who obstinately refuse to frequent Divine service established by public authority, and on those "who for notorious contumacy, or other notable crimes, stand lawfully excommunicate."

"*One of the Homilies* * *already set forth.*" The First Book of Homilies was printed in 1547, and is ascribed to the pens of Cranmer, Ridley, and Latimer. The Second Book was published in 1563, and was mainly the work of Bishop Jewel. It will be observed that the sermon or homily formed an essential part of the Communion Service; whereas it is only an adjunct to Evening Prayer. The Sermon was originally intended to be an exposition of the foregoing Epistle and Gospel. Cf. Neh. viii. 8. "So they read in the book the law of God distinctly, and *gave the sense*, and caused them to understand the reading." In mediæval English the sermon is often called the "postil," which title is said to have been applied to it because it came after the reading of the Scriptures, "*post illa verba.*"

The 55th Canon directs that the preacher shall move the people to join with him in prayer. The form which is given as a model to be used for this purpose is commonly called the Bidding Prayer.† It is really not a prayer but an invitation to prayer.

The Offertory.‡ The custom of making a collection on

* *Homily.* From the Greek ὁμιλία, a discourse between two or more persons. In ecclesiastical language, an address founded on Holy Scripture.

† *Bidding Prayer.* "Ye shall pray for Christ's holy Catholic Church, at is for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland; and herein I require you most especially to pray for the King's most excellent majesty, &c."

‡ In the Sarum Use an anthem called the Offertorium was sung during the collection of the offerings of the people. It is to this Chaucer alludes in his description of the Pardoner:—

> "Wel cowde he rede a lessoun or a storye,
> But altherbest he sang an *Offertorie*;
> For well wyst he, whan that song was songe,

the first day of the week for "pious and charitable uses" is probably coeval with the foundation of the Church. St. Paul writes to the Corinthians: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2), the immediate object of this collection being the relief of the poor saints at Jerusalem. But the earliest offerings at Holy Communion would appear to have been such as were needed for the service of the altar, as bread and wine, and for the maintenance of the Church and the clergy. At a later date a fourfold division was made of the offerings: one being devoted to the poor; one to the bishop; one to the maintenance of the Church and its ornaments; and the fourth to the clergy. In the Prayer-book of 1549, the people are directed to come and offer unto the poor men's box, and to make their accustomed offerings to the curate. In 1552 the rubric ran "Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering-days appointed, every man and woman shall pay to the curate the due and accustomed offerings." The offering-days referred to were Christmas Day, Easter Day, Whitsunday, and the feast of the dedication of the parish church. By an act passed in 1536, Midsummer and Michaelmas were substituted for the two latter days. The Offertory Sentences may be thus classified:—

1–4. Passages from the Sermon on the Mount setting forth the duty of (*a*) doing good works, (*b*) laying up treasure in heaven, (*c*) doing to others as we would be done by, (*d*) obeying Christ in deed as well as word.

5. The example of Zaccheus, whether we understand his words as a statement of what he was in the habit of doing, or as a pious resolution as to what he meant to do.

6–10. Passages from Corinthians and Galatians setting forth the duty of the laity to support their clergy.

11–20. The duty and blessedness of almsgiving.

Christian charity is shown not only in giving of our means

> He moste preche, and wel affyle his tunge,
> To wynne silver, as he right wel cowde;
> Therefore he sang ful merierly and lowde."

In the Homily against Peril of Idolatry, Part III., we find another reference to the singing of the offertory:—"And while we offer (that we should not be weary, or repent us of our cost), the music and minstrelsy goeth merrily all the offertory time." This is, of course, said satirically of the practice which prevailed before the Reformation.

to the service of God and man, but also in prayer for our fellow-men. Hence the Offertory is followed by the prayer for the Church Militant.

Rubrics (1.) "*Other devotions*," other offerings devoted or dedicated to the service of God. Oblations as distinguished from alms.

"*Reverently . . . . humbly.*" These words clearly indicate the solemnity with which the Church intends that the offertories should be received and laid upon the altar. "Humbly" primarily means on the ground; and in many churches it is customary for the clergy to kneel on "presenting and placing" the alms.

(2.) "*When there is a Communion.*" It is clear from these words that there should be an offertory whether there be a communion or not.

"*The priest shall then place.*" The practice of placing the bread and wine on the altar before the service is directly opposed to this rubric. The elements are to be formally laid upon the altar with the alms as an oblation to God. See Note on Oblations below. Up to this point the elements are to be kept on a side-table or shelf, usually called a credence* or credence-table.

The Prayer for the whole State of Christ's Church Militant here in Earth.† This prayer is in accordance with St. Paul's injunction to Timothy, that "supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Tim. ii. 1).

It may be analysed as follows—

1. Oblation of alms and other devotions, and of the elements.
2. Intercessions for—
   (*a*) The Catholic Church;
   (*b*) All Christian kings and those in authority;
   (*c*) The clergy;
   (*d*) All God's people.

* "The word *credence* appears to be derived from the Italian *credenzare*, to taste beforehand the meats and drink before they were offered to be enjoyed by another—an ancient court practice which was performed by the cupbearers and carvers, who for this reason were also called *credenzer*. Hence also the *credentz-teller*; credence-plate, on which cupbearers *credenced* the wine, and, in general, a plate on which a person offers anything to another; *credenz-tische*, credence-table, a sideboard, or artificial cupboard with a table for the purpose of arraying in order and keeping the drinking apparatus therein."—*Hook's "Church Dictionary."*

† Called in the first of the final rubrics "The General Prayer."

3. Commemoration of the faithful departed.

"*Militant here in earth.*" These words were added at the suggestion of Bucer to limit the application of the prayer to the living, and to show that prayer for the dead was intentionally excluded. In the Prayer-book of 1549 the commemoration of the saints departed was followed by this commendation and prayer:—"We commend unto Thy mercy, O Lord, all other Thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of Thy Son may altogether be set on His right hand, and hear that His most joyful voice, Come unto Me, &c." The words "here in earth" are omitted in the American Prayer-book.

"*And oblations.*" These words were inserted in 1662 at the same time as the words directing that the priest "shall then place upon the Table so much bread and wine as he shall think sufficient." There can be little doubt, therefore, that "oblations" refers to the bread and wine, here formally offered, though not yet consecrated, as an oblation to God. Some think that "oblations" refers to those "other devotions of the people" mentioned in the rubric. In the ancient liturgies there is an express form of words for offering the bread and wine as oblations. The Scotch Liturgy of 1637 directs the deacon or one of the churchwardens to "receive the devotions of the people there present in a bason provided for that purpose. And when all have offered he shall reverently bring the said bason with the *oblations* therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table. And the Presbyter shall then *offer up* and place the bread and wine prepared for the sacrament upon the Lord's Table, that it may be ready for such service." In this rubric the word *oblations* is applied to the offertory generally. The words "offer up" show that the elements were to be treated as an oblation also. Sancroft endeavoured to get the words "offer up" inserted in the rubric in 1662, but was not successful, the introduction of the word "oblations" into the prayer and the side-note being probably considered sufficient to show the intention of the Church. In defence of the view that "oblations" refers to the offerings for the poor, it is urged that *alms* for the poor are *oblations* to God for their use. Cf. Acts x. 4, St. Matt. xxv. 40. That the words are not equivalent is clear from the side note,

"If there be no alms *or* oblations. Treating of the sacrificial aspects of the whole service of Holy Communion, Dean Goulburn says: "The sum and substance of what has been said is, that alms, prayer, praise, self-surrender, are all spoken of as sacrifices in the New Testament; and inasmuch as these religious exercises all find a place in Holy Communion, and all culminate there, the act which embraces all these in itself must be sacrificial" (On the Communion Service, p. 129.)

"*Indifferently*," impartially, without respect of persons, without making any difference between those who come before them. The American Prayer-book has substituted "impartially." Latimer says, "I did nothing but monish all judges *indifferently* to do right" (Remains, p. 330).

"*Lively*," living. Comp. "Mine enemies are *lively*" (Ps. xxxviii. 19). ("Mine enemies live," Prayer-book version.) "Ye also, as lively stones" (1 St. Pet. ii. 5). "Have a *lively* and steadfast faith," &c. (Exhortation).

"*Doctrine*," teaching. Comp. "He said unto them in his doctrine" (St. Mark iv. 2).

"*Rightly and duly*;" rightly as regards the form of celebration, duly as occasion requires.

"*Holiness and righteousness.*" See Note on p. 125. "Holiness" refers to the inward state of purity in God's sight; "righteousness" to careful observance of His laws.

Exhortations to Holy Communion. These are peculiar to the English Church. The first sets forth the great peril of unworthy reception. It may be thus analysed:—

1. Notice of day of celebration.
2. Duty of joining in the Holy Eucharist.
3. Blessedness of worthy, and danger of unworthy, reception.
4. Preparation for Holy Communion.
   (*a*) Self-examination.
   (*b*) Repentance and confession to God.
   (*c*) Reparation of injuries done to neighbours.
   (*d*) Forgiveness of injuries.
5. Warning against unworthy reception by example of Judas.
6. Recommendation to those who cannot quiet their own conscience to open their grief to a minister and receive the benefit of absolution, together with ghostly counsel and advice.

During the Middle Ages the laity communicated very rarely.

When the Mass was converted into a Communion there was a danger lest many should approach the altar without due preparation, and this exhortation would seem to have been specially intended to meet this danger.

"*Comfortable*," here used in its double sense of *strengthening* and *consolatory*.

"*Worthily*," with a becoming sense of its great dignity.

"*Unworthily*," profanely, lightly, without due regard to the significance of the act. Comp. 1 Cor. xi. 27: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily (ἀναξίως), shall be guilty of the body and blood of the Lord." Dean Alford says, "The death of the Lord was brought about by the breaking of His body and shedding His blood: this death we proclaim in the ordinance by the bread broken, the wine poured out, of which we partake; whoever, therefore, shall *either* eat the bread *or* drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord; *i.e.* 'crimini et pœnæ corporis et sanguinis Christi violati obnoxius erit' (Meyer). Such an one proclaims the death of Christ, and yet *in an unworthy* spirit—with no regard to that death as *his* atonement, or a proof of Christ's love: he proclaims that death as *an indifferent person*; he therefore *partakes of the guilt of it*." In a certain sense we can never be *worthy* to partake of so great a blessing as that conveyed to us in Holy Communion.

The "worthiness" in the exhortation does not relate to moral desert, but to the spirit in which we approach the Lord's Table. "The greater our sense of our unworthiness, the more truly fit are we to receive it. The more dissatisfied with ourselves we are, the more we hunger and thirst after more holiness than we have yet attained to, the more nourishing and strengthening shall we find this heavenly food" (Canon Norris).

"*Mystery*." This word is used in ecclesiastical language as the equivalent of sacrament. It denotes that subjective aspect of Holy Communion which is presented to the mind when it contemplates the union of the outward sign and the inward grace, the "living spirit and lifeless matter."

"*The great peril*" (1 Cor. xi. 29). "Unworthily" is said to be an interpolation in this verse; but, whether it be so or not, the verse clearly points out the danger of that reception in which there is no discernment, *i.e.*, appreciation, of the Lord's body. The word rendered "damnation" should be rendered "judgment" or "condemnation."

"*The marriage garment*," viz., righteousness (St. Matt. xxii. 11). "He had not, according to the pregnant image of St. Paul, here peculiarly appropriate, "*put on*" Christ; in which putting on of Christ both faith and charity are included—faith as the investing power, charity or holiness as the invested robe" (Archbishop Trench).

"*Conversations*," mode of life, our dealings with our fellow men.

"*The rule*," the standard. See Note on the Decalogue.

"*Damnation*," present condemnation, the Divine displeasure under which the unrepentant lie.

"*Herein*," viz., in regard to any matters wherein he perceives himself to have offended.

"*Let him come*." Private confession is recommended in such a case, but it is not made compulsory. The Church of England does not say that the sin-burdened soul should *not* confess to a priest, nor that he *must* confess; but that, if he need it, he *may* confess.

"*Open*," declare, unbosom.

"*His grief*," that which grieves him and disturbs his conscience.

"*The benefit*," viz., the authoritative declaration of God's forgiveness of the penitent sinner, and the assurance which that declaration from the mouth of God's appointed minister gives.

"*Ghostly*," spiritual.

"*Avoiding*," removal. Fr. *vider*, to make empty. Comp. "It is the office of godly magistrates to avoid images and idols out of churches and temples" (Homily against Idolatry, Part III.)

The Second Exhortation is to be used when the minister "shall see the people negligent to come to the Holy Communion." It was probably composed by Peter Martyr.

Analysis.
1. Notice of Holy Communion.
2. Invitation given "in God's behalf."
3. Argument *à fortiori* from social discourtesy.
4. Shallow and feigned excuses not accepted of God.
5. Warning from the punishment of those who refused the feast in the Gospel.
6. Exhortation to Holy Communion (*a*) in the name of God (*b*) in Christ's behalf (*c*) as we love our own salvation.
7. The duty of commemorating the death of

Christ, and the danger of neglecting Holy Communion.

8. Promise that the prayers of the priest shall be offered up for those who have been negligent.

"*Decked*," covered. But not to the exclusion of the secondary meaning of *ornamented*. Old Eng. *theccan*, to cover, to roof. Comp. deck (subst.), thatch. Cognate with Latin *tego*.

"*Moved*," distressed.

"*According to mine office*," in the discharge of the duties that belong to my office.

"*The feast in the Gospel*" (St. Luke xiv. 16–25). This is not the same parable as is referred to in the previous exhortation. There the point dwelt on is the reproof of the man who came to the marriage supper not having a wedding garment; here the frivolous excuses of the guests who had been invited.

This Exhortation originally contained the following rebuke of those who were present at Holy Communion but did not themselves communicate: "And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more. Which thing ye shall do, if ye stand by as gazers and lookers on them that communicate, and be no partakers of the same yourselves. For what thing can this be accounted else, than a farther contempt and unkindness unto God? Truly, it is a great unthankfulness to say, Nay, when ye be called; but the fault is much greater when men stand by, and yet will neither eat nor drink the Holy Communion with others. I pray you, what can this be else but even to have the mysteries of Christ in derision? It is said *unto all*, 'Take ye and eat;' 'Take and drink ye *all* of this;' 'Do this in remembrance of Me.' With what face, then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather than ye should do so, depart ye hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whence ye depart. Ye depart from the Lord's Table, ye depart from your brethren, and from the banquet of most heavenly food." It might be inferred that the subsequent omission of this passage was intended to sanction the presence of non-communicating worshippers; but Art. xxv. is equally condemnatory of the practice: "The Sacraments

were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." The Romish Church has entirely departed from primitive usage in allowing non-communicants to be present at the *missa fidelium*.

The Third Exhortation is to be used "at the time of the celebration of the Communion, the Communicants being conveniently* placed for the receiving of the Holy Sacrament." It is really an "instruction" or preparation for Holy Communion based on 1 Cor. x. and xi.

Analysis. 1. Duty of self-examination.
2. Benefit of worthy, and danger of unworthy, reception.
3. Exhortation to self-judgment, repentance, and faith.
4. Duty of thanksgiving for the redemption of the world by the death and passion of Christ.
5. Institution and purpose of Holy Communion.
6. Doxology.

"*Try*," put to the proof.

"*Lively*," living. See p. 312. So, below, "a lively and steadfast faith."

"*We spiritually*," &c. 1 Cor. x. 16, 17: "The cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

"*Unworthily*," as the Corinthians did whom the Apostle is censuring. See Cor. xi.

"*Guilty of*," *i.e.*, in respect of. We offer an indignity to the body and blood of Christ and share thereby in the guilt of those who originally put Him to death. We, as it were, crucify Him afresh.

"*Considering*," discerning (*μὴ διακρίνων*). The meaning of the word in the original is to make a difference between one thing and another. The Corinthians made no difference

* The rubric in the First Prayer-book was, "Then so many as shall be partakers of the Holy Communion shall tarry still in the choire, or in some convenient place nigh the choire; the men one side and the women on the other side." Bishop Cosin was of opinion that our present rubric was intended to invite those who are going to communicate to come into the choir. "At the Church of S. Mary-the-Virgin, Oxford, where the choir is very deep and long, it is always customary for the communicants to take their places in it" (Baird, "The Inheritance of Our Fathers," p. 192).

between the Lord's Supper and an ordinary social feast. They did not with the eye of faith see in the bread and wine the body and blood of the Lord.

"*Plague,*" scourge, 1 Cor. xi. 30: "For this cause many are weak and sickly among you, and many sleep," *i.e.*, sleep in death. These are the indications of that judgment or "damnation" which has been referred to. See p. 187.

"*Judge therefore yourselves,*" 1 Cor. xi. 31–32: "For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

"*Repent you.*" This verb is used reflectively in Old English. Cf. "For the Lord shall judge His people *and repent Himself*" (Deut. xxxii. 36).

"*By the death and passion.*" This passage throws light on the force of "by" in those suffrages of the Litany in which we pray Christ to deliver us by His cross and passion as well as by His death and burial. See p. 173.

"*Instituted and ordained,*" founded and enjoined. The two-fold object of the institution of Holy Communion—(1.) As a pledge of Christ's love; (2.) As a continual remembrance of His death—should be marked. It is a pledge of His love, inasmuch as in it He again gives Himself *to* us, as on the Cross He gave Himself *for* us.

The Invitation is taken from the Order of Communion of 1548, and was doubtless intended to be a signal for those who intended to communicate to enter the chancel. The rubric ran "Then" (*i.e.*, after the exhortation, "If any man here be an open blasphemer," &c.) the Priest shall pause awhile, to see if any man will withdraw himself . . . . and after a little pause, the Priest shall say, 'Ye that do truly,' &c.

The qualifications for "drawing near" are stated to be (1) repentance, (2) love, (3) purpose of obedience, (4) faith.

Rubric. "*Minded,*" have it in mind, intend. Comp. "Joseph . . . . was *minded* to put her away privily" (St. Matt. i. 19.)

The General Confession. In the primitive Church, at this point in the service, the priest confessed his sins in silence; so did the people. In the mediæval English Church the priest and people confessed aloud. The following form of confession was used:—"Also ye shall knell adown apon your kneys, sayyng after me, y cry God mercy, and our lady seynt mary, and all the holy company of hevyn, and my gostelyche fadyr, of all the trespasse of syn that y have don in thowte,

word, other [or] yn dede, fro the tyme that y was bore [born] yn to this tyme; that ys to say in Pryde, Envy, Wrethe, Slowthe, Covetyse, Glotony, and Lechery. The v. commandements, dyverse tymys y broke. The werks of mercy note y fulfylled. My v wytes mysse spend [mis-spent]" &c. The rubric in the Order of Communion (1549) ran, "Then shall a general confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the priest himself." So it continued till 1662. The Puritans objected to this practice, and requested that the confession should be made by the minister only. They also objected that the terms of the confession "were too general, and did not contain sufficient reference to original sin." The confession in Hermann's "Consultation," from which our own is partly derived, contained the following clause: "We acknowledge and we lament that we were conceived and born in sins, and that therefore we be prone to evils"; and it was probably some such language as this the Puritans wished to see introduced into the confession. The Bishops replied: "It is an evil custom, springing from false doctrine, to use expressions which may lead people to think that original sin is not forgiven in holy Baptism: yet original sin is clearly acknowledged in confessing that the desires of our hearts render us miserable in following them."

"*By thought, word, and deed.*" This phrase occurs in the Sarum Use:—"The priest turning to the altar, 'I confess to God, to the blessed Mary, to all Saints,' turning to the choir, 'and to you; I have sinned too much in *thought, word, and deed:* by my own fault (cogitatione, locutione, et opere: mea culpa). I beseech Holy Mary, and all the Saints of God," turning to the choir, 'and you to pray for me,' &c.

The Absolution. The introduction is from Hermann's "Consultation;" the conclusion is almost a literal rendering of the Absolution in the Sarum Use. It will be observed that the form is precatory (See p. 84). The indicative form, "I absolve thee," which occurs in the Order for the Visitation of the Sick, is of comparatively recent introduction,* though

* Bingham says "If it be inquired, when the use of the indicative form of absolution first began to be used in the Church, that is, the form, 'I absolve thee,' instead of the deprecatory form, 'Christ absolve thee'; Aquinas has clearly proved that there was no use of it till the twelfth or thirteenth century, not long before the time of Thomas Aquinas, who was one of the first that wrote in defence of it, and our learned Bishop Usher has clearly proved the novelty of it from Aquinas himself. For

none the less commendable on that account in the circumstances in which its use is prescribed. St. Paul says to the Corinthians, "To whom ye forgive anything, I forgive it also; for if I forgave anything, to whom I forgave it, for your sakes *forgave I it in the person* of Christ" (2 Cor. ii. 10). He is referring to a case of excommunication. See 1 Cor. v. 13.

The Comfortable Words are peculiar to the English Liturgy, and were evidently intended to confirm the words of Absolution just pronounced by the priest, and to encourage the truly penitent by a direct appeal to the words of Christ and His Apostles. The version followed is not that of Tyndale or Cranmer, and would seem to have been made direct from the original Scriptures.

1. Christ's invitation to the weary.

2. The Father's love.

3. An assurance from one who called himself the chief of sinners that Christ came into the world to save sinners.

4. An assurance that in Christ we have at once a propitiation for our sins and an Advocate to plead it.

"*Travail*," labour.

"*Propitiation*." The pagan use of this word implied that God could be satisfied for some offence by an act of compensation; the New Testament use is to denote the satisfaction of eternal justice, and the reconciliation of God and man by the sacrifice of the cross. Cranmer's version gives, "and He it is that obteyneth grace for our synnes." *

he says there was a learned man in his time who found fault with the indicative form of absolution then used by the priest, I absolve thee from all thy sins," and would have it to be delivered only by way of deprecation; alleging that this was not only the opinion of Guliclmus Altissiodorensis, Guliclmus Parisiensis, and Hugo Cardinalis, but also that *thirty years are scarce passed* since all did use this form only, 'Absolutionem et remissionem tribuat tibi Omnipotens Deus" (Almighty God give thee absolution and forgiveness)." (Antiquities, ii. p. 104.)

* Cf. Keble's verses:—

"And doubt we yet? thou call'st again;
A lower still and sweeter strain;
A voice from Mercy's inmost shrine,
The very breath of Love divine.

"Whispering it say to each apart,
'Come unto me, thou trembling heart;'
And we must hope, so sweet the tone,
The precious words are all our own.

* * * *

The Anaphora, or Canon. Here begins that portion of the Liturgy called in the Eastern Church the Anaphora, or "lifting up," and in the Western Church the Canon of the Mass. See p. 297. It is the most ancient portion of the service.

"*Lift up your hearts.*" (Sarum Use, "Sursum corda.") The versicles that follow are found word for word in all the ancient liturgies. St. Cyril of Jerusalem, writing in the fourth century, says, "After this the priest cries aloud, 'Lift up your hearts.' For truly ought we in that awful hour to have our hearts on high with God, and not below, thinking on earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts or household cares, and to have their heart in heaven with the merciful God" The connection between the *Sursum Corda* and the previous part of the service is well pointed out by Dean Goulburn, "The heart cannot be lifted up, to join the heavenly choir in praise, unless it have been first relieved of its burden of guilt. This burden should be lifted off from it by Absolution, which Christ's ambassador has just pronounced in His name, and by the comfortable sentences of Holy Scripture, which are so admirably calculated to undo the shackles which still hold it down to the earth" (Comm. Service, p. 228).

The Thanksgiving consists of two parts—the Preface and the Ter-Sanctus.

The Preface. In the ancient liturgies the preface is only the introduction to the Eucharistia, properly so called, which was a long thanksgiving to God for all the mercies of creation, providence, and redemption, and from which the whole service probably took its name.

The Ter-Sanctus (Thrice Holy), or, as it is more properly called, The Triumphal Hymn, is based upon Isaiah vi. 1, and Rev. iv. 8. The Trisagion, sometimes confounded with the Ter-Sanctus, was a distinct hymn. It ran, "Holy God, Holy

> "This of true Penitents the chief,
> To the lost spirit brings relief,
> Lifting on high th' adored name:—
> 'Sinners to save Christ Jesus came.'
>
> "That dearest of thy bosom friends,
> Into the wavering heart descends,—
> What! fallen again? yet cheerful rise,
> 'Thine Intercessor never dies.'"
>
> *Holy Communion* (CHRISTIAN YEAR.)

and Mighty, Holy and Immortal, have mercy on us." Cf. "O Lord, *Holy* Father, *Almighty, Everlasting* God" (Preface). In the Prayer-book of 1549 the words "Holy, Holy, Holy" were introduced by the rubric, "This the clerks shall also sing." This rubric was omitted in 1552, but the Ter-Sanctus continued to be printed as a separate paragraph up to 1604. It formerly concluded with the words, "Hosanna in the highest, blessed is he that cometh in the name of the Lord, Hosanna in the highest."

"*With angels.*" In this solemn act of adoration and thanksgiving the Church militant joins with the angelic choirs. The ancient belief that angels are always present at the celebration of Holy Communion probably grew out of the use of the angelic hymn. But see 1 Cor. xi. 10., Eccles. v. 4, 5, 6. St. Chrysostom says, "Hear me, and know that the Angels are everywhere, but chiefly in the house of God they attend upon their King, where all is filled with their incorporeal powers."

"*And with all the company*," *i.e.*, the various orders of the celestial hierarchy, the thrones, dominions, principalities, &c. The Sarum Use gives, "Cum thronis et dominationibus cumque omni militia cœlestis exercitus." "Company" is used in the *Te Deum* to translate "chorus."

Proper Prefaces. Of these there were ten in the old Roman and English missals. We have retained only the five used on the great festivals of Christmas, Easter, Ascension, Whit-Sunday, and Trinity. The Proper Prefaces are intended to give prominence to the special doctrines commemorated at these holy seasons. Thus in the preface for Christmas Day we confess our belief in the incarnation of our Lord, who, "by the operation of the Holy Ghost, was made man of the substance of the Virgin Mary His mother, and that without spot of sin;" in that for Easter Day we commemorate His glorious resurrection, whereby He "restored to us everlasting life;" in that for Ascension Day, we, after declaring that He "manifestly" (*i.e.*, "by many infallible proofs") appeared to *all* His disciples, and *in their sight* ascended up into heaven, pray that we may ascend thither also; in that for Whit-Sunday we commemorate the fulfilment of our Lord's promise in the outpouring of the Holy Spirit upon the apostles for the evangelization of the world, "whereby we have been brought out of darkness and error into the clear light and knowledge of God and His Son;" in that for Trinity Sunday we declare our belief in the Unity

in Trinity and Trinity in Unity, the Unity of *substance*, the Trinity of *Persons*. The three first Proper Prefaces are to be used for the octave following the feast; the fourth for six days after, Trinity Sunday falling upon the seventh day after Whit-Sunday, and having a Proper Preface of its own. The prolongation of the festivals is in accordance with the practice of the Jews, who observed their greater festivals for seven days, and one, viz., the feast of tabernacles, for eight days (Lev. xxiii. 36).

The Prayer of Humble Access appears first in the Liturgy of 1548, where it immediately follows the Comfortable Words.* It is to be said by the priest kneeling, "in the name of all them that shall receive the Communion." It consists of—

1. A declaration of our own unworthiness to approach the Lord's Table (whence the name); and of our exclusive trust in coming to it in God's mercy;

2. A prayer that we may *so* eat the flesh and drink the blood of Christ that we may derive the full benefits of Holy Communion.

"*To gather up the crumbs.*" Words recalling the language of the Syro-Phœnician woman, whose humility and faith were rewarded by the concession of all she had desired in her heart. She would have been content with the crumbs which fell from the table of the children. Christ permitted her to take her place, as it were, at the table with the children themselves.

"*But Thou art the same Lord,*" viz., as Thou hast ever revealed Thyself to be. The connection is, "We are not worthy to gather up the crumbs under Thy table, Thy smallest blessings, but Thou, of Thy mercy, hast permitted us to eat the flesh and drink the blood of Thy dear Son."

"*Property,*" distinguishing characteristic. (Lat. *proprius*, one's own.)

"*So to eat,*" in such a spirit. These important words imply what is taught in our 29th Article, that the efficacy of Holy Communion depends on the spirit in which we communicate. "The wicked and such as be void of a lively [*i.e.*, a living] faith" are in no wise "partakers of Christ; but rather to their condemnation do eat and drink the sign or sacra-

* In the Liturgies of 1548 and 1549 the Invitation, the Confession, Absolution, Comfortable Words, and the Prayer of Humble Access stand between the Prayer of Consecration and the actual Communion.

ment of so great a thing." We pray here, therefore, for all that is necessary to a worthy reception of the Sacrament.

"*Bodies . . . souls.*" The distinction between the cleansing of our bodies and the washing of our souls should not be pressed too far. Body and soul make one man. At the same time we should not forget that we sin in body and soul, and that the sins of the body are the greatest hindrance to the sanctification of the soul. Cf. 1 Thess. v. 23; also the words of delivery, "Preserve thy body and soul," &c.

Rubric. Added in 1661.

"*Before the Table.*" "Afore the midst of the altar" (Order of 1549).

"*Before the people,*" *i.e.*, in the sight of the people.

The Prayer of Consecration consists of—

1. An introduction, setting forth the completeness and sufficiency of the one sacrifice of Christ upon the cross, and the Divine institution of the sacrament of Holy Communion to commemorate it;

2. A prayer that we may receive the inward grace with the outward sign of the sacrament;

3. The words of institution.

"*There,*" viz., on the cross. This word should be carefully noted.

"*One oblation . . . once offered.*" These expressions were evidently intended to exclude the Romish doctrine of "the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt" (Art. xxxi.). The sacrifice of Christ, unlike the sacrifices under the Law, needs no repetition. See Heb. x.

"*Satisfaction,*" viz., of Divine justice. The Divine law says, "The soul that sinneth it shall die." The sacrifice of Christ satisfied this requirement by His taking our sins upon Him and dying in our stead.

"*Perpetual memory.*" Though the one sacrifice cannot be *repeated*, there must be a *perpetual* commemoration of it.

"*These Thy creatures of bread and wine.*" The use of the word "creatures" [*i.e.*, created things] excludes the Romish doctrine of transubstantiation, according to which the priest is said *creare creatorem*. In the form of 1549 the following invocation of the Holy Spirit* was introduced after the words

* In the Eastern Church there is a distinct invocation of the Holy Spirit, without which the consecration of the elements is not considered complete. In the Liturgy of St. James it is as follows: "Have mercy

"coming again:"—"Hear us (O merciful Father) we beseech Thee; and with Thy Holy Spirit and word vouchsafe to bl+ess and sanc+tify these Thy gifts and creatures of bread and wine." This invocation is inserted in both the Scotch and American Liturgies. The Scottish Office of ~~1637~~ added the words, "that they *may be unto us* the Body and Blood of Thy most dearly beloved Son." The present Scottish Office reads, "that they may *become* the Body," &c. The Sarum Use reads, "ut nobis cor+pus et san+guis *fiat* dilectissimi Filii tui," &c.

The Manual Acts. These consist in the priest's (1) taking the bread with his hands, (2) breaking it, (3) laying his hands on all the bread, (4) taking the cup into his hands, (5) laying his hand on every vessel in which there is any wine to be consecrated. "It is peculiar to this celebration," says Bishop Cosin, "that the death of our Lord is commemorated therein, not by bare words, as in other prayers, but by certain sacred symbols, signs, and sacraments, which are, according to S. Austin, a sort of 'visible words.'"

"*He brake it,*" prophetically symbolizing the sufferings on the cross. Comp. "This is My body, which *is broken* for you" (1 Cor. xi. 24). "The bread which we *break*, is it not the communion of the body of Christ" (1 Cor. x. 16). The

on us, O God, according to Thy great goodness, and send upon us, and upon these proposed gifts, Thy most Holy Ghost (*he bends his head*) the Lord and Lifegiving; sharer of the throne and of the kingdom with Thee, God and Father and Thine only-begotten Son, con-substantial and co-eternal, Who spake in the Law, and the Prophets, and Thy New Testament, Who descended in the form of a dove on our Lord Jesus Christ in the river Jordan, and rested on him, Who descended upon Thy holy Apostles in the likeness of fiery tongues in the upper room of the holy and glorious Sion, at the day of Pentecost: send down the same most Holy Ghost, Lord, upon us, and upon these holy and proposed gifts (*he raises himself and saith aloud*), that, coming upon them with His holy and good and glorious presence, He may hallow and make this bread the holy Body of Thy Christ.

"*People.* Amen.

"*Priest.* And this cup the precious Blood of Thy Christ.

"*People.* Amen.

"*Priest, rising up, in a low voice.*

"That they may be to those that partake of them for remission of sins, and for eternal life, for sanctification of souls and bodies, for bringing forth good works, for the confirmation of Thy Catholic Church, which Thou hast founded upon the rock of faith, that the gates of hell may not prevail against it; freeing it from all heresy and scandals, and from them that work wickedness, and preserving it till the consummation of all things" (Neale and Littledale's "Translations of the Ancient Liturgies," pp. 51, 52).

Sacrament is called the "breaking of bread" in Acts ii. 42–46 and xx. 7. Here it may be convenient to give the four Scripture narratives of the institution of Holy Communion.

St. Matthew xxvi.	St. Mark xiv.	St. Luke xxii.	St. Paul 1 Cor. xi.
And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is My Body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins.	And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is My Body. And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it. And He said unto them, This is My Blood of the New Testament, which is shed for many.	And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My Blood, which is shed for you.	The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks He brake *it*, and said, Take, eat; this is My Body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup when He had supped, saying, This cup is the New Testament in My Blood. This do ye as oft as ye drink *it*, in remembrance of Me.

It will be observed that the narratives of St. Matthew and St. Mark are almost identical. That of St. Luke closely resembles St. Paul's, and was probably derived from that Apostle, who had received from the Lord Himself a special revelation of the history of the institution. See 1 Cor. xi. 23. "*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus,*" &c. The distinctive features in the narratives of St. Luke and St. Paul are—

1. The mention of the giving of "thanks" in connection with the bread. St. Matthew and St. Mark say that our Lord "blessed" it. The meaning is probably the same.

2. The words which follow "My Body," viz., "which is *given* for you" (St. Luke), "which is *broken* for you" (St. Paul);

3. The injunction, "this do in remembrance of Me," quoted by St. Luke in reference to the bread only; by St. Paul in reference to the bread and the cup.

4. The marking of the time when the cup was taken: "After supper" (St. Luke), "when He had supped" (St. Paul);

5. The expression, "the New Testament *in* My Blood," used by both.

"*Amen.*" The people repeat this Amen with the priest. This is in accordance with primitive usage. Justin Martyr says, "When he [viz., the priest] has made an end of both of the prayers and the thanksgiving, the people answer *Amen*." It has been already remarked that some suppose reference

is made to the same practice in 1 Cor. xiv. 16. "When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks?"

Rubric. The minister is first to receive the Communion in both kinds himself; then to deliver it "in like manner," *i.e.*, in both kinds, to the clergy who are present; then to the people, "also in order, *into their hands, all* meekly kneeling."

"*To the Bishops,*" &c. The object of this is stated in the rubric of 1552 to be "that they may help the chief minister."

"*Into their hands.*" In St. Cyril's time the practice was to receive the consecrated bread in the crossed hands. He says: "Making thy left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the body of Christ, saying hereafter the Amen." About the beginning of the 7th century the custom of putting the bread into the mouth of the communicant was introduced, the reason assigned for the change being that by putting it into the mouth there was less risk of any crumb of the consecrated element falling to the ground. This custom was enforced by the Council of ~~Rome in~~ 895, which declared that "the Eucharist is not to be placed in the hands of any layman or woman, but only in the mouth." It was retained in the Liturgy of 1549, to prevent the practice of conveying the bread away secretly, and "diversely abusing it to superstition and wickedness." The primitive custom was restored in the Liturgy of 1552. The holding forth the hand to receive or take the consecrated elements significantly symbolises the act of faith by which the Body and Blood of Christ are verily and indeed "*taken* and received by the faithful in the Lord's Supper."

"*All meekly kneeling,*" in token of our adoration of Him whose sacrifice we commemorate, and of our personal unworthiness to participate in this solemn ordinance. The Primitive Church appear to have received the Communion standing, following, perhaps, the practice of the Jews in the celebration of the Passover. The rubric at the end of the Communion Service affirms that "no adoration is intended or ought to be done, either unto the sacramental bread or wine then bodily received, or unto any *corporal presence* of Christ's natural flesh and blood." See Note on the Black Rubric.

"*To any one.*" It is clear from this, as also from the use of the singular pronoun, that the words were to be said to *each one* separately. Canon xxi. says distinctly, "Likewise

the minister shall deliver both the bread and the wine to every communicant *severally*."

The Words of Delivery. The most ancient formulæ used on delivering the elements were, "The Body of Christ," "The Blood of Christ," to each of which the communicant replied *Amen*. In the time of Gregory the Great (A.D. 590) the form used was, "The Body of our Lord Jesus Christ preserve thy soul," the communicant answering *Amen*. In the 8th century the words "unto everlasting life" were added. In the Liturgy of 1548 the form used was, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy *body* unto everlasting life." "The Blood. . . . preserve thy *soul*," &c. In 1549 the words, "thy *body and soul*," were used in both cases. In 1552 these forms were omitted altogether, and the second part of the present form was substituted. "Take, and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." "Drink this, in remembrance that Christ's blood was shed for thee, and be thankful." In the Liturgy of 1559 the sentences prescribed in the Prayer-books of 1549 and 1552 were combined in the form in which they are now used.*

* In the Liturgy of St. Mark the Priest says, "The Holy Body," "The precious Blood of our Lord and God and Saviour." In the Liturgy of St. James there are no words of delivery. The Deacon says, "With the fear of God, and faith and love, draw near." The people reply, "Blessed be he that cometh in the name of the Lord." Then follows the Communion. The Liturgy of St. Clement gives the following directions:—"After this, let the Bishop receive; then the Presbyters, and Deacons, and Sub-deacons, and Readers, and Singers, and Ascetics; and of the women, the Deaconesses, Virgins, and Widows. Afterwards the Children, and then all the People in order with fear and reverence, without tumult or noise. And the Bishop shall give the oblation, saying, *The Body of Christ*. And let him that receives say, *Amen*. And the Deacon shall hold the cup, and when he gives it, let him say, *The Blood of Christ, the cup of life*. And let him that drinks say, *Amen*." In the Liturgy of Saint Chrysostom the directions are, "They who are to communicate draw near with all reverence, and hold their arms crossed on their breasts; and the Priest, as he distributes the mysteries to each, saith: "N. the servant of God is made partaker of the pure and holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and life everlasting." This Liturgy directs that warm water should be poured into the chalice after consecration, a rite of which St. Germanus gives the following explanation:—"As blood and warm water flowed both of them from the side of Christ, this hot water, poured into the chalice at the time of consecration, gives a full type of the mystery to those who draw that holy liquid from the chalice, as from the life-giving side of our Lord" (Quoted in Neale and Littledale's "Ancient Liturgies," p. 120).

The Cup. The Romish practice of withholding the cup from the laity is comparatively recent. See p. 297.

In the Prayer-book of 1549 it is directed that the clerks should sing, "in the Communion time," the *Agnus Dei* (O Lamb of God). Then followed twenty-two sentences from the New Testament, "to be said or sung," called the post-Communion." These were omitted in 1552. The American Liturgy directs that "a hymn, or part of a hymn," should be sung after the Prayer of Consecration. Here, it may be remarked, that the American Prayer of Consecration concludes with "the Oblation," in which the "holy gifts" are offered to God, "the Invocation" praying that God would "bless and sanctify with His Word and Holy Spirit the consecrated elements," and, finally, the first of our thanksgivings.

Rubrics. The first rubric, directing a second consecration, if necessary, was added in 1661. The second directs that what remains of the consecrated elements shall be covered with a fair linen cloth. This cloth is called in the Eastern Church, the veil; in the Roman Church, the corporal (Lat. *corpus*, a body).

The Lord's Prayer is here introduced eucharistically, and accordingly concludes with the doxology. In it we glorify God for the great privilege to which we have just been admitted, and pray for a continuance of that spiritual food which we daily need. In the Prayer-book of 1549 the Lord's Prayer preceded the act of Communion.

The Thanksgivings. The first form of thanksgiving was in 1549, as it is now in the Scotch Liturgy and the American Liturgy (see above), the conclusion of the Prayer of Oblation. The second form was composed in 1549, and is partly derived from Hermann's "Consultation." In the first we show our gratitude by the dedication of our souls and bodies, now newly cleansed from sin, to the service of God; in the second, by praying that we may continue faithful members of that mystical Body into which we have been incorporated, and of whose holy fellowship we have just had such blessed experience.

Analysis of First Thanksgiving:—

1. Prayer that our sacrifice of praise and thanksgiving may be received.

2. Prayer that we may obtain the full benefit of Christ's Passion.

3. Dedication of ourselves, body and soul, to God's service

4. Prayer that our offering may be accepted in spite of our unworthiness.

5. Doxology.

"*Entirely,*" with all our hearts. Lat. *integre,* fully, perfectly.

"*The merits and death.*" Not a Hendiadys for *meritorious death.* The whole of our Lord's incarnate life was a meritorious sacrifice of His own will.

"*Here we offer,*" &c. Comp. Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"*Our souls and bodies.*" For they are both His. St. Paul says to the Corinthians, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20). This passage of the thanksgiving should be connected with the petitions for the cleansing of our souls and bodies in the Prayer of Humble Access, and the prayer for the preservation of our souls and bodies in the Words of Delivery.

"*Reasonable,*" rational, as opposed to the *animal* and involuntary sacrifices of the Law. The dedication of ourselves to God is a sacrifice partaking, in its degree, of the nature of Christ's sacrifice. We also say, "Lo, I come to do Thy will, O God." See Heb. x. 9, where this aspect of our Lord's sacrifice is contrasted with the involuntary character of the Mosaic offerings.

"*Fulfilled.*" Lit. "filled to the full." Comp. "Blessed be thei that hungren and thirsten rigtwisnesse; for thei schal be fulfilled" (St. Matt. v. 6. Wiclif's version). "God shall give unto thee continuall rest, and shall *fulfill* thy soul with brightnesse" (Articles of 1536).

Analysis of the Second Thanksgiving:

1. Thanksgiving for—
   (*a*) "The Spiritual Food" conveyed to the soul in Holy Communion.
   (*b*) The assurance afforded thereby, of (i) God's favour, (ii) our incorporation in Christ's mystical body, (iii) our eternal inheritance.

2. Prayer for Divine grace that we may continue in that holy fellowship of the Church into which we have been admitted.

"*Duly,*" *i.e.,* with the faith and repentance necessary to a right reception.

"*Thereby*," viz., by vouchsafing to feed us with the spiritual food of Christ's body and blood, &c.

"*Very*," real, in no mere metaphorical sense. Cf. "Art thou my *very* son Esau?"

"*Mystical*," spiritual. Baptism admits us into the mystical body of Christ, which is the blessed company of all faithful believers; Holy Communion is the great bond of union which consciously knits us together in Christ. St. Paul says to the Corinthians, "The bread which we break is it not the Communion of the body of Christ? *For* we being many are one bread and one body; for we are partakers of that one bread" (1 Cor. x. 17). As the bread, or loaf, which is broken is one, so is the body of Christ, the Church, one; and united in Him we are members one of another. See Rom. xii. 4, 5.

"*That holy fellowship*," viz., which is involved in our incorporation in Christ's mystical body, and of which Holy Communion itself is the most conspicuous, but not the only, illustration.

Gloria in Excelsis. So called from the opening words of the Latin Version. In the Eastern Church it is known as "The Angelical Hymn," and "The Great Doxology." It was anciently sung as a morning hymn.*

Symmachus, Bishop of Rome, A.D. 500, directed that it should be used at the commencement of the Liturgy, and this position it occupied in the English Church up to 1552. The practice of singing a hymn at this part of the service is probably based on the example of our Lord and the Apostles, who sang a hymn (probably part of Hallel, Ps. cxiii.–cxviii.) after the Last Supper.

"*On high*" (ἐν ὑψίστοις). "In the highest" (St. Luke ii. 14). An appeal is here made to the inhabitants of the highest heavens to join with us in glorifying God. In the offertory we communicate of our goods with our poorer brethren. In the Prayer for the Church Militant we are brought into communion with all God's people here below, with all who are in trouble, sorrow, need, sickness, or any other adversity, and with the saints departed. Here and in the Tersanctus we enter into communion with the angels.

"*Good will towards men*." The Latin version is "pax homi-

* It is entitled "A Morning Hymn" in Chatfield's "Songs and Hymns of the Greek Christian Poets," where the remainder of the hymn will be found.

nibus bonæ voluntatis" (peace to men of good will), a reading adopted by Keble in his hymn for Christmas Day:—

"And love towards men of love—salvation and release."

The true meaning of the angelic hymn as uttered would seem to be, Let there be glory in the highest, for God has sent peace upon earth and shown His good will toward men. An amplified version of the Gloria in Excelsis in "The Mirror of our Lady," reads, "And peace in erthe to men of good wylle."

"*Have mercy.*" It is noteworthy that this section of the hymn is a prayer addressed to Christ. All the previous prayers have been addressed to the Father "because before Him we were pleading in Eucharistic act the death of His Son. . . . Now that the Church has been allowed once more to 'show' that death before the Father, she turns in reverent love to that only-begotten Son, through whose flesh has been opened the 'new and living way' into the innermost sanctuary of Divine worship" (Baird).

"*Takest.*" Note the tense. Our Lord's mediatorial work is still going on. Cf. St. John i. 29: "Behold the Lamb of God which *taketh* away the sin of the world."

The Blessing. The first clause, taken from Phil. iv. 7, was appointed in 1548; the conclusion was added in 1549.

"*Passeth,*" surpasseth. Comp. Eph. iii. 19, "To know the love of Christ which passeth knowledge."

Collects to be used (1) after the offertory when there is no Communion; (2) optionally, "as occasion shall serve," after the collects of Morning or Evening Prayer, Communion or Litany, "by the discretion of the minister."

1. *For assistance in the vicissitudes of life.* From the Missa pro iter agentibus.

"*Assist.*" Lat. *adesto.*

"*Among all the changes and chances of this mortal life.*" The original is more specific, being made to apply to the particular journey about to be entered upon (inter omnes *viæ* et vitæ *hujus* varietates).

2. *For the preservation of our souls and bodies.* From the Sacramentary of Gregory.

"*Hearts.*" Here used for our spiritual affections.

"*We may be preserved in body and soul.*" Lat. "sani et salvi esse *mereamur.*"

3. *For a blessing on what we have heard.* Composed in 1549.

4. *For God's continual help.* From the Sacramentary of Gregory.

"*Prevent*," go before. Comp. "Lord, we pray Thee, that Thy grace may always *prevent* and follow us" (Collect for 17th Sun. after Trinity). The original is "et aspirando preveni et adjuvando persequere." We need the grace of God to prevent us, so that we may have a good will, and to work with us when we have that good will. See Art. x.

5. *For compassion upon our infirmities as displayed in our imperfect prayers.* Composed in 1549.

"*Our ignorance in asking.*" Our ignorance is shown positively in asking for that which is not expedient, negatively in not asking for that which we most need.

6. *For a merciful answer to our prayers.* Composed in 1549.

The Final Rubrics. These were inserted in 1552, but underwent some important alterations in 1661.

1. "*Upon the Sundays and other Holy-days.*" The words "Sundays and other Holy-days" were added in 1661.

"*If there be no Communion.*" The service thus curtailed corresponds in some respects to the *Missa Sicca*, or Dry Mass, of the Middle Ages, in which a priest who had already celebrated on the same day, and could not, in consequence, celebrate again, merely read the Epistle and Gospel, said the Lord's Prayer, and gave the Benediction.

2. "*A convenient number.*" The next rubric defines "convenient" by the words, "except four (or three at the least)." The intention of this rubric was to exclude the solitary masses of the Church of Rome.

5. "*Such as is usual to be eaten*," *i.e.*, ordinary leavened bread. In 1549 unleavened bread, "round as it was afore, but without any manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces," was prescribed. The present rubric was inserted in 1552. The Elizabethan injunctions seem to contemplate the use of wafer bread. The Eastern Church uses leavened bread. Nothing is said about the wine. The primitive custom was to mix a little water with it, to symbolize the mingled blood and water that flowed out of our Saviour's side. This rite was enjoined in the Liturgy of 1548 and in the Prayer-book of 1549. It was omitted in the Prayer-book of 1552. Wheatly, while contending that "the mixture has in all ages been the general practice," holds that it is not essential.

6. "*It shall not be carried out.*" This part of the rubric was added in 1661. In the primitive Church, as we learn from Justin Martyr, the Holy Eucharist was sent to the

sick and absent. Distant Churches would appear to have sent it to one another in token of Christian love. In many parts of the Church the Eucharist was reserved, and on Wednesdays and Fridays administered to children. This custom continued in the Gallican Church for eleven centuries.

8. "*Three times in the year*," viz., Christmas, Easter, and Whitsuntide. In the primitive Church it was customary to communicate daily. In 1549 a rubric was framed, providing for weekly communion, but the people were not *required* to communicate more than once a year.

"*All ecclesiastical duties.*" Easter offerings were due at the rate of twopence for each person, but were often made considerably larger.

The Black Rubric explains the intention of the rubric, which prescribes that communicants should receive the Holy Communion kneeling. A declaration on the same subject in the Prayer-book of 1552 affirmed that "no adoration was done or ought to be done, either unto the sacramental bread or wine then bodily received, or unto any *real and essential* presence there being of Christ's natural Flesh and Blood." The present declaration was added in 1661. It will be observed that the word "*corporal*" has been substituted for "real and essential." The intention of this alteration would seem to be to exclude the doctrine of transubstantiation, but to avoid throwing any doubt upon the doctrine of the Real Presence. Bishop Andrewes, in his answer to Bellarmine, says, "Præsentiam credimus non minus quam vos *veram;* de modo præsentiæ nil temere definimus." This passage shows clearly that "*real*," as applied to the presence of Christ in the Sacrament, is not used in the sense of *corporal*, for the bishop says, "We do not rashly define concerning the *mode* of the presence." It is clearly opposed to *figurative*. "Real" denotes that which is existent, as opposed to that which is non-existent. It is highly unfortunate that the phrase *Real Presence* has been loosely employed as synonymous with *Corporal Presence*.

Here it may be convenient to notice the chief views that have been entertained with regard to the Holy Eucharist. Hallam recognises four principal theories :—

1. "Transubstantiation, or the change at the moment of consecration of the substances of bread and wine into those of Christ's body and blood; the accidents, in school language, or sensible qualities of the former, remaining, or becoming inherent in the new substance."

2. *Consubstantiation*, the view held by the Lutherans. "They imagined the two substances to be united in the sacramental elements, so that they might be termed bread and wine, or the body and blood, with equal propriety."

3. *The Zuinglian view.* "Rejecting every notion of a real presence, and divesting the institution of all its mystery, they [viz., Zuinglius and Œcolampadius] saw only figurative symbols in the elements which Christ has appointed in commemoration of His death."

4. *Bucer's view.* Bucer "did not acknowledge a local presence of Christ's body and blood in the elements after consecration—so far concurring with the Helvetians; while he contended that they were really and without figure received by the worthy communicant through faith, so as to preserve the belief of a mysterious union and of what was sometimes called a real presence" (i. 91).

The teaching of the Church of England is set forth in Art xxviii., which says, "The Body of Christ is *given*, *taken*, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith." The Catechism says that the Body and Blood of Christ are "*verily and indeed* taken and received by the faithful in the Lord's Supper." Hooker says, "The real presence of Christ's most blessed Body and Blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." It is clear that the Anglican reformers did not believe in a local presence of Christ's Body external to the communicant, and the possibility of an objective spiritual presence does not appear to have been discussed by them, for Hooker argues that the doctrine of a local presence involves either transubstantiation or consubstantiation (whereas an objective spiritual presence does not). It is not sufficiently borne in mind that the Holy Sacrament is a mystery, and that a mystery from its very nature does not admit of complete statement in language. It is enough for us to know that Christ gives us Himself in the Sacrament, without our defining too closely *how*.

BAPTISMAL OFFICES.

History of the Sacrament. As our Lord selected two of the commonest articles of daily food, viz., bread and wine, to be the elements through which Divine grace was to be conveyed in Holy Communion, so He chose the universal element of water as the medium of the grace conveyed in

Holy Baptism. The washing of the body with water to symbolize the purification of the soul from sin, and as a preparation for prayer, was a rite observed in most ancient religions. The Egyptian priests bathed twice in the day and twice in the night. So the Greeks and Romans bathed before sacrifice and prayer—more particularly after some pollution, as the stain of blood. The Law of Moses prescribed washings in a great variety of cases. It would appear that the Jews purified themselves before the great festivals, and it has been conjectured that the pool of Bethesda was set apart for this purpose. The spiritual significance of these lustrations of the Law is clearly recognized in such passages as Ps. li. 2, "Wash me throughly from mine iniquity and cleanse me from my sin." Maimonides, a Jewish writer, says, "Israel was admitted into covenant by three things, viz., by circumcision, *baptism*, and sacrifice. Circumcision was in Egypt, as it is said, 'None uncircumcised shall eat of the passover.' Baptism was in the wilderness, before the giving of the Law, as it is said, 'Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.'" He adds, "And so in after times, when a heathen will enter into the covenant [*i.e.*, become a proselyte], and be gathered and joined under the wings of the Divine majesty, and take upon him the yoke of the Law, circumcision and baptism and a free-will offering are required. . . . A stranger that is circumcised and not baptized, or that is baptized and is not circumcised, is not a proselyte till he be both circumcised and baptized." It was required that witnesses should be present on these occasions. Maimonides says, "It is necessary that he be baptized before a triumvirate, or before a consistory of three. If a man come and say, 'I was proselyted in such a consistory and they baptized me,' he is not to be trusted to come into the congregation till he bring witness." The baptism of St. John the Baptist is spoken of as a "baptism of repentance for remission of sins," and would appear "to have been a transition from the Jewish baptism to the Christian. . . . It was accompanied with confession (St. Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4)." Bishop Harold Browne, Art. "Baptism," Smith's Dictionary.

This rite would seem to have been continued for a time by the disciples of our Lord (St. John iii. 26; iv. 2). The baptism instituted by Christ was a baptism with the Holy Ghost and

with fire, not merely a symbolical act, but a means whereby the gift of the Holy Ghost is communicated and the corruption of sin purged away. Its institution is recorded in the command given to His disciples: "Go ye, therefore, and teach * all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19). The fathers delighted in discovering in the Old Testament history typical anticipations of Holy Baptism, *e.g.*, the moving of the Holy Spirit on the face of the waters (Gen. i. 2); the Deluge, in which, while a sinful world was destroyed, the faithful were saved (Comp. 1 St. Pet. iii. 20–21); the passage of the Red Sea, by which, while Pharaoh and his hosts were destroyed, the Israelites were saved (1 Cor. x. 1–2); the cleansing of Naaman by washing in the Jordan, &c.

In the Acts of the Apostles we read how our Lord's command was carried out. When the conscience-stung multitude exclaimed on the day of Pentecost, "What shall we do?" St. Peter replied, "Repent, and be baptized, every one of you" (Acts. ii. 38). When the Samaritans "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts viii. 12). Other instances of baptism are afforded in the cases of the Ethiopian eunuch, Saul, Cornelius and his household, Lydia and her household, the Philippian jailer "and all his." St. Paul mentions Crispus and Gaius, and "the household of Stephanas," as persons whom he had himself baptized (1 Cor. i. 14–16).

There can be little doubt that the sacrament was ordinarily administered by immersion, but it is unreasonable to suppose that the validity of the sacrament depends on total immersion. The mode of administration doubtless varied with the circumstances of climate, time, place, and age. St. Paul speaks of being "buried in baptism;" and it is most natural to explain the metaphor as referring to immersion in the waters of baptism. Tertullian says, "ter mergitamur" (we are thrice dipped). St. Cyprian tells us that the water was first cleansed and sanctified by the priest. St. Cyril tells us that the persons to be baptized, on entering the outer hall of the baptistery, stretched forth their arms, and said, "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Then they declared their belief in the Holy Trinity and "in one baptism of repent-

* "*Teach*," &c. Rather, "Make disciples of all nations by baptizing them" (*Μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς*).

ance." On entering the inner chamber they put off their old garments, as an image of their putting off the old man, and were anointed with oil. They were next led to the "holy pool," and each was asked whether he believed in the Holy Trinity. They then descended three times into the water, and three times ascended out of it. Unction was administered to symbolize the gift of the Holy Spirit. At a very early period white garments were worn by the newly-baptized within the Octave of their baptism. At a later period the ceremonies that accompanied Holy Baptism were greatly multiplied. Thus towards the close of the sixth century the bishop, at the benediction of the font, divided the waters with his hand in the form of a cross, held a taper in the water, breathed thrice on the water, and poured consecrated oil on the water—also in the form of a cross. After leaving the font the newly-baptized were anointed with the chrism and confirmed, the service ending with Holy Communion.

The mediæval office for Holy Baptism was still longer. Some of its distinctive features were the following:—Salt was placed in the mouth of the child, the priest saying, "*N.*, Receive the salt of wisdom, that God may be gracious unto thee unto life everlasting. Amen." The devil was adjured to come out of the child. The ears and nostrils of the child were touched with saliva. All this took place in that part of the service which belonged to the Admission of a Catechumen. The Benediction of the Font was much the same as in the sixth century. Previous to actual baptism, the child was anointed on the breast and between the shoulders, and was invested with a chrisom with the words, "*N.*, Receive a white and spotless vesture, which thou shalt wear before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life, and live for ever and ever. Amen." A lighted taper was also placed in the hands of the child, with the words, "*N.*, Receive a burning light that cannot be taken out of thy hand: guard thy baptism; keep the commandments; that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bride-chamber; that thou mayest have eternal life, and live for ever and ever. Amen." The form of exorcism, the anointing, the chrisom, and the trine immersion, were retained in the First Prayer-book of Edward VI. These were all omitted in the Prayer-book of 1552.

Infant Baptism. It is possible that children were included in the "households" who are spoken of in the Holy Scriptures as having been baptized, but we need no express injunction to justify the primitive practice of baptizing infants. The practice commends itself and is supported by the oldest tradition.* Origen, who wrote in the third century, says, "Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dari" (the Church received the tradition from the Apostles, that to infants also should baptism be administered). The Jewish children were admitted to the covenant of Abraham at the age of eight days.† Why should not our children be admitted into the Christian covenant at an equally early age? What more natural than to take the earliest opportunity of giving back to God the children whom He has given

* Irenæus (A.D. 167) says, "Christ came to save all persons by Himself; all I mean, who by Him are regenerated unto God—*infants and little ones*, and children, and youths, and elders." Tertullian, who wrote about A.D. 200, was in favour of delaying baptism, but his language clearly implies that infant baptism was the custom. Cyprian (A.D. 250) gives the decision of a Council of Carthage on the question whether, in case of necessity, a child might be baptized before its eighth day: "As to the case of infants, whereas you judge that they must not be baptized within two or three days after they are born, and that the law of circumcision is to be observed, so that none shall be baptized and sanctified before the eighth day after birth, we were all, in assembly, of the opposite opinion." Gregory of Nazianzus (A.D. 360) was in favour, except when necessity required otherwise, of postponing baptism until children were three years of age or thereabouts, "when they are capable to hear and answer some of the holy words." St. Chrysostom (A.D. 380) says, "For this cause we baptize infants also, though they are not defiled with (actual) sin, that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and being made members of Him." The foregoing extracts are selected from a valuable catena of quotations in Dean Boyd's "Baptism and Baptismal Regeneration."

† Similarly infancy was no bar to the admission of heathen children to the covenant. Lightfoot says that one reason why no mention of the baptizing of infants is made in the New Testament, is that "there needed no such mention; baptizing of infants having been as ordinarily used in the Church of the Jews as ever it hath been in the Christian Church" ("Harmony of the New Testament," St. Luke iii.). Elsewhere he says, "In the Talmud they have these words—'Rabbi Hona saith, A little one they baptized by the appointment of the consistory.' The Hebrew gloss upon that plea saith, 'If he have not a father, and his mother bring him to be proselyted, they baptize him; because there be no proselyte without circumcision and baptism.' And Maimonides, in the treatise 'Abadim,' hath this saying—'An Israelite that takes a little heathen, or that finds a heathen infant, and baptizeth him into the name of a proselyte, behold he is a proselyte.'" ("Harm. Evang." in St. John i. 28.)

to us? Young as they are they need Divine grace; they are capable of receiving a Divine blessing, and they are invited to receive it.

Proper Place for Baptism. In the apostolic age, as we may see from the Acts of the Apostles, converts were baptized in the places that were most convenient. The same rule must have been observed during the ages of persecution. But when Christianity had become the religion of the Roman Empire, baptisteries were erected adjoining churches, and baptisms in private, unless under exceptional circumstances, were forbidden. Many of the Italian churches are still provided with separate baptisteries. In the mediæval Church of England, the font was placed just inside the church door, to symbolize admission by baptism into the Church.

The Time for Baptism. Until the eighth century it was not customary to baptize, unless in cases of emergency, at any period of the year except the season between Easter and Whitsuntide. Easter was probably selected because of our symbolical resurrection in baptism to "newness of life;" Whitsuntide because of the outpouring of the Holy Spirit on the Day of Pentecost.

The Matter of the Sacrament. "Without water," said St. Augustine, "there is no baptism." Comp. St. John iii. 5: "Except a man be born of *water* and of the Spirit he cannot enter the kingdom of God." In the Eastern Church baptism has always been by immersion, but *Clinic* Baptism, i.e.*, baptism administered on a sick bed, was allowed to be performed by affusion. Total immersion would seem to have been the general rule of the Western Church also for the first twelve centuries.

The Form of the Sacrament was enjoined by our Lord when He directed His Apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." This form has always been considered by the Church to be indispensable.

The Inward Grace of Baptism consists in (1) a death unto sin, (2) a new birth unto righteousness. Thus St. Paul says to the Corinthians, "Ye are washed, but ye are sanctified, but ye are justified," coupling with the washing both justification and sanctification. So St. Peter called upon the Jews to repent and be baptized "for the remission of sins." Comp. St. John iii. 5; Acts xxii. 16; 1 Cor. xii. 13. We inherit

* Clinic, from Greek κλίνη, a bed.

from Adam, and, indeed, from all our progenitors, a tendency to sin. We receive in baptism a germ of spiritual life by which that innate tendency to evil may be counteracted. No one disputes the existence of this hereditary inclination to evil. Surely it ought not to be considered surprising that God has provided a means whereby it may be counteracted and destroyed. The grace of regeneration is the antidote to original sin, if we would but make a right use of it.

The Office for Public Baptism may be thus analysed—

I. *Introduction* :—

1. The exhortation to pray for the child.

2. Two prayers for the child; the first that he may be received into the ark of Christ's Church and pass safely through the Red Sea of life to the heavenly Canaan; the second that he may receive remission of his sins by spiritual regeneration.

3. The gospel from St. Mark x.

4. The exhortation upon the words of the Gospel.

5. Thanksgiving for our own spiritual blessings, coupled with prayer that the child may be admitted to them.

II. *The Baptismal Covenant* :—

1. Address to the sponsors on the obligations imposed upon the child by his baptismal vow.

2. The three vows, viz., of renunciation, belief, and obedience.

3. The four prayers for grace to carry these vows into effect.

4. Prayer for the sanctification of the water.

III. *The Rite* :—

1. Naming and baptism.

2. Formal reception of the child into the Church.

IV. *The Conclusion* :—

1. Exhortation to thanksgiving and prayer.

2. Lord's Prayer.

3. Thanksgiving-prayer.

4. Exhortation to sponsors on their duties.

5. Injunction laid upon the sponsors to see that the child is brought to be confirmed as soon as he is properly prepared for that rite.

The mediæval office consisted of three parts, viz., 1. The Order for admitting Catechumens, 2. The Benediction of the Font, and 3. The Rite of Baptizing.

Rubrics. 1. Baptisms to be administered when possible on holy-days, in order that the congregation may (*a*) testify to the reception of the newly baptized, (*b*) be reminded of their

own profession to God in Baptism. The rubric of 1549 began thus:—"It appeareth by ancient writers that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and at Whitsuntide: at which time it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished," &c. This preface was omitted in 1662. The relaxation of the rule with regard to the times of baptism was probably due to a desire to discourage lay private baptisms.

2. "*There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.*" The institution of sponsors was probably adopted from the Jewish custom of requiring three witnesses at the baptism of heathen infants. Tertullian (A.D. 192) refers to it. He says, in support of his personal opinion, that baptism ought to be delayed, "For what need is there that *sponsors* should incur danger, because they may either fail of their promises by death, or be mistaken in a child of wicked dispositions." The Sarum Manual forbad, except when an approved custom allowed it, that more than two persons, viz., one man and one woman, should act as sponsors, and under no circumstances allowed more than three. But this rule was not universally observed in England. A canon passed at the Synod of Worcester, A.D. 1240, lays down the same rule as the present rubric. The Eastern and Latin Churches of the present day require one sponsor, but allow two. By Canon XXIX. parents were forbidden to act as sponsors to their own children. This prohibition was altered by the Convocation of Canterbury in 1865, but the alteration was not sanctioned by the Crown. Sponsors are so called because they *respond* or answer for the child to be baptized. They are called "sureties," because they give security to the Church that the child shall be virtuously brought up; "godfathers" and "godmothers," because of the spiritual relationship into which they are brought with one another, with the parents, and with the child. "Gossip," *i.e.*, one *sib* or related in God, means the same as godfather or godmother. The Church of Rome prohibits marriages between those who are related by this spiritual affinity.

3. Children to be baptized after the last lesson at morning

prayer or the last lesson at evening prayer, and notice to be given overnight or in the morning before morning prayer to the priest. The intention of the Church in prescribing public baptism is that we should be often reminded of our own baptismal vows and privileges, and should add our prayers to those of the parents and sponsors for the child to be baptized. The reason for ordering baptism to be celebrated before the Creed, has been stated. See p. 147.

"*Ready at the font.*" In the Prayer-book of 1549 the people were directed to assemble at the Church door. Here the priest said the first part of the service down to the Exhortation, "Dearly beloved, ye have brought," &c. Then the priest, taking one of the children by the hand, led the way into the church toward the font, saying: "The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen."

"*Then to be filled.*" The water in the font was anciently changed on the Saturday before Easter and on the Saturday before Whit-Sunday, and only at other times when it was absolutely necessary to change it.

Preliminary Question. Baptism is a sacrament which does not admit of repetition. Comp. Eph. iv. 5. "One Lord, one faith, *one baptism.*" "Not only one," says Hooker, "inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once." In case the answer is "yes," further questions are to be asked. See Rubric in the Ministration of Private Baptism in Houses.

Exhortation. Based on Hermann's "Consultation."

Analysis. 1. All men conceived and born in sin.
2. The new birth indispensable to salvation.
3. Exhortation to prayer for the child.

"*Born in sin.*" "It was very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism" (Comber).

"*Regenerate.*" St. John iii. 5: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Our Lord had previously said, "Except a man be *born again*, he cannot see the kingdom of God." The exhortation blends the two passages. In modern times the word "regeneration" has been loosely employed to denote conversion or renovation. In the Prayer-book, and in all ancient writers, it denotes the

new birth. The word translated "again" (St. John iii. 3) may be translated "from above." (See margin.) To be "born again," or "from above," is equivalent to the expression to be "born of God," which occurs several times in St. John's writings. The nature of this new birth is pointed out in ver. 6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The nature which we inherit from our earthly parents is like their own, sinful; the nature which we derive from above, *i.e.*, from the Holy Spirit, is like the Spirit, holy. It is a sanctifying principle given us to counteract that infection of nature which remains even in the regenerate.

"*Lively*," living. See p. 312.

The First Prayer is taken directly and almost verbatim from Hermann's "Consultation."

Analysis.

1. Commemoration of—
   - (*a*) The typical character of (*a*) the ark, (*b*) the passage of the Red Sea.
   - (*b*) The sanctification of water by the baptism of Christ to the mystical washing away of sin.
2. Prayer that—
   - (*a*) The child may be washed and sanctified.
   - (*b*) Admitted into the ark of the Church.
   - (*c*) And finally safely conducted through the sea of life to the heavenly Canaan.

"*Noah*." In the prayer in Hermann's "Consultation" the Deluge is referred to as destroying the wicked world, and a petition was offered up in behalf of the child, "that whatever filth he hath taken of Adam, it may be drowned and put away by this holy flood." There was a similar reference in it to the destruction of the Egyptians in the Red Sea. Both these allusions were omitted in 1552. The Deluge is referred to only in connection with the saving of Noah and his family, and the Red Sea only in connection with the safe conduct of the Israelites. The former type is pointed out by St. Peter (1 St. Pet. iii. 21), the latter by St. Paul (1 Cor. x. 2).

"*Figuring*," presenting under a figure, typifying.

"*Didst sanctify*." This has always been the belief of the Church, though no passage can be cited which explicitly asserts it. The Gothic Missal has a prayer beginning, "O God, who hast sanctified the font of Jordan for the saving of souls." Hermann's prayer reads, "Furthermore, which

didst consecrate Jordan with the baptism of Thy Son Christ Jesus, and other waters to holy dipping and washing away of sins." By "sanctify" is meant *set apart, dedicate* as the *matter* of baptism. Cf. "Who didst sanctify the *element* of water" (Office for Adults).

"*Mystical,*" *i.e.*, symbolical, sacramental. Underneath the outward sign there is an inward grace. As the body is cleansed from outward defilement, so the stain of original sin is washed away from the soul.

"*Come to the land.*" The metaphor suggested by Noah's Ark is kept up in this expression.

The Second Prayer is from the Manual of Sarum, in which it is addressed to the Son, the conclusion being "qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti," &c. It is a prayer for the inward and spiritual grace of baptism.

Analysis. 1. God our aid, our help, our life, our resurrection.
2. Prayer that the child's sins may be remitted by spiritual regeneration.
3. Christ's promises to hear the prayers of His people.
4. Prayer that He will receive the child.

"*The life of them that believe,*" the source of that spiritual life which begins with baptismal regeneration. Comp. "I am the Way, the Truth, and the Life" (St. John xiv. 6). "Whosoever liveth and believeth in Me shall never die" (St. John xi. 26).

"*The resurrection of the dead.*" He by whose power the dead are, and shall be, raised to life. Comp. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live" (St. John xi. 25).* The expressions used in the opening of this prayer were peculiarly appropriate when the prayer was addressed to the Son. The Latin original is very terse: "Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum."

* These words should be considered in connection with the occasion on which they were uttered. Our Lord was addressing Martha, the sister of Lazarus. She had declared that she knew her brother would rise again in the resurrection at the last day. Our Lord replies, "I am the Resurrection and the Life"—the Resurrection of those who, like Lazarus, are dead; the Life of those who, like you, are alive in body. He then passes on to that spiritual life of which He is the source and support, which *commences* with a resurrection, and which, if we be faithful, shall be a life that knows no death.

"*Remission of his sins.*" In the original "*æternam gratiam.*" The grace of Baptism includes the remission of original sin and the admission into that state of salvation, in which, if we faithfully continue in it, our actual sins also are remitted.

"*By spiritual regeneration,*" by that new birth of the Spirit which begins with Baptism. Comp. Titus iii. 5: "According to His mercy He saved us, by the washing of regeneration (διὰ λουτροῦ παλιγγενεσίας) and renewing of the Holy Ghost."

"*As Thou hast promised*" (St. Matt. vii. 7, 8).

Here followed in the Prayer-book of 1549 a form for exorcising the child. It was assumed that the devil held possession of all who were unregenerate. The priest, "looking upon the children," was directed to say, "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out," &c. See p. 32. This form was omitted at Bucer's suggestion in 1552.

The Gospel (St. Mark x. 13–16.) Christ blessing little children. In the Sarum Use the parallel passage from St. Matthew was read. St. Mark's narrative was substituted in 1549 on account probably of its greater fulness. He adds that our Lord took the children up in His arms and blessed them, and records the important words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Those who object to Infant Baptism practically say, "Whosoever shall not receive the kingdom of God as an intelligent adult shall not enter therein."

The Address is founded on that in Hermann's "Consultation." As first introduced in 1549 it ended, "and say the prayer which the Lord Himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed." The Lord's Prayer and Creed were then said by all present before the thanksgiving prayer, "Almighty and everlasting God." At present the Lord's Prayer does not occur prior to the actual Baptism at all.

The points in the Gospel to which special attention is called are the following:—

1. Christ *commanded* the children to be brought to Him.
2. He *blamed* those who would have kept them from Him.
3. He *exhorts* all men to follow their innocency.
4. He declared, by His outward deed and gesture, *His good will towards them.*

We are then encouraged earnestly to believe—

1. That He will likewise favourably receive this present infant;

2. That He will embrace him with the arms of His mercy;

3. That He will give him the blessing of eternal life and make him partaker of His everlasting kingdom.

"*Alloweth,*" approveth. Lat. *allaudare,* Fr. *allouer.* Comp. "Ye allow the deeds of your fathers" (St. Luke xi. 48). Similarly, "*allowance*" is used in the sense of approbation in the Dedication of the Authorized Version to King James. "Whose *allowance* and acceptance of our labours, shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us."

The Thanksgiving Prayer is taken from Hermann's "Consultation," and consists of two parts, viz.:—

1. A thanksgiving on behalf of the congregation for having been called to a knowledge of God's grace, and to faith in Him;

2. A prayer that the child may, by the gift of the Holy Spirit, be born again, and be made an heir of everlasting salvation.

The first part clearly referred originally to the recitation of the Creed immediately before it.

"*Salvation.*" Hermann's original added the words "which of Thy grace Thou hast promised to Thy Holy Church, to old men and to children, through," &c. The gift of the Holy Spirit is conveyed through the Church in which He ever dwells.

Here the Ordo ad faciendum Catechumenum ended.

The Address to Sponsors is based on a similar address in Hermann's "Consultation." Reminding the sponsors of the object for which the child has been brought to the church, the prayers that have been offered, and the promise of Christ which warrants the belief that these prayers will be answered, the priest calls upon them, as the child's sureties, to undertake for him the baptismal vows. Some confession of faith preceded Baptism from the outset. Comp. Acts viii. 37. Some suppose that St. Paul refers to such a baptismal confession of faith in the words addressed to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses*" (1 Tim. vi. 12).

The Vow of Renunciation is of great antiquity. The form used in the Church of Jerusalem we have already quoted. See p. 336. The words "in the name of this child" were added in 1661.

"*Renounce,*" abjure, refuse allegiance to. "When we enter

into covenant with God, we must have the same friends and enemies as God hath; especially when the same that are enemies to Him are also enemies to our salvation. And therefore since children are by nature the slaves of the devil, and though they have not yet been actually in his service, will nevertheless be apt to be drawn into it by the pomps and glory of the world, and the carnal desires of the flesh; it is necessary to *secure* them to God betimes, and to *engage* them to take all these for their enemies, since whoso loveth them cannot love God" (1 St. John ii. 15). Wheatly.

"*Pomp*," from Greek πομπή, a religious procession.* Hence pageantry, vain display of any kind, "the lust of the eye and the pride of life." The word was applied, in the first place, to the processions and ceremonies of paganism which the Christian convert was called upon to formally abjure, and of which Satan was regarded as the author. Shakespere would appear to have had the language of the baptismal vow in mind when he made Wolsey exclaim, "Vain pomp and glory of the world, I hate you." Humphry well remarks on this: "It was a happy thought to represent the old man, driven by his own bitter experience, to renounce the world in the same terms which had been used in his behalf in unconscious infancy."

The Vow of Belief. Comp. St. Mark xvi. 16; Acts viii. 37.

The Vow of Obedience was introduced into the service in 1661. It will be observed that the interrogations are all addressed in the singular "Wilt *thou?*" &c. The American Prayer-book has a rubric, stating that "the questions are to be considered as addressed to the sponsors severally, and the answers to be made accordingly." In the mediæval Office the questions were addressed to the child, though the answers were to be given by the sponsors.

The Four Petitions and the form for the sanctification of the water were originally part of a service placed at the end of the Office for Private Baptism, and directed to be used when the water in the font was changed. In 1552 this service, which corresponded to the old Benedictio Fontis of the Manual, was abolished at the suggestion of Bucer, but parts of it were transferred to the Baptismal Service. The

* Milton, with his usual strict regard to the original meaning of words, uses "pomp" in its old sense. Cf.—

"for on her, as queen,
A pomp of winning graces waited still."

Par. Lost, bk. viii.

Four Petitions may be looked upon as prayers for grace, to enable the child to carry into effect the baptismal vows by which he has just been bound.

1. "*The old Adam,*" the tendency to evil which we inherit from Adam. Comp. Rom. vi. 4-6: "Therefore we are buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

"*Buried.*" "This notion of Baptism, being a burial of an old self, and the resurrection of a new and better self, was far more vividly set forth in the early days of the Church, when the convert was submerged in some stream, and rising again from its waters, was clad in the white robe of his new faith" (Canon Norris).

"*The new man.*" the regenerate man. Comp. "Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 9, 10).

2. "*Carnal affections,*" fleshly or worldly desires. Comp. "They that are Christ's have crucified the flesh, with the affections and lusts: if we live in the Spirit, let us also walk in the Spirit" (Gal. v. 24).

4. "*Dedicated,*" viz., as a Christian soldier. Comp. Canon xxx. "And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to *dedicate* them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the cross did represent."

"*By our office and ministry,*" by us in the ministry of our office.

"*Endued,*" clothed. "A phrase suggested by the white robe in which the newly baptized used to be arrayed" (Canon Norris).*

* Between the last two petitions were formerly four others:—

"Whosoever shall confess thee, O Lord, recognise him also in Thy kingdom. Amen.

"Grant that all sin and vice here may be so extinct, that they may never have power to reign in Thy servants. Amen.

"Grant that whosoever here shall begin to be of Thy flock, may evermore continue in the same. Amen.

The Sanctification of the Water. The form of Consecration issued in 1549 began with the following prayer:—

"O most merciful God our Saviour Jesus Christ, who hast ordained the element of water for the regeneration of Thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove; send down, we beseech Thee, the same, Thy Holy Spirit to assist us, and to be present at this our invocation of Thy Holy Name: sanctify this ✠ fountain of baptism, Thou that art the sanctifier of all things, that by the power of Thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen." This was omitted in 1552. The present prayer is the last in the old form of Consecration of the Font.

Analysis. 1. Commemoration of Christ's shedding both *water* and blood.
2. The words of Institution.
3. Prayer for the sanctification of the water.
4. Prayer for the child's continuance in the way of salvation.

"*Both water and blood.*" See St. John xix. 34: "These are the two blessed sacraments of the Spouse of Christ," says Bishop Pearson, "each assuring her of the death of her Beloved." The efficacy of each is derived from His meritorious Cross and Passion.

"*Sanctify this water.*" Added in 1662. The old form ran, "And grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy Holy Sacrament," &c. The sanctification of the water is of a very different nature from the consecration of the elements in Holy Communion. What is meant by it is, "not that the water contracts any new quality in its nature or esse ice by such consecration, but that it is sanctified or made holy in its use, and separated from common to sacred purposes" (Wheatly).

"*The fulness of Thy grace,*" the full spiritual benefits to which Baptism admits us.

"*Elect,*" chosen. All who are baptized are elected to the means of salvation. They may, by falling away from grace,

"Grant that all they which for Thy sake, in this life, do deny and forsake themselves, may win and purchase Thee, O Lord, which art everlasting treasure. Amen."

After the last petition came the Mutual Salutation.

defeat the Divine purpose, but they can never cease to be elect in the sense that they have been called into a state of grace. The petition that the child may ever *remain* in the number of the faithful and elect, clearly shows that the framers of the prayer regarded the grace as at once universal and defectible: universal in that all the baptized are made children of God, defectible inasmuch as they may fail to continue faithful children of God. See Procter, p. 379.

The Naming of the Child at Baptism is a custom probably founded upon the practice of the Jews, who, as we see in the cases of our Lord and His forerunner, named their children at circumcision. The Romans also named their children on the eighth or ninth day after birth.

The Baptism. The rubric directs that the priest shall *dip* the child in the water, if he may well endure it, but, if the sponsors certify that the child is weak, it shall suffice to *pour* water upon it.

The first Prayer-book of 1549 directed the priest to dip the child three times, "first dipping the right side, second the left side, and third time dipping the face toward the font," but it allowed affusion if the child was weak. Trine immersion had reference to the three Persons of the Holy Trinity, in whose names the child was baptized, and was also symbolically connected with the three days during which our Lord lay in the grave. It was abolished by the Prayer-book of 1552. Baptism was administered to the sick at a very early period by affusion; and by the fourteenth century this mode of baptism had become general.

Here followed in 1549 the ceremonies of putting on the chrisom or white vesture, and the anointing.* The chrisom was so called from the chrism or anointing which accompanied it. The Prayer-book of 1549 directed that the woman should offer the chrisom to the church when she came

* "*Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisom; and say,* Take this white vesture for a token of the innocency which by God's grace in this holy sacrament of Baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen. *Then the Priest shall anoint the infant upon the head, saying,* 'Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.'"

to be churched; but if the child died before her churching, she was excused from offering it. In that case the child was generally buried in the chrisom.* The custom of anointing was very ancient, and symbolized the anointing of the Holy Spirit.

In the primitive Church milk and honey were given to the newly baptized, as a pledge of the heavenly Canaan. "As soon as we are born," says Clement of Alexandria, "we are nourished with milk, which is the nutriment of the Lord: and as soon as we are born again, we become entitled to the hope of rest, the promise of Jerusalem which is from above, where it is said to rain milk and honey, for by these material things we are assured of that heavenly good."

The Reception is peculiar to our Church. We are not to infer from it that the child is not already received into the Church. Admission into the Church is the inseparable inward grace which accompanies valid baptism. We here only recognise the fact of the child's admission by giving it a formal welcome on the part of the congregation. The words of reception are echoes of Holy Scripture.

"*Ashamed.*" "Whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed" (St. Luke ix. 26).

"*To confess.*" "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven" (St. Matt. x. 32). "Confess" = acknowledge.

"*Christ crucified.*" "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii. 2).

"*Manfully to fight.*" "Stand fast in the faith, quit you like men; be strong" (1 Cor. xvi. 13). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3).

"*Against sin,*" in all its forms (Eph. vi. 11, 12).

"*The world,*" the allurements to sin by which, so long as we are in the world, we are surrounded.

* See p. 32. A chrisom child was one that died within the month of birth. The reader will doubtless recall a beautiful passage in Jeremy Taylor's "Holy Dying," ch. i. § 2: "Every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a *chrisom-child* to smile." Mrs. Quickly says of Falstaff, "A made a finer end, and went away, an it had been any *christom* child" (*Hen. V.* ii. 3). In Strype it is said to have been enjoined: "To avoid contention, let the curate have the value of the chrisome, not under the value of 4d. and above as they can agree, and as the state of the parents may require." This is given under A.D. 1560. See Brand's "Pop. Antiq." ii. 52.

The Sign of the Cross. By the Prayer-book of 1549, the child was to be signed with the sign of the cross upon his forehead and breast, at an earlier part of the service, when the ceremony of exorcism was performed. The priest said, "*N.*, Take the figure of the holy cross in thy forehead, that thou never be ashamed of God and Christ thy Saviour, or of His gospel; take it also on thy breast, that the power of Christ crucified may be ever thy succour and sure protection in all things." It was customary in the primitive Church for persons to sign their foreheads with the cross on a variety of occasions, and there can be no doubt that the practice was, at an early period, observed at Baptism. St. Augustine says, "Thou art to be signed this day on thy forehead with the sign of the passion and the cross." So St. Jerome speaks of "bearing the banner of the cross" on his forehead.

The Puritans strongly opposed the retention of the sign of the cross in Holy Baptism, and in 1603 made great endeavours to have it omitted. The Thirtieth Canon was drawn up to answer their objections, and is said to have been so satisfactory to Dr. Reynolds, the leader of the Puritan party, that he declared that he would never oppose the ceremony any more. It reminds us (1) that the primitive Christians rejoiced in the cross, in spite of the ignominy which attached to it in the eyes of unbelievers, and that the Holy Scriptures include under it, "not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises which we receive or expect thereby;" (2) that the honour and dignity of the cross itself begat, even in Apostolic times, a reverent estimation of the sign of the cross, which Christians soon came to use in all their actions, as a sign that they were not ashamed of Him who died for them on the cross; that they signed their children with the sign of the cross in baptism; and that this was done both in the Greek and Latin Church; (3) that, although the Church of Rome had abused the sign of the cross, *the abuse of a thing doth not take away the lawful use of it;* and (4) that the Church of England, in retaining the cross in Baptism, had simply recurred to primitive usage, guarding, at the same time, against future superstitions and error. In proof of this last point it urges that the Church of England teaches, firstly, that "the sign of the cross is no part of the substance of the sacrament;" secondly, that "the infant baptized is, by virtue of baptism, *before* it be signed with the sign of the cross, received into

the congregation of Christ's people, as a perfect member thereof, and not by any power ascribed unto the sign of the cross;" thirdly, that the cross is retained "for the very [*i.e.*, true] remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ," and "as a lawful outward ceremony and badge, whereby the infant is dedicated to the service of Him who died upon the cross."

The Exhortation to Thanksgiving and Prayer. The Lord's Prayer and the Thanksgiving Prayer were both added in 1552.

"*According to,*" in harmony with.

The Lord's Prayer is used here, as in the Post-Communion Service, eucharistically, the thanksgiving which follows it taking the place of the doxology.

In this sense it may be thus developed:—Our Father, who art in heaven, and yet hast condescended to adopt this child as Thine own in Holy Baptism; hallowed be Thy name in which he has been baptized; Thy will be done by him here as by his angel in heaven; give him this day that spiritual bread which his newborn spirit will daily need for its sustenance; forgive him whatever trespasses he may commit, even as Thou hast already remitted his sins, and as he himself is bound by his baptismal vows to forgive them that trespass against him; exempt him from severe trials, and deliver him from evil both now and evermore.

The Thanksgiving Prayer—

1. Thanksgiving for the regeneration, adoption, and incorporation into the Church of the baptized child.

2. Prayer that as He is buried with Christ in His death, He may be partaker of His resurrection, and finally inherit that kingdom of which he is already the heir.

"*It hath pleased thee to regenerate,*" &c. The Presbyterians objected to this clause in 1661, on the ground that "we cannot in faith say that every child that is baptized is 'regenerated by God's Holy Spirit.'" To this the Bishops replied: "Seeing that God's Sacraments have their effect, when the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do), we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit." It is clear from the whole tenour of this thanksgiving that while the Church holds that every baptized infant is regenerated, it contemplates the possibility of the infant's not continuing in that way of salvation into

which it is admitted. After declaring that the child "*is* regenerate," we pray that he "may lead the rest of his life according to this beginning;" and again, "that he may crucify the old man, and utterly abolish the whole body of sin." The new birth unto righteousness is only the commencement of a life-long process of sanctification; and it is that this process may be successfully carried on to the end we here pray. Cf. Collect for Christmas Day: "Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit."

"*Body of sin.*" Rom. vi. 6: "Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." By the "body of sin" is meant "the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death; mastering its sinful promptings, in the power of a new life derived from Christ in heaven" (Dr. Vaughan, Ep. to Rom.). Cf. Col. ii. 11, where the same truth is expressed by another figure, "putting off the body of the sins of the flesh by the circumcision of Christ."

"*Partaker of His resurrection.*" 2 Cor. i. 7: "And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." Comp. Rom. vi. 4.

"*Residue,*" the rest, after those have been gathered out that offend. (St. Matt. xiii 41).

Exhortation to Sponsors. Composed 1549. The Sarum Manual directed that sponsors should charge the father and mother of the child to keep it "from fire and water and other perils to the age of seven years," and either teach it, or see that it was taught, "the Paternoster, Ave Maria, and Credo." They were also to see that it was confirmed "in all godly haste," and that the mother brought the chrisom back to the church at her purification. Finally, they were to wash their hands before they left the church. The duties of sponsors, as set forth in this exhortation, are to see—

1. That the child is taught as soon as possible the meaning and obligation of the baptismal vows;

2. That he receives proper religious instruction by hearing sermons and learning the Creed, Lord's Prayer, the Commandments, and "*all other* things which a Christian ought to know and believe;"

3. That he is piously brought up, to follow the example of our Saviour Christ;

4. That he is confirmed as soon as he is sufficiently instructed for the purpose.

More briefly, they are to see that the child is properly instructed and properly trained.

"*His soul's health*," *i.e.*, his soul's salvation.

"*Represent.*" Literally, *re-present*, present unto us anew.

"*Proceeding*," advancing. In modern English this word has lost much of its old force. Here it denotes actual progress.

Final Rubrics. The first declares that "it is certain, by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The "Institution of a Christian Man" (1537) had said, "Infants and children dying in their infancy shall undoubtedly be saved, *and else not.*" These last words were omitted in the "Necessary Doctrine and Erudition of any Christian Man" (1543).

"*By God's Word.*" These words were inserted to show that the framers of the rubric limited their affirmation to what is expressly revealed in God's Word, and therefore absolutely certain. There is no reference to any particular passage of Scripture bearing upon infants. The Scriptures teach that in Baptism we receive remission of sins. In the case of infants the original sin which they inherit from Adam is remitted. If they die before the commission of actual sin, they contract no fresh guilt; they do not fall away from the state of grace into which they are admitted, and therefore we may safely say, on the general warrant of Holy Scripture, that they are undoubtedly saved. The object of the rubric is to supply an additional reason why parents should lose no time in bringing their child to be baptized. It affirms nothing about children unbaptized, and sets no limits to Divine love and mercy.

The second rubric was added in 1661, to remove scruples concerning the sign of the cross, by reference to the thirtieth canon. See p. 352. The American Prayer-book allows the "sign of the cross" and the accompanying words to be omitted, if those who present the child desire it, "although the Church knows no worthy cause of scruple concerning the same."

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

The Private Baptism of children was provided for in the ancient manuals of the Church by rubrics. These were retained in the Prayer-book of 1549, which gives directions for Baptism by laymen in the following words:—"First, let them that be present call upon God for His grace, and say the Lord's Prayer if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words," &c. A canon prohibiting Lay Baptism was drawn up by Convocation in 1575, but Elizabeth refused to sanction it. In 1604 the rubrics were so altered as not to prohibit Lay Baptism, but to provide for no other baptism than that by a lawful minister. The present office was drawn up in 1662.

Preliminary Rubrics. The first rubric directs curates to often admonish the people that they defer not the baptism of their children beyond the first or second Sunday after their birth, without a great and reasonable cause. The second warns them against having their children baptized at home without urgent cause, and prescribes that the baptism in such cases shall be after the form prescribed. The third lays down the Order for Private Baptism:—

1. The minister, with them that are present, are to call upon God and say the Lord's Prayer and so many of the Collects from the form of Public Baptism as the occasion will allow of.
2. Naming and baptizing of the child.
3. Thanksgiving.

Public reception of the child into the Church in case of recovery.

1. Certification by the minister that the child has been lawfully baptized. [In case the minister did not baptize the child himself he is to inquire (*a*) by whom he was baptized, (*b*) before what witnesses, (*c*) with what matter, (*d*) with what words. If he be not satisfied that the child was properly baptized he is to baptize it, using this conditional form of words, "If thou art not already baptized, N., I baptize thee," &c.]
2. Gospel. St. Mark x. 13.
3. Address on Gospel.
4. "Our Father."
5. Thanksgiving Prayer.

6. Interrogatories.
7. Reception into the Church, and signing with the sign of the cross.
8. Exhortation to prayer and thanksgiving.
9. Thanksgiving Prayer.
10. Address to Sponsors.

The Certification.

"*The laver of regeneration*" (Titus iii. 5). *Laver* from Lat. *lavacrum;* Middle Latin, *lavarium*, a vessel used for ablution.

Address on Gospel.

"*Will give unto him the blessing of eternal life.*" Originally, "hath given."

"*Make.*" Originally, "made." These alterations were made to avoid a possible misinterpretation. Baptism gives a title to eternal life, but the baptized may abjure this title. The original words seemed to imply that the baptized were not only heirs of eternal life, but were certain to enter upon their eternal inheritance.

The Lord's Prayer in this office follows the Address in the Gospel. In the office for Public Baptism it follows the Reception into the Church.

The Thanksgiving Prayer speaks of the regeneration of the child as an accomplished fact: "Give Thy Holy Spirit to this infant that he, *being born again*, and *being made* an heir of everlasting salvation, . . . may *continue* Thy servant and *attain* Thy promise," &c.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS AND ABLE TO ANSWER FOR THEMSELVES.

This Office is ascribed to the pen of Dr. Griffith, Bishop of St. Asaph, and was added in 1661. It was rendered necessary, in consequence of the great numbers of persons who had not been baptized in the interval between the outbreak of the Civil War and the Restoration. It was also thought likely to be useful "for the baptizing of natives in our plantations, and others converted to the faith." See Preface to Prayer-book.

Preliminary Rubrics. Timely notice to be given to the Bishop, that the candidates may be examined whether they are sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves with prayer and fasting for the receiving of this holy sacrament.

The chief respects in which this Office differs from that of Infant Baptism are the following:—

1. The Gospel is part of our Lord's discourse with Nicodemus.

2. The Address is based on the chief Scriptures relating to Baptism, viz., St. John iii. 3–5; St. Mark xvi. 16; Acts ii. 38–40; 1 Pet. iii. 21.

3. The candidates answer the interrogatories for themselves.*

4. The priest takes each person to be baptized by the right hand.

5. The god-parents are spoken of not as "sureties" but as "witnesses."

6. The god-parents are directed to put their god-children in mind of the vows made by them before the congregation.

7. An exhortation addressed to the newly-baptized to walk "answerably to their Christian calling."

Concluding Rubrics. (1) Every person thus baptized to be confirmed by the Bishop as soon as possible, in order that he may be admitted to Holy Communion.

2. Persons not baptized in infancy, but not come to years of discretion, to be baptized according to the Form for Infants, "only changing the word [infant] for [child or person] as occasion requireth."

* St. Peter is supposed to refer to the interrogation of adult catechumens in the words, "the answer [or questioning, *ἐπερώτημα*] of a good conscience towards God." Bishop Harold Browne says, "The form of sound words' (2 Tim. i. 13), and the 'good profession professed before many witnesses' (1 Tim. vi. 12), may very probably have similar significance."

THE CATECHISM.*

Dr. Johnson defines catechizing as a mode of instruction by asking questions and correcting the answers. In an ecclesiastical sense a catechism is a treatise in which are summed up, in the form of question and answer, the chief principles of the Christian religion. "Properly a system of oral instruction, from Greek κατηχίζω κατηχέω, to sound, resound, to sound in the ears of any one, to teach by oral instruction, to teach the elements of any science" (Wedgwood). The root of the word is ἠχέω, to sound, whence ἠχώ, a sound, an echo. "The catechist," says Clement of Alexandria, "delivers religious knowledge to the ignorant, and makes them repeat or echo it back again." The verb κατηχέω occurs in Luke i. 4, where it is translated by "instructed," but should be translated "catechized," or "orally instructed;" in Acts xviii. 25, where it appears to be applied to the instruction which Apollos had received from his youth as to the true doctrine of the Messiah taught by John the Baptist; in Acts xxi. 21, where it is translated "informed," but should be translated "carefully told;" in Rom. ii. 18, "being instructed out of the law;" 1 Cor. xiv. 19, where it is rendered "teach;" and in Gal. vi. 6, "Let him that is *taught* in the word communicate unto him that *teacheth* in all good things."

Short explanations of the Lord's Prayer and the Creed were used in the mediæval Church, but it appears from the Injunctions of 1536 and 1538 that this instruction was not systematic, and that the people were very ignorant of even the simplest rudiments of religious knowledge. These Injunctions direct curates to recite every Sunday and holy-day one sentence of the Paternoster or Creed in English twice or thrice until the whole was learned. Each sentence was to be expounded as it was taught. Then the Ten Commandments were to be taught in the same way. In Lent all persons coming to confession were to be examined whether they could recite what had thus been learnt. The Catechism, in its original form, was composed by Dean Nowell and inserted in the Prayer-book of 1549. In 1552 the preface to the Commandments was added, and the Commandments themselves, which had before been given in an abridged form, were given at length. The explanation of the Sacraments is attributed to Bishop Overall, and was added in 1604.

* Note the alternative title, "An instruction to be learned of every person, before he be brought to be confirmed by the Bishop."

Before 1662 the Catechism was prefixed to the Order of Confirmation, and a rubric directed that when the rite was administered, the Bishop, or his deputy, should ask the candidates such questions from the Catechism as they saw fit.

The 59th Canon directs that "every parson, vicar, or curate, upon every Sunday and Holy-day shall, for half-an-hour or more, examine and instruct the youth and ignorant persons in his parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer." The present rubric directs the clergyman to catechize after the second lesson at Evening Prayer.

The Catechism may be analysed as follows:—

I.—The Baptismal Covenant.

1. Its privileges;
2. Its obligations.
   (*a*) The Vow of Renunciation;
   (*b*) The Vow of Belief;
   (*c*) The Vow of Obedience.

II.—The Creed and its summary, intended to qualify the baptized child for the discharge of the second vow.

III.—The Ten Commandments with their summaries, intended to qualify him for the discharge of the first and third vow.

IV.—The Lord's Prayer and Paraphrase, intended to enable him to pray for that Divine aid which he will need to obey and serve God.

V.—The Holy Sacraments considered respectively with reference to—

1. Their outward visible signs;
2. Their inward spiritual grace;
3. Their requirements.

"*What is your name?*" The object of this question is to remind the child (1) that it was at Baptism his name was conferred upon him, (2) that it was the Church, acting through the sponsors, which conferred it, (3) that it was in his name he was bound by his sponsors to the observance of the baptismal vows.

"*N. or M.*" The *N.* is supposed to be the initial of Nomen (name); the *M.* a corruption of NN, itself an abbreviation of Nomina (names). Cf. SS. the abbreviation of Sancti (saints); LLD. (Doctor of Laws), &c. This explanation is not quite satisfactory. There is no authority, so far as I

know, for believing that more than one Christian name was ever given in England previous to the sixteenth century. Writing in the reign of James I., Camden says, "Two Christian names are rare in England; and I only remember his majesty and the prince with two more." "M." may have been chosen arbitrarily. The only letter used in the occasional offices is N., *e.g.*, "I, *N.* take thee *N.*" (Marriage Service.)

"*In my Baptism*," at my Baptism.

the child was *made*." This implies that prior to Baptism are "born in sin entitled to these privileges. By nature we made "children and children of wrath;" in Baptism we are "*A member* of grace."

Church. Cor. "*Christ*," *i.e.*, of Christ's mystical body, the members in pp. "Now ye are the body of Christ and are we all particular" (1 Cor. xii. 27). "For by one Spirit Christ is sculptized into one body" (ver. 13). Elsewhere (Col. i. 18) men of as "The Head of the body, the Church" the clergy. The idea underlying this figurative language is his lus[illegible] union between Christ and His people, and the vital character of their dependence on Him. As there is no life in the members if they are separated from the Head, so there is no spiritual life in man apart from Christ. To use another scriptural figure, He is the Vine, we are the branches. This union in Christ carries with it many correlative truths. In virtue of it we become the children of God and inheritors of the kingdom of heaven; we become members one of another; cf. 1 Cor. xii. 25, 26; the claims of our fellow-members upon our love and sympathy become the claims of Christ Himself (St. Matt. xxv. 40); we are under a stronger obligation to abstain from all sin and impurity; cf. "Know ye not that your bodies are the members of Christ" (1 Cor. vi. 15)

"*The child of God*." Baptized and unbaptized are by creation children of God; but the former are His children in a still higher sense, viz., by regeneration and adoption. Cf. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 26). "God sent forth His Son, made of a woman, made under the law, ... that we might receive the adoption of sons" (Gal. iv. 5). "Except a man be born of water and of the Spirit he cannot enter the kingdom of God" (St. John iii. 5). To be "of the Spirit" is to become "the child of God." This expression also carries with it important correlative truths. If we are "the children of

God" then He is our Father, and not only are all Christians brethren in Him, but Christ Himself is our elder brother. Cf. "For both He that sanctifieth [viz., the Son] and they who are sanctified are all of One; for which cause He is not ashamed to call them brethren" (Heb. ii. 11).

"*An inheritor.*" Not merely an heir, a prospective inheritor, but an actual inheritor. The baptized child is not only an heir to the future happiness of the Church triumphant, he is already in possession of the privileges of the Church militant. Cf. "If children then heirs; heirs of God and joint heirs with Christ" (Rom. viii. 17; Genemy

"*The kingdom of heaven.*" This phrase sho christian its widest sense, as including Christ's Church y God's as well as His everlasting kingdom. The pmposed former are a foretaste and pledge of those of tof self-

"*For you.*" Not for your benefit, but in ycompels the answer, "They did promise and vow thre appre-*name.*" pon

"*Promise and vow.*" To promise is to engage oud or before our fellow *men*; to vow is to engage ours and before *God*—to solemnly call God to witness that we will fulfil our engagement.

"*In my name,*" in my stead. It is important to observe, (1) that the baptismal vows are not an essential part of the sacrament, (2) that the duties to which they relate are obligatory upon men whether they have been bound by baptismal vows or not. The vows do but more solemnly bind us to the recognition of duties that are universally obligatory.

"*Renounce,*" abjure, refuse allegiance to, break off all connection with. Cf. "Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal [*i.e.*, sinful] desires of the flesh, *so that thou wilt not be led by them?*" (Office for Pub. Bap.) In Baptism we were placed under the banner of Christ, and bound thereby to recognise no other captain, to make His cause our cause to love what He loves, to hate what He hates.

"*All his works.*" All sins are works of the devil, but there are certain sins which, more than others, seem immediately referable to his direct agency. Such are sins that give no other pleasure than is found in the mere contemplation of evil. We recognise the devilish character of these sins in calling them diabolical.

"*The pomps.*" "Pomp" means literally a procession.

Hence pageantry, ostentatious display, "the vain pomp and glory of the world" (Bap. Ser.). Archbishop Trench says, "It is easy to perceive how 'pomp' obtained its wider application. There is no such opportunity for the display of state and magnificence as a procession."

"*Vanity.*" Literally, emptiness. The unreal and transitory pleasures of sin. Eccl. i. 2: "Vanity of vanities; all is vanity." There is no reference here to the personal quality which we call vanity.

"*Of this wicked world.*" We are not to renounce the world, I. Rel... God has given us work to do in the world; but those sin-
II. " ...nd pleasures which interfere with the work
III. " ... given us to do, and are sometimes directly

1. "*I believe* ... Christ said, "I pray not that thou shouldest
in." We must ... of the world, but that thou shouldest keep
trust in Hi... evil" (St. John xvii. 15).
belief.

"*... lusts,*" unlawful desires; or lawful desires im- ... ely indulged in. "Lust" originally signified any ... re whether good or bad. Cf. "Mine eye also shall see ... his lust [*i.e.*, its desire] of mine enemies" (Ps. xcii. 10). The epithet "sinful," therefore, is not superfluous. It distinguishes the unlawful desires which we are to renounce from those desires that are lawful and innocent.

"*The flesh,*" the body, or rather, our fallen human nature. It is clear from St. Paul's list of "the works of the flesh" that he included under this expression the whole range of offences to which the natural man is prone. Cf. "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v. 19). "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. v. 17).

"*The articles,*" the several clauses. Lat. *articulus*, a little joint. Just as a number of little joints make up a limb, so the various articles of the creed make up, in their totality, the Christian faith.

"*The Christian faith.*" "*All* things which a Christian ought to believe to his soul's health" [*i.e.*, salvation] (Bap. Ser.). More particularly here, as we see from the answer to the request, "Rehearse the articles of thy belief," the summary of the Christian faith called the Apostles' Creed.

"*God's holy will and commandments.*" The "Ten Commandments" are expressions, but not the only expressions of His will. His will is to be sought in the moral teaching of Holy Scripture, in the dictates of conscience, in the harmonies of the universe, and in the purpose of the ages as revealed in history. It is important to observe that none of God's commandments are arbitrary expressions of His will. They merely indicate the conditions which He has laid down for our well-being in all our various relations.

"*Bound.*" This obligation does not spring exclusively out of the vows under which we were placed by our sponsors. We are bound to renounce the devil, because he is the enemy of God and man. We are bound to believe God's revealed faith, because it is the true faith; we are bound to obey His holy will, because it is holy. These are necessities laid upon us by the very laws of our being. The instinct of self-preservation bids us avoid evil in all its forms; reason constrains us to believe when the evidence of the truth is clearly apprehended; conscience prompts us to do what is right as soon as the moral faculty perceives the right. But we are placed under more powerful obligations by our baptism. As members of Christ we can have no part nor lot with the devil; as children of God we are bound to believe and obey our heavenly Father; as inheritors of the kingdom of heaven we are bound to shape our lives in accordance with our high destiny.

"*This state of salvation,*" this state of safety into which I was introduced at Baptism, and which, if I continue in it will lead to my final salvation. Comp. "Baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ" (1 St. Pet. iii. 21). That it is not meant that final salvation is ensured by Baptism is clear from the words, "I pray unto God to give me His grace that I may continue in the same." At present we are being saved. Cf. Acts ii. 47: "And the Lord added to the Church daily such as should be saved" [rather, such as were in the way of salvation].

"*Through Jesus Christ.*" The sacraments have no efficacy apart from their Divine founder. It is He who gives the inward and spiritual grace that accompanies the outward and visible sign; and it is by His meritorious cross and passion that we obtain remission of our sins and are made partakers of the kingdom of heaven. The sacraments are but channels of grace that flow from the Divine fountain-head.

"*That I may continue in the same,*" viz., the same state of

salvation. The baptized child may lose the privileges, by neglecting the duties, of the baptismal covenant. He can never cease in this life to be a member of Christ, the child of God, and an inheritor of the kingdom of heaven; but he may become a corrupt member (St. John xv. 6), and be cast forth as a branch that is withered; he may ignore the duties of sonship, and throw away his birthright; he may prove unworthy of his inheritance, and so never enter upon it.

The Creed is usually divided into twelve articles, which may be grouped as follows:—

I. Relating to God the Father (1).
II. „ „ Son (2–7).
III. „ „ Holy Ghost (8–12).

1. "*I believe in.*" Not merely "I believe," but "I believe in." We must not only believe that God exists, but put our trust in Him and accept the practical consequences of our belief.

"*God the Father.*" Not *a* God, but God *the Father* of our Lord Jesus Christ, "who hath made *me* and all the world." God has revealed Himself as the Father of (1) the only Begotten Son; (2) of all mankind; (3) of the regenerate; but it is as the Father of the only begotten Son that He bears the title of "God the Father."

"*Of heaven and earth,*" *i.e.*, of the whole universe. This in opposition to those who taught that matter is eternal. Cf. "All things visible and invisible" (Nicene Creed).

2. "*Jesus,*" *i.e.*, Jehovah, our Saviour; the name given to our Lord as man. "Thou shalt call His name Jesus, for He shall save His people from their sins" (St. Matt. i. 21).

"*Christ,*" *i.e.*, the Anointed one, a name corresponding to the Hebrew "Messiah." "We have found the Messias, which is, being interpreted, the Christ." Marg. "the anointed" (St. John i. 41). This was the name by which our Lord was spoken of in prophecy. Cf. Dan. ix. 26: "And after three score and two weeks shall Messiah be cut off."

"*His only Son.*" Cf. "The only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father" (Nicene Creed). "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (St. John iii. 18).

"*Our Lord,*" Whom therefore we are bound to worship. "God hath made that same Jesus whom ye have crucified both Lord and Christ" (Acts ii. 36).

3. "*Conceived by the Holy Ghost,*" and therefore the Son of God in time as from all eternity. Cf. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that Holy Thing which shall be born of thee shall be called the Son of God" (St. Luke i. 35). Note the word "therefore."

"*Born of the Virgin Mary,*" and therefore man, but free from all taint of birth-sin. See Art. II.

4. "*Suffered under Pontius Pilate,*" *i.e.*, in the governorship of Pontius Pilate. The reference to the time fixes the fact as historical.

"*Crucified, dead, and buried.*" "Crucified" fixes the *mode* of His death; "dead," the *fact;* "buried," the *proof* of its reality.

"*Hell,*" Hades, the unseen world, into which the soul passes when it is separated from the body, and where it awaits the resurrection of the body and the final judgment. This clause shows that Christ had a reasonable human soul, which was subject at death to precisely the same law as we are subject to.

5. "*The third day.*" He was buried on the Friday and rose again early on the following Sunday morning.

"*He rose again.*" Our Lord's Resurrection is the most convincing proof of the sufficiency of His sacrifice. Hence the Apostles insisted upon it with greater urgency than upon any other fact in His incarnate life. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 14).

6. "*He ascended into heaven,*" *i.e.*, He passed into the invisible abode of God. His *visible* ascension was doubtless a gracious condescension to the sense-bound faculties of the Apostles. They were enabled to follow Him with their eyes, that their hearts might rise with Him and with Him continually dwell. See Collect for Ascension Day.

"*Sitteth.*" Mark the change of tense. We do not believe in a dead Saviour; but in One who at this present time occupies the place of highest dignity in heaven, and who will hereafter judge both quick and dead.

7. "*From thence He shall come to judge the quick and the dead.*" Cf. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

"*The quick,*" those who will be living at His coming. See p. 100.

8. "*I believe in the Holy Ghost.*" The doctrine of the Holy inity is not directly asserted in the Apostles' or Nicene eed, but is distinctly implied in the introduction to the ree sections of each creed:—

"I believe in *God the Father;*
and in *Jesus Christ . . . our Lord;*
I believe in *The Holy Ghost.*

The Holy Ghost is called "Holy," because (1) He is Himself absolutely holy; (2) He sanctifies [*i.e.*, makes holy] God's people. He is called "Ghost," or "Spirit," because (1) He is a Spirit, having never become incarnate; (2) as the spirit or ghost of man gives life to his body, so the Holy Ghost gives spiritual life to the mystical body of Christ, and to each individual believer. That the Holy Ghost is God appears from many passages of Scripture. Compare the following:—

"Why hath Satan filled thine heart to lie *to the Holy Ghost?*" (Acts. v. 3.)

"Know ye not that ye are *the temple of God*, and that the Spirit of God dwelleth in you" (1 Cor. iii. 16).

"All Scripture is given by inspiration of God" (2 Tim. iii. 16).

"Thou hast not lied unto men, but *unto God*" (Acts v. 4).

"Know ye not that your body is the *temple of the Holy Ghost*" (1 Cor. vi. 19).

"For the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the *Holy Ghost*" (2 St. Pet. i. 21).

In the articles that follow, the work of the Holy Ghost is set forth in detail, as, in the previous section, we have the work of Christ set forth.

9. "*The Holy Catholic Church,*" which was founded upon the day of Pentecost, when the Holy Ghost descended upon the Apostles, and of which He is the abiding Sanctifier and Guide and Paraclete. Cf. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (St. John xiv. 26). "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth" (St. John xvi. 13). It is upon these promises of Christ that the Church rests her claim to inspiration by the Holy Ghost. Moreover, it is by the continual agency of the Holy Ghost that the Church is kept holy. Cf. "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit" (Com. Ser.).

10. "*The Communion of Saints,*" the fellowship in which

the saints, *i.e.*, God's people of all ages and in all places, are knit together. It is the one Holy Spirit who has incorporated us into the mystical body of Christ, who enables us to feel our oneness, and who prompts that brotherly love and sympathy in which communion consists. "*By one Spirit* we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii. 13). Commenting on this passage, Bishop Woodford says, "As the human soul dwelling in the body makes all the various limbs and capacities one man, so the Holy Spirit makes the Church one, however widely dispersed and variously endowed."

11. "*The forgiveness of sins.*" At first sight the connection between this article and the Holy Ghost may not strike the reader. It is this. The Church is the instrument which God has appointed to convey to man the forgiveness of sins; and it is to the Holy Spirit the Church owes its existence and its powers. It is the regeneration effected by the Holy Spirit in Baptism which secures the remission of sins; it is by the gift of the Holy Ghost that the ministers of the Church are empowered to authoritatively declare to those who are truly penitent and believe His holy gospel, the forgiveness of sins which they commit day by day. Cf. ["I acknowledge] one Baptism for the remission of sins" (Nicene Creed). "Receive the Holy Ghost for the office and work of a priest in the Church of God: . . . whose sins thou dost forgive they are forgiven" (Ord. of Priests).

"*The life everlasting.*" Throughout the Scriptures the Holy Spirit is represented as the source of life. At the creation, He is represented as "moving," or rather *brooding* "upon the face of the waters" (Gen. i. 2). St. John says, "It is the Spirit that quickeneth" (vi. 63). St. Paul says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11). Cf. "The Spirit giveth life" (2 Cor. iii. 6). "If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 25). See Note on the expression, "Giver of Life," Nicene Creed, p. 306.

"*Amen*" here = so it is. An expression of our full assent to all the articles going before.

Summary of the Belief. It will be observed that the three main articles of the Creed are here set forth subjectively. The catechumen says, I believe in God the Father, not

merely as the Maker of heaven and earth, but as the Maker of *me* and all the world; in God the Son, not merely as the Crucified Saviour, but as the Redeemer of *me* and all mankind; in God the Holy Ghost, not merely as the Sanctifier of the Church at large, but of "*me* and all the elect people of God." The Creed is in this way directly connected with our own spiritual life, and prepares us for the recognition of the vow of obedience which we are about to consider.

"*Redeemed.*" Literally, purchased back. Cf. "Ye were not redeemed with corruptible things . . . but with the precious Blood of Christ" (1 St. Pet. i. 18–19). "For ye are bought with a price" (1 Cor. vi. 20). These metaphorical expressions should not be pressed too far. They set forth very forcibly our deliverance from the bondage of sin, but we should not seek for all the correlative ideas of a literal redemption. Considered with reference to our natural and present condition, and to the great cost of our salvation, our deliverance from the guilt and power of sin is spoken of as a redemption; considered with reference to the devil, it is rather a rescue from bondage effected by one mightier than he. No ransom money was paid to him. Cf. 1 St. John iii. 8: "For this purpose the Son of God was manifested that He might destroy the works of the devil." Also Heb. ii. 14: "That through death He might destroy Him that had the power of death, that is the devil."

"*Sanctifieth.*" Note the change of tense. "Creation and redemption are past and finished works: sanctification a present, continuous, and progressive one" (Boyce's Cat. Helps). Our sanctification is begun by the Holy Spirit in Baptism; it is continued by Him throughout life. Cf. 1 Cor. vi. 11: "And such" [the Apostle was speaking of gross offenders against morality] "were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the Spirit* of our God."

"*The elect people of God,*" *i.e.*, the Church. God's people are chosen out of the world to be adopted into His family. Cf. "I have chosen you out of the world, therefore the world hateth you" (St. John xv. 19). "Ecclesia" and "elect" really mean the same thing, both signifying that which is called or chosen out.

The Commandments. The version of the Commandments which is given here and in the Communion Office is that of Cranmer's Bible (1540). In the original form of the Catechism, as published in 1549, the first five of the Command-

ments were given only in substance. That the Ten Commandments are still binding upon Christians is clear from (1) their own character, inasmuch as they set forth duties to God and to our fellow-men that are the unalterable conditions of our well-being; (2) from our Lord's words with regard to them. Cf. "If thou wilt enter into life keep the commandments" (St. Matt. xix. 16-19). "Think not I am come to destroy the law or the prophets: I am not come to destroy but to fulfil" (St. Matt. v. 17-19). By "fulfil" we are to understand more than to obey. It means literally to *fill full*, to fill up. Comp. the use of the word in the prayer "humbly beseeching Thee, that all we who are partakers of this Holy Communion may be fulfilled with Thy grace." (Com. Ser.) How the Commandments are to be "fulfilled" Christ has shown us in His exposition of the third, sixth, and the seventh, in the Sermon on the Mount.

We subjoin in parallel columns the Commandments and the summary of them given in the Catechism.

THE FIRST TABLE.	OUR DUTY TOWARDS GOD.
1. Thou shalt have none other gods but me.	My duty towards God is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength.
2. Thou shalt not make to thyself any graven image, &c.	To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
3. Thou shalt not take the name of the Lord thy God in vain, &c.	To honour His Holy Name and His word.
4. Remember that thou keep holy the sabbath-day, &c.	And to serve Him truly all the days of my life.
THE SECOND TABLE.	OUR DUTY TOWARDS OUR NEIGHBOUR.
5. Honour thy father and mother, &c.	My duty towards my neighbour is . . . . to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters;
6. Thou shalt do no murder.	To bear no malice nor hatred in my heart;
7. Thou shalt not commit adultery.	To keep my body in temperance, soberness, and chastity;

8. Thou shalt not steal.	To be true and just in all my dealing; to keep my hands from picking and stealing;
9. Thou shalt not bear false witness against thy neighbour.	To keep my tongue from evil speaking, lying, and slandering;
10. Thou shalt not covet thy neighbour's house, &c.	Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

I. "*Other gods*," such as the Gentile nations had.

II. "*Graven, i.e.*, engraved, sculptured. See p. 95. The first commandment forbad the Israelites to worship any other god than the true God. The second forbad them to worship any visible representation of even the true God. It was not the making of images that was forbidden, but the bowing down to them and worshipping them.

"*In heaven above*," such as the sun, moon, or stars. "The idolatrous objects here alluded to were chiefly those with which the Israelites had become acquainted in Egypt. There they had witnessed the gorgeous ceremonies which attended the worship of Ra the sun-god, and of Isis and Osiris. There they had seen incense burnt three times every day in honour of the sacred black calf Mnevis at On" [or Heliopolis, the City of the Sun], "and of his rival the bull Aphis at Memphis. There they had seen religious honours paid to the sacred goat of Mendes; to the ram of Ammon; to the mighty Pharaoh, the child and representative of the sun-god; to the Nile, "the life-giving father of all that exists;" to the cat, the dog, and the serpent; to the hawk, the hippopotamus, and the crocodile" (Maclear's Cat. pp. 80, 81).

"*A jealous God*," admitting of no rival. Cf. "Thou shalt worship the Lord thy God and *Him only* shalt thou serve" (Exod. xxxiv. 14). "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. xlii. 8).

"*Visit*," send evil upon. The children are not *punished* for their guilty parents; but they *suffer with them* the consequences of violating God's law. By a right use of God's visitation for ancestral sin the evil may be converted into a blessing. See gloss on p. 165.

"*Unto thousands*," viz., of generations.

"*In them*," in the case of them.

III. The third commandment enjoined the duty of *honour-*

ing the name of the true God; the fourth of setting apart a day for His *worship*.

"*Take*," take up. Thou shalt not utter the name of the Lord thy God lightly, or blasphemously. The reference would seem to be to the irreverent use of God's name in conversation, to the thoughtless use of it in language addressed to God, and to the defiant use of it in perjury. Cf. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (St. Matt. v. 33).

"*The name*," not only His name, but everything that He has set His name upon: His word, His service, His sacraments, His ministers.

"*Guiltless*," free from guilt. A strong way of asserting that He will hold the offender guilty.

IV. The institution of the Sabbath dates from the Creation (Gen. ii. 2, 3), and would appear to have been observed even before the giving of the Law on Mount Sinai (Exod. xvi. 23–30). It was intended (1) to commemorate God's rest from the finished work of creation. But we gather from various passages of Scripture that it was further intended (2) to commemorate the deliverance of Israel from Egypt. Cf. Deut. v. 15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day." 3. To be a sign of the perpetual covenant between God and Israel (Exod. xxxi. 16, 17). 4. As a humane provision for the recreation of man and beast: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed" (Exod. xxiii. 12). It seems not improbable that the Sabbath was connected with the deliverance of the Israelites from Egypt with the object of impressing this lesson of humanity upon them. As they had been delivered from the servile drudgery of Egypt to enjoy the rest of Canaan (Cf. Ps. xcv. 11), so they were to deliver man and beast from the hard labour of the six working days to enjoy the rest of the Sabbath. As again they had been strangers in Egypt, so they were to treat kindly and considerately the strangers within their gates. 5. As a type of the heavenly Sabbath. Cf. Heb. iv. 9: "There remaineth, therefore, a rest" [margin, "keeping of a Sabbath"] "to the people of God." The first day was substituted for the seventh as the day to be observed by the Christian Church, probably

because it was the day on which Christ rose from the dead and the Holy Spirit descended upon the Apostles. There is no scriptural injunction authorizing the change, but the Apostles would appear to have paid special honour to the day. Cf. John xx. 19–26; Acts xx. 7; 1 Cor. xvi. 2. It is commonly supposed that St. John alludes to the first day in Rev. i. 10: "I was in the spirit on the Lord's Day" (*ἐν τῇ κυριακῇ ἡμέρᾳ*, in Dominica die). The expression "the Lord's Day" does not occur elsewhere in Scripture, but the Church has ever recognised its fitness as a designation of the day on which our Lord rose. In interpreting this commandment we should bear in mind the words of our Lord: "The Sabbath was made for man and not man for the Sabbath," *i.e.*, it was instituted for man's highest welfare, and it is to be observed in such a way as most conduces to his highest welfare.

"*Blessed*," made it a blessing.

"*Hallowed*," consecrated, set apart as holy.

V. "*Honour*," &c. This commandment stands at the head of the second table, because of its vast importance in our moral education; nearly all our duties both to God and man coming to us first as parental commands. Filial love and obedience and honour are the best guarantees for the growth of other virtues.

In the summary this commandment is interpreted as enjoining honour to all who are in authority.

"*That thy days may be long in the land.*" It will be remembered that the Commandments were given to the Israelites when they were on their way to Canaan, and there may be a reference to the promised land here. But the primary reference is to the blessing of long life, as is clear from Eph. vi. 2, 3: "Honour thy father and mother, which is the first commandment with promise; * that it may be well with thee, and thou mayest live long on the earth" (*ἐπὶ τῆς γῆς*).

VI. "*Murder.*" This commandment had been previously given to Noah and his sons. Cf. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6). Our Lord taught that murder might be committed by the mere indulgence of causeless anger, or malicious wishes, or the cruel stabs of hard and contemptuous words. See St. Matt. v. 22.

* The second commandment contains a promise, but the promise is of a general character, and applies to man's conduct generally. Here the promise is especially connected with the observance of this particular commandment.

VII. "*Adultery.*" For our Lord's comment on this commandment see St. Matt. v. 27, 28. Cf. Eph. v. 3.

VIII. "*Steal,*" The Catechism explains this commandment as forbidding all kinds of dishonesty. We are to be "true and just in all our dealing." Cf. "And here note that this worde, thefte, dothe not onely signifei open robberies, extorcions, and manyfest poollyng,* but also all manner of craftes, and subtill wayes, by the which we convey our neyghbours goodes from him, contrary to his knowledge or wyte, althoughe the gyle have never so fayre a colour of virtue and honesty" (Cranmer's Catechism).

IX. "*False witness.*" Not merely in a court of law, but in society, and before the tribunal of public opinion. This commandment forbids evil-speaking in all its forms.

X. "*Covet.*" The previous commandments of the second table forbid overt *acts* of sin. This goes further and forbids the encouragement of those sinful desires in which such acts originate. Cf. "Out of the heart proceed evil thoughts, murders (Com. vi.), adulteries, fornications (Com. vii.), thefts (Com. viii.), false witness, blasphemies" (Com. ix.) St. Matt. xv. 19. See the variation of this commandment, Deut. v. 21.

"*Nor his servant nor his maid.*" Nor his *man*-servant, nor his maid-servant. In old English "servant" when used without any qualifying word usually denotes a man-servant. Comp. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress" (Ps. cxxiii. 2). "And on my servants (δούλους) and on my handmaidens (δούλας)" (Acts ii. 18). Cf. Ex. xxi. 20.

My duty towards God. This summary sets forth (1) the mental attitude which we should assume towards God, (2) the duties which grow out of our relations to Him. Belief, fear, and love are to find their natural expression in worship, thanksgiving, trust, reverence, and service.

"*To fear,*" not with slavish dread, but with that fear which springs out of love, and with that reverent awe which should be inspired by a consideration of His greatness, holiness, justice, and hatred of sin.

"*With all my heart,*" &c. With all the affections of my heart, and all the power of my mind, and all the firmness of my will, and all the energies of my body. The Catechism here follows Deut. vi. 5, which our Lord quoted to the scribe who

* Poollyng, *i.e.*, polling, plundering. *To poll* signified (1) to impose a poll-tax; (2) to extort more than was due; (3) to plunder. Cf. "Thou pillest, pollest, and miserably oppresseth thy brother" (Latimer).

had asked, "Which is the first commandment of all?" (St. Mark xii. 28) and of which He said, "This is the first and great commandment."

"*His word.*" We honour His word by treating it with becoming reverence, recognising its divine authority, obeying its precepts, heeding its warnings, believing its promises, seeking its guidance.

"*To serve him truly.*" The Puritans complained in 1661 that there was no reference made in the "Duty towards God" to the fourth commandment. The bishops replied: "It is not true that there is nothing in that answer which refers to the fourth commandment; for the last words of the answer do orderly relate to the last commandment of the first table, which is the fourth." If we serve God truly "all the days of our life," we must, of necessity, observe the day of rest. There is a great risk, on the other side, lest the observance of the Sunday should be substituted for the week-day service of God. One object of the Sunday is to enable us to serve God better during the rest of the week.

My duty towards my neighbour. "*To love him as myself.*" Not to the same extent, but in the same way as, viz., truly and unfeignedly, "without dissimulation." This summary of the second table is based upon our Lord's words to the scribe: "And the second [commandment] is like, namely this, Thou shalt love thy neighbour as thyself" (St. Mark xii. 31). Cf. "If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. xiii. 9).

"*Order,*" conduct. Cf. "Let us, therefore, order ourselves so that we may say it worthily" (Latimer, Serm. p. 377).

"*Lowly and reverently.*" The former word relates to the estimate we set upon ourselves; the latter to the way in which we regard the claims of our superiors. Lowliness is seen in an absence of haughtiness and self-assertion; reverence in the ready recognition of the title of our superiors to our respect.

"*To hurt no body by word or deed.*" A summary of Com. ix. ("word"), and Coms. vi. vii. viii. ("deed").

"*True and just in all my dealing.*" The clause "all my dealing" is dependent or both "true" and "just." The word "true" does not refer so much to the general habit of truthfulness as to fidelity in keeping all our promises, engagements, and agreements.

"*Picking,*" pilfering, petty stealing. Cf. "I had of late

to speak of picking and stealing" (Latimer). Shakespeare evidently had this passage in mind when he made Hamlet say, "By these pickers and stealers," *i.e.*, by these hands.

"*Evil-speaking.*" A generic term for all misuse of the gift of speech, and including "lying and slandering."

"*Temperance,*" moderation, self-restraint. As "soberness" follows it has been thought that "temperance" here refers to moderation in eating; but it seems better to take it in its widest application, as referring to all the bodily appetites.

"*Covet nor desire,*" *i.e.*, nor even desire. "Covet" is the stronger word. Cf. Deut. v. 21.

"*Truly,*" honestly.

"*It shall please God to call me.*" Note the tense. This clause is often misquoted, as though the Catechism said, "it *has* pleased God to call me."

The connecting link between the foregoing parts of the Catechism and that which follows is the question leading up to the Lord's Prayer. One of our baptismal vows was that we should keep God's Holy will and commandments. The question referred to asserts—

1. Our inability of ourselves to keep God's commandments;
2. Our consequent need of His special grace to help us;
3. The duty of praying for that grace.

"*Special grace.*" We need Divine grace, not merely in a general way, but to think each right thought, and say each right word, and do each right deed. Theologians recognise two kinds of grace, viz., *prevenient*, that which disposes us to good; *coöperative*, that by which we are enabled to carry good intentions into effect. See Art. x.

The Lord's Prayer consists of—

1. An invocation.
2. Three petitions relating to God.
3. Four petitions relating to ourselves.
4. A doxology.

In it we approach God as (1) children, (2) worshippers, (3) subjects, (4) servants, (5) dependants, (6) sinners, (7) probationers, (8) adorers. The order of the petitions is instructive. In the first three we are lifted above our own personal needs to the contemplation of our Divine Father, Whose abode is in the heaven of heavens, to the supreme necessity for the extension of His kingdom, and the duty of subordinating in our prayers all our wishes to His eternal will and purpose, and our prayers run: *Thy* name, *Thy* kingdom, *Thy* will;

in the four last petitions our words are, Give *us*, Forgive *us*, Lead *us*, Deliver *us*. The Lord's Prayer admirably illustrates our Lord's own injunction: "Seek ye first the kingdom of God and His righteousness, and all these things [*i.e.*, all these lower things] shall be added unto you" (St. Matt. vi. 33).

"*Our.*" Not *my*. At the very outset of the prayer we are reminded of our natural brotherhood—that our petitions may ascend before God, not as the selfish wishes of isolated individuals, each thinking of his own welfare only, but as the common request of members of the same family, all interested in one another's welfare. We are also reminded of our spiritual brotherhood as "very members incorporate" in the mystical body of Christ, who, as it were, leads us in this prayer to the footstool of Divine grace with the words, "Behold, I and the children which God hath given me" (Heb. ii. 14). St. Augustine says of the Lord's Prayer, "Oratio fraterna est."

"*Father.*" God is our Father (1) by creation. Acts xvii. 28: "For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring;" (2) by His providential care. St. Matt. x. 29, 30: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered;" (3) by His love, Ps. ciii. 13: "Like as a father pitieth his children, so the Lord pitieth them that fear Him;" (4) by adoption, Gal. iv. 4, 5: "God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." See also St. John i. 12.

"*Which art in heaven.*" These words were probably intended to remind us of the wide gulf which separates us from the infinite power, wisdom, and goodness of God, and so inspire us with becoming reverence and humility. Eccl. v. 2: "Be not rash with thy mouth, and let not thine heart utter any thing [margin, "or word"] before God: for God is in heaven and thou upon earth; therefore let thy words be few."

"*Hallowed be Thy name.*" God has revealed Himself to mankind, not under any visible form, but under a name, *i.e.*, through the medium of language. This clause means, therefore, May that character of Thyself, which Thou hast revealed in Holy Scripture, be regarded with due reverence and humility. May Thy name be not taken in vain even in prayer. May everything on which Thou hast set Thy name be

had in honour. The names under which God was known to the Jews were (1) El, the strong one; (2) El Shaddai, God Almighty. See Ex. vi. 2, 3. (3) Jehovah, the self-existent, (represented in the LXX. by Κύριος, Lord, which is really a translation of Adonai, the name substituted by the Hebrews for Jehovah); (4) Jehovah Sabaoth, the Lord of Hosts. But by "name" we are to understand here all the ideas of the nature and attributes of God which His name calls up to a mind instructed in the teaching of the Bible.

Hallow. Old Eng. *halgian*, to keep holy, consecrate. Cf. "All Hallows," *i.e.*, All Saints. Here "hallow" means not merely to treat as holy, but to worship.

"*Thy kingdom come.*" The kingdom of God is come wherever His rule is recognised as supreme and lovingly obeyed. It is identical, therefore, with the Church in its entirety. In this petition we pray—

1. That the kingdom of God may be established more completely in our own hearts, so that we may, with undivided allegiance, "serve Him as we ought to do;"

2. That the Church may grow as the grain of mustard seed and spread as the leaven, until the kingdom which Christ set up on earth is established all over the world;

3. That that eternal kingdom of glory may speedily come, for which we pray in the Burial Service in the words, "beseeching Thee that it may please Thee of Thy gracious goodness, shortly to accomplish the number of thine elect and *to hasten Thy kingdom.*" Cf. Rev. xi. 15: "And there were great voices in heaven, saying, The kingdoms" [a better reading is, the kingdom] "of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." See also 1 Cor. xv. 24.

The petition that Christ's kingdom may come in our own hearts involves the duty of renouncing the devil, for we cannot serve two kings; the petition that it may come in the extension of the Church militant involves active exertion in the propagation of the gospel both abroad and at home; the petition that it may come as the kingdom of glory involves the duty of preparing for Christ's second advent.

"*Thy will be done on earth as it is in heaven.*" The original, both in St. Matt. vi. and St. Luke xi., would be more closely rendered "as in heaven so in earth" (ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς). Some would connect this adverbial clause with each of the three previous petitions. On earth God's will is done very imperfectly with feebleness of will and execution, with many

hindrances both from within us and without us. In heaven it is done perfectly, with entirety of will, with fulness of power, and without any opposition. We pray that our wills may be brought into complete harmony with God's will, and that all obstacles to the accomplishment of His will may be removed. We also recognise in this petition the infinite wisdom and love which direct the will of God. We say, Thy will be done, even though it involve the refusal of some of the boons we are about to ask, for Thou knowest what is best for us, and we prefer trusting to Thy love to trusting to our own fallible judgment.

"*Give us this day our daily bread*," *i.e.*, "all things that be needful both for our souls and bodies." Paraphrase. Cf. "Man doth not live by bread only" (Deut. viii. 3).

"*This day*." We do not ask for more than suffices for the needs of the passing day. We are here indirectly taught the duty of trusting to God's providence. While we rightly make provision for the morrow we are not to "take thought," *i.e.*, be over anxious about it (St. Matt. vi. 25). Neither are we to be over solicitous about our future spiritual necessities. "God will provide." Here also our language should be—

> "Keep Thou my feet; I do not ask to see
> The *distant* scene; *one step* enough for me."

"*Daily*." The word thus rendered occurs nowhere else in the Scriptures or in classical Greek. Some would translate the original, "give us this day our bread for the morrow;" others, "give us this day the bread needed for our subsistence."

"*Forgive us our trespasses, as we forgive them that trespass against us*." Cf. "Forgive us our debts, as we forgive our debtors" (St. Matt. vi. 12). "Forgive us our sins; for we also forgive every one that is indebted to us" (St. Luke xi. 4). In this petition we do not pray that God may forgive us to the same extent only as we forgive others; but, while asking God to forgive *us*, we forgive, if we have not forgiven already, those who have trespassed against us. This is in accordance with our Lord's injunction: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (St. Mark xi. 25, 26.)

"*Trespasses*." Fr. *trespasser*, to overpass. Lat. *trans*, beyond, and *passus*, a step. Cf. transgressions.

"*As.*" Gr. ὡς καί, as we also.

"*And lead us not into temptation.*" The word "tempt" is used in two senses:—1. to lead into sin, *e.g.*, "Let no man say when he is tempted I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (St. James i. 13); 2. to try, to put to the proof,* *e.g.*, "God did tempt Abraham" (Gen. xxii. 1), viz., when He called upon the patriarch to offer up his only son Isaac. Also St. James i. 2: "Count it all joy when ye fall into divers temptations," *i.e.*, trials of your faith. When our Lord said to His disciples, "Ye are they which have continued with me in my temptations" (St. Luke xxii. 28), it was probably in this sense that He used the word. In this petition we pray that the trials of our faith to which we may be exposed may not become to us occasions of sin, and that we may be saved from such temptations as we fear we might succumb under. Every condition of life brings its own special temptation. Hence in the Litany we pray that God may deliver us not only "in all time of our tribulation," but also in all "time of our wealth."

"*But deliver us from evil,*" (ἀπὸ τοῦ πονηροῦ). Literally, "from the evil one." Comp. St. Matt. xiii. 19: "Then cometh the wicked one," &c. But, perhaps, it is better to take "evil" in its widest sense, as including (1) moral and spiritual evil, (2) its author, and (3) its consequences. In the previous petition we pray that we may be spared severe trials of our faith. But trials of some sort are inevitable. Hence we pray here that we may be delivered from evil whencesoever it proceeds—from the evil which we carry about with us in our own hearts, from the evil in the world around us which we cannot escape, from the solicitations to sin that come to us direct from the tempter.

There is no doxology to the Lord's Prayer in the Catechism. It is supplied here for the convenience of the annotator.

"*For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.*" This doxology does not occur in many ancient MSS. of St. Matthew's Gospel nor in St. Luke's Gospel; but there is good reason for believing it to be genuine. St. Paul would seem to have had it in mind when he wrote to Timothy,

* Davies, in explaining and illustrating this use of the word, says, "Fuller states that William of Wykeham built New College of such a strength that it might be able, if necessary, to stand a siege, 'though may it never have a temptation in that kinde to trie the strength of the walls thereof.'—Ch. Hist. IV. i. 29." *Bible English*, p. 192.

"Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. i. 17); and again, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be honour and glory for ever and ever. Amen" (2 Tim. iv. 18); Cf. also Rev. xix. 1: "Salvation, and glory, and honour, and power, unto the Lord our God." It does not occur in any of the pre-Reformation service books, and was not introduced into our own Prayer-book till 1661, when it was added to the Lord's Prayer at the commencement of the daily offices, in the Post-Communion Service, and in the office for the Churching of Women.

"*The kingdom.*" We pray to Thee that Thy kingdom may come, for Thine is the kingdom.

"*The power,*" and, therefore, Thou art able to do all that we ask of Thee.

"*And the glory.*" To Thee alone, therefore, is our adoration due. All other glory is but a reflection of Thine.

"*Amen.*" *So be it* as we have prayed. *So it is*, as we have declared.

PARAPHRASE OF THE LORD'S PRAYER.

Our Father which art in heaven;	I desire my Lord God, our heavenly Father, Who is the giver of all goodness, to send His grace to me and unto all people.
Hallowed be Thy Name;	That we may worship Him,
Thy Kingdom come;	Serve Him,
Thy will be done on earth as it is in heaven;	And obey Him as we ought to do.
Give us this day our daily bread;	And I pray unto God that He will send us all things that be needful both for our souls and bodies;
And forgive us our trespasses, as we forgive them that trespass against us;	And that He will be merciful unto us and forgive us our sins;
And lead us not into temptation;	And that it will please Him to save and defend us in all dangers ghostly and bodily;
But deliver us from evil.	And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

"*Worship*" Him, on account of the glorious attributes under which He is revealed. Note carefully the words and clauses in the Lord's Prayer to which the paraphrase corresponds.

"*Serve*" Him, as our King.

"*Obey Him*," as our only Master.

"*Save and defend us.*" Save us when attacked; defend us from attack.

"*In all dangers.*" Comp. Collect for 4th S. aft. Epiphany, "O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection as may support us in all dangers and carry us through all temptations."

"*Ghostly*," spiritual (Old Eng. *gástlic*). So below, "Our ghostly enemy," *i.e.*, the devil. Cf.

> "Hence will I to my ghostly father's cell."
> *Romeo and Juliet*, ii. 2.

"*Sin and wickedness.*" Sins are evil thoughts, words, and deeds; wickedness is that evil condition of heart in which sin originates. Sin may arise from negligence or ignorance. Wickedness implies a certain wilfulness in wrong-doing.

"*His mercy and goodness*," *i.e.*, His merciful goodness. He shows His goodness in sending us all things that be needful, His mercy in forgiving us our sins, in leading us not into temptation, and in delivering us from evil.

THE SACRAMENTS. Having set forth the absolute necessity of prayer to enable us to obey God's holy will and commandments, the Catechism proceeds to explain the nature of the two Sacraments which are also indispensable to the Christian as channels of Divine grace.

Number of the Sacraments.—"*Two only as generally necessary to salvation.*" Observe, the question is not How many Sacraments are there? but How many Sacraments hath *Christ ordained* in His Church? And the answer is not Two only, but Two only as generally necessary to salvation: *i.e.*, there may be more than two, but two only have this distinctive mark. The Church of Rome holds that there are five other Sacraments, besides Baptism and the Supper of the Lord, viz., Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Of these Article xxv. says they "are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles

partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony *ordained of God.*" The word Sacrament comes from the Latin *sacramentum*, which denoted (1) a sign or pledge, (2) the oath taken by a recruit to be faithful to his commander, (3) a solemn engagement of any kind. Pliny apparently uses the word in the third sense, but may refer to the Lord's Supper. He says that the Christians were accustomed "on a fixed day to assemble before dawn, and to sing a hymn to Christ as to God, and to bind themselves by an oath (sequo *sacramento* non in scelus aliquod obstringere) not to commit any wickedness," &c. In ecclesiastical language the word "sacramentum" was used to designate any sacred sign. The Homily "Of Common Prayer and the Sacraments" says: "In a general acceptation the name of a Sacrament may be attributed to anything whereby an holy thing is signified. The which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification as the two permanent Sacraments" [viz., Baptism and the Lord's Supper]. In the Church of England the word is now usually restricted to the two sacred ordinances which were undoubtedly instituted by Christ Himself.

"*Generally necessary*," *i.e.*, universally, as opposed to ordinances necessary only under particular circumstances. "Generally" has now the force of *in most cases*. In Old English it is used in its literal sense of *universally*. So the adjective "general" implied that the word which it qualified related to the whole of the class as opposed to individuals. Cf. "I counsel that all Israel be *generally* gathered unto thee from Dan even to Beersheba." Vulgate, *universus Israel*; LXX. πᾶς Ἰσραήλ (2 Sam. xvii. 11). "There shall be lamentation *generally* upon all the housetops of Moab" (Jer. xlviii. 38. "Thou shalt not die though our commandment be *general*" (Esth. xv. 10, Apoc.). "We must receive God's promises in such wise as they are generally set forth" ("ut nobis in sacris literis generaliter propositæ sunt"). Art. xvii. "The *General* Confession," *i.e.*, the Confession to be used by *all*. The "*General* Thanksgiving," *i.e.*, the Thanksgiving that may be used on *all* occasions, as distinguished from the

Special Thanksgivings intended to be used on particular occasions. Blunt questions whether any writer in the sixteenth or seventeenth centuries uses the word "generally" otherwise than with the meaning "universally." The word "general" would appear to have lost something of its original force in Shakspere's time. Cf. "the play pleased not the million; 'twas caviare to the general" (*i.e.*, to the public). *Hamlet*, ii. 2. But are the two Sacraments universally necessary to salvation? Our Lord said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God" (St. John iii. 5); He said to the Jews, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (St. John vi. 53). By "salvation" we are not to understand *final* salvation, but that present state of salvation which faithful Church membership involves. For that state these two Sacraments are undoubtedly universally necessary, for Baptism is essential to our admission into the Church, and the Lord's Supper to our continuing faithful members of Christ. In instituting Baptism our Lord said, "Go and make disciples of *all* nations, baptizing them," &c.; in instituting the Sacrament of the Lord's Supper He said, without any restriction, "Take, eat," &c., "Drink ye *all* of this," &c.

Definition of a Sacrament.

"*I mean*," &c. The essentials of a Sacrament are here declared to be—

1. An outward and visible sign of—
2. An inward and spiritual grace given unto us; which sign was—
3. Ordained by Christ Himself as—
   (*a*) A means whereby we receive that grace and—
   (*b*) A pledge to assure us of it.

Cf. the definition given in Art. xxv.: "Sacraments ordained of Christ be not only tokens or badges of Christian men's profession, but rather they be certain sure witnesses [testimonia] and effectual signs [efficacia signa] of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken [excitat], but also strengthen and confirm our faith in Him." The Homily says: "As for the number of them [*i.e.*, of the Sacraments], if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is conveyed the promise of the forgiveness of our sin, and of our holiness and joining in Christ, there be but two" ("Of Common Prayer and Sacraments").

"*Outward and visible sign.*" Called in the case of Baptism, the "*matter*" of the Sacrament. Cf. "With what matter was this child baptized" (Office of Private Baptism); in the case of the Lord's Supper, "the *elements*."

"*Grace,*" or help. "Grace" has two meanings: 1. God's good will towards us; 2. the manifestations of that good will in assisting us whereinsoever we need His aid. Here it is used in the latter sense, and = gift, help.

"*Given unto us.*" These words are to be connected with "grace."

"*Ordained.*" To be referred back to "sign." The construction of this answer is as follows:—I mean an outward and visible sign, ordained by Christ Himself, of an inward and spiritual grace [which is] given unto us; [and this outward and visible sign was ordained by Christ] as a means whereby we receive the same, [viz., the inward grace] and [as] a pledge to assure us thereof [*i.e.*, of the gift of that grace].

"*Himself,*" *i.e.*, not instrumentally through His Apostles, or through the Church, but by Himself personally.

"*Sign,*" *i.e.*, symbol, token, form. Cf. "We do sign him with the *sign* of the Cross, in *token*," &c. (Bap. Ser.) "What is the outward visible sign, *or form* in Baptism?"

"*As a means,*" *i.e.*, a medium. God could, undoubtedly, have given the inward grace without any intermediate instrument, but, in His infinite wisdom, He has been pleased to use outward and visible things as supernatural means of grace. The Israelites who had been bitten by the fiery serpents were required not merely to have faith, but to look up at the serpent of brass, before they could be healed. Naaman had to wash in the Jordan before he could be healed of his leprosy. Our Lord put His finger into the ears and touched the tongue of the man who was deaf and had an impediment in his speech. Again, He spat on the ground and made clay of the spittle, and anointed the eyes of a blind man with the clay, and bade him wash in the pool of Siloam. All these outward means were probably ordained partly as tests of faith, partly as corroborations of it. A supernatural effect wrought without any outward sign might not be referred to its true source, but when conveyed through a visible means, the mind was assisted in tracing it to its true origin.

"*A pledge,*" *i.e.*, a sign or security that a promise or engagement will be observed. Thus the rainbow was "a token of a covenant" between God and Noah, and circumcision was "a token of the covenant" between God and

Abraham. Such pledges are given us by God in gracious condescension to our faculties. "If thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in the body, He delivers thee the things that the mind perceives in things sensible" (St. Chrysostom, quoted in Sadler's "Church Teacher's Manual"). The particular pledges ordained were doubtless selected because of their commonness, so that we may be constantly reminded of the grace conveyed through them in the Holy Sacraments.

Parts of a Sacrament.

"*Two.*" Hence the doctrine of Transubstantiation, which involves the conversion of the outward sign into the inward grace, and so reduces the *two* parts to *one*, "overthroweth the nature of a Sacrament" (Art. xxv.).

Baptism. At the opening of the Catechism, Baptism is considered in its personal aspect, with special reference to the accompanying covenant. Here it is considered as a sacrament with reference to its outward sign, its inward grace, and its requirements.

"*A death unto sin*," *i.e.*, a death as regards the life of sin to which our inherited evil nature inclines us. Cf. "Grant that the old Adam may be so buried that the new man may be raised up in him; grant that all carnal affections may die in him" (Bap. Ser.).

"*A new birth unto righteousness*," *i.e.*, as regards the life of righteousness to which the grace of regeneration disposes us. Cf. "Grant that the new man may be raised up in him, and that all things belonging to the Spirit may live and grow in him" (Bap. Ser.). In Baptism we die to live; we are buried in the waters with Christ, that we may rise again to newness of life.

"*By nature.*" Cf. "Original sin standeth not in the following [*in imitatione*] of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone [quam longissime distet] from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth contrary to the spirit; and therefore in every person born [in unoquoque nascentium] into the world it deserveth God's wrath and damnation" (Art. ix.).

"*Born in sin*," with a sinful nature. Cf. Ps. li. 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." See also Job xiv. 4, xxv. 4.

"*Children of wrath*," *i.e.*, children liable, so long as they continue in the sinful state in which they are born, to suffer from that Divine wrath which sin provokes. We must not suppose that God is wroth with the children for ancestral sin. The children inherit sinful tendencies from and through their parents, and therewith liability to the consequences of God's hatred to sin; but they are objects of Divine wrath only so far as they wilfully reject those means of grace by which they might be lifted out of their naturally sinful condition. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither the father bear the iniquity of the son." Cf. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [marg. "wills"] of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 3). It will be observed that the word "children" is here used, not with special reference to children in years, but generically. The words "by nature," however, show that children in years are included. Cf. also Rom. i. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Here the wrath of God is connected with actual sin, but it must be remembered that actual sin partly springs out of inherited sinfulness. Hence the state of sinfulness into which we are born is rightly spoken of as being under the wrath of God.

"*Hereby*," viz., by the inward and spiritual grace.

"*Children of grace*," *i.e.*, brought into a state of favour with God, whereby they are enabled the more successfully to struggle against their evil nature.

Requirements for Baptism. These are declared to be Repentance and Faith. Cf. Acts ii. 38: "Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Cf. St. Luke xxiv. 46, 47. "He that *believeth* and is baptized shall be saved; but he that believeth not shall be damned" (St. Mark xvi. 16).

"*Repentance*" implies (1) the recognition of sin, not merely as a blunder, or a folly, or a venial error, but as sin against God; (2) regret for its commission; (3) a determination, with God's help, to abstain from it and lead a holier life in future.

"*Faith*" implies not only a general belief in the truths of

the Christian religion, but more especially in the promises of God made in Baptism, viz., (1) remission of sins; (2) the gift of the Holy Ghost; (3) the blessing of eternal life. See Address to Sponsors in Bap. Ser. Belief in the promises is at once essential to their fulfilment, and in part the means whereby the grace of Baptism works. It has its practical outcome in the Christian's life. It enables and encourages him to build upon these blessings, not as contingencies, but as most certain realities, and so powerfully and permanently influences his conduct for good.

Infant Baptism.

"*Perform them*," viz., Repentance and Faith.

"*Both*," viz., both the requirements.

"*By their sureties*." Sponsors have a double duty to perform, viz., (1) to act as a mouthpiece for the child, (2) to give surety or security that the child shall be brought up to recognise its baptismal obligations. In reference to the former duty they are called sponsors; in reference to the latter, sureties. Cf. Heb. vii. 22: "By so much was Jesus made surety of a better covenant."

"*They promise*," viz., the infants by their sponsors. Cf. the questions and answers in the Service for the Public Baptism of Infants: "Dost thou, in the name of this child, renounce?" &c. *Answer*. "*I* renounce them all." "Dost *thou* believe?" &c. *Answer*. "All this *I* stedfastly believe." "Wilt *thou* then obediently keep God's holy will?" &c. *Answer*. "I will." Cf. also the language of the Address to the Sponsors: "Forasmuch as this child *hath promised* by you his sureties," &c. The practice of Infant Baptism is justified by the analogous Jewish rite of circumcision, by which children eight days old were admitted into covenant with God. Nor ought it to surprise us that God should give the grace of Baptism to a little child, when He allows the same little child to be born into the world with an inherited tendency to evil.

"*To age*," *i.e.*, to years of discretion, "so soon as he shall be able to learn what a solemn vow, promise, and profession," he has already made by his sponsors (Bap. Ser.).

Object of the Lord's Supper. For the continual remembrance of—

1. The sacrifice of the death of Christ;
2. The benefits which we receive thereby.

"*Continual remembrance*." Cf. "This do in remembrance of me" (St. Luke xxii. 19). These words are not recorded by the

other Evangelists, but they are recorded in St. Paul's First Epistle to the Corinthians (xi. 24, 25). That the commandment was not intended to be restricted to the Apostles to whom it was immediately given, is clear from the words of St. Paul, "I have received of the Lord that which also *I delivered unto you*," &c. And thereupon he proceeds to warn the Corinthians of the danger of unworthy reception. By "remembrance" we are to understand, (1) in memory of; (2) as a memorial of. This second sense relates to the sacrificial aspect of this sacrament. Holy Communion is a memorial sacrifice.

"*The sacrifice.*" Christ died not merely as a martyr, in defence of the truths which He taught, but as a sacrifice for the sins of the world. Cf. St. John i. 29: "Behold the Lamb of God, which taketh away the sins of the world." St. Matt. xx. 28: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Cf. also, "Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" (Com. Ser.).

"*Benefits*," viz., 1. remission of sins; 2. the crucifixion of the flesh with the affections and lusts thereof; 3. reconciliation with God; 4. union with Christ in His mystical body; 5. present peace and future happiness. Cf. "Humbly beseeching Thee to grant that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain *remission of our sins and all other benefits of His passion*" (Com. Ser.).

The outward part of the Lord's Supper. By the divine ordinance the Paschal Lamb had been eaten with "unleavened bread" (Exod. xii. 8). It was also customary for all who took part in the feast to drink four cups of wine. The first was called the Cup of Consecration, over which the master of the feast pronounced the blessing, "Blessed be Thou, O Lord our God, the King of the universe, who hast created the fruit of the vine." Then the unleavened bread and the Paschal Lamb were laid upon the table, and the second cup, called the Haggadah, or *Shewing forth*, was drunk. Then the master of the feast broke one of the unleavened cakes with the words, "Blessed be Thou, O Lord, King of the universe, who bringest forth fruit out of the earth," and gave a portion to each person at the table. Then, after the lamb was eaten, the master blessed the third cup, called the Cup of Blessing, and handed it round. Then followed further

thanksgiving, and the fourth cup, called the *Cup of Song*, was drunk. The rite ended with the singing of the Hallel (Ps. cxiii.-cxviii.), from which the fourth cup probably derived its name.

"Christ exalts the *bread* into the chief place in the new Paschal feast, instead of the lamb, which held the chief place in the old. Why is this? Doubtless because the types and shadows were to cease when the Real Sacrifice was come. There was to be no more shedding of blood when once His all-prevailing blood was shed. There must be nothing which might cast a doubt upon the all-sufficiency of *that*" (Canon How on St. Matt. xxvi. 26). The one bread, or rather the one *loaf*, symbolizes the unity of the mystical body of Christ. Cf. "For we being many are one loaf, *and one body*" (1 Cor. x. 17).

The inward part of the Lord's Supper. The body and blood of Christ. Cf. "The cup of blessing which we bless, is it not the communion [*i.e.*, the means of communicating] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) The consecrated elements are not a mere symbol of the body and blood, nor are they converted into the carnal body and blood; and yet in some mysterious way, which we cannot, and therefore need not, comprehend, but of which we are none the less certain, Christ conveys Himself to the faithful recipient. Hooker's remarks cannot be quoted too often: "What these elements are in themselves it skilleth [matters] not. It is enough that unto me which take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true; O my soul thou art happy"? (Eccl. Pol. V. lxvii. 12.)

"*Verily and indeed*," truly and really. Cf. "For My flesh is meat *indeed*, and My blood is drink indeed;" or rather (for so the original should be translated), "For My flesh is true meat (*ἡ γὰρ σάρξ μου ἀληθής ἐστιν βρῶσις*), and My blood is true drink." See Alford on St. John vi. 55.

"*Taken and received*." Taken with the hand of faith and received into the heart, even as the outward signs are taken with the bodily hand and received into the body. Cf. "Take, and eat this in remembrance that Christ died for thee, and *feed on Him in thy heart by faith* with thanksgiving" (Com. Ser.). "The body of Christ is given, taken, and eaten in the Sup-

per only after an heavenly and spiritual manner, and the means whereby the body of Christ is received and eaten in the Supper is faith" (Art. xxviii.). "Almighty and ever living God, we most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries with the *spiritual food* of the most precious Body and Blood of Thy Son," &c. (Second Thanksgiving, Com. Ser.)

"*By the faithful*," *i.e.*, those who "have a lively [living] faith in God's mercy through Christ," not those who merely hold right views of the Holy Eucharist. We may not be able to formulize our belief in this great mystery and yet be faithful recipients. It is well if we can use the words ascribed to Queen Elizabeth:—

> "Christ was the Word that spake it:
> He took the bread and brake it:
> And what the Word did make it,
> That I believe and take it."

"The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the *sign or sacrament* of so great a thing" (Art. xxix.). Romanists hold, as a corollary from the doctrine of transubstantiation, that the wicked may partake of Christ's Body and Blood.

The Benefits of the Lord's Supper, viz., (1) the strengthening and (2) the refreshing of our souls. As the bread "strengthens man's heart" (Ps. civ. 15), and the wine gladdens it (Ps. civ. 15), so in this holy Sacrament our souls receive the spiritual sustenance which they need in the service of God and in the daily struggle with sin, and are refreshed by the assurance of the forgiveness of our sins and of God's great love towards us.

Requirements of the Lord's Supper. Self-examination as to whether we have—

1. True repentance,
2. A steadfast purpose of amendment,
3. A lively faith in God's mercy,
4. A thankful remembrance of Christ's death,
5. Charity towards all men.

Cf. "Judge, therefore, yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour;

amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of these holy mysteries" (Exhort. Com. Ser.).

"*Examine.*" Cf. 1. Cor. xi. 28: "Let a man examine himself (δοκιμαζέτω ἑαυτόν, let him put himself to the test), and so let him eat of that bread and drink of that cup." This self examination is to be carried on in the light of God's Word. Cf. "Examine your lives and conversations by the rule of God's commandments" (See Exhort. Com. Ser.).

"*Repent them.*" Reflexive. Cf. Gen. vi. 7: "*It repenteth me* that I have made them."

"*Lively,*" living.

"*In God's mercy,*" as seen in sending His Son to die for our sins, and in allowing us to partake of the benefits of Holy Communion.

"*A thankful remembrance.*" Cf. "Above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ" (Exhort. Com. Ser.). Where there is no gratitude the Eucharist ceases to be a Eucharist.

"*In charity with all men.*" Just as we cannot hope that God will forgive our trespasses unless we forgive the trespasses of others, so we cannot hope to derive any benefit from the feast of love while we cherish any bitterness towards our fellow-men. This Christian charity is shown in a readiness—

1. To make restitution and satisfaction, according to our powers, for injuries we have done to others.
2. To forgive those who have injured us.
3. To help those who need our assistance. (See Exhort. Com. Ser.)

THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon those that are baptized and come to years of discretion.

The rite of Confirmation is so called because (1) it is a means whereby the baptized are confirmed and strengthened by the gift of the Holy Spirit; (2) it is the occasion on which the candidate confirms the promises made in his behalf at Holy Baptism. It was practised in earlier times under other names, such as "the imposition of hands," "chrism," and "the seal."

In the Old Testament we find that laying on of hands was

used both for blessing and ordination. Thus Jacob laid his hands upon Ephraim and Manasseh when he blessed them, and Moses laid his hands upon Joshua as a sign that he was to succeed him (Numb. xxvii. 18–20).

In the New Testament we find our Lord laying hands on little children when blessing them, and on sick folk to heal them. There is no account of the institution of the rite of Confirmation, but it is clear from the Acts of the Apostles that the Apostles laid their hands on newly baptized persons; and the promptness with which they practised the rite affords a reasonable presumption that in so doing they were acting upon Divine authority. In support of the Divine origin of Confirmation it may be mentioned that the laying on of hands is expressly mentioned in Heb. vi. 1, 2, as one of "the principles of the doctrine of Christ." St. Peter and St. John laid their hands on the Samaritan converts who had been baptized by Philip. So St. Paul confirmed the Ephesian disciples of John the Baptist as soon as they were baptized into the Christian Church. In both these cases extraordinary gifts of the Holy Spirit accompanied the celebration of the rite. What those gifts were may be gathered from Acts xix. 6 and 1 Cor. xii. 10. They were bestowed for a special purpose; and as soon as that purpose had been served they appear to have been withdrawn from the Church. But the ordinary gifts of the Spirit are still bestowed in the ordinance of Confirmation. Such gifts are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

St. Paul has been supposed to refer to Confirmation in several passages of his epistles. Thus he tells the Ephesians that they had been "sealed with that Holy Spirit of promise, which is the earnest of our inheritance" (Eph. i. 13, 14). Again he says to them, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (iv. 30). In Greek Confirmation was sometimes called *σφραγίς*, a seal, as being the seal of the gift of the Holy Spirit bestowed in Baptism. It was sometimes called *χρίσμα*, unction, as being an anointing of the Holy Spirit. In 2 Cor. i. 21, St. Paul possibly refers to Confirmation under both these terms: "He who *anointed* us is God, who also *sealed* us, and gave us the earnest of the Spirit in our hearts." Similarly St. John says, "Ye have an *unction* from the Holy One, and ye know all things" (1 St. John ii. 20).

In the primitive Church Confirmation followed immediately

upon Baptism even in the case of infants. The bishop first anointed the newly baptized with an ointment composed of oil and balsam, and then laid his hands upon them. Tertullian (150–220) says, "After this, having come out from the bath, we are anointed thoroughly with a blessed unction, and next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing." Subsequent to Tertullian's time the references to Confirmation are of frequent occurrence, and invariably allude to chrism as a part of the rite. The earliest Confirmation Offices are found in the Sacramentaries of Gelasius and Gregory. In the mediæval English Church the rite of Confirmation was separated from Baptism, and was not administered in the case of children till they had reached seven years of age. The chief respects in which the modern Anglican rite differs from the mediæval rite are the following:—

1. The chrism and the sign of the cross have been abandoned;

2. The rite is not administered until the baptized have reached years of discretion;

3. The bishop lays his hand on each candidate, instead of merely extending his hands towards the whole of the candidates.

The Greek rite differs from the Western—

1. In not employing the imposition of hands at all;

2. In allowing priests to confirm;

3. In being administered immediately after Baptism.

The Confirmation Office may be divided into four parts:—

I. Preface.

II. Confirmation by the candidates of their baptismal vows.

III. Confirmation of the candidates themselves by the bishop.

IV. Prayers and Benediction.

The Preface is an abridgment of a rubric prefixed to the Catechism in the Prayer-book of 1549, and was not appointed to be read till the last review. Up to 1661 the bishop first asked such questions from the Catechism as seemed fit, and then followed the Versicles and Collects and the act of laying on of hands.

"*Ratify and confirm.*" Prayer-book of 1549, "ratify and *confess*" (*i.e.*, profess). To "ratify" is to approve by our own act that which has been done for us by another. The two verbs are found in similar combination in the declaration prefixed to the Thirty-nine Articles.

"*Endeavour themselves.*" Used as a reflexive verb. See Note, p. 240.

"*Our help,*" &c. Here the Office of Confirmation originally began. This versicle has a special significance in connection with the answer "I do," just given by the candidates. It reminds them that they cannot hope to fulfil their baptismal vows without the assistance of Divine grace, and at once directs them to seek that aid.

The Prayer of Invocation is found in the Sacramentaries of Gregory and Gelasius, and has been in use in the Church of England nearly 1200 years.

"*To regenerate . . . and hast given unto them forgiveness of all their sins.*" The Puritans in 1661 objected to the preface of this prayer that "it supposeth that all the children who are brought to be confirmed have the spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their Baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this Confirmation (if administered to such) would be a perilous and gross abuse." The reply of the bishops was, "It supposeth, and that truly, that all children were at their Baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was at Baptism conferred upon them; and therefore adds 'strengthen them,' &c. None that lives in open sin ought to be confirmed." On this reply Blunt excellently remarks: "A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit of charitable doubt respecting the sins of individual Christians, pervades the whole of the Prayer-book."

"*The Comforter,*" *i.e.*, literally, the Strengthener.

"*Manifold gifts.*" Lat. *septiformem spiritum.* Compare "Who dost Thy seven-fold gifts impart," in the hymn Veni Creator. The reference is to Isaiah xi. 2. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." In order to make the gifts seven, the number of perfection, the spirit of true godliness (pietatis) has been added to the six enumerated by Isaiah. Comp. Rev. i. 4, iv. 5.

"*Of wisdom.*" Wisdom enables us to make a right use of all other gifts.

"*Of understanding.*" Understanding gives us insight and discernment in spiritual things. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them for they are spiritually discerned" (1 Cor. ii. 14).

"*Of counsel.*" Counsel enables us to deliberate before we act, to seek the guidance of God's Word, to consult our own conscience.

"*Of ghostly* [*i.e., spiritual*] *strength.*" Ghostly strength is needed to supplement our own natural weakness. We are by nature spiritually weak; with God's help we are rendered omnipotent. See St. Matt. xvii. 20: "Nothing shall be impossible unto you."

"*Of knowledge.*" Knowledge about God can be acquired by reading and hearing about God; but the knowledge of God can only be acquired by direct communion with God. It is in this latter knowledge our eternal life consisteth. Cf. the 2nd Collect for Matins and St. John xvii. 3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

"*True godliness.*" Man was created in the image of God, and the great end of religion is to restore the likeness which he has lost—to make him God-like once more.

"*Holy fear,*" *i.e.*, reverence, power to recognise the infinite claims which God has upon our adoration and obedience. We need fear to *restrain* us from evil, when love does not *constrain* us to good; *fear* to inspire us with humility, lest love should grow too familiar and presume.

Canon Norris admirably sums up the seven gifts thus:—

"Wisdom, to choose the one thing needful.
Understanding, to know how to attain it.
Counsel, the habit of asking guidance of God.
Strength, to follow where He shall lead us.
Knowledge, that we may learn to know God.
Godliness, that knowing Him, we may grow like Him.
Holy fear, meaning reverence and adoration."

("Manual of Rel. Instr. on the P. B." ii. 77.)

After this prayer the Book of 1549 proceeds thus: "*Minister.* Sign them, O Lord, and make them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strength (*sic*) them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen. *Then the bishop shall cross them in the forehead, and lay his hand upon their*

head, saying, N——,* I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, &c. *And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then he shall say,* The peace of the Lord abide with you. *Answer.* And with thy spirit." The present prayer of blessing, "Defend, O Lord," was added in 1552.

The Lord's Prayer. Added 1661.

The Collect, "Almighty and everliving God," is based upon one which precedes the act of Confirmation in Archbishop Hermann's Order of Confirmation. It is a prayer for the newly confirmed candidates. 1. That God's fatherly hand may ever be over them. 2. That His Holy Spirit may ever be with them. 3. That He will so lead them in the knowledge and obedience of His Word, that in the end they may obtain everlasting life.

The Last Collect is one of the dismissal collects appointed to be said after the offertory, when there is no Communion. It is a prayer that God may direct, sanctify, and govern both our hearts and minds, so that "both here and ever," that is, both temporally and eternally, we may be preserved in body and soul; and is appropriately introduced here at a moment when the newly confirmed are about to go forth into the world to enter upon the responsibilities of adult life.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Marriage has ever been solemnized with religious rites in the Christian Church. Indeed, the Church of Rome regards it as a sacrament, basing its teaching upon the words of Eph. v. 32, "This is a great mystery," which in the Vulgate runs, "*Sacramentum* hoc magnum est." Tertullian (193–216) says, "How can we find words to describe the happiness of that marriage which the Church brings about, and the oblation confirms, and the benediction seals, and the angels announce, and the Father ratifies" (Ad Ux. ii. 8). On account of its accompanying festivity marriage was forbidden at a very early period during the season of Lent. In the eleventh century it was forbidden between Advent and the Octave of Epiphany; between Septuagesima and the Octave of Easter; during fourteen days before the feast of St. John

* Occasionally a new name was given at Confirmation. Lord Coke held that the name given at Confirmation superseded the name given at Baptism.

the Baptist; during the Ember fasts, and on all vigils. An attempt was made in 1661 to restore some of these restrictions, but it was not successful.

The service is mainly derived from the Sarum Manual.

Rubric. The rubric of 1549 does not specify at what part of the service the banns* were to be read. That of 1662 directs that they should be read immediately before the sentences for the offertory. The present rubric is in accordance with the Marriage Act, 4 Geo. IV., cap. 76, and directs that the banns should be published immediately after the second lesson at morning service or (if there be no morning service) at evening service. The form of words for the publication of the banns was inserted in 1662.

3rd Rubric. "*The persons to be married shall come into the body of the church.*" The Sarum Manual directs that "the man and the woman should be placed before the door of the church [ante ostium ecclesiæ], before God and the priest and the people, the man at the right of the woman, and the woman at the left of the man."

"*With their friends and neighbours.*" Hermann's "Consultation" supplies the reason of this provision, "for the prayers of many godly are desired." Witnesses are also required by the Marriage Act to sign the register.

"*The man on the right hand.*" According to Jewish usage the woman was placed in this position. Cf. "At thy right hand did stand the queen in a vesture of gold" (Ps. xlv.). It has been conjectured that by right hand is meant the right hand of the priest, but the Sarum ritual distinctly says "on the right hand of the woman" [a dextris mulieris].

The Address is almost identical with that in the Prayer-book of 1549. It is taken partly from Hermann's "Consultation," partly from the Sarum Use.

"*Instituted of God in the time of man's innocency*" (Gen. ii. 18). Cf. Matt. xix. 4.

"*The mystical union that is betwixt Christ and His Church.*" See Eph. v. 22, 23. By "mystical" is here meant spiritual.

Banns. Wedgwood says that the primitive meaning of the verb *ban* seems to have been, to summon to the army. This feudal calling out of persons capable of bearing arms was called *bannire in hostem.* "The raising of the king's banner marked the place of assembly, and the primitive meaning of *bannire* was to call the people to the *bann*, or standard. The term was then applied to summoning on any other public occasion, and hence to any proclamation." Cf. Old Eng. *abannan*, to publish; with *ut* [out], to order out; *ban*, to curse; the *ban* of the empire; *abandon.*

Cf. "we are very members incorporate in the *mystical* body of Thy Son" (Com. Ser.). Both expressions are based on Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστιν (this mystery is great)."

"*Enterprised*," *i.e.*, undertaken. The imperfect participle "enterprising" is still in common use; but the verb is obsolete.

"*Commended of St. Paul.*" Heb. xiii. 4: "Marriage is honourable in all, and the bed undefiled."

"*If any man can show any just cause*," &c. Cf. "I warne you alle that yf any of you whych wost ow^t [knows anything] by * [against] thys man and thys woman wherefore they won nat lawfully kome to gedyr, knowleche, [make known] ye hyt here now or never" (Sarum Use, quoted by Blunt).

"*I require*," &c. The York Use has, "Also I charge you both, and eyther be yourselfe, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryvely or openly, betwene your selfe: or that ye knowe any lawfull lettyng [hindrance] why that ye may not be wedded togyther at thys time: say it nowe, or [before] we do any more to this mater."

The Espousals, or Mutual Promise, were formerly made some time before the actual marriage, at a separate service. These public espousals were "a formal and religious recognition of what is now termed an engagement, and took place sometimes months, sometimes years, before the marriage itself" (Blunt's Dict.). The ceremonies were "(1) the verbal expression of free consent; (2) presentation of gifts, '*arræ*' or '*sponsalia*;' (3) giving and receiving a ring; (4) a kiss; (5) joining of hands; (6) settling a dowry in writing" (Ibid.).

"*Wilt thou have*," &c. The object of these questions is to ascertain from each of the two persons to be married whether the marriage takes place with their own free will and consent.

"*After God's ordinance*," *i.e.*, according to God's ordinance.

"*Wilt thou obey him.*" York Manual has "be buxum † to him."

* *By*, against. Cf. "I know nothing *by* myself" (1 Cor. iv. 4). "An intelligent woman, if she know *by* herself the least defect, will be most curious to hide it" (Jonson's *Silent Woman*, iv. 1). See Davies's Bible English, p. 81, for numerous other instances.

† *Buxum.* Old Eng. *bocsam*, obedient, from *bugan*, to bow. Cf. Ger. *biegsam*, supple, flexible.

> "For holy church hoteth [commandeth] all manere people
> Under obedience to be and *buxum* to the lawe."
>
> "Piers Ploughman.'

"*Who giveth this woman.*" York Manual, "*Deinde sacerdos*, Who gives me this wyfe?" *i.e.*, this woman.

The Betrothal is almost identical with the corresponding forms in the old Uses. That in the Sarum Use ran, "I N., take the N. to my weddyd wyf to have and to hold fro thys day forwarde, for beter for wers, for richere for porere; in sykenesse and in hale; tyll dethe us departe; if holy chyrche it wol ordeyne; and thereto I plycht the my trouth."

"*For better for worse.*" The York Use inserts before this clause "for fairer for laither"* [*i.e.*, loathlier]. A MS. version of the Sarum Use reads "for fairer for fouler" [*i.e.*, less fair].

"*Do part.*" Originally and up to 1661 "depart." See p. 47. Cf. "Faith, Hope, and Love be three sisters; they never can depart in this world" (Tyndale). The older versions of Rom. viii. 39, "Separate us from the love of God," read "depart," so that the word must have become obsolete by 1611 (Davies's Bible English).

"*Plight thee my troth,*" *i.e.*, pledge thee my troth, fidelity. O. E. *treowa*, faith, trust.

In the woman's pledge the words "to be bonour† and buxom" followed the word "health."

The Wedding. "Wed" originally signified to engage one's self, then to marry. The form in the Sarum Manual was as follows:—"With this rynge I the wed, and this gold and silver I the geve, and with my body I the worshippe, and with all my worldly cathel‡ I the endowe; *et tunc inserat sponsus annulum pollici sponsæ dicens*, In nomine Patris; *deinde secundo digito dicens;* et Filii; *deinde tertio digito dicens;* et Spiritus sancti; *deinde quarto digito dicens*, Amen. Ibique dimittat annulum." And then let the bridegroom place the ring on the thumb of the bride, saying, *In the name of the Father;* then upon the second finger, saying, *and of the Son;* then upon the third finger, saying, *and of the Holy Spirit*; then upon the fourth finger, saying, *Amen.* And then let him leave the ring.) It was an old belief that a particular vein proceeded from the fourth finger to the heart. The ring is emblematical of eternity, constancy, and purity. Herrick writes—

* *Laither.* O. E. *lath*, hateful. Cf. Fr. *laid*, ugly; *wlætian*, nauseate, loathe; *latsom*, loathsome.

† *Bonour*, gracious, gentle, debonair (Fr. de bon air). Cf. Milton's "So buxom, blithe, and debonair" (L'Allegro).

‡ *Cathel*, goods, property. Cf. *cattle*, *chattels*. Lat. *capitale*, money at interest as distinguished from the interest, capital.

"And as this round
Is nowhere found
To flaw, or else to sever:
So let our love
As endless prove,
And pure as gold for ever."
"Hesperides."

Gold and silver were formerly given with the ring as earnests of dowry. This practice was retained in the first Prayer-book of Edward VI., but was omitted from the book of 1552.

"*Worship*," *i.e.*, honour. Cf. Hereford Use: "Wyth mine body ych the honoure." See p. 42.

The Prayer "O Eternal God" is adapted from one in the Sarum Manual, used at the blessing of the ring. In the Prayer-book of 1549 the allusion to Isaac and Rebecca was as follows:—"That, as Isaac and Rebecca (after bracelets and jewels of gold given of one to the other for tokens of their matrimony) lived faithfully together." The parenthetical clause was omitted in 1552.

The ceremony of joining the right hands of the bride and bridegroom, together with the **Address to the people** which follows it, was taken from Hermann's "Consultation."

The Benediction is from the Sarum Use. In the Prayer-book of 1549 it stood thus:—"God the Father bless you ✠ God the Son keep you; God the Holy Ghost lighten your understanding; the Lord mercifully with His favour look upon you, and so fill you with all benediction and grace, that you may have remission of your sins in this life, and in the world to come, life everlasting." It was altered to its present form in 1552.

The Psalm (either cxxviii. or lxvii.) was evidently intended as an introit, the rubric prefixed to it being as follows:—Then the minister or clerks, *going to the Lord's table*, shall say or sing this psalm. The old rubric was "Hic intrent ecclesiam usque ad gradum altaris." The remainder of the service was preparatory to Holy Communion.

Prayer, "O God of Abraham." From the Sarum Manual.

"*And as thou didst send thy blessing upon Abraham and Sarah.*" This clause has been substituted for the allusion to Tobias and Sara in the old form. (Et sicut misisti sanctum angelum tuum Raphaelem ad Tobiam et Saram, filiam Raguelis. The change was made in 1552.

Prayer, "O merciful Lord." From the Sarum Manual.

"*Honesty.*" In the language of the sixteenth century this

word usually denotes *honour* when applied to a man, and *chastity* when applied to a woman. Cf. "He is of a noble strain, of approved valour, and confirmed *honesty*" (*Much Ado about Nothing*, ii. 1). "Could beauty, my lord, have better commerce than with *honesty?*" (*Hamlet*, iii. 1.) "*Honesty* coupled to beauty, is to have honey a sauce to sugar" (*As You Like It*, iii. 3). See Rom. xii. 67; 2 Cor. iv. 2.

Prayer, "O God who by Thy mighty power." From the Sarum Manual.

"*Consecrated the state of matrimony.*" The Puritans objected to this expression in 1661. They said, "Seeing this institution of marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted." The committee of Convocation replied, "Though the institution of marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery, as the representation of the spiritual marriage between Christ and His Church. We are sorry that the words of Scripture will not please. The Church in the Twenty-fifth Article hath taken away the fear of making it a sacrament."

"*Amiable.*" The old prayer ran: "Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara." Up to 1661 the form in the Prayer-book read "amiable to her husband as Rachael, wise as Rebecca, faithful and obedient as Sara."

Benediction. From the Sarum Manual.

"*Sanctify and bless.*" Printed in the Prayer-book of 1549, "Sanctify ✠ and bless you."

Rubric. The rubric up to 1661 was as follows:—"Then shall begin the Communion."

"*Convenient,*" *i.e.*, befitting, proper. Cf. So the rubric in the service for the Churching of Women: "And if there be a Communion, it is *convenient* that she receive the Holy Communion." In both these passages "convenient" means not what suits our convenience but what is fitting. Cf. "Neither filthiness, nor foolish talking, nor jesting, which are not *convenient*" (Eph. v. 4). "God gave them over to a reprobate mind to do those things which are not *convenient*" (Rom. i. 28). See also Phil. viii. "In the homily on the right use of the Church (Part II.), we are told, in reference to Acts xxi. 28, that the Jews judged it *convenient* that none but godly persons and the true worshippers of God should enter into the temple of God" (Davies, "Bib. Eng.").

THE ORDER FOR THE VISITATION OF THE SICK.

The visitation of the sick is made by our Lord one of the tests of true discipleship; and from the very beginning of the Christian Church, provision was made that it should be systematically attended to. "Is any sick among you," says St. James, "let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him" (v. 14, 15). There can be little doubt that the practice here described is identical with that which was observed by the Apostles themselves, when they were sent out two by two by our Lord. St. Mark says of them, "They cast out devils, and *anointed with oil many that were sick, and healed them.*" In the Greek Church the apostolic direction is still literally carried out, the priest anointing the sick as well as praying for them. The Church of Rome also anoints the sick, but only in the case of those who are at the point of death. The original intention of anointing was twofold, viz., the miraculous healing of the sick, and the bestowal of the inward grace of forgiveness of sins. The former is wholly abandoned by the Church of Rome, and Extreme Unction, as it is called, is administered for the remission of light offences, and the preparation of the soul for its final struggle with the tempter. The view of the subject which prevailed in England at the eve of the Reformation is well set forth in "The Institution of a Christian Man," which says, "All Christian men should repute and account the said manner of anoiling among the other sacraments of the Church, forasmuch as it is a visible sign of an invisible grace; whereof the visible sign is the anoiling with oil in the name of God: which oil (for the natural properties belonging unto the same) is a very convenient thing to signify and figure the great mercy and grace of God, and the spiritual light, joy, comfort, and gladness which God poureth upon all faithful people, calling upon Him by the inward unction of the Holy Ghost. And the grace conferred in this Sacrament is the relief and recovery of the disease and sickness wherewith the sick person is then diseased and troubled, and also the remission of his sins, if he be then in sin." The form for anointing that was inserted in the Prayer-book of 1549, has been already given. See p. 34. It was dropped in the book of 1552, and in the same year Extreme Unction

was pronounced, in one of the Articles, to be not a sacrament in the same sense as Baptism and the Lord's Supper. Our Visitation Service is founded on the ancient formularies of the Church, the chief difference between it and the mediæval service being in the omission of the formal procession of the priest and his clerks to the house of the sick, saying the Penitential Psalms, and the disuse of the rite of Extreme Unction. The four prayers at the end of the service were added in 1662.

The Salutation is based upon our Lord's injunction to His Apostles: "And into whatsoever house ye enter, first say, Peace be to this house" (St. Luke x. 5). No words could more beautifully set forth the object of the visit of the messenger of peace. In 1549 Ps. cxliii. (one of the Penitential Psalms) followed the Salutation.

The Deprecation. "Remember not, Lord," &c. We are thus reminded at the outset that, whatever be the special object of this Divine visitation, sin is the primal cause of all human suffering. At the same time we are directed to the healing powers of the precious blood of Christ.

The Lord's Prayer is appropriately prefaced by the *Kyrie eleison* (Lord have mercy upon us), originally uttered by sufferers who sought the Lord's miraculous help. It occupies the place which is assigned to it at the opening of all our services. The clauses, "Thy will be done," and "Give us this day our daily bread," are specially suitable in the case of the sick.

The Versicles are taken from the Psalms, and are identical, with slight exceptions, with those used in the other occasional offices.

The Prayers. Here followed originally nine collects, of which two only are translated.

1. "*O Lord, look down.*" Cf. Deut. xxvi. 15: "Look down from thy holy habitation, from heaven, and bless thy people Israel." The collect originally contained a reference to God's blessing on Abraham, Isaac, and Jacob, and a prayer that He would in like manner bless the sick man. This, together with a petition that an angel of peace might be sent to keep him and his house in perpetual peace, was omitted in translation.

2. "*Hear us, Almighty.*" The original contained a reference to Peter's wife's mother, to the centurion's servant, and to Tobias and Sara. This was preserved in the Prayer-book of 1549, but omitted in 1552.

"*Who is grieved with sickness.*" (Quem diversa *vexat* infirmitas.) In Old English "grieve," with all its congeners, grief, grievous, grievously, was applied to bodily * as well as mental pain. Cf. "The archers have sorely *grieved* him" (Gen. xlix. 23); "acquainted with *grief*" (Isa. liii. 3).

The Exhortation is divided into two parts, the second of which is not to be used when the person visited is very sick. The Exhortation may be thus analysed:—

I. (*a*) All sickness is of God's visitation;
   (*b*) Whatever be its immediate object, it will, if rightly used, help us forward in the way to everlasting life.

II. (*a*) Chastisement the instrument of love (Heb. xii. 6–10);
   (*b*) The example of Christ;
   (*c*) Exhortation to patience and self-examination.

"*As Saint Paul saith.*" The authorship of the Epistle to the Hebrews is much disputed. The early Fathers of the Eastern Church accepted it as an epistle of Paul's. The early Fathers of the Western Church either do not refer to the Epistle at all, or are silent about its authorship. Luther conjectured that Apollos was the author, and has been followed by many more recent critics. Others have assigned the authorship to Luke, others to Barnabas.

"*After their own pleasure,*" *i.e.*, according to their own pleasure, as opposed to God's chastisements, which are dictated solely by a regard for our welfare.

"*These words, good brother, are written in Holy Scripture.*" Up to 1662 this passage ran, "These words, good brother, are God's words, and written in," &c.

Self-examination. To enable the sick man to ascertain whether he believes as a Christian man should, the minister here rehearses to him the Articles of the Faith, and asks him whether he believes them or not. In the Sarum Manual the priest was to recite to the sick man the fourteen articles of the faith; of which the first seven related to the mystery of the Trinity, and the other seven to the humanity of Christ. If the sick man were a laic or not liberally educated (*simpliciter literatus*), the priest was to question him generally under a form prescribed.

* Thus Hotspur apologises for his answer to the fop by saying that he spoke out of his *grief* and the impatience arising from it (*Hen. IV.* Part I. i. 3). So Falstaff says, "Can honour set to a leg? no; or an arm? no; or take away the *grief* of a wound? no" (*Hen. IV.* Part I. v. 1).

The rubric following this interrogation directs that the minister shall examine the sick man whether he truly repents and is in charity with all the world, and exhort him to forgive all who have injured him, to seek forgiveness from those whom he may have injured, and to make amends to the utmost of his power. If the sick man has not disposed of his goods, he is to be admonished to make his will and inform his friends of the exact position of his affairs. The rich are to be moved [urged] to be liberal to the poor. If the sick man feel his conscience troubled with any weighty matter, he is to be moved to make a special confession of sin, after which confession the priest is to absolve him (if he humbly and heartily desire it) "after this sort," * *i.e.*, according to the form prescribed. The rubric of 1549 added, "and the same form of absolution shall be used in all private confessions. This was dropped in 1552. The parenthesis, "if he humbly and heartily desire it," was added in 1662. The only other passage in the Prayer-book directly bearing upon the subject of auricular confession, is one in the first exhortation in the Communion Service, which has been already commented on. The 113th Canon "straitly charges and admonishes" the minister who has received a confession, "that he do not at any time reveal or make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same) under pain of irregularity." The Homily of Repentance gives a general direction on the subject: "If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word."

The Absolution differs from the declaratory form in the Daily Offices and the precatory form in the Communion Service in being more authoritative in its language. The conditions of pardon are stated in the opening of the Absolution, viz., faith and repentance. The pardon pronounced in the second part is, of course, dependent on the satisfaction of these conditions, and asumes it. The formula *Ego te absolvo* (I absolve thee), was not used before the twelfth or thirteenth century.

* "Sort." The Prayer-Book of 1549 directs "after this form."

The Collect, "O most merciful God," is the original Absolution found in the Sacramentary of Gelasius and the mediæval service-books, in which it was entitled "The Reconciliation of a Dying Penitent." The clause, "Strengthen him with Thy blessed Spirit; and when Thou art pleased to take him hence," was inserted in 1662.

"*Decayed*," decayed, weakened. Lat. "Quicquid diabolica fraude violatum est."

The Psalm (lxxi. "In Domine speravi") is admirably well suited for the place which it occupies in this service, praying as it does for help and deliverance, and at the same time breathing of patience, and faith, and thanksgiving.

The Antiphon (O Saviour of the world) is the only one left of the many antiphons with which our services were formerly studded. It emphasizes the leading idea of the previous psalm, and converts it into a Christian prayer.

The Benedictions. The first of these was composed in 1549. The second, an expansion of the blessing which Aaron and his sons were to pronounce upon the children of Israel (Numb. vi. 24-26), was added in 1662.

The Four Prayers, viz., (1) for a sick child; (2) for a sick person when there appeareth small hopes of recovery; (3) a commendatory prayer for a sick person at the point of departure; and (4) a prayer for persons troubled in mind or in conscience, were also added in 1662. It is much to be regretted that there is not a greater variety of these occasional prayers. The American Prayer-book has two prayers and a thanksgiving in addition to ours.

THE COMMUNION OF THE SICK.

Both in the Eastern and Western Church it was a general practice to administer Holy Communion to the sick and dying. A canon of the English Church of the date A.D. 960, directs every priest to "give housel" * to the sick when they need it. A canon of the Synod of Westminster, A.D. 1138, decrees that the Body of Christ should not be reserved beyond eight days, and that it should not be conveyed to the sick by any one but a priest or a deacon, except in case of necessity, and by them only with the greatest reverence. The practice of reserving a portion of the elements conse-

* *Housel, i.e.*, Holy Communion. O. N. *hunsl, husl*, sacrifice. Goth. *hunsljan*, to offer sacrifice. Cf. "unhouselled, disappointed, unannealed" (*Hamlet*).

crated at church for the use of the sick is undoubtedly primitive, and is expressly referred to by Justin Martyr. It was provided for in the Prayer-book of 1549 in the following rubric: "And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any), and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distributes the Holy Communion, the appointed *General Confession* must be made in the name of the communicants, the curate adding the *Absolution with the comfortable words of Scripture* following in the open Communion; and after the Communion ended the collect *Almighty and everlasting God, we most heartily thank Thee*, &c. But if the day be not appointed for the open Communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house (where he may reverently celebrate), with all things necessary for the same, and not being otherwise letted [hindered] with the public service, or any other just impediment, he shall then celebrate the Holy Communion after such form and sort as hereafter is appointed." Another rubric in the Prayer-book of 1549 provides that if there be more than one sick person to be visited on the same day, a portion of the Sacrament of the Body and Blood should be reserved from the first celebration to serve for the others.

The order of the service in 1549 was Introit, Lesser Litany, Mutual Salutation, Collect, Epistle, Gospel, Mutual Salutation, Sursum Corda. The service was then continued "unto the end of the Canon."

The preliminary rubric of the present service was written in 1552. It underwent some slight changes in 1662, apparently to give greater countenance to, and facilitate, private communions.

The object of the rubric directing that the sick person should communicate last would appear to be to avoid any danger of contagion. The minimum number, "three or two at the least," who are to communicate with the sick, was fixed in 1661. At the same time the rubric provided for shortening the service by commencing at once with the

Collect, Epistle, and Gospel, and then proceeding to the exhortation, "Ye that do truly," &c.

The rubric which sets forth the cases in which a man may be prevented from actual communion and yet spiritually communicate, as from extremity of sickness, want of due warning to the curate, or lack of the necessary company, was composed in 1549. According to the Sarum Manual, if the sick man were unable to communicate the priest was to say to him, "Brother, in this case true faith and a good will suffice: believe only, and thou hast eaten."

In case the proper company cannot, through fear of contagion, be gathered together, "the minister may only * communicate with" the sick person.

THE ORDER FOR THE BURIAL OF THE DEAD.

The earliest reference to a special place for the burial of the dead is Gen. xxiii. 4–9, where we read of Abraham's buying the cave of Machpelah for that purpose. Many peoples were accustomed in ancient times to burn their dead, and attempts have been made to revive the practice in our own days. The early Christians paid great honour to their dead, and commemorated the martyrs at the graves where they were buried. At first the dead were buried in extra-mural cemeteries. In the sixth century we find persons of rank buried in the churchyard. The Council of Mentz, A.D. 813, allowed persons to be buried in the church itself. The earliest service at Christian funerals consisted mainly of hymns and psalmody, expressive of the joy and hope with which the separation of death was regarded. Funeral rites were refused in the case of catechumens who had neglected to be baptized, suicides, and the excommunicate. The mediæval services included (1) the Commendation of the souls of the dead, said in the house between the death and burial; (2) the Inhumation itself; (3) the Mass for the Dead, called also the Requiem; † (4) the Office for the Dead, called also the Dirge ‡; (5) Trentals, or masses said for thirty days after the day of death; and (6) Anniversary Commemorations (Procter, p. 423). The Burial Service of the Church of

* "*Only*, *i.e.*, alone. Cf. "Of whose *only* gift it cometh," &c. (Collect 13th Sunday after Trinity.) "Wherefore all sin is remitted in the *only* faith of Christ's passion" (Hooker, "Eccl. Pol." vi. 5).

† *Requiem.* So called from the first word of the anthem "Requiem æternam dona eis, Domine, et lux perpetua luceat eis."

‡ *Dirge.* See p. 15.

England has undergone great changes. The Prayer-book of 1549 contained a prayer for the soul of the departed. (Quoted p. 38.) Then followed the celebration of Holy Communion. This practice was of great antiquity, having been observed as early as the fifth century. Its primary object was, undoubtedly, to enable the mourners to express their belief in the Communion of Saints, and to afford them the comfort which that doctrine affords; but, in process of time, the Communion which was intended for the benefit of the living was converted into a mass for the dead. In the Prayer-book of 1552 prayers for the dead and the celebration of Holy Communion were omitted. At the same time the words uttered by the priest, as he cast earth upon the corpse, "I commend thy soul to God and thy body to the ground," were omitted, and the present form of commendation, which was to be said while the earth was cast upon the body "by some standing by," was substituted for them.

The Preliminary Rubrics. The *first* was added in 1661. The three classes excluded from Christian burial, viz., the unbaptized, suicides, and the excommunicate, are the same as were excluded by the ancient canons of the Church. It seems questionable whether Christian rites were refused in the case of catechumens who had not *voluntarily* neglected Holy Baptism. Baptism is regarded as valid by whomsoever performed, if the proper matter and the proper words have been used. The excommunicate are those who are under what is called, in the 6oth canon, "the greater excommunication," a spiritual punishment formerly inflicted for some "grievous and notorious crime," not repented of. Suicides are of two classes, viz., those who, in the full possession of their senses, have deprived themselves of life, and those who have killed themselves while in a state of insanity. With regard to all other persons, the Church charitably assumes that the language of Christian hope may be uttered over their graves. They may have lived in faith, though they died, it may be, in sin. They may have truly repented of their sin, though no expression or outward act attended their repentance.

The *second* rubric directs the priest and clerks to meet the corpse at the entrance of the churchyard, and go before it singing or saying the processional anthems, "either into the church or towards the grave." This seems to authorize the minister to read the whole service, if he think fit, at the grave side. This option was probably left to meet cases where the deceased had died of some infectious disease.

The Processional Anthems are (1) St. John xi. 25, 26; (2) Job xix. 25–27; (3) 1 Tim. vi. 7, and (4) Job i. 21.

The second, "I know that my Redeemer liveth," &c., clearly indicates that Job looked forward to his vindication in a future life. The word *Goel*, rendered Redeemer, would, perhaps, be more accurately rendered Avenger. The following is given as a literal rendering of the passage in the Annotated Paragraph Bible: "For I, I know that my Avenger liveth, and at last over the dust he shall arise; and after they have destroyed my skin this [shall be]; and from my flesh I shall behold God: whom I, I shall behold for me (*i.e.*, on my side), and my eyes shall see, and not a stranger."

The Psalms are the 39th (*Dixi custodiam*) and the 90th (*Domine refugium*). The prayer is said to have been composed by David on the death of Absalom, the latter by Moses when the children of Israel were smitten by the plague. The Prayer-book of 1549 directed that Psalms 116, 139, and 146 should be read "either before or after the burial of the corpse," and Ps. 42 at the Holy Communion. There were no psalms appointed in the Prayer-book of 1552. The present psalms were inserted in 1662.

The Lesson is taken from 1 Cor. xv. In 1552 it was read after the committal of the body to the earth. Part of it had been read as the Epistle in the old Mass for the Dead.

The Anthems at the Grave. The first is from Job xiv. 1, 2, the second, third, and fourth from an old antiphon sung at Compline. The words, "*fall from Thee*," mean, fall from confidence in Thee.

Rubric. "*Then while the earth*," &c. The ceremony of casting earth three times upon the body, formerly performed by the priest himself, was practised by the ancient Romans, though there would appear to be no connection between the pagan and Christian practice. Horace says—

....."licebit
Injecto ter pulvere curras."
Ode xxviii.

[...." thrice with kindly dust
Bestrew my corpse, and then press onward as thou wilt."]

The Commendation is founded upon Eccles. xii. 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Gen. iii. 19). "Dust thou art and unto dust shalt thou return" (Phil. iii. 21). "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body [Lit. the body of our humiliation], that it may

be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." The form of commendation in the Sarum Manual was, "I commend thy soul to God the Father, Omnipotent, earth to earth, ashes to ashes, dust to dust, in the name of the Father, and of the Son, and of the Holy Spirit." The form in the American Liturgy is adapted from that in our Service for the Burial of the Dead at Sea, and is as follows:— "Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground: earth to earth, ashes to ashes, dust to dust; looking for the general resurrection of the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself."

"*To take unto Himself.*" The Puritans objected to this clause in 1661, on the ground that it "cannot in truth be said of persons living and dying in open and notorious sin." But the expression is scriptural (see Eccles. xii. 7, quoted above), and implies that the soul has departed to meet God's righteous judgment. It does not mean that it has departed "to be with Christ" (Phil. i. 23).

Wheatly says on this passage, "the phrase, 'commit his body to the ground,' implies that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcase, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we bury shall rise again in joy and felicity, or profess this 'sure and certain hope' of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body, in the singular number, but of *our* vile body; which comprehends the bodies of Christians in general." Cf. the parallel form in the service to be used at sea: "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come," &c.

"*In sure and certain hope of the resurrection.*" The word

"the" was inserted before "resurrection" in 1661. These words express the faith of the congregation then present in the doctrine of the resurrection. The words that follow, "Who shall change *our* vile body," show that the "hope" we refer to is the hope of Christians generally.

Anthem. "I heard a voice," &c. (Rev. xiv. 13.) Anciently the Epistle in the daily mass for the dead. This verse does not describe the final condition of the blessed, but their intermediate state. They are now resting from their labours, waiting for the final consummation of their bliss at the resurrection, when their works will follow them, as the temporal consequences of their works follow them even now.

The Prayer, "Almighty God." The opening of this prayer is based upon a prayer for the departed in the Sarum office, beginning, "O God, with whom do live the spirits of the dead, and in whom the souls of the elect, after they have laid down the burden of the flesh, rejoice in full felicity," &c. In the corresponding prayer of the Prayer-book of 1549 occurred the following petition: "Grant, we beseech Thee, that at the day of judgment his soul, and all the souls of Thy elect, departed out of this life, may with us, and we with them, fully receive Thy promises, and be made perfect altogether; through the glorious resurrection of Thy Son Jesus Christ our Lord."

"*Accomplish*," *i.e.*, complete, fill up. Cf. "While they were there the days were *accomplished* that she should be delivered" (St. Luke ii. 6).

"*Hasten*." Cf. Rev. xxii. 20: "Surely I come quickly. Amen. Even so, come Lord Jesus."

"*Thy kingdom*," *i.e.*, Thy kingdom of glory. Cf. Rev. xi. 15: "The kingdoms [rather, *the kingdom*] of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

The American Liturgy inserts the following clause in this prayer: "We give Thee hearty thanks for the good examples of all these Thy servants, who, having finished their course in faith, do now rest from their labours."

The Collect, as its name implies, was part of the Communion Service in the Prayer-book of 1549. The introit appointed for the service was Ps. xlii.; the Epistle, 1 Thess. iv. 13 to end; the Gospel, St. John vi. 37–48.

"*Who is the Resurrection and the Life*," &c. Cf. St. John xi. 25: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live."

"*Who also hath taught us by His holy apostle St Paul.*" See 1. Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

"*As our hope is this our brother doth.*" The Presbyterians objected to this passage in 1661. The bishops replied, "It is better to be charitable and hope the best, than rashly to condemn." Christian charity "*hopeth* all things." We do not say, "As our *belief* is." The American Liturgy omits this clause.*

"*Come ye blessed.*" St. Matt. xxv. 34.

"*We may be found.*" In the Prayer-book of 1549 this clause stood, "Both we and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect saints, obtain eternal joy." It will be observed that all the expressions in the older service which involved prayer for the dead are struck out. The practice is not directly condemned in the Prayer-book, and was probably abandoned in the public services of the Church because it is not enjoined in the Canonical Scriptures, and had come, at the Reformation, to be mixed up with many dangerous and superstitious practices. Blunt quotes the following passage from Bishop Heber on the subject. "The Jews, so far back as their opinions and practices can

* See Boswell's Johnson, p. 729. "*Johnson:* Sir, we are not to judge determinately of the state in which a man leaves this life. He may in a moment have repented effectually, and it is possible may have been accepted of God. There is in 'Camden's Remains' an epitaph upon a very wicked man, who was killed by a fall from his horse, in which he is supposed to say—

'Betwixt the stirrup and the ground,
I mercy asked, I mercy found.'"

On another occasion Boswell said to him, "Suppose a man who has led a good life for seven years commits an act of wickedness, and instantly dies; will his former good life have any effect in his favour?" *Johnson:* "Sir, if a man has led a good life for seven years, and then is hurried by passion to do what is wrong, and is suddenly carried off, depend upon it he will have the reward of his seven years' good life: God will not take a catch of him. Upon this principle Richard Baxter believes that a suicide may be saved. 'If,' says he, 'it should be objected that what I maintain may encourage suicide, I answer, I am not to tell a lie to prevent it?'" *Boswell:* "But does not the text say, 'As the tree falls, so it must lie'?" *Johnson:* "Yes, sir, as the tree falls: but"—after a little pause—"that is meant as to the general state of the tree, not what is the effect of a sudden blast." Few passages in Holy Scripture are more frequently misapplied than Eccles. xi. 3: "In the place where the tree falleth, there it shall be." The whole context shows that it does not refer to our condition after death, but to charity. The meaning is, "Where thou dispensest thy charity, there shalt thou find it again."

be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of Maccabees [xii. 46, "It is a holy and wholesome thought to pray for the dead"] it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case, the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians a little more than 150 years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his Confessions, has given a beautiful prayer, which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson* are eminent instances of the same conduct. I have accordingly been, myself, in the habit, for some years, of recommending on some occasions, as after receiving the Sacrament, &c., &c., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them. Only this caution I always endeavour to observe, that I beg His forgiveness at the same time for myself if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for *others*, should neglect the appointed means of my *own* salvation." It has been inferred that Onesiphorus was dead when St. Paul wrote the words, "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 18). It is certainly somewhat remarkable that both in chapter i. 16 and chapter iv. 19 it is "The house of Onesiphorus" which is mentioned, and not Onesiphorus himself.

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, commonly called the Churching of Women.

This service is of high antiquity, and was doubtless based upon the Jewish rite of Purification. In the Prayer-book of 1549, it was called "The Order of the Purification of

* Johnson observed the same rule as Bishop Heber in using a conditional form of prayer. One of his prayers for his wife is quoted by Boswell, p. 77: "And, O Lord, so far as it may be lawful in me, I commend to Thy fatherly goodness the soul of my departed wife; beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness."

Women," and this was the title it bore in the Sarum Use.*

Rubric. "*At the usual time.*" The interval prescribed by the Law was forty days, and this would appear to have been the rule of the primitive Church.

"*Decently apparelled.*" It was usual for the woman to wear a veil on the occasion of her churching.

"*Convenient place.*" The rubric of 1549 said, "The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire door." The rubric of 1552 substituted "nigh unto the place where the table standeth." The present rubric was drawn up in 1662.

The Psalms appointed for use, the 116th (*Dilexi quoniam*) and the 127th (*Nisi Dominus*). The former was probably composed by David on his recovery from some sickness; the latter has special reference to the blessedness of the gift of children. They were both appointed in 1661.

The Lord's Prayer is concluded with the doxology, the service being one of thanksgiving. The versicles are taken from the Psalms.

The Thanksgiving Prayer is an expansion of the collect in the Sarum Use.

Concluding Rubric. "*Accustomed offerings.*" The rubric of 1549 ran: "The woman that is purified must offer her 'chrisom' and other accustomed offerings." The reference to the "chrisom" was omitted in 1552, when the use of that garment at Baptism was abandoned. See pp. 32–37.

"*Convenient,*" *i.e.*, befitting. So used in Rom. i. 28, Eph. v. 4.

No direction is given as to the time when the service is to be said. It would appear to have been originally said before mass; and the rubrics of 1549 and 1552, quoted above, would seem to show that the Reformers intended it to occupy a similar position in our own service.

FORMS OF PRAYER TO BE USED AT SEA.

These forms were added to the Prayer-book in 1661, and were probably composed by Bishop Sanderson. The Long Parliament had previously published, "A Supply of Prayers for the Ships that want Ministers to pray with them; agree-

* The full title was "Ordo ad Purificandam Mulierem Post Partum ante Ostium Ecclesiæ." Before 1549 the first part of the office was celebrated at the church-door, and it was not till the woman was sprinkled with holy water that she entered the church.

able to the Directory established by Parliament." The preface states, as a reason for the publication of these fixed forms of prayer, that "whereas there are thousands of ships which have not ministers with them to guide them in prayer, and therefore either use the old form of Common Prayer, or no prayer at all; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathens than Christians (the Lord's Day being left without any mark of piety or devotion). Therefore to avoid these inconveniences, it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament; it being hoped, that it will be no grief of heart to wise and full Christians, if the thirsty drink out of cisterns, when themselves drink out of fountains; but they will rather pity the wants of their needy brethren, and out of compassion imitate Him who filleth the hungry with good things. These prayers being enlivened, and sent up by the Spirit in him that prayeth, may be lively prayers and acceptable to Him who is a Spirit, and accepts of service in spirit and truth. And, in truth, though prayers come never so new, even from the Spirit, in one that is a guide in prayer, if the Spirit do not quicken and enliven that prayer in the Hearer that follows him, it is to him but a dead form and a very carcase of prayer." The order of the service prescribed was as follows: A prayer "for pardon, assistance, and acceptance" in the service about to be performed, the Lord's Prayer, some psalms and lessons from "both Testaments," a prayer for pardon and for satisfaction, a prayer for the Church Universal and for "our United Churches and Kingdoms," a psalm, a thanksgiving, and blessing.

THE ORDINAL.

The first ministers of the Christian Church were the Apostles, who were called by our Lord Himself, distinctly commanded by Him to "go into all the world, and preach the gospel to every creature" (St. Mark xvi. 15), and specially endowed with spiritual gifts for this purpose. The vacancy occasioned by the suicide of Judas was, after solemn prayer, filled up by the election of Matthias in his stead. One indispensable qualification of an apostle, as stated by St. Peter on this occasion, was that he should have been personally acquainted with the whole of our Lord's ministry from His Baptism to His Ascension. Cf. St. John xv. 27. The duties of the Apostles were to found Churches, to organise

them and preside over them, to confirm, and to ordain ministers, to whom the power and authority which they had themselves received from Christ might be transmitted.

The Church had been founded but a very short time when the Apostles found it necessary to call in assistance. The Hellenistic Jews complained that their widows were neglected in the daily ministration (διακονία), and the twelve thereupon called upon the multitude to choose seven men, "full of the Holy Ghost and of wisdom," whom they might appoint over this business. For themselves, they declared their intention to give themselves continually to prayer and to the ministry (διακονία) of the word (Acts vi. 3, 4). In the heading to Acts vi. the seven are called deacons, but there is no authority for this in the sacred text. In Acts xxi. 8 they are called simply "the seven," and some have supposed that their work was superior to that of the deacons. Two of them, Stephen and Philip, acted as preachers.

It seems not improbable that the "young men" (νεώτεροι or νεανίσκοι) of Acts v. 6–10 were so called in contradistinction to the presbyters or elders, and that they discharged the duties that were subsequently associated with the diaconate. The qualifications of the diaconate are stated in 1 Tim. iii. The deacons were to be grave, not of double speech, not addicted to much wine, not greedy of gain, holding the mystery of the faith in a pure conscience. They were, moreover, to be first put to the proof, and not appointed unless found irreproachable. They were to be the husbands of one wife, ruling their children and their own houses well. "The seven" were formally ordained with laying on of hands (Acts vi. 6), and there can be little doubt (though there is no direct evidence on the question in the New Testament) that the deacons were similarly ordained. The original functions of the diaconate were probably to visit the sick and needy, to distribute alms, to instruct catechumens, to baptize, and to assist in the administration of Holy Communion. It would appear from 1 Tim. iii. 13 that deacons who faithfully discharged the duties of their office were to be advanced to the priesthood, but some commentators understand by the words "a good degree" (καλὸν βαθμὸν), the honour which belongs to the lower office, and not that which they were to aspire to in promotion to the priesthood. See art. "Deacon," Smith's "Bib. Dict."

In the apostolic Church the titles "elder" (πρεσβύτερος) and "bishop" (ἐπίσκοπος) were probably applied at first to the

same order. Nowhere in the New Testament are the "elders" and "bishops" spoken of as distinct orders. In Phil. i. 1 and 1 Tim. iii. 1–8, where the clergy seem to be exhaustively referred to, we read of "bishops" and "deacons," but no mention is made of "elders." The same persons who are spoken of as "elders" in Acts xx. 17 are called in ver. 28 "bishops" (A. V. "overseers"), and it is most natural to suppose that these same words are used as equivalent in Tit. i. 5–8. St. Paul reminds Titus that he had left him in Crete to ordain "elders" in every city, and then proceeds to state, for his guidance, the qualifications of a "bishop." Moreover, the "elders" are represented in 1 Tim. v. 17 and 1 St. Pet. v. 1–3, as exercising what we should consider episcopal superintendence. St. Peter directs them to feed the flock of God, "taking the oversight thereof." They are not to rule "as being lords over God's heritage," but as ensamples to the flock; and they were to look for their reward at the hands of "the chief shepherd." At the same time the younger clergy were to submit to them.

There is no record of the occasion when the order of "elders" was first instituted. We find from Acts xiv. 23 that Paul and Barnabas ordained elders in every Church. Elders are also spoken of as coming together with the Apostles at Jerusalem to consider the question whether it was necessary for the Gentiles to be circumcised and to keep the law of Moses. The letters containing the decision of the council are issued in their name conjointly with that of the Apostles (Acts. xv. 6–23). The elders at Miletus have been already referred to. Elders are again mentioned in connection with the Church at Jerusalem in Acts xxi. 18, where St. Paul is represented as presenting himself on his arrival to St. James, all the elders being present.

The qualifications of an elder are not stated under that name, but, assuming that the terms "elder" and "bishop" were at first commutable, they may be gathered from St. Paul's directions to Timothy. A "bishop" was to be blameless, the husband of one wife,* vigilant, sober, self-restrained, orderly, hospitable, apt in teaching; not a brawler, but forbearing; not quarrelsome, not a lover of money; presiding well over his own house, keeping his children in

* This passage is variously explained. Some suppose it means that the bishop was not to be more than once married; others, that it excludes from the office persons who had been divorced and had then remarried.

subjection with all reverent modesty; not a novice, lest in the blindness of pride he should fall into the judgment of the devil. Moreover he was to have a good testimony from those who were without the Church. See 1 Tim. iii. 1–7 (Alford).

The duties of the elders were to watch over the flock entrusted to their charge (1 St. Pet. v. 2), to teach publicly and privately, to visit the sick (St. James v. 14), to receive strangers, to administer the sacraments, and to assist the Apostles in the work of ordination. Cf. 1 Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with *the laying on of the hands of the presbytery*."

The offices of bishop and elder appear to have become distinct even in the lifetime of the Apostles. Timothy is directed to "lay hands suddenly on no man," not to receive an accusation against an elder but before two or three witnesses, and to rebuke them that sin before all, that others may fear. Titus is spoken of as left in Crete by St. Paul for the purpose of setting in order things that are wanting, and ordaining elders in every city (i. 5), and is directed to reject, after the first and second admonition, a heretic. It would appear, therefore, that by this time certain officers had been appointed by the Apostles to take the superintendence of Churches, to exercise authority over the elders and deacons, to banish false doctrine, and to transmit in ordination the power and authority originally bestowed by Christ upon the Apostles. In the Epistles of Ignatius (A.D. 107) the bishop is recognised as superior to the elders, but in those of Clement the two words are used as equivalent. It is highly probable that the "angels" of the seven Churches mentioned in the Apocalypse were bishops. Clement of Alexandria (A.D. 218) mentions the three orders, and Tertullian (A.D. 220) says that "the high priest, *i.e.*, the bishop, has the right of giving baptism, then priests and deacons, but not without his authority" (De Bapt. c. xvii., quoted by Blunt, ii. 531).

The Ordinal of the English Church consists for the most part of original compositions, but is constructed on the model of the old pontificals. See p. 15. It was drawn up in 1550 by a commission of six prelates and six others appointed for the purpose. Cranmer would appear to have had the chief hand in it, and is said to have written the preface. The form for the ordering of deacons omitted the old ceremony of the investiture with the stole, and did not greatly

differ from the present form. The candidate was to wear a plain alb, and the newly ordained deacon who was selected to read the Gospel was to wear a tunicle. In the form for the making of priests the investiture with the stole and chasuble, the anointing of the priest's hands, and the blessing of the priest's habit, were omitted. The delivery of the paten and chalice was retained. The candidate was to wear a plain alb. At the consecration of a bishop, the bishop-elect was to wear a surplice and cope, and the bishops who presented him were to wear the same, and bear in their hands pastoral staves. The archbishop was to lay the Bible on the neck of the newly consecrated bishop, and to deliver the staff into his hand. The new Ordinal gave great dissatisfaction to the extreme Reformers, and in 1551 a commission was appointed to revise it. In 1552 the revised Ordinal came into use with the second Prayer-book of Edward VI. Blunt says, "Several laudable practices of the Church of England, or indeed of the whole Catholic Church of Christ, were now laid aside. The introits of the Holy Communion, the habits of the candidates, and of the presenting and electing bishops, the delivery of the chalice and sacred elements, and of the pastoral staff, were omitted, and only one change was made for the better at the instance of Hooper, the substitution in the oath of the king's supremacy of the words, "So help me God, through Jesus Christ, for [so help me God], *all saints and the Holy Evangelists*" (ii. 536). Only one bishop was consecrated according to this Ordinal. The Ordinal was revised, with the rest of the Prayer-book, in 1559, and underwent no further alterations till 1661, when various changes were made in the rubrics for the purpose of rendering them more explicit, and the Epistles and Gospels were taken from the Authorized Version. The chief changes were as follows:—

In the "Ordering of Deacons."

1. The words "After Morning Prayer is ended there shall be a sermon or," were added to the first rubric.

2. The candidates were to be "decently [*i.e.*, fittingly, according to their order] habited."

3. In the Litany the word "Deacons" was inserted in the suffrage praying for God's blessing on the various orders of the clergy.

4. The rubric was added, "Then shall be sung or said the service for the Communion, with the collect, epistle, and gospel, as followeth."

5. In the address on the duties of a deacon the words

"to baptize" were expanded into "in the absence of the priest to baptize infants."

In the "Making of Priests."

1. The service for Holy Communion which formerly preceded the form for the ordination of priests was made to occupy a similar position to that which is assigned to it in the ordination of deacons.

2. A new epistle (Eph. iv. 7) was substituted for the alternative epistles of the Ordinal of 1552 (Acts xx. 17–35 or 1 Tim. iii.), which were transferred to the service for the consecration of bishops.

3. A new gospel (St. Matt. ix. 36) was substituted for St. Matt. xxviii., now the third gospel in the form for the consecration of bishops.

4. A second translation of the *Veni Creator* was added.

In the "Consecration of a Bishop."

1. The ceremony was directed to be performed on a Sunday or other festival.

2. A special collect (that for St. Peter's Day slightly altered) was to be used.

3. The alternative epistle (Acts xx. 17) and the two alternative gospels (St. John xx. 19 and St. Matt. xxviii. 18) were added.

4. The bishop-elect was to be presented, "vested with his rochet," to the archbishop.

5. In the address to the bishops- or bishop-elect, the words "to the government of the congregation of Christ" were altered to "government *in* the Church of Christ."

6. A new interrogatory was added, "Will you be faithful in ordaining, sending, or laying hands upon others?" *Ans.* "I will be so, by the help of God."

7. The rubric, "Then shall be sung or said, Come, Holy Ghost," was superseded by the following: "Then shall the bishop-elect put on the rest of the episcopal habit, and kneeling down, *Veni Creator Spiritus* shall be sung or said over him," &c.

The Preface may be thus analysed:—

1. From the time of the Apostles there have been three orders of ministers in Christ's Church.

2. No man could assume the duties of these orders unless he was first called, tried, and examined; and also by public prayer, with imposition of hands, admitted thereto by lawful authority.

3. None shall be admitted a deacon under twenty-three

years of age, a priest under twenty-four, a bishop under thirty.

4. None shall be admitted a deacon unless the bishop is satisfied that he is a man of "virtuous conversation" [*i.e.*, manner of life], and without crime, and, after examination and trial, found "learned in Latin and sufficiently instructed in Holy Scripture."

5. Deacons are to be ordained, in the face of the Church, at the Ember seasons (see p. 188), and only, on urgent occasion, on some other Sunday or holy-day.

Bishops, Priests, and Deacons. These are called the *ordines majores*, or greater orders. In the Church of Rome the three greater orders are those of priest, deacon, and sub-deacon (the bishop being considered as a superior priest). The four *ordines minores* (minor orders) being the *porter*, whose duty was to open and close the church doors, and guard the approach to the altar at the celebration of the Mass; the *reader*, who read the lessons and guarded the church books; the *exorcist*, who originally exorcised the possessed; and the *acolyte* (Gr. ἀκόλουθος, an attendant), whose duty was to light the church lamps, and replenish the sacramental cruets with wine and water.

"*Twenty-three years of age.*" The age has varied at different times. A Carthaginian canon fixed the limit at twenty-five. A canon, quoted by Maskell, declares that an exorcist, reader, or porter, ought to be over seventeen; an acolyte over fourteen; a sub-deacon over seventeen; a deacon over nineteen; a priest over twenty-four, and a bishop over thirty.

THE FORM AND MANNER OF MAKING OF DEACONS.

"*Surcease,*" *i.e.*, stop, cease. Not etymologically connected with cease. "Surcease" is from *surseoir*, to supersede. As a legal term, the substantive "surcease" means the stoppage of a suit at law, the superseding of a jurisdiction. Comp. "And catch, with his surcease, success" (*Macbeth* i. 7). The American Ordinal has substituted "cease" here.

"*Moved by the Holy Ghost.*" Cf. "Here is now that glass wherein thou must behold thyself, and discern whether thou hast the Holy Ghost within thee or the spirit of the flesh of man. See that thy works be virtuous and good, consonant of the prescript rule of God's word, savouring and tasting not of the flesh, but of the Spirit: then assure thyself that thou art endued with the Holy Ghost" (Homily on Whitsunday).

"*Office and ministration.*" "Office," the order of the diaconate; "ministration," the special duties which belong to it.

"*The Curate,*" *i.e.*, the priest having the cure or charge of the souls of the parish.

"*Endeavour thyself.*" See p. 240.

"*Then shall the bishop deliver to every one of them the New Testament.*" This rite is supposed to have originated in the English Church. It is not referred to in any foreign pontifical written before the ninth century. The Pontifical of Egbert, Archbishop of York (732–776), prescribes: "Diaconus cum ordinatur, circumdetur ejus humerus sinister cum stola, et tradet ei Evangelium et dicat Accipe istud volumen Evangelii, et lege, et intellige, et aliis trade, et tu opere adimple." The stole continued to be given to the deacon up to the time of the Reformation.

THE FORM AND MANNER OF ORDERING PRIESTS.

The introductory part of the service is almost identical with the corresponding part of the service for the Ordering of Deacons.

The Epistle is Eph. iv. 7–13, which sets forth the various orders in the Church, and the common aim with which they should all work, viz., the edifying of the body of Christ.

The Gospel (St. John x. 1–16) is our Lord's own "pastoral," in which He distinguishes between true and false shepherds, and reveals Himself as "the Good Shepherd."

The Exhortation to Candidates may be thus analysed:—

1. The duties and responsibilities of the priesthood.
2. The great treasure committed to their charge, viz., the body of Christ.
3. Duty of qualifying for these responsibilities by diligent study and renunciation of worldly cares and studies.
4. Exhortation to pray for Divine help.

"*Premonish,*" *i.e.*, forewarn. "'Admonish' now serves both in the sense of forewarning of wrong, and rebuking after wrong has been committed; and 'premonish' has fallen into disuse, though it was once common. Bishop Hooper says that God 'is so merciful, that He premonisheth and forewarneth of His scourge to come.'" (Davies's Bible English).

"*Manners,*" *i.e*, morals, conduct. Cf. "Evil communications corrupt good manners" (φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί). 1 Cor. xv. 33.

"*Veni Creator Spiritus.*" This hymn is ascribed to St. Ambrose, and is unquestionably of great antiquity. It occurs in the Pontifical of Soisson, which dates from the latter part of the eleventh century. In the Salisbury and Paris Breviary it is set down as a hymn for Pentecost, "Ad Tertiam." The first version given in our Prayer-book was inserted in 1661. It has been ascribed to Dryden, but is not found in his collected writings. They comprise, however, a vigorous paraphrase of the hymn, of which Dr. J. Warton says, "Its poetry and piety aid each other." The belief that Dryden wrote the version in the Prayer-book may have grown out of some misapprehension connected with this paraphrase. The second version, which is rather an expansion than a version, was inserted in 1549, and modernized and polished in 1661.

The only expression in it that calls for comment is, "*Enable with perpetual light.*" "Enable" here means to assist, to supply that which is lacking, so as to render able. Cf. "And I thank Christ Jesus our Lord, Who hath enabled me" (1 Tim. i. 12).

No version adequately represents the simplicity, compression, and vigour of the original, which is subjoined:—

"Veni Creator Spiritus,
Mentes Tuorum visita:
Imple superna gratia,
Quæ tu creasti pectora.

Qui Paraclitus diceris
Donum Dei altissimi;
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ Dei Tu digitus;
Tu rite promissum Patris
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus
Infirma nostri corporis,
Virtute firmans perpetim.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic Te prævio,
Vitemus omne noxium.

Per Te sciamus da Patrem
Noscamus atque Filium;
Te utriusque Spiritum,
Credamus omni tempore.

Sit laus Patri cum Filio
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus.
AMEN."

"*Receive the Holy Ghost for the office and work of a priest.*" The form of 1549 was, "Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven," &c. The alteration was made in 1662. The formula conveying the power of absolution is not found in pontificals before the thirteenth century. Whitgift explains it thus: "The bishop by speaking these words doth not take upon him to give the Holy Ghost, no more than he doth to remit sins when he pronounceth remission of sins; but by speaking these words of Christ he doth show the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit, if he labour in the same accordingly." The power conferred by the bishop relates (1) to ecclesiastical discipline, and in this sense corresponds to the binding and loosing of St. Matt. xvi. 19, and xviii. 18; and (2) to the forgiveness of sin by God. In the former sense it is exerted in the exclusion of offenders from Holy Communion, and was formerly exerted to a still greater extent in excommunication. In the latter it is exercised by him as the mouthpiece of the Church, when he announces the Divine conditions of pardon, and pronounces the actual forgiveness of the faithful and penitent sinner. Bishop Wilson says, "Our Church ascribeth not the power of remission of sins to any but to God only. She holds that faith and repentance are the necessary conditions of receiving His blessing. And she asserts, what is most true, that Christ's ministers have a special commission, which other believers have not, authoritatively to declare His absolution, for the comfort of the penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ."

"*The Bible into his hand.*" The rubric in 1549 directed that the chalice and bread should also be delivered into the hands of the priest. The old words in the Sarum use were, "Accept power to offer sacrifice to God and to celebrate mass as well for the living as the dead."

THE CONSECRATION OF BISHOPS.

The Church of England has always recognised three orders of clergy. The episcopate and the priesthood were, as we have seen, originally identical, but were at a very early period

separated. They still possess alike the power of the keys and of administering God's word and sacraments, but the episcopate alone possesses the power of ordaining and of confirmation, and is supreme in matters of government and discipline. There is a difference in the mode of ordaining bishops and priests. The latter must be by the laying on of hands of the bishop and of the priests present, the former by the laying on of hands of the archbishop and of other bishops present.

"*Upon some Sunday or other holy-day.*" An early writer says that bishops are consecrated on Sundays because on that day the Holy Ghost was bestowed on the Apostles, whose successors they are. Anciently the hour fixed for the ceremony was the third. See Acts ii. 15: "It is but the third hour of the day."

The Collect is an adaptation of that for St. Peter's Day.

The Epistle (1 Tim. iii. 1–6) is the same as has been used since the tenth century. The alternative epistle was introduced in 1662, as also were the present alternative gospels.

The Gospel (St. John xxi. 15–17) occurs in the Syro-Nestorian Use.

"*Rochet*," or "*Rotchet*," differs from the albe in reaching only to the knees, and from a surplice in having straight sleeves" (Blunt). The Italian form is *rochetto*. The derivation of the word is doubtful. It is probably connected with the German *rock*, a coat; Central French, *rochet*, a smock-frock; *roc*, Old English, an outer garment. The Sarum rubric directs that the bishop-elect should wear his priest's vestments, with the exception of the chasuble (*casula*), which was to be replaced by the cope (*capa*).

"*The archbishop shall give him the Bible.*" The Prayer-book of 1549 directed that the Bible should be laid upon his neck. This was in accordance with a Carthaginian canon, which says, "When a bishop is ordained, let two bishops place and hold the book of the gospels upon his head and neck." At the words, "Be to the flock of Christ a shepherd," the pastoral staff was placed in the hands of the bishop. This ceremony was omitted in 1552.

THE ACCESSION SERVICE.

"A Form of Prayer with Thanksgiving," to be used on the anniversary of the accession of Queen Elizabeth, was published in 1576, and "set forth by authority" two years later. It differed very considerably from the present Office. In

1626 a new service was put forth, which was sanctioned by Convocation in 1640. Various minor alterations have been made since. No change has been made since 1728. The prayer for unity in this service is one of the noblest in the Prayer-book, and one with which this book may fitly conclude.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee: through Jesus Christ our Lord. Amen."

Chronological Table of Events referred to in the Foregoing Pages.

A.D.	
325.	First General Council, at Nicæa.
380.	Second General Council, at Constantinople.
420.	Liturgy of Cassian and Leo.
431.	Third General Council, at Ephesus.
451.	Fourth General Council, at Chalcedon.
	Sacramentary of Leo.
460.	Rogation Days instituted by Mamertus, Bishop of Vienne.
492.	Sacramentary of Gelasius.
590.	Sacramentary of Gregory.
597.	Augustine comes to England.
747.	Council of Cloveshoo. Roman martyrology received.
	Litany days and Ember fasts appointed.
787.	Second Council of Nicæa. Worship of images permitted.
	Doctrine of Transubstantiation asserted.
950.	The celibacy of the clergy enforced by Dunstan.
1085.	Use of Sarum drawn up by Osmund.
1140.	Festival of the Immaculate Conception established.
1164.	Constitutions of Clarendon.
1215.	Fourth Lateran Council. Transubstantiation held to be an article of faith.
1384.	John Wiclif died.
1390.	English Primer.
1414.	The Use of St. Paul's discontinued.
	Council of Constance. Cup denied to the laity.
1516.	Publication of Erasmus's Greek Testament with Latin translation.
	Reformed edition of Sarum Breviary.
1526.	Tyndale's New Testament.
1530.	Confession of Augsburg.

1530. The Mirror of our Lady—"a translation of a commentary on the daily offices and the mass" (Blunt).
1531. A reformed edition of Sarum Breviary and Missal.
1534. Papal supremacy abolished.
Luther's translation of the Bible.
English Psalter.
1535. "A Goodly Prymer in English," by William Marshall.
Coverdale's Bible.
1536. The Ten Articles.
Revised Breviary of Cardinal Quignonius.
1537. "The Godly and Pious Institution of a Christian Man" (The Bishops' Book).
Matthew's Bible.
1538. English Epistles and Gospels printed.
1539. The Six Articles.
"A Manual of Prayers, or the Prymer in English," by John Hilsey, a Dominican friar, afterwards Bishop of Rochester.
Cranmer's Bible, or "The Great Bible."
Taverner's Bible.
1540. Order of the Jesuits formally established.
1541. The Great Bible ordered to be placed in every church as the "Authorized Version."
1542. Use of Sarum reformed and ordered to be used throughout the province of Canterbury.
1543. Committee of Convocation appointed to revise service books.
"A Necessary Doctrine and Erudition for any Christian Man" (The King's Book).
Archbishop Hermann's "Consultation" published in German.
1544. English Litany.
1545. The King's Prymer, containing the Litany of 1544.
Hermann's "Consultation" in Latin.
1546. *First session of Council of Trent.*
1547. Accession of Edward VI.
English Bible and Erasmus's Paraphrase ordered to be set up in churches.
First Book of Homilies.
Hermann's "Consultation" in English.
Communion in both kinds sanctioned.
1548. The order of the Communion in English, an addition to the Latin Mass for the use of the people.
Cranmer's Catechism.

1549. **First Act of Uniformity.**
(Whit Sunday.) First Prayer-book of Edward VI. came into use.
1550. Ordinal drawn up.
1551. Liturgy of Pollanus (Pullain).
1552. Second Act of Uniformity.
The Forty-two Articles.
Second Prayer-book of Edward VI.
1553. Death of Edward VI.
Prayer-book suppressed.
1558. Accession of Elizabeth.
1559. Two editions of the Litany issued.
Prayer-book of Elizabeth published.
Third Act of Uniformity.
1560. Latin Prayer-book published.
Geneva Bible.
1561. Calendar revised.
1562. Jewel's "Apology."
1563. Thirty-nine Articles.
Nowell's Catechism sanctioned by Convocation.
Second Book of Homilies.
1565. "Advertisements" enforcing uniformity.
1568. Bishops' Bible.
1570. Elizabeth excommunicated by Bull of Pius V.
1571. Thirty-nine Articles assumed their present form.
1603. Accession of James I.
The Millenary Petition.
1604. Hampton Court Conference.
Fourth Edition of the Prayer-book.
Canons received the royal assent.
1611. Authorized Version of Bible published.
1625. Accession of Charles I.
1645. Prayer-book suppressed by the Long Parliament.
Directory of the Westminster Assembly issued.
1660. Restoration of Charles II.
1661. Savoy Conference.
1662. Act of Uniformity passed.
Revised Prayer-book came into use.
1685. Accession of James II.
1689. ,, ,, William and Mary.
Commission to revise Prayer-book.
1752. Revised Calendar. Eleven days struck out of September.
1785-9. Revision of American Prayer-book.

1859. Forms of Prayer for Nov. 5th, Jan. 30th, and May 29th, discontinued.
1871. Revised Lectionary came into optional use.
1872. Act for the Amendment of the Act of Uniformity.*

Chronological List of Greek and Latin Fathers.

A.D.
100. (*circ.*) Clement of Rome, author of an Epistle to the Corinthians, martyred.
107. Ignatius, Bishop of Antioch, martyred.
100–164. Justin Martyr, author of a Dialogue with the Jew Trypho, and of two Apologies for the Christian faith.
167. Polycarp, Bishop of Smyrna, martyred.
169. Theophilus, Bishop of Antioch, died.
202. Irenæus martyred. Author of Refutation of the Gnostics.
216. Clement of Alexandria died.
220. Tertullian died.
185–254. Origen.
264. Gregory Thaumaturgus, Bishop of New Cæsarea, in Cappadocia.
200–258. Cyprian, Bishop of Carthage.
270–340. Eusebius, Bishop of Cæsarea.
296–373. Athanasius, Bishop of Alexandria.
315–386. Cyril, Bishop of Jerusalem.
316. Lactantius.

* This Act sanctions—

1. The use of a shortened form of Morning and Evening Prayer on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day: if in a cathedral, in addition, and if in a church, in lieu of, the usual Order for Morning or Evening Prayer.

2. The use upon any special occasion approved by the Ordinary of a special form of service approved by him; such service, with the exception of prayers and anthems, to be taken exclusively from the Bible or Prayer-book.

3. The use of additional services on Sundays and holy-days; such services, with the exception of hymns or anthems, to be taken exclusively from the Bible or Prayer-book, and to be approved by the Ordinary.

4. The separation of the Order for Morning Prayer, the Litany, and the Communion Service, and the use of the Litany after the third collect at Evening Prayer, either in lieu of, or in addition to, the use of it in the morning.

5. The preaching a sermon without any previous service.

368. Hilary, Bishop of Poictiers, died.
370. Basil, Bishop of Cæsarea.
379. Gregory of Nyssa, brother of Basil, died.
390. Gregory of Nazianzus, cousin of Basil, died.
340–397. Ambrose, Bishop of Milan.
407. John Chrysostom, Bishop of Constantinople, died.
420. Jerome died.
354–430. Augustine, Bishop of Hippo.

The great theologians of later times, such as Bernard, Anselm, &c., are more commonly distinguished by the name of *doctors* of the Church.

EXAMINATION PAPERS ON THE PRAYER BOOK.

SET FOR CHURCH TRAINING COLLEGES.

1883. FIRST YEAR.

THE CATECHISM ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. "*A member of Christ*"—"*State of salvation.*" Explain and illustrate these terms from Holy Scripture. How does the Catechism connect them with Baptism? What Scriptural warrant can you give for this?

2. Mention any reasons given in the Old Testament for the institution of the Sabbath. What was Christ's teaching and practice with respect to it? How is the Fourth Commandment explained in the Summary?

SECTION II.

1. Explain carefully the following, illustrating your answers from Holy Scripture:—"*The elect people of God*"—"*a jealous God*"—"*His special grace*"—"*ghostly enemy*"—"*new birth.*"

2. What Scriptural ground have we for regarding the Lord's Prayer as the model for Christian prayer? What do we learn from this model—(*a*) as to the duty of intercession, (*b*) as to the subject matter and proportion of our requests? What is the *ground* of our petition "*forgive us our trespasses,*" and what is its *condition?*

SECTION III.

1. "*Thy kingdom come.*" Mention very briefly how this kingdom was pictured by the Prophets. What further light is thrown upon it by regarding our Lord's miracles as *signs?*

2. How does the Catechism recognise the fact that man needs not only to be placed in a state of salvation but to be kept therein? What means are mentioned for this end? Show from the words of Christ the extreme danger of neglecting these means.

MORNING AND EVENING PRAYER, WITH THE EMBER PRAYERS, PRAYER FOR ALL CONDITIONS OF MEN, AND THE GENERAL THANKSGIVING.

SECTION IV.

1. *Proper Psalms.* Define the word *Proper.* For what days are Proper Psalms provided? What are the Proper Psalms for Christmas Day? Give some reasons for the choice of them.

2. Which of the Canticles are derived from the New Testament? Under what circumstances were they composed? What is the force of the Gloria Patri which is added to them? Why is there no Gloria Patri at the end of the Te Deum?

SECTION V.

1. Account for the position of and the difference in the form of the Lord's Prayer in the two places in which it occurs in the Morning Prayer?

2. What are the blessings for which we give thanks in the General Thanksgiving? Give Scriptural warrant for the practice of giving thanks. Why is this thanksgiving called *General?*

SECTION VI.

THE LITANY.

1. What articles of the Creed are implied in the Litany? By what names or titles is God the Son described, giving some reason for each?

2. What blessings do we pray for on behalf of (*a*) the Clergy, (*b*) the Magistrates, (*c*) our enemies? Give some Scriptural illustrations?

1883. SECOND YEAR.

THE THREE CREEDS COMPARED WITH ONE ANOTHER, AND ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. Give the context and explain the expression "*One Lord*" in the Nicene and in the Athanasian Creeds. Give Scriptural authority for such application (or applications) of the word.

2. "*According to the Scriptures.*" Give context from the Creed. Show from Scripture that the event had been foreshadowed, and how.

SECTION II.

1. Explain from Scripture the exact meaning of the expressions in which the three Creeds assure us of our resurrection.

2. "*Maker of heaven and earth*"—"*by Whom all things were made*"—"*Whose kingdom shall have no end.*" To Whom do these expressions severally refer? Mention any passages of Scripture bearing upon the above Articles of the Creeds.

SECTION III.

The Services of Baptism.

1. Upon what days does the Rubric direct Baptism to be administered? Give the subtance of the exhortation based upon the Gospel in Adult Baptism.

2. How does the Rubric direct Baptism to be administered? Quote from each of the three Services the words which follow the act of receiving the baptized person into the Church. Support, by quotations from Holy Scripture, the statement made in these words.

SECTION IV.

Confirmation.

1. What Scriptural warrant is there for the practice of Confirmation? Why is the name Sacrament now withheld from the ordinance? What does the Order of Confirmation teach as to the relation of Confirmation to Baptism?

2. What are the spiritual gifts which the Bishop prays may be bestowed on those upon whom he is about to lay hands? In what passage of Holy Scripture are these gifts enumerated? Is there any addition made to it in this Service?

SECTION V.

Holy Communion.

1. Describe the chief parts into which the Communion Service may be divided. Show how the Ante-Communion Service embodies the preparation required of them who come to the Lord's Supper.

2. In what two main aspects is the Sacrament of the Lord's Supper regarded throughout the Communion Service? Show how the presentation of these aspects is worked out.

SECTION VI.

ARTICLES I. TO V. (INCLUSIVE) ILLUSTRATED FROM HOLY SCRIPTURE.

1. Show by means of quotation how Articles I. to V. set forth the great doctrines of the Christian faith. Compare the statements in these Articles with those in the Apostles' Creed.
2. Write out Article IV., and compare it point by point with the statements of Holy Scripture upon which it is based.

1884. FIRST YEAR.

THE CATECHISM ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. Why are you bound to perform the promises made by your Godfathers and Godmothers? Give instances from Holy Scripture of acceptable vows.
2. Show that our Lord Jesus Christ blessed those who were unable to show faith in Him. Explain how this action of our Lord bears upon the practice of Infant Baptism.

SECTION II.

1. Show from the New Testament that the Ten Commandments are binding upon all Christians; and write down the heads of all duties enjoined by the Fifth Commandment.
2. Write down those petitions in the Lord's Prayer which refer to our own wants, and quote the explanation given of each of them as given in the "Desire."

SECTION III.

1. Write down the answer to the question, "What is the inward part, or thing signified?" in the Lord's Supper, and substantiate the statements in the answer from Holy Scripture.
2. Explain and give the context of—"*sinful lusts*"—"*state of salvation*"—"*picking and stealing*"—"*ghostly*"—"*the faithful.*"

MORNING AND EVENING PRAYER, WITH THE EMBER PRAYERS, PRAYER FOR ALL CONDITIONS OF MEN, AND THE GENERAL THANKSGIVING.

SECTION IV.

1. What fitness to particular days and seasons is there in some of the Introductory Sentences? On what days might such sentences be appropriately used?

2. Show that the frequent use of the Lord's Prayer in our Services does not transgress the rule of our Lord against vain repetitions. Specify the occasions on which the Lord's Prayer is used with and without the Doxology, and give the reason for the addition.

SECTION V.

1. What are the principal parts of the Benedicite? Explain the citation of the three names Ananias, Azarias, and Mizael.

2. What is the source from which the Benedictus is taken? What are its chief parts? Why does it come appropriately in its place? Explain "*mighty salvation*"—"*day-spring*"—"*remember His holy covenant.*"

SECTION VI.

THE LITANY.

1. Explain in the Litany, with Scriptural illustrations, why (*a*) we pray for increase of grace instead of grace simply? (*b*) against sudden death? (*c*) with one accord? (*d*) What is true repentance as distinguished from false?

2. Explain the force of the prepositions in the following expressions:—"*Father, of heaven*"—"*By the mystery of Thy holy Incarnation*"—"*after our sins.*" If there are more interpretations than one, state which you prefer, and why.

1884. SECOND YEAR.

THE THREE CREEDS COMPARED WITH ONE ANOTHER, AND ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. Give the sentences from each of the Creeds in which it is stated that Jesus Christ *suffered*, and give Scriptural authority for the words.

2. "*The Godhead of the Father, of the Son, and of the Holy Ghost is all one.*" Write a list of those attributes of the Godhead which are given as examples of this equality.

SECTION II.

1. How are the words of the Apostles' Creed concerning the Holy Ghost expanded in the Nicene Creed? Explain and give Scripture warrant for the additions.
2. Explain the following phrases:—
   (*a*) "Maker of all things visible and invisible."
   (*b*) "Whose kingdom shall have no end."
   (*c*) "Christian verity."
   (*d*) "Not by conversion of the Godhead into flesh."

SECTION III.

The Services of Baptism.

1. What questions are to be asked when a child, privately baptized, is brought into the Church? Show from them what things are held to be needful to the due administration of Baptism.
2. What is the subject of the gospel—(*a*) in the Public Baptism of Infants, (*b*) in the Baptism of such as are of Riper Years? Show from the words of the latter what was our Lord's decision concerning the necessity of that Sacrament?

SECTION IV.

Confirmation.

1. What is the relation of Confirmation, or the laying on of hands, to the Sacrament of Baptism on the one hand, and to the Sacrament of the Lord's Supper on the other?
2. What instances of laying on of hands, in the sense of Confirmation, occur in the Acts of the Apostles? and what reason is there for supposing that Confirmation, following upon Baptism, was already an established practice?

SECTION V.

Holy Communion.

1. Why are the Ten Commandments inserted in the Communion Office? and what purpose does the appointment of Proper Prefaces serve? Does any one or more of these Prefaces seem to stand on a different footing from the rest?

2. Quote the words of Scripture to which the following passages refer, and mention the Books in which they severally are found :—

(*a*) "To make prayers and supplications and to give thanks for all men."

(*b*) "To gather up the crumbs under Thy table."

(*c*) "Not considering the Lord's Body."

(*d*) "To accept this our sacrifice of praise and thanksgiving."

SECTION VI.

ARTICLES I. TO V. (INCLUSIVE) ILLUSTRATED FROM HOLY SCRIPTURE.

1. Upon what grounds does the Church declare that "as Christ died for us and was buried, so also is it to be believed that He went down into hell"?

2. What proof is there in Scripture that Christ is the Word of the Father, and that the Holy Ghost proceedeth from the Father and the Son?

1885. FIRST YEAR.

THE CATECHISM ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. The benefits that we receive in Holy Baptism are alluded to in the beginning and in the latter part of the Catechism. Give the exact words. Illustrate their meaning from Holy Scripture, and explain any figurative expressions.

2. Mention any portions of the Catechism which are directly taken from either the Old or New Testament. On what occasion (or occasions) were these words first spoken? How do we know that they apply to us? With what special object are they introduced into the Catechism?

SECTION II.

1. How does the Catechism teach us that we are responsible for a right belief? Show that it agrees herein with the teaching of Holy Scripture. Fill up, in the words of the Catechism, the following :—" . . . *Who hath made me* . . . . *Who hath redeemed me* . . . . *Who sanctifieth me.*" Why do we not read, "*Who hath sanctified*"?

2. How is the Fifth Commandment explained in the Summary? Where, and by whom, is it called "the first Commandment with promise"? Explain these words. Give *one* example from Holy Scripture (*a*) of a blessing which has followed on its observance, (*b*) of a curse which has fallen on its neglect.

SECTION III.

1. Write out and explain carefully the answer to the question, "*What meanest thou by this word Sacrament?*" How far does this definition apply—(*a*) to Circumcision, (*b*) to Confirmation, (*c*) to Ordination?

2. In what words does the Catechism enforce the necessity of partaking of the Lord's Supper? What is required of those who come to the Lord's Supper? Compare this answer with the similar requirements in the case of those who come to be baptized.

Morning and Evening Prayer, with the Ember Prayers, Prayer for all Conditions of Men, and the General Thanksgiving.

SECTION IV.

1. What are the several statements contained in the Absolution? Illustrate each statement by reference to Holy Scripture.

2. State the circumstances of Jewish history to which reference is made in the Venite, and show how this Psalm is applicable to the life of the Christian. Mention any passages of the New Testament which authorise us in making this application.

SECTION V.

1. "*All things needful both for our souls and bodies.*" Classify the petitions of the Lord's Prayer under these two heads; and account for the difference in the two forms of the Lord's Prayer, and show their fitness for their respective places in the Morning Service.

2. What are the Ember Days? and why so called? What is their purpose? What are the "divers Orders in the Church" and their respective "functions"? What is the Scriptural authority for the power of Ordination?

SECTION VI.

The Litany.

1. What parts of the Litany are addressed to each of the three Persons of the Trinity respectively? and state the various Titles given to the Second Person, and give the reasons for those Titles?

2. Explain the following words and phrases, giving the context: —"*Blindness of heart*"—"*uncharitableness*"—"*sedition*"—"*privy conspiracy*"—"*rebellion*"—"*common supplications*"—"*expedient for them.*"

1885. SECOND YEAR.

THE THREE CREEDS COMPARED WITH ONE ANOTHER, AND ILLUSTRATED FROM HOLY SCRIPTURE.

SECTION I.

1. "*God the Father Almighty, Maker of Heaven and earth.*" How is this expanded in the Nicene Creed? How would you reconcile it with the statement in reference to our Lord Jesus Christ, "*By Whom all things were made*"? Give Scripture proofs.

2. What is the teaching of each of the three Creeds respecting the General Resurrection and the Last Judgment. Support it by reference to the Old and New Testaments.

SECTION II.

1. "*The Father is God, the Son is God, and the Holy Ghost is God.*" Give the rest of this verse, and establish the truth of the doctrine by reference to Holy Scripture.

2. Explain the term "*Catholic*" as applied to the Church and to Faith. What is meant by the "*Communion of Saints*"?

SECTION III.

THE OFFICES FOR HOLY BAPTISM.

1. What things are declared to be "essential to this Sacrament"? Explain the words, "*the mystical washing away of sin.*" Give the substance of the questions addressed to the Sponsors in the Office for Public Baptism of Infants.

2. Mention some of the passages of Scripture referred to in the Exhortation after the Gospel in the Service for Adult Baptism, "*Figuring thereby Thy Holy Baptism.*" What is the reference? How is it applied?

SECTION IV.

CONFIRMATION.

1. What references to Holy Scripture, and to other parts of the Book of Common Prayer, are to be found in the Confirmation Service?

2. Show how the meanings in which the word *Confirmation* is used in the Service are brought out in the Service itself, and how they may be illustrated from Holy Scripture.

SECTION V.

HOLY COMMUNION.

1. Under what main ideas is the Sacrament of the Lord's Supper presented to us in the Communion Service? Trace how these ideas are worked out in the Service, giving also Scriptural warrant for them.

2. Explain four of the following passages, mentioning the places where they occur, and pointing out any references to Holy Scripture which they contain:—

(*a*) "Duly considering whose authority she hath."
(*b*) "Our alms and oblations."
(*c*) "Truly and indifferently minister justice."
(*d*) "A perpetual memory of that His precious death."
(*e*) "Incorporate in the mystical body of Thy Son."
(*f*) "We eat and drink our own damnation."
(*g*) "A reasonable, holy, and lively sacrifice."
(*h*) "We are not worthy so much as to gather up the crumbs under Thy table."

SECTION VI.

ARTICLES I. TO V. (INCLUSIVE) ILLUSTRATED FROM HOLY SCRIPTURE.

1. In what respect may the first five of the Articles be said to stand by themselves? Upon what Scriptural basis do the dogmatic statements of Articles I. and V. rest?

2. In what words do Articles II., III., and IV. reproduce portions of the Creeds? One important doctrine receives fuller treatment in these Articles than in the Creeds. Compare the statements of these Articles and the Creeds with regard to it.

1886. FIRST YEAR.

The Catechism illustrated from Holy Scripture.

SECTION I.

1. The Catechism may be arranged under the three heads of Faith, Hope, and Charity. What portions of it should you assign to each head? and why?

2. Write down what the Catechism says directly about the work of God the Holy Ghost, and point out, further, where His work is implied only.

SECTION II.

1. What positive mandate is there, according to the Catechism, in the Second Commandment? Distinguish this from the injunctions of the First and Third Commandments. Answer the objection that idolatry is not likely to occur amongst Christians.

2. Show that we do not break the Fourth Commandment by honouring the first day of the week instead of the seventh. Justify the Christian practice by reference to Holy Scripture.

SECTION III.

1. (*a*) What reason does the Catechism assign for baptizing Infants?
   (*b*) Mention cases in the Gospel where persons received benefit for faith which was not their own, but that of friends or relatives.
   (*c*) What bar to receiving the Holy Ghost might there be in a grown person which is not present in the infant?
2. (*a*) What does the Catechism say are the benefits which we receive from partaking of the Lord's Supper?
   (*b*) Give passages from Scripture in support of this statement.
   (*c*) What do Scripture and Catechism say with respect to the consequences of neglecting to partake of the Lord's Supper?

Morning and Evening Prayer, with the Ember Prayers, Prayer for all Conditions of Men, and the General Thanksgiving.

SECTION IV.

1. State in what parts of the Service the following expressions occur, explain their meaning, and quote the context:—"*Sharpness of death*"—"*Ananias, Azarias, and Misael*"—"*and thou, Child, shalt be*

called the Prophet of the Highest"—"*Thy chosen people*"—"*Who alone workest great marvels.*"

2. Write down the Lesser Litany, and explain the meaning of each clause in it. In what part of the Service is it placed? Trace the connection between the Versicles and Responses and the Prayers which follow them.

SECTION V.

1. "*In the Ember weeks.*" Explain the word *Ember*. Explain the following words and expressions, and quote the clauses in which they occur:—"*Bishops and Pastors*"—"*doctrine*"—"*divers orders*"—"*office and administration.*" Which of the two Prayers is more suitable for use on the Eve of the Ordination?

2. When is the Prayer for all Conditions of Men to be used? Why is the Thanksgiving which follows called *General*? Explain the following words and expressions, and quote the clauses of this Prayer in which they occur:—"*Saving health*"—"*the faith*"—"*finally*"—"*means of grace.*"

SECTION VI.

The Litany.

1. How is the word *Litany* explained in the Rubric which regulates its use? Indicate the two main divisions of the Litany. Explain the terms—*Invocation*—*Deprecation*—*Obsecration*—*Intercession*,—and quote an example of each from the Litany.

2. "*That it may please Thee to bless and keep all Thy people*"—"*That it may please Thee to have mercy upon all men.*" What is the difference between the classes of persons prayed for in these two suffrages? Explain the following—"*sudden death*"—"*all time of our wealth*"—"*kindly fruits*"—"*false doctrine, heresy, and schism*"—"*succour and comfort.*"

1886. SECOND YEAR.

The Three Creeds compared with one another, and illustrated from Holy Scripture.

SECTION I.

1. Mention any doctrinal statements which have been introduced into the Creeds of the Church with the object of guarding against positive error.

2. What are the names given to the several Creeds in the Church Service? and why? In which of the Creeds does most explicit reference to Holy Scripture occur, and in what terms?

SECTION II.

1. Prove from Holy Scripture the following Article of the Faith —"*At whose coming all men shall rise again with their bodies, and shall give account for their own works,*" and show how far the same doctrine is expressed in the other Creeds of the Church.

2. (*a*) "*He descended into hell;*" (*b*) "*Who spake by the Prophets.*" Show the importance of these Articles of our Belief, and that they may be proved by most certain warrant of Holy Scripture.

SECTION III.

The Offices for Holy Baptism.

1. Show by comparison of the several Baptismal Offices what our Church considers to be essential to the Sacrament of Baptism; and for what purposes sureties or witnesses are present at the ministration of the Sacrament.

2. Mention any Scriptural types of Baptism to which reference is made in our Baptismal Offices, and point out how they apply to that Sacrament. What additions can you make to such types or figures?

SECTION IV.

Confirmation.

1. What is the "*convenient order*" spoken of in the Preface to the Confirmation Service, and on what grounds is it stated to be convenient?

2. "*Thy manifold gifts of grace.*" How are these defined? What allusion to Baptism have we in the Confirmation Service, and what example quoted for the laying on of hands?

SECTION V.

Holy Communion.

1. "*This holy Sacrament is a thing divine and comfortable to them who receive it worthily, and dangerous to them that receive it unworthily.*" How are this comfort and this danger explained by other portions of the Communion Office?

2. Show by quotations from the Prayers in the Communion Office (1) what we offer unto God, and (2) what we hope to receive from Him, in this Service.

SECTION VI.

Articles I. to V. (inclusive) illustrated from Holy Scripture.

1. Enumerate the attributes of God mentioned in Article I., and show that they all have their warrant in Holy Scripture.

2. What is the teaching of these Articles concerning (1) the purpose of Christ's death, (2) the truth of His Resurrection? Show that the statements have Scriptural authority.

1886. ENTRANCE EXAMINATION.

SECTION I.

The Catechism illustrated from Holy Scripture.

1. How were you called to a "state of salvation"? Under what figures does the Catechism describe the privileges of that state? Show that such description agrees with the language of Holy Scripture. Quote Scripture to show that these privileges can be lost. By what means are they maintained?

2. Why is God called a "jealous God"? Give examples both from the Old and New Testament of God showing "mercy unto thousands of them that love Him." Mention the Commandments which oppose the following sins:—*Murmuring—tale-bearing—drunkenness—idleness—love of dress—vanity.*

SECTION II.

The Litany.

1. In what words does the Litany teach us to pray—(*a*) for earthly blessings; (*b*) for those in any pain or trouble; (*c*) for our enemies? Show by examples from Holy Scripture that such prayers are heard.

2. Show to whom the several parts of the Litany are addressed. Why do we ask forgiveness of our *ignorances*? What allusions are there in the Litany to a personal evil spirit?

SECTION III.

Morning and Evening Prayer.

1. Give an outline of the structure of the Service for Morning Prayer. Write out the Collect "for grace to live well." Give the substance of the corresponding Collect in the Service for Evening Prayer.

2. What is the response to the Versicle "Give peace in our time, O Lord?" How would you explain it? What do you understand by the following expressions?—"*health and wealth*"—"*any holy function*"—"*the good estate of the Catholic Church.*" Illustrate them from other parts of these Services.

APPENDIX.

The Preface was written by Bishop Sanderson and inserted in the Prayer-book in 1661. It was intended to explain the principles on which the last great revision of the Prayer-book was based. See pp. 45–49.

Analysis. 1. *The principle observed in the previous revisions of the Prayer-book*, viz., "to keep the mean between two extremes," preserving untouched "the main body and essentials," while showing a readiness to accept necessary reforms.

2. *The demands made by the Puritans* at the Restoration of Charles II. for the revision of the Prayer-book. See pp. 45, 46.

3. *Treatment of the demands made.*
   - *a.* Fundamental and frivolous changes rejected.
   - *b.* Necessary reforms conceded without admitting that there was anything in the earlier Prayer-book "which a godly man may not with a good conscience use and submit unto."

4. *Objects kept in view by the Reviewers.*
   - *a.* "The preservation of peace and unity."
   - *b.* "The procuring of reverence, and exciting of piety and devotion."
   - *c.* "The cutting off occasion of 'cavil or quarrel.'"

5. *Summary of alterations made.*
   - *a.* Amendments in the Calendars and Rubrics "for the better direction of those that are to officiate."
   - *b.* Removal of obsolete and ambiguous words.
   - *c.* Selections from Holy Scripture taken from Authorised Version, except the Psalter, Decalogue, and Sentences in the Office for Holy Communion.
   - *d.* Occasional Prayers and Thanksgivings added, viz., the Prayers for Ember-weeks, for Parliament, for all

sorts and conditions of men, the general Thanksgiving, and the Thanksgiving for restoring public peace at home.

e. Offices for those at sea and for baptism of adults added.

6. *Approval of Revision by Convocations*, and commendation of the book to all "sober, peaceable, and truly conscientious sons of the Church of England."

Notes. *The first compiling*, viz., A.D. 1549. The word "compiling" reminds us that the first Prayer-book of Edward VI. was not an original book, but a compilation from existing books, such as the Breviary, the Missal, the Manual, the Pontifical and various Primers. See pp. 11–28. It is important to observe, however, that the framers of the Prayer-book did not hesitate to re-cast and otherwise modify many of the older forms of devotion, and even to add entirely new forms. The three revisions of the first Prayer-book of Edward VI. that had been already made were made in

1552 under Edward VI.
1559 „ Elizabeth.
1604 „ James I.

Rites and Ceremonies. "Rites" is the more comprehensive word, and is applied to all the outward ordinances of religion. In the title-page of the Prayer-book rites are distinguished from the Sacraments of the Church, and are evidently intended to include the occasional Offices, such as Confirmation, Matrimony, Ordination, &c. "Ceremony" is any particular detail of religious worship. Thus we speak of the rite of Matrimony, and the ceremony of putting the ring on the finger. The eighteenth canon expressly calls bowing at the name of Jesus a ceremony; the thirtieth applies the same word to the sign of the cross.

Indifferent and alterable. Cf. "It is not necessary that traditions and ceremonies be in all places one and utterly like." Art. xxxiv. Of the Traditions of the Church.

Those that are in place of authority, viz., the Convocations of Canterbury and York, as representing the Church, which alone has power to decree rites or ceremonies. See Art. xx. Parliament only gives legal authority to the decisions of the Church.

Convenient, befitting. See note, p. 402.

The frame and order. The only important change that had been made in the *order* of the Daily Offices was the prefacing the Lord's Prayer by the Introductory Sentences, Exhortation,

Confession, and Absolution in A.D. 1552; the chief change in the Office for Holy Communion was the transfer in 1552 of the Prayer of Consecration from its position immediately after the Prayer for Christ's Church Militant to its present place, and the conversion of the Prayer of Oblation, which used to follow the Prayer of Consecration, into the First Thanksgiving now said after the reception.

The late unhappy confusions. By an ordinance of Parliament in 1645 the Prayer-book was superseded by "The Directory for the Public Worship of God in the Three Kingdoms." By another ordinance of the same year the use of the Prayer-book, either in public or private, was made punishable by fine or imprisonment. See pp. 42–45.

Divers pamphlets. The most important of these were "The Old Nonconformist" (1660), "Presbyterial Ordination Defended" (1660), "Erastus Junior, by Josiah Webb, a serious detester of the dregs of the Anti-Christian Hierarchy yet remaining among us" (1660), "The Common Prayer-book no Divine Service; or, A Small Curb to the Bishops' Career," &c. Blunt, p. 12.

Great importunities. This refers to the various deputations sent to Charles II. by the Presbyterians. See p. 45.

The Catholick Church of Christ is here, as in the title-page of the Prayer-book, distinguished from the Church of England, which is only a branch of the Catholic Church.

Frivolous and vain. One of the objections urged at the Savoy Conference against the reading of any part of the Burial Service at the grave-side was the risk of taking cold incurred by the clergyman. See p. 46.

Anabaptists. This sect was so called because one of its tenets was, that persons baptized in infancy ought to be baptized again. It first appeared in Germany about 1521, when a fanatical draper named Storch began to teach that a visible kingdom of Christ composed exclusively of God's elect would shortly be established, and that the subjects of this kingdom, being immediately under Divine guidance, would be independent of human laws and religious discipline. Led by these beliefs, the Anabaptists formed the wildest revolutionary schemes and indulged in the grossest sensuality. Under the leadership of Thomas Munzer they set up the standard of revolt, but were defeated in 1525. Munzer was taken prisoner, and soon after executed. In 1534 they took up arms again under John of Leyden, who assumed the title of "King of Zion," and it was under him that the movement took a

distinctly Antinomian direction. Münster, the centre of the movement, was given up to infamous sensuality, carried on in the name of religion. In 1535 Münster was taken, and John of Leyden was executed. The first notice of Anabaptists in England is a proclamation issued in 1534 in which certain strangers who had re-baptized themselves were ordered to leave the realm. A year later twenty-five Anabaptists were condemned to be burnt at London. In Elizabeth's reign Anabaptists, whether native or foreign, were on three several occasions ordered to leave the kingdom. They appear, however, to have maintained their footing in England, and, at the beginning of Cromwell's protectorate, had considerable influence. Allusion is made to them in Art. xxxviii. It is scarcely necessary to add that the modern Baptists do not hold any of the subversive moral or political views of the Anabaptists of the sixteenth and seventeenth century. Infant baptism was grossly neglected during the Commonwealth. A book published in 1685 states that "not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing." The author had been previously speaking of the baptizing of infants, and evidently refers to infant baptism in the passage quoted.

Licentiousness, i.e., license, disregard of all authority. The reference is to the period between 1640 and 1660.

Plantations, i.e., colonies. *Cf.* Bacon's essay "Of Plantations."

Apprehensions, humours, and interests, i.e., modes of apprehending truth, individual idiosyncrasies, and personal interests.

Factious, swayed by party spirit.

Peevish, disposed to make exaggerated complaints about trifles.

Perverse, disposed to misconstrue, wrong-headed.

Convocations of both Provinces, viz., of Canterbury and York. For the sake of expedition, representatives of the Convocation of York sat in the Convocation of Canterbury.

CONCERNING THE SERVICE OF THE CHURCH.

This was the original Preface to the Prayer-book, and is supposed to have been written by Cranmer. It is mainly based on the Preface to the Reformed Roman Breviary of Cardinal Quignonius, 1535. See p. 13. This Breviary, says Blunt, "sets us the example of compression in the services, and also of method." Quignonius removed the ancient Confession

and Absolution to the beginning of the daily services, and in this too he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary or ferial days; the first of which was taken from the Old Testament, and the second from the New Testament. On festivals, a third lesson was added, which was generally a short passage from a homily of St. Gregory or some other patristic author. The two former were seldom entire chapters, but were taken in regular succession, like our own daily lessons. This Breviary went through many editions, and was widely used in the west of Europe, till Pius V. issued his revision of the Roman Breviary in 1568, when all Breviaries were abrogated that had been composed during the previous two hundred years.

Analysis. 1. *Importance attached by the Fathers to the reading of the Holy Scriptures* in public worship, and the provision made by them for the reading of "all the whole Bible, or the greatest part thereof," every year.

2. *Interruption of this order by—*

a. The introduction of uncertain stories and legends;

b. Multitudes of responds, verses, and vain repetitions;

c. Commemorations;

d. Synodals;

with the effect of leaving out large parts of the Word of God, and breaking the continuity of the rest.

3. *Similar treatment of the Psalter*, which used to be said or sung weekly, but of which, when the Preface was written, "a few Psalms were daily said, and the rest utterly omitted."

4. *Difficulty of following the old service* on account of the number and intricacy of the ritual directions.

5. *The four principles* which guided the framers of the Prayer-book—

i. *Purgation.* Whatever was "untrue," "uncertain," "vain" (destitute of meaning), or "superstitious" was omitted.

ii. *Translation.* Employment of the vernacular languages instead of Latin.

iii. *Simplification* of ritual.

iv. *Uniformity* of use.

6. *Power of interpretation* in doubtful cases entrusted to the Bishop or Archbishop.

The Appendix to the Preface was recast in 1552, to make it clear that *all* the clergy were to say Matins and Evensong *in church* daily. It relates to—

i. The use of the daily Offices in English.

ii. The obligation imposed on all priests and deacons to say the daily Offices either privately or publicly, unless hindered by some reasonable excuse.

iii. The obligation imposed on the "curate" (*i.e.*, the incumbent) to say the daily Offices *in church*, to which the people are to be daily summoned by the tolling of a bell.

Notes. See pp. 50, 51. A few supplementary notes are here added.

English tongue. The first Act of Uniformity (1547–48) sanctioned the use of "Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted," in Greek, Latin, or Hebrew, at the Universities, for the "encouraging of learning in the tongues."

The present Act of Uniformity (14 Car. II.) sanctions the use of the Prayer-book in Latin at the colleges and halls in both the Universities, in the colleges of Westminster, Winchester, and Eton, and in the Convocations of the clergy.

Few and easy. In the Preface of 1549 there followed here these words: "Furthermore, by this order, the curates shall need none other books for their public service, but this book and the Bible; by the means whereof the people shall not be at so great charge for books, as in time past they have been." These words were omitted in 1662.

Use. For an account of the Uses, see p. 11. The Use of Sarum had come to be so widely recognised as authoritative that the expression, "It is done *secundum usum Sarum*," had become proverbial, and was employed outside ecclesiastical matters to signify "things done with exactness according to rule and precedent" (*Ray*).

Daily. Before the Reformation the clergy were required to say the Canonical Hours (see pp. 11, 12). The direction in the Prayer-book of 1549 left the use of the daily Offices optional, except in the case of such clergy as "in cathedrals and collegiate churches, parish churches, and chapels to the same annexed, shall serve the congregation."

Other urgent cause. The Prayer-book of 1552 reads, "except they be letted by preaching, studying of divinity, or by some other urgent cause," and imposes the obligation on *all* priests and deacons. It will be observed that the directions increased in stringency at each revision.

OF CEREMONIES: WHY SOME BE ABOLISHED AND SOME RETAINED.

For the history of this document see p. 51.

Analysis. 1. *The right of the Church to regulate ceremonies of human institution* asserted on the following grounds :—

a. Some originally well intended had been perverted.

b. Some had been introduced by "indiscreet devotion, and such a zeal as was without knowledge," and in process of time had more and more blinded the people and obscured the glory of God.

c. Others are good for the "decent" conduct of divine worship and for edification.

2. *Ceremonies not to be observed or omitted at the will of individuals,* but to be regulated by those that are "lawfully called and appointed thereunto."

3. *The course taken by the framers of the Prayer-book not a compromise,* intended to satisfy the over-conservative in one direction, and the lovers of innovation on the other, but an attempt "to please God and profit them both."

4. *Reasons for the abolition of certain ceremonies—*

a. The obscuration of the great truths of the Gospel by the excessive multiplication of ceremonies, a tendency condemned by St. Augustine, and greatly aggravated after his days.

b. The tendency of an excessive use of ceremonies to produce formalism, whereas Christ's Gospel is a religion to serve God "in the freedom of the Spirit."

c. Some ceremonies were so misunderstood by the ignorant, and so perverted by avaricious teachers, that it was safer to abolish them altogether than to try to keep them within safe bounds.

5. *Reasons for the retention of certain ceremonies—*

a. Some ceremonies absolutely indispensable to order in public worship.

b. Admitting this, edifying ceremonies, that have come down to us from antiquity, are preferable to such as are new-fangled and untried.

c. The ceremonies that are retained are retained because they are really helpful to the individual worshipper, are not likely to be abused, and are necessary for discipline and order. See Art. xxxiv. "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of

the Church ordained only by man's authority, so that all things be done to edifying."

5. The action of other national Churches not condemned; every country being free to use such ceremonies as it shall think best sets forth God's glory, promotes godly living, and prevents superstition.

Notes. See pp. 51, 52.

By the institution of man, i.e., ceremonies such as bowing the head, beating on the breast, turning to the east, &c., as distinguished from ceremonies of Divine appointment.

Turned to vanity and superstition, i.e., have been emptied of their significance or overlaid with significance that does not properly belong to them. Inordinate repetition is apt to produce the former result; the disregard of essential matters the latter.

Indiscreet devotion. The intention of such ceremonies was devout, but the form of the ceremonies was lacking in judgment. Concrete representations of abstract and historical truth are, as is well known, highly helpful to all men, and more especially to persons who have not reached a high degree of culture, but the mind is apt to rest in them and not to rise to their real significance. Thus, images, which were intended to keep before the eyes of the people the sufferings, deeds, and character of the Saints, came, in many cases, to be regarded with a veneration little short of idolatry. It was a natural instinct which led the Church to preserve with religious care the relics of the Saints, but in process of time powers which belong to God only were attributed to these relics, and again veneration passed into idolatry. The twofold object of ceremonies is to do honour to God, and "to stir up the dull mind of man by some notable and special signification whereby he might be edified."

Such a zeal as was without knowledge. Cf. Rom. x. 2: "For I bear them record that they have a zeal of God, but not according to knowledge."

Clean, wholly. See p. 96. Note the different treatment that is suggested for different classes of ceremonies.

As the Apostle teacheth. 1 Cor. xiv. 26: "Let all things be done unto edifying."

A common order, i.e., an order laid down by authority for the common use of the Church.

Some are put away because of the great excess and multitude of them. The old Service-books are full of minute ritual directions that must have been most perplexing to both clergy and people,

Instead of assisting the worshipper in his devotions, they distracted him; instead of illustrating the matter, they obscured it.

Estate, i.e., condition.

Not in bondage of the figure or shadow. *Cf.* "The weak and beggarly elements, whereunto ye desire again to be in *bondage*" (Gal. iv. 9); "The holy places which are the *figures* of the true" (Heb. ix. 24); "The example and *shadow* of heavenly things" (Heb. viii. 5).

In the freedom of the Spirit. *Cf.* "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

But now as concerning, &c. "There is a superstition," says Lord Bacon, "in avoiding superstition." Many of the Reformers were so disgusted with the abuses of the unreformed Church that, like people who have suddenly found themselves too near the edge of a precipice, they thought they could not go too far in the opposite direction, thereby falling into greater evils still—irreverence, disorder, disregard of the constitution of man's nature, ill-considered innovations, as liable to abuse as the ceremonies they superseded.

Which upon just causes. See Art. xxxiv. "It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word."

Dark nor dumb, i.e., obscure nor uninstructive.

Its character diversely in divers countries. It is with nations as with individuals: what is a source of temptation or of assistance to one is not always such to another. Many ceremonies that shock the cold peoples of the North may be edifying to the people of the South; services that satisfy the phlegmatic Teuton may fail to satisfy the imaginative and enthusiastic Kelt.

OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE.

Vigils (Lat. *vigilare*, to watch) are the days before Feasts. They originated in the early Christian practice of spending the night before a festival in fasting and praying. The abuse of this practice led to its discontinuance and the substitution of a fast on the day before, which, although now no longer accompanied by nocturnal watching, is still called a *Vigil.*

Holy Ghost; the Resurrection of the dead "with their bodies" to judgment; the judgment of men according to "their own works;" the admission of the good "into life everlasting;" and the condemnation of those that have done evil to "everlasting fire."

Many of these truths are stated negatively as well as positively, and misapprehensions of their meaning are guarded against. Thus we are taught to *distinguish* the Three Persons, but not to *divide* them; to believe in the *Unity* of the Three Persons, but not to *confound* them; to recognise the eternal *generation* of the Son and the eternal *procession* of the Holy Spirit, and yet to hold their *co-eternity* and *co-equality* with the Father; to *distinguish* the two natures of Christ while holding the *unity* of His Person; to hold the *unity* of His Person without *confounding* His substance.

Peculiarities of the Athanasian Creed are:—

a. The clauses relating to the indispensability to salvation of a faithful and firm holding of the Catholic Faith in its integrity and purity.

b. Its direct assertions with regard to the Trinity in Unity, the Unity in Trinity, the two natures of Christ, and the Divinity of the Holy Spirit.

c. The clauses relating to judgment, human responsibility, the reward of the good, and the punishment of the evil.

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